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THE
EARTHEN VESSEL

AND
GOSPEL HERALD

FOR
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EBENEZER MARSH.

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THE
EARTHEN VESSEL
AND
GOSPEL HERALD.

E. V., VOL. LVII., No. 658. G. H., VOL. LXVII., No. 817.

"This Year Also."

BY E. MITCHELL.

THE opening of the New Century finds us at our post conducting our Magazine, much to our own surprise. When, at the request of the Trustees, on the somewhat sudden departure of our beloved brother, Mr. J. W. Banks, we consented to undertake its conduct it was only for a short time, three or four months at most, until a suitable editor could be found willing to take up the work. Further urgent requests from the Trustees have kept us where we had little desire at first to be found, and less desire to continue. During nine months of last year we had the valuable assistance of our esteemed brother, Mr. E. Marsh. We have worked together in perfect harmony, and he has relieved his elder brother of much of the work, which was becoming more than his time and strength admitted him to bear. This invaluable assistance will be continued.

We very heartily thank our friends who have assisted us in our work by their contributions to our pages. Special thanks are due to our friend and brother, Mr. T. Jones, of New Cross, for his excellent series of papers on the "Footsteps of the Flock," and to our friend, H. S. L., who has contributed "Our Young People's Page." These good friends have never failed us, but month by month have sent us treasure to place in our EARTHEN VESSEL. We are happy in having the promise of their continued valuable and valued help. Our friend, Mr. S. Banks, also, has enriched our pages with his "Baptist Papers," giving our readers the benefit of his researches into the history of the Church—these also will be continued. Other friends have helped and are helping us from time to time in our endeavour to make our Magazine profitable to our readers. We thank them for past services, and hope to receive their help in the future.

One well-known feature of our Magazine will be discontinued. The Trustees have decided to drop, for the present, the series of portraits which have been given for many years past. In the place of these an

“Exposition of the Epistle to the Romans” from the pen of the late Mr. G. W. Shepherd, will be substituted, the first instalment will be found in this month’s issue. We venture to think that this will be appreciated by our readers.

The Magazine will continue to be a “Record of the Churches.” We desire to impress on our friends who send reports, the necessity of making them as brief as they reasonably can, remembering the limits of our space, and as interesting as possible to the general body of readers; please also send them *early*; this latter is important, as it ensures insertion, while reports received late are frequently unavoidably left over for the following month’s issue. All reports to be sent to Mr. E. Marsh at his new address. A little kind attention to these details will materially assist us in our work.

We thank our numerous friends who, from time to time, send us a word of encouragement. Nothing shall be lacking on our part, so far as ability is granted, and the time at our disposal admits, to make the Magazine worthy of support. One great reason we have for wishing to lay down the work arises from our lack of time to give to its conduct—there being only twenty-four hours in the day, and but seven days in the week, which often seems too little for the work we have in hand. Our friends who appreciate our efforts will greatly encourage us if they will endeavour to increase our circulation. We are conscious of many defects, and can only hope our readers will extend a merciful measure of sympathy to us, and overlook our shortcomings.

The short passage at the head of this paper is very suggestive. It may be considered with respect to the year that will have passed away when this is in the hands of our readers. “*This year also*,” has been added to those which have already passed over us, and we are a year nearer our final destiny than we were when 1900 dawned upon us. The year has gone and taken its record with it. We rejoice that salvation is all by grace. If it were not it would not suit our condition, nor avail to meet our need. Not a single page of the three hundred and sixty-five that have made up the volume 1900, would pass the scrutiny of heaven apart from that precious blood which cleanseth us from all sin. Our best works need washing, and can only find acceptance through our great Mediator; yet a godly life is one of the surest evidences of the reality of our religion, and the best ornament of our Christian profession. It is by our fruits that we are known outwardly, and a good tree cannot bear evil fruit. What has been written concerning us on the pages of “*this year also*?” We do well to remember the way we have been led, and to closely scrutinize both our actions, and the motives that have prompted them.

“*This year also*” has manifested the unfailing mercies and loving-kindnesses of the Lord. What a record we should have did we but daily notice the mercies of our God! What patience He has shown in His dealings with us! What pity and compassion have characterized His conduct! He is Jehovah, and changes not, and “*this year also*” has added its testimony to that of the many that have preceded it. What have we lacked? What one thing has failed of all the good things which the Lord our God has promised? “Faithfulness is the girdle of His reins,” and His love burns in one unchanging flame. “Bless the Lord, O my soul, and forget not all His benefits.” We have been for-

given, upheld, preserved, comforted, and supplied through "this year also."

But "this year also" may refer to the future. In the parable of the "Barren Fig Tree," where the words are found, it does relate to the future, and not the past. Here, however, we have no information. Where the close of the year will find us is to us all unknown, as is also the character of its days, or so many of them as we may live to see. Yet there is no occasion for any undue anxiety on our part. He who has led us through the years that are past will continue to be our Guide through "this year also." And though, as to its circumstances, it may prove very dissimilar to any that we have hitherto passed through, all respecting it is known to Him, yea, He has devised the way, and appointed all its circumstances, down to the most minute. There is neither alteration nor abatement in His wisdom, love, power, or faithfulness.

"He that hath helped us hitherto, will help us all the journey through."

So we are warranted to go forward cheerfully and confidently relying on Him for all that may be necessary for our welfare "this year also."

But the words seem to stir an aspiration in our soul. "This year also." May it prove to be a year of spiritual prosperity among the Churches. True lovers of Zion can scarcely be satisfied with her present position. We long to see her shining forth "fair as the moon, clear as the sun, and terrible as an army with banners." We pray for a revival of vital godliness in the Churches. We do not desire a wave of fleshly excitement. The effects of modern revivals are too frequently like the passage of the locusts, as described by Joel, "A fire devoureth before them; and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness." We need not expect God's blessing upon fellowship with error. We want no new Gospel, nor alteration in the manner of its presentation. What we need is the Almighty breath of the Holy Spirit, reviving those who have been quickened, and imparting life to the dead; not a multiplying of machinery and agencies, but more faith in God and His holy word of truth; less worldliness and spiritual sloth among pastors, deacons, and Church members, and a clearer separation from the world, its maxims and policy, according to the word of the Lord. May rich, sovereign, invincible grace manifestly reign through "this year also."

"WHERE there is life there will be growth, and if grace be true, it will surely increase. A painted flower keepeth always at the same pitch and stature; the artist may bestow beauty upon it, but he cannot bestow life. A painted child will be as little ten years hence as it is now."—*T. Mantou.*

"GOD is satisfied with Himself, and sufficient to His own happiness. Therefore, surely, there is enough in Him to fill the creature. That which fills an ocean will fill a bucket; that which will fill a gallon will fill a pint; those revenues which will defray an emperor's expenses are enough for a beggar or a poor man."—*T. Mantou.*

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

These papers originally appeared in the GOSPEL HERALD some twenty-five years ago. They were afterwards re-arranged by their author, who made some additions, with a view to their publication in book form. For some reason the contemplated book was not published. The manuscript has been entrusted to us by its present owner, Mr. C. A. Guy, of Gravesend, for republication in our columns. It extends only to the close of chap. viii. We think many will be glad of an opportunity to read it. We purpose continuing it month by month.—E.M.

NO. 1.—INTRODUCTION.

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James i. 17.

TO enumerate either class of gifts would be a lengthy task, but among the list of perfect gifts we must always reckon three—the gift of CHRIST—the gift of the HOLY SPIRIT, and the gift of the INSPIRED WORD.

By the gift of CHRIST alone we are delivered from the guilt of sin, the curse of the law, and the terrors of death. Through Him a door of hope is opened, a way to God is made known, and a prospect of blissful immortality is presented to those who would otherwise have had nothing but “a certain fearful looking for of judgment and fiery indignation.”

By the gift of the HOLY SPIRIT we are quickened when dead in trespasses and sins, our ruin is discovered, and the remedy made known. By Him we are led to the cross and enabled to believe for salvation. By Him our faith is wrought, our spiritual life is maintained, our spiritual gifts and graces are communicated, and all things necessary bestowed to furnish us for this life, and fit us for the life to come. Thus, while Christ is the great and only *object* of our faith, the Holy Spirit is the *Author* and *Preserver* of it.

But the faith of God’s elect is not like superstition—blind, credulous, and ignorant. Two things are necessary for its existence and exercise. *First*, it must have certain reliable information; and, *secondly*, plain, emphatic, and unequivocal promises. Now these latter can only be supplied by the written WORD, and, therefore, a knowledge of the Scriptures is of the utmost importance to all who profess an interest in Divine things. The newly awakened sinner turns over its long neglected pages if haply he may find “the way of peace.” The Christian warrior goes to it for his armour, and the aged pilgrim leans on it for his staff. The tried Christian goes to it for consolation; the perplexed for guidance, and the ignorant for instruction. It is the believer’s chart of the way, the lamp to his feet, the light to his path, his refreshment on the road, and his title-deed to his inheritance at last.

And, since “all Scripture is given by inspiration of God,” it would be difficult, and, perhaps, not justifiable, to prefer one book above another. But there is one reason why the epistle to the Romans has ever commanded special attention and study—not that it is more truly inspired than any other book, nor because it is more ably or admirably written, nor even because it contains anything that is not to be found in the other books. Its distinguishing feature is, that the great and

important truths contained in all the other books are here reduced to a system, and are presented to the student in a connected form, showing the relation of one truth to another, and, in the harmony of the parts, the beauty and glory of the whole.

It is not surprising, therefore, that this book should have engaged the attention of many able writers; some of whom have carefully endeavoured to explain it, and some to explain it away. Of the former class none have succeeded better to our thinking than the late Mr. Robert Haldane, and to all who possess or can procure his admirable exposition we earnestly commend its study.

In a path so well-trodden we can scarcely aspire to novelty, nor, in a subject so extensive can we hope to be exhaustive; but to those whose opportunity for reading is limited, we propose to give the digested results of our own; and, although perhaps, we should hardly be justified in saying with Montesquieu, "I have culled a garland of flowers, and the only thing that is my own is the string that binds them" (for we neither attempt nor desire to conceal our individuality, or part with our independence of thought), yet we feel bound to acknowledge that we are largely indebted to other earlier and abler writers.

EXPOSITION.—CHAPTER I.

In the inscription of this remarkable epistle, the writer first describes himself as "*a servant of Jesus Christ.*" In this respect he but resembles every servant of Jesus Christ in all ages. And he mentions his ordinary office before his extraordinary one, that he may direct attention to the dignity and honour associated with being even the servant only of such a Master. But he further adds "*called to be an apostle, separated unto the Gospel of God.*" And this is important as stamping the book with the seal of Divine authority. The theme of the Gospel has employed the pens of thousands of the "servants of Jesus Christ." And their productions are worthy of attention in proportion to their merits, but they are not infallible, and, therefore, their views are not binding on our consciences. But the apostles were *inspired*. They "spake as they were moved by the Holy Ghost," and their words are to be regarded as the words of God, and so are to be received as the standard of our faith and practice from which there is no appeal. When we read the pages of an uninspired writer, we may criticise and judge, but when we read the pages of Scripture we bow, and if we cannot understand, we confess our ignorance, and pray for heavenly illumination.

The Gospel which Paul preached was not a novel invention. For it was "*that which He had promised afore by His prophets in the Holy Scriptures.*" However clearly he proclaimed it, he was far from being the first in the field, for his doctrine was nothing more than had been proclaimed ages and generations before, by the lips of the prophet and by the service of the priest, and from Abel to John the Baptist, the same story had been told as that which the apostle labours in this book to amplify. To reject the Gospel, therefore, necessitates the rejection of the Old Testament, and the indictment of its writers as false witnesses.

"*Concerning His Son Jesus Christ Our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God, with power, according to the Spirit of Holiness, by the resurrection from the dead.*" The substance of the Gospel which the writer desires to set

forth is JESUS CHRIST, and He is here described in His complex character. This matter is most appropriately put first, inasmuch as any discussion of the Gospel in which the complexity of Jesus is ignored is waste of time and words. Everything in salvation depends upon the GREAT TRUTH that He is God and man in one person. The worth and authenticity of the Gospel depends upon whether the Lord Jesus Christ was the person He represented Himself to be. He so far answered to prophecy that He was "the Son of David according to the flesh." But the value of His work, the righteousness of His claims, and the authority of His teachings depended upon whether He was or was not "the Son of God." He Himself was content that this question should be resolved by His resurrection from the dead. Of course, had He been only man, He could not have raised Himself. Equally, of course, if He had been an impostor, God could not have been a party to His resurrection. But the fact remains that the Eternal Father and the Holy Spirit *did* concur with His Own Divine Person in His resurrection, and He *was* received with approbation into heaven. He was declared to be the Son of God with power by this glorious event, and so the Gospel or the revelation of salvation by Him is thus authenticated and ratified.

A PRACTICAL WORD TO CHRISTIAN YOUNG MEN.

BY PASTOR H. TYDEMAN CHILVERS.

BY the time this has reached you we shall have crossed the threshold of another year and century ; and we shall doubtless be contriving the best means and methods to carry out those noble resolutions we have made.

Time is flying, life is earnest, the signs of the times are dark, nevertheless, the new century dawns with grand and glorious possibilities for godly young men, and the nature of that century, whether viewed religiously, intellectually, or socially, instrumentally depends upon the attitude in which it is entered by the godly sincere young men of our land. With the hope that the young men readers of this magazine are Christians, and with prayer for the Divine blessing, I beg to pass on a few practical suggestions.

Let us endeavour to make our influence as Christians felt, serving our own generation by the will of God. Be up and doing we must ; every faculty and power consecrated to God, redeeming the time by utilising every spare moment to the glory of Him who died for us, and the spiritual and moral welfare of our fellow men. We must seek the sphere God designs us to fill, and then "magnify our office" by making conscientiousness, thoroughness, and determination our every day rule. Don't despise the sphere that is apparently insignificant, for there is nothing menial or secular in Christian service ; what we cannot do in the name of Jesus Christ must be left undone. The great need of the Church to-day, is energetic, consecrating young men ; not merely for the pulpit, but for all spiritual enterprise in which she engages.

If we would be of valuable service we must be more conversant with

the Bible. This Book must stand first with us ; its systematic study will prove a great boon. Heart and mind must be permeated with the great everlasting truths and incidents of the Bible. The Word of God is our weapon in warfare, our message to a dying world, the man of our counsel. Let us stand firm by the great truths so despised in the present day ; those for which the Covenanters fought on the moors of Scotland ; those for which the martyrs died. *We must also equip ourselves by acquaintance with good literature,* theological, historical and scientific. It is well said : " Be master of many books, servant of one ; " we must ever be servants of our Bibles. Do not be content with mere magazine and newspaper reading, but read such books which, after half an hour's reading, make you think for an hour. To read Charnock, on the " Divine Attributes," will give a good insight into the " deep things of God." Wylie's " History of Protestantism ; " Carlyle on the " French Revolution ; " Foster's " Essays ; " are good, profitable educational books. Young men, read ! For " knowledge is power."

If we would be of good practical service in the Church, let us commence the century with a resolve to give a tenth of our income to the Lord. Give more if you like, but by no means less. If all the Christian young men of our denomination, and of the whole Church, were to indulge in this privilege, they would boycott the begging and scraping system, and save many a Church from worldly methods to sustain the Cause of God. You will never suffer by practising this systematic way, if 'tis the willing act of your heart unto the Lord, it will be a source of great joy. I can honestly say that some of my greatest joys spring from this holy practice.

Let us also resolve for more earnest prayerfulness. Prayer can mighty wonders do ! Seek to swell the numbers at our prayer-meetings, and may the burden of your prayers be " Thy Kingdom come." Power in service is in proportion to prayer ; then, " let us pray ! "

Young men, resolve to be a greater help to your Pastor in his work. The enterprising Pastor highly esteems the help of young men ; yea ! he cannot do without them. Help him ! help him in the various auxiliaries of service ; don't expect him to do everything, but be a *volunteer* in Christian service, first for God and then for the Pastor. May every Pastor be blest with " a band of men whose hearts God hath touched." Young men, arise ! unitedly tell your Pastor you are at his disposal in the service of the King !

Let us glorify God by seeking to win souls to Christ. " He that winneth souls is wise." Beyond calculation is the value of a soul, its origin, its redemption price, its immortality, all declare its value ; then how honoured is the young man that God uses to bring *such* a soul into *Light* ? Lord, use us ; make us soul-winners for Jesus' sake ! Young men, stand up ; show yourselves ! be out and out for God and Truth, and show the world that lovers of Free and Sovereign Grace are not a race of men to be imposed upon or trampled under foot, but, by Grace Divine, are

MIGHTY MEN OF VALOUR.

WE are compelled to hold over until next month " The Jubilee Trumpet," by W. E. Soper, and " The Faithful Witness of the Baptist Martyrs," by S. Banks.

THE GREAT TRANSITION.

BY PASTOR E. WHITE.

“Old things are passed away; behold, all things are become new.”—2 Cor. v. 17.

IN stepping over the threshold of another year and into another century, 'tis well to pause and ask ourselves where we stand. The rapid march of time bears us irresistibly onward, but what is our goal? Has there been such a change in us, that the words which stand at the head of our meditation are true of our inner experience and our life? If so, the opening century will add to our joy, “For now is our salvation nearer than when we believed;” our redemption draweth nigh; eternity’s morn is already breaking upon us, that day which will know no sunset in the new heavens and the new earth for evermore.

We have here a blessed experimental fact. This is known and felt in the soul, “That old things have passed away.” The darkness which once filled the mind, and hid our true state from us as sinners; our ignorance of God and His glorious Gospel, this has passed away. The deadness and apathy of soul to all that was pure and heavenly; the love of this present world which once predominated our lives, these are things of the past. Where there was once in our hearts no appreciation of the value of Christ, and no love to His Person, there now reigns a supreme affection. The rebellion and alienation from God which was once so apparent in our lives has passed away, to be replaced by a filial fear and devotion to His service. The antagonism we felt toward His people has gone for ever, a regard for their persons, and a desire for their company, is now felt in the soul. That dread which once filled the mind when a judgment day was brought forcibly before us, has now departed, and its near approach can now be contemplated without fear. Those frivolous pursuits which once occupied time and all our thoughts are now abandoned for higher pleasures and loftier aims. That unrest and dissatisfaction which was felt so keenly in the heart is gone, and a deep peace, abiding and real, fills the soul.

We have a complete change in condition. Once condemned and under the curse of a broken law, but now justified from its exacting claims and terrific penalty; once without Christ, but now vitally and eternally united to Him; once destitute of an interest in anything spiritual, but now heirs of God, and joint-heirs with the Lord Jesus Christ in all spiritual and eternal blessings; once with hearts impure, but now sanctified by the Holy Ghost, and the conscience purged with the precious blood of Christ; once having no righteousness, but now complete in Christ in spotless robes, our filthy garments for ever laid aside; once our religious services were a mockery to a holy God and not acceptable, but now our persons and services are “accepted in the Beloved,” and we stand as worshippers whose praises and prayers come up before God through the merits and intercession of our Great High Priest with acceptance continually.

Once we had no standing in the family and among the people of God, but now one with them in all those sacred ties which bind the whole family of God together, sharing their sentiments, faith, hope, and joys, with all the vast privileges which belong to God’s children here on earth; also bearing those features and characteristics which mark and distinguish the people of God from all others.

We have a glorious prospect. We argue from the present to the future. If the charge now here on earth is so great, what will the consummation of God's divine work upon us be? If this is but the earnest, what will the full fruition be of all our hopes and expectations? The present is but a pledge and foretaste. "It doth not yet appear what we shall be." "We know now but in part, we see through a glass darkly." Knowledge is very imperfect now of what we shall be yet, when we have been completely changed body, soul, and spirit; formed perfectly into Christ's likeness, made glorious like our Lord. Of this we have but a dim conception as yet, but God has revealed it in some measure to us by the Holy Ghost. A new creature needs a new sphere to fully develop in. The new song which God has put into our mouths needs heaven's high vaults for its full melody to be heard. The new dignities into which we have been called need heaven's glory for their full splendour to be seen. The vast capacities of the renewed soul need heaven's wide domain to stretch all their powers: the vast desires and aspirations of the new heart cannot reach their full gratification here below. The heavens of bliss and perfect service will alone give range for that holy ceaseless activity in which the ransomed will for ever delight to wait upon their God, where all things will be for ever new.

JESUS—THE PREACHER.

BY T. HENSON.

"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand, Repent ye, and believe the Gospel."—Mark i. 14, 15.

JESUS had refused to accept the kingdoms of this world, with all the power and glory of them ready made to His hand, as Satan had offered them to Him. He had left the wilderness for the towns, cities, and villages, where the people congregated. He was going forth to seek and conquer His own kingdom out of the world. His weapon was a Gospel of good tidings, not a sword of death; His method was a sowing of seed, not the marching of an army; His process was a silent germinating of truth in human hearts, not the rush and noise of battle. The prospective conqueror went forth alone, and began to preach; He gained a few disciples, trained them, and sent them out to preach.

John, the Baptist, came preaching in the wilderness of Judea, and saying, "Repent ye, for the kingdom of heaven is at hand!" Jesus had been baptized by John, He had passed through the forty days of fasting and temptation, and, perhaps, had fulfilled that portion of His ministry recorded in the first four chapters of John's Gospel. The Baptist had been thrown into prison, and his preaching was silenced. Jesus, hearing of this, immediately went into Galilee, and took up John's text and theme, preaching: "The time is fulfilled, and the kingdom of God is at hand, Repent ye, and believe the Gospel." Repentance towards God, and faith in the Lord Jesus Christ, was, is, and ever must be, the theme of all preaching which seeks to bring souls into reconciliation with God. Two words, two acts—Repentance and Faith—run through all the preaching of Jesus and His apostles. Wherever they

went, whatever the contents of their sermons, all come to this point, "Repent, and believe."

As Jesus journeyed He came to Nazareth, where He had been brought up; where He had worked and toiled as a carpenter among the people. As His custom was, He went into the synagogue on the Sabbath-day. He was not a stranger there, all the people knew Him. The Roll, containing the prophecies of Isaiah, was handed to Him, that He might read the lesson for the day. Some suppose the portion which He read was the order for that day; some think it was specially laid upon His mind for the occasion. Calvin says: "There is no doubt Christ deliberately selected the passage, a liberty of choice being allowed Him." However that may have been, the portion was evidently prophetic of Him as the preacher, and of His theme. No text opening a ministry could have been grander in its aim, or sweeter in its theme. He read: "The Spirit of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD." No wonder that all eyes were fastened upon Him; His sermon, and application of that text, startled the people.

Christ's salvation was a "common salvation," and the common people heard Him gladly; but the Scribes, the Priests, and the Pharisees, the uncommon and self-righteous people, rejected Him. But popularity is as fickle as the wind, as treacherous as the sea. Specious themes and eccentric devices may secure popularity to the preacher who can let himself down to their level; but the only theme to satisfy souls is the glorious Gospel of the grace of God: "Christ, and Him crucified," and raised again from the dead. The Gospel of grace is a Divine subject, intensely real; it needs no artificial tricks and mannerisms of speech, or action. Christ is the pattern for all preachers, and we dare not think of Him stooping to artificial methods; He was a serious, solemn preacher. His theme was solemn, His words were solemn, His manner would be solemn. The cry of to-day is for bright preaching, whatever that may mean, and no one asks for preaching that will pierce the conscience and humble the heart.

Practical Christianity begins by repentance, and lives by faith. The kingdom of God is always at hand where the Gospel is preached; and entrance into it, and life within it, depend on these two things. Christ depended upon the Holy Spirit bringing the heart to penitence and to the obedience of faith, and all His preachers have the same source of power and success. Ages and times may vary in their degrees of civilization and culture, they may vary in their exhibition of human depravity, but the depravity itself remains through all variations. The great mercy is that the Gospel—the faithful preacher's theme—does not change. To the *gentleman*, Nicodemus, Christ preached the "New Birth;" to His disciples—striving about pre-eminence in the kingdom—He preached conversion and moral childhood. Civilization and culture do not change sin into righteousness, nor enmity into love. The preacher of to-day must seek his pattern in Jesus and His apostles, not in the popular men at his side. Christ and His apostles had more to say about sin and its doom, about repentance and faith, about regenera-

tion by the Holy Spirit, about grace and justification, and about sanctification, than we are accustomed to hear in these days. We have heard lately of preachers "getting back to the Gospel." But the question is—the gospel of what? Let it be the Gospel of infinite love and justice; of sovereign grace and justification by faith; of atonement by the blood of Christ; and of the righteousness of God in justifying the sinner. There need not be any fear as to the election of grace with such preaching, when the preacher comes in the power of the Holy Spirit.

Jesus, the Preacher, possessed the power of keen penetration into the secret recesses of human character and motives. This enabled Him to touch the spot of soul need, in conviction, in healing, and in comfort. His words were always adapted to His hearers, His arrows were never shot at random. This, in some measure, is the secret of successful preaching. In preaching, it is possible to lose sight of the sinner in the philosopher—the tempted, suffering saint may be passed by for the rich, the prince and the courtier; the soul-saving Christ may be lost in the body-helping philanthropist; but this was never so with Jesus. He discerned the thoughts and motives of His hearers: the guileless spirit of Nathaniel; the scornful thoughts of Simon, His host; the penitent heart and love of the woman at His feet; the selfishness of the rich young man; the devout spirit of Mary, choosing the better part, and the distracted soul of Martha, cumbered about much service; the malignant intentions of the Pharisees; the sinister motives of the Herodians; the sophistry and insincerity of the Sadducees; the loaf-loving greed of the multitude; the self-righteousness of Nicodemus; and the materialism of the woman of Samaria; the despondent temper of Thomas; the headlong impetuosity of Peter, and the dark treachery of Judas—were all naked and bare to His eye. He sowed His seed broadcast, but He specialised His truth to the individual heart and conscience. He spoke by the Holy Spirit within Him; always confident that "all that the Father giveth Him shall come to Him."

Jesus preached with uncompromising fidelity; He never toned down the character of sin, and its terrible judgment; He always maintained the commands of holiness in the kingdom. His example condemns any who will delete certain words from the Bible message in order to render it more suitable to polite ears. The language of Jesus was always up to the standard of propriety, but it was always faithful to the exigency of his hearers. With one trumpet-blast He announced both His theme and His audience: "Repentance and Sinners." "The Son of Man came not to call the righteous, but sinners to repentance." He had terrible words for hearts that were petrified with pride, unbelief, and self-righteousness; but He had very tender tones and sweet words for broken hearts: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." We cannot but feel that, while His fidelity to God and to sinners led Him to rebuke and condemn sin, His heart was yearning over the sinners. His words were never vindictive; they were warnings, such as earnest men would give on the brinks of ruin; they were admonitions aiming to break openings into stony hearts, so that gentler suasions might enter in, Flattery never enervated Him. Perhaps flattery is the most dangerous air for any preacher who desires to keep his skirts free from the blood of souls.

Jesus preached to the people as one of the people; there was no

priestly arrogance in His spirit, and consequently there was none in His manner: the "High Priest" of the Christian profession was meek and lowly. In His conversation with Nicodemus, how pointedly, yet how graciously, He sets the "New Birth" before him, and, as may be inferred from other Scriptures, much to the benefit of the man. And, how tender and eager He was to bind up the broken heart of the woman at His feet, in Simon's house. If some of the Harmonists—such as Doddridge, Robinson, Mimpres, and others—are right, it would appear that both she and Simon had listened to Christ's sermon, recorded Matt. xl. 20—30. To Simon those words fell flat; to the woman that invitation was the spring of water which helped her agonised heart. If both Simon and the woman were present at that sermon, what different results were seen from it! Her heart was broken—melted; his was hardened. Is it not ever so? One taken, another left. The Lord "will have mercy on whom He will; and whom He will, He hardeneth." The same sunshine that paints the flower, and ripens the fruit, hardens the clay. The preacher of to-day, faithful to His Lord, like Him, scatters the seed of the kingdom broadcast over the people, and, like Jesus, sees the work of God prosper; for "the Lord knoweth them that are His," and "He giveth the increase."

OUR YOUNG PEOPLE'S PAGE.

Dwellers of the Deep. No. 1.—Anemones.

THE sea is often called "the deep," even when we are not exactly speaking of the "*deep* sea," and so my title really means dwellers in the sea, whether comparatively near to, or far out from the shore; and the first sea animals at which we want to take a peep are called by a vegetable name, "Anemone," meaning windflower, a plant belonging to the same order as the buttercup, and which is said to have derived its name from the fact that this particular flower only opens when the wind is blowing. The anemones of the sea look something like various sorts of plants, and have been called Flowers of the sea. Jelly fishes and sea anemones belong to the same natural order of "zoophytes," or *animal plants*, and together with sponges, corals, &c., form the connecting links between the vegetable and animal kingdoms.

They are produced in various ways; some kinds of jelly fishes come from tiny eggs, some by the budding of small ones from the mouth of the older one, and some kinds are quite different in form in their early stages of existence to that which they assume when matured. At one period of their life some of them look like a pile of plates packed one on the other, with a row of "tentacles," or feelers, on the top and bottom one; when the whole set is *LESS than an inch high* it breaks up, the top part dies, the lower part becomes fixed, and the rest separate and swim away, each to become a wonderful and comparatively large creature.

Some jelly fishes look like fringed sunshades, with ribbon streamers hanging down from the top, inside, as they swim on the water; while the anemones are found in a great variety of forms and sizes, attached generally to rocks, or firm substances of some kind, though many of them have the means of locomotion, if only to a limited extent.

Anemones have been described as knobs of *flesh*, while jelly fishes are as their popular name implies, simply a *salt water jelly*. Anemones are very pretty, and have been called "beadlets," "eyelets," "dahlias," and various other names according to their form, colour, and general appearance.

They can eat and digest their food, and their pretty flower, like "tentacles," entice and close upon the shrimps and young crabs that form their prey, and hold them fast until they are devoured. "They have an excellent digestion," we are assured by those who have studied them; and though those who have been wounded *seriously* die, yet many that have been apparently torn to pieces revive again, the one half sprouts another, and the end of it is, there are *two* anemones, star fishes or what not instead of one!

One sort of anemone attaches itself to the whelk shell, into which some hermit crab has crept for shelter, when the dwelling has been rendered empty by the death of its original owner, and so the anemone is carried about by the crab, and they appear to be on friendly terms.

A writer has compared an aimless, useless human life to that of an anemone; but another writer has, I think, very justly replied that "as the anemone occupies its own proper place, it fulfils the design of its Creator, and nothing more can be required or wished for."

Indeed the little things in creation show forth the marvellous skill of their Author, quite as much if not almost more than the larger and higher races of beings. We are apt to think that some things in our daily life don't matter much, while others that we deem important engross all our attention; but "great effects from little causes spring," and if we were perfect—which alas! we are *not* by any means—we should be more in harmony with the Divine precept, "*Whatsoever* thy hand findeth to do, do it with thy might." Do everything earnestly, thoroughly and well. As a cabinet-maker is reported to have said, "There is a may do, and a will do; always let your work be of the will do kind." And is not the "*will do*" mark stamped upon every work of God? He hath made everything beautiful in its season, and if some creatures are not lovely according to *our* ideas, still perfect adaptation to their own form and manner of existence is manifest in them all, from

"Angels that blaze in their stations,
To monads that breed in the dark."

All His works praise Him, and show forth His manifold wisdom and power.

So far then from making anemones the type of a wasted life, we may rather look upon them as pictures of lowly beauty, obscure and hidden often from the view of other eyes, yet well known to Him who formed them for Himself. The Lord will "beautify the meek with salvation," "He hath respect unto the lowly," "He giveth grace unto the humble."

How *can* the Most High look upon proud and haughty worms of the earth with any other feelings than those of abhorrence and contempt? But He blesses the poor in spirit, and protects the helpless and defenceless ones, whom He makes His care. We wonder perhaps why beautiful things should be placed where "nobody sees them," why, as the poet sings,

“ Full many a gem of purest ray serene
 The dark unfathomed waves of ocean bear,
 Full many a flower was born to blush unseen,
 And waste its sweetness on the desert air ? ”

and yet if we only look at things rightly, *nothing* is wasted if God formed it, and beholds it with approbation and delight. Alas ! that we are *naturally* so prone to covet the approval of our fellow-creatures so much, and think so little of being well-pleasing to God ! How many live, and shine, and labour *only* “ to be seen of men,” like the Pharisees of old ; and how often God’s own people are tempted by the same snare. O for the spirit that “ labours ” only “ to be *accepted of Him !* ”

Dear reader, let us ask, How stands the case with me ? For *what*, for *whom* am I living ? To please myself ? A very poor aim, and an impossible attainment too, for those who serve self have a wretched tyrant for their master. Perhaps we go a little higher than that, and try to please our relatives and friends, but “ Too low they build who build beneath the skies,” and only those can be right for eternity who desire to please God.

But without faith it is impossible to please Him ; there must be true belief in *His Word*, and an entire reliance on the *Lord Jesus Christ*, for only in “ the Beloved ” can we “ be accepted,” and then if this precious faith is bestowed upon us, and we can each truly say “ I am the Lord’s,” then may He give us grace that we may

“ Only wish to do and be
 Whatever seemeth good to Him.”

May the Holy Spirit write on each heart the sacred inscription, “ Ye are not your own, ye are bought with a price (and what a price, the blood of the Lord Jesus Christ) : therefore glorify God with your body and your spirit, which are God’s.” Amen.

HELPING THE UNGODLY.

BY PASTOR A. E. REALFF.

“ Shouldest thou help the ungodly, and love them that hate the Lord ? ”—
 2 Chron. xix. 2.

THE history of Jehoshaphat, king of Judah, is one of great interest, and is heavily fraught with instruction. He lived in remarkable times. Ahab was king of Israel; Elijah, and then Elisha, wrought many wonders in the land. He was the son of Asa, who, in the main, had ruled well, and he seems himself a good and gracious man, though he makes some grave and disastrous mistakes. The Scripture speaks of the commencement of his reign in terms of high commendation (see 2 Chron. xvii. 1—6). He strengthened his kingdom against the possible incursions of Ahab, and the Lord blessed him. He took away the instruments of idolatrous worship, and sent a band of Levite missionaries to accompany five of his princes in a tour through the land, that they might teach the law of Jehovah in all the cities of Judah. The effect of this was so good that even the neighbouring nations began to fear the Lord and keep peace with Judah (2 Chron. xvii. 7—11), and God greatly prospered king Jehoshaphat (see following verses).

But, alas ! with his prosperity, and the blessing of God, we have to read of something else. A change comes over him, and he makes a sad mistake, for he begins to form an alliance with his wicked neighbour, Ahab. We need not suppose that in this matter he positively designed to commit any wrong, or to displease God—far from it. He was a man of a prudent and peace-loving nature, and designed doubtless nought but good; yet actually he stands “in the way of sinners.”

If we compare 2 Chron. xviii. 1 with 2 Kings viii. 18, we shall see that the beginning of his friendship with Ahab was the marriage of his son Jehoram with Athaliah, daughter of Ahab and Jezebel. But what a floodgate of evil that one simple action opened ! Possibly Jehoshaphat thought it was very wise policy. It would be likely to promote peace, and to cement the unhappy breach between the two sister kingdoms, for were they not alike the descendants of Abraham ? and ought they to be at feud one against the other ? Might not such an alliance as this tend to the improvement of the royal House of Israel ? His son's influence and his own might be the means of converting Athaliah from her bad practices, if indeed she was already showing the evil disposition which afterwards became so manifest; but, surely at the time of her marriage, she appeared both amiable and good. And then, through her influence, joined with that of his son and his own, might he not hope even for the conversion of Jezebel herself, or of Ahab, perhaps of both ? And if they did not become truly converted to God, might they not be made ashamed of their heathenish practices ?

Alas ! how specious are the arguments for wrong-doing ! How easily is one tempted from the path of strict adherence to the revealed will of God ! And, lo ! instead of Athaliah and her wicked parents being converted, Jehoram gradually becomes like them; and as soon as the breath is out of his father's body, he begins his reign by murdering all his brothers (2 Chron. xxi. 1—6). Therefore the just judgments of God came upon him, as we see by the verses which follow.

His son Ahaziah succeeds him, and he proves quite as bad (2 Chron. xxii. 3—5). Jehu executes the Divine vengeance upon him, and then his mother Athaliah comes out in her true colours, for she usurps the throne, slays all the seed royal, except Joash, who alone is preserved by a Divine Providence, and then tyrannizes over the nation for six years. Indeed, we know not how much more evil she might have wrought beyond what is recorded but for her untimely end.

We are not surprised to find that after the nuptials of his son have been celebrated, Jehoshaphat pays a visit to Ahab. This comes of the former, one step in the wrong direction naturally prepares the way for another, and if the former was right, the latter cannot possibly be wrong. Thus the voice of conscience is hushed.

Ahab treats him with the greatest respect, and then persuades him to accompany him to Ramoth-gilead to battle against the Syrians. This is step the third in the way with sinners. In a very friendly manner Jehoshaphat consents, and thus again helps the ungodly (2 Chron. xviii. 3, *et seq.*). It is after this, when Jehoshaphat returns to his house, that the prophet Jehu meets him, and asks the question at the head of this paper.

Having given his consent to make common cause with the wicked king, he evidently is uneasy in mind, as well he may be, and therefore

desires to consult the Lord concerning the matter. He shews piety even when in company with the impious, and perhaps persuades his conscience that he is thus witnessing for God, and doing good to Ahab; but is he not all the while treading in the steps of Balaam, though not, like him, in a covetous spirit?

Ahab soon finds hundreds of prophets ready and willing to flatter him, yea, even to his ruin; but there is something about this proceeding which brings unrest of spirit to Jehoshaphat. He is dissatisfied, either with the language or manner of all these would-be prophets. He feels sure in his own mind that their words are not to be trusted, and that they are not true prophets of Jehovah. He therefore asks if there is not any other prophet of whom he may enquire. Then follows the scene of the faithful testimony of Micaiah, and Jehoshaphat, however unwillingly, is obliged to be a party with his friend Ahab to the imprisonment and insult of the man of God. Now, indeed, he not only walks in the counsel of the ungodly, and stands in the way of sinners, but he actually sits in the seat of the scornful (Psa. i.).

They go to battle, and Jehoshaphat nearly loses his life there, through taking the advice of Ahab. In his moment of danger he cried unto God, "and the Lord helped him, and God moved them to depart from him." Thus mercifully the Lord preserves him, even when he is wandering from the right way. And has it not been so with ourselves? What a gracious God we have, who does not refuse to answer our call, even when through mistake, error, or folly we go astray!

Ahab, notwithstanding his disguise, is slain, for God is against him; but Jehoshaphat, who, though he has greatly erred, is not a wilful and perverse sinner, returns to Jerusalem in peace. God now sends His prophet Jehu to rebuke and admonish him, declaring at the same time that he will certainly be chastised. This admonition seems to do him good for a time, and the death of Ahab, and his own miraculous escape, must have added force to the prophet's words. So he turns his attention again toward promoting the welfare of his nation (2 Chron. xix. 4, *et seq.*). God blesses him as before; and by-and-bye, when a combination of foes gather together against him, in answer to his prayers, he receives a remarkable deliverance (chap. xx.). And now that he prospers again, surely the sad experiences of the past, together with the Divine chastisements for his error, and then this marvellous renewal of God's favour towards him, will combine to prevent him from making any more alliances with the wicked. Is that so? Nay, for after all this he is drawn into society with Ahaziah, Ahab's idolatrous son, "who did very wickedly." This time it was not a matrimonial, nor yet a military, but a commercial alliance: and it happened on this wise. They prepared together a fleet of ships to go to Tarshish; they were fitted out at Ezion-geber, but were broken (by a storm, most probably), so as to be utterly useless for the expedition. This was according to the word of the Lord by a prophet named Eliezer.

As Ahaziah reigned only two years, and probably, according to Jewish reckoning, only parts of them (1 Kings xxii. 51), this circumstance may have taken place, as Gill suggests, previously to the victory over Moab, &c. If so, the expression "after this" in 2 Chron. xx. 35 means after the death of Ahab at Ramoth. The ships being broken, according to the word of God by His prophet, it would seem that

Jehoshaphat built more on his own account to go to Ophir for gold. Ahaziah sends a proposal to help him man the new navy, but Jehoshaphat this time refuses (1 Kings xxii. 48, 49). Thus at length we hope he has learnt his lesson, and will have no more fellowship with the ungodly. Nevertheless, for some reason not revealed, this fleet was also destroyed; perhaps, because the Lord saw that too much prosperity would not be for his good.

But does this experience indeed prevent any further intercourse with the wicked? We should think so, certainly. Let us turn to 2 Kings iii. Here we find that Ahaziah, son of Ahab, is succeeded on the throne of Israel by his brother Jehoram; and, alas! we read that Jehoshaphat made common cause with him also, in company with the king of Edom. Yet this time there certainly seems a little more reason for the alliance, as Moab had already invaded his territories, and it was against Moab that this expedition was undertaken. But we see that the good king is in very evil society, and Jehovah visits them all with judgment, which is only averted through the mediation of the prophet Elisha. Thus continually does this good man get into trouble through associations with the ungodly. It is his "besetting sin" into which he is constantly falling, and for which he is as often chastised. It is "written for our learning." Let it be ours, therefore, to read and take warning. No real good can ever come of an *unnecessary* association with the wicked. In the way of business we are obliged to have some dealings with such. This is necessary, and taken fully into God's account, and therefore provided against. But anything beyond this is sinful, and will be sure to entail upon a child of God suffering and loss.

A MOTTO FOR THE YEAR 1901.

"My presence shall go with thee."—Exodus xxxiii. 14.

THE future is with God, there rest! If we are with Him, our earthly to-morrow, like our heavenly home will have nothing but good for us. It is true wisdom to live in the present; anxiety regarding the future weakens energy for the duties of to-day. "My presence shall go with thee" was a fit word for Moses, it is equally suitable to us. It is a full store for all our days. God goes with His people to cheer, and before them to clear their way. Let us claim this promise at once and so experience its fulfilment daily.

The presence of God implies nearness.

This nearness of the Most High is promised, see John xiv. 23; Matt. xxviii. 20; Gen. xxviii. 15. What a joyful fact God promises to be near the trustful heart. What a Host is He! What company! What resources!

The presence of God means an exercise of power.

God pledges to keep His people in safety, both from evil men and from Satan their most malignant foe (Exod. xiv. 14). This truth is full of encouragement, for the word of the Lord endureth for ever.

The presence of God implies that *all needed provision* shall be forthcoming. God is ever up to date, and also up to time (Phil. iv. 19). In grace there are no risks, nor speculations. Everything is ordered and sure. Truth is Rock, and God is true.

Moreover the presence of God assures to us peace. God with us means peace within : the abiding legacy of Jesus (Peace) an indwelt fact. Also peace in the home, and peace in the Church. It also takes in peace with Himself. How blessed as well as beautiful it is to live in harmony with heaven.

Again, if we have the presence of God we shall live in the *spirit of praise*. Where there is the eye to see there will be the heart to praise. God manifests His gracious goodness constantly, although perhaps we do not fully see it. The sun is ever shining, although we do not see its rays, clouds intervene. God is ever good, but often some other thing or things prevents the full realization of the Divine goodness ; and so we fail to praise. May we live in the spirit of the 149th Psalm and so give vent to song.

Again, if we have the presence of God we shall live in the *spirit of prayer*. Gratitude will spring up, compelling us to call upon Him ; we shall delight to have fellowship with Him, pouring out our heart's desires at the mercy-seat. If we prayed more, we might live better, love deeper, serve more fervently, and so bring greater blessing into our lives day by day. May this be a rich year of blessing to the household of faith.

“Thy presence Lord creates my joy,
And heals my ev'ry wound ;
Makes every evil lose its power,
Makes every good abound.”

W. CHAMBERS.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

“Power from on high.”—Luke xxiv. 49.

[At the earnest request of our esteemed Editor and other valued friends, I cast aside my initial *nom-de-plume*—“M. A. J.,” and write THOMAS JONES. May I cherish the hope that my short contributions will lose nothing in interest by this disclosure. I am indeed thankful to have been the means of help and encouragement to some of the tried ones in the path of tribulation].

I CANNOT call to mind words better fitted, appropriate, or more suited for a New Year's motto, salutation, or kindly greeting, than these of our Divine Lord and Saviour. They suggest a great need ; they also convey the idea of abundant blessing. While heartily wishing the many readers of our magazine a happy and prosperous future, I would convey the absorbing desire of one's heart so beautifully expressed in the motto selected. It is so well and specially adapted to yield both strength and energy to the inner life, to give buoyancy to daily service, consecration of heart and life to Christ, His Church and those around us.

The stepping over the boundary line of time, forcibly reminds us that our condition of service is very like that of the disciples. They had, as you know, received their commission—a commission in every way worthy of Him from whom it emanated. Indeed that command is certainly the language of Deity. A moment's reflection will fully convince us of this. What mere man ever entertained a plan of such magnitude, a service of such beneficence, and a system of such comprehensive scope, yet so full of grace, compassion and love ? Is not

this our marching order to go forth with the sublime and heavenly message of "repentance and remission of sins in His Name?" A message that shall gain a transcendent conquest, and prove a means of restoration and reconciliation of sinners, through the blood of "the Lamb slain from the foundation of the world."

The world lieth in wickedness. That is the deplorable fact before us, the means of its salvation must come from above. Hence to be used instrumentally and successfully, we must be invested with "power from on high." To be witness-bearers we need certain qualifications, which are indispensable—a Divine power which exceeds all official dignity. If only invested with vain titles, official rank, and clerical robes we are impotent, powerless to carry out our Lord's commission. We need (all of us) a fulfilled promise, a revealed power, to fit us for all the important duties and responsibilities devolving upon us as disciples of Jesus Christ.

The Holy Spirit was promised as the words of Christ clearly show. Let me give only a few of His words: "I will pray the Father, and He shall give you another Comforter." That comforter is described as the "Spirit, whom the Father will send in My Name." "The Spirit of truth shall come whom I will send." "I go hence: I will send the Comforter." These and kindred words assure us of the *descent* of the Holy Spirit.

We are in a position to say that the gracious promise has been fulfilled, that His work is fully recognised and joyfully acknowledged by all taught of God. His renewing, enlightening, directing operations are experienced by those "born from above." These gracious operations are known to us by His uniting us in to closer fellowship with Christ, and by the revelation of truth to the heart, and by the timely comfort and efficacious support He gives under trials and afflictions.

Permit one word, relative to the words, "Behold I *send*." Here we have our Lord's power, authority and prerogative. He Himself bestows the Spirit; and thus fulfils His great promise already made to His sorrowful disciples. With this we may couple the admonition of the apostle—"Be filled with the Spirit." For this promise, and this spirit-filling and power, we must like the disciples, pray, wait, expect and believe. Surely our faith, patience and hope, shall be fully rewarded as it was in their case.

Let us proceed to examine more particularly the *special blessing bestowed*: "Power from on high." In the case of the apostles, we presume to think it was *power* for service, *i.e.*, preaching the glad message of life, which was "Jesus and the resurrection." Power to work miracles, such as healing sick, and even raising the dead, as the "Acts of the Apostles" clearly show. Power of *inspiration*, by which they were guided in writing those precious truths contained in the New Testament.

"Power from on high." What does it mean? It means all that could be gained from the mission of the Holy Spirit, the Comforter; and who can describe that mission? We know that the Holy Spirit enlightens the mind, enlarges the desires of the heart, and sanctifies the faculties of one's soul, transforms the life, and moulds the character, so that we become polished shafts in the service of the Master, and in His hands we are instruments used to bring others into the way of life.

This power is not magical, not a blind fanatical force, but an inspiration manifesting itself in a spirit of love, and as the apostle teaches, "of sound mind." It is a power which makes us sober-minded, not excitable, but calm, clear expositors of Divine truth: not conceited, but humble-minded followers of the Lamb, and honest toilers in His vineyard. With such power we pray to be invested, to be clothed upon constantly, in order that we may be approved of God, and at the same time commend ourselves to our fellows.

How very easy it is to *misunderstand* revealed truth, and consequently resort to *vain* methods to obtain "power from on high." We frequently hear men talk of power—call it spiritual power, of conviction, conversion and revival of the life of God in the soul. To get this power committees are formed, special services organised, professional evangelists engaged, enthusiastic and excitable services conducted: this is called power—it is *weakness*. Spiritual power is not worked *up*, it must come *down* from on high.

As we venture into the New Year and the New Century, let us carry this thought, that real living, vital, energizing power is the "putting on Christ," and that means "the new man." It is the reception of the Holy Spirit, and through Him receiving grace upon grace. This power will fit us for all service, help us to endure hardship; and keep us right under all Divine dispensations. Without this power we are poor, impotent, helpless, and tossed about on the waves of time, like a frail bark on the ocean. If then we would possess this "power from on high," we must, like the disciples, pray, wait and expect, and surely the blessing shall come, and we ourselves invested with this power. Come! come!!

"Eternal Spirit, we confess
And sing the wonders of Thy grace:
Thy pow'r conveys our blessings down,
From God the Father and the Son."

67, Endwell Road, S.E.

A CHRISTIAN.

COMMUNICATED BY E. JEFFS.

A CHRISTIAN is born of God, engrafted into Christ, and an habitation for the Holy Spirit; his nature is renewed, his mind illumined, his spirit changed; he is not what he was, for grace hath made a difference; he is not what he desires to be, for grace is not yet perfected; he is not what he shall be, for grace shall be consummated in glory. The knowledge of Christ is his treasure, the mind of Christ his evidence, the love of Christ his song, conformity to Christ his life, to be with Christ his pre-eminent desire. By faith he rests on Christ, receives Christ, and looks to Christ; he heareth Christ's words, treadeth in Christ's steps, and seeketh Christ's approbation. He speaks the language of the Saviour's kingdom, reveres the Saviour's statutes and laws, obeys His ordinances, wears His costume, and lives to His glory. The life of Christ within him is the principle of his being, and because Christ ever lives he shall live also. In the Christian Christ lives, and speaks, and acts. He is Christ's representative on earth, His witness before men,

and His follower before God. The Christian hearkens to Christ's teachings, rests on Christ's sacrifice, avails himself of Christ's mediation, and cheerfully obeys Christ's royal laws. He inquires, What would Christ have me to know, what do, and what enjoy? To know Christ is Christianity intellectual, to obey Christ Christianity practical, to enjoy Christ Christianity experimental, and to be like Christ Christianity perfected. As bread to the hungry, as water to the thirsty, as the rock in the sultry day, so is Christ to the Christian.

The Christian is in the world but not of it, among the world yet separate from it, passing through the world without attachment to it. The idolater boasts in his idols, the Mohammedan in the False Prophet, and the Romanist in the Virgin, but the Christian glories only in the cross of the Lord Jesus Christ. The Christian is a man, and may err, an imperfect man and may sin, but a renewed man, and shall have his fruit unto holiness and the end everlasting life. The Christian is a warrior, and must fight, but he is a conqueror and must prevail. The Christian sojourns on earth, but dwells in heaven, a pilgrim in the desert but an enrolled denizen of the skies. The Christian is the impress of Christ, the reflection of the Father, and the temple of the Holy Ghost. Contrast him with the infidel in his faith, with the profligate in his life, with the merely moral in his heart, and with the Pharisee in his spirit. His pedigree is from Jehovah, his nature from heaven, and his name from Antioch. Oh, Christian, great is thy dignity, refulgent thy glory, and interminable thy blessed hope! All things are thine, thou art Christ's, and Christ is God's.—“Christian Philosophy.” *The Visitor*, 1848.

THE PULPIT, THE PRESS, AND THE PEN.

“*What is Truth?*” by Robert Waters, A.K.O.L., Chaplain of the Lambeth Cemetery. London: Robert Banks & Son, Racquet Court, Fleet-street, E.C. Price 10s. 6d.

THIS work, by a minister of the Church of England, contains 494 pages of closely printed matter. It is in its own way a body of divinity. In answering the question from which it takes its title the author traverses the Scriptures from the Creation to the times of the apostles, specially tracing God's covenant unfoldings of His great work of redemption. This occupies sixteen chapters, and in the remaining six chapters the corruptions introduced into the professing Church; the Reformation, and the present condition of the Church are discussed. The writer is Evangelical in most of his views, and maintains the Scriptural doctrine of the Fall, and its doleful consequences; he insists also upon the one atonement, justification by faith, and the necessity of the Holy Spirit's work, and manifests a considerable knowledge of the Scriptures, which are to him, as

to us, the inspired Word of God, from which all truth is to be drawn, and by which every system and doctrine must be tried. With a very large portion of the work all true believers will agree. In some things, however, we can by no means concur with Mr. Waters. The sections on baptism appear to us to be lacking in clearness. We are not quite able to tell when he means the rite, and when he intends that which the rite represents. He holds in some form the doctrine of baptismal regeneration, for he writes “THE ONE BODY OF CHRIST receives its *spiritual life* and its *spiritual growth* from the *spiritual communications* to it, made by the HOLY SPIRIT; whereof it is said to *drink* first in BAPTISM.” He does not contend that all who are baptized in water are regenerated (though the formula of the Church of England directly asserts this) for he writes a little farther on, “If the conditions of Baptism are not fulfilled, there is no more warrant to believe the HOLY SPIRIT'S *regeneration* or *quicken-*ing takes place therein, than, under the

same fault in circumcision under the Old Covenant." What these conditions are which are to be fulfilled by the unconscious infants, whom we suppose Mr. Waters baptizes, on which the Holy Spirit's work of regeneration depends, he does not state, nor can we imagine; neither are we acquainted with the Scripture in which they can be found. Mr. Waters quotes many Scriptures in these sections, which appear to us to have no bearing on the subject in hand at all, but no passage which sets forth these supposed conditions. Nay, Mr. Waters himself says, "Till this baptism has taken place there is no spiritual capacity for spiritual things, either to discern them or enjoy them." What conditions then are to be demanded from those who cannot so much as discern spiritual things? We commend to him the solemn, yet simple statement of our Lord, "He that believeth, and is baptized shall be saved; but he that believeth not shall be damned," and the practice of His apostles who only baptized believers, already regenerated, at least professedly, and according to their judgment. Mr. Waters also strongly contends for the "apostolic succession," and claims it for the Church of England, as by law established. The former is the veriest figment, and can never be proved; indeed it would have needed a constant succession of miracles to have preserved it. For the latter, supposing the first could be demonstrated, it does not belong to our national establishment as, we think, the Pope very conclusively showed to Lord Halifax and his ritualistic friends. Mr. Waters, however, is not a blind admirer of the Church with which he is in communion, for he lashes her in some of his pages as severely as any rabid non-conformist could wish. His censures are not without reason as he clearly shows. He delivers also some trenchant strokes at Denominationalism. He does not however convince us that our order of Churches is not much nearer the apostolic model than that of the church to which he belongs.

"Our Gospel," by T. Bradbury. London: The Publishing Committee, 16, Malfort Road, Denmark Park, S.E. Brighton: The Robinson Printing Company, Duke-street. Price, cloth, One Shilling and Sixpence. Postage, Threepence. Three or more copies, Post free.

THIS is the yearly volume of Mr. Bradbury's sermons, twelve in number. Rich in the display of covenant salvation, and full of savoury Gospel food. The

author's mind and heart is saturated with Divine truth, which he fearlessly, but yet lovingly, pours out. There are no dead flies in this pot of ointment. The get-up is neat, and the size is very handy; it makes a good pocket volume. We have also received an excellent portrait of Mr. Bradbury, and understand that copies may be had from Mr. W. Debnam, 76, The Grove, Camberwell, S.E., for the nominal price of Threepence.

"Cheering Words Annual." Edited by B. J. Northfield. London: R. Banks & Son, Raquet Court, Fleet-street, E.C. Price One Shilling.

WE note that this is the fiftieth volume, so that it already had a fair life, but it shows no sign of senility. Mr. Northfield has done his work well. Its short pieces are bright, interesting, instructive, and thoroughly sound. For a frontispiece there are good photo portraits of Mr. W. Keru, of Ipswich, and Mr. F. Fells, late of Beccles, who is supplying the pulpit at Providence, Highbury Place. In the engravings we notice portraits of J. Bunyan, J. Wells, A. A. Bonar, D.D. Christmas Evans, Professor Faraday, and Sir A. Blackwood. The get-up reflects credit on the Publisher. We have no doubt the issue will soon be exhausted. Intending purchasers should place their orders at once.

"The Baptist Almanack." R. Banks & Son. Price Twopence, interleaved, Fourpence.

A *vade mecum*. No minister's study, chapel vestry, or Baptist's house can be complete without a copy. Friends write us for Minister's addresses, and information about chapels in London, when they would save time and expense by purchasing a copy of this admirable manual. Great care is taken to make the information as complete and accurate as possible. Those who once purchase a copy will never be without the latest edition. A proof of its value and usefulness is found in the fact that the present issue is the fiftieth.

"The Olive Branch," Magazine for Sunday-schools and Families. London: J. Briscoe, 18-22, Banner-street, Finsbury, E.C., and R. Banks & Son. Price, One Halfpenny, Monthly.

ARTICLES on the animals of the Bible, Scriptural incidents, spiritual teaching, and historical events, make up a thoroughly interesting magazine. The teaching is soundly Scriptural, well adapted for Sunday schools, and reading in the "family circle."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

PROVIDENCE BAPTIST CHAPEL (HIGHBURY PLACE, N.) JUBILEE SERVICES, NOVEMBER 11TH AND 13TH, 1900.

HISTORICAL SKETCH.

It is now fifty years since the inaugural meeting of this Church was held in what was then known as Lower-road Birkbeck Schools, a room situate in Windsor-street, Essex-road, Islington (then known as the Lower-road). A public tea was held, of which 250 persons partook, followed by a public meeting, at which Mr. Curtis, of Homerton-row, presided, and the following ministers took part—Messrs. Wyard, Alldis, Woodard, Meeres, Garratt, and Flack.

At this meeting, which was attended by some 400 persons, eight individuals, baptized believers, were united in Church fellowship, and constituted the nucleus of the community worshipping here to-day. One of this number was Mr. Glaskin, first pastor of this Church. Mr. Glaskin had been preaching for some ten months previously, but was at this time duly received as their acknowledged pastor. Other members were quickly added, some dozen being received during the next two or three months.

During the five and a-half years to April, 1856, about seventy members had been received into fellowship; but about this time some dissatisfaction arose between pastor and deacons, which ended in Mr. Glaskin's resignation, but at the request of the Church he subsequently returned, having been away for two or three months.

We have but a meagre history of the early career of our Church, but it evidently passed through a number of vicissitudes during its infancy, as the fact is promiscuously mentioned at a meeting held in Providence Chapel, Providence-place, Upper-street, Islington, on May 4th, 1857, that that building constituted their fifth place of meeting since the formation. At this time one hundred had been received into fellowship. It is also recorded that on Tuesday, November 23rd, 1858, the chapel was reopened after a brief period, some trouble with the freeholder having brought about a removal of fixtures and temporary abandonment. We now approach a most important epoch in our Church's history and record with pleasure an event of the utmost import to the welfare of any Church—the inauguration of a Sunday-school. This took place on Easter Sunday, 1862, in the chapel, the schoolroom being built some few years later.

In the month of May, 1864, Mr. Glaskin having received a call from

the Church worshipping at Bond-street, Brighton, resigned his pastorate, and after a period of supplies, was succeeded in January, 1866, by Mr. Baugh, who, after a short career, left in May, 1868. He was followed by Mr. Edwards in October of the same year, who continued to fill the pastoral office to September, 1871.

The Church thus became again pastorless, and the pulpit had to be supplied itinerantly until in December, 1872, Mr. W. J. Styles was invited to fill the pulpit for the whole of the coming year; and although he would not accept the pastoral office in our official manner, continued his stay year by year until December, 1878, when he left and went to Keppel-street.

Another interlude of "supplies" followed, until in May, 1880, Mr. Philip Reynolds, the late pastor, was elected to the pastoral office, and it was during the period of his pastorate that the present building was erected. It was in November, 1886, when building had started in this vicinity, that a Building Committee was formed, the site of this chapel selected, and after much hard work under the blessing of God, and by the liberality of numerous friends, the opening services were held here on Sunday, March 18th, 1888, and the Tuesday following. The Cause still continued to prosper, so that in 1893 it was deemed expedient to erect the side galleries. Altogether, Mr. Reynolds' pastorate extended over a period of about twenty years, terminating in the February of this year, when he resigned.

Since that date we have again been dependent upon supplies, but trust, in answer to our prayers, we may speedily have a pastor given to us who shall lead us among the green pastures and beside the living waters of Divine truth, and it is with pleasure, therefore, that we have at this time to announce the fact that we have, as a Church, invited our dear brother, Mr. Frank Fells, who is with us this evening on a three months' probation, from January 1st, 1901, with a view to this end. May God grant us many years of happy service, sweet communion and hallowed fellowship together.

We have now outlined in brief our Church's history, and as our minds have wandered back over the past, and scenes of bygone days have been revived, our memories teem with recollections of failure and weakness on the

part of ourselves, and our brethren and sisters in the faith. Memories of broken friendships, the temporary dissolution of the highest and most cherished relationships, and of disappointed hopes; but we have also had to record memorable periods of blessing. Our mind especially reverts to the day when pastor Philip Reynolds preached the first sermon within these walls from the words, "The Lord of hosts is with us, the God of Jacob is our refuge" (Psa. xli. 7), which we adopted for our motto-text when the time arrived for the decoration of the chapel. And notwithstanding all the vicissitudes through which we have passed since then, our joy and hope are still centred upon this assurance—not for what we are, or for what we have wrought, but because "His mercy endureth for ever."

For this reason we would have this day recorded in the annals of our Church as a day of humble thanksgiving, of hallowed and joyous communion, an emblem and earnest of that greater day to be, and so exclaim:—

"Hail! gladsome morn, upon whose wings
of light
Are borne sweet thoughts and sacred
memories
Of half a century.
Sweet souvenirs of love from Him who
saith,
'I with the humble soul will surely
dwell.'
So, 'though we meet not 'neath cathedral
dome,
Nor 'midst a temple's awesome stateliness.
Yet, this our joy, that He, the Lord of
Hosts,
Is with us still, and Jacob's God is yet
Our Refuge, as in all the days of yore.
So weak and frail are we, we nought can
boast,
But we will trust the love that faileth not,
And bless the mercy that endures for aye.
We, too, will beg in deep humility
That He our worthless service will accept,
As love's glad tribute for His Priceless
Gift.
While down the vista of the past we gaze,
With mingled joy and grief we think of
those
With whom we journeyed in the days
gone by:
We grieve and pray for some who wander
far
From truth's bright path that leadeth
unto day,
And trust that they from bypath meadow
led
By angel feet may find the goal at last
Within the pearly gates of Paradise;
But though to-day the visions of the past
Recall full many a smile and kindly word
Of loved ones gone before with whom we
held
Sweet converse by the way, we would not
grieve;
For do they not behold the beauteous
King?
In that far land where shades of night
ne'er fall,
Where God the temple is, and there for us
do wait;
Only a 'little while' shall separation be,

Then, glad reunion in our Father's home:
One Church, one Faith, one Creed—the
'Love of God'

In all our hearts: thus perfect harmony
Through all the ages of Futurity.
So, welcome gladsome morn of Jubilee
That brings such earnest of that future
day.

When all the Church elect in one triumphant song
Shall shout Hosannah to their Saviour
King."

W. LAWRENCE.

OLD BRENTFORD.

ANNIVERSARY services in connection with the Sunday-school were held on Thursday, Nov. 22nd. A sermon full of encouragement for Christian labourers was preached in the afternoon by pastor H. T. Chilvers, from the old, old promise so tried and tested, "As thy days so shall thy strength be." The schoolroom was well filled to tea, and a large gathering assembled in the chapel for the evening meeting; this was presided over by the beloved pastor, R. Mutimer. An excellent address was given by brother Bush, of Surbiton. Our brother was evidently at home in his loving remarks to young and old. Preceding, and following this address were recitations by the scholars, and entertainment and instruction were profitably combined in these selections. An address was also given by pastor E. Marsh. The following is extracted from the deeply interesting report prepared and read by our beloved brother J. J. Fromow:—

"Through the mercy of our gracious God, we are favoured to bring before you another brief report of the work of our loved Sabbath School, the 67th year of our School's history.

"We have a great deal to praise the Lord for, but we are earnestly desiring to see more evident signs of the Divine Spirit's power and blessing.

"We have laboured together prayerfully and peacefully, and we are hoping and expecting yet to see the Lord's blessing in a more marked way, confirming the Word with signs following. We are thankful, however, one scholar has been received into the Church during the year.

"Our pastor's monthly visits have cheered us from time to time in our school, feeling assured his heart is with us in the work, and knowing he most heartily desires the spiritual welfare of the young.

"We are glad to say many of our scholars have learnt the new Catechism by heart, and others are now persevering that way. Our pastor's Young Men's Bible-class is particularly progressing now. They meet in the comfortable room in the High-street, kindly provided free by Mrs. Dean.

"The Young Men's Bible-class and the Young Women's Bible-class are still increasing, attendances and interest keep

up well. The infant classes also keep up satisfactorily, and form supply for other classes in the school.

"The attendance of our scholars has not been so good as formerly, and has caused us some anxiety, and we have recently established a week-night meeting on Wednesday evenings, so as to have more hold upon the scholars and increase their interest in the school, and we are glad to say these meetings have been appreciated.

"The number of our teachers is 20, and the number of scholars 300, with an average morning attendance of about 90 and afternoon about 185.

"As usual, our scholars took part in the Sunday-school Union Scripture Examination. Subject—'Samuel the Child, Reformer and Judge.' 27 entered for examination, 24 passed, 2 gained prizes, 13 first-class certificates; those obtaining prizes and first-class certificates also receive rewards from the school.

"Our annual summer treat took place on Wednesday, July 18th, at the New Farm, Ealing, by the kindness of Mr. and Mrs. A. J. Robbins, who did everything in their power to make children and friends happy. About 260 scholars and nearly 200 friends were present, the scholars and many of the friends were taken and brought back in conveyances kindly lent free by neighbouring friends. Four dissolving view entertainments with instructive lectures were given to the scholars last winter, and we hope to give four of these entertainments this winter. In addition to the annual rewards, our regular scholars have also Monthly Books, such as *Little Gleaner*, *British Workman*, *Band of Hope*, *Uncle Ben's Budget*. About 3,100 of these have been given away during the year, and we trust such wholesome literature may prove a blessing in their homes.

"We have a good Library with a varied selection of interesting and instructive books.

"Our Gospel Tract Society's work has been continued as heretofore by 18 distributors visiting regular every week about 680 houses and leaving books. About 32,000 visits have been made and books exchanged, besides 5,000 loose tracts and 1,200 friendly words given away casually in the districts. In addition to this our pastor visits about 80 houses and leaves books in a poor neighbourhood of the town, that the other distributors do not reach, and a marked blessing has attended our pastor's efforts. As usual, at Christmas last, *Gleaner* and *Sower Almanacs* were given to every home in the districts. We have a branch of the Bible Reading Association with 100 members. The Dorcas and Benevolent Society continue their good work amongst the poor and afflicted around us.

"There have been 90 cases relieved, 128 articles of clothing, 2lbs. of tea given away together with £88s. 0½d. in money, in addition to £2 10s. 5d. expended in the purchase of material.

"We try to stimulate a missionary spirit in our scholars, both Home and Foreign, and we are pleased to say altogether £10 5s. 6d. has been collected for these purposes, for the Strict Baptist Mission £7 3s. 3d.; for the Continental Sunday-school Mission 13s. 6d.; for the Aged Pilgrims' Friend Society 13s. 6d.; for the Hospital Funds £1 15s. 3d.; and in addition to this, several teachers and friends have had Mission Boxes in their homes for the Strict Baptist Mission. We continue to hold a prayer meeting in the schoolroom every first Sunday in the month at 5.30.

"We more than ever see and feel the need of using all diligence and perseverance in spreading the Gospel and proclaiming salvation through Jesus alone, when we observe on the one hand the spread of superstition and idolatry, and on the other the open profanity and desecration of God's sacred day of rest. Brethren, let us not be weary in well doing, for in due season we shall reap if we faint not."

God bless the work among the young at Old Brentford, PRAYS

ONE WHO WAS THERE.

STEPNEY (REHOBOTH).—The 26th anniversary of the opening of this sanctuary was commemorated on Lord's-day, November 11th. Our pastor (Mr. J. Parnell) preached in the morning from Songs of Solomon v. 1, and in the evening from 1 Peter i. 23. On the following Tuesday afternoon Mr. R. E. Sears discoursed very sweetly from Psa. xxxi. 21. The evening meeting was ably presided over by Mr. W. Harris, who read Psa. cxxxviii. Our pastor offered prayer. Our chairman delivered a very stirring address upon fidelity to the truth in the present day of declension, and spoke many words of commendation to pastor and Church. Mr. T. Jones, of New Cross, spoke from "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." Our brother said if we can reach the first step in the Christian course every other step will be climbed. Mr. F. C. Holden addressed us from "Now thanks be unto God, which always causes us to triumph in Christ." He said only those who are brought to feel their need of Christ, and possess faith in Christ, and have fellowship with Him in His sufferings, shall triumph in Christ. Mr. E. White spoke from "The Lord of hosts is with us; the God of Jacob is our refuge." He said He is with us to rule us, to supply us, to approve of what we do, to defend us. The God of Jacob

is a promising God, an enriching God, a wrestling God, a blessing God. A refuge from our foes, our fears, our troubles, our sins. Mr. H. F. Noyes addressed us from "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." He said He is rich in mercy, in goodness, wisdom, knowledge, grace; He is the dispenser of all our blessings. Our pastor spoke briefly from "For I believe God." He said the longer I live the more I believe in His precious truth: it is sweeter than honey and the honeycomb to my soul. We have had great trials and conflicts, but they seem but little now we have passed through them. Prayer by the chairman closed one of the sweetest seasons we have ever enjoyed. "Praise ye the Lord."—**HATTER SCRIVENER.**

SHOULDHAM-STREET.—The 24th anniversary of the Sunday-school was celebrated on Sunday, November 25th, and following Tuesday. Mr. Waller preached on the Sunday morning; and Mr. Thomas, of Watford, addressed the scholars in the afternoon, the attention of whom he gained and maintained by his very telling and instructive remarks; he also preached in the evening to a fairly good congregation. Special hymns were sung. On the following Tuesday, after tea, a public meeting was held, presided over by brother F. T. Newman, of Clapham. Mr. Pickett, of Wood Green, asked the Divine blessing. A report was read, and a financial statement rendered. Suitable addresses were delivered, dealing much with the work among the young, from brethren Chilvers, Coulson, J. E. Plegg, Mitchell, Rose, and Waller, the addresses being interspersed with praise, and some very practical remarks from the Chairman. We are much encouraged by the attendance of friends from other Churches and old scholars at these annual gatherings, the financial results of which are generally most satisfactory, the amount collected this year being £15 10s. 3d. Still it is our earnest desire that more labourers be sent by the Lord to work among the young in our schools, and we feel sure that a great increase of numbers and true prosperity will be soon apparent.—**S. R. ROBINSON.**

EGHAM (EBENEZER).—We held the 7th Sunday-school anniversary services in connection with this cause, on November 15th, when brother Mutimer, of Brentford, preached a most sweet and encouraging discourse on the words, "As captain of the host of the Lord am I now come" (Joshua v. 14). He emphasized the "now," a time of need, and exalted the matchless Captain of our

salvation. After the tea was partaken of the evening meeting was held, and presided over by brother Mutimer. The report was of a hopeful nature, and a good number of the scholars recited portions of Scripture, or pieces profitable to listen to. Brother Mutimer addressed the children on the slave Onesimus in a way which they will long remember; and brother Vine also gave a very nice and interesting address on "Christ feeding the multitude" (John vi. 9—11). Both meetings were well-attended, and we have cause to praise the Lord for His goodness, and take courage.

BIERTON, BUCKS.

THE labours of the teachers, under the superintendence of brother Markham, had been so blessed that two years ago it was found necessary to build a schoolroom to accommodate the increasing number of scholars. This was satisfactorily carried out, and in Dec., 1898, the room, which had cost nearly £200, was opened. About £45 then remained to be raised, but the debt was steadily reduced, and at the second anniversary, which was held on Dec. 6th, only £16 was required. Mr. E. Marsh came on this occasion, and truly the pleadings at the throne of grace on the previous evening were abundantly answered. The subject in the afternoon was the "Ebenezer" raised by Samuel, and the Master's presence was felt so sweetly that many rejoiced and took courage.

Tea was then partaken of, the whole of the proceeds being handed over to the Building Fund, the ladies having concerned themselves in providing the necessaries.

The collection in the evening was taken during the early part of the service, which enabled brother Markham, with a thankful heart, to inform the congregation that the debt was extinguished, and that £2 12s. 6d. was in hand towards renovating the chapel. This caused great joy to our brother, who has the best welfare of the school so thoroughly at heart, and who has the loving sympathy of a united band of godly workers.

Mr. Marsh followed the cheering announcement by asking the congregation to do exactly what they were ready to do—sing "Praise God from whom all blessings flow." He then announced a peculiarly appropriate text—"For we cannot but speak the things which we have seen and heard" (Acts iv. 20). With much liberty and evident fulness of heart he lovingly told out why ministers, teachers, and parents should speak what they had felt of the Heavenly Father's free-grace love through Christ Jesus as sweetly applied by the power of the

Spirit. It is earnestly hoped that through this message some may be constrained to attend to their Saviour's commands respecting the Church ordinances.

The senior deacon, brother Monk, who still takes a keen interest in the young, was unable to be present through infirmities of age, but both he and brother Box were very feelingly remembered at the throne of grace.

There are about 90 scholars on the books, and a good number of the elder ones meet with teachers and others throughout the winter at the weekly Bible-class, conducted by brother Dearing, an old scholar who has for several years ministered acceptably to this and other Churches every Sabbath. Much interest is also shown in the prayer-meetings, which are well attended.

The friends wish to thank all who have in any way helped this little part of God's Zion in the matter of the schoolroom, and especially those, if any, who may have been overlooked in correspondence in consequence of the heavy bereavements sustained by brother Dearing shortly after the opening. "Hitherto hath the Lord helped us."

CLIFTON, BEDS.—OLD BAPTIST CHAPEL.—On Wednesday, November 28th, two special services were held in this chapel in recognition of the reconciliation which has happily taken place between the two sections of Baptists which have been worshipping in different places for 17 years past. The services were characterised by great heartiness and enthusiasm on both occasions. In the afternoon the special sermon was preached by Mr. Burgess, of Wellingborough, and a large congregation was present. After this service there was a tea, at which over 240 partook. In the evening at six o'clock another service was held, and again the chapel was well filled. Friends were present at this service from nearly all the surrounding towns and the adjacent villages, and amongst the speakers on the occasion were: Mr. Hazleton, of St. Neots; Mr. Morris, of Hitchin; Mr. Peters, of Whittlesea; Mr. John Wilson, of Bedford; Mr. Fuller, of Bedford, who also acted as chairman; Mr. Freston; Mr. Claok, of Bedford; Mr. Gurney, from Biggleswade; Mr. Burgess from Wellingborough; Mr. Sibthorpe, of Bedford; and Mr. Jeeves, of Hitchin. The speeches, together with the singing of hymns and prayer, lasted until about eight o'clock. Collections were made after each service; and together with the amount taken for tea, the sum received made the respectable figure of between £14 and £15, which will be used in defraying the expenses of the Cause. We

learn that there is no settled minister to superintend and carry on the public worship, nor will there be for some time to come; but services on Sundays will be conducted by supplies previously engaged by the authorities of the New Chapel before the re-union took place. The teachers and scholars from both places of worship have also united and become one Sunday-school. On Sunday last the services were conducted by Mr. Hazleton, of St. Neots, and the congregations were rather large on each occasion.—From the "*Biggleswade Chronicle and North Bedfordshire Gazette*," December 7th, 1900.

EMMANUEL BAPTIST CHAPEL, PLYMOUTH.

In connection with the first anniversary services of Emmanuel Strict Baptist Chapel, North-road, Plymouth, a tea and public meeting was held in the Corn Exchange. Over 200 sat at tea, and the meeting which almost immediately followed was also very largely attended. Mr. J. W. Spear, M.P., presided, supported by the Revs. Edwin M. Bacon, J. Knowles, and H. Marriott (Church of England), Messrs. J. Yeo, Lillicrap, and others.

The Chairman thanked them for their invitation to be present at that meeting, for he experienced great pleasure in being with them. He was glad to meet Christians of different denominations, as he understood were represented on that platform; they had met to show their deep sympathy with and to help support the branch of the Church of Christ represented by Emmanuel Baptist Church. That was just the spirit in which Christians should meet—(hear, hear). For while he agreed they were responsible before God to maintain fearlessly the principles they held to be most Scriptural, it was a privilege and a duty for them at all times to embrace every opportunity to go as far as they conscientiously could in supporting all branches of the Church of Christ. He was not sure that the greatest hindrance to the spread of religion had not been the unfortunate feelings of envy and jealousy, and too often differences between Christians. They had not shown that bold front in proclaiming the glad tidings of the Gospel, and in breaking down by love and example the opposing influences to the spirit of the Gospel—(hear, hear). He was not one of those who were very anxious for uniformity, but he was very anxious for unity of heart between all sections of the Church—(applause). He wanted to feel at all times that when they saw a true and sincere believer in the Lord Jesus Christ, and one anxious to promote His principles and His teachings, they ought to feel their hearts drawn

towards that man wherever they met him—(applause). They must not compromise the grand foundation truth of the Atonement—(applause)—but at the same time let them not forget that the Lord came on earth not only to fulfil God's will, and to reveal God's salvation, but also to teach charity and love, and to induce His followers, as much as in them lay, to carry out day by day the principles which He taught—(applause). They could not afford to be falling out with one another, or to look with coldness on any sincere man who had the same object at heart. He counselled them to value the privileges of worship, and said he believed it was the religion of Christ to seek the social well-being of the people in their land. The fruits of Christianity were love, tenderness, and sympathy with all mankind, and it was for them as a Church to be showing that forth to the world—(applause).

Pastor Edwin M. Bacon said they believed in the common ruin of mankind in the fall, and that man by nature was helpless. Their creed was the creed of the martyrs, that noble throng who loved not their lives unto death, those who, made strong with the grace which was in Christ Jesus, when the time came that they should witness to the vitality of that truth which was implanted in their hearts, gladly embraced the stake, met the flames with fortitude, and then passed from earth's sorrows and sufferings to the eternal joy and rest that remained for the people of God. As to their position, they were the remnants of a once flourishing cause of Christ, a place that was filled with an anxious throng Sabbath by Sabbath, that hung on the preacher's words, and where the power of the Holy Spirit was felt; but in difference on the part of some, lack of unity and of co-ordination in working, the spirit of the world, and the spirit of neglect crept in, and that which was once prospering decayed. The light had grown dim, iniquities were prevailing, and God's displeasure had been most marked. When it came to the lowest then there was a turn on the part of a few, a repenting of the spiritual fornication that had defiled, a pleading with the God of Israel, and a resultant fulfilment of the promise He made to His chosen people: "After seventy years will I return and visit you, for I know the thoughts that I think toward you." In October, 1828, Trinity Chapel was opened for public worship. In October, 1899, Emmanuel Baptist Chapel in succession was opened for public worship, and thus Trinity Chapel had completed exactly seventy years. The Lord returned in mercy, and they could see that the light had been renewed, and lustre beamed forth through the everlasting Gospel.

The angel of death had been busy, and they missed faces that they loved, yet the congregations had increased, and they had been blessed with conversions. They commenced the year with a debt of £700; that had been increased over £100 more by a threatened law suit, yet help had come from friends at a distance, and many who did not know them as a Church. They were comforted in that which had been a pathway sometimes of sorrow by the knowledge and evidence that was manifest that God was with them—(applause). Their Sabbath-school and Bible-classes gave them cause for joy. They had not long had them, yet the accommodation was being severely taxed. He believed they had suffered in the past through having no such school, and, therefore, they felt the more confident of prosperity now the bleating of lambs was to be heard in their midst—(applause).

The Revs. J. Knowles, H. Marriott, Messrs. J. Yeo, J. Pearce (of Newquay), and J. Lillicrap also spoke, and the meeting closed with a very cordial and hearty vote of thanks to the chairman and speakers. Collections were taken in aid of the Debt Liquidation Fund, which realised £5, the nett result being £22.—*Reprinted from the "Western Daily Mercury," Saturday, November 3rd, 1900.*

CLERKENWELL (MOUNT ZION, CHADWELL-STREET).—Services in connection with the 49th anniversary of the Church were held on Lord's-day, December 9th, and the Tuesday following. Mr. W. Kern, of Ipswich, was the preacher both on Lord's-day, morning and evening, and on Tuesday afternoon. The sermons were full of the Lord Jesus Christ, and much appreciated by the hearers. The congregations were good, specially so on the Sunday evening. After the sermon on Tuesday there was a public tea in the school-rooms in White Lion-street, of which some persons partook, and after the tea a public meeting was held in the chapel, over which the pastor, Mr. E. Mitchell, presided. Mr. W. S. Millwood, of Mount Zion Chapel, Hill-street, led in prayer, and excellent Gospel addresses were delivered by brethren J. Bush, of Kingston; H. T. Chilvers, of Keppel-street; O. S. Dolbey, of the Surrey Tabernacle; W. Kern, of Ipswich; and T. Jones, of New Cross. A good spirit prevailed throughout the meeting. Each brother seemed possessed by his subject, and spoke gracious words in the Master's name. Where all was so good it would be invidious to mention any one in particular. Friends from Providence, Highbury; The Surrey Tabernacle; Mount Zion, Hill-street; Keppel-street; Elim, Limehouse; Tottenham, and other

Churches encouraged us by their presence. "One of our real old-fashioned anniversaries" was the way in which some of the older members of the Church expressed themselves respecting the gatherings. Collections amounted to £40 11s. 4d. "Praise God from whom all blessings flow," which closed the happy meeting, exactly expresses the feelings of pastor, deacons, and people.—ONE OF THEM.

STRAFORD (GURNEY-ROAD).—Deeply interesting services were held on Lord's-day, Nov. 18th, and Tuesday 20th, in celebration of the 31st anniversary of the formation of the Church. The pastor preached morning and evening on the Lord's-day. We had anticipated the pleasure of hearing brother Box in the evening, but the Lord had ordered it otherwise. The services on the Tuesday were heart-cheering, and the blessing of the Lord felt in our midst. Brother E. Mitchell was graciously helped in proclaiming the glorious Gospel of the blessed God in the afternoon, and it was a joy to "walk about Zion," and behold the wonders of His grace as His servant opened up the word of life. A larger company than usual gathered together for tea; this was followed by a public meeting, ably presided over by our beloved brother Abbott. Addresses, full of spiritual thought, delivered with fervour and love, were given by brethren White, Holden, J. E. Flegg, and Othen, the pastor bringing up the rear with words of gratitude and praise to our beloved Lord for all His goodness. The fire of the chairman's soul warmed the hearts of the people as he delivered words of counsel, caution, and comfort, and then stimulated to that liberality and love so conspicuous in himself. The collections were very satisfactory, the total amount being just over £20. The report read by the Church Secretary, brother J. H. Rider was most interesting. Space forbids more than a few extracts. Our brother remarked, "We meet to raise another Ebenezer stone, upon which we can, and will inscribe our praise for the goodness and faithfulness of God, and so record our grateful acknowledgments to Him who hath hitherto helped us. In the year now passed, we have had our times of sorrow and joy. The source of our greatest joy is the conversion of precious souls. Eight have been received into our communion during the year, while two have been called to the fellowship above. We have found it necessary to add to the number of our deacons, and the choice of the Church has fallen upon our beloved brethren, S. G. Ince, and W. J. Faunch. We still suffer for lack of convenience for our Sunday-school, but we are praying and labouring on, and the

Lord, we trust, will soon grant us our heart's desire in this matter. The pastor's silver wedding fund, and his good wife's work basket are bearing fruit. We gratefully thank all our loving subscribers. The Gospel Band, Mother's Meeting, and Dorcas Society, are doing good work, while the circulation of 1,000 copies monthly of *Cheering Words* is carried on by house visitation. While we review the past 31 years, we can truly say, goodness and mercy has followed us the whole of the way, and to-night we praise Him for all that is past, and will trust Him for all that's to come.

STREATHAM (PROVIDENCE).—Nov. 6th, anniversary services were held to celebrate our pastor's first year of labour. Brother O. S. Dolbey preached a sermon in the afternoon, full of divine truth and Christian experience from Heb. xiii. 5. Our brother was graciously helped to extol the Lord the divine companion of His people, who was always with His children in every condition and place, to help and cheer them with manifestations of His power and goodness. After the sermon about 70 friends sat down to tea. At 6.30 a public meeting was held, presided over by brother Rundell, who read Acts xxvi. and made some savoury remarks thereon. Good Gospel addresses were given by brethren E. Marsh, C. Cornwell, H. Dadsell, E. White, and the pastor. The singing of the doxology brought the meeting to a close. Throughout the services the attendance was good, and a pleasing feature was the presence of many friends from a distance. We hope our pastor will have many such happy and sacred times in connection with his work and labour of love at Streatham. The collections were good.—C. R.

WALTHAM ABBEY.

ANOTHER EBENEZER STONE LAID.

A COMPANY of the Lord's living monuments of preserving grace heartily welcomed the occasion presented to them in the return—the 21st—of the anniversary of the re-opening of Ebenezer, Waltham Abbey. Thus on Thursday, Nov. 29th, two hours were spiritually occupied by holy supplication, speech and song. The well-attended meeting was presided over by Mr. S. J. Taylor, who read John vii. 1—13, commenting on the feast there mentioned, and the "feast of fat things" prepared through Jesus, and the feast of rejoicing now being kept. Brother W. Pallett, junr., in seeking God's presence, especially bore up brother Box in his deep affliction; the sympathetic letter of brother Marsh appealing to God's people for their prayers, being previously read. Appropriate hymns

were sung, and very helpful addresses given by the following:—

Brother Coote, on Psa. xvii. 5. "Hold up my goings in Thy paths, that my footsteps slip not." Paths of prayerfulness and watchfulness to be sought; paths of indifference and carnality avoided. His paths, not ours.

Brother J. Pallett, on Gen. xxxii. 29. "And He blessed him there," the Person blessing; the blessing; the person blessed; the place of blessing.

Brother Newcombe, on 1 Sam. xii. 24. "Consider how great things He hath done for you." Individually, and as a Church, and enlarged on the need for our fellowship to be fervent, close, and pure.

Brother W. Pallett, junr., on Heb. x. 24. "Consider one another to provoke one another to love and good works." He thanked God for his oft deliverance and continued faithfulness and help.

Brother Brown, and brother J. Wild, also took part in supplication, and giving out an hymn.

The presence of the Lord was realised, and we were stimulated thus to "take courage" and "go forward."

SAMUEL J. TAYLOR.

WEST HAM LANE BAPTIST CHAPEL,

SERVICES in connection with the 60th anniversary of this Church were held on Tuesday, November 27th, 1900. Pastor E. Mitchell preached in the afternoon, taking his text from Psa. xxiii. 2. The service was an unusually enjoyable one, and, for an afternoon service, was well attended. Tea was provided after the service.

The meeting in the evening was presided over by W. S. Millwood, Esq., and was largely attended. At the outset of the meeting the pastor, in proposing a vote of sympathy to pastor J. Box, who was then seriously ill, gave a touching eulogy of a man who was loved by all with whom he came into contact—a man of beautiful character, eminent godliness, and profound earnestness. Mr. J. Upedale seconded, and, in putting the proposition to the meeting, the chairman referred to Mr. Box's invaluable services in the M.A.S.B.C., and the minute carefulness which characterised every detail of his work.

Mr. E. White then addressed the meeting from, "My grace is sufficient for thee." He gave an outline of the various Scriptural usages of the word "Grace," and then referred very fully and sweetly to that special grace which supported Paul in the greatness of his trials. The address was both instructive and comforting.

Mr. A. Steele gave an interesting and powerful address on the indwelling of God, speaking from the words, "Master,

where dwellest Thou?" But the fulness and beauty of every sentence and the richness of his illustrations make it difficult to epitomise, and we feel we should not do it justice in doing so.

Mr. Voysey then spoke from 1 John v. 20, the subject of his address being the inverse of that chosen by Mr. Steele—"We in Christ." He said that his text was one from which the late Mr. Hazelton preached in 1883, and which was the means of leading him to feel his interest in Christ. He spoke of the Christian being in Christ decretively and federally. Of his union with Christ being a living union, Biblically illustrated by the vine and the branches—a loving union by the simile of husband and wife—an eternal union, quoting Rom. viii. 38, 39, and a manifest union, using to illustrate this last point Paul's beautiful metaphor of the grafting of the wild olive (Rom. xi. 17—19).

Mr. E. Marsh then addressed the meeting, and opened a bright address, with a sympathetic reference to the pastor, whom he said he was glad to have as a neighbour. He threw a new beauty into a passage from our Saviour's prayer (John xvii. 2). "Thou hast given him power over all flesh." Jesus knew to whom and by whom the power had been given. He knew His right to possess the power. He knew the end for which the power was bestowed, and in praying Jesus knew the will of Him to whom he drew near. He asks, knowing that He cannot be denied, Jesus must therefore become a strength to every praying heart, because He has power over all flesh—the things that flesh is heir to—Jesus has power to control these; and when those weaknesses of the flesh are brought to Him by prayer, we find in Him one to whom all power over all flesh is given, and we can therefore come to Him with confidence, for these words concerned not His disciples alone, but each individual Christian in all ages.

The pastor then closed what was in every way an enjoyable meeting with a few remarks, in which he thanked the chairman and speakers for their help and sympathy.

BRIGHTON (EBENEZER).—The first of the scholars winter treats was given on December 12th, when an interesting and instructive lecture was given by the pastor, Mr. S. Gray. A large number of pictures were shown, illustrating Egypt and its people, Mr. G. Virgo, jun., kindly assisting with the lantern. A very pleasant evening was spent, the lecturer giving some of his experiences in the land of the Pharaohs, while the contrasts of the worship of the Egyptian and the Christian religions were enforced in an interesting manner.

Both lecturer and lanternist were heartily thanked for their efforts to instruct the scholars.—T. A. G.

CHATHAM.—The 55th anniversary of "Enon" Sabbath-school, Nelson Road, Chatham, was celebrated on Dec. 5th, tea being provided for the children, followed by a meeting, presided over by Mr. S. G. C. Armstrong, of New Cross, who gave us a hearty and helpful address, afterward presenting the prizes awarded the scholars for attendance and lessons, during the past twelve months. Special hymns from Winter's Hymnal, a dialogue, and recitations were rendered by the scholars. A few remarks by the superintendent, and prayer by Mr. Armstrong, concluded a happy evening.—ONE PRESENT.

Aged Pilgrims' Corner.

ON December 7th, a lecture was given in the Hall of the Hornsey Rise Asylum, by the Secretary, upon "The Aged Pilgrims' Friend Society: its History and its Friends." The subject was illustrated by upwards of 70 lime-light views of places, scenery, and incidents connected with the Institution, and portraits of some devoted friends of earlier days, who have now entered into rest; among them were Mr. Wells, Mr. Irons, Dr. Doudney, and Lord Shaftesbury.

The chair was occupied by Mr. A. Hayler, a Member of the Board, who expressed a hope that arrangements would be made by the Society's friends for the re-delivery of the lecture, the only condition being that a collection be taken at its close. A large audience assembled and followed with interest the narrative of the growth of the Institution during the past 93 years.

Various friends have kindly presented Christmas gifts to the inmates of the Homes and to some of the out-pensioners, thus doing not a little to cheer the solitary pathway of many an Aged Pilgrim, and to strengthen those bonds of sympathy which bind givers and receivers together in this service for the Lord's poor, whose years and infirmities so pathetically appeal to their fellow-travellers.

No less than 1,550 pensioners are now upon the books and are receiving upwards of £11,400 per annum; the maintenance of the Homes and of the Benevolent and Coal Funds in connection with them, absorbs another £2,000. Additional annual subscriptions are therefore urgently needed. It is hoped that the New Year will be marked by many new friends coming forward with subscriptions of 7s., 10s., and 14s.

The *Quarterly Record* for January can be obtained on application at the Office. It contains several illustrations, one being a picture of the formation of the Society.

Gone Home.

MR. THOS. HODDY

was born in Clare, Suffolk, September 17th, 1811. He was the eldest of five; his mother died when he was but eight years old. His father was instrumental in founding the Baptist Church in Clare in 1803, and was its pastor until 1831.

Our dear departed brother never could tell when he was born of the Spirit, but he said: "This I do know, that at a very early age I began to seek the Lord, and have been made to feel myself a poor, guilty, helpless, hell-deserving sinner, and all my righteousness as filthy rags, and to trust wholly for eternal life in Jesus Christ." He was baptized by his father, May 23rd, 1830. It was discovered by his fellow-members that he possessed gifts, and they desired him to exercise the same before the Church, which he did, and was sent out by them to preach the Gospel. In 1836 he was called to the pastorate at Walton, in Suffolk, and continued there with some measure of blessing upon his labours until 1855, when he removed to Horham, where he was much blessed of the Lord in his work, a new and larger chapel being built during his time, and it is recorded that he baptized and received into that Church 230 persons. He remained there until 1876, when, feeling himself unequal to the work, he resigned. At that time the Church at Clare was very low. He received a hearty invitation to become its pastor, and came at once and took the oversight. Here also the Lord blessed his labours abundantly. I should say that the Church could not have got much lower than when he came, without closing altogether. He was instrumental in raising it up again, and saw a goodly measure of prosperity. He retained his pastorate until 1883, when, through a painful malady, he felt compelled to resign, though he occasionally preached until 1894. He continued to reside in Clare until his death. Almost to the last he retained all his faculties, but for the last few months it was evident that the strong man was becoming weak; very gradually and tenderly the Lord took down his tabernacle, and set his spirit free. He spoke but little during the last few days, but, when he did, there was no mistaking his position. On one occasion he commenced to quote the verse—

"O that the happy hour were come
To change my faith to sight!"

I shall behold my Lord at home
In a diviner light"

In the afternoon of the day of his departure I went in to see him, but he was evidently dying. His dear daughter—a most devoted daughter she has been—thought him conscious, so I knelt by his side and prayed with him. He usually responded very heartily during prayer, and by the sound he made I thought he was conscious, though unable to speak. I returned in about two hours, and his happy spirit had just taken its flight.

He was very highly respected by all classes, even the very lowest would bear testimony—"He was a good man." We do not know our loss. His prayers and godly counsels we shall miss. Up to a very few months before the end he might be seen leaning upon the gate of his front garden, speaking a word to the passers-by or handing tracts. The poor of the neighbourhood all knew him, and found ready sympathy and help to the best of his ability. We all can bear testimony to his exemplary life, his faithful adherence to Gospel truths, and earnest solicitude for the welfare of the souls of sinners.

There was always a very gracious humility about him; seldom or never would he speak of anything that God had wrought by him. His conversation was in heaven, and when he went home the words came with some force to my mind, "And Enoch walked with God, and he was not, for God took him," and from these words I spoke at the funeral service.

Someone has said, "Life is to be measured by action, not by time. A man may die old at 30, and young at 80—nay, the one lives after death and the other perished before he died."

Our dear brother, as far as a deep and loving interest in the Church of Christ and the welfare of men in general went, and in some other respects, died young at 89.

There was a large gathering in the chapel on the day of the funeral. Brethren E. White, of Woolwich, and E. R. Debnam, of Horham, were present, and took part in the service. We buried him with his late wife and close to the grave of his father in our own little burying-place—the site of the old chapel.

On Lord's-day afternoon we conducted a memorial service, the chapel was filled before we commenced with not only our own people, but with friends of other denominations, and from the villagers around. Very much sympathy is felt for his dear devoted daughter, who has spent the best of her life and energies in a ministry of love for her dear father: the Lord reward her.

WILLIAM TOOKE.

Clare.

MRS. ANN BRAIN,

the daughter of Mr. and Mrs. Terrell, of Blackheath-hill, was born June 16, 1814. Her parents were among the little band of believers, who formed the Church at Zion, New Cross-road (then worshippin in Giffin-street, Deptford). In early life brought to know and love the Saviour, she was baptized by the late Mr. John Box, at Enon, Woolwich, being married in December, 1841, to Mr. William Brain of that town. Some time afterwards she was dismissed with her beloved husband, and Messrs. William Topley and T. Cowell, to Old Carmel, and took an active part in the building of the new chapel. In 1857 they removed to Sevenoaks, and five years later came to Tyrwhitt-road, St. John's, where she resided to the close of her earthly career. They remained in membership at Carmel until October, 1866, when they were transferred to Zion, New Cross during the pastorate of Mr. J. S. Anderson. Mr. Brain, shortly after being chosen deacon, and remaining in office till called home in 1883, after a long and painful illness. During the rest of her days she continued to worship at Zion, and took a lively interest in the Lord's work there, even when increased feebleness confined her to the house. In the summer of this year she visited Colne, Wilts. She was able to attend the chapel on several occasions, and much enjoyed the ministry of Mr. Paze there. On her return home, she was too feeble to attend the means of grace, but found much pleasure and profit in listening to the reading of sermons by the late C. H. Spurgeon on Sunday evenings. On November 28th, she had symptoms of a cold, and on the following Friday, appeared to have a slight fit, and from that time became gradually weaker, until she sweetly fell asleep on December 10th last. During her last illness she was in a most happy frame of mind, not a cloud to mar her joy, and so sweet and loving to all the friends who visited her. Some of her last sayings were: "Return unto thy rest O my soul, for the Lord hath dealt bountifully with thee." "We shall see the King in His beauty;" and

"As they draw nigh their journey's end
How precious is their heavenly Friend,
And when in death they bow the head
He's precious on a dying bed."

On the evening preceding her departure, she spoke of a large assembly and said, "I hear the music, and shall be at home to-morrow." In the morning, about two hours before breathing her last, she seemed to know she was going, and prayed most sweetly, then repeated

"Nothing in my hand I bring,
Simply to Thy cross I cling,
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Vile, I to the fount: in fly
Wash me, Saviour, or I die!"

Again she said,

"Precious Redeemer! after so much mercy
Thou wilt not give me up at last! [past,
On Monday morning, 17th December, her mortal remains were conveyed to Zion Chapel, where a memorial service was conducted by Pastors Thomas Jones and Frank Smith (Peckham), and afterwards laid to rest in the family grave at Brockley Cemetery. Among the mourners, in addition to Mrs. Weston (only daughter), and her husband, were the Messrs. Brain (brothers-in-law), Mrs. J. Brain, Mrs. F. Smith, Miss Drabble, Miss Smith, Mr. Latham, and Messrs. Armstrong, Catchpole, and Norman (deacons of Zion), New Cross.

Jehovah, the Lord, the Strength of His People.

BY E. MITCHELL.

“The Lord God is my strength, and He will make my feet like hind’s feet, and He will make me to walk upon mine high places.”—Hab. iii. 19.

HABAKKUK’S prayer is one of the grandest odes extant. Its imagery is sublime, and its conceptions of the greatness and glory of God are unsurpassable. In its opening lines the prophet expresses his awe of Jehovah, his deprecation of judgments richly deserved by the people, and his earnest petitions for a reviving of the Lord’s work, and that in just wrath God would remember mercy. The closing stanzas express one of the grandest triumphs of faith which the Word of God contains. The prophet powerfully sketches a picture of utter desolation, and yet declares in the midst of it that he would rejoice in the Lord. “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls.” Here all the usual sources of supply are depicted as utterly failing, and we might naturally expect a desponding, or even despairing, lamentation to follow; but, no, triumphant faith bursts forth, “Yet”—nevertheless—“I will rejoice in the Lord, I will joy in the God of my salvation.” Here is faith indeed, a faith that sees in God an all-sufficiency when all ordinary sources of supply are cut off, and exults in His covenant relation. It is to be feared that most of us will only admire, and never emulate, the faith of the prophet; yet, he “was a man of like passions with us,” and owed his faith entirely to the grace of God.

In the words at the head of this paper we observe two things lying on the surface, which will form the basis of our remarks: *What God is to His people*, and *what He will do for His people*. We have said to His people, for this Scripture is not of private interpretation, or confined in its meaning to Habakkuk, but belongs to the whole election of grace, though many of the true children of God may be unable to claim it, or only in a feeble and faltering way. That the good Spirit, who is the author of faith in us, may increase our faith, and enable us to appropriate these gracious words is our earnest desire.

We notice then

WHAT GOD IS HERE SAID TO BE UNTO HIS PEOPLE.

“The Lord God is my strength.” “Jehovah, *the Lord*, is my strength.” (R. V.), “Jehovah, Adonai,” “Jehovah, *my Lord* is my strength.” So some. This is clearly *the language of confidence*. We may say of confidence that it is like the two baskets of figs which Jeremiah saw in vision (Jer. xxiv. 1—3). The figs were good and bad; “the good figs very good; and the evil, very evil.” So a confidence wrought by the Spirit, and warranted by the Word, is a thing most devoutly to be desired, and most tenaciously held when it is possessed, for it is very good. But a false confidence, based on a mere carnal foundation, is as

evil as evil can be : if any of us possess it, to be stripped of it will be a prime mercy to our souls.

A sound confidence is commonly reached through trial. Habakkuk commences his prayer with a confession of fear, "O Lord, I have heard Thy speech, and was afraid." This is followed by a cry for mercy, "In wrath remember mercy." Then again we have him trembling, "When I heard, my belly trembled ; my lips quivered at the voice : rottenness entered into my bones, and I trembled in myself that I might rest in the day of trouble" (ver. 16). Then follows the triumphant outburst of faith. David travelled by this path of trouble to a sweet confidence in God, as he records in Ps. cxvi., "I love the Lord, because He hath heard my voice and my supplications . . . The sorrows of death compassed me, and the pains of hell (sheol ; the grave, R. V.), gat hold upon me, I found trouble and sorrow. Then called I upon the name of the Lord ; O Lord, I beseech Thee, deliver my soul. Gracious is the Lord and merciful." Thus by the way of trial he reached an experimental confidence in the Lord. So also in Isa. xii. 1, "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 comfortest me." This much we may certainly say, that faith that has not been tried is to a great extent an unknown quantity, while confidence reached through trial is like gold that has been purified.

Some of our readers may not possess a strong confidence. Yet they need not cut themselves of it may be. Perhaps you are passing through the earlier stages of trial. It would be extremely foolish for a traveller to conclude that he was not in the way, because he had not reached his journey's end. The fearing, crying, and trembling you experience are stages on the road to faith's triumphant confidence. Besides, there are many babes in the family of God, as well as a few men of might. This unshaken confidence in God is a thing indeed to be earnestly sought after, and well worth all the trials and exercises by which it is usually reached, but it is not a standard to which all must conform ere they have warrant to believe they belong to the family. No, "the Lord takes pleasure in them that fear Him, in those that hope in His mercy." And, "We know that we have passed from death to life, because we love the brethren." We would not rest satisfied with small attainments, but neither would we deny or overlook what God has wrought in us. It is certainly not the best way to obtain more to deny what we have already received.

This confidence has a specific relation. "The Lord God is *my strength*," This is an important feature. Strength is an absolute necessity for the believer. This is manifest if we consider the path he must travel, the burdens he is called to bear, the afflictions he suffers, and the conflict in which he is engaged. In himself he possesses no strength :—

"Weaker than a bruised reed, help I every moment need,"

is the heartfelt confession of his lips. But all his need is met, and more than met, by this precious truth that God is his strength—nothing can outmatch omnipotence ; nothing is even difficult to the Almighty ; He accomplishes all things with an omnipotent ease.

This precious truth, that God is the strength of His people is *variously expressed* in His holy Word.

He is *the strength of the believer's heart*. "My flesh and my heart faileth; but God is the *strength of my heart*, and my portion for ever." If in time of trouble the heart gives way, we sink into despondency and gloomy despair, but so long as the heart retains its courage, we are kept buoyant, and cannot be overcome. "He shall strengthen thine heart" is a promise continually being fulfilled in the experience of believers. "The Lord is *the strength of my life*," sings David, "of whom shall I be afraid?" What foe can injure him who has God for the strength of his life? What difficulty can be too great for this man to overcome? "I can do all things through Christ which strengtheneth me," says Paul. That this was no idle boast, both his life and death clearly manifested. God is the *strength of our salvation*. "O God the Lord, the strength of my salvation, Thou hast covered my head in the day of battle." We have not only a God who is merciful and gracious, but who is also "mighty to save," deliver, strengthen, and support His people. "He can make 'the feeble among His people as David,'" and enable the lame to take the prey.

The Lord God being our strength is *a truth rich in suggestions*, but space forbids us to do more than barely mention a few of these. It reminds us that *believers are deeply sensible of their own weakness*. This is necessary to keep us humble, and cause us to appreciate this provision. We may at times get lifted up with a vain notion of our own ability, like Peter, when he declared he would never deny his Lord, but like him, we soon prove our own strength to be utter weakness, and learn to distrust self, and lean upon the Lord. God being our strength assures us that *all needed strength will be supplied*. It is impossible that He should fail us. His grace will ever be sufficient for us, and never withholden from us. We may be sure also that *strength will be supplied proportionately*. "As thy days, so shall thy strength be." God does not supply with strength that is not needed, nor that we may make a vain display. He does not set us up with a stock, but is Himself our strength, and supplies us with each day's strength according to the demands upon us. It will be our wisdom to be satisfied with this order, and not to be anxious about to-morrow. Living upon God day by day glorifies Him, and brings comfort and peace to our own souls. We may also be confident that *the supply will never fail*. "Trust ye in the Lord for ever, for in Jah Jehovah is *everlasting strength*." Strength will be given as constant as our days, and to the end of our days.

We shall experience this truth according to the order laid down in His Word. Thus runs the promise, "They that wait upon the Lord shall renew their strength" (Isa. xl. 31). So David also speaks, "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord" (Ps. xxvii. 14). Here we must leave the matter for the present, but hope to return to it in our next issue, and take up our second point: "*What God will do for His people*." In the meantime and always may the gracious Spirit enable us to "be strong in the Lord, and in the power of His might" (Eph. vi. 10), and rejoice that "the Lord God is our strength."

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 2.—CHAPTER I. 5—17.

“By whom we have received grace and apostleship for obedience to the faith among all nations, for His name.” One of the first fruits of the Saviour’s resurrection and reception into glory was the grace poured out upon His servants. The day of Pentecost was a great public testimony of heaven to the character of the Redeemer and His work. And the Apostle Paul had in addition the seal of his apostleship by personal conference with the Church’s glorious head in heaven itself. Besides all this “as many as were ordained to eternal life” were brought to the obedience of faith, and that among all nations—the type of the complete subordination of the whole world to the Great Master in the latter day, but furnishing at the time a real proof of the fact that Jesus is “exalted a Prince and a Saviour, to give repentance and remission of sins.”

“Among whom are ye also the called of Jesus Christ.” Those to whom the apostle wrote these words, like (as we hope) ourselves, could bear personal testimony to the blessed influence on their own hearts of the grace and love of a LIVING SAVIOUR.

“To all that be in Rome, beloved of God, called to be saints; grace to you and peace from God our Father, and the Lord Jesus Christ.” Having thus introduced himself, and presented his credentials, the apostle now addresses the persons for whom the epistle was primarily intended. These were dwellers in Rome, which great city it had been his intention to have visited so as to have preached the Gospel unto them, but circumstances had hitherto prevented. They are described as “beloved of God,” and “called to be saints,” from which it appears that a saint is not of man’s making, that the term is not to be limited to the dead—indeed there are no saints in heaven but those that were made saints while on earth—neither were the inspired apostles more really saints than other Christians, but rather that saintship is a heavenly calling, and that such calling is evidence of being “beloved of God.” We may further remark that saints have a peculiar interest in the Scriptures; it is for their sakes they were written, and by them alone they can be appreciated and enjoyed. These distinguished favourites of heaven the apostle salutes with an affectionate prayer for their growth in grace, and enjoyment of that peace, which flows to them from a Father’s love, through the mediation of our Lord Jesus Christ.

“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.” He prays for them with the more satisfaction because he could thank God for them, and where grace exists as prominently as it did in their case we may confidently expect its increase. It is not every Church whose “faith is spoken of throughout the whole world;” though, alas, there have been a great many Churches whose dissensions and divisions, carnal policy and worldly-mindedness, have made the world inquire if Christianity is what it claims to be.

“For God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my

prayers, making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." It is not surprising, therefore, that he should still cherish the hope of one day being enabled to gratify his longing desire to greet them in the flesh, for however beneficial and refreshing correspondence by letter may be, it only excites the stronger desire for personal communion. But there is always a deep meaning in the mysterious providence of our God, and we gratefully acknowledge the wisdom and love that brought about those repeated hindrances, which had led to the frequent postponement of the long projected voyage, for we are indebted to it for the "Epistle to the Romans," which would not have been written could the apostle have gratified his desire. And so, as we shall hereafter have occasion to notice, "all things work together for good to them that love God, to them who are the called according to His purpose."

"For I long to see you that I may impart unto you some spiritual gift, to the end that ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." Paul desired to impart some spiritual gift to the Romans, but God designed to impart a precious gift to all His Churches in all ages. Paul desired to be comforted by the mutual interchange of believing communications, for him to strengthen their faith, and they to cheer his heart, but a far larger, greater design was in the mind of Paul's great Master.

"Now, I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles." Whether, however, by preaching or writing the apostle's great desire was "fruit," that is to say, that as the husbandman looks anxiously for his harvest, so the servant of Jesus Christ looks and longs for the evidence of the Divine blessing on his labours; and this, too, among all classes, and in all places where he may be permitted to labour.

"I am a debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." On the one hand the Gospel minister is a debtor to all those persons to whom God has blessed his testimony, for they constitute his joy, his crown, his wages and his reward; he realises through them that he has not laboured in vain, nor spent his strength for nought. Again, being put in trust with so high and holy a commission, he is a debtor to every one around him to declare the glad tidings of salvation, and should be ready whenever a door is opened, anywhere, at all times, to proclaim the unsearchable riches of Christ. This verse concludes what is usually styled the exordium of a discourse, or in other words, the purely introductory portion of the apostle's argument.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." As already intimated the great subject to be discussed, explained, and defended is the Gospel of Christ. That subject was the all-absorbing theme of Paul's life. Wheresoever he went, and whomsoever his audience consisted of, he "determined to know nothing among men save Jesus Christ, and Him crucified." And of this Gospel he was not ashamed, and felt no reason to apologize for his message. It alone explains from whence a just God derives His power to forgive

sinner, whether from among that favoured nation who first were brought into intimate relation with heaven, or from those kingdoms and realms who for so many generations had been "aliens from the commonwealth of Israel, strangers to the covenants of promise, without hope, and without God in the world." For whether it addressed the Jew or the Greek it told the same good news "to everyone that believeth," although for sufficient reasons—as we shall see hereafter—the apostle separates the two classes, and takes due notice of all necessary distinctions.

"For therein is the righteousness of God revealed from faith to faith; as it is written, 'The just shall live by faith.'" Nor had the great apostle any reason to be ashamed of his theme since no pen or tongue was ever employed upon its equal. It deals with the most sublime subject that ever engaged the powers of an intelligent mind, viz:—**"THE RIGHTEOUSNESS OF GOD."** The verse before us is to the following chapters what a text is to the sermon that is founded upon it; the whole epistle being in fact but an enlargement and amplification of this passage. In a word the Gospel from first to last is a revelation of God's righteousness in distinguishing between and severally dealing with saints and sinners who together make up the whole of mankind. "This righteousness of God" is displayed to some extent in the works of creation, and also exhibited in the dispensations of providence; and is therefore partially discoverable by the light of nature: but it is only fully and completely revealed in the Gospel. This righteousness as above stated is to be considered in relation to all mankind, Jew and Gentile, believer and unbeliever, and God is shown to be righteous in His dealings with each and all. More especially does the Gospel display the righteousness of God in justifying sinners through the imputed righteousness of Christ, and this important truth receives as it demands particular attention. Moreover the divinely appointed method of bringing home this imputed righteousness to the persons interested therein so as to be by them apprehended, relied upon, and enjoyed is largely insisted on, and the subject of FAITH receives full consideration in the course of the argument.

The righteousness of God is said to be revealed "from faith to faith," a form of expression that has led to much needless discussion. But a glance at the quotation from Habakkuk used by the apostle in proof—"The just shall live by faith"—will remove the difficulty, for there the same preposition is necessarily rendered "BY," instead of "FROM," so that the meaning is that the righteousness of God is revealed TO faith, and is apprehended BY faith. In a word then the Epistle to the Romans is an explanation of the Gospel. The Gospel is the revelation of the doctrine of justification by faith. Justification by faith means that a sinner is made RIGHTEOUS in the sight of a RIGHTEOUS God through the merits of a RIGHTEOUS Saviour, without possessing any righteousness of his own. Thus we perceive the nature of the superstructure to be reared. But first, like a wise master builder, the apostle clears the ground. And he does this by showing the utter impossibility of *any other* way of salvation in consequence of the universal depravity and corruption of mankind.

[We cannot agree with the explanation given above of the phrase "the righteousness of God." Mr. Shepherd takes it to mean God's righteous dealings with all mankind, which, he says, "is displayed to some extent in the works of creation, and also exhibited in the dispensations of providence, and is, therefore,

partially discoverable by the light of nature, etc." The phrase in some passages undoubtedly will bear this meaning, but we do not thus understand it here. We take it to mean that substantive righteousness provided by God, wrought out by the Lord Jesus Christ, and revealed in the Gospel in order to its reception by faith. This is the great central truth of the Gospel of Christ, altogether unknown to nature, by which it becomes "the power of God unto salvation." We have the same phrase in chap. iii. 22, "*The righteousness of God* which is by faith of Jesus Christ unto all and upon all them that believe." This cannot mean God's righteous dealings, but is evidently that righteousness which is imputed to believers. It seems difficult to question the identity of the meaning of the phrase in both passages. Again in chap. x. 2, speaking of the folly of the legal efforts of his fellow-countrymen to obtain righteousness, the apostle says:—"They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto *the righteousness of God.*" Here again the phrase has the same meaning; it is the righteousness revealed in the Gospel, which is imputed to all that believe. 2 Cor v. 21, is directly to the point, "He hath made Him to be sin for us, who knew no sin; that we might be made *the righteousness of God* in Him." We cannot be made God's righteous dealings, but we can and are made the righteousness of God by imputation, through our Lord Jesus Christ. This is, if we may so speak, the Gospel specialité; this, we believe, the Apostle means.—E.M.]

"ANYTHING SUPERFLUOUS."

BY PASTOR W. H. ROSE.

THE above words occur in a description of the qualities of a "vow offering." "A bullock or a lamb that has anything *superfluous* or lacking . . . for a vow it shall not be accepted" (Lev. xxii. 23). They also denote (chap. xxi. 16—21) a disqualification for the priesthood. The transient ordinance is suggestive of a permanent principle—namely, that we should carefully abstain from disfiguring God's truth, in our presentation of it, by unnecessary additions. This paper is an attempt to show the adaptation of this principle to certain matters of present-day interest.

(1) *The addition of ceremonial rites to the Redeemer's atonement.* The advocates of the "superfluous" idea very early troubled the Christian Church. "Certain men which came down from Judea taught the brethren, Except ye be circumcised after the manner of Moses ye cannot be saved" (Acts xv. 1). These teachers were members of the Jerusalem Church (ver. 24), and, therefore, had professed their faith in the Lord Jesus. In the encyclical letter addressed to the disturbed Churches they are described as "subverters of souls" (ver. 24). As the word, from the Latin derivation, suggests, these Judaizing zealots were *undermining* the very foundation of the faith once for all delivered to the saints. That foundation is indicated by Peter in his Jerusalem conference address. "But we believe that through *the grace of the Lord Jesus Christ* we shall be saved," &c. (ver. 11). As a local expedient Paul tolerated circumcision (Acts xvi. 3), but its insistence as a condition of salvation met with his most passionate protest. "Paul . . . had no small dissension and disputation with them" (chap. xv. 2).

History repeats itself, for to-day the same "*subverting*" process is carried on through the agency of certain parts of the Liturgy of the State Church. Who, with an experimental knowledge of salvation through Christ's atonement, can read the following rubric in "The Order for the Burial of the Dead" and not share the vehement indignation—

tion of the apostle? "Here it is to be noted that the office ensuing is not to be used for any that die *unbaptized*." Again, the footnote to "The Order for the Public Baptism of Infants" conveys a most offensive insinuation as to the destiny of those who die without receiving this rite of the Church. "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." We have only to substitute "unbaptized" for "uncircumcised," and there is the old error of Judaism in the new guise of Sacramentarianism. Believing, as we do, that "by one offering He hath perfected for ever them that are sanctified" (Heb. x. 14), we must strenuously oppose any supplement to the atonement made by the Saviour's precious blood. "Superfluous"—must be stamped on everything added to His sacrifice as a ground of acceptance with God. To attach saving efficacy to a rite is to deny the sufficiency of the Cross.

(2) *The addition of physical tortures to the Spirit's sanctification.* Among the practical errors of the Asian Churches, which Paul so earnestly combats in his Epistle to the Colossians, was a *false asceticism*. It formed part of the "will-worship" he so scathingly exposes in Col. ii. 23. "Which things have indeed a show of wisdom in will-worship, and humility and severity to the body; but are not of any value against the indulgence of the flesh" (R.V.). Reliance upon these physical severities for the mortification of sin impinged the office of the Spirit as the Sanctifier. The indwelling of the Holy Spirit is the only effective antidote for indwelling sin. His method of operation may be gathered from a comparison of Rom. viii. 13 in the A.V. and R.V. The former suggests the *Divine Spirit* as the *operator*: the latter suggests the *human spirit* as the *medium*. The Spirit of God, working through the spirit of the saint, mortifies—not the *body*, but "the *doings* of the body" (R.V.). The difference between the Old Testament and the New Testament as to the mode of inculcating the truth of sanctification is very instructive here. In the Old Testament it was from the outward to the inward—the washing of the body pointing to the cleansing of the spirit. In the New Testament it is from the inward to the outward—the purifying of the spirit not only indicating but securing the chastity of the body. The sinful doings of the body are the result of the sinful workings of the mind. A counteractive to the second would prove an effectual check on the first. Dr. Chalmers speaks of "the expulsive power of a new affection." Surely the shedding abroad in the heart of the love of God by the Holy Ghost is an adequate counteractive to the fascination of sin! "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1). What promises? The promises of the Father's love, welcome, and avowal in chap. vi. 16—18. According to 2 Pet. i. 3, 4 these promises not only supply the motive, but they also guarantee the power for the perfecting of holiness! The holiness of believers is thus the constraint of spiritual affections and not the restraint of physical austerities. The whips of the Flagellants of the Thirteenth, and the hair shirt of Dr. Pusey of the Nineteenth Century, as instruments of mortification, may therefore be labelled "Superfluous." The inspired language of one who kept his body under, and brought it into subjection, is: "This I say, then, Walk in the Spirit and ye shall not fulfil the lust of the flesh."

(3) *The addition of uniform standards to God's criterion.* There is a tendency in some quarters, in judging a person's spiritual status, to apply tests other than those supplied by God's Word. It is painful to reflect how often, at meetings for the reception of candidates for Church fellowship, circumstantialia have been elevated to the importance of essentials. The injunction of Rom. xiv. 1 has an application to this question as well as to the scrupulosities of certain believers at Rome. "Him that is weak in the faith receive ye, but not to doubtful disputations." The new birth is an absolutely necessary qualification for the kingdom of God; but it is "superfluous" to insist on the date of its occurrence, and the exact circumstances of agency and place. A knowledge of the guilt of sin, and an experience of repentance toward God, are necessary; but the requirement of a detailed account of "law work" may be safely set aside as "superfluous." In the spiritual world, as in the natural, the *principle* of life is uniform; but its *manifestations* are diversified. All flowers have not the same tints and fragrance, all trees are not of the same size and foliage; even so, all the children of God are not characterized by the same depth of experience and the same breadth of knowledge. Peter and Paul are *one* in Christ Jesus; but in all else they are distinct personalities. Let us seek to recognize this distinction more clearly, and apply it more fearlessly, and these "superfluous" criteria will cease their crippling work.

(4) *The addition of systematic interpretations to saving faith.* With that excellent summary of the Christian faith commonly known as the Athanasian Creed, *as a whole*, no orthodox believer will have any serious dispute. The Creed has done good service in the Arian controversies, and so claims considerable respect. But it is submitted that the following clause is "superfluous:" "He therefore that will be saved must thus think of the Trinity." The writer holds with the Creed as to the Eternal Sonship of Christ—Eternal Sonship being, in his judgment, the correlative of Eternal Fatherhood,—but he views with abhorrence the suggestion that except a man "*thus* think of the Trinity" he cannot be saved. Readers of this magazine will perceive the bearing of this clause upon some whose names they justly revere as ministers of Jesus Christ. Saving faith in the Person and Atonement of Christ may exist apart from an *intellectual* apprehension of the doctrine of His constitution. (Witness the cases of child believers and childish adult saints. "Yeddie's Communion" furnishes a good example of what is meant here.) A poor sinner may have a most blessed sense of his salvation by grace and yet be incompetent to appreciate the respective merits of the Supra and Sub-lapsarian views of election. Indifference to accuracy in doctrinal beliefs is to be deeply deplored; but the idea of making a man's eternal bliss or eternal woe hinge on his acceptance or rejection of a theological formula, while he trusts, as a needy penitent, to the finished work of Christ for salvation, is not only to be deplored, but sternly denounced. This language may seem strong to some; but it is dictated by painful memories of personal participation in the anathematizing spirit here lamented. The Word reads: "If thou shalt believe in thine heart" (Rom. x. 9), not, "If thou shalt define with thine intellect." (If memory serves faithfully, in the "Manual of Faith and Practice," by Pastor W. Jeyes Styles, there are many interesting and helpful theological definitions; but the Author would be the last person to

accept the mere endorsement of them as a proof of a man's spiritual safety.) Let us, in dealing with seeking souls, wait upon the Holy Ghost for power to present to their yearning gaze, not systems or symbols, but "the Lamb of God, which taketh away the sin of the world." The Divinity critic may perish; but, on the authority of Christ Himself, the humble believer shall be saved.

The writer trusts that in the foregoing remarks he has been actuated only by a desire to promote in himself and others a stricter adherence to the explicit testimony of the Holy Spirit. "Ye shall not add unto the Word which I command you" is an injunction of equal importance with "neither shall ye diminish from it" (Deut. iv. 2). Upon the words "anything lacking," in Lev. xxii. 23, something may be written another time. Meanwhile and ever may the Lord keep both reader and writer faithful to the simplicity of the Gospel of Christ.

Carmel, Woolwich.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Denizens of the Deep. No. 2—Corals.

THE name of coral is given to the stony skeletons of many soft-bodied little animals belonging to the same order as the sea anemones. Flower-like in appearance, they present a great variety of form and colour. Pure white, pink, red, and other hues, make the various structures beautiful, and while some corals are simple and solitary, other kinds build reefs and islands of considerable extent. The simple corals are found on the sea floor at all depths of water down to 18,000 feet or more, and neither pressure nor temperature appears to affect them, as some of them flourish in water not much above freezing point.

The reef builders, on the contrary, require a warm sea, clear water, and neither too much depth or heat, as a short exposure to the sun will kill them, but many of them thrive best when exposed to the dash of breakers. They require a highly aerated sea, in which there are plenty of tiny living things. For corals, like anemones, eat and digest their food, as well as drink of the water in which they subsist, and the reef builders have a complete water-system permeating the whole colony. One generation dies, but their former habitations form the foundation on which the succeeding "polyps" build their marvellous islands.

"The most rapidly growing corals live in the surf, and most heated water on the outside of the reef, and the more solid reef builders remain in quieter water in the lagoon or shallow lake surrounding the island. These reefs are found in the Indian, Pacific, and other oceans. Many simple corals grow amidst the reefs, and the gorgeous tints of green, yellow, violet, and gold, are produced by the sea anemones which live among them. The red coral of commerce is found in the Mediterranean Sea, and is obtained by divers. Some specimens are very beautiful, veined like leaves; and what is called 'organ pipe coral' is found in the Red Sea and the Pacific Ocean. The coral islands of the South Seas have won the admiration of travellers and scientific men, who have glowingly written about their wonderful structure and develop-

ment ; as one generation after another of the little creatures die, and their skeletons built up on each other form ' a reef on which the waves wash sand and soil, in which seeds rapidly grow, and cover it with vegetation ; lizards and insects are attracted thither, sea-birds nestle in the growing trees, land-birds find refuge in the bushes, and at a still later period man takes possession of the newly created country."

James Montgomery in his "Pelican Island," writes :

" I saw the living pile ascend
 The mausoleum of its architects,
 Still dying upwards as their labours closed ;
 Slime the materials, but the slime was turned
 To adamant by their petrific touch.
 Frail were their frames, ephemeral their lives,
 Their masonry imperishable. All
 Life's needful functions, food, exertion, rest,
 By nice economy of Providence
 Were overruled to carry on the process
 Which out of water brought forth solid rock.
 What are the works of intellectual man,
 His temples, palaces, and sepulchres
 Compared with these achievements in the deep ?
 The pyramids would be mere pinnacles,
 The giant statues wrought from blocks of granite,
 But puny ornaments for such a pile
 As this stupendous mound of adamants,
 Filled with dry mummies of the blunder worms ! "

Some of the corals, both brilliant red and pale coloured, are very valuable, and are worth from £80 to £200 per ounce. There are fisheries in Italy, Algeria, and many other places. Many of the reef builders are very "retractile," and their relations, the anemones, are true "sensitive plants" in their aversion to being touched by the hand, and even the shadow of a cloud passing over the pool where anemones are lying, will make them at once contract and retire into obscurity. Thinking of this peculiarity reminded me of the lines :

" I want a principle within
 Of jealous godly fear,
 A sensibility of sin,
 A pain to feel it near."

May this tenderness of conscience even be ours ; and may not the reef building corals remind us of God's wonderful dealings with nations, and still more with His Church ? Generations rise, fulfil their day and pass away, but God's plan and purpose still progress ; and among His own beloved people "God buries His workmen, but still carries on His work ;" prophets, apostles, martyrs, ministers of the Gospel, and all His true servants, when they have by His will served their generation, fall on sleep, and are gathered to their fathers, but by their means "The Lord doth build up His spiritual Jerusalem, He gathereth together the outcasts of Israel," and when His building and gathering work is completed, then this world and all therein shall be dissolved and melt away, but will only give place to new heavens and a new earth, wherein righteousness, peace, and glory shall dwell for ever and ever.

And if corals are precious, how precious to Jesus are the souls for whom He paid *His own precious life-blood*, and whom His Holy Spirit has now created to shew forth His praise ! The humble ones who fear

the Lord and think upon His name, are counted among His jewels. He regards them as His peculiar treasure, and He will never lose one of them.

Dear reader, where are you and I? Are we parts—however small—of God's new creation? Do we love the Lord and His people? Is there a living sympathy between our hearts and those who belong to Him? "We know that we have passed from death unto life, *because* we love the brethren;" but *do* we love them? Are we really united to them and to their Lord and Saviour? If so, though our mortal life will soon be ended, a glorious immortality lies before us;

"And when, as justice has long since decreed,
This earth shall blaze and a new world succeed,
Then these, His glorious works, and they who share
That hope which can alone exclude despair,
Shall live exempt from weakness and decay,
The brightest wonders of an endless day."

May this privilege be ours. Amen.

JESUS—THE TEACHER.

BY THOMAS HENSON.

"And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him, and He opened His mouth, and taught them."—Matt. v. 1, 2.

THE preacher proclaims, "The kingdom of God is at hand, repent ye, and believe in the Gospel." He scatters the seed of truth on every part of His field; the wayside, the stony ground, the thorny ground, and the good ground—all receive the seed, though only the good ground brings forth fruit. The sower must sow broadcast, not knowing which shall prosper, but confident in God, who giveth the increase. The Teacher distils the principles of the kingdom of heaven "as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Many will listen with rapture to the preacher, and be impatient with the teacher; but the earnest disciple will sit—like Mary—at the Teacher's feet. The Teacher uses illustrations; He uses them as sunbeams to illumine His instructions. As quaint Thomas Fuller says: "Strong arguments are the pillars of the sermon, illustrations are the windows which let light into it."

As the student approaches the Sermon on the Mount, many questions present themselves, which are not easy to answer, but the settlement of them is not of vital importance to the soul. What mountain was it upon which Jesus sat? Did He deliver all the words of chapters v., vi., vii. of Matthew, on that occasion? Is there continuity of thought right through the sermon, or, are there breaks, and beginnings of new themes? Was it delivered to the twelve alone, or also to the multitudes? It might be interesting to discuss these questions, but the kernel is sweeter than the shell; the honey is more precious than the comb; and to the devout, meditative heart, the doctrine of Jesus Christ is richer than the circumstances which surround it.

"He went up into a mountain." The mountain lore of the Bible is rich in solemn, glorious, and grateful associations, yielding profit to

spiritual-minded men. Behold Moriah, from which faith still sees Abraham's banner, and its inscription: "Jehovah Jireh." There is Sinai, from which the Law was given, amid terrors, before which the soul yet stands in awe, but is mercifully relieved by the riches of grace. There is Zion, "Beautiful for situation, the joy of the whole earth is Mount Zion." On the top of Nebo, many souls would linger in the hope that they might catch a vision of "The King in His beauty, and of the land that is afar off." Carmel still shows the helplessness of Baal, and burns with the sacred fire of Jehovah. Olivet will never cease to be beautiful with the footprints of Him who brought glad tidings from heaven. From the Mount of Beatitudes, we still hear the opened mouth of Jesus sweetly discoursing the truths of the heavenly kingdom, when the people heard Him gladly.

No student of Christ's teaching on the mountain should fail to glance at the contrasts between the giving of the Law, on Sinai, and the teaching of Jesus on Mount Hattin. The cloud; the thunders and lightnings; the trumpet, exceeding loud; the fire, the smoke, the darkness, and the earthquake, are changed for the "open mouth" of the Teacher, full of grace and love, in the calm, clear light of day, amid the music of birds and the sweet beauties of nature. There had been a long drought of spiritual water, and once more—the Rock opens, and pours it forth.

I have referred to contrasts between the inauguration of the kingdom of Israel, and the opening of the kingdom of heaven by Jesus Christ. There, the people received a Law which could not save, nor cleanse away sin, nor give spiritual happiness, because of the sinfulness of their hearts. Here, the Teacher speaks to citizens, who, having been born into the kingdom—"born from above"—are partakers of its nature, and possessors of its qualities. In the kingdom of heaven no soul may lift itself up in its own righteousness; but the just shall live in it by faith. In this kingdom, faith pursues the even tenor of its way, enjoying peace, comfort, and happiness, as the natural outcome of poverty of spirit, of mournfulness because of sin which is hated, and of meekness in suffering, till it realizes its vision of God in purity of heart; and, notwithstanding all failures in earthly things it can say: "I will joy in the God of my salvation" (Habak. iii. 17, 18).

Jesus began this discourse with "Blessings." From this world's standpoint, these Beatitudes must be disappointing to many who would patronise Jesus rather than be humbled before Him. Looked at thoughtfully, they present some peculiarities. The kingdoms of this world would say: Blessed are the kings and the princes; blessed are the rulers; blessed are the great commanders and conquerors; blessed are the noble and the rich. But Christ's kingdom is not of this world; His kingdom selects its citizens out of the mass of the world's citizens. Having selected them it delivers them out of bondage into liberty; it transforms them from being children of the devil, and makes them children of God; and they have new thoughts becoming their new life; so that, as a great preacher has said, "In Christ's Beatitudes we see some persons included beyond our expectations, and others are excluded contrary to our expectations; the poor in spirit, the mourners, the weak, are here—but where are the rich, the famous, and the mighty?"

The whole spirit of the religion surrounding Jesus at the time He

“opened His mouth” to teach on the mountain, was intensely ceremonial and external. Men were more concerned about outward appearances than about inward thoughts and feelings. Humility before God was an unknown quality ; pride, self-righteousness, and submission to the priests and Rabbis was far above the word of God. True and perfect happiness is from heaven, heavenly upon this earth ; but they were ever seeking the living among the dead. Jesus, speaking to men eagerly seeking happiness, and as eagerly anticipating new and enlarged forms of it from Him in His kingdom, points them to a very unexpected path in which to find it. He taught them that right relations to God will produce character different to the world’s ideas, character which the world will despise ; but character which will blossom and ripen into the richest of heart-joy, and obtain the greatest of Divine favours. From this point of view there is something remarkable in the expression, “He opened His mouth and taught them.” In the dispensation which was then passing away, the manipulating priest was supreme, the prophet-teacher had long disappeared ; but again a new Teacher had come. The priest used his hands, the new Teacher opened His mouth. It was the weakness of the Jewish economy that it was so ceremonial. It is the glory and strength of the Gospel that it is so spiritual and instructive. Teaching is not the work of priests, hence the strenuous efforts of Ritualist priests to-day to get rid of sermons and pulpit instruction. The teacher is greater than the priest, because he has a Divine vocation—the priest has no vocation, his occupation is gone. The teacher has come—and abides with us. Men regarded themselves then as saved—not by grace through faith, but by ecclesiastical operations done upon them, and for them. The priest, the bleating sacrifice, and the altar have all passed away, but the “mouth opened” on the mountain is still teaching ; passing ages neither silence nor exhaust it ; and in view of the Ritualist and Romanist priests of our times, men need to take heed, and hear only Christ.

What Jesus had to say arrested attention, but it was so contrary to the tastes and inclinations of human nature, that it required, and still requires, some degree of moral readiness to receive it ; hence, though He spoke in the hearing of the multitude, only His disciples were benefited. Over all His teachings there was, as it were, the inscription : “He that hath ears to hear, let him hear.” Every sinner needs a birth from above to prepare him for Christ’s school. The words of Jesus give the best answer to the world’s great heart wail, “Who will show us any good.” Those who ask now, “Is life worth living,” have a true answer in Christ’s Beatitudes. But the answer disappoints them. The rich—the proud—the oppressor—the powerful—the successful—and the victorious have no mention ; but the penitent—the poor in spirit—the mournful—the meek and the humble have happiness—they are blessed. The hungry, the thirsty souls, longing for righteousness, the merciful and the peacemaker—are blessed. The ceremonial priest, and the Pharisaic moralist are sure that God is under some obligation to them ; but the Teacher passes them by, and promises a vision of God to the pure in heart. Proud persecutors, like “Bloody Mary,” the cruel Bonner, and Archbishop Laud, may think they are doing God service by their treatment of His servants, but the Teacher gives the blessing to those whom they persecuted for righteousness sake. The nine Beatitudes

are all inseparable from the dispositions of the heart. Christ points His teachings to the heart, just as the gardener cares for the roots. There is bitterness as well as sweetness in the flowers which yields the richest perfume ; so the bitterness of tribulation for Christ's sake yields sweet happiness.

The word of God is the seed of the kingdom, and Jesus is the sower. As He taught on the Mount He sowed it in short, full sentences, pointed, clear and ringing, and easy to be remembered. The simple mind is not dismayed by their greatness ; the wise and cultured delight in their simplicity. He received his theme from His Father, therefore, through Christ, we have the mind of God. The Divine lesson does not please the carnal mind, but believed by the penitent, it will save the soul : to be vital to the heart, it must be mixed with faith. The rich, transparent dew which forms the honey in the cup of the flower, and the fragrant odour in the cell of the musk-leaf, becomes, in the prickly spikes of the nettle, a stinging venom ; so, the sweet soul-saving words and soul-refining truths of Christ's mouth are the savour of life to them that believe, but they are the savour of death to those who reject them. Christ loves receptive Samuels, who say, "Speak, Lord, for Thy servant heareth ;" He has more blessings for the receptive Mary, who sits at His feet, listening ; He has richer bestowments for Lydia, who, when the Lord has opened their hearts, "attend to the things which He speaks to them."

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"The glory of His grace."—Ephes. i. 6.

WELL, and are you going to write on *that* old subject ? Yes, dear friend, because it is always new, always fresh, and always welcome to the "little flock," who constantly need "more grace." Grace, saving, supporting and sustaining grace is God's unmerited favour freely bestowed upon the objects of His unconditionally elected and eternally beloved family. They are "the glory of His grace." Good old Rutherford said : "I am grace's man ;" and that is what the ransomed of the Lord may say all the journey through. Changes, vicissitudes will be many, but all combined cannot alter the believer's standing, nor separate him from his "acceptance in the Beloved." The abiding union, the joy of no separation must continue, because "we are what we are by the grace of God."

To such Gospel truths, and, I may say, beautiful experimental facts, we cordially and fully agree, and for this reason, among many, *grace* is the very essence of the Gospel—the Gospel of glad tidings ; and the best news ever told is undoubtedly "the Gospel of the grace of God," and "the glory of His grace," too. This beautiful word *grace* occurs about 155 times in the New Testament. Indeed, it sparkles on the pages of inspired truth very like stars on a clear, frosty night. We rejoice that the word Paul used for *grace* is as radiant as sunshine. It is worthy of a passing remark that the same word is used for *joy*, and twice in the Acts we have the same word rendered *pleasure*. From this

we learn that the religion of Jesus is no gloomy thing, but a bright, joyous gladness. How can it be otherwise when grace helps us, and that wonderfully, to understand God's way of salvation, which is entirely from beginning to its final consummation before "the throne of God" the gratuitous gift of "the God of all grace?" We may add to this, that grace turns our deepest sorrows into greatest joys. The very word grace has a magic power in it; it touches the desponding mind, and at once brings "joy unspeakable and full of glory."

Shall we try to define this wonderful word GRACE? We all know that *Charis* is favour, Divine favour. It is God's amazing love pouring itself out, with infinite delight, upon the unholy and sinful. It is God's free favour to those who deserve nothing at His hands but punishment. It is God's glad lovingkindness to poor perishing man. It is the final purpose of God's electing and adopting love, the great end of that love-purpose, the eternal salvation and glorification of His numerous family. All this is *grace*.

Let us look at this grace in its operations. Grace flows down to the sunken, the lost, and hopeless. In the operations of Divine grace we have God's love holding out a rescuing hand to us in our degradation. This proves that we have no merit, and that *self*-salvation is for ever utterly impossible. Again, grace implies sin and demerit, yet in spite of sin and demerit God saves, and saves "freely by His grace." Salvation must be a free, gracious, unmerited gift, unless gratis it is not of grace; and we all know that a deserved grace is an impossibility.

The wonderful condescension of the grace of God is seen in the fact that it shrinks from no sacrifice, it passes by no amount of guilt, but comes down to the lowest depths of degradation, and raises its objects to the highest dignity—that of sonship. It covers the whole of salvation—the whole Christian life. We go from grace to grace, and we receive grace upon grace. To this I would add that grace accomplishes what it proposes. It is invincible, it is never defeated. It kills and makes alive, it humbles the proudest, melts the hardest, and softens the most obdurate. It brings those afar off nigh, and lifts the beggar from the dunghill and makes him to sit in heavenly places in Christ. In a word, grace makes new men and new women. It is "by grace ye are saved," yes, free, full, sovereign grace, and the topstone of salvation shall be brought forth with "shouting of grace, grace unto it." Thank God that grace not only gives life, and a start in the heavenly race, but keeps us in the course, and at every turn we meet the promise, "He gives more grace." Much we have already received, but there is more to follow.

We pass on to say a few words on the GLORY of His grace. In creation, omnipotence and goodness, justice and wisdom, infinitude and eternity are clearly manifested; but grace, mercy and peace lay in the heart of God and could only be revealed in the fulness of His great and eternal redemption; in redemption God revealed Himself as the God of all grace. Yes, in the glorious work of the Son of His love we behold the glory of the Father, and in the triumphs of the cross we behold the glory of His grace. The praise of Divine grace arises from a survey of His favour so liberally and bountifully bestowed upon us. The liberal bestowment of grace is its royal diadem. My brother, no stinted hand gives grace. Its vast and immeasurable resources are its

glory, and its abundance communicated to us its never fading crown. As debtors and receivers we can praise God for such inestimable gifts of grace, and rejoice that it is HIS grace; and further, we fully recognise the truth that grace came by Jesus Christ. That in Jesus the fulness of God dwells, all the vast riches of grace are treasured up in our Lord for the enriching of the Church and the strengthening of its members. Bring all your vessels to this supply, and out of His fulness you shall receive enough for all present needs and all future service. Bring your poverty to His riches, for He is able to supply all your needs now and evermore.

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THE JUBILEE TRUMPET.

BY W. E. SOPER.

IN offering a few thoughts on this interesting subject, we would touch upon first the literal, and then the spiritual meaning. In doing this we would glance at the different trumpets mentioned in the Divine Word, believing that none of them is without spiritual significance. The Lord taught Israel of old by type and shadow concerning Divine realities.

The first trumpet we notice is the *fast trumpet*, blown when the people were to mourn for national sins. We think it would be well if this trumpet were heard now. Often the just judgments of the Lord were asserted by attendance to its call. We see this substantially in Nineveh, when it repented at the preaching of Jonah, and was spared for a time from the destruction that had been threatened.

We come to the *war trumpet*, which called the tribes of Israel to go to battle against their foes. The Ark of the Covenant went before, while the cry arose, "Rise up, Lord, and let Thine enemies flee before Thee." On some occasions the Ark remained in the camp, and Israel was smitten before his enemies, as at Ai, when Achan had taken the golden wedge and the goodly Babylonish garment, who suffered death by stoning, for his evil act. Yet how gracious the Lord was in turning the valley of Achor into a door of hope, as an example that none need despair who seek His mercy in the appointed way.

Then there was the *trumpet for calling the assembly together*. This was sounded when Israel had to march and the "pillar of cloud" moved on in front, and whenever this was the case Israel must be in marching order, but while the pillar stayed the people stayed, whether it were a day, a week, a month, or a year. We, too, are at a stand at times, and know not what way to take. But the promise is, "Thou shalt hear a word behind thee, saying, This is the way, walk ye in it." When the assembly was to be gathered for worship this trumpet sounded once, so that the people might know that there was nothing to be alarmed at. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." There was to be a distinction in the sounds for certain purposes; for, "if the trumpet give an uncertain sound who shall prepare himself for the battle?" How glorious must have been the sight when the whole assembly gathered for worship of their covenant God, under the protection of His wings, and sheltered from

the burning rays of the sun by the pillar of cloud. Fed with manna, and satiated with water from the smitten rock, while at night the pillar of fire gave light, how safe and happy were the hosts of Israel, guided by His strength until they reached His holy habitation to celebrate His praise.

But the *Jubilee trumpet* claims our attention. Though sounded but once in each fifty years, it was recognised with joy by one class among the Israelites. The poor captives knew that it proclaimed freedom to them, deliverance from their debts, and return to their inheritance, and that they would again be able, as freemen, to look their fellow men in the face with confidence and thankfulness.

This trumpet was to be sounded on the great day of atonement. Blood, therefore, was shed, and carried within the veil by the High Priest, in order to their release from captivity. It was on that ground only that they were empowered to return to their mortgaged inheritances, which those who held were compelled to relinquish. The proclamation of liberty was to be made by the blowing of the jubilee trumpet after the atonement was completed. So Jesus, our great High Priest, has entered into heaven itself, to present the merit of His blood before His Father's throne, and to see its effects fully carried out in the full and everlasting salvation of all those for whom it was shed. They may be far off, but they shall be made nigh by His precious blood which He shed for them. They may be ready to perish, but they shall come when this great trumpet shall be blown. This is a matter of personal experience, for it is written, "Ye shall be gathered one by one, O ye children of Israel." Not as in a mass unrecognisable, but individually. They may be ignorant, but they shall be taught. The Holy Spirit teaches them to know their own nothingness, unworthiness, and helplessness apart from Christ, for "All thy children shall be taught of the Lord, and great shall be the peace of thy children." They may be foolish, but "God hath chosen the foolish things of the world to confound the wise." They may be in chains and fetters, but these shall be broken by the power of the Lord when the trumpet proclaims the acceptable year of the Lord. Blessed, therefore, is the people that know the joyful sound, they are privileged to walk in the light of their Father's reconciled countenance, rejoice in His name all the day, and in His righteousness are exalted.

SUNSET RAYS.

BY A GARDEN LABOURER.

"And they shall see His face and His name shall be in their foreheads."—
Rev. xxii. 4.

THE face of Jesus Christ is ever towards those upon whose foreheads His Name is stamped: He smiles upon them, and that smile illumines their hearts and they rejoice, and their faces bear somewhat of their Master's image, and those among their fellow men and women who know the mark, see the Name in the forehead, and say, "Hail, brother, thou hast been with Jesus." This is a great privilege to be so known in the Church. Paul speaks of one whose praise is in all the Churches. Well, brother and sister, the good man must have the mark more than

in his forehead—it must have been in his heart, in his tongue, in his hands, in his feet, in his pocket, and in all his life and conversation he must have shewn forth David's sentiment "I had rather be a *door-keeper* in the house of my God, than to *dwell* in the tents of wickedness;" and here, all ye that call Jesus your Lord, is a lesson for you, and for me, to let our light shine before men, that they may see our good works and glorify our Father which is in heaven. This should be our aim in life, this is how we should display His Name in our foreheads, in all our living words and ways, and in the hour of death He will shew us His face, and seal home His new Name upon our souls, and minister to us an abundant entrance to His kingdom of glory, where we shall see His face, and bask in the sunshine of the love of God, Father, Son, and Holy Ghost, for ever and ever. Amen.

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

NO. III.—AT THE HANDS OF PAGAN ROME (*continued*).

ABOUT 200 years after the Ascension, Christianity had lapsed into a false security, became mixed with Paganism, and consequently weakened. Sometimes it was tolerated; at other times (in a sort of way) even patronised by Pagan Roman Emperors.

In the years 249 and 251, when the terrible persecution under Emperor Decius set in, Cyprian bewailed it as punishment for their sins. Said he: "Our principal study is to get money and estates; we follow after pride, and have neglected the simplicity of faith. We have renounced the world in words only, and not in deed. Everyone studies to please himself."

Eusebius drew a darker picture still. He declared that "through too much liberty they had grown negligent and slothful, envying and reproaching one another . . . bishops quarrelling with bishops, and the people divided into factions."

Under such sad circumstances the Decian persecution was a fiery furnace of discrimination and separation. Thousands apostatised; while those who stood firm for the pure Gospel, and held fast by the truth as it is in Jesus, were horribly treated. Captivity and torture, so far from crushing the courage of the true Christians, had usually the effect of stimulating it. "Courage grows strong in enduring hardness; it faints in ease and luxury."

About this time (the middle of the third century), capital punishment began to be deemed insufficient to stamp out Christianity. Whereupon the Emperor gave orders that the magistrates should endeavour by torture to force a recantation. This method of persecution which had already been tried at Lyons now became general. All the refinements of cruelty were authorised by law, and the inexhaustible patience of the Christian was pitted against the remorseless barbarity of the enemies of Christ.

Not alone with the object of securing the recantation of the victim was torture resorted to; but likewise for the purpose of extorting from the sufferers the names and whereabouts of their fellow-believers, in the vain hope of exterminating all Christians.

It is observable throughout Martyrology that every professing Christian who had not the root of the matter within lacked the grace of endurance. Some vanquished before the fight—did not even cross the threshold of a prison; others certainly endured some days of imprisonment, but when the time of their trial came the horrible prospect of torture usually completed their shipwreck. It was noticeable that those who had been brought up in dignity and wealth formed the majority of the apostates, being rather possessed by their goods than possessing them.

True faith also has its hour of weakness, and there were a few sincere believers who wept bitter tears, as Peter did.

The denial of Christ frequently failed in its object, for the apostates were distrusted and looked upon with suspicion, so that at any caprice of the fickle multitude, their lives were sacrificed after all. Thus some suffered the Martyr's death who had renounced the Martyr's crown.

The dark despair of many of the apostates was terrible to behold; like Judas, some committed suicide.

ORIGIN OF ANABAPTISTS.

In the year 251 the Novatians—who assumed the names of Cathari (Puritani), or pure Churches, separated from the so-called Catholic Church. These Churches held the Catholics to have so far departed from the principle of pure membership, communion and discipline, that they regarded “the baptism administered by so corrupt a Church as null and void.” Hence they baptized all who joined them from the Catholics, and so are the first in history who were called Anabaptists—that is, re-baptisers!

At the beginning of the fourth century—in the year 308—burst forth the terrible persecution under the Pagan Roman Empire Diocletian, one illustration of which must suffice. A young man of the Monarch's own staff, named Peter—(being a baptised believer)—was condemned, and slowly burnt upon a gridiron, having previously been torn almost limb from limb.

Then followed the famous conversion of Constantine; and in the course of events his patronage of Christianity, alas! Oh! wondrous, woeful change! The professed religion of Jesus, who taught that His kingdom is not of this world, was then attached to the Roman throne—at least so far as that part of it which had become corrupted—because perverted and adulterated—was concerned.

By the time Constantine came into power it is estimated there had been three millions of Christian Martyrs, and these (with that solitary exception of Cyprian), however much some of them might have departed from the truth in other respects, held to the doctrine of Baptism as taught by Jesus Christ.

THE NOVATIAN WITNESS AGAINST INFANT BAPTISM.

In the fifth century, the Novatians—having previously refused incorporation with the Roman Catholic Imperial Church—set themselves resolutely against the practise of infant baptism.

Now, the writings of Augustine of Hippo, had encouraged that innovation, and indeed he had himself presided at the Council of Carthage, when this canon was passed, “whosoever denies that little children by baptism are freed from perdition and eternally saved—we will that they be accursed.” From this same influence came also the Edict of Honorius and Valentinian III., forbidding re-baptism (as it was termed) under penalty of death. From this time, therefore, the Baptists, then named Novatians, or the pure Churches, became the victims of perpetual persecutions from the hands of the Roman Catholics.

But the true disciples remained faithful. Though darkness prevailed for centuries, yet the Lord ever had His remnant, knees which did not bow to Baal.

SAMUEL BANKS.

“The Harbinger,” New Eltham, Kent, Dec. 1900.

THE PULPIT, THE PRESS, AND THE PEN.

The Tinker of Bedford, and the Book that he Wrote. By W. Stanley Martin. London: Morgan & Scott, 12, Paternoster Buildings, E.C. Price, in Picture board covers, One Shilling; Cloth, One Shilling and Sixpence.

THIS is a laudable attempt to get the children to read the “Immortal Dreamer's” books. We are in full sympathy

with the Author's aim, and wish him, much success. Mr. Martin has done his work well. His own heart has been captured by the theme on which he writes, and he knows how to write for children, a knowledge that is by no means common. There is a considerable amount of information in this unpretentious little book, much of which will be

quite new to the young folks for whom it is designed, and calculated to increase their interest in the books the author desires them to read; it is also profusely illustrated, an important matter where children are concerned. We recommend it to parents, and Sunday-school superintendents and secretaries.

Fights and Flights of the Huguenots.
By Ebenezer Wilmshurst. Same publishers, and prices as above.

THERE never was more need to let our young people know the truth about the spirit that has ever actuated the papacy. Force and fraud are the weapons the Romish hierarchy have ever employed. In the pages of this little book some of Rome's horrible deeds are faithfully depicted. It is commonly supposed, and often said, that these are matters that pertained to a dark and cruel age, and that they could never occur again. But, be it ever remembered, none of these cruelties have ever been condemned,

or repudiated, or even apologized for by the heads of the Romish apostacy, and the recent utterance of Leo XIII. expresses regret that he is not now able to suppress freedom of conscience in Rome, and his demand for the restoration of temporal sovereignty is based on his desire to extinguish religious liberty—a thing which is unendurable to him. The Duke of Norfolk is at one with Leo in this desire. Mr. Wilmshurst has shown considerable skill in the selection and presentation of his matter. We heartily welcome this book, and wish for it a large circulation. Protestant parents, Sunday-school superintendents and secretaries, see that it is placed in the hands of our young folks. It is written in an interesting manner, and neatly got up; and, we believe, the children will read it. Both volumes have been printed in beautifully clear type by Messrs. R. Banks & Son.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

MEETINGS were held on Friday, Jan. 11th, 1901, in "Zion," New Cross, to inaugurate the new century. In the afternoon, prayers were offered by brethren M. E. Green, I. R. Wakelin, and Mr. Elnaugh, and short addresses were given by brethren E. White, and S. Gray. The evening meeting was conducted by the President, who delivered an address upon the "Kingdom of Christ," which was full of fire and faith. He had previously read a short portion of Scripture from Daniel, and Vice-President Parnell had offered prayer. Pastor Realf, of Leicester, chose as his topic, "The everlasting Gospel, and its proclamation to all nations" (Rev. xiv. 6). Pastor Burgess, of Wellingborough, fixed our attention upon the Lord's words to Abraham, "Look now toward heaven." Pastor Rose, of Woolwich, and Mr. J. Martin, of Lewisham, then addressed the meeting. Mr. Gray made several announcements, and had the joy of informing the gathering that a beloved friend of the Society holds himself bound to pay for the outfits for two Missionaries, and also to pay for their passage to India, a noble promise. We are earnestly praying and looking for two agents from the homeland to go forth to Christ's mission field. Mr. Gray also asked for further help towards securing the extra £50 promised by Rev. T. J.

Cole, of Peckham, in the form of one-fifth of the entire sum we need to raise, viz., £250. The latest news from our Superintendent concerning our sixty-five agents is eminently satisfactory.

Although our meetings were not of very large proportions, they were truly inspiring. The addresses were, throughout, of a highly spiritual and stirring character. The society's funds profit in the sum of £7 1s. 0d. S. GRAY.

CLAPHAM JUNCTION, "PROVIDENCE."

THE fifth anniversary of Mr. R. E. Sears' pastorate was held on Lord's-day, January 13th, and the following Tuesday. Our pastor preached a Christ-exalting sermon on the Sunday morning from the words, "For to me to live is Christ, and to die is gain." Pastor E. White, of Woolwich, preached in the evening to a good audience, taking for his text the portion, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The services were continued on the following Tuesday, when an excellent sermon was preached in the afternoon by Mr. E. Mitchell, of Clerkenwell. A goodly number sat down to tea, after which a public meeting was held presided over by Mr. W. Vinson, J.P.

After the singing of a hymn, Mr.

Goodley sought the Lord's blessing. The chairman made some excellent remarks, extolling the free grace and sovereignty of God displayed in the Gospel. He spoke of the importance of the Christian ministry, the need of it, and the necessity of prayer for results upon it.

Excellent addresses were then delivered by several ministers. Mr. H. J. Wileman, of Daore Park, Lee, spoke well on "Through the valley," and Mr. E. Mitchell, on the words, "If God be for us, who can be against us." Mr. J. Parnell spoke encouragingly from "Let the people renew their strength," and Mr. E. Marsh, from the portion, "This is the word which by the Gospel is preached unto you." Mr. J. Bush, of Kingston, followed with a suitable address, and our pastor concluded with a review of God's mercies to him, having the words, "I will speak of the lovingkindness of the Lord" as a motto. Collections were taken for the pastor.

Kind friends had beautifully decorated the chapel, and the tea tables with plants and flowers, while the choir under the able direction of the organist, Mr. F. G. Marsh, rendered three special anthems. Votes of thanks to all helpers concluded the proceedings.

There was a very good attendance at the public meeting, and it was generally acknowledged that the services had been of great spiritual benefit and enjoyment. F. W. KEVAN.

PORTSMOUTH (REHOBOTH).—On Jan. 1st we held our fifth anniversary at the meeting-room, Lake-road; deacon, brother Spratt, presiding. The chairman, after reading Psa. cxxii, called on brother Leggett, who engaged in prayer; after which the chairman welcomed the scholars and friends in a few friendly words of encouragement and advice. The annual report was presented by brother G. Spratt, which showed a slight falling off. The names on the register showing 74 in number, with seven teachers. We have for want of space to reluctantly allow some of our scholars to drift away from us. The library for the school and young people is steadily growing, but must still defer the opening, owing to insufficient number of books. We very much desire this useful department to be in operation. The report showed an appeal for Protestant literature for distribution to the scholars and district. We are working in a dense neighbourhood, and are very desirous of circulating sound Protestant reading matter. The financial statement showed a small balance in hand after paying expenses. Thus we have much reason for gratitude and are encouraged to press on. One very pleasing feature in the report was the yield of the scholars' building fund

box, which amounted to £1 0s. 10½d. together with 4s. 9½d. brought in by the scholars' outside collection box, total £1 5s. 8½d. We are grateful for this and especially for the spirit which prompted the same, it being a pure voluntary suggestion on the part of the scholars. The teachers have rallied for prayer month by month, seeking God's blessing on the word that is sown. These meetings are often very refreshing after the school. We are unable to record any conversion. We trust to be enabled to plod on, looking to Jesus and to seek His blessing on the work. The superintendent followed with a short address on some of the acts of Jesus. Brother Warner next addressed the meeting on these words, "Not all gold that glitters." He went on to shew the many methods of worship, the real and the counterfeit, dwelling on the darkness and blindness of those who worship idols. Reference was made to the golden calf that Aaron made, how it was made, and what it brought them to. He also pointed out the danger of being sincere in a wrong belief, pressing home the point that God is a Spirit, and they who worship Him, must worship Him in spirit and in truth. Words of encouragement to teachers and scholars followed, closing his address by a pleasing reference to the success of the Sunday-school Building Fund, not omitting to mention the need of support. Thus ended one of the happy days at Rehoboth.—G. R. SPRATT.

NEW CROSS-ROAD (ZION).—On Jan. 3rd the members' annual social tea and Lord's Supper service was held, presided over by pastor Thos. Jones. Addresses were given by the pastor and brethren A. E. Brown, F. J. Catchpole, J. Crush, and J. D. Taylor. The Christmas Dinner Fund had realised nearly £75, and about 150 poor families had been supplied with bread, flour, groceries, coal, and meat. On January 15th the parents of the scholars belonging to the Sunday-school were entertained to supper by the officers and teachers, preceded by a service presided over by the pastor. Brief addresses were given by Messrs. T. G. C. Armstrong (superintendent), F. J. Catchpole (Y.M.B.C. leader) and J. Downing, interspersed with singing and recitations by Miss Webley and Mr. Shears. At the supper table Messrs. T. R. Loosley and J. D. Taylor also spoke. A large number of parents were present, and a very enjoyable evening was spent.

BRIGHTON.—On New Year's Day, 1901, very heartening services were held in Richmond-street. In the afternoon the pulpit was occupied by Mr. P. Reynolds, whose subject was truly appropriate—"The need and the possi-

bility of gaining the Spirit of the truly great." After tea a public meeting was presided over by pastor S. Gray, when reasonable addresses were delivered by Messrs. G. W. Olark (Horsham), P. Reynolds, M. H. Webb, C. Brooks, G. Virgo, and E. S. Gray. We doubt whether a more helpful series of speeches was ever listened to in "Ebenezer." Two anthems were sung during the evening. We thus made another good start, and shall carry the benefit of the afternoon discourse with us into the months and scenes ahead of us.—S. GRAY.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—New Year's tea, January 2nd, 1901, was kindly provided by one of the deacons, of which a goodly number partook. After tea a public meeting was held at 6.30, and opened with the hymn, "Kindred in Christ," and Psalm ciii. was read. Mr. G. Brown led us in prayer, and Hymn 968 (Stevens) sung—

"Now through another year,
Supported by His care,
We raise our Ebenezer here.
The Lord has helped thus far."

Mr. T. Corke gave a short address on "Goodness and mercy;" Mr. Hodges on "Pouring out," exhorting us to trust in the Lord at all times and pour out our heart to Him; Mr. Millen, from Isa. xi. 16, spoke on the "Highway," &c., an "everlasting way," a "way of holiness," a "narrow way," a "way lined with blood;" Mr. G. Brown on "Watch and pray," to watch against the enemy of our souls who tempted our Lord, and he is ever on the watch to tempt his followers; but, blessed be God in every temptation He is able to make a way for our escape. H. J. Walter gave us a very excellent address from Acts xxviii. 15 (last clause), "Paul thanked God and took courage." Mr. Warren presided at the harmonium. We concluded a very happy and blessed meeting by singing Hymn 651, "Come, Christian brethren, ere we part." To God be all the glory for such a happy meeting.—E. W.

GUILDFORD (OLD BAPTIST CHAPEL).—We do not, as is the custom at most Churches, hold a "Watch-night" service on the last day of the year; but in the early morning we endeavour to "watch unto prayer," and on Jan. 1st, 1901, at 7 a.m., a large number of friends gathered. Several brethren poured out their hearts before Him, and all "found it good." The Divine Presence was realised. The New Year—a spotless record, an unwritten page, yet how soon it is stained! We must learn that opposition and danger are educations. Without war—no soldier; without enemies—no hero. May God enable us to "endure unto the end."—*Semper Eadem*. The New Year's meet-

ing held on January 2nd, 1901, was a success in all ways, and it is filled with bright memories as we look back upon it. After tea, at which over 80 friends were present, the devotional meeting was held. Our dear pastor, Mr. W. Chisnall, as usual, occupied the Chair. Mr. Billing remarked that our meeting was under exceptional circumstances. It was the first meeting of the year, and the first in the twentieth century. He did not expect that any present would see the end of the century; but his fervent prayer was that all might spend the century of centuries in the presence of the King of kings. Mr. Riddle dwelt encouragingly upon the word "continue," bringing out the following points:—Paul's one comfort: "Having obtained help of God, I continue to this day." A royal command: "Continue steadfast in the truth." Loving advice: "Let brotherly love continue." A sure and certain hope: "Here have we no continuing city, but we seek one to come." Mr. Broughton gave helpful words based on one of their daily portions (Gen. xlv. 10), "Come and live near me in the land of Goshen." He observed that we live in a day of perpetual wonderment, with a sort of what-is-going-to-happen-next feeling. The world, however, has no haven, no hiding-place to go to in their trouble; but God's gracious invitation to His chosen ones is, "Come and live near Me." Mr. Brand dwelt on "Encouragement"—"Be strong and of a good courage" (Josh. i. 6-9).—The Text-basket: The basket of Bible messages was handed round as in former years. Our pastor read his, which was voted to be very blessed and appropriate. We all echo it at the throne of grace, "Prosper Thou Thy servant." One thing which marred the happiness of the gathering was the absence of a beloved officer of the Church, Mr. P. Pickett. It was exceedingly sad to us all to begin the year without him, but we know that "God is too wise to err, too good to be unkind," so we must bow to His decree, feeling, "In His will is our peace." The new year ushers in change. The only satisfaction we know is that our Guide is "*Semper Eadem*," "always the same." The meeting of stirring memories closed with the Benediction by our pastor.—M. L. W., Guildford.

FLEET, HANTS (EBENEZER).—With feelings of thankfulness to our faithful God we wish to record the following facts:—We have been sustained in peace and unity through another year, for, although we were in May last bereaved of the sympathetic presence and counsel of our much-esteemed brother Pool. God has not left us without evidences of His blessing resting on the labours of

our pastor, whom we love for his work's sake. We have not only had additions by removal here, but three have obliged their Lord by following Him in His ordinances. The congregations, too, are on the increase, so that we are hopeful that the foregoing are but preliminary drops of a shower of blessing in the near future. The members of the Bible-class recently showed their appreciation of brother White's services in the absence of the pastor by presenting him with a Bible as a thankoffering. At our members' New Year's tea on Jan. 2, 1901, the opportunity was embraced to show forth our Christian love for our pastor and his esteemed wife by presenting him with two copies of the Newbury Bible—one for home and the other for the pocket, Mrs. Medhurst appropriately receiving a full-sized Gadsby's Hymn-book. Mr. Medhurst in a very feeling manner acknowledged the gifts as a continual evidence of the harmony existing. On January 6th and 9th our Sunday-school anniversary was held, the pastor preaching Lord's-day morning and evening, the children reciting their pieces in the afternoon. On the Wednesday pastor H. T. Chilvers addressed the children, and presented them with their prizes in the afternoon. It was now the turn of brother Lawrence (the superintendent) and his wife to be agreeably surprised by the pastor, who, on behalf of the teachers, presented them respectively with a Newbury Bible (pocket edition) and a hymn-book as an acknowledgment of services rendered in the past. The superintendent in a few heartfelt words returned thanks for this love token, expressing a hope that the gifts might not only be pleasurable to himself and wife, but may also prove profitable to themselves, the teachers, scholars, and the members at large in any future services they may undertake. At the evening service Mr. Chilvers preached from Psa. cxliiii. 8 with great liberty and warmth. It was felt by the friends to be a very profitable and heart-searching time. We may well exclaim, "Truly the lines have fallen to us in pleasant places, we have a goodly heritage.—J. G. L.

ST. ALBANS (BETHEL SUNDAY-SCHOOL).—The annual tea and distribution of prizes in connection with the above school was held on New Year's day, when tea was served to the scholars at 4 p.m. and to the teachers and friends at 5 p.m. After tea the children with their teachers and friends adjourned to the chapel, where brother Jeffs, of Watford, conducted a bright and hearty meeting. Special hymns were sung and recitations were rendered by the children. Brother Eldred then spoke as to the state of the school, which now

numbers about 60 scholars. The prizes were then presented by the chairman, who addressed a word of kindly counsel and advice to each of the young recipients. The hymn, "God be with you till we meet again," and a word of prayer from the chairman, closed a very happy and profitable meeting. We are looking for signs following.—ONE WHO WAS THERE.

STONHAM PARVA (BETHEL).—New Year's meeting held January 7th. Between 60 and 70 sat down to tea. Our pastor presided at the after-meeting, and after reading the Word called on brother Driver to seek the Lord's blessing. Our pastor gave as a motto text, "Go forward." The secretary read an epitome of the Church work, and recorded the blessing of the Lord. Our pastor has been sustained in his labours; four have been added by baptism, two by experience, and one restored. Prayer-meetings have been well sustained. Since our brother Ling came to Stonham in 1897, 21 have been added to our number, and two removed by death. Brother Bannister prayed, and brother Soames read the financial statement. The pastor was taken by surprise as brother Moye presented a New Year's offering to him which had been collected by our sister Soames. The pastor closed the meeting with prayer.—A. G. HALL.

COTTENHAM, CAMBS. (EBENEZER).—On Dec. 19th, 1900, a very pleasant and profitable evening was spent in connection with the Y.P.S.C.E. many of the Church and congregation uniting with them, prayer, reading, singing and addresses being the order of the meeting. A very interesting and pleasing part of the service was the presentation of two purses of money to the pastor, A. Morling. The first was from the young people, and was presented by the president, Mr. W. Smith, who spoke with thankfulness of the interest shown by the pastor in the young people of the society. The purse contained £4 10s. 0d. Mr. J. Sanderson, in a short address, also bore testimony to the unity that existed in the cause, and also of the blessing that had attended the ministry during the past year. He then asked the pastor to accept another purse of money from the Church and congregation, containing £31. Wishing for him, Mrs. Morling and family, special blessings from the Lord, he being thankful that God had spared them to celebrate their silver wedding. Mr. Morling, who was taken by surprise, thanked all for their great love and kindness, and said he felt too full to say any more than how greatly he had been encouraged by all since he had been amongst them, and

hoped the love and unity might long continue. This happy meeting will not soon be forgotten by pastor and people. On Jan. 15th, the New Year's tea and public meeting was held. Addresses were given by the deacons and several friends. The accounts for past twelve months were read, and revealed the fact that the financial condition of the cause is good. A history of the rise and progress of the cause to the end of the century was read by the pastor, and many were moved to tears as reference was made to their forefathers, who were the instruments in raising the cause, and building the present commodious chapel. We thank God for all the past, and we are trusting Him for future blessings.

OTLEY.—On Sunday, January 6th, the Church and congregation presented Mr. C. S. Pellatt, of Ipswich, with a drawing-room clock in loving recognition of the services rendered by him and blessings received during the year of their pastor, Mr. Harsant's illness, the deacons being led to seek him to conduct the services during that period. Mr. Harsant's life was at one time despaired of, but prayer was made continually and blessedly answered by our covenant God, he now being restored to health and duties. The clock which was of solid marble was presented by Mr. Edgar Roe, the senior deacon, and bore a plate with the following inscription: "Presented to Caleb Stone Pellatt as a token of respect and appreciation of his services at the Baptist Church, Otley, Suffolk, January 6th, 1901." Mr. Pellatt, who was taken completely by surprise, cordially thanked the friends for their valued gift, also of the pleasure it had been to serve them, and felt thankful at their pastor's recovery.—M. A. P.

A HAPPY WEEK AT GURNEY-ROAD, STRATFORD.

THE meeting-house was well filled as the clock struck the last hour of the old, and ushered in the new year, and we felt the words precious in its first moment that came as the motto-text—"Certainly I will be with thee." On Monday, January 7th, the annual members' meeting was held. Notwithstanding the very inclement weather, a large gathering of the members assembled, spiritual addresses were delivered, and "the fellowship of the Spirit" made "our hearts burn together as He talked with us by the way." Testimonies of blessing on the Word made glad the heart of pastor and flock and stimulated in the service of the King. A goodly number assembled on Wednesday evening, when the message was precious to our souls in the words, "O Israel, thou shalt not be forgotten of Me," words,

the pastor said, that were handed him on the Monday evening by one of the members, who said they were sent as a word of promise to the Church of His love.

On the following evening a large gathering of young people forming "the Gospel Band" met for tea and social intercourse. Each of our deacons were again present, the pastor presided, and a profitable evening was spent. During the evening a very hearty resolution, proposed by deacon Gray and seconded by deacon Crouch, was sent to the Protestant Alliance, protesting against the address of the Duke of Norfolk to the Pope, and expressing the determination to stand firm to the principles of the Reformation. We thanked God and took courage.

AYLESBURY.

CENTENARY SERVICES.

THURSDAY, January 3rd, 1901, was a high day, and one to be recorded by the Church of Christ at Aylesbury with gratitude and praise both in the retrospect and prospect. The celebration of the centenary services was opened with a meeting for praise and prayer, conducted by the pastor, D. Whitton, followed with a sermon by pastor T. Jones, of New Cross, from the words, "For upon all the glory shall be a defence" (Isa. iv. 5).

In the afternoon Mr. P. Reynolds preached from, "At the name of Jesus every knee shall bow." At five o'clock the schoolroom was filled and an excellent tea partaken of. The evening meeting commenced at six o'clock, under the presidency of Mr. J. E. Viney. The chairman was supported by pastor D. Whitton, Mr. P. Reynolds, Mr. H. J. Lester, Mr. H. Chapman, and Mr. J. Wall.

Mr. Henry Chapman, senior deacon, was then called upon to give a brief history of the Church from its formation, and in response the following interesting details were given:—For some time previous to the year 1797 a cottage in Whitehall-street, occupied by two godly women, Jane Stanbridge and Mary Putman respectively, was thrown open for the purpose of holding services therein. As an outcome of this Christian act, a society was formed in October, 1797, and the meetings were then held in Baker's-lane, which is now Cambridge-street, each member subscribing a penny per week to defray the expenses, Mr. John Marlin being appointed treasurer. A person was also engaged for the purpose of cleaning and opening, etc., the Meeting House, it being agreed to pay the sum of ten shillings per annum for that purpose. On December 31st, 1800, we have it recorded that the sum of one shilling and sixpence was paid to James Bier-

ton, of Birtton, as recompense for loss of one day's work, in order to attend a meeting, for the formation of a Church, the name of the same to be the "Strict and Particular Baptist Church," when the following persons (seven in number) were enrolled as members—Henry Paice, William Bell, James Birtton, Robert Gibbs, Elizabeth Marlin, Elizabeth Wilgoss, and Ann Gibbs. The Minutes of the above Church date from Jan. 4th, 1801, and the first entry reads:—"January 4th, 1801, Lord's-day, this afternoon the Ordinance of the Lord's Supper was administered for the first time to the newly-formed Church." The first pastor was Henry Paice, who resigned on May 6th, 1804. In the month of May, 1801, the baptistry was built, and on June 7th the Ordinance of Believers' Baptism was administered for the first time, the candidate being Elizabeth Bateman, of Aston Clinton, who was also received into the Church as a member, and during the following month John Stonhill and Joseph Harding were baptized. William Bell was chosen as the first deacon, but died in April, 1808, and it was not until February 7th, 1813, that the vacancy was filled, when Mr. Timms and Mr. J. H. Marshall were elected as deacons, the latter retiring after being in office over sixty years in May, 1873. Our beloved brother and deacon, Mr. Marshall, passed away on July 2nd, 1874, aged 86. At a Church meeting held on October 30th, 1827, it was decided to purchase the piece of ground in Walton-street as the site for a new Meeting House, the want of a more commodious place of worship having long been felt, and on June 18th, 1828, the foundations were laid. On September 18th of the same year the new chapel was opened for divine worship, Mr. Shenstone preaching in the morning, Mr. Iviney in the afternoon, and Mr. Hargreaves in the evening, and such was the interest taken that hundreds were compelled to leave, there being no room for them in the chapel. In the afternoon Mr. Terry, of Princes Risborough, preached to full three hundred persons at the back of the chapel. The evening service was held, by kind permission, in the Congregational Church. The cost of the building was £715, including £150 for the ground, and the late Mr. Marshall kindly advanced the money, free of interest. It was not until December 4th, 1856, twenty-eight years after the opening, that the debt was cleared off, and a thanksgiving service was held on Christmas Day, being largely attended. In June, 1884, the chapel was licensed for the solemnisation of marriages. . . . Our Sabbath-school having increased considerably, it was found necessary to enlarge the schoolroom, and in August, 1888, the new building was opened, at a cost of about £130. A few years later it

was thought desirable to make some improvement in the seating accommodation of the chapel, but upon inspection by the late Mr. W. F. Taylor, architect, it was found impossible to be done satisfactorily, without first making considerable structural alterations. A plan of proposed alterations was therefore submitted, at a probable cost of about £500, and decided upon, a committee being formed to carry out arrangements. The memorial stones were laid on August 15th, 1895, the proceeds of the same amounting to £50. Although the chapel was far from its completion, it was re-opened on October 31st, 1895, the first service being a devotional one, under the presidency of our beloved pastor, and followed by a sermon preached by Mr. R. E. Sears, of London. Mr. S. T. Belcher, of London, preached in the afternoon, and a public meeting was held in the evening, presided over by the late Mr. H. Wyatt. The estimated cost of re-building was only half of the actual expenditure, the total amount being £1,025, and in consequence of this large outlay, there was a deficiency of £350 at the commencement of last year. A loan of £200 was obtained in the spring from the Baptist Building Fund free of interest, payable in ten years by instalments, and a Sale of Work was held in March, which realised just over £150, so that we then had only the loan of £200 to clear off, of which £20 has now been repaid. The pastors during the Church's history are as follows:—Mr. Paice, 1801—1804; Mr. Hopcroft, 1813—1820; Mr. Norris, 1831—1833; Mr. Searle, 1836—1849; Mr. Colell, 1868—1873; Mr. Fuller, 1883—1891; and our present pastor, Mr. Whitton, commenced his labours here in 1893. During the hundred years this Church has been in existence, about three hundred persons have joined as members, and there are sixty still living. The Church has passed through persecutions, tribulations, and internal griefs, but through it all there are signs of many bright tokens of the presence of the Great Head of the Church in blessing, multiplying, and preserving His people, and hitherto containing His gifts. The waters were moved by the baptism of two sisters on the last Sabbath of the century. Our prayer to-day is that the Church may realise still more of the Lord's blessed presence in this century than the one of the past, even unto the saving of souls, and He shall have the praise and the glory for His great goodness and watchfulness over us as a Church.

Following the above report interesting addresses were delivered by the chairman, who forcibly dwelt on the progress made in the past century in all directions.

P. Reynolds congratulated the Church on its activity and desire to see the salvation of souls.

H. J. Lester followed with a practical address, saying his word to them that evening was that they should be as a fruitful bough that hung over the wall.

The pastor spoke on the work done during his ministry among them, and proposed a vote of thanks to chairman and speakers, with all who had assisted in the success of the day's proceedings. This was seconded by Mr. J. Wall, who said he had been connected with that Church for fifty-five years. Mr. J. Turner supported the vote, which was heartily carried.

The singing of "All hail the power of Jesus' name" brought the deeply interesting services to a close. Collections amounted to £11 11s. 6½d.

[The above is extracted from a long report in *The Bucks Advertiser*.]

IPSWICH.—ZOAR CHAPEL SUNDAY SCHOOL.

THE annual teachers' and Bible-class tea in connection with the above was held on New Year's eve, when a good number of friends and helpers assembled and partook of tea. After tea a social evening was spent, conducted by the superintendent, brother J. Threadkell.

In his opening remarks the president expressed his deep regret that our pastor and president, Mr. R. C. Bardens, was unable through affliction to attend, being the only time he has been absent from our social for eleven years.

The secretary, brother A. Forsdick, then gave a report of the year's work in the school, also the financial statement, showing that although there had been increased expenditure for scholars' benefit, yet we continue to hold a fair balance in the treasurer's hand.

Brother Threadkell then gave the average attendance of teachers and scholars, being better than reported last year.

Brother G. W. Keeble, deacon, spoke a few words on "Feed My lambs," emphasizing the need of the Word of God being read and taught, and the blessing would undoubtedly follow.

Brother Oxborrow followed on the words, "In the morning sow thy seed, in the evening withhold not thine hand," closing his remarks with the practical words—study, pray, and teach.

Brother Gardiner, in commenting on the report, recommended the school not to be niggardly in their expenditure. Basing his remarks on the word Preparation, he said the teachers needed the preparation of the Holy Spirit; they needed to give of their best to the scholars; they needed the Master's preparation of the heart of the scholar to receive the Word.

Brother M. Howe followed in thankfulness to God for bringing so many young friends together, and spoke of that "new commandment, that ye love one another."

Brother Baldwin, deacon, congratulated the school on their report, and urged upon the young people to use their talents in the service of God.

Brother S. Garrard spoke upon the many attractions elsewhere to draw away our scholars, and recommended a forward policy in the management of the school.

Brother Woby and sisters Forsdick and Thredgall spoke of their experience as teachers, and their pleasure in meeting their scholars from Sunday to Sunday and at teachers', prayer and business meetings.

A vote of sympathy and condolence was unanimously sent to our pastor in his affliction, and hopes expressed that he would soon be in his place again.

The president concluded the meeting by giving teachers his New Year's motto, "They that wait upon the Lord shall renew their strength."

We thank God for a profitable time. With teachers working in unity, and with the true welfare of their scholars at heart, we go forward into the New Year with hope that God will bless the sowing of the seed and bring forth an abundant harvest.

A. F.

WOOLWICH ("ENON").—On Thursday, January 10th, the annual gathering of the Sunday-school children took place. About 230 sat down to tea, attended by the teachers, after which a very happy meeting took place in the chapel. Pastor E. White presided over a full house. Recitations by some of the scholars were listened to with much interest, being especially good. The secretary, brother J. Banfield, read the report, which showed 260 scholars and 26 teachers, with an excellent average attendance. The S.B.R.A. has quite 75 per cent. members of the above. An important item in the report was that the monthly prayer-meeting has been attended with much earnestness, nearly all the seniors uniting with the teachers, and we know that our Lord has blessed our efforts, because the pastor has had the joy of leading several into the baptismal pool during the year, and more are to follow. During the evening about 120 books were given as rewards for regular attendance, distributed by the pastor, special hymns being sung. The superintendent, Mr. W. H. Abrahams, gave a very suitable address, and dwelt more on the unity existing during the past year; he compared it with the incident in the history in Ruth and the love that Boaz had to his reapers, showing that pastor, superintendent, teachers and scholars were one in all that has

been done. The pastor closed the happy meeting with a few choice words. May the Divine blessing continue.—J. H. WREN.

IPSWICH (BETHESDA).—One of the best meetings ever held in the above place of worship was held on Wednesday eve. January 2nd, it being the occasion of the teachers' annual meeting, when a report was presented of the past year's work among the young. Regret was expressed at the resignation of the superintendent (Mr. A. E. Garrard) and the secretary (Mr. J. T. Farrow) during the past year; but worthy successors had been found in the persons of Mr. E. Chilvers and Mr. W. Motum, who had already entered upon their duties with a determination to do their best to fulfil the trust imposed on them. It was stated that the school, numerically and financially, was in a fairly prosperous state, and augured well for further development of Christian work. The pastor, Mr. Kern (as president of the school) had during the past year taken a prominent part in its conduct, and the Bible-class under his charge have given proof of the interest evinced by their leader in their welfare. At the above meeting Mr. Ranson and Mr. Dixon gave stirring addresses, which we must think will be an impetus to some who can give the time and have a talent for use for the Master. Mr. Kern was good on the motto for the new century, "Power from on High," and trusted indeed we might have it. Prior to the meeting, about 120 friends sat down to tea, provided by Mr. and Mrs. Motum, the former of which had also lent some valuable plants to adorn the building and gave an address encouraging in the extreme. The new superintendent (Mr. Chilvers) also added a few words, speaking hopefully of his duties, asking for help from all lovers of the work of teaching the young in Bible truths and desired for all the best of blessings.

HALSTEAD (PROVIDENCE). — On Wednesday evening, January 9th, about sixty assembled for the annual New Year's tea, having with them their esteemed and aged friend, Mr. H. Rayner, formerly pastor of Mount Bures, also their honoured friend, Mr. H. G. Polley, of Colchester. After tea a public meeting commenced by singing "Kindred in Christ." Mr. Polley then read the Word and led us in prayer, after which he presented in the name of the Church and congregation small sums of money to Mr. Rayner and Miss H. Porter, also two very handsome writing desks to Mr. G. Jarman and O. G. Clarke, deacons, as a token of love and esteem for their services to the Church and congregation. Each one

having thanked the friends for their handsome gifts, Mr. Polley gave us an excellent discourse from Exod. xxxiii. 19, after which the enjoyable meeting was brought to a close by singing, 'Blest be the tie that binds.' Truly one can say, "What hath God wrought?" —ONE WHO WAS THERE.

CROYDON (DERBY-ROAD).—On January 2nd the New Year's meeting in connection with the second anniversary of the pastor's settlement was held in the above chapel. A warm and soul-stirring discourse was delivered in the afternoon from 1 Pet. i. 8, 9 by Mr. E. Marsh, of Stratford, which was highly appreciated. Tea was provided in the schoolroom, after which our genial brother Abbott presided at the public meeting in his usual pleasant and effective manner, and, after giving us a few well-chosen and practical words, introduced brethren Dadswell, Parnell, and White, who each in turn gave us profitable and appropriate addresses, which, following close in the wake of an interesting watch-night service, have given a stimulus to gratitude to God for mercies received in the past and trustfulness for the present and the future; the past year has been fruitful, and we are encouraged to press on in the hope of seeing "greater things than these." — EBENEZER BEECHER.

HIGH WYCOMBE.—Brother J. Maunder writes of the faithfulness of a truth-loving pastor and united flock at High Wycombe, earnestly contending for the faith once delivered to the saints. The following brief notes are given of a sermon by pastor Josiah Morling, on January 6th, from the words:—"O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. iii. 2). (1) The work to which the prophet refers, the work of saving sinners in the proclamation of the Gospel. God Himself was the first preacher of the Gospel to man in his fallen condition. God was the Author of the work. "And being made perfect, He became the Author of eternal salvation unto all them that obey Him." (2) The work in the soul experimentally; this work is imparted alone by the Spirit of God. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." This work is often manifested first in desire to be God-like, Christ-like, to be identified with God's people; in prayer, and hope in the Lord Jesus Christ, for assurance that the work is begun for a holy and consistent life. (3) The work in the Church of God He hath laid the foundation: the Lord Jesus Christ, "Behold, I lay in Zion for a foundation

a stone, a tried stone, a precious cornerstone, a sure foundation." The super-structure: "Upon this Rock I will build My Church." This is a good work, "He which hath begun a good work in you will perform it until the day of Jesus Christ." This good work once begun is sure to be completed, in spite of all our doubts and fears and misgivings. (4) Something implied to cause the prophet to cry, "O Lord, revive Thy work." How often we need reviving in the Church, in our own hearts how often we feel almost dead and drooping, like the trees at this season of the year, but our cry is:—

"Lord revive us,
All our help must come from Thee."

The condition was known and felt by the prophet, hence the need for the cry; and so it is with many of God's dear children now; their eyes are up unto Him, their expectation is from Him for the reviving influences of His Holy Spirit in the Church, and in their own hearts.

NOTTING HILLGATE (BETHESDA).

—A watch-night service was held to commemorate the goodness of God for mercies received to the beginning of the 20th century. Brethren Voysey, Ackland, Dann, and others, supplicated the throne in the presence of a well-filled school-room. On Jan. 3rd, the annual social meeting of the members and congregation took place at the invitation of the deacons. After tea a public meeting was held under the presidency of brother Oxborrow. Reading the Word, praise, prayer, and addresses, profitably entertained a goodly number of friends. On Jan. 14th, the quarterly public prayer-meeting of the M.A.S.B.C. took place here, brother Dann in the chair. During the evening brethren Parnell and Voysey delivered excellent addresses to the friends assembled, who were favoured to be able to attend.—W. C. B.

SUNDAY-SCHOOL COMMITTEE OF METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

The Annual Meetings were held on Tuesday, Jan. 8th, at Keppel-street, Bloomsbury. Though the extremely wintry condition of the weather made the congregations very small, the services were full of life and power. Pastor C. Cornwell gave a most excellent stimulating discourse in the afternoon, from Psa. viii. 2.

The evening meeting was presided over by our esteemed President, R. E. Sears, whose remarks were bright and helpful.

An encouraging report was read by the Secretary, and a financial statement by Mr. Newmau, Treasurer. Mr. W. Stanley Martin, who was first speaker,

gave a most inspiring, interesting address, from the incident of Eliaba, raising the Shunamite's Son. We thank God for our brother's good Protestant literature, and for all his efforts to spread the knowledge of the Bible and Reformation principles.

Pastor E. Marsh was graciously helped to assure us of the Lord's presence with every Christian worker, and at the close of his address, we could say, "of a truth the Lord is with us."

Brother Steele who so ably conducted the "service of praise," spoke very feelingly of the blessings of Sunday-schools, and enforced the necessity of remembering past favours, and making them our plea at the throne for more.

Brother I. R. Wakelin who is so much better in health again, and is always at home in Sunday-school work, spoke for a few minutes on the work in general, emphasising the need of good libraries for our schools.

This happy meeting closed with the Benediction by the President. Collections, £3 7s. 10d.

H. TYDEMAN CHILVERS,
Hon. Sec.

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OLD BRENTFORD.—New Year's-day at Old Brentford was a day which will be remembered with pleasure and thanksgiving by many. It was preceded by a well-attended prayer-meeting on the last day in the Old Year, when many earnest prayers were presented to the Father of all mercies, that we might experience an especial measure of His gracious favour and blessing on the first day of the New Year. It gives us pleasure to be able to record that a larger number of friends than usual also met together at 7 o'clock in the morning of the New Year's-day for prayer. This early morning prayer-meeting has been held for many years. Earnest indeed were the many supplications urged and presented in the name of our great High Priest, for the Lord's blessing to rest alike upon our Pastor, Church, Congregation, Sunday-school, distribution of Gospel literature and other agencies for the extension of the dear Redeemer's kingdom, both at Brentford and elsewhere; and we feel assured that there is blessing in store for us as a Church, and we are still waiting upon the Lord for the fulfilment of His gracious word, Who has said, "Open thy mouth wide, and I will fill it" (Psa. lxxxii. 10), and "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). The services throughout the day were most encouraging. Our always-cheerful brother, Mr. G. W. Thomas, preached in the afternoon, from Num. x. 1. 2, "And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them:

that thou mayest use them for the calling of the assembly, and for the journeying of the camps." The sermon was full of interest, and the preacher told us what were the uses of these silver trumpets: to call the Israelites together for worship, to the march, to the battle, and to proclaim liberty to the captives. He also told us many things that we may learn from these silver trumpets in a Gospel sense. The Gospel message must be sounded forth with no uncertain sound, but clearly, plainly, and with earnestness, and in the midst of the people, that all may hear, both old and young, great and small. "For the Son of Man is come to seek and to save that which was lost" (Luke xix. 10). "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance" (Psa. lxxxix. 15). In the evening our dear brother, Mr. E. Marsh came with a message from the Lord. The prayer before the sermon will be long remembered by many. It was felt to be a season of solemn waiting and consecration at the mercy-seat, and our hearts were as one, as petition after petition was put up in the precious name of Jesus. The sermon that followed was much appreciated and enjoyed, and many were heard to say that it was indeed a time of refreshing from the presence of the Lord. The text was taken from Psa. xci. 2, "I will say of the Lord, He is my Refuge and my Fortress: my God; in Him will I trust." The divisions were:—(1) The saint's personal testimony for God; (2) The saint's trust in God, and (3) The saint's triumph through God. We forbear to give extracts from this very sweet and encouraging sermon: it should all be recorded, if recorded at all. But we felt it good to be there and to join in singing the closing hymn:—

Great Rock, for weary sinners made,
When storms of sin distress the soul;
Here let me rest my weary head,
When lightnings blaze and thunders roll.
Within the clefts of His dear side,
There all His saints in safety dwell;
And what from Jesus can divide?
Not all the rage of earth or hell.
Bless'd with the pardon of her sin,
My soul beneath Thy shade would lie;
And sing the love that took me in,
While others sank in sin to die.
O sacred covert from the beams,
That on the weary traveller beat,
How welcome are Thy shade and streams,
How bless'd, how sacred, and how sweet."

PASTOR'S BIBLE-CLASS TEA, Jan. 2nd, at the room, 331, High-street. After tea a very happy evening was spent, and at a most fitting time the pastor was presented with a handsome dressing bag with the following address:—"A new century gift from the members of the Bible-class to their highly respected President, trusting that we all rightly estimate the devotion and patience dis-

played by him, in the cause that lays so near his heart." E. FROMOW.
Chiswick.

A FIVEFOLD MEMORIAL.

DEAR MR. EDITOR,—The last intelligence I sent from the Church at Brixton was a "A Fourfold Memorial," and you will see by the heading of this letter that we are still living in the valley of decadency—not with regard to the Gospel, for truth never dies, but with regard to numbers, having lost five out of our congregation within this last few weeks. Four of them have been taken from us without warning. What a blessing to be ready!

The first was an aged man with hair as white as wool. He has for many years obtained a living by selling matches and Old Moore's Almanack. He was known about this neighbourhood as "Old Moore" and "Old Father Christmas." He has occupied a free sitting near the platform for ten or twelve years. He was knocked down by a cyclist, taken to the hospital, and died the following night, without gaining consciousness. I buried him at Tooting, his wife, whose age is 84, being the only mourner. Two other persons went to the grave. After the coffin was placed in the grave, the poor old widow stood by as if not willing to leave the spot, and with much expression of heavy sobs, and fast-falling tears, she said, "Good-bye, my poor, dear Alec; you have left me too soon" (his name was Alexander; his age 87); "what shall I do without you?"

The second person taken from us was an aged lady, by the name of Watson, a member of Zion, New Cross. This person had been rather unwell. But as far as is known by the people in the house (she lived alone) she was well on the Saturday. But on Sunday morning at 8 o'clock she was found dead in her bed. She slept, but now is at rest for ever with the Lord.

The third who has gone to heaven the same way was a Miss Coens, also an aged person, who was well on Saturday, and found dead in her room on Sunday morning, her lamp still burning on her table. This lady came to Brixton from the Church at College Park. She was much blessed under the ministry of our brother Holden during his ministry there.

The fourth was a Mrs. Howard. This person sat many years under the late James Wells' ministry; but having a diseased hip, and warnings from the doctors, she was afraid of the water, until about sixteen years ago I baptized her. She was lying dead when Miss Coens died.

The fifth was Mrs. Wells, who has for some years been a seat-holder with us (see E. V. & G. H., January, p. 3 on Cover). C. CORNWELL.

Aged Pilgrims' Corner.

AT the commencement of a New Century, it is interesting to reflect upon the formation of the Aged Pilgrims' Friend Society, in the early years of the century which has passed away. On August 12th, 1807, after the usual Wednesday evening service in Whitefield's Tabernacle, Moorfields, at which Mr. John Hyatt was lecturing on the "Book of Job," a few of the younger Members of the Church, adjourned to the house of Mr. T. Green, one of their number, in Pear Tree Street, Goswell Road, and met in a room used by Miss Green for a Preparatory School.

A Prayer-Meeting having been held, Mr. Bisset rose and urged the necessity of a Society for assisting the Lord's aged poor, at the same time suggesting the lines on which it might be worked. The proposal was heartily taken up and the same evening the Society was instituted. The late Major Yeoland, who died in 1876, aged 93, was the last survivor of this little company.

The seed thus sown in faith and prayer, by these young friends, has yielded a rich harvest of help and blessing to thousands of the Lord's aged poor, and is a practical commentary upon the injunction not to despise the day of small things. The Committee rejoice that so many young people today are taking a lively interest in the strengthening and extension of the Society's work.

The current *Quarterly Record* continues the sketches of "Helpers of Earlier Years," with portraits; it also contains brief biographies of two pensioners, and other matter likely to interest its readers. Copies will be sent, for free distribution, upon application to the Office.

It is hoped that the present season will be marked by a large increase in the number of Subscribers and Donors. The special appeals issued have been very favourably responded to, but in view of the current Annual Expenditure of upwards of £13,000, it behoves all who desire to see the operations of the Institution sustained and extended, to do all in their power to attain this object, either by personal contributions or enlisting the sympathies of others on its behalf.

Gone Home.

RHODA ASHEY

peacefully passed to her eternal rest on Saturday evening, December 20th, 1900, aged 71. Her beloved Lord whom she had delighted to serve for many years granted her

desire in the matter of her dissolution—viz., that she might not lay long in affliction or be a burden to any. She only kept her bed three days. Her end was peace, her memory blessed. Brought to know the Lord early in life, she was removed in the providence of God to London, and, with her dear partner now mourning her loss, was for over thirty years a member of the Church at Chadwell-street. The late John Hazelton and the present beloved pastor were both very dear to our sister's heart through the blessing the Lord had made the ministry of His servants to both herself, dear husband and family. For the past four years we have been privileged to have her fellowship in the Church at Gurney-road, Stratford, where truly she has been as a mother in Israel, a lover of the truth, and living help to all who would contend for it. From a neatly-compiled account of the Lord's dealings with her, written by herself, we learn that our departed sister was the eldest of fifteen children; her parents were poor but industrious; schooling, however, was impossible, and all the education she received in youth was at her mother's knee. She learned to read well, and was taught to commit many passages of Scripture to memory; "for this," she records, "I received the present of a small Bible from the Vicar of the parish of Kingsbury; this Bible was my companion. O how I prized it, and how I grieved when often made fun of for the many marks it contained! I often wish I could look into it now. Some of the marks would bring many sweet recollections of my past experiences as regards that book." In her call by grace the Lord made use of a tract with the words of the distributor to her mother, and then used the mother in the conversion of her child, though down to the last our dear sister would say, "I can never get much higher than 'Tis a point I long to know,' &c. The Holy Spirit has not brought me as He did my mother to that blessed, happy assurance of my interest in a Saviour's doing and death; but I thank Him for a humble trust in Him, which I can never get away from. He teaches me little by little of my utter helplessness without Him: He teaches me line upon line of His willingness and ability to save the helpless, and He gives me precept upon precept that if I love Him I shall keep His commandments. I do hope in His mercy." Our sister had to get her own living very young, and often recounted the marvellous ways in which the Lord provided for her and preserved in the midst of many and great temptations. She writes: "I was a simple child preserved by the mighty, loving power of God, and as in my childhood, so in my womanhood I am obliged to confess I am very simple, so slow to understand the precepts of that Holy Book which can make wise unto salvation. Often I am obliged to say, 'O Lord, open Thou mine eyes,' &c. I have found by bitter experience that without the Spirit's teaching it is a sealed book. Bless the Lord He has kept me persevering in the way, and I hope He will in His tender mercy keep me pressing on and persevering to the end." So He did, for that end was peace indeed. We have lost from Gurney-road a bright and shining light, one at whose feet we often loved to sit and learn of Him as she would recount His goodness and grace. The dear aged partner of her joys and sorrows is sorely-stricken but blessedly supported in his loss, and values the love and care of the six dear children sharing his grief. The departed saint thus wrote of her companion: "At 25 years of age it pleased

my heavenly Father to give me a good husband, a man of integrity and uprightness. I record this with a grateful heart, as my position and the comfortable circumstances I am now in is the outcome of his very honest walk in this life. I very humbly hope I may have been a little help to him in the Christian life. He was baptized about five years after we were married, and we are walking together in Church fellowship at this time. Our heads are grown gray, we are the parents of eight children, two died in infancy, six are still living, three are walking in Church fellowship with us, the other three are secret disciples—ah! they will be disciplined to stand out some day to confess the God of their parents." "The Lord baste it in His time," says our soul as we write out the assurance of that fond Christian mother's heart. Who will fill her place in the Church below? On Thursday, January 3rd, we laid the body to rest in Ilford Cemetery. Being dead, she yet speaketh. The Lord send many more such choice spirits to travel with, prays her bereaved pastor—E. MARSH.

MRS. G. J. BALDWIN

was on Lord's-day evening, December 16th, 1900, suddenly called to her eternal weight of glory, after only about six hours illness, and on the following Friday, all that was mortal was laid to rest, by her beloved pastor (F. C. Holden), in Ilford Cemetery, in the presence of a large company of sincere and sympathetic friends. The family have for some time been living at Southend, and enjoyed the ministry of pastor J. Chandler, who also took part in the solemn services, both at the chapel, "Elim," Limehouse, so long the scene of brother Baldwin's faithful labours as a deacon, and also at the grave. This arrangement was very comforting to the heart of our brother Holden, who with the friends at "Elim" much appreciated the sympathy and service of brother Chandler. The Lord comfort the crushed heart of our beloved brother and his numerous family in this severe trial, for she was indeed a mother beloved by all her children, a friend faithful and true, and above all a wife, whose love and devotion was an honour to this holy calling of her God. The following is from the pen of our beloved brother, pastor F. C. Holden:—"The late Mrs. G. J. Baldwin, whose sudden death has plunged her beloved husband and children in the deepest sorrow, calls for special notice, not only because our brother is so well-known amongst the Churches as having been a most acceptable preacher, and for many years a very useful and honourable deacon of the Church at 'Elim,' Limehouse, but also for her own character and worth as a Christian, a wife, a mother, and a friend. The following is a short account written by our beloved brother, and read by the pastor, when preaching her memorial sermon from Mal. iii. 16, 17, he says, "My dear one was brought to know the Lord early in life, quite 45 years ago, under the ministry of a godly gracious man by the name of Marchant, at the Independent Chapel, Layen Breton, Essex. There was no deep soul awakening as with some, but a gradual drawing of her gentle spirit, with the cords of love. It is just 40 years since we first met at Hepzibah Chapel, Mile End, and 38 years since we were both baptized by good old John Webster, at the Cave, Stepney. My dear one was no great talker, but a bright and consistent walker, always trusting and relying upon Christ as the Rock of her soul. During all the 35 years of our married life, she has ever been the same in the con-

sistency of her walk with God, and the depth of her fellowship with me, and through all the conflicts and trials that have crossed our pathway those many years, and all the care she has had to bestow on me during my long affliction, I do not remember that she has ever murmured, nor do I remember her ever giving me an unkind word. She was one of the kindest and dearest creatures God ever gave to man; the Lord ever taught us both where to take our trials, and although we could not always leave them with the Lord, yet much of the consolation of the Gospel have been ours to enjoy, and we have lived to see several of our dear children brought to know the Lord, and to be both useful and honourable members of the Church. It was always a source of great happiness to us both that all our numerous family were good, loving, and devoted children. The remembrance of her love to me will ever be a bright star in the darkness and gloom of this dreadful heart-breaking trial. To God be all the glory for what she was to me on earth, and what she is now in heaven. It is scarcely necessary that much should be added to such a testimony: it speaks for itself; but as her pastor, I should like to add my testimony to her worth. I ever found in her a kind and true friend; she was what a deacon's wife should be, 'A Peace Maker,' and the Word says, 'Blessed are the peace makers, for they are the children of God.'" I can truly say after more than 20 years' close friendship and fellowship, her memory will ever be fragrant to me, and I shall feel the deepest interest in and loving sympathy for the bereaved husband and his children. The Lord be to them all that they need, is the sincere desire and earnest prayer of their old friend and pastor—F. C. HOLDEN."

GEORGE FORSDICK.

On October 28th, there passed away after a long affliction at Saxmundham, Suffolk, George Forsdick, aged 65. He was for many years deacon of the Baptist Church there. Through his own efforts he was the means of keeping the place of worship open for some years. The place is now closed for want of local effort. He loved the gates of Zion well, and was never absent when the doors were open for worship. A loving father, a faithful husband, we miss his kindly greeting in our home circle. For some time during his affliction his mind failed him, and darkness seemed to envelop his soul. But as death drew near, light broke in and he was able to comprehend the love of Christ, and often exclaimed (when the Word was read to him) "O wonderful love! O the love of Christ to me!" As he had often gone to the house of the Lord on a Sabbath morning, so he passed away on a Sabbath morning to the palace of the King, where we hope to meet him again in full enjoyment of that love he so often talked and sang of during his life.

In Memoriam.

In most cherished memory of our beloved mother, Sarah Ann Chisnall, who fell asleep on 8th Feb., 1898. Greatly loved and reverently remembered. But being in His presence, she is now realizing "the fulness of joy and pleasures for evermore at His right hand." This is our comfort and stay.

"THE main reason why men dote upon the world is because they are not acquainted with a higher glory. Men eat acorns until they were acquainted with the use of corn; a candle is much ere the sun riseth."—*T. Marton.*

Hinds' Feet and High Places.

BY E. MITCHELL.

"He will make my feet like hinds' feet, and He will make me to walk upon mine high places."—Hab. iii. 19.

IN our last issue we dealt with the first clause of the verse we have under consideration, "The Lord God is my strength," as manifesting "*what God is to His people.*" In this paper we purpose to consider "*what He will do for His people*":—He will make their feet like hinds' feet, and make them walk upon their high places. It is very common in many religious circles to hear men speak of what they are doing for the Lord. We like to contemplate, and speak of what God has done for us, and will yet do for us. We would not discourage any true Christian effort, but for ourself we feel all our doings need forgiveness, on account of the many shortcomings that attend them, and in themselves are of no worth. Newton's lines fit us exactly:—

"I cannot serve Him as I ought, no works have I to boast,
Yet would I glory in the thought that I shall owe Him most."

His doings are the joy of our heart, and the hope of our spirit. Habakkuk sings rejoicingly, "He will make my feet like hinds' feet." We have here

A BEAUTIFUL COMPARISON.

The Revised Version reads in the present tense, "He *maketh* my feet like hinds' feet." The words are an echo of Psa. xviii. 33, "He maketh my feet like hinds' feet," sang David. The gazelle it is supposed that is intended, though some think it is the wild goat. The comparison conveys the idea of *swiftness*. Celerity of movement was highly esteemed by the ancients. The Gadites, who came to David in the wilderness, are described thus:—"Whose faces were like the faces of lions, and were as swift as the roes upon the mountains." Swiftness was of great importance both for attack and retreat, annoyance to the foe, and safety when overmatched. Probably it is *safety* that is here intended. But God makes our feet as hinds' feet for *living, loving obedience, worship, and service*. "Draw me, we will run after Thee," said the Spouse in the Canticles. "I will run the way of Thy commandments, when Thou shalt enlarge my heart," said David. With the love of God shed abroad in our hearts by the Holy Ghost, how delightful obedience becomes. We "serve our God in newness of spirit, and not in the oldness of the letter." His service is perfect freedom. His love and grace make our feet like hinds' feet, and "we make haste, and delay not to keep His commandments." We emulate the angels in swiftness of obedience.

But the comparison implies also *sureness*. The gazelle is sure footed, and can leap safely from point to point where it can scarcely be followed. So He makes our feet that they shall not stumble at the *truth of God*. How many are offended by some point or other of the Word; its doctrines, its experimental nature, its practical teachings, are all occasions of stumbling to many. But the humble-minded believer

receives the whole Word of God, and it is not stumbled by any part of it, though he may find difficulties at times. The man with hinds' feet does not stumble at the *Christ of God*. "Blessed is he whosoever shall not be offended in Me," said the Lord Jesus Christ. Many were offended in Him when He sojourned on earth, and many are offended in Him to-day, and they fashion a Christ to themselves, according to their own idea of what He should be, and then fall down and worship the God of their own framing. But the soul taught of God receives Christ Jesus the Lord just as He is set forth in His Word, finds Him to be all that His soul needs, loves Him supremely, and serves Him joyfully. The man whose feet are made as hinds' feet does not stumble at the *ways of God*. These are often deep, dark, and mysterious. Reason is confounded, but faith keeps her grip on God's character, and believes, though it cannot comprehend. True, sometimes the believer may appear as if he would stumble, and fall into the deep pits that lie around him; he may, through temptation, be ready to question the character of God, or even His very Being. "As for me," said one, "my feet were almost gone, my steps had well-nigh slipped." But almost is not altogether, and he was preserved from really stumbling, though he passed through a terrible ordeal, and the experience closes with rejoicing in God:—"Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." But we have also

A GRAND ASSURANCE,

"He will make me to walk upon mine high places." Perhaps the idea is the wild goat leaping from crag to crag on rocky eminences where no enemy can follow. Certainly the believer is highly exalted in his relationship to the Lord Jesus Christ, and walks upon exceedingly high places. In Christ he walks above the *curse of the law*. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." This is walking upon an eminent place, justified, above the curse "accepted in the Beloved." Only those upon whom the Lord bestows the gift of hinds' feet can climb here, and walk steadily and safely upon this high place.

He walks also on high places in *holy affections, aspirations and anticipations*. "Where our treasure is, there our heart will be also." "Our conversation (citizenship, R.V.) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." "Set your affection on things above, not on things on the earth." The spiritual mind aspires heavenwards, it mounts up with wings as eagles in longings, and holy desires. It looks for that blessed hope, and the glorious appearing of the great God and Saviour Jesus Christ. It knows that its "life is hid with Christ in God; and, that when Christ, who is our life, shall appear, he also will appear with Him in glory." "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." The believer is sometimes privileged so to walk on his high places, that he catches the echo of the song of the ransomed above:—

"I heard the song, and strove to join."

Sensible of many infirmities and shortcomings now, he knows he will

be perfect soon, and he longs to be with those who have entered into the joy of their Lord.

“My soul anticipates the day, would stretch her wings and soar away,
To aid the song, a palm to bear, and bow the chief of sinners there.”

These are higher places than the most exalted earthly monarch treads, unless he be also a child of God.

Again the believer sometimes walks on the high place of *serenity in calm confidence in God*. This raises him above the petty things that so much disturb and fully occupy the minds of men. The ambitions and strifes of men, and the storms of life are beneath his feet. I have read of travellers ascending the Himalayas, and getting above the clouds. They have witnessed a thunderstorm below them, while they have stood in calm air, and clear sunshine. So does God raise His people who trust in Him. Paul and Silas, praising God in the gaol at Phillippi, are instances of this. A calm, holy confidence in God lifts us above the storms of this world. He who rules all things is our Father. His wisdom is unerring, and His power supreme. All is and must be well, and is working together for our good. We need not trouble with respect to what shall be on the morrow, nor be “anxious as to what we shall eat, what we shall drink, or wherewithal we shall be clothed.” Let those who have no God be a prey to corroding care, and wearing anxiety, we walk above these things on our high places, calmly resting on the love, wisdom, power, and faithfulness of our covenant God. If the Lord will but raise us up, and enable us to walk on these high places, how little shall we reckon of those things that so much occupy the thoughts of men.

“Then men might fight, and rage, and rave, I should perceive the noise no more
Than we can hear a shaking leaf, while rattling thunders round us roar.”

Space bids us stay. O that we might more experience the precious truths set forth in the Word of God! For the most part we walk in the lowlands, among the fogs and mists of sense and unbelief. Gracious Lord, remove the leaden shoes which keep us down; make our feet like hinds' feet, we beseech Thee; swift, sure, and strong; and make us to walk on the high places of communion, holy aspiration, sweet anticipation, and calm confidence in Thee, so that Thy name may be glorified in us, and by us, through Jesus Christ our Lord. Amen.

“PRAY, pray, pray; whatsoever thou doest, pray. It will keep thee as a means from that over which thou canst not pray. Pray against thine enemies at all times, for at all times are they against thee, and at no time more effectually than when thou prayest not. Pray that thou mayest pray, and that thou mayest pray aright, with deep contrition, with filial faith, and hopeful perseverance.”—*J. H. Evans*.

“IT is not quantity, but quality, that determines the nature of a thing. I see a mountain, it shines like silver, it is snow. I take up a grain, it looks like brass, it is gold. We do not estimate a man by his bulk, the bulk of his frame, of his mind, of his estate. It is the quality of his character that graduates him. If faith be real faith, it is gold, though but as a mustard seed. If knowledge be the effect of mere nature, though it know all mysteries, it is nothing.”—*J. H. Evans*.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

No. 3.—CHAPTER I. 18—32.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” To clear the way for the introduction of the Gospel, the apostle first declares that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” Since the Gospel is the revelation of God’s righteousness,* it is fitting that man’s unrighteousness should be first pointed out.

The statement of the text must be taken without limitation, for, if God is a righteous God, He cannot but be angry with sin in any and in every shape, and in whomsoever found. And this being so it must follow that all mankind are exposed to God’s wrath, and all its terrible consequences. And that this is man’s universal condition—apart from the Gospel—the apostle proceeds to show; first, bringing in the Gentiles guilty by the law of nature; and, secondly, the Jews, by the law of Moses, in which they boasted with so much confidence.

The Gentiles are first indicted, and what is said concerning them is intended to apply to the whole heathen world. Bearing in mind that the great point to be maintained is the righteousness of God, the question is suggested—How is that righteousness vindicated in the condemnation of the millions of Pagans who have lived in the various ages of time? * The opinion of many has been, and still is, that the heathen are more to be pitied than blamed, that they cannot help their ignorance, that they are what they are more from want of knowing better than from an unwillingness to do better.

The apostle shows clearly the fallacy of this argument. *“Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being manifested by the things that are made, even His eternal power and Godhead; so that they are without excuse.”* He declares that “that which may be known of God is manifest in them.” It is not here asserted that God may be known as a God of *mercy and salvation* by the works of nature. Nor does God derive His authority to judge the world from this character, for it is purely sovereign, and He was under no obligation to save anyone, or to show mercy at all. Neither is it to be supposed that He will condemn the heathen for not knowing Him in this character. The non-possession of saving grace is not a transgression of the law, and God could not righteously condemn any man for not possessing that which is not within the grasp of nature, not even if man had never fallen. But God *will* judge the world as the Maker of all mankind, and the standard of judgment will be the law given to Adam, whose responsibilities are inherited by his posterity.

Now what is affirmed here is, that God has revealed to all men what He revealed to Adam, viz., “His eternal power and Godhead,” and that He has done this “by the things that are made.” “The heavens declare

* See note at end of paper.

the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words unto the end of the world." They are "*without excuse*" therefore in ignoring the Maker of the Universe, and serving gods of their own design and invention. Moreover, they all have a moral consciousness of the difference between right and wrong up to a certain point. Conscience in man may become less exacting in some than in others, but it never can be annihilated. The lowest savage, when he plunders and murders his neighbour knows he does wrong because he would not like to be plundered and murdered himself. The sense of the difference between right and wrong may not be so accurate in a savage as in a philosopher, but it must always exist in some degree. Judged therefore by the little light they do possess, and condemned only where their own consciousness condemns them, the heathen would still be "*without excuse*" before a righteous God.

"*Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.* So far from the benighted condition of the Gentile world being an excuse, the apostle shows it to be rather an aggravation of its guilt. Man in his original state "*knew God,*" but he "*glorified Him not as God,*" or he would never have sinned against Him. And the fatal fall soon developed the most deplorable results. Man having once broken with his Maker, the breach every day grew wider, and the vanity of the imagination increased, and the darkness of the heart became more dense. The restraints of conscience were irksome, and they gradually cast them off, each generation sinking lower than the former, until the level of barbarism was reached.

"*Professing themselves to be wise they became fools,*" etc. Moreover it appears, that among those Gentiles who were most highly civilized, and possessed light and knowledge in a remarkable degree, the case was not any better, but rather worse. The idolatrous Greeks had their Aristotle and Socrates, and the Romans their Seneca and Juvenal, and a host of other moralizers, who could harangue the multitude about honour, integrity, and virtue, and whose orations were received with shouts of approbation; and yet it is notorious that the morals of the refined Greeks and Romans were unspeakably corrupt, and incomparably vile.

The Apostle, in the concluding verses of his first chapter, gives a lengthy description of their wickedness and abominations, upon which it is unnecessary to enlarge, and charges upon them—as from their own (elegant) writings he could easily do—that, "*knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*" And, here we cannot avoid referring to their successors in our own day, who profess, forsooth, to be too pure for the Bible, and condemn it as a book unfit for general reading, because it faithfully describes the abominable crimes men have been guilty of, and as faithfully foretells the judgment which here and hereafter will inevitably follow; and yet these persons would put into the hands of children, as "*classical works*" the writings of, those heathen poets and dramatists who revel in the amours of Venus, and bathe their filthy minds in the contemplation of the grossest incestuous relations between even the so-called gods themselves. Nothing gratifies

the minds of these people like a figure in the nude, whether of man or woman, and nothing satisfies their idea of the beautiful like an exhibition to which a commonly decent man cannot take even his wife—much less his daughters. And these virtuous people are too good for the “Word of God,” because in real truth it shows them their own character in unflattering portraiture, and writes beneath it, “The wicked shall be turned into hell, and all the people that forget God.”

To return. It is shown that this casting off of God was not a matter for pity, but for censure. “*They did not like to retain God in their knowledge,*” and this was the reason why “*God gave them up to (their own) vile affections.*” Let it be observed they *did not like*, not, they were not able. As with the first sinner, the guilt began with the deliberate and wilful rejection of the control of God’s law; and the alienation of the heart and mind preceded and produced the utter incapacity to anything pure and holy that has become man’s normal condition.

From the whole it appears, that God has so far made Himself known by His works as to destroy the plea of ignorance; that where this ignorance exists, it is wilful and according to inclination, and so it is not to be regarded as merely a misfortune; and, further, that where extraordinary light and knowledge has existed, the vice and wickedness has been all the more deep and revolting. Thus every excuse that might be made for the Gentile world is swept away, and the righteousness of God in revealing His wrath from heaven against all their ungodliness is clearly vindicated and maintained.

[In last month’s issue (pages 42-43) we stated that our view of the meaning of the important phrase “*the righteousness of God,*” verse 17, differed from the meaning given to it by Mr. Shepherd. The phrase being (as our Author observes, page 42), to the chapters that follow, what a text is to a sermon, and the whole epistle but an amplification and enlargement thereupon, the view taken of its meaning necessarily colours the whole of the interpretation of the epistle. With what our Author has so succinctly and admirably presented concerning the condition of the heathen world we entirely agree, but we differ with respect to the Apostle’s aim and intention. Thus Mr. Shepherd writes: “Bearing in mind that the great point to be maintained is the righteousness of God, the question is suggested—How is that righteousness vindicated in the condemnation of the millions of Pagans who have lived in the various ages of time?” While freely admitting that the Apostle’s words do clearly show that the heathen were and are rightly condemned, we do not think that it was his special aim to vindicate God’s righteousness in this respect. The great point that Paul had before his mind was not, it appears to us, to vindicate God’s righteousness, but to prove man’s complete unrighteousness; not so much to show God to be righteous in condemning the heathen as to clear the way for that revelation of “the righteousness of God,” which is imputed to those who believe the Gospel. In order to do this he demonstrates man’s unrighteousness. It does not appear to us that the Gospel is a revelation of God’s righteous dealings “with saints and sinners, who together make up the whole of mankind” (as our Author observes, page 42), but rather a revelation of love, grace, and mercy to sinners, through the righteousness of our Lord Jesus Christ. It is the “ministry of righteousness,” and has nothing to do with the condemnation of the heathen. But the natural condition of both Gentile and Jew, as being unrighteous and under condemnation, shows the absolute need of the righteousness God has provided, and which He has revealed in the Gospel.—E. M.]

“SIN is a departing from God; every step which a sinner takes is one which removes him farther and further from God.”—*J. H. Evans.*

TEMPTATIONS.

BY THOMAS HENSON.

TEMPTATION is a comprehensive word. It may mean to allure ; to pierce—so as to let out ; to test and prove. Dr. Owen says, “ Temptation is like a knife, that may either cut the meat or the throat of a man ; it may be his food or his poison ; his exercise, or his destruction.” Satan sought to allure Christ into his power when he “ showed Him all the kingdoms of the world, and the glory of them.” Solomon seeks to guard us from the allurements of sin, as he says, “ My son, if sinners entice thee, consent thou not. My son, walk not thou in the way of them, refrain thy foot from their path ” (Prov. i. 10—15). God “ tempted Abraham ”—that is, He tested, proved the reality and strength of his faith, when He said to him, “ Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering ” (Gen. xxii. 2). Satan was permitted to vex Job by manifold storms of destruction and affliction, and then to test his trust and sincerity by tempting him—through his wife—to “ Curse God, and die.” Again, Satan was permitted so terribly to pierce poor Peter as to let out to his own consciousness, all the weakness, deceitfulness, and sinfulness of his own heart, which he had never suspected of himself ; so different to what he thought when he said, Though all men forsake Thee, I will die with Thee, and for Thee. Paul was tried—pierced by the “ thorn in the flesh ” that he might not be exalted—self-exalted—by his rapturous experiences ; and also, that sustaining him in endurance, the Lord might show to all the saints, the all-sufficiency of Divine grace. The “ divers temptations ” which James would have us endure “ joyously ” are the troubles, afflictions, and persecutions for “ Christ’s sake,” which come upon believers ; and, doubtless, among them, Satan will be busy, using them as reasons to allure the soul away from Christ.

Everything must be tested. The bridge which spans the river must be tested all along its length, but especially at its centre: for weakness there will ruin the structure, and endanger life. Temptation—whether as enticements to sin, or as afflictions for the sake of Christ—tests and proves the reality of regeneration, of the “ birth from above ” of the sons and daughters of God. Satan tempted Christ, but he found no sin in Him ; he showered the sparks of hell upon Him, but there was nothing in Him on which those sparks could ignite. Satan tempts the elect of God: his temptations are among their tribulations, which work in them patience, experience, and hope. The prince of darkness hurls fiery darts at the children of light, but they have a shield—the shield of faith, which quenches them all ; he aims at the intellectual—at the reason—but the saints have a helmet, the helmet of salvation. The temptation to “ Fret and be envious ” is sometimes bitter, as the godly in their distress see the prosperity of the wicked ; but a moment in the sanctuary breaks the spell, as they there see the way—and the end of the Lord.

Why was Christ tempted of the devil ? The tempting of Jesus by Satan is a deep mystery, on which we may ask many questions which we cannot answer ; but we may certainly say that Satan’s great battle with Jesus proved to angels—to devils—and to saints, that in His human nature there was no taint of sin. Temptation does not prove that for

the elect, but it proves the presence and power of Divine grace which is in them, and which keeps them unto eternal glory. Moreover, Christ was tempted as the champion of His people. The great victory in the battle of redemption was won by Him for them; now He tells them that in the world they must expect tribulation, temptation, and conflict, but He says, "Be of good cheer, I have overcome the world." The final victory of every believer is in the victory of his champion.

It is deeply interesting to note, that the beginning and the ending of Christ's ministry was in the temptation in the wilderness, and in the agony of Gethsemane. The first temptation of the race was in the Garden of Eden, the last struggle of redemption was in the Garden of Gethsemane. Quaint Bishop Hall says, "No sooner is Christ come out of the waters of baptism than He enters into the fire of temptation." So it is with the brethren of Christ: no sooner have they experimentally entered into the covenant with Him than the enemy is upon them. It is the living, not the dead, whom Satan tempts.

The tempter "goeth about as a roaring lion," but he is as subtle as he is fierce, and adapts his temptations to our mental and spiritual conditions. There are times when the soul experiences special manifestations of Divine favour, and times when the servant of God enters upon special services in His vineyard; and there are times when the soul is depressed and thinks itself forgotten of God; and often there are times of special temptation. As soon as David was, by Divine appointment, anointed king over Israel, Saul's persecuting hatred began to burn against him, and many of the trials which tested him were, doubtless, the work of Satan through Saul. Temptation is the school of experience, and there are wise reasons for these things,—reasons which the light of eternity may make more clear to us than they are now. The deepest valleys are at the feet of the highest hills, and the most perilous conflicts of the Christian life are near the high, spiritual elevations of honour and enjoyment. Is not this seen in the depression of Elijah's soul after his great spiritual elevation on the top of Carmel? How low he had sunk in the slough when he sat in abject despair under the juniper tree in the wilderness. John Baptist found Herod's prison a deep, dark den, so different to the soul-stirring scenes and the active life by the Jordan. By the river-side he knew "the Lamb of God," but from the dungeon, with his soul full of doubt and distress, he sent to that same Jesus, asking if He were the Messiah (Matt. xi. 2, 3). This is said "to be the only indication of weakness displayed by the Baptist." But he was evidently in the succession of temptation after great elevation. Peter's soul went out in rapture to his Lord on the Mount of transfiguration, but who can fathom the depth of his woe and shame, when, a little later he denied his knowledge of Him? Paul found it impossible to tell what he had seen and heard in the "third heaven," but he could tell of the "thorn in the flesh, the messenger of Satan, to buffet him, lest he should be exalted above measure." Through all the ages, the saints, like their Lord, have ever found the enemy near at hand as they have come down from the heights; now, as an angel of light—anon, as a roaring lion. Archbishop Leighton says, "The pirates that let the ships pass as they go by empty, watch them well when they return richly laden; so doth this great pirate, the devil. Did he not assault our Saviour from His baptism?"

How did Christ overcome the devil? His method of fighting temptation, and Satan's allurements is an example for His people. It is to be observed that He made no parley with the enemy, as Eve did. Her first reply was founded upon her sense of Divine sovereignty, "God hath said." But she did not hold to that, and her second step was her fall. Christ also took His stand against the enemy by using the sword of Divine sovereignty. Man shall live by the word of God—not by bread that perisheth.

"It is written, thou shall not tempt the Lord thy God." "Thou shalt worship the Lord thy God, and Him only shalt thou serve." So, in like manner, the faithful consideration of God's sovereignty over His elect people makes them watchful and strong to overcome.

If we look at the "divers temptations" to which James refers, and think of them as the afflictions and tribulations which come upon the saints in Christ's service, and for His sake, testing and proving them, to themselves, to the world, to angels and to devils, there is for them the same sovereign will, and power, and love, working out the great and glorious ends of grace; He sits as a Refiner at the furnace; He walks in the furnace with His people; He lets Satan have a limited liberty, but He keeps Job; He permits His saints to suffer, but He sustains and comforts them with peace which the world knows nothing of. He permits no temptation to take them but such as are common to man; and He is faithful, and will not suffer them to be tempted above that they are able; and He will with the temptation also make a way to escape, that ye may be able to bear it (1 Cor. x. 13).

THREEFOLD CORDS.

"A threefold cord is not quickly broken."—Eccles. iv. 12.

WE take the literal meaning of the text to be that union is strength. "United we stand, divided we fall." Three cords twisted into one are not easily broken. We shall use the words as suggesting spiritual truths, and notice some spiritual cords of a threefold character which cannot be broken.

Our first trio is *Love, Blood, and Grace*. *Love*; this adopted us into the great family. *Blood*; this frees us from the curse, and brings the sinner nigh to God. *Grace*; this saves, moves the roving feet to tread the heavenly road, and teaches the soul to pray.

Next we notice *Contrition, Confession, and Conversion*. *Contrition*; this melts the soul down to receive the image of Christ. *Confession*; this gives vent to the burdened spirit, crushed down under the burden of sin and guilt. *Conversion*; here all things pass away, and all things become new.

Then we have the *Blade, the Ear, and the Full corn*. The *Blade*; reflection, the desire to be found in Him. "The desire of our soul is unto Thy name." This desire entwines around Immanuel's name, and ponders on it as being of unspeakable value. The *Ear*; here we have development; hope rises in the soul, a hope in His mercy, a hope that anchors in the cross. The *Full corn*; here we see maturity, the realization, Christ is mine, He cannot fail me; all is well.

We now take *Prayer, Pardon, and Praise*. *Prayer*; this eases the

troubled mind. This is the means appointed by God to convey to His home-coming family the blessings He designs to give. *Pardon*; this liberates the prisoner of hope. "Thy sins are forgiven thee, go in peace." *Praise*; this acknowledges the great favour received, and blesses the hand that brings the cure. "Bless the Lord, O my soul, and all that is within me bless His holy name," for all His great benefits.

We note also *Promise, Power, and Performance*. *Promise*; this supports, and encourages the soul to plead, wait, hope, and expect. *Power*; this insures the best Friend who has all power in heaven and earth. He has heaven and earth at His command, and "none can stay His hand." *Performance*; this demonstrates His faithfulness and love, the stability of His character, and the certainty of His word.

Again, there is *Connection, Conflict, and Conquest*. *Connection*; born again, passing from death to life. The life of God put into the soul as a free gift, yet held in Jehovah's hand. Then prayer answered, "Lord, remember me when Thou comest into Thy kingdom." "To-day shalt thou be with Me in Paradise." What a beautiful connection! "This poor man cried, and the Lord heard him, and delivered him from all his fears." *Conflict*; subjects of two natures, the old and the new. Satan's temptations and our own sinful inclinations, often fill us with dismay, and we are cast down, but not cast off, nor cast out. *Conquest*; Grace ensures the victory. "My grace is sufficient," is for all time, for every child, in every place, and under all circumstances. The connection here is sure; it is tied to God's throne, hid in His heart and held in His hand. Although the conflict be severe, sharp, terrible, yea, even awful, yet grace will secure the victory, and enable the storm-tost child to hold out, endure to the end, and it shall be saved with an everlasting salvation, and never be ashamed or confounded world without end.

Moreover, the *Covenant secures, the Cross shelters, and the Crown satisfies. The Covenant secures*. The royal Psalmist, when dying, said, "This is all my salvation, and all my desire." Another singer said,

"This covenant, in the darkest gloom,
Shall heavenly rays impart,
And when thy eyelids close in death,
Shall warm thy chilling heart."

The Cross shelters all who flee there for refuge. It is a safe, solemn, and welcome shelter; a shelter from the fire on the sacrificial ashes, which denote that the fire had gone out, and nothing could have put out the fire of God's wrath, but the sufferings and blood of His own dear Son. There is no condemnation to them who by faith shelter at Calvary.

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.
Here I'd sit for ever viewing
Mercy's streams in streams of blood,
Precious drops! my soul bedewing,
Plead and claim my peace with God."

"Count the purple drop, and say,
Thus my sins were washed away."

The Crown satisfies. One said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day: and not to me only, but unto all them also that love His appearing." Are we among those that love His appearing now? If so, there is a crown awaiting us on the other side of Jordan; and He Himself, with His own loving and bleeding hands, will place it on our heads. Dear reader, carefully ponder over these various cords, and see whether you can call any of them your own by happy experience.

In closing, we mention some dark threefold cords. There are the cords of *Sin, Shame, and Sufferings*. *Sin*; this ensnares, deceives, pollutes, degrades, and hardens. *Shame*; this envelops all who live in sin, love it, and then die in it. *Sufferings*; these always follow sin, for the wages of sin is death.

Then again, there are *Prayerlessness, Christlessness, and Hopelessness*. *Prayerlessness*; no real concern about the soul or eternity. *Christlessness*; no spiritual life possessed, desired, or sought after. *Hopelessness*; no escape, help, pity, or mercy, only eternal night and storm.

Dear reader, please carefully read over these different cords, and see which belong to thee. If the bright ones are those that hold thee, thou wilt spend eternity in the King's palace; but if the dark ones hold thee, when thou diest thou must go to the King's prison, and stay for ever. So believes the writer,

WILLIAM KERN.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Denizens of the Deep. No. 3—Cod and Cuttle Fishes.

THE cod is a fish with which we are all familiar when *dead*, if not while it is alive. It is found in vast shoals in Newfoundland, North America, and visits the coasts of Britain and other places, though it is not found in the Mediterranean Sea.

There are several varieties of this family, some of which are found on the Coast of Greenland. One species is exceptionally prolific, the roe often being heavier than the whole of the fish's body; but one roe weighing only $4\frac{1}{4}$ lbs. in a 30 lb. weight cod was calculated to contain 7,000,000 eggs, and in some the eggs are said to number 9,000,000. The eggs are shed in December or January, and by the end of May the little fishes are nearly an inch long, but they are not fit for market until the second year of their existence.

The largest cod caught at Newfoundland has been known to weigh 1 cwt., but the heaviest caught near British shores has not exceeded 56 lbs. weight, and the weight of the fishes taken usually ranges from 14 lbs. to 40 lbs. each.

It is reckoned that about 4,000,000 codfishes are taken in a year off Scotland; and on the coasts of Newfoundland *one fisherman* may take 500 in a day, and about 10,000 in a year, though sometimes 15,000 may be obtained in one voyage. The cod is a most ravenous creature, and feeds on shellfish, worms, and many kinds of small fishes; it has a very quick digestion, and the brittle shell of small crabs is soon dissolved by the juices of the fish.

As many of the codfishes are caught far out at sea, a long distance from the markets where they are to be sold, the hook is taken out of their mouths, and they are kept alive in water-chests in the well of the ship; they may thus be kept for a fortnight without their quality or saleableness being lessened in fair weather, though it certainly must be cruel to keep them alive in such close quarters after being so wounded in the taking, and in rough weather the tossing of the ship so knocks them about as to kill many of them on the voyage.

When the live ones are brought into port they are killed with a blow from a short bludgeon, which is thought better than to let them die of suffocation; and after long confinement, it must be high time to put an end to their discomfort and captivity, and one could heartily wish that all the creatures that minister to our nourishment and comfort could be quickly put to death without any unnecessary pain or delay.

A large number of codfishes are dried, salted, and packed abroad; and the cod-liver oil used medicinally is too well known to need any comment, except to say that there are three kinds of oil—the *pale*, which is the best, and the light and the *dark brown*, which latter are used in the preparation of some kinds of leather.

Our next subject—cuttlefishes, “*head-footed*” animals—is also a wide and interesting one. These creatures are called “*head-footed*” because the head is surrounded by a number of projecting arms, which enable them to creep head downwards at the bottom of the sea. These arms have generally a number of suckers attached to them, which cause the cuttle to seize its prey quickly and firmly, or to fasten itself to anything it chooses, most tenaciously.

The head of the cuttlefish is very “distinct:” the eyes are large and round, and the creature itself is one of the most beautiful and curious of “molluscs” or soft-bodied animals protected by a shell. This bone or shell is often thrown upon our shores by the waves, but the cuttle itself is hardly ever seen, and but rarely taken. The colours of the living creature resemble those of a zebra’s skin, the back marked in the middle by many fine irregular hues of white upon a dark brown surface, and, at the sides, broad white and rich vandyke-brown, once between which and the side-fin the skin is spotted here and there. The fins are brownish with tiny spots of white, the neck white with a greenish and red “reflection,” the back of the head a rich brown, becoming lighter on the arms, and the eyes black; the long side-arms are white, and the under-surface bluish-white with “rosy specks,” and it is altogether a wonderful specimen of the art of the Divine Architect who has made all His works to show forth His praise. Its shell is smooth and beautifully shaped, and it is a very lively animal. It loves the daylight and the open sea, and darts upon its prey with the utmost quickness, tearing it into pieces with its horny beak and quickly devouring it. After a hearty meal, it will sleep for hours in shallow water, looking like a lazy tortoise.

The British cuttle is usually about 10 inches long and 6 inches broad, with arms of 5 inches and “tentacles” of about 18 inches long. On the under-part of the head there is a tube called the “funnel,” through which jets of water rush, and the cuttle is driven by the reaction in an *opposite direction*: this is how the fish generally swims, though some kinds have a pair of fins also. Cuttles are also provided with an “ink-bag,” which dark fluid they can throw into the water when they find themselves hunted, and

it often helps them to escape from their pursuers by discolouring the water and hiding them from sight, while the very action of throwing out the ink gives them an increased swiftness in fleeing away from the foe.

In the North Atlantic Ocean giant cuttles called calamaries have been found, though not very often captured. One monster encountered by some fishermen tried to get hold of and crush the boat, but had the two grasping arms severed by one of the men. It escaped, and on measuring one of the amputated limbs, it was found to be *19 feet* long, and the fishermen declared that a good piece of the arm had been still attached to the creature's body. The body of one that was caught measured 10 feet in length, and was 10 feet or more around, and one of the two long tentacles (the other was missing) was *42 feet* long and as large as a man's wrist, while its short arms were 6 feet long, about 9 inches across, and "very strong and stout," and each of these arms furnished with nearly a hundred "suckers," which feel and draw the victim into the fatal clasp of those pliable strong arms, while the horny-backed mouth rends and devours its prey.

Yet, whether attracted or formidable, whether conducive to man's nourishment or destroying his life, still, all God's creatures are wonderful, and the great wide sea, with its small and great inhabitants, ever proclaims the might, the majesty, and the wisdom of their Creator. May we be favoured to worship and adore Him, and while His greatness commands our deepest reverence, may His redeeming love inspire our confidence and hope. O that each of us might say, with *Scriptural authority* for doing so—

" This awful God is *ours*,
Our Father and our love;
He shall send down His heavenly powers
To carry us above."

Amen. So may it be!

THE IMMUTABILITY OF GOD.

MAY the gracious Lord lead a poor erring mortal to scan this deep profound, which strains an angel's power to look into. The salvation of man is founded on the foreknowledge of God—Father, Son, and Holy Ghost, all combined in this great work. "*Thy word is settled in heaven,*" yea, before angels sang the birth of time. What an ocean of blessed comfort is contained in these words! Only the tempest-tossed sinner knows. When sin like a deluge rises, and threatens to engulf the soul in the vortex of eternal despair; drawn down as if by a whirlpool; then, amid the raging waters to grasp as it were some projecting rock on which to stand securely, and view the whirling waters beneath. Such are the immutable promises of our God. He knew the weakness of His people, and how, like the tide, their faith would ebb and flow; and, as if to leave no room for doubt, He confirmed the promise with an oath (Heb. vi. 16—18). But how apt are we to make a God of our frames and feelings. Let us remember that we are "bought with a price," and shall the shepherd disown His sheep because it is sickly? O, no! He heals their backslidings, and binds up their wounds:—

“When sins like raging billows roll,
 ’Tis this supports my fainting soul,
 He bore the curse away.”

Abraham on the mount, with Isaac bound, and the knife raised, how He proved the immutability of Jehovah. The Church is built on His eternity, and can the fabric ever fall? Nor can you or I, living stones in that Temple, bought with His redeeming blood, and polished by His Spirit’s grace. Here is an anchor that will hold the weather-beaten bark secure. And we shall be conducted by unchanging mercy over the unfathomable abyss safe into the haven of bliss:—

“There shall we see His face,
 And never, never sin;
 There from the river of His grace,
 Drink endless pleasures in.”

F. MAYNARD.

Bell-street, Preston, Victoria, Australia.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

“Because I live, ye shall live also.”—John xiv. 19.

STRANGE words! “I leave.” “I come to you.” There is also the world’s blindness, and the saints’ vision clearly defined. Two truths which are as visible to-day as when uttered by our Lord. Faith, vision, sight, are three of the characteristics of *true* believers. Death, darkness, blindness, are three marks by which worldlings are recognised. In this short paper, I want to concentrate one’s heart thoughts upon this very remarkable statement, “Because I live, ye shall live also.” These words clearly indicate the living, personal, union of the SAVIOUR and the *saved*. They show that deep spiritual, imperishable bond of living fellowship, known only to the initiated,—a fellowship founded on a just perception of truth; and knowledge divinely imparted by the Holy Spirit. This fellowship, perception, and knowledge of divine things produces an evangelical experience and a masculine Christianity of sterling worth, which sheds a halo of resplendent light, even in clouds of darkness and trial. The joy of fellowship, the peace of converse, the delight of living touch with the living Lord is indeed the foretaste of the weight of glory to be revealed *in us*.

We must proceed to study the words before us, “*Because I live.*” So then, the life we have to speak of is that inextinguishable divine life—the glorious, immortal, eternal life, of the ever-living Christ of God. Here I would remind my friend the reader, that the incarnation and resurrection of Christ are a grand revelation of immortality. Upon all the matchless work of our Redeemer, in all the sublime words of living hope, there is the eternal *impression* which remains indelibly on His words and works: “*I am He that liveth.*” May this great truth be deeply impressed on our hearts!

“*Because I LIVE.*” Why, surely this must be a timeless present tense, an everlasting NOW. It expresses (if it can be expressed), the unbroken, undying divine life of Jesus. Life is His essential nature. Jesus Christ is *the* Living One under all circumstances, for death hath

no dominion over Him, the tomb could not hold Him, "because it was not possible that He should be holden by it." This being so, it follows that Christ is the fountain from whence emanates all spiritual life. In other words, we do not hesitate in saying that "*Christ is life*," for He Himself declared "I am the life;" and John says, "In Him was life." He is essentially the source, fountain, and spring of life. "And this *is* life," yes, "eternal life to know Thee and Jesus Christ whom Thou hast sent." Kindly note our Lord had said that the best antidote for heart trouble was in this—Believe God! Believe Me! The secret of the highest wisdom and truest knowledge concerning eternal life lies in this: Know God! Know Me!

In the words before us we have another pair of divine truths, "I live!" You live! And the reason of this profound unity of life—I am the Living One, and you cannot die! Anne Steele has expressed this beautiful truth in the following couplet:—

" If my immortal Saviour lives,
Then my immortal life is sure,"

Beautifully expressive of the great principle as embodied in our Lord's words. All life depends on the Living One. He upholds all things by the word of His power. He is the Bread of life, the Water of life and the Fountain of life. Blessed Immanuel, Prince of peace, be Thou my life, so that like Paul, I may say, "Christ, who *is* our life;" yes, and "I live, yet not I, but Christ liveth in me."

We pass on to the latter clause, "Ye shall live also." In the life of Christ lies the guarantee that His disciples shall live. Christ is the centre of their being. The Head lives, and, therefore, the members cannot perish. We live because we draw all spiritual life from His divine source. The life of the Risen One is the pledge of the continuity of our life. So that we may boldly say, that as long as our Redeemer lives, our life must be *secure*. In this light we get a better understanding of many passages which might have been obscure. Here is one, "If a man keep My saying, he shall not see death." A few days before his departure, Luther penned the following expository words in his book of devotion on this verse I have quoted (John viii. 51). He says, "Although these words appear incredible, and contradict our daily experience, yet they are most true. For if anyone seriously meditates upon the Word of God in his heart, believes it, and in that faith falls asleep and dies, he departs before he sees or becomes apprehensive of death, and most assuredly he is saved in that Word which he has believed and meditated upon, and in which he departs."

The Church chose for one of its ancient emblems of the Saviour, the Pelican, which is said to feed its young with the blood from its own breast. So we may say, Christ feeds, nourishes, and vitalises His disciples, for "He is our life."

The passage before us suggests the thought that we shall live as He lives. We are to behold His glory. To gaze upon His effulgent and indescribable grandeur; to see the brightness of His rising, and to hear things not possible for man to utter. "Where I am, there shall ye be also," and then the beloved John says, "We shall be like Him." Such the prospect awaiting the ransomed of the Lord.

But then another cheering thought crowds into the mind as we read, "Because I live, ye shall live also." Does it not suggest that we

THE EARTHEN VESSEL

are to live as *long* as He lives? Can we fully apprehend the deep meaning of this word, as *long*? I greatly fear we shall fail to take in the great thought of the Master; and yet His living is the certain and definite pledge of our eternal life. "I am alive for evermore." This should be the guarantee of our immortality. "Now is Christ risen," should assure us of our own resurrection.

What a source of encouragement we gather from our Lord's words. Are they not calculated to cheer us in trouble, comfort in affliction, help us up when cast down? Just think for a few moments, "My Lord lives. In Him I live. United to Him there can be no separation." May the Divine Spirit open to our minds the beauty, glory, and transcendent greatness; and reveal to our souls the sweetness, and preciousness of these delightfully inspiring truths.—"I live,—you live also."

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"WHO SHALL LAY ANYTHING TO THE CHARGE OF GOD'S ELECT?"

THE first and chief consolation of the godly in adversities is to be fully persuaded of the paternal kindness of God; for hence arises the certainty of their salvation, and that calm quietness of the soul through which it comes that adversities are sweetened, or at least the bitterness of sorrow mitigated. Hardly then a more suitable encouragement to patience could be adduced than this, a conviction that God is propitious to us; and hence Paul makes this confidence the main ground of that consolation, by which it behoves the faithful to be strengthened against all evils. And as the salvation of man is first assailed by accusation, and then subverted by condemnation, he in the first place averts the danger of accusation. There is indeed but one God, at Whose tribunal we must stand; then there is no room for accusation when He justifies us. The antithetical clauses seem not indeed to be exactly arranged, for the two parts which ought rather to be set in opposition to each other are these: 'Who shall accuse?' Christ is He who intercedes; and then these two might have been connected, 'Who shall condemn?' God is He who justifies; for God's absolution answers to condemnation, and Christ's intercession to accusation. But Paul has not without reason made another arrangement, as he was anxious to arm the children of God, as they say, from head to foot, with that confidence which banishes all doubts and fears. He then more emphatically concludes that the children of God are not subject to an accusation, because God justifies, than if he had said Christ is our Advocate; for he more fully expresses that the way to a trial is more completely closed up when the judge himself pronounces him wholly exempt from guilt, whom the accuser would bring in as deserving of punishment. There is also a similar reason for the second clause; for he shows that the faithful are very far from being involved in the danger of condemnation, since Christ by expiating their sins has anticipated the judgment of God, and by His intercession not only abolishes death, but also covers our sins in oblivion, so that they come not to an account.

"The drift of the whole is, that we are not only freed from terror by

present remedies, but that God comes to our aid beforehand, that He may better provide for our confidence.

“But it must be here observed, as we have before reminded you, that to be justified, according to Paul, is to be absolved by the sentence of God, and to be counted just; and it is not difficult to prove this from the present passage, in which he reasons by affirming one thing which nullifies its opposite; for to absolve and to regard persons as guilty are contrary things. Hence God will allow no accusation against us, because He has absolved us from all sins. The devil no doubt is an accuser of all the godly; the very law of God and their own conscience convict them; but all these prevail nothing with the Judge, who justifies them. Therefore no adversary can shake or endanger our salvation.

“Further, he so mentions the elect, as one who doubted not that he was of their number; and he knew this, not by special revelation (as some sophists falsely imagine), but by a perception (*sensu*—feeling) common to all the godly. What then is here said of the elect, every one of the godly, according to the example of Paul, may apply to himself; for this doctrine would have been not only frigid, but wholly lifeless, had he buried election in the secret purpose of God. But when we know that there is here designedly set before us what every one of the godly ought to appropriate to himself, there is no doubt but that we are all encouraged to examine our calling, so that we may become assured that we are the children of God.”

J. CALVIN.

MARVELLOUS LOVE.

“Herein is love, not that we loved God, but that He loved us.”—1 John iv. 10.

THE ancient, unmerited love of God is a beautiful subject for meditation. His love to His people was antecedent to their love to Him. There was a time when we did not love God, but there never was a time when He did not, and there *never* shall be a time when He will not, love us. His love is so ancient that it is dateless. Carry your mind back, dear reader, beyond the border-line of earth and time, back, back, back, into the dim and distant ages of eternity, and still it is beyond you. It can only be measured by the duration of Jehovah’s being. And who shall measure Him? As one sings:—

“Ere sin was born, or Satan fell,
He led the host of morning stars;
Thy generation who can tell,
Or count the number of thy years?”

Here is Jehovah the Spirit’s own account of God: “From everlasting to everlasting Thou art God.” Again, “Thy name is Everlasting.” What, then, shall we say? Why, that an everlasting God loves His people with an everlasting love. Blessed be His name it is true, too. Jeremiah had a revelation of it: “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love.” At this we greatly marvel, and would say gratefully and adoringly, “Wonder, O heavens, and be astonished, O earth, at this *everlasting love* fixed upon sinful, wretched, ruined, hell-deserving sinners before the world began. And for ourselves, we would also say, “I will bless the Lord at all times; His praise shall continually be in my mouth.”

Again, we note it is *independent love*. His love is like Himself, entirely independent. Our love was not the cause of His love to us, nor is it the cause of its continuance or perpetuity. His love takes its rise in Himself. It has no tributary streams to feed it, but flows on in full, broad, deep, and mighty volume for ever and ever; and it flows into Christ, the new covenant Ocean, where all the millions of vessels of mercy find ample sea-room. Here thy frail, tiny barque, Christian, shall skim the surface, and make good speed, because of the breezes of the Eternal Spirit that blow graciously upon thee.

Again, if the love of God existed before the love of His people, it is *unmerited love*. My dear brother, remember when thou wast weeping and groaning over thy sins, and God revealed His forgiving love to thee, how welcome was the thought of its being unmerited love! Hast thou got beyond that? or become better? No, no, your answer is, "I grow in the knowledge of my own sinfulness." Then make unmerited love thy staff, for the road is rough and steep, temptations abound, foes lie in ambush, the worst are in the thicket of thy deceitful heart. Take then this staff in thy hand, lest the staggers should seize upon thee; then lean thou all thy weight upon it, and it shall not fail thee.

Further, this staff of unmerited love shall also be for thy protection, when some foul fiend shall seek to dispatch thee. And when you find the road good, and light upon an Elim of pleasantness, and you abound in love, and zeal, and work for the Master, then be on thy guard, for a vain fellow called Self-Righteous Pride often whispers in the ears of pilgrims, "Well done, that's good; very few would make that sacrifice." Then do thou smite him with thy staff, and bid him begone.

Again, the love of God is *unchanging love*. It is always the same. Unlike human love, it has no fluctuations, it neither ebbs nor flows, but is always at springtide. It is the same in quality, always pure and holy, and it refines, elevates, and sanctifies its recipients. Alas! for some human loves, how impure, how foul, how loathsome, they become! God's love is the same in quantity, viz., infinite or unfathomable, immeasurable. Let us listen to Paul's beautiful prayer for his Ephesian brethren: "That ye may know the height, and depth, and length, and breadth of the love of God, which passeth knowledge, that ye may be filled with all the fulness of God." Can the finite receive and hold the infinite then? Not that, brother; but it means that our gracious God and Father can, by the hand of His Holy Spirit, take of His love, which is in Christ Jesus our Lord, and pour it into our finite, human, tiny cups until each delighted guest says to his brother, "My cup runneth over." Let us have a song of praise, for we have had such seasons, too.

"O love of God, how deep and great!
Far deeper than man's deepest hate,
Self-fed, self-kindled, like the light,
Changeless, eternal, infinite;
We read the best in Him who came
To bear for us the cross of shame,
Sent by Thee from on high
Our life to live, our death to die,
Eternal Love, in Thee we rest
For ever safe, for ever blest."

JOSEPH MAYHEW.

THE SOVEREIGNTY AND FREENESS OF GRACE.

“It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.”—Rom. ix. 16.

How creature merit, creature will, creature power are altogether excluded in this chapter, and especially in this verse!

How solemnly, yet how distinctly, the Eternal vindicates the freeness, the riches, and the sovereignty of His own grace! In the previous verses of this chapter, in the cases of Ishmael and Isaac, how entirely is carnal descent excluded as the channel in which the blessing necessarily flows. Ishmael, though the elder, yet, as the child of the flesh, is rejected. Isaac, the younger, as the child of the promise, and miraculously born, is the favoured recipient of mercy.

In the cases of Esau and Jacob, the argument is still stronger. “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated.”

Mark here, my soul, the footsteps of Him who giveth not account of any of His matters (Job xxxiii. 13). Lay thyself in the dust before Him, take a fair retrospect of all the past, and wilt thou not put thy seal upon God’s own word, “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” Nature fights against this truth, proud reason opposes it, the world hates it. But what says honest conscience—conscience rendered upright by the Spirit of all truth, conscience enlightened by a sense of the love of God? Will not the memory of slighted privileges and abused mercies, of the Spirit grieved, the cross of an Incarnate God too lightly esteemed, the perpetual proneness to forsake a Father’s house, to forget a Father’s love, yea, the actual forgetting and forsaking of them, silence a thousand arguments, confute a thousand sophistries? Will it not say, Lord, before Thou didst make me willing in the day of Thy power, I had no will but to oppose Thee. I ran in no paths but those of misery and destruction. And since I have known Thee, what returns! but Thou hast had mercy on me, who has had no mercy on himself. “Not unto me, but unto Thy Name give glory, for Thy mercy and Thy truth’s sake.”

“ON the night when Christ was born what a difference was there in all outward marks of distinction between the child of the Hebrew mother as He lay in His lowly cradle, and the Augustus Cæsar, whose edict brought Mary to Bethlehem, as he reposed in his imperial palace. And throughout the life-time of the two there was little to lessen that distinction. The name of the one was known and honoured, over the whole civilized globe, the name of the other scarce heard of beyond the narrow bounds of Judea. How stands it now? The throne of the Cæsars, the throne of mere human authority and power, has perished. But the empire of Jesus, the empire of pure, undying, self-sacrificing love, will never perish; its sway over the consciences and hearts of men, as the world grows older, becomes ever wider and stronger.—*Hanna.*”

MR. ROBERT GRACE.—AN APPRECIATION.

By W. JEYES STYLES.

THE above dear Christian friend was not a Strict and Particular Baptist, as he was a deacon of Denmark Hill Chapel, under the pastorates of Dr. Steane, Dr. Stanford, and the Rev. W. R. Skerry ; but in his capacity of Secretary to the Particular Baptist Fund, and the (Ancient) Widows' Fund he showed such kindness to our section of the Denomination as surely claims recognition in this magazine. Many of our country brethren, and not a few of our widows must remember his unfailing courtesy and kindness. He was born in the same year as our late beloved Queen, and so lived to a good old age ; and his years were fully occupied in the work of the Lord, and His cause. His father was, in his day, a distinguished Baptist minister, who lived to produce at least two books of high repute.

The writer wrote his memoir in the "Baptist Handbook," for 1891. Our deceased friend, with whom we lived for twenty-two years on terms of close and cordial fellowship, was a marvel of Baptist reminiscences. His memory went back to such men as Mr. Powell, Mr. Moyles' predecessor at Rye Lane Chapel, and Joseph Ivimey, the historian of the Baptist Denomination, while he knew about every minister of note and worth of the present time. We were accustomed to dine together in the City, two or three times every month, and were often astonished at his wealth of information and conversational powers respecting men, who to us were little else than traditions. We were wont to call him "The Walking Chronicle of the Baptist Denomination ;" nor do we think that the term was inept. We knew him intimately, loved him dearly, enjoyed his confidence, and feel his loss very keenly.

It however is, as the Secretary of the two Societies which we have named, that he came most closely in connection with our section of the Baptist Denomination. Though not holding our views, he was always most loving and sympathetic to us. For instance, he went to brother Charles Hill's Jubilee, in 1895, and used his influence to make peace in connection with Chelmondiston, in 1899. Our poor widows he always treated with peculiar tenderness, and many of the letters he addressed to them, though necessarily brief, were simply beautiful in their consideration and kindness. He died suddenly when on his way to Chapel on the morning of Sunday, Feb. 3rd, 1901. We grieve to say that he left no means behind him, never having been able to save money.

The writer is issuing an Appeal on behalf of his two unmarried children who survive him, and trusts that any Strict and Particular Baptist who can do so will aid him to befriend the loved ones of the kind and constant helper of our section of the Denomination for 47 years. These consist of a daughter and a son. The former bravely proposes to continue their little home, which she thinks may be effected by her needle at dress-making, and by receiving one or two lodgers. She is painfully anxious to do this, as her brother, to whom she is tenderly attached, and who is forty-five, has, owing to mental affliction, being unable to turn his singular talents to account for nearly twenty-five years.

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

NO. IV.—UNDER THE ROMAN HIERARCHY.

WE must pass by a period of nearly six hundred years, which will bring us to about the twelfth century.

The persecutors of the loyal followers of Jesus Christ through the centuries now to be briefly reviewed were Papal ! The Roman Hierarchy out-Heroded both Pagans and Jews in cruelty and hatred towards those who refused to have anything to do with the doctrines and inventions of men, cleaving alone to the commandments of Christ and the precepts and pattern of the apostles and primitive Churches.

Though we cannot assert that the Albigenes, Waldenses, and others who suffered for the rejection of various Romish errors, held believer's baptism, it is certain that PETER OF BRUIS seized the entire Biblical presentation of baptism, rejecting the immersion of babes, and insisting on the immersion of all believers in Christ. He was a converted priest; brought to the Saviour's feet by the reading of the Bible. He devoted his life to the restoration of Gospel Christianity. His work, that of preaching and teaching the simple truth, began in 1104, and ended only with his martyrdom in 1126. When preaching at St. Giles, he was arrested by a violent mob and burned at the stake.

Rapidly his doctrines had spread through France, where many believed. But his followers—men to whom a Church did not mean an architectural structure, but a regenerated congregation—men who held the word of Christ, and not the traditions of a hierarchy, sacred—had to fly for their lives from the persecuting power of apostate Rome; and soon we find Baptists scattered throughout Switzerland, Germany, and the Netherlands.

In 1137 Brother ARNOLD began to propagate Gospel truth, according to Baptist principles, in the streets of Brescia, where he soon gained attention. He was condemned in an ecclesiastical Council to "perpetual silence." After this, he went to Zurich, where (sad to relate) he came under the opposing influence of the famous Bernard of Clairvaux (author of several much-appreciated hymns, as, for example, "Jesus, the very thought of Thee"). From thence he hied him away to Rome itself, and fixed the standard of primitive Gospel truth in the heart of the Papal system. He then went on a mission to Tuscany, where he was seized, brought back to Rome, condemned, *crucified*, burnt, and his ashes thrown into the Tiber. There are ample proofs that this Martyr was a Baptist. Bernard murmurs at his followers for opposing infant baptism, and Arnold himself was formally condemned by the Lateran Council for rejecting it. Concerning his followers—the Arnoldists—Evervinus, in Germany, says, "they condemn the (Roman Catholic) sacraments, particularly infant baptism; they administer baptism only to the adult, alleging that Scripture, Whoever shall believe and be baptized shall be saved."

Crusade after crusade was waged against the Baptists. Many were frozen to death. Others were cast from high precipices and dashed to pieces. Some were driven into caverns, and, by filling the mouths of their caves with fagots, were suffocated. Others were hanged in cold blood, ripped open and disemboweled, pierced with prongs, drowned, racked limb from limb till death relieved them; were stabbed, worried by dogs, burned, boiled, or crucified with their heads downwards. And why? Because they chose to obey God rather than man; putting principle and conscience before personal comfort and time-serving expediency!

"Careless seems the great avenger,
History's pages but record
One death-grapple in the darkness
"Twixt old systems and The Word;
Truth for ever on the scaffold,
Wrong for ever on the throne,—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."—(Lowell.)

SAMUEL BANKS.

The Harbinger, Southwood-road, New Eltham, S.E. February, 1901.

"ALEXANDER, when his army grew sluggish because laden with the spoils of their enemies, to free them from this incumbrance, commanded all his own baggage to be set on fire, that when they saw the king himself put his rich treasures to the flames they might not murmur if their mite and pittance were consumed also. So, if Christ had taught us contempt of the world, and had not given us an instance of it in His own person, His doctrine had been less powerful and effectual."—*T. Manton*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MEOPHAM.—On December 4th, 1900. Mr. W. A. Dale was publicly recognised as pastor of the Church at Meopham. It was a God-glorifying day. The ministerial brethren who took part were pastors Thomas, Colls, White, Guy, Jones, and Smith. The chapel was well filled in the afternoon and crowded in the evening. Friends came from far and near to bid us God-speed. Pastor G. W. Thomas conducted the afternoon service, which commenced at 3 o'clock. Pastor Jones offered prayer. The chairman delivered a brief address, in which he recalled his own recognition services of eighteen years ago. After expressing his personal knowledge of the pastor-elect as a scholar in the Sunday-school, an awakened sinner, a seeker, a Church member, itinerant minister, etc., he called upon him to relate his call by grace and to the ministry, &c. Mr. J. Martin related the leadings of the Lord in relation to the Church's choice of Mr. Dale, saying: "We must go back to June 16th, 1896. The West Ham friends had spoken to me of Mr. Dale as a man who would suit the Church at Meopham. He came and was heard gladly. After several engagements had been made, Mr. Dale received a call to supply the Church at Dover for three months, with a view to the pastorate. This call he accepted, and was obliged to cancel his engagements with us. In the E. V. and G. H. for November, 1899, we saw Mr. Dale had resigned his pastorate at Dover. On January 21st Mr. Dale preached here, and was heard well. We unanimously asked him to supply to the end of June; he consented to our proposals, and said he would place himself in our hands. On August 9th the Church gave Mr. Dale an unanimous invitation to the pastorate, which he accepted. God has blessed his labours to saint and sinner." The members of the Church stood up to ratify their choice, and the chairman united hands of pastor-elect and brother J. Martin, saying: "May God bless the union, bless the preaching of the Gospel by you, my brother, and make you a blessing to each other." Brother Colls offered the ordination prayer. The chairman delivered the charge to the pastor from 2 Tim. iv. 2. About 140 persons sat down to the tea prepared and given by lady friends. Pastor L. H. Colls presided over the evening meeting. Prayer was offered by pastor Smith, of Eynsford. An able address on the Holy Spirit was delivered by the chairman from the words, "Be filled with the Spirit." Brother White delivered the charge to the Church from 1 Thess. v. 12, 13. Pastor T. Jones delivered an address from Isa. vi. 6, and

pastor Guy on the means of grace, their nature, observance and benefits. Brother Smith, of Eynsford, spoke for a few minutes, and pastor W. A. Dale followed with hearty thanks to all who had helped in these services, and above all to Almighty God. A vote of deep sympathy with our beloved brother Box, his family, and Church at Soho was recorded by the congregation standing. The collection, £8 ls., was handed to the pastor.—W. A. DALE.

LAXFIELD.

THE SUNDAY-SCHOOL TEACHERS' ANNUAL MEETING AND THE CELEBRATION OF PASTOR WARD'S SILVER WEDDING.

A PRESENTATION OF THE NOBLE SUM OF £35.

ON January 17th this memorable meeting was held in the Baptist Chapel, Laxfield. For some time previous many willing minds and loving hearts had been occupied, being extremely anxious to make this special meeting worthy of the occasion, and God graciously crowned their efforts with success. All knew about these loving efforts except the honoured pastor and his beloved wife and family.

As was expected, a multitude met to celebrate this auspicious event, including representatives from the surrounding districts.

A substantial tea was provided at 5.30. The teachers, like so many busy bees, officiated, not omitting the valuable service rendered by Miss Reed. Every countenance was beaming with delight at the thought of the gracious union that existed between the pastor and people, and in anticipation of the glad surprise awaiting him and his wife during the evening. The bright and blessed influence of Divine love evidently ruled and reigned supreme, and an unspeakable happiness was the result.

At the public meeting the pastor presided. The platform was occupied by Messrs. Allum, Crane, E. Goldspink, E. Gowing, H. Morling, and A. Knell. The opening hymn was—

"Blest be the tie that binds

Our hearts in Christian love."

The pastor read Psa. cxlv., and called upon Mr. Easy to engage in prayer.

Mr. W. Goldspink, secretary of the Sunday-school, then read the report, which was of a cheering and encouraging character. The number of scholars was 190, including Miss Goldspink's Bible-class for young men and Mrs. Ward's for young women; teachers, 19. One impressive item was the baptizing by the pastor of one of his sons. One

sad note, the loss by removal of an able teacher, Miss Ward, one of the pastor's daughters. The report was clear, concise, and comprehensive—a model report.

Mr. Allum, the highly-esteemed superintendent, gave an address marked with great tenderness and power, and overflowing with love to Christ, the dear pastor, teachers, and the scholars.

Mr. Crane, the much-loved senior deacon, had the honour of presenting to Mr. Ward the valuable bag, containing £35, all of silver. In doing so he feelingly referred to the past history of the Church and Sunday-school, remarking that seventy years ago he was in the Sunday-school, and between fifty and sixty years a member of the Church. He was thankful that the precious and vital truths proclaimed by their former pastors were preached by their pastor. As a preacher, he kept from the rocks of Antinomianism on the one hand and the sands of Arminianism on the other, preaching the full-orbed Gospel of the grace of God. As a pastor, he was devout, diligent, no respecter of persons, but the friend of all, cheerfully visiting all in distress and sorrow. He was also a good citizen, being held by all classes in the highest estimation. It was not to be expected that Mrs. Ward would be forgotten at this illustrious gathering. He spoke of her in the warmest terms, of her peace-loving spirit; her constant endeavour was to promote the welfare of the people. She worked unostentatiously yet successfully for the peace and prosperity of the Cause of Jesus Christ. Mr. Crane then handed the bag of silver to Mr. Ward.

Before the pastor replied, Mr. E. Goldspink, as an energetic worker and generous giver and one who had taken a deep and lively interest in this presentation, was delighted to bear his glad testimony to the fragrant character of the pastor, and likewise of his beloved wife, stating that the beautiful morocco bag containing the silver was especially presented to Mrs. Ward. He trusted both would long be spared to them and have the joy of celebrating their golden wedding.

The pastor tried to reply, but was overcome by the great, glad surprise, the special kindness of his friends, and the abounding goodness of the Lord. His tears and broken sentences, however, eloquently proclaimed the feelings of his heart. He felt that night that the bond of union, ever deepening from their first love, was made closer and stronger.

Mr. Knell heartily rejoiced with the pastor on the success attending the celebration of his silver wedding, and fully agreed with all the kind words uttered about him as a faithful preacher of the grace of God, as an efficient

pastor and also as a good citizen. He was the very opposite to those who are incomprehensible on the Lord's-day and invisible all the week. God had blessed them indeed as a Church with the spirit and power of prayer, and graciously crowned them with peace and prosperity. Considering the adversity experienced by many Churches and Sunday-schools, it was an impressive and inspiring sight to see their well-filled Sunday-school and behold their large chapel filled on the Lord's-day.

The presence of Mr. E. Gowing on the platform reminded him of the happy and united meetings held at Wattisham in the days past when he was superintendent of the Wattisham Sunday-school, and he firmly believed that God had abundant blessings to bestow upon the Churches and Sunday-schools of our land in the days to come.

Mr. Clarke, one of the teachers, then gave an earnest and admirable address on the words, "What think ye of Christ?" The address glowed with loving zeal for the welfare of others.

Mr. Capon, deacon and superintendent of the Sunday school at Cransford, followed with an impressive discourse upon the important words, "They shall be Mine."

Mr. E. Gowing, of Bricett Hall, felt it was a privilege to be present on such an occasion. He referred to the happy and united meetings at Wattisham mentioned by Mr. Knell when he was connected with the Sunday-school and Mrs. Knell was a useful worker in their midst. He was constrained to mention the tender and hallowed associations with Fressingfield and Laxfield in the days long ago, when he was under great concern of soul. He touchingly dwelt upon his experience and the painful exercises of soul when under deep conviction of sin, and the sacred peace and holy joy realised when by Divine grace he knew he was freely forgiven. He tearfully repeated the timely words of comfort given him by his sainted mother.

Next came Mr. H. Morling, son of the honoured pastor of Cottenham, making some profitable remarks upon the joyous occasion. It was announced that he would preach in the chapel on the next Sunday afternoon.

After a few more words from the pastor, this never-to-be-forgotten meeting was concluded by the singing of the inspiring hymn, "All hail the power of Jesu's name."

At the close of this meeting another surprise was in store for Mrs. Ward, for Mrs. Seaman, a useful and honoured member, and nearly 80 years of age, presented her with a handsome silk cushion, richly designed and beautifully finished, and the work of her own hands.

ALBERT KNELL.

CHADWELL-STREET (MOUNT ZION).—Services in connection with the twenty-ninth anniversary of the Sunday-school at Mount Zion were held on Lord's-day, February 10th, and following Tuesday. On Lord's-day morning and evening the beloved pastor, Mr. E. Mitchell, whose interest in the young always makes his voice welcome in their midst, preached morning and evening, and Mr. H. T. Chilvers in the afternoon. Our dear brother Chilvers seemed quite at home at the old school, where happy days were spent before his call to the pastoral office. May his stirring address to those young hearts be long remembered. On Tuesday pastor E. Marsh, from Stratford, preached to a good congregation in the afternoon, at the close of which all adjourned to the schoolroom, White Lion-street, to a well-spread tea. Our esteemed friend and brother, J. Piggott, Esq., L.C.C., presided at the evening meeting, whose deeply interesting address on the portion of Scripture read (2 Chron. xx.) was full of instruction and stimulus in the work of the Lord. A most deeply interesting report was read by Mr. Beckett, many features from which gave thought for the speakers who followed. Brethren H. Adams, H. T. Chilvers, H. Dadswell, A. J. Voysey, and E. Marsh addressed the meeting, and the pastor, for whom there was but little time left, filled it well in words of hope-stirring counsel, encouragement, and caution to all, closing with hearty thanks to the chairman as the voice of all present. The singing was excellent, the young friends having been well trained under their conductor (Mr. Wallace). One cloud overspread the meeting: the beloved superintendent (Mr. Webb) was unable to be present through illness, the loss of whose genial presence was felt alike by old and young. God bless the labours of the teachers and friends of the young at Chadwell-street.

CLAPHAM (REHOBOTH).—The fifth anniversary of Mr. W. Waite's pastorate was held on Tuesday, January 8th. Mr. Dolbey, of the Surrey Tabernacle, preached in the afternoon at 3.30 from Ephes. ii. 19, and divided his text in the following manner—(1) What we once were; (2) What we now are; and (3) How brought; and spoke very truthfully and God-honouring. The attendance was rather slight through the inclement weather. A good tea was given by a lady friend at 5.30, after which, at 6.30, a public meeting was held, our dear pastor, Mr. Waite, presiding. After singing the hymn, "Great the joy when Christians meet," Mr. Waite read Psal. cxvi., and made some blessed comments. Brother Bowden prayed. Brother Waite re-

gretted the absence of our dear friend, Mr. Gray, who had helped us much in the past, but was now on a bed of affliction. Was sorry to say we had not made so much progress as we could desire, but he was not going to read them the third chapter of Lamentations. The report had been much the same as before. Many have removed from the neighbourhood; we lose them and the children from the school also. It has also been a very trying year to him, losing his afflicted son, which has been a great trial. Although the Lord had manifested His grace and love to the poor boy, He took him home to Himself. Often he wondered how under the circumstances, health and business trials, he has been able to preach the Gospel of the grace of God. As a band of men and women, we are at peace in love and unity; though little, we are not desirous to run with the world or the professing world, but to contend earnestly for the faith once delivered to the saints. Mr. Dadswell then addressed the meeting from the words, "Nay, in all these things we are more than conquerors, through Him that loved us." Mr. Thos. Jones dwelt upon the words, "Having loved His own which were in the world, He loved them to the end." Brother Mundy spoke a few words respecting a collection. He said the Ladies' Farthing Fund had amounted to the sum of £4 8s. 1d. during the year, which was much in excess of last year. It only shows what a sum the farthings will amount to. He thanked those ladies for what they had done to increase the pastor's collection. Mr. White, of Woolwich, then gave a few kindly words upon Psal. cvii. 7. He did not think we could have a better text to commence another year and another century. Mr. Cornwell said he was always glad to see our pastor. There are some troubles that run heavier than others, and ministers have everybody's troubles as well as their own. We read in Luke xxi., "There was tribulation to come." The Saviour said, "Then look up." Mr. Dolbey spoke a few words from "I am come that they might have life." He came in the flesh, He came by the assumption of human nature. The Apostle John assures us that He came by water and by blood. He came to do the will of God. He came to make an atonement and to fulfil all righteousness; "Now I am come," that is a definite purpose: "I am come that they might have life." This very spiritual meeting was brought to a close by singing and prayer. The collection realised £4 9s. 11d. and the Farthing Fund £4 8s. 1d., making a total of £8 18s., for which we have to thank God and take courage. On the following day we gave our school children, with a few parents and friends, a tea, and spent a

very pleasant evening in the school-room, the children reciting and singing, which was heartily appreciated, each of the children receiving volumes of *Cheering Words* and other Scripture books.—O. H. F.

LAXFIELD.—Thursday, Jan. 30th, the annual tea and social meeting of the members of this Church was held. A goodly number sat down to tea. The meeting in the evening was opened with that well-known hymn, "Kindred in Christ, for His dear sake," after which our beloved pastor read Psalm ciii., and brother S. Runnacles most earnestly sought the Lord's blessing on the meeting. Several of the brethren and sisters delivered warm-hearted addresses, each rejoicing in the love and unity of the Spirit enjoyed by the Church, and the soul provision under the preached Word which our pastor so faithfully proclaims from time to time. We feel that the Lord is blessing his labours amongst us, for he had the pleasure and privilege of leading five more young friends through the baptismal waters, on Lord's-day, Feb. 10th. As a people of God we can say:—

"Here I raise my Ebenezer,
Hither by Thy help I'm come;
And I hope by Thy good pleasure,
Safely to arrive at home."

—R. J. GRAYSTON, *Sec.*

IPSWICH (ZOAR). — New Year's meetings were held on Wednesday, Jan. 16th, Mr. Polley, of Colchester, preached in the afternoon upon "The sure mercies of David," and was graciously helped to speak to the comfort and help of many. A public tea followed. At the evening meeting Mr. Bond, of London, sought the Lord's blessing. Our pastor read the Word, and the secretary read the annual financial statement. Addresses were then delivered by brethren Bland, Ling, Cordle, and Polley, each upon different subjects, but all one in speaking to the praise, and honour, and faithfulness of our Lord Jesus Christ. A spirit of thankfulness pervaded the meetings that Mr. Bardens (our beloved pastor), was so far recovered to be able to be with us, and preside over the meeting, after being absent through illness for two Sundays.—H. B.

NOTTING HILL GATE (BETHESDA). — On Jan. 20th, Missionary services were held here both in the chapel and Sunday-school. Brother Gentle preached two suitable sermons for the occasion, and in the afternoon he presided at a public meeting in furtherance of the same object. Among the speakers were brethren Ackland, Thiselton, and Crampin. The collections unitedly realized £2 12s. 0d. which was equally

divided between the two Indian Societies in connection with the denomination.—W. C. B.

BRIXTON.—The Brixton Tabernacle Sunday-school held their anniversary services on Sunday, Jan. 13th, 1901. Mr. Holden preached in the morning, and Mr. Dale in the evening. The children commenced by singing the anthem, "Praise the Lord," and concluded with another, entitled, "Turn Thy face from my sins," while during the service special hymns were sung, prepared for the occasion by brother James Browning. During the afternoon, service was conducted in the school by the president, pastor Cornwell. Collections were made at each meeting. On Tuesday afternoon, Jan. 15th, a service was held at 3 o'clock, when Mr. T. Jones, of New Cross, preached. In the evening, after tea, a public meeting was held, which was well-attended, and Mr. A. Steele took the chair. After the singing of an anthem, the chairman offered some very encouraging remarks to the teachers. Speaking of the text, "The works that I do shall ye do also," he said it was an honour to be a teacher. The work of a school is sure to be arduous and worrying, unless it be tempered with love; when this grace is the moving spirit then it becomes enjoyable and honourable. He asked, "Shall we offer to the Lord that which costs us nothing?" and reminded us that it is generally those who work hardest during the week who do the Sunday-school work. Then we were shewn how that Christ had not only worked for us, but works in us, and then by us; and this, not with profit only to the scholars, but to ourselves also. The result is in God's hands. The secretary read a good report on the working of the school, and after a hymn Mr. Dadswell spoke from the words, "One generation shall praise Thy works to another, they shall declare Thy mighty acts," setting us thinking of what Christ has done, the need of it, and the sufficiency of it. Mr. Carr then followed, speaking from these words, "But ye are a royal priesthood, a holy nation, a peculiar people." They are a royal priesthood from the youngest in Christ's fold to the oldest child of God; washed in the blood of Christ, clothed in His robe of righteousness, consecrated and sanctified, then crowned; and this "for all them that love His appearing." Mr. Dale's remarks were upon the reward of the labourer, "Blessed are they that dwell in Thy house." The building of the Church of God was carried on by God. It is a building not made with hands, but planned in eternity. The names of the stones are written in heaven. There the song shall be "Grace, grace unto it," when the topstone shall be brought.

The dwellers therein are prepared by God, and their clothing also. They are fed too, for He says, "I will abundantly bless her provision." God never taught a child to seek Him, and then sent him away empty. To these speeches, bright and encouraging, the children listened with attention and interest. The prizes for good conduct and attendance were now presented to the boys and girls by Mr. Cornwell, and the evening brought to a close with another anthem and prayer.

LIMEHOUSE (ELIM).—We were favoured to hold the 31st anniversary of the formation of the Church, on Lord's-day, Jan. 27th, 1901. The pastor preached two sermons in the morning, from Psa. xli. 10; in the evening from Luke i. 33, and were appropriate, God-honouring, and Christ-exalting. Much spiritual blessing filled the hearts of the Lord's people. These services were continued on Tuesday, Jan. 29th. In the afternoon we were blessed with an impressive, but cheerful and excellent discourse from Mr. E. Mitchell, and joy filled the hearts of the people. The text was from Jer. iii. 19. Tea was served in the school-room at 5 p.m. The evening meeting commenced at 6.15, Mr. F. T. Newman, of Clapham, kindly presiding. Brother Stringer very blessedly led us in prayer. The chairman, after a few general remarks, gave us an exposition on the portion read (2 Kings vi.). Several hymns of praise were sung, and the brethren Othen, senr., C. Cornwell, W. H. Lee, E. Marsh, E. Mitchell, and J. Clark, gave addresses calculated to encourage, edify and comfort the dear people of God in their pilgrimage through the wilderness, till they reach the home prepared, the "Beautiful land on High." The pastor then addressed the friends with cheerful and happy words in respect to the afternoon's discourse, and the evening's speeches, then in the warmth of his heart, proposed a hearty vote of thanks to our worthy chairman, also to his beloved brethren in the ministry for their ready and willing services. The meeting closed with singing "Crown Him Lord of all," and the Benediction.

LEE (DACRE-PARK).—The welcome meeting in connection with the settlement of pastor H. J. Wileman, was held on Jan. 29th last, consisting of a tea, and public meeting in the evening. Over one hundred friends sat down to tea, and the evening meeting was well-attended, representing several Churches in the Metropolis, as well as St. Albans, and Gaddesden-row: this fact, together with the very cheering words of the speakers tending to greatly encourage us, and all felt that the present, happy, and united state of the Church, would

lead to further prosperity under divine blessing. Mr. C. C. Harris, kindly presided. Pastor R. E. Sears spoke concerning the Lord going before us, expressing strongly his desire that we might have God's blessing, and a great revival in our midst. Brother G. Flower gave us his wish in "Revere Thy work." Pastor W. H. Jarman spoke from "Launch out into the deep," enjoining upon us personal effort, not forgetting that all was to be under the direction of the Master. Brother W. F. Waller gave us very sweet words, "The Lord bless thee," &c. (Num. vi. 24). Brother W. Moxham gave us "Study:" the pastor to study to shew himself a workman not to be ashamed, and the people to study to be quiet and peaceable. The pastor then gave a short account of his early days, call by grace, and to the ministry, and thus ended a happy time that will not soon be forgotten by many.—EVANGELIST.

TOTTENHAM (EBENEZER).—The thirteenth anniversary services of the above Church were held on Wednesday, January 16th, when pastor C. Cornwell, of Brixton, preached an excellent sermon from 2 Cor. iii. 17. The usual tea was followed by a public meeting in the evening, presided over by Mr. W. K. Perrott, who read part of Gal. iii., and brother G. Elnaugh prayed. Our chairman spoke on "Growth," stating that when he was brought to a knowledge of the truth how precious Christ was to him; we grow in the knowledge of Him, and He thus becomes increasingly precious to us accordingly. Brother W. E. Palmer gave an address from Rom. v. 20, "Where sin abounded, grace did much more abound," noticing the power of sin, and how this varied in different experiences, and causes fear, instancing the cases of Manasseh, Mary Magdalene, and Peter, and taking us in thought to Calvary, where the text-truth was so wonderfully displayed as our dear Redeemer cried, "Father, forgive them." Brother Cornwell spoke on "Service and Honour," noticing that the Christian serves God in two ways—by faith and by works, and he will be honoured with an abundant entrance into the glory above, when the "Come ye blessed" will be pronounced by the Master to His faithful servants. Brother James Clark gave us some thoughts in reference to the future, viz., that we should have good company all along the way, for God hath said, "I will never leave thee nor forsake thee;" also good provision, "He will withhold no good thing from them that walk uprightly;" and that a good home awaits us at the end of the journey, "When the earthly house of this tabernacle is dissolved, we have a building of God." Brother F. C. Holden based his remarks upon the words,

"Have faith in God," noticing that faith is a principle of power, a power that overcomes the world, the secret of its power being that it links its soul to Christ; the privilege of faith to look to God; the preciousness of faith; the possessions of faith, and the prospect of faith. Pastor J. P. Gibbens thanked the chairman and all the brethren for their help that day, saying we are still in need of help of about £12 to enable us to warm our chapel. Our chairman closed with prayer. Thus ended a happy and profitable day.—H. F. F.

On Tuesday evening, January 29th, a pleasant time was spent in connection with our Sunday-school. Our children recited well-selected pieces, and our young people gave us a most interesting dialogue. Great credit was due to both teachers and children. The pastor presided, and distributed nearly 50 prizes, after which Mr. Evans, of Walthamstow, gave a suitable and interesting address. A good number of parents and friends were present.

IPSWICH ("BETHESDA"). — On Sunday, January 27th, in the afternoon, a children's service was held, the special object being to present the prizes which had been gained by scholars for good attendance during 1900. 53 girls and 42 boys received books, which included many Bibles and hymn-books. Four scholars also received special prizes for being early every time during the year. Many additional prizes were given: some were tokens of love from their teachers, and others were for finding Bible references. Our pastor (Mr. Kern), and our superintendent (Mr. Chilvers) and another teacher were recipients of suitable gifts from their respective classes; and the concluding present was to our late superintendent (Mr. A. E. Garrard), who, after seven years, was compelled to resign, owing to illhealth. The present was an easy chair. In all, the prizes and specials, etc., numbered 175. Our superintendent brought the meeting to a close by prayer.—W. B. MOTUM.

CHATHAM (ENON). — New Year's services were held on Sunday, January 20th. Mr. Martin, of New Cross, preached Gospel sermons to good congregations. On the following Wednesday afternoon Mr. Mutimer preached from Psa. xli. 11. We could say Amen to his faithful discourse. A goodly number sat down to tea; and in the evening Mr. Mutimer based his remarks upon Isa. xxxiii. 17. He was enabled very powerfully to extol King Jesus in the beauties of His Divine character as the sinner's Stronghold, to trust Him through all dispensations in this life's journey. Collections were good, friends were happy, and these

stirring New Year's services were concluded with gratitude and thanksgiving to Him who hath helped us, and will help us, all our journey through.—C. C.

SHOULDHAM STREET. — New Year's meeting, January 14th. The Church and congregation gathered by special invite to a social tea, after which the friends met in the chapel to a prayer and praise meeting, presided over by brother Waller, who gave us a very encouraging address. The deacons also spoke a few words. A goodly number was present. It was a very enjoyable meeting and highly appreciated. On Tuesday, January 22nd, we were favoured of the dear Lord to hold the twenty-second anniversary of the Benevolent Society. After partaking of tea in the school-room a public meeting was held, under the presidency of brother Waller, who, with brethren A. E. Brown, J. Clark and G. W. Clark, gave us very warm and earnest addresses.—E. LUCAS.

EAST HAM (RED POST-LANE).—The thirteenth anniversary of this Church was held on Sunday, January 6th, and the Tuesday following. Mr. Smith spoke in the morning from Exod. xiv. 15 (latter part): "Speak unto the children of Israel that they go forward." Owing to illness Mr. J. Flory was not able to preach in the evening, but Mr. Wellstand preached in his stead. On the Tuesday afternoon Mr. F. C. Holden, of Limehouse, preached, after which a goodly number sat down to tea. Evening meeting well attended. Mr. W. G. Faunch presided. After reading and prayer, Mr. Gull bore testimony to the faithfulness of God. Mr. Smith spoke from 1 Cor. ii. 2. Mr. F. C. Holden followed, speaking from Psa. xxvii. 14. Mr. Wellstand spoke from Rev. xxii. 14. Mr. Joyce thanked all friends for thus coming forward to help and encourage them in the work at East Ham, and the meeting closed with a hymn, and prayer by the chairman. We feel that we have great cause for thankfulness to God in thus blessing and encouraging our friends, and pray that He may still support them in the work, and to Him shall be all the praise.

DOVER.—The annual distribution of prizes to the scholars of the Pentside Baptist Sunday-school took place on Wednesday evening, January 23rd. A great many partook of tea in the school-room. It was the largest gathering of children, parents, and friends for a long time. After tea a meeting was held in the chapel, the president being brother J. Scott, the senior deacon. The chairman made some encouraging remarks to the teachers and children,

and brought forth stirring lessons from the life of the late Queen Victoria; after that, the superintendent made a few remarks, and said the school was in a very flourishing condition, the attendance was good, and keeps increasing. The children sang special tunes, under the conductorship of T. J. Drury, assisted by Miss A. Husk, the organist; and we had some recitations by the children. Three valuable addresses were delivered:—First, by W. Bradley, Esq., who gave some good advice to the children, as well as to the parents, on the importance of walking in the right path, looking to Jesus as a guide and a pattern to follow. Second, Mr. Pierce, who gave advice on Bible study, and teaching the Word of God in its purity, and looking to God's Word to explain God's Word; and if that could be carried out, the knowledge of the precious Book would be more, and certain prosperity would follow every teacher in every school throughout the land; and Lastly, by brother J. Scott (junr.), who gave a very interesting address. At the conclusion of these addresses the scholars were presented with rewards, which consisted of books, each according to attendance, behaviour, and learning; and through the kindness of friends each child was presented with sweets and oranges. May the blessing of the Lord rest on the good seed sown.—N.

GLEMSFORD (EBENEZER).—Several years have passed away since we lost by death a scholar from our Sabbath School, but already this year, we have lost three little girls, one each successive week. The first (only five years old) used to tell her parents what her teacher told her in the Sabbath School, and just before she died she said she should "soon be walking the golden streets of heaven." The second little girl (also five years old) was in the same class, and was sister to the third one who died at 12 years of age. This dear child, when she knew she was dying, asked her mother to read that beautiful hymn, "Ah! I shall soon be dying," and soon after passed peacefully away. Feeling certain that it happily does not often fall to the lot of many schools thus to sing that hymn, "Death has been here, and borne away a scholar from our side" for three Sundays in succession, I thought a record of this circumstance would not be unacceptable.—OSCAR W. CLARKE.

ST. NEOTS (STRICT BAPTIST CHAPEL).—On Tuesday, Jan. 15th, the usual New Year's tea and public meeting was held. Owing chiefly to the inclement state of the weather and to illness the attendance was not quite so good as usual. At the public meet-

ing, after reading and prayer by the pastor, Mr. Hazelton, the treasurer, Mr. A. Forscutt, read the balance sheet, which showed that on some of the accounts there was a balance in hand, whilst on others there was a deficit. Yet, considering that during the year the debt on the chapel had been cleared, this was not considered a bad report. Mr. Barnard, senior deacon, delivered a very suitable and earnest address, after which, in the name of the Church and congregation, he handed over to Mr. Hazelton the sum of six guineas as a New Year's gift. Mr. Hazelton, who was quite taken by surprise, heartily thanked the friends for all their kindness, and delivered an address on spiritual subjects, after which the meeting closed with singing and prayer.—*Local Paper.*

GLEMSFORD (EBENEZER).—On Jan. 22nd, between 50 and 60 of our friends, teachers, &c., were entertained at the annual tea given by Mr. O. W. Clarke, superintendent of the Sunday-school. After a bountiful tea, brother John Twinn prayed, after which our beloved pastor made some appropriate remarks, speaking of the great changes that had taken place during the last few months. Several addresses were given by the brethren, including Mr. E. Underwood, who spoke very highly of the work connected with Sunday-schools, also expressed his sympathetic feelings with regard to the Sabbath School at "Ebenezer," adding that he was pleased to see the pastor of this Church had formed a Bible-class with good results. A vote of thanks being accorded to Mr. and Mrs. Clarke for their continued kindness, Mr. Clarke in a few kindly remarks responded, saying he felt a pleasure in what he had done. Various hymns, &c., were sung, and one of the best and happiest meetings concluded with our favourite hymn, "Blest be the tie that binds." Our pastor, Mr. Joseph Everett, having been with us twelve months, the latter part of last year, the Church gave him a handsome present of a sum of money as a token of love and esteem towards him, and we trust it may be our happy privilege for many years to come to continue the same, seeing the Lord's hand is prospering our cause both in adding souls to the Church, and blessing us financially.—A. MIDDLEDITCH (Sec.).

STOKE ASH.—The annual teachers' tea in connection with the above place was held on Jan. 29th. Although the weather was so unfavourable a goodly number gathered and partook of tea. After tea a public meeting was held, which commenced by singing Psa. cxxvi., after which our superintendent,

Mr. L. Moss, led us to a throne of grace. The secretary then gave a financial statement, which proved satisfactory, showing an increased balance in the treasurer's hand. Encouraging addresses were given by our president, Mr. T. W. Colson, also brethren Moss and Lock. Hymn 254 was then sung, after which our president closed the meetings by prayer, bringing a very enjoyable evening to a close. Mr. Northfield, of March, has kindly consented to preach for us (D.V.) the fourth Lord's-day in June.—K. C. (Sec.).

STONEHOUSE, GLOS.—From a long newspaper report, and deeply interesting letter from Mr. W. T. Niblett, we learn with joy the evidence of God's blessing on His cause at Stonehouse. Our brother Niblett, when in London, was a member of the Church at Chadwell-street, being removed in the providence of God to Stonehouse, where there is a population of 2,500, and only accommodation for about 800 Nonconformists, determined in the fear of God to try and establish a Baptist Cause in the neighbourhood, and on January 27th and 29th, special services were held for this purpose of a most encouraging character. The services on the Lord's-day were conducted by pastor Cornelius Griffiths, of Cardiff, whom Mr. Niblett describes as "a grand old Welsh champion for the whole Gospel, and Strict as to communion." On the following Tuesday, tea and public meeting were held. The evening meeting was presided over by pastor C. Griffiths, in the unavoidable absence of Dr. Steedman, who was announced to preside. After the singing of a hymn, and prayer by Mr. Underwood, Mr. Niblett said that over four years ago, owing to ill-health, he and his wife came from London to reside at Stonehouse. On looking for a Baptist Church the nearest were King Stanley or Nupend, and these were too far away for them to attend as regularly as they desired. He conferred with a few friends as to the establishment of a Baptist Cause, but the attempt was given up for a time, and he still continued to attend Chalford and other distant chapels. After due consideration he approached the Baptist ministers in Stroud and King Stanley, inviting their co-operation. A conference was held, and it was decided that he, Mr. Niblett, should issue an appeal to all in favour of the establishment of the Baptist Cause at Stonehouse. A few friends had met week by week, and at length the effort to procure some place of worship was made. The building in which they now met was secured for a term of three years, longer if necessary. A committee had been formed with officers *pro tem*. They decided to make a beginning as early in the new century

as possible. It was true that much pressure had been brought forward to try and hinder the work, and many unpleasant things had been said against them for presuming to establish the Cause without having first obtained the sanction of the Free Church Council. Their answer was—Ought we to hearken unto man, or obey the voice of God? There was room for a Baptist Cause in Stonehouse, without interfering with existing Churches, and it was greatly needed. A threat had been made that letters should be written to every College to prevent their obtaining a pastor, and that no local minister would attend the opening service. But they had friends, and God's designs could not be frustrated. They did not seek to disturb the peace and unity of any Church, but they would not give up their right to worship God according to the light He had given them, and they still had a friend in Jesus. Stirring addresses were delivered by several neighbouring ministers. Mr. Johnson, secretary, said that about five years ago a Mission Hall was started in Stonehouse, and about three months ago when it was thought a Baptist Chapel could be instituted from that place the answer was unanimously in the negative, and that was a great obstacle. Yet, seeing that their friends refused, he was determined to work and help to establish a place where Baptist doctrines could be proclaimed. They had no desire to interfere with the other Churches. He hoped that the Church would be long-lived. Several letters of apology for non-attendance were received. A most friendly spirit was shown by the Baptist Cause at Nupend, who closed their place of worship on the Lord's-day to "come over and help" their brethren in these inaugural services. The congregations were most encouraging, and the spirit of the gatherings such as stimulated the energy of all interested in the work. Our brother Niblett at the close of the meeting, said he "heartily thanked the ministers who had not been afraid of the Free Church Council, and their chairman; and with regard to the Chapel, it was his intention, if it was progressive at the end of twelve months, to hand it over, but if it was not successful, he would bear the burden." The Lord bless our brother's noble efforts in the defence of truth.—E. MARSH.

MEOPHAM AND ASH.—On Jan. 30th, we held our New Year's meetings. Two sermons were delivered by pastor G. W. Thomas, of Watford, to good congregations, both afternoon and evening. On the following day we journeyed to our Mission Chapel at Ash, to hold New Year's meetings. Our brother Thomas was marvellously helped to deliver two powerful sermons to congregations

which filled the chapel, both afternoon and evening. An additional feature of joy to the meetings at Ash was the presence of our aged and esteemed brother Wood, who delivered a very appropriate address. Our brother presented to the Cause a Bible Dictionary, and his own large-typed Bible for pulpit use. For this priceless gift the hearty thanks of the Church were expressed to brother Wood by the pastor. The Lord shall be praised.

NEW CROSS (ZION).—On February 13th, an entertainment was given by Spurgeon's Orphan Boys, under the direction of Mr. V. J. Charlesworth, the head-master. The meeting was arranged by the Band of Hope, and preceded by a tea to which a large number of members and friends sat down. Mr. Henry Cole, presided, and by his presence, pleadings, and purse materially helped the collection, which amounted to £10 for the Orphanage Funds. The programme consisted of handbell ringing, action songs, and choruses, Mr. T. W. Partridge accompanying on the pianoforte. A vote of thanks was proposed by Mr. T. G. C. Armstrong (President of the Band of Hope), and seconded by Mr. T. R. Loosley, and heartily accorded. On the Friday previous, 250 poor children of Deptford were given a dinner in the schoolroom (kindly lent for the occasion) by the Robin Society (unsectarian), of which Mr. Armstrong is chairman. A plentiful supply of roast beef, baked potatoes, and plum pudding was provided, to which ample justice was done; a lantern entertainment by Mr. Belton followed, and cards, books, &c., were distributed to the guests at the close.

PIMLICO (CARMEL).—On February 12th, the half-yearly meeting was held, when pastor R. Mutimer, of Bventford, preached in the afternoon, followed by a tea in the schoolroom. Mr. T. G. C. Armstrong, of New Cross, presided at the evening meeting, when a goodly company met in the chapel. Prayer was offered by brother Eggleton, and addresses delivered by the Chairman, brethren A. E. Brown, Eelsey, Mayhew, Mutimer, and Waller. On April 7th, brother A. E. Brown commences a three months' ministry with a view to the pastorate.

THE YOUNG MEN'S MISSIONARY CONFERENCE

Was held at Hill-street Chapel on Feb. 5th, when the gathering was a good one. Everything was right, but Mr. Colls' absence, through illness. Our brother Grimes read his paper very nicely for him. Brother R. E. Sears was chairman, and he addressed the

meeting on the subject of prompt obedience. Of course this was after singing, reading, and prayer. Our young women were present, but were not heard. It was essentially a young men's meeting. There was throughout a homely feeling that made all feel very happy. It was indeed pleasing to hear our young friends speak out so earnestly and so freely, especially when the earnestness and freedom were so obviously propelled by their intense love for Jesus and for souls. Beside considerable ability in more than one of the addresses, all the remarks were characterized by that natural eloquence which is always heard when heart strives to speak to heart. There certainly was that striving amongst us, and I am sure the efforts were not in vain.

I can only give a meagre outline of the addresses.

Mr. F. Bartlett, of Hill-street, advocated prompt response, daily prayer, more knowledge of mission work, monthly issue of *Baptist Herald*, daily giving.

Mr. Baker, of Chadwell-street, who is himself enthusiastic, spoke well for "enthusiasm." His address was itself a good illustration of the word. He desired to send another missionary; he contended that those who are "born again" should be earnest. He also advocated daily prayer as well as a more frequent issue of the *Baptist Herald* and also the formation in each Church of a Missionary Society. He wound up his effective address by declaring that a non-missionary Church has a name to *live*, but is *dead*.

Mr. John Sears spoke for self-denial in giving to the Lord. He also desired to see more unpaid agents in India.

Brother Marsh, in his own genial, earnest way, laid down the proposition that "We can all do something," and instanced as a proof the establishment of a "Fathing Box" in a "Mothers' Meeting."

Mr. Keeble, described by the chairman as "one of the Clapham Junction Boys," said that as many went to see our King on the funeral occasion, so he desired many of the heathen to see our King Jesus. He felt that as other denominations had done great things, we ought to do likewise.

Mr. Webb desired more conferences, and advocated training children to give to missions. As a consequence of training his own little one, he had heard the words, "Daddy, you didn't give me the penny."

Mr. Burrige, of Watford, advocated works as well as prayer. His heart is evidently towards India, and he is praying for an open door. He believes another missionary is needed. We were glad to grasp his hand, which does so much at Watford for the Mission.

Mr. A. J. Robbins followed in response to demand for a word or two. He believed that readers should pay for their *Baptist Herald*s, and that the magazine should be more frequently issued.

Mr. Harris, superintendent of Hill-street Sunday-school, was anxious, as a matter of business, that the *Baptist Herald* should be made to pay before being more frequently issued.

Mr. Robinson, of Salem, Richmond, felt that much good must follow this meeting, and desired to see more such. He asked for more frequent issues of the *Baptist Herald*, and moved a vote of thanks to the Mount Zion friends for the use of the chapel. The vote was seconded and unanimously carried. The Mission's corresponding secretary responded to the vote. He assured the friends they were heartily welcome at Hill-street, and he hoped they would come again.

Mr. Harris, as senior deacon present, heartily endorsed his colleague's welcome to the Conference, and expressed some of the great pleasure he felt on the occasion.

The proceedings were closed by the Benediction. W. S. M.

Aged Pilgrims' Corner.

THE Annual Tea and Social Meeting of the Inmates of the Camberwell Asylum has recently been held, the cost being defrayed by private contributions. A considerable number of the pensioners met the Committee, Lady Visitors, and other friends, and an opportunity for Christian intercourse was thus provided, which was heartily appreciated.

Mr. J. Creasey presided over the evening meeting, and after singing and prayer, addresses were given by Messrs. Dolbey, T. Carr, Savage, Martin, Parks, Green, and Secretary. The Asylum is open to visitors daily, and our friends, in South London especially, are invited to cheer those who dwell in this peaceful habitation, by calling upon them. The Warden and Matron accord a hearty welcome to all who thus make personal acquaintance with the work.

No less than 1,540 pensioners, living in all parts of the country, are now upon the books, and the annual expenditure in pensions alone is £11,600; in addition to this sum the maintenance of the four Homes absorbs £1,800 yearly. Hence the importance of meeting this increased and growing expenditure with additional annual support.

Collections after sermons are increasing in number; they are a most valuable means of help, especially when given annually, as they not only pro-

vide pecuniary aid, but they interest many friends in the Institution, and are the channel of new Annual Subscriptions.

* * *

Booklets and leaflets explaining and illustrating the Society's work, and suitable for enclosure in letters will be gladly sent from the Office, upon receipt of a postcard. The dissemination of such literature will be found an excellent means of enlisting the support of new friends.

Gone Home.

THE LATE MR. WALTER BENNETT.
Our dear brother Walter Bennett, of 49, Wellesley-road, Croydon, was somewhat unexpectedly called from earth to heaven, on Thursday, Nov. 29, 1900. The writer's acquaintance with him dates only from the early part of the year 1898, when he visited him on a bed of severe illness, and found in him a humble believer in the Lord Jesus Christ, and a loving Christian brother, with whom he held true fellowship and friendship until his death. He was a most unobtrusive man, but a firm adherent to the principles of sovereign grace, and a staunch Protestant. Although not a baptized member of the Church at Derby-road, Croydon, he took a lively interest in the worship and work there for some eleven years past, the last two of which he held the office of treasurer, and was especially interested in the welfare of the young, both in the Sunday-school and Band of Hope. Prior to this he resided at Burgess Hill, Sussex; and about 31 years ago, in conjunction with his first wife, opened their large school-room for the preaching of the Gospel, with a Mr. Standing as the minister, who still holds the pastorate of the Burgess Hill Baptist Church, which has grown up from the then opened school-room, and remains as part of the fruit thereof. Our dear brother was in his accustomed place on Lord's-day morning, November 25, 1900, during the service, in apparently his usual state of health (never very robust), but was taken ill in the afternoon, and growing rapidly worse, passed away on the following Thursday. His remains were conveyed to Walstead Cemetery, Lingfield, on Thursday, December 6, 1900, and, in the presence of a large number of sorrowing friends, were laid to rest in the grave of the late Mrs. Bennett, in sure and certain hope of a joyful resurrection, his old friend and brother Mr. Standing, and the writer, taking the service between them, in which each in his own manner emphasised the comfort belonging to the believer and the seeker, arising from the conquest of death and the grave by the life, death, resurrection, and enthronement of the Lord Jesus Christ, and the warning voice of the Scriptures and events to the impenitent and unbeliever; and offered earnest prayer for the blessing of God to rest upon the widow and friends of our departed brother, and all the loving service he had, through grace, been enabled to render, both to God and men. We could ill afford to lose him, but "The Lord gave, and the Lord hath taken away," and we desire submissively to say, "Blessed be the Name of the Lord." The writer endeavoured to improve the event on Lord's-day evening, December 9, 1900, by preaching from Isa. xxv. 8, emphasising especially the results of the Saviour's work,

to be realised by His people as the fulfilment of the Word of the Lord in the abolition of death, and the enjoyment of victory and glory "through the blood of the Lamb."—EBENEZER BRECHER.

ELIZA MOULE.

The Lord has been pleased to take home another of His dear children from the Church at Keppel-street, Bloomsbury. Our dear sister Eliza Moule entered her eternal rest on January 26, 1901, at the good age of 85 years. For 60 years she walked in the ways of the Lord, and trusted His finished work for salvation, for it was in the year 1841 when the Lord was pleased to translate her from the kingdom of Satan into the kingdom of His dear Son. It was pleasing and strengthening to our faith to witness Divine grace manifesting itself in holy submission and resignation during all the many weeks of our dear sister's illness and excessive pain. Her life was characterised by devotion and liberality to the cause of God; she loved and held tenaciously the doctrines of sovereign grace, and appreciated a faithful ministry. Twelve months ago our beloved sister buried her devoted, godly husband: she has soon joined him; and together they untriflingly sing His praise, and "Crown Him Lord of all." The Lord comfort, support, and strengthen the orphan family, and favour them to stand unbroken before His face.—H. TYDEMAN CHILVERS.

CATHERINE SAGGERS

(widow of the late Daniel Saggars, whose death was recorded in the "E.V." for March, 1894) entered into rest, Thursday, December 27, 1900. We have lost a loving mother, but she is now for ever with her Lord. For some time personal afflictions have kept her from attending the house of God, but as often as able she attended at Mount Zion, Bow, where she has been a member for several years, under the pastorate of W. H. Lee, whose ministry was a source of comfort to her. The frequent visits of her esteemed pastor, with his much-loved wife (when not able to leave the house), were much looked forward to and appreciated by our dear mother. At their last visit, which was about a week before she passed away, he said to her, "Well, sister, how is it now? Can you give me a text to speak from at your funeral service?" All we could hear her say was, "On the Rock." These were almost her last words, as she was unconscious from Sunday till Thursday, when she passed peacefully away. The last service of love was performed at the graveside by her pastor, who spoke a few encouraging words the following Sunday evening from Heb. xi. 5.—M. S.

MRS. MARY ANN RAY

entered into rest on the evening of Christmas Day last. Called by Divine grace early in life, she was favoured for many years to sit under and enjoy the blessed ministry of Mr. Myerson, at Shalom, Oval, Hackney, of which Church she was long a member, and it was no small trial to her that, owing to infirmities of age, she was unable to regularly attend the means of grace. Of late many storms of illness caused her soul to labour in deep waters, but the anchorage was good, and she was wonderfully patient. Nothing gave her more pleasure than to talk of the great goodness of the Lord to herself and children. Although 80 years of age her mind remained clear to the last, and it seemed to get lighter, according to promise. She was much in prayer. After saying, "I am thy salvation," she fell asleep, during which her spirit took its flight to God. The

remains of our dear sister were laid to rest in the family grave at Ilford, in the presence of many sorrowing friends.—H. A. P.

BENJAMIN YEOMANS.

Once again has death thinned the ranks of the little Cause meeting at Zoar Chapel, Cricket Hill. Our departed brother was one of the most cheerful and hopeful of Christians: he ever wished to praise and extol redeeming grace. He was one of a family of godly parents; and oftentimes, as he told me, his dear father would talk to him, with the tears streaming down his face, as he described the joy of his soul. It had such an impression on our brother, that he felt there was something in religion that he felt constrained to seek for himself. He attended the General Baptists for some time, but did not get any satisfaction, and gradually sank back into the old paths. But he was not to remain here. On the occasion of the baptism of his brother his soul was stirred to such extent that, in his own words, it nearly drove him mad: in fact, he was permitted to go so far as to vow he would end his life, and put an end to all this great soul-trouble. But, as he went round to the back of their house, a voice stopped him, which seemed to say, "Stand still, and see the salvation of God." It was enough; he turned, and was enabled to thank God for sparing his unworthy life. He was led to Cricket Hill, where he was baptized by Mr. Husband (about 60 years ago). Our brother saw a great deal of trouble in his time; but, with it all, he was ever ready to give a comforting word to any who needed it. He was most regular in his attendance at means of grace. It was always his wish and prayer that he might not be laid by long at the last, and God granted him his request. The Sunday week before he died I went to see him before I went to chapel. He said, "Brother, do you know what I have got this morning? Something so precious that I can't tell you their worth. They are these words, 'Whose I am and whom I serve.'" I said, "There is no doubt about that, brother." He said, "No; none whatever. If it is the Lord's will to raise me up again I know I am His. If He is pleased to take me I shall go to be for ever with Him." After this he gradually sank. His niece, who tended him, asked him, a few hours before he died, how he felt. He said, "Thankful," and then quietly sank into a stupor, from which he never rallied. He peacefully passed away in the 79th year of his age.—H. I. PARKER.

J. R. SHIPTON.

Pastor John Robert Shipton, aged 73, entered his eternal rest on Feb. 16th, having only been ill four days. He was blessedly helped to preach the Sabbath before two sermons, texts Rom. viii. 13 and Gen. xlii. 8, and the friends enjoyed them. During his illness his mind was greatly exercised, and he breathed out his heart desire for the Lord's presence, by repeating these lines:—

"Other refuge have I none,

Hangs my helpless soul on Thee" etc., to the end of 2nd verse 303, Gadsby's. When asked by pastor Wood (of Bedmond), who lives next door, if Jesus was precious, he exclaimed, "Yes! very," and soon after passed away. Pastor Wood buried him on Wednesday, Feb. 20th, 1901, the chapel being full of mourning friends, whom he addressed.—A. OSBOURN.

ON the 18th February, at 80, Albert-road, Peckham, S.E., ANN, the beloved wife of W. J. Standsbrook. For over 30 years a member of the Surrey Tabernacle.

"In the Name of the Lord."

The Presidential Address at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches,

BY G. W. THOMAS.

BELOVED BRETHREN,—I feel quite unworthy to occupy the position in which you have placed me, yet at the same time heartily thank you for the honour you have conferred upon me, and trust that by the help of our Heavenly Father, I may prove no unworthy successor of the good and gracious brethren who have preceded me in this important office. I take up the work with full confidence in my brethren, who form our Committee, that they will extend the same indulgence to myself, as they have done to our brethren who have held the office of President before me. On my own part, I will endeavour to do my duty faithfully, as in the sight of God and man.

We have entered upon another century: the past has been lived, it has gone with all its joys and sorrows, but the results of that past are with us to-day, and we move on, with these results all around us, into the unknown—"In the name of the Lord."

These words were spoken by David, when he went out to meet Goliath. We have, as a Denomination, our giants to approach, encounter, and by Divine grace, overcome; even as our fathers have done in old time before us. I believe that we have an important part to play in the history of the present century. Already history has been recorded, such as none here can easily forget: I refer to the death of our late Queen Victoria, a woman who adorned the high position in which God had placed her. She was a pattern to all, as wife, mother, friend, and sovereign. Ours is the memory, but the memory does not detract from our loyalty; therefore, from our hearts we can say, "God save His Majesty, King Edward the Seventh;" for as Christians we believe that we must "Fear God and honour the King."

There is a sadness in our hearts notwithstanding our happy meetings. One whom we have learned to love and honour, because of his work and sterling character as a man and Christian, is not with us. I refer to our well-beloved brother, Pastor John Box. It is not needed that we should sound his praises, either as a Pastor, or as the late Secretary of this Association, for is not "his praise in all the Churches?" and I am quite sure that the sympathy of all goes out to him and his dear ones in this time of their sorrow and need, and our prayer is, that our covenant Lord will bless them all, and keep them "under the shadow of His wings."

Our word to the Associated Churches is, "Go Forward," "In the name of the Lord." Holding the Truth, as we do, we ought to be at the front of all Christian effort. Our fathers won for us our civil and religious liberty, and we mean, by God's help, to contend as earnestly for the one as the other, and we will do this "in the name of the Lord." We see the Denominations around us making great efforts to

extend the Kingdom of our Lord and His Christ. While we must admire the principle, we feel we must in some measure condemn the means (not as a whole, but in part). It would appear as though they were not contented with the working of our Lord, by His Holy Spirit, and are saying, if not in word, then in deed, "We can do much better," forgetting, we fear, the words, "Not by might, nor by power, but by My Spirit, saith the Lord."

While we may consider that this work is not being done on Scriptural lines, what have we to say for ourselves? Have we made any effort? If not, why not? Are we saying, "The Lord will have His own," very true; yet at the same time, let us remember that our Lord Jesus Christ gave a direction to His disciples, and it was, "Go ye into all the world, and preach the Gospel to every creature," and I for one feel that the direction holds good to-day. Therefore, let us pray for the true missionary spirit, and go, "In the name of the Lord," to the people that are near, as well as to the people that are far off, always remembering that it is not in our own power to communicate grace to the souls of our fellow men, but that it is by the power and working of the Holy Spirit, souls are brought to God, through Jesus our Saviour.

Some of us have been watching with great anxiety, the low state of many of our Churches, and we ask, Why is this? We know that—as a Denomination—our Churches are upon the "foundation of the prophets and the Apostles." The doctrines proclaimed by Jesus and the Apostles are our doctrines to-day. We firmly believe that God is a Sovereign, and preach Him as such. We delight in all His glorious attributes, in fact, we stand firm in the great truths "once delivered to the saints." We hold the grand truth of the atonement made for us by Jesus on Calvary; also that in His resurrection we have our justification. We believe that He brings sinners to Himself by the glorious Gospel, made effectual by the Holy Spirit. We will not move one of the landmarks, we dare not; we will stand firm to our principles. Why, then, we ask, are our Churches declining? Let me ask another question. Are the truths we hold, taught in love? If they are not, then, "in the name of the Lord," let us so teach them, taking our Lord Jesus as our example, and not the writings or teachings of men, however learned they may be. Do let us get back to the tenderness and sweet simplicity of the words of Jesus.

The great need of the Church to-day is Pastors. Think how many of our Churches are without pastors. We know that all our pulpits are supplied; but a supply is not, cannot be, a pastor. In saying this, do not, for one moment, suppose that I would disparage the work of dear brethren, who, in love, "serve in the Gospel of Jesus Christ," frequently for a mere pittance, and, who in order to serve the Churches, leave home-comforts, and dear friends. We thank God for them, but this does not alter the fact, that a Pastor does better work. There are men who could fill the office, and I think the fault, if any, lies with the Churches, and not with the men. It is often said, "Well you see, we really cannot afford to keep a Pastor." Now let us face the question, Are our methods of giving Scriptural? I answer this with an emphatic No! The Scriptural method is the "weekly offering." David said: (1 Chron. xvi. 29) "Give unto the Lord the glory due unto His name; bring an offering and come before Him, worship the Lord in the beauty

of holiness." Malachi iii. 10 : "*Bring ye all the tithes into the store-house, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*" And did not our Lord Jesus sit over against the Treasury, watching those that placed offerings in the box, and commended the widow for her two mites, more than all the rest, because He knew the motives of all. In His service, we should even deny ourselves. depend upon it, we shall never lack for what we offer to the Lord with a willing spirit. Paul, also, urges the Church to give. (1 Cor. xvi. 2) "*Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.*" Thus we see that the weekly offering has the stamp of antiquity upon it, and I believe that if our Churches and congregations would go back to it, not only would the Churches support a Pastor, but would be able to do many things to help on the cause of God that are left undone in the present day for lack of means.

Another problem that has presented itself to us is, Why do the children of the members of our Churches, turn their back upon the Church of their fathers, and unite with some other portion of the Christian Church? There are several reasons, but I have only time to deal with one. The conclusion I have come to is this, that in this day of good and higher education, we need an educated ministry. Men of deep thoughtfulness, who live abreast of the age. Men, who not only "go forward," but have something to "go forward" with. We have young men growing up in our midst; they prove by their gifts that our Lord has a work for them to do. I say, "In the name of the Lord," do not daunt them, encourage them, speak kindly to them : they may not have a deep or wonderful experience, they may not even be quite clear on some of the fundamental truths; remember they are young, do not condemn them off-hand, do not say, "I cannot listen to such stuff as that," you had to begin at the very beginning yourselves. If you *know*, and the young man be *willing* to learn, just do the same as Priscilla and Aquila did : they took the eloquent Apollos and instructed him in a more excellent way. And thus will our Churches obtain Pastors ; and I believe that God will crown their efforts with success, our Churches grow in numbers and in the knowledge of His Word ; and our young people remain in the Church of their fathers, and live and rejoice in the same old truths.

In order to the welfare of the Christian Church the order of deacons was established. Now some make a great mistake in the election of these good brethren to the office. They look around. Yes! brother so-and-so has been a member of the Church for many years: we will have him. Yet that good brother may be utterly unqualified for the work ; it is not length of membership, but fitness for the office, that is required. What the Church needs is godly business men in the very important office of deacon : the Church has its business, as well as its spiritual side : let the Pastor attend to the spiritual and the deacons the temporal things. I know many of the deacons of our Churches personally, and have found them a loving, prayerful, Christ-honouring body of men, and their work for the Lord is not less real than that of the Pastor ; but their work of faith and labour of love is not always

seen. They do the detail work of the Church; they have the care of the Lord's poor; they serve the tables; they pray for and with their Pastor; they cheer him in the time of his care; anxiety and depression of spirits; they see that his needs are fully supplied, and while we thank God for them, we would not forget those loving companions of their lives, those godly women, the wives; and we say, "God bless them," for we know they all work willingly "in the name of the Lord."

But pastors and deacons do not form the whole Church, yet some appear to think they do; they are only a part, or several parts of the whole. The Church is like a beautiful machine: each part depends upon the other, in order to its perfect working. So it should be with the Church of God. But how frequently we find it is not so! but many serious differences of opinion, which often lead to open rupture and terrible divisions. Would that all could have engraved upon the heart the Master's words, "Love one another as I have loved you." Yes, we need indeed to cultivate the spirit of love. There are many who are at "ease in Zion;" they do but little to help on the great work; yet, notwithstanding their "ease," they sometimes try to hinder the work, and perhaps do the grumbling, and think they are doing God service. May the Lord deliver us from such as they. The words of Jesus ought to be the guide for us: "Whatsoever thy hand findeth to do, do it with thy might." Our Lord represents the world as a vineyard, His disciples as labourers, brought in at various times during the day of life, all laboured, and from this we gather that the Church of our Lord ought to be a living Church. There is the Sabbath-school, the sick-visiting, the prayer-meeting, the troubled to be comforted, the stranger to be welcomed: these are parts of the whole. Another important part is living for Christ when out in the world. May we ever follow in the footsteps of our Lord Jesus, who "went about doing good." The great need of our Churches to-day is united effort. Let us then "in the name of the Lord" pray that we may be so filled with His Holy Spirit that, "strong in the Lord, and in the power of His might," we may do valiantly in the things of Christ, so as to cause our Churches of Truth to become a power in our land.

With regard to our Association, there has long been a thought in my mind—and to-day it is stronger than ever—that we ought to extend our borders. There are many Strict Baptist Churches in our land struggling on, practically unknown and well nigh uncared for, doing the Master's work, and at the same time having to bear great opposition, and amid all they "stand steadfast in the faith." We have this day listened with pleasure and profit to the words uttered by our brethren who are here as delegates from the Suffolk and Norfolk Association. Think what a power we should be if all the Strict and Particular Baptist Churches in England and Wales could be formed into one Association. We are regarded by many as being few in number, very weak, very bigoted, but in reality we are not; it is our misfortune that we are divided into so many Associations, hence our real strength is not known, but in such a union as I now advocate, the lovers of Divine Truth would stand before the world—not few or feeble, but a strong body of men and women—who hold and love the sound teaching of God's Word, desirous that the principles we love should be known of all men, and also to prove that, far from being the bigots we are supposed by many to be,

that we in reality love all who love our Lord Jesus Christ in sincerity and truth, and rejoice to see sinners brought to Jesus by the power and working of His Holy Spirit, under the preaching of the glorious Gospel of "free and sovereign grace."

I shall not touch upon the two precious ordinances of our Church, because they will be opened up in one of the Papers that will be read presently; yet I feel that my address would not be complete if no word is spoken on behalf of what I consider a most important branch of our work: I refer to the Sabbath school. Thank God that we have long outlived the notion that such institutions are not needed, that to teach the young was derogatory to the sovereignty of God. Under the old dispensation direct command was given that the sweet mysteries of the Jewish ritual should be fully explained to the children, and under the new dispensation we are instructed to bring up the "child in the nurture and admonition of the Lord;" and where the parents fail, the Sabbath school teacher steps in and obeys the command of God. One of the secrets of the great power of the Roman Catholic Church is that she endeavours to secure the children; these children are trained almost from the cradle, the symbols of that religion are ever before them, and shall we hesitate, knowing what is transpiring all around us, to secure and teach the children in those things we know are holy, just and true, in those sacred truths we love so dearly? Courage! fellow-teachers! we will go to our children "in the name of the Lord." Toil on! you may not see all your soul yearns for, you may grow weary in the great work: let His precious promises cheer your heart, because we are told, "What we know not now, we shall know here after." Have not our hearts been cheered again and again when some young man or woman has come before the Church and given testimony that the first desire of their heart to love and follow Jesus was brought about by some sweet word spoken to them by their teacher in the Sabbath school.

It may be that a testing time is coming for the Church of God. These two dangers which threaten—viz., Romanism and worldly pleasures—each have made rapid strides during the past fifty years. Romanism has raised its head in our midst, and has now made a direct attack on the Coronation Oath, and the Church of Christ must face the fact and be prepared to resist. We see also a world around us given over to pleasure, and, sad to say, the spirit of the world is creeping into the Churches. These things are brought in under the plea, "We must do something to keep our young people." I say, God help the Church that tries to keep itself up with the props of "the world, the flesh, and the devil." Then, does it not cause sadness of heart when we see in our nation the awful profanation of the Holy Day of God? These things need stir us up to greater watchfulness and zeal for the honour of the One who has "called us and washed us from our sins in His own blood." Yet, although we know these sad things are all around us, it is our joy that the precious Word declares that "The Lord God Omnipotent reigneth," and that He will "overturn, until He shall come Whose right it is to reign."

Now, although there may be a sadness in our hearts, there is also joy. Take the progress we have made in our Association work. Thirty years ago this Association was founded, and among other

institutions a students' class was formed. Why have we no students' class to-day? Then came the establishment of the Loan Fund; some thought it foolish, but we do not think so to-day, knowing as we do how the Fund has benefited many of the Churches. Then the Sabbath School Committee was formed; it had its early struggles, but to-day it is doing good work under its energetic secretary, Pastor H. T. Chilvers. Then came the Society in which I am so deeply interested, "The Pastors' and Widows' Fund;" it passed through a rather rough time in its infancy, but I believe that in years to come many dear brethren and sisters will be truly thankful to our heavenly Father, because of the help they will receive from this Fund in their old age or widowhood. And now we have the "Sites" Committee, and to what that will work out we cannot say, but we have placed it in the hands of God, and the result will be as He wills. Thus, our Association has gone forward "in the name of the Lord."

I must close, seeking to impress on your minds this fact, that our Association stands to-day, because the Lord is first in all things. We have seen many changes during the last few years: loved and familiar faces are seen no more—we miss them—we never gather without thinking of them—we can say of them, They fought the good fight, they kept the faith, they finished their course, "in the name of the Lord." We have in a certain sense "entered into their labours," and on our banner which we set up, "In the name of the Lord," as we conflict with sin, we will inscribe, "For God and the Faith," determined in His strength to press on, praying that we may be filled with His Holy Spirit, that we may live this life and do all things "in the name of the Lord," so that when the end shall come, and we lay the weapons of our warfare down, we may enter His glory, singing, "Victory, through the blood of the Lamb." Amen.

RESURRECTION.—As in winter time, by the nipping frost, the trees lose their leaves and the grass withereth, but at the spring they both receive that which they before seemed to have lost: so, likewise, though men die, each in his order, now one and then another, yet they perish not, but shall live again at the last day, when the everlasting spring shall be without either autumn or winter.

“BEAR YE ONE ANOTHER’S BURDENS.”—In other buildings, one stone lies upon another; all upon the foundation: so let us support the weight one of another; and the foundation, Christ, support us all. The pebble must not envy the marble, nor the marble despise the pebble: the pin in the temple serves for use as well as the pinnacle. ‘The members should have the same care one for another’ (1 Cor. xii. 25). Christian shoulders should bear the weakness of others. ‘The rich and the poor are piled together in God’s house; the burden of the poor is beggary, the burden of the rich is superfluous estate. Now if the poor lie upon the rich, and the rich be contented to sustain the poor; here the rich hath his burden lessened by giving, and the poor hath his burden lessened by receiving’ (Augustine). If a brother be fallen, do not you trample him down, but help him up; relieve and ‘restore such a one in the spirit of meekness’ (Gal. vi. 1).”—*T. Adams.*

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 4.—CHAPTER II. 1—16.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest another: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." The apostle now proceeds to consider the condition of the Jews, whose external circumstances differed in so many ways from those of the heathen world. But outward circumstances merely do not change the heart, and we have abundant proof in this and the following chapter, that there was little to choose between a Jew and a Gentile considered as a natural man. In the first place we observe that the Jews took the liberty of judging others by the law which was given to them in so distinguished a manner, whereas it would have been much more to their advantage had they judged themselves instead. But the apostle points out that in judging others they condemned themselves; for they were guilty of the very same crimes as the Gentiles, notwithstanding their superior light and knowledge.

"But we are sure that the judgment of God is according to truth against them which commit such things." This made the matter a great deal worse, for the man who professes to know so well the difference between right and wrong as to constitute himself a judge of other people, is doubly guilty in doing the same things. But, however unrighteous their judgment was in looking upon Gentile sins as unpardonable, but their own as of little consequence, "the judgment of God is according to truth." By Him actions are weighed, and the eternal principles of righteousness guide Him in pronouncing sentence.

"And thinkest thou this, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God?" The Rabbis and the rulers, the Scribes and the Pharisees might flatter themselves that making broad their phylacteries, making long prayers in the market place, and paying tithes of anise, mint, and rue, would balance and make amends for devouring widows' houses, and committing all manner of abominations; but Paul, like his Divine Master, undeceives them, and gives them plainly to understand that all the outward ceremonies of religion, however punctually observed, will never enable a bad man to escape the judgment of God.

"Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance." Another consideration seems wholly to have been ignored by the Jewish mind. The goodness, forbearance, and long-suffering of God with that people for so many generations was truly wonderful. A special covenant had secured to them peculiar privileges, priests and prophets had been sent to them with messages from heaven from time to time; and, yet, as one of those holy men of God put the case, God could truly say, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider." And it was indeed to despise the goodness of God when that which should have led them to repentance was turned into an argument for sinful indulgence, and self-righteous security.

“ But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ; who will render to every man according to his deeds.”

But there was a period to the long-suffering and forbearance of God with that hard-hearted and rebellious nation. It was indeed necessary for the fulfilment of Scripture that they should be preserved as a people until the Messiah came, and “the Son of David” should fulfil His mission. But when the husbandmen, who had stoned and killed the servants, filled up the measure of their guilt by saying, “This is the heir, let us kill him,” the day of wrath was not far distant, when they should be scattered as chaff to the four winds of heaven. And there is another day of wrath to come when the righteous Judge of all shall strip the Pharisee, and expose the hypocrite, and shall vindicate the cause of righteousness and truth. The perfection of the Divine character imperatively calls for a “day of judgment.” Nor are we left in doubt as to the law in accordance with which the judgment will be administered.

[Here we would point out that the word law is used in this argument in two senses : a greater, and a lesser. In the lesser sense it is applied to the Jews only, and means the written law of Moses, which they exclusively possessed, and in which they rested. In its larger and more comprehensive signification it applies to the whole world, and means that holy principle of Divine government which requires righteousness in the creature, and condemns its opposite, distinguishing with the utmost exactness between good and evil. In this sense law is eternal ; is unalterable as the laws of arithmetic or mathematics ; it is inflexible, makes no concessions, nor can it surrender one iota of its claims.]

“ To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: bu' unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ; but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile : for there is no respect of persons with God.” In verses 7 to 11, the tenor of the law by which God will judge the world is fully set forth ; and the plain sense of these words is *Do this and live, transgress and die*. And this sense agrees with other Scriptures of like import. “The man that doeth these things shall live in them,” and many others. Even as early as the days of Cain and Abel, when the perfect reflection of God's holy law first impressed upon man's nature by his Creator could scarcely have wholly become forgotten, the Lord said to the self-willed designer of his own offering, “If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door.” And the fact that even in this world to some extent, sin brings its own penalty, and righteousness its own reward, foreshadows a more perfect adjustment of matters in that great day when the secrets of all hearts shall be disclosed, and hidden and undiscovered crimes shall be laid bare. Judged by this standard it is not difficult to determine what the fate of a sinner must be.

“ For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ; for not the hearers of the law are just before God, but the doers of the law shall be justified.” It does not affect the decision that some sinners have never

seen any inspired revelation. As man was originally created, a written volume was unnecessary. And it is not necessary now to teach the difference between right and wrong, which is the only question the law has to deal with. Nor could the fall of man create an obligation upon God to reveal a way of deliverance from its consequences. The great object of revelation is not to teach the relation of men to the law, but to exhibit the mercy of God in the Gospel, and where God has no purpose of mercy, the Scripture has no mission. It is not hearing the law, or reading it in a written form that can contribute to a legal justification, but nothing less than a consistent and constant performance of its demands. Those then who have sinned without the (written) law shall perish without it, being judged by the law of nature, while they who have sinned with the light and knowledge of revelation shall be judged by its infallible statements.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.” We have said, “By the law of nature,” for that God has written His law in the very nature of man is unquestionable. Generations of men have succeeded each other, who, as before noticed (chap. i. 28), “have not liked to retain God in their knowledge,” and have been judicially given over to their own vile affections. Centuries of continued indulgence in every form of wickedness have naturally tended to darken the understanding, as well as harden the heart, but the writing of the finger of God on man’s being has never been wholly effaced, nor the voice of conscience wholly silenced; for men still “do by nature the things contained in the law,” however they may endeavour to ignore it. Society could not exist even among savages if they did not in some way, however rude, and however they may be *ignorant of God*, recognise to some extent their relations to “*one another*.” And in so far as they do this, the husband acknowledging his obligations to the wife, the parent to the child (and such recognition is universal), they “do by nature the thing contained in the law.” So, too, with the more enlightened sinner who boasts about morality, virtue, the brotherhood of man, honesty, fair play, and so forth, albeit that he is more familiar with his Shakespeare than his Bible. He is pleading for right against wrong, and “doing by nature the things contained in the law,” which expresses all these things in a much better way.

Conscience, then, will be the book that shall be opened to judge those to whom the book of Scripture has been unknown, in that great day, when, in accordance with what the Gospel has revealed, the dear Redeemer—once judged on earth for the sins of His people—shall be the appointed Judge of all the world. On the whole, then, it appears that the Jews could not shield themselves by reflecting on the sins of the Gentiles, but that whether we be Jews or Gentiles we must all have to do with God personally, and for ourselves in the last great day, when the judgment of God will be “according to truth,” and not according to human notions, and when there shall be no respect of persons.

HEAVENLY TREASURE IN EARTHEN VESSELS.

BY PASTOR A. E. REALFF.

THE great apostle, in 2 Cor. iv. 7, says, "We have this treasure."
It is

A TREASURE OF LIGHT.

In the previous chapter Paul had made reference to the darkness that was upon his Jewish brethren, because of their national unbelief in Jesus as Messiah. He calls it a "veil upon their heart," which can only be "taken away" by the Lord, the Spirit, who is the Author of all spiritual illumination. The figure he employs in the text quoted above, is that of an Eastern lamp—a simple vessel, containing a wick and supply of olive oil, which is, nevertheless, of the greatest utility, because light is a treasure—a precious, priceless boon to man.

Yes, indeed, light in the chambers of the soul *is* a priceless treasure; "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And if you, dear reader, have experienced this, you may now say, "The darkness is past, and the true light now shineth." Jesus, "the Light of Life," has brought heavenly light into your soul by His Gospel, which is a precious treasure to all who get it—the true *Koh-i-noor*, *i.e.*, "mountain of light," because it is immense light, eternal light.

The Author is God, in whom is "no darkness at all," and who dwelleth in the light which no man can approach. When ancient chaos held the universe in darkness, He said, "Let light be, and light was." He spake and it was done. And just so it is in the new creation, His Word brings heavenly light into the soul.

The apostle says, "*We have this treasure.*" Have *you?* Prize it highly; make good use of it; think how many are still in darkness; and you might have been left there. Praise, then—

"Sovereign grace o'er sin abounding."

It illuminates the mind. Until this light comes, we are ignorant of our real state.

LIGHT REVEALS.

You can see nothing in a shut-up room until light is let in. It may be very foul; dust and dirt may abound; spiders and other vermin may run riot there; but only the entrance of light makes this manifest. So no one sees the hidden wickedness of his heart, the foul corruption, the living-death, until "the entrance" of God's "Word giveth light." The Highland kitchen-maid, who was taught to pray—

"O LORD, SHEW ME MYSELF,"

became astonished, as many others have been, when her prayer was answered.

"Lord, when Thy Spirit descends to shew
The badness of our hearts,
Astonished at the amazing view,
The soul with horror starts.

The dungeon opening foul as hell,
Its loathsome stench emits;
And brooding in each secret cell,
Some hideous monster sits.

Swarms of ill thoughts their bane diffuse,
 Proud, envious, false, unclean ;
 And every ransacked corner shews
 Some unsuspected sin."

"Behold," saith the Lord, "I make all things new." And if your experience, my reader, coincides at all with the above, it is the being made new that you greatly desire. "The Lord killeth" in this way ; but, blessed be His name, He afterwards "maketh alive." Yes, dear reader, "He bringeth down to the grave, and bringeth up."

This same apostle says, "I was alive without the law once ; but when the commandment came, sin revived, and I died." But then, he also adds, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." So shall it be in your case, for you are evidently under the teaching of the very same Spirit.

(To be continued.)

WHAT JESUS COULD DO, AND WHAT HE COULD NOT DO.

BY THOMAS HENSON.

THE enemies of Jesus said many things about Him, some of which were gloriously true, and some were shamefully false. They said : "This man receiveth sinners, and eateth with them." No sun can shine with splendour equal to that. The preacher enforced in the social circle of sinners what He preached to them in the streets. They said : "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." The first part of this sentence was a malignant slander ; the second was a cynical sneer, full of merciful truth. Many similar illustrations of the enmity of the carnal mind may be found in the Gospels, but it remained for the agonies of crucifixion to empty the cup of Satanic malignity of its bitterest dregs, "They derided Him, saying. He saved others, Himself He cannot save." Both these sayings were gloriously true.

At the Cross there were four classes of tormentors of the Holy Redeemer : (1) The passing crowd, who, with wagging heads and wagging tongues, reviled Him, saying, "Thou that destroyest the temple, and buildest it in three days, save Thyself." They shot their arrows envenomed by perversion of His own words ; (2) The chief priests, the scribes, and the elders, scoffingly said, "He saved others, Himself He cannot save ;" (3) The soldiers, forgetting the brave generosity of their order, added their taunts, saying, "If Thou be the King of the Jews, save Thyself ;" (4) The thieves, who were suffering the agonies of crucifixion at His sides, sought to lighten their own misery by railing at His. Well might quaint John Trapp, say, "In whose example we see that every fool hath a bolt to shoot at afflicted godliness."

If Jesus had taken those revilers at their word and saved Himself in that hour, what would have been the result ? Hell would have triumphed and heaven would have been vanquished. The principalities and powers of darkness would now reign rampant. Sin would reign unto death. The hopes of the patriarchs during forty centuries, who all died in faith, would have been blasted. The angelic hosts, who had

tracked His earthly steps in wonder, and so often ministered to Him, would have been staggered. Divine law would again be dishonoured, and Divine love and mercy baffled. And if He could have saved Himself—what about the love with which “He so loved the world?” And what about the election of grace, which was before the foundation of the world? At such thoughts the mind, the heart, the spirit is overwhelmed!

Even bad men will sometimes speak the truth. They testified that “He saved others.” Yes, the streets of Jerusalem, of Judea, of Galilee, all were witnesses of His love, and grace, and power. Lepers, paralytics, men blind, and dumb, and deaf, were living monuments of His power to save. Women and children were delivered from demons; sinners were forgiven and cleansed; and others were raised from the dead: these all were living evidences of His power to save. He had fed thousands with bread which He created in their presence; but He would not turn stones into bread to feed His own hunger. He could send abundance of water from the smitten rock in the wilderness for others, but He must beg a drink of water from a woman of Samaria for His own thirst. He could walk in the midst of fire with His chosen ones; He could heal the ear cut off with Peter’s sword. He could smite His captors with terror so that they went backwards, and fell to the ground before Him, and could not take Him, till He voluntarily gave Himself to them, but He could not save Himself. The flout of His enemies was true; but its truth lay deeper than they thought, or intended.

Appearances seen through the mist of prejudice and passion, become unreal, and things are not always what they seem to be. The enemies thought they saw the limits of His power, because they knew not the strength of His love. Never did a victim present such apparent helplessness. Passive when they spat upon Him, silent when they reviled Him, unresisting when in mockery they crowned Him, unavenging when they scourged Him, and bound and nailed Him to the Cross, His meekness, which should have excited pity, not insult, emboldened the sneers which it would not avenge. He had emptied Himself that He might redeem, and He would not put forth His power to destroy such sinners as they were, for amongst His enemies there might be some on whom God would “pour the Spirit of grace and of supplication,” some who, in repentance would look upon Him whom they were then piercing, and believing in Him, would obtain pardon and salvation. O the riches of Divine grace and love! In the suffering of the Cross, and the saving of sinners He found glory. His inability to save Himself is His practical commentary on His own words, “Whosoever will save his life shall lose it; and whosoever will lose his life for My sake, shall find it.”

“Himself He cannot save.” Certainly not; blessed truth. His weakness was concealed power, the energy of infinite love. No redeemer of sinners could save Himself, the essence of His redemption must be in His sacrifice of self; debate between His own safety and the salvation of the sinner would be fatal failure. Absolute self-sacrifice is the brilliance of redeeming glory. Nails and cords which seemed to bind Him to the Cross He could have broken; but the fetters which did hold Him on it His enemies could not see, could not touch; them He could not break. They were threefold:—

1. His devotion to duty. Before the foundation of the world He had

in covenant with His Father undertaken to vindicate Divine law, to atone for sin, to redeem sinners, and to establish the righteousness of God in justifying them from all things from which they could not be justified by the law of Moses; He had foreseen all that this involved; none of its agonies, none of its shame, not even the Cross, came upon Him unawares, nor unexpected. He had weighed the Cross in the scales of foreknowledge and pre-determination, and He must, and would fulfil His mission, till, with His last breath He could proclaim between earth and heaven, "It is finished." He had received sheep from His Father's hand, and as a good Shepherd, He must duly account for them. This sense of duty rings in His first recorded words, "I must be about My Father's business." This standard of duty unfurled by Him at twelve years of age He never lowered till He bowed His head in death, and it was done. "I must work to-day and to-morrow." "Father, the hour is come. I have finished the work which Thou gavest Me to do."

2. His truthfulness bound Him to the Cross. "The law came by Moses, but grace and truth came by Jesus Christ." He declared Himself to be "the Way, the Truth, and the Life." He was the substance of all revealed truth, and He was the truthfulness of God who promised eternal life, and who cannot lie. I regard the fortieth Psalm as Messianic, and in verses 7 and 8, Christ being the speaker, says, "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God." In what book had this been written? I think, with Walford, it was the book of Divine decrees, which none but Christ was worthy to open. If so, the promises of eternity, which, during forty centuries had been unfolding to men on the earth were depending upon the truthfulness of Jesus in that awful hour on the Cross. The hopes of the godly from Adam to that hour were all hanging on the veracity of Jesus at that moment. He had told the Jews that He would lay down His life for His sheep. He could suffer: but He could not lie.

3. His love bound Him to the Cross: His love to God, and to sinners; His love of Divine law, of righteousness and justice, of mercy and peace. "Having loved His own which were in the world, He loved them to the end." Because He rests in His love, and hates to put away, therefore He could not save Himself. A mother's love may forget, she may lose her hold even of her child, but Christ having taken hold of sinners to save, could not let go His hold till His sacrifice was completed, so that He could gather His loved ones into glory in the presence of His Father. These three fetters: duty, truthfulness, and love, His enemies could not see.

He had a prospect before Him. "For the joy that was set before Him, He endured the Cross, despising the shame." From the Cross He saw the throne, and the right hand of God. Having finished His work as the Son of Man, He would go back to God to be glorified on behalf of His people. He knew that He would see of the travail of His soul, and be satisfied by having all His peculiar people with Him in glory. Think of the last scene with His disciples the night before His death. Judas had gone out into the dark night to do his dark deed of betrayal. Then was a great load lifted off the soul of Jesus, "Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." Through all His

suffering a threefold glory shone pure and clear into His soul. Already He is glorified as the Son of Man : the glory of victory on the Cross is within and upon Him. He feels it, angels see it. He realises that in His victory, God will be glorified in and by Him. Sinners will be reconciled unto God. Angels and men will be reconciled in Him. And when God is glorified in the Son of Man, straightway God will glorify the Son of Man in Himself. He had prayed that those whom He redeemed might be with Him, and behold His glory. And it shall be done.

“O for an eye with tears suffused,
To gaze upon the Saviour bruised,
And in His merits trust.”

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Denizens of the Deep. No. 4—Haddocks and Herrings.

HADDOCKS belong to the cod family, and resemble those fishes in many ways. They are generally taken with the line, baited with herring. *Shells* of different sorts are often found in the haddock's stomach, which caused someone to call him a “great conchologist,” as many as a dozen different species of shells being distinguished in one haddock that was taken. This fish is generally only from two to four pounds in weight ; occasionally they reach the length of two feet, and on the Irish coast some have been caught weighing twenty-five pounds. The creatures travel a good deal, and are found on British and American coasts, and in the German Ocean.

Tradition says it was a haddock that furnished Peter with the tribute money, and the dark patches on the fish's shoulders were caused by the pressure of his fingers ; but as one writer has sarcastically observed, “It is a little unfortunate for the theory that no fish like the haddock is never found in the Sea of Galilee.”

And we, for our part, can very well afford to do without human traditions, fancies, and legends ; *God's own Word* is sufficient for all we really need, and *this* fish swallowed the money and came to Peter's hook obedient to its Creator's will. “Omnipotence hath servants everywhere,” the Lord of hosts controls all things great and small, and sometimes the very fact of many of these servants being *unconscious* instruments in God's hand is a very cheering reflection to the believer, because it illustrates the truth that God overrules *all* mortal things, and manages our mean affairs,—

“He lions and ravens can tame,
All creatures obey His command,
And they who confide in His name,
May leave all their cares in His hand.”

Herrings are very familiar acquaintances of most of us. They are found over a very wide expanse of the ocean—in the North Atlantic, the coasts of America, Europe, and the north of Asia ; they have been caught in Delaware Bay, in the Black Sea, on the east coast of Scotland, and we know that Yarmouth has long been celebrated for its herring fishery and its curing establishments. The fishes are caught by means

of nets of small mesh, and these are spread over a considerable expanse of sea, each ship carrying from 80 to 130 nets, all connected together and extending to the distance of a mile or more. The quantities taken are almost incredible; it is said that in Scotland only, *half-a-million of barrels* are filled with the prepared herrings every year, *each barrel containing 550 full grown fishes!*

The roe of the herring contains about 70,000 eggs, which are deposited on the sea-bed early in November, the mass cleaves to the rocks, and in a fortnight or three weeks a very large number of little herrings are discoverable, and in six weeks the young fishes are about three inches long. In some parts they are caught in July, but in Scotland and England the fishing is chiefly carried on from August to October or November.

Whitebait is declared by some authorities to be neither more nor less than young herrings, and this fish is taken in *the Thames* from April to September, as well as in other waters. Herrings do not always visit the same places, but migrate to different localities; the fishing time is nearly always at night, and as we think of these things, we are reminded of those scenes on the shores of Galilee, when the disciples having toiled all night and caught nothing, were commanded by Jesus in the *morning* to let down their nets, and immediately enclosed so many fishes on the *first* occasion that the nets broke, and the boats were ready to sink beneath the weight of their "take" (Luke v. 1—11); and again of that *second* time, when *after* His resurrection, Jesus again appeared to the dispirited little band with the tender question, Children, have ye any meat? And in answer to their sad "No," He told them where to cast and find, and this time "for all there were so many" taken, the nets did not break, and they found that their Lord had already begun to prepare their breakfast. He meant to make them "fishers of men" and thus he began to teach them that while at His call they left all to serve Him, the Lord would supply all their need.

Dear reader, do you know and love this dear Saviour? Is He your "Lord, your life, your sacrifice, your Jesus, your all?"

SUNSET RAYS.

BY A GARDEN LABOURER.

"My soul is continually in my hands, yet do I not forget Thy law."—
Psalm cxix. 109.

DAVID'S fears have descended to all his spiritual posterity. Every believer, whose heart is sincere in the truth and ways of God, has (so to speak) his soul continually in his hands, looking well to his ways lest he should offend against God. And David tells all those who read his experience what specific he had for his soul's and mind's correction. He did not forget the law of God, and he knew, for the Holy Spirit had revealed it to him, that a greater than He should come, and accomplish for him and all that believe, all the commandments and precepts which Moses had written.

David said of himself, "Thy law is within my heart." Ah! so it was, brethren and sisters, and so it is now in our hearts: and it was to him and is to us a guide by which we may serve God acceptably in this

life and so obtain a good report. But that greater one, in whose heart the law of God is, has accomplished, in his own person and work, all the ceremonial law committed to Moses, and by him to the then special people of God, and is, therefore, become the end of the ceremonial law for righteousness, and also an end of sin. But it is to every one that believeth, and so, believer, you may take comfort, for in Christ Jesus is laid up the law of God, and its full accomplishment for thee; and though thou takest, as it were, daily, thy soul into thy hand, it shall not work thy salvation, for that is laid up in the covenant "ordered" in all things, and sure from everlasting to everlasting, and thy Jesus is the surety thereof.

But, brother and sister in Christ, to follow David's example, to take thy soul in thy hand, and compare it with the law of God, that so thou mayest walk according thereto, shall honour God before men while you live, and in the hour of death, shall minister comfort and peace. Therefore, keep the law: for He has said, "They that honour Me I will honour." "Your life is hid with Christ in God."

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"The head over all things to the Church, which is His body, the fulness of Him that filleth all in all."—Ephes. i. 22, 23.

JESUS risen! Christ exalted above all principality, power, might, and dominion. Christ is exalted above the highest of all dignities we can name, or shall ever be able to name. Jesus, the Saviour, exalted over all that God has brought, or will bring into existence. "All things are put under His feet"—He the supreme Governor, Divine Ruler; for "He upholds all things by the word of His power." Jesus, so exalted, and invested "with authority over all flesh," so rich in glory and power: in Him and none other has God given to be Head—yes, the supreme Head, *evertopping* all, above all princely essences, the universe at His feet. Yet, O boundless love! Christ is Head in near, tender, and indissolvable relation. His intelligence, love, and power secures to the Church the harmonious working of all things for the present and ultimate good of all the spiritual household.

"Head over all things to the Church, which is His body." It should be carefully noted that HEAD and BODY are correlative, that is, are mutually related, and are organically connected. Perhaps we ought to say that the idea is more simply expressed by the word *union*, or oneness of head and body. If this makes the matter clear, then we can proceed to examine more particularly the HEAD. Our first thought respecting our Lord as Head of the Church is that in Himself dwells all the unutterable fulness of eternal blessing. "It pleased the Father that in Him should all fulness dwell"—the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge. From the Head the body is filled with all blessings; in other words, the Church is the glorious receptacle of all spiritual blessings. This being so leads us to remark that the body is no dull lump of clay, no inanimate *thing*; but bone, nerve, and vessel, endowed with life, power, and energy. The body is not a fortuitous collection of believing spirits, but

a society, shaped, prepared, and life-endowed, to correspond in some measure to its Head.

I have been somewhat careful in what I have already written, because of the *lawlessness* and *trifling* manner many of the members of the Church conduct themselves in our day. May I affectionately ask my brethren to give me a patient and candid attention while I point out the relation in which the Church stands to her Head? This I shall do by trying to show that Christ is "the Head of every man" composing the body. In the formation of the Church in the world *Christ is its foundation*. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a SURE FOUNDATION" (Isa. xxviii. 16). The Church is said to be "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Ephes. ii. 20). The Church is said to be "purchased by His blood." It is by Him that we are brought into the way of life and salvation, and made members of the Church. Would to God we all felt more deeply, more sincerely, that we "are not our own." Would that all possessed clear and immediate perceptions of the unalterable truth—"Other foundation can no man lay than that is laid, which is Jesus Christ." He alone is the Rock of Ages.

Christ is in all the members of His Church by His Spirit. He is the Head, and He communicates life to every member of His body. Where the Spirit of Christ dwells there His nature is communicated, for we are partakers of the Divine nature. Were this truth more fully realised by us, what union of heart and life would be manifest. "Brotherly love would continue." Our lives would be actuated by one common principle, and we should live with a view of one common end—to glorify our blessed Lord, and adore the exceeding riches of His grace which He has manifested towards us.

I would like to impress on our hearts that Christ is the Author of all Church institutions, and the object to which they all point. You know the various types, shadows, and sacrifices, under the old dispensation, were ordained by Him, hence they all had their accomplishment in Him. So to-day the ordinances of Baptism and the Supper, prayers, praises, and *even* common preaching, all have not only Christ's sanction, but His approbation and benediction. Can we afford to deal lightly with these sacred things? Can we neglect them without compunction of conscience? If so, our spiritual life is indeed at a low ebb! The wilful neglect of the means of grace will bring sooner or later remorse of soul! "Let us not sleep," but rather let us *be* and *act* as children of the day, and serve our Master fervently, for "blessed are all they who keep His commandments;" and in the very act is great reward.

In regard to the perpetuity of the Church, that also rests on Christ as its Preserver. You know that the Church is attacked by many adversaries, by a mighty foe—Satan, and the allurements of the world. It is assailed by persecutions in various forms, among them, the most prominent, are false doctrines and heresies of the most subtle form. O, blessed Jesus, defend our liberties, and preserve Thy chosen in "the faith once delivered!" I am reminded that our brethren pass on to "the land of pure delight." Yes, but the Head will provide a succession of living witnesses. As in the past God never left Himself without

a witness, so shall it remain. He will call, wash, sanctify others, and supply them with all needed help out of "the fulness of Him who filleth all-in-all." There shall never be wanting a witness for Christ, until all the eternal purposes of His transcendent grace are fulfilled. Until then the gates of hell shall not prevail against the Church of Jesus, our glorious and all-conquering Lord.

The sole government of the Church is in the hands of its Sovereign King. "He is Head over all things to the Church," and King of saints. The head directs the body, so Jesus directs His Church. He has authority to dispense its laws, appoint officers, and execute judgment. To His authority we bow, to His laws we yield obedience. All other authority we disregard. To Christ alone we submit! To the law and testimony go for direction, guidance, and help.

Lastly, in the completion of the Church, Christ shall be the glory. Yes, when the great mystery of God is finished, and the saints glorified, Jesus shall be the only theme and glory of the "New song of Moses, the covenant of God, and of the Lamb."

"Thou the whole body will present
Before Thy Father's face:
Nor shall a wrinkle or a spot
Its beauteous form disgrace."

67, Endwell-road, S.E.

ON THE CHOICE OF A PASTOR.

[An extract from a letter of an ailing pastor to the Church over which he had been presiding for a lengthy period.]

IF the Church sets its heart, I need not say mainly and chiefly, but very much upon great talents, high attraction, the ability to raise and increase the congregation, I honestly, but lovingly, confess that I shall have *no* hope of a blessing from on high. 'After all these things do the Gentiles seek,' and many a removal of candlesticks has been the result. 'Seek ye *first* the kingdom of God,' was needful for Churches as for individuals, and is sometimes for a time as much lost sight of by those as by these. . . .

"But you will say, is there no consideration of those points against the *overvaluing* of which you warn us? To this I would reply, as becomes one, modestly and humbly, and, above all, with my eye fixed on a near eternity. Having for thirty-nine years, as I humbly conceive, and indeed fully believe, been called to the work of the ministry, I cannot but feel that I am in some small degree, acquainted with what the great Head of the Church has given to me, and what He has not. Of course I have often seen a degree of talent, and gift, and ability which I have never known the possession of. But this I can in truth declare—this has never, in one single instance that I am aware of, excited my jealousy or any envious feeling, but I will confess, that when, with that portion of sanctified ability which has enabled the possessor to set forth the very heart of God, as developed in His dear Son, to speak the precious Gospel with unction and with power, when under the teaching of the Spirit, the word from His heart comes to my heart, when it humbles me because it searches me, lifts me up because it leads

me to Jesus, and through Jesus to God. When I see a true man of God, simple and unadorned, except as adorned by the grace of the Spirit, and though with little of what the world, and even multitudes of professing people, call attractiveness, I have felt sad in the comparison of myself with that individual, and have, indeed, coveted his grace and his gifts.

“If such a one should be really sought after in the *first place*, He whose glory it is to give, and who is able to do exceeding abundantly above ALL that we ask or think, may soon give us such an individual, and all the other things He may add unto us.”

THE GOD OF ALL COMFORT.

NOW God has in the earth a sorrowing and mourning people. They are graphically described in Zeph. iii. as afflicted and poor, sorrowful and faint, yet blessedly comforted. See how the Master sets them forth in Matt. v. 4: “Blessed are they that mourn, for they shall be comforted.” Why do blessed people mourn?

“Jesus, the glorious Head of grace,
Knows every saint’s peculiar case;
What sorrows by their souls are borne;
And how for sin they daily mourn.

Dear Lord, may I a mourner be
Over my sins, and after Thee;
And when my mourning days are o’er,
Enjoy Thy comforts evermore.”

That is a blessed hymn. One of those which I heard styled, when in the north, “Old Medley’s Sweets.” Dear man, however deep down he might be at the beginning of a hymn, he will generally have you in glory with him before he ends; and all through love, blood, and power. Read that blessed hymn—it will do you no harm if you read it every day of your life.

Now, to our joy, we have to do with “THE GOD OF ALL COMFORT.” God will have His mourning people comforted. Christ declares, “They shall be comforted.” He does not say they shall have comfort if they will only come for it! “They shall be comforted” in the time appointed by the Father who has the means to this end in His own hands. The means are His own Word and Spirit, by which He energizes the hearts of His mourners who sigh because of their felt lack of the enjoyment of His comforts, and who are thus brought into the intelligent experience of the same. God’s charge to His ministers you will find in Isa. xl. 1, “Comfort ye, comfort ye My people, saith your God. Speak ye comfortably”—in the margin, “*to the heart.*” The broken heart needs healing—the drooping heart needs cheering—the sorrowing heart needs reviving. I frequently cry, “My soul cleaveth unto the dust: quicken Thou me according to Thy word” (Psa. cxix. 25). These quickenings are ever accompanied with the comforts of Zion’s God. “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished”—margin, “*appointed time.*” What a blessed thing it is to know that God has an appointed time for everything that transpires *here*—

up yonder—down there—according to the good pleasure of His will. Our aches and pains remind us that we are mortal, and of the frailty of our poor nature. Time is short and the fashion of the world passeth away; but blessed with a good hope through grace, and the consolations of our God, we look for our everlasting home in the Father's house above. . . .

God will have His messengers to be a comfort to His exercised people, not in telling them what to do, or what they ought to do, but in assuring them by His Word that He has done, is doing, and will do, all that is good for them. He has fought for His Zion—"her warfare is accomplished"—Christ has died for her sins—"her iniquity is pardoned." Grace sufficient for all her need, and to see her safe home, is secured to her in Christ her Head. "Comfort the feeble-minded" (1 Thess. v. 14). This command was given to me long ago; but I have broken it again and again. I have come across many a weak and short-sighted disciple of my Lord whom I have treated not very tenderly; but I have suffered for my folly. There are many whose hearts are warmed by the love of Christ, whose heads are not quite clear. Are you pleading for error? No, in no wise. Notice Apollos. He was mighty in the Scriptures, powerfully eloquent, and helped them much which had believed through grace. Yet he needed further teaching, and Aquila and Priscilla took him and expounded unto him "*the way of God more perfectly*" (Acts xviii. 24—28).
T. BRADBURY.

"THOU HAST GIVEN HIM POWER OVER ALL FLESH."

"COULD we, then, by the eye of faith view how all the events and circumstances are under the guidance of infinite wisdom and almighty power, and that the Son of God holds in His hands the reins of government, we should look around upon human events as we might stand upon a lofty hill and gaze upon the landscape around us—as free from harassing doubt and fear as to the ultimate issue of present events as at seeing sheep and cattle moving in the fields, or a railway train rushing along in the distant prospect. It is because we do not carry in our bosom a prevailing faith that Christ has power over all flesh, that we are so tossed up and down by external circumstances. Thinking that the Lord cannot or will not manage our affairs, or the affairs of others in which we are interested, our minds are racked by a thousand anxious fears as to what the coming morrow may bring forth. But Jesus has "power over all flesh." And so over the flesh of all the saints of God as of all the enemies of God; over the workings of our rebellious flesh, over the desires of our covetous flesh, over the conceits of our proud flesh, and over the lusts of our sinful flesh. He has power over them all, for He has power over all flesh. Then how good it would be if the saint of God, looking up with a believing eye to the Son of God as having power over all flesh, would lay before Him all that he suffers in and from the flesh, would bring before Him all his trials as still in the flesh, spread before Him all the accusations of law and conscience, tell Him all his troubles as bound

down by a body of sin and death, pour before Him all his complaints, and beg of Him to take all that concerneth Him into His own hands, and guide and direct it according to the counsel of His own will. If we, for instance, should have committed any of our worldly affairs into the hand of a person, from his integrity and ability, fully able to manage them, need we be always interfering with him? You may have some very difficult matter in business, or some very perplexing point in law, where you need the ablest advice, and not knowing yourself how to act for the best, you consult a friend, faithful and wise, or put the whole case before the best counsel that can be obtained. Having put the matter into his hand, why cannot you leave it there, without further doubt or fear? By putting it into his hands you have to a certain extent relieved your own; you have given it into his charge, because you believe he can manage the matter better than you, or better than anyone else. Now stay quietly at home and let your friend or your lawyer act; he has taken the matter in hand, let him carry it out, if you believe he has skill and power to do so, and if you can fully rest in his integrity and faithfulness. So it should be with a believer and his Lord. When once he has committed his body and soul, family, property, and all matters temporal and spiritual, for life and death, for time and eternity, into the hands of Him who is able to manage them all with the greatest wisdom, power, and faithfulness, he should then quietly and believingly leave the Lord to work. Does not He Himself say, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass?" (Ps. xxxvii. 5). This was Paul's blessed confidence: "For the which cause I also suffer these things; nevertheless, I am not ashamed! for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12). After, then, you have once unfeignedly and unreservedly, in the actings of a living faith, committed yourself and all that concerns you into the hands of your heavenly Friend, then to be ever tossed up and down upon a sea of uncertainty, wondering how the matter will end, how disparaging is all this to the wisdom, the love, and the power of Him whom God has set at His own right hand as the supreme Ruler of all persons, and the Sovereign Disposer of all circumstances." J. C. PHILPOT.

JEHOVAH'S RICHES.

THE blessings which the Lord of glory has to bestow upon men are frequently called riches in the Holy Scriptures, especially by the Apostle Paul. It is a figure under which he delights to describe them. 'The Lord,' he says, 'is rich in mercy,' He is 'rich unto all that call upon Him;' He tells us of 'the riches of His goodness,' the 'exceeding riches of His grace,' the 'unsearchable riches of Christ.' The Gospel that proclaims His mercy he calls a treasure, and says, that in it, or rather in that Saviour of whom it testifies, are 'hidden all the treasures of wisdom and knowledge;' and where is the want for which His Gospel does not contain a remedy? Where is the blessing He is not able to bestow? He is so rich that multitudes of sinners may go to Him, and come away laden with blessings, and yet they who come

after them see in Him no diminution : yea, a whole starving world might go to Him for bread, and find it, and His abundance be as overflowing as ever. Millions on millions could no more exhaust it than you or I with the hollow of our hand could exhaust a river, or empty a sea. 'He is able to do,' says the Apostle Paul, 'all that we ask,' and 'above all that we ask,' and 'exceeding abundantly, above all that we ask or think.' And, again, we read, 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him.' The eye of man has seen much, he has heard more than he has seen, and his heart has conceived of yet more than he has heard of, but neither his eye, ear, or heart, let them see and hear and conceive as they may, can reach to the extent of Jehovah's riches." BRADLEY.

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

NO. V.—UNDER THE ROMAN HIERARCHY (*continued*).

It will now be necessary (for the sake of abridgement) to miss three more centuries, and proceed to the sixteenth, a century full of instructive and heartening examples of the sufficiency of the grace of God. Men and women, youths and maidens, in the strength of that grace were fearless before the foe, patient under suffering, faithful unto death. There was

CASPAR TAUBER, burned at Vienna in 1524; ranked by Luther with others who (he said), became "brilliant lights by their glorious deaths, wherein they have offered to God a sacrifice of sweet savour." And

MUNZER, another Baptist, beheaded in 1525—nine years before the Munster Revolt, with which he has often been wrongly connected. The Munster Rebellion threw odium on the name "Anabaptist," but it should be remembered that neither Menno, nor the Martyred Baptists whom I am reviewing, were connected with it, nor was it the outcome of their teaching. Then, again, look at

HUBMEYER, who under Luther's influence, became one of the Reformers, but went so far beyond Luther as to be quoted by Chemnitz as the greatest of the Anabaptist body. Menno and Hubmeyer were considered by their enemies as equally responsible for the rapid and wide spread of Baptist principles. Speaking of the impossibility of finding the Papal doctrine of Purgatory in any part of the Bible, he says it is "like the grave of Moses, which can never and nowhere be found." At the stake, in Vienna, 1526, Hubmeyer knelt and prayed: "O my gracious God, grant me patience in my suffering. My Father, I thank Thee that to-day Thou wilt lift me from this valley of sorrows. With joy I die, that I may come to Thee, Lamb of God, that takest away the sin of the world. My God, into Thy hands I commend my spirit." To the executioner, who rubbed saltpetre and gunpowder into his beard, he cried, "Salt me well, now; salt me well," and turning to the multitude around he begged their prayers that God would grant him patience in suffering. Amid the explosion was heard the cry, "Jesus!" Sprugel, the Dean of the University of Vienna, attested that to the end men only saw joy and bright cheer in his face. His wife, formerly a Roman Catholic nun, adjured him to abide faithful to death. Three days later, she, for the same faith, was hurled into the Danube, with a stone about her neck.

Next, see how the faithfulness of one, instead of damping, only served to confirm the faith of another. Take, for example:—

HANS DE RIES, the compiler of a large Baptist Martyrology. He left the Church of Rome on account of its idolatries, and joined the Reformed; but, as this upheld the use of force and war, he sought amongst the

Baptists the true Church of Christ. The martyrdom of his friend and companion, HANS BRET, greatly increased the attachment of De Ries to what appeared to him to be the true Church, namely, the Baptist Communion, inasmuch as it was persecuted after the manner of its Lord. He became an honoured teacher of the Word among the Waterlanders.

Another Dutch Martyrologist, VAN BRAGHT, embodied the earlier works in a book which the Hanserd Knollys Society has caused to be translated as "The Bloody Theatre: Martyr's Mirror of the Baptist Churches, or defenceless Christians." It gives detailed accounts of many Baptist martyrdoms. In the older books most of these accounts were followed by rhymed versions of the doings and sayings of the sufferers, which the persecuted ones used to commit to memory and sing one to another.

From the preface of this work we learn that these Dutch, German, and Swiss Baptist Martyrs "All believed in the foundation principles which we hold sacred, and by the covenant of Baptism bound themselves to obey that Lord who was ordained by the Father to be their Teacher and Lawgiver. And so obeying, they proved it true that neither death nor life, nor things present, nor things to come are able to separate us from the love of God which is in Christ Jesus." By this love it was that they overcame all things and performed glorious deeds beyond human power. Feeble women showed more than manly strength. Maidens and young men in the bloom of youth were able, by God's help, to despise the alluring world, with all its fair and mighty promises. Love is essential; for "though I give my body to be burned, but have not love, it profiteth me nothing." "Love is strong as death." To this the noble army of Martyrs bear abundant witness.

Writing to her companions in Christ, one of our Baptist Martyrs in Friesland, said:—"They who have not the true love of God desire to escape this suffering. They prefer this transient life to the Lord their God. . . . Not that all men must die for the Word of the Lord, but we must be so minded that we would rather die, than once knowingly and willingly transgress one of the Lord's Commandments. Therefore Christ saith, 'He that loveth aught more than Me, is not worthy of Me.' To him that commits himself to the Lord, and who possesses love, nothing is hard. Therefore Christ says, 'My yoke is easy, and My burden is light.' Such love have I to my Lord and my God that could I save my life by a thought, but knew it was not pleasing to Him, I would rather die than think such a thought. Not that I boast, but it is through the great mercy, and kindness, and love that He hath showed me; yea, so high and vast are His love and grace in me, that my sorrow is turned into joy."

Truly, "love never faileth." In her death by drowning, at Leuwarden, which took place shortly after writing this, dear SISTER CLÆSKEN proved how constant was this her confidence and joy in the Lord.

"Thy Cross of suffering, and of shame,
A staff within thy hands became;
In paths where faith alone could see,
The Master's steps supporting thee."

SAMUEL BANKS.

The Harbinger, South wood-road, New Eltham. March, 1901.

"GOD seldom lighteth a candle but He hath some lost groat to seek."—*T. M.*

"WE should not expect to see a reason for everything which we believe, for many doctrines are mysteries, and we must receive them as we do pills. We do not chew pills, but swallow them; so we must take these truths into our souls upon the credit of the Revealer."—*T. Manton.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES ANNUAL MEETINGS.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

WITH feelings of deep pleasure we wended our way to Keppel-street Chapel (a home of sweet memories to many), on Tuesday, the 12th March, to celebrate another anniversary in connection with the beloved Association. It was very cheering to see such good numbers gather in this honoured sanctuary throughout the day.

The pastors and delegates met for business at 10.45, the president, pastor E. Marsh, occupying the chair. After the hymn:—

"How pleased and blest was I,
To hear the people cry,"

had been sung, and Psalms xcix. and c. read, prayer was offered by pastor E. White, who referred in touching tones to the illness of our senior secretary, and implored upon him the Divine blessing.

In heartily welcoming the pastors and delegates, the chairman alluded to the absence of our brother J. Box. His seat was empty, and truly he was missed.

Amongst the various items of business was the reading and acceptance of the resignation of Mr. Box as senior secretary, and the appointment of Mr. F. T. Newman as his successor. A telegram expressing our love and sympathy was sent to our afflicted brother Box, and later in the morning his response was read.

After the business had been disposed of, pastors, delegates, and friends adjourned to partake of the fare provided by busy hands at Keppel-street, and their efforts for our comfort were heartily appreciated.

At 2.30 the afternoon meeting commenced, the president for the year, pastor G. W. Thomas, of Watford, having the charge of same. After singing, "Come let us join our cheerful songs," the chairman read Psalms cxxxiii. and cxxxiv., and Mr. F. Secret sought the Divine blessing on the gathering.

In a few hearty words brother Thomas welcomed the deputation from the Norfolk and Suffolk Association of Strict Baptist Churches.

As is usual on such occasions, a digest of the letters from associated Churches together with the statistics furnished by them was read to the meeting. The tone of these letters was very encouraging, and spoke of blessings received, saints edified, and sinners converted, and of activity in the

Churches, much prosperity attending Sunday-school work generally. Four addresses were delivered by brethren Parnell, Tooke, Haddock, and Dale, respectively, and were much enjoyed by those present.

Pastor J. Parnell, of Stepney, delivered a stirring address from the words, "Thou shalt be a blessing." The blessing of God was necessary in order that we might be a blessing. The speaker traced the progress of the Association, and alluded to the blessing it had been made. Our present need, he said, was of faith, which must be wrought by God the Holy Ghost. The foundation truths we must hold with the greatest firmness. We must believe in the one God, immutable, independent, eternal; in the complex person of Christ, in God the Holy Ghost, in the doctrines of grace, in the great agencies of Divine providence; we need men who know where they are to-day, and where they will be to-morrow.

Pastor H. D. Tooke (who with pastor Haddock, represented the Norfolk and Suffolk Association), followed with a spirited address. "God is with us" was the keynote of his speech. He wished well to the M.A.S.B.C. on behalf of the Suffolk and Norfolk Churches, and pleaded earnestly for support for the Home Mission. We rejoiced at the hopeful way in which he referred to the work in the country.

Pastor Haddock was the next speaker. He made some very warm-hearted remarks from "The love of Christ constraineth us," giving some interesting details of his life and work as a village pastor.

Pastor W. A. Dale addressed the meeting on Strict Communion. A large number of friends were present to tea.

The evening meeting was opened, after singing a hymn, by the president reading Psalm cxxii., and pastor T. Jones, of New Cross, engaging in prayer. Prayer was also offered by Mr. J. Bush, of Kingston, and pastor E. W. Flegg.

At this meeting the following resolution was passed:—"We the Metropolitan Association of Strict Baptist Churches are very desirous that there should be no alteration in the present form of declaration, *re* transubstantiation, made by the Sovereign at the Accession."

Pastor T. Cornwell stated that a committee had been formed to arrange for a testimonial to be presented to our late senior secretary.

It was unanimously resolved to send a message of sympathy to pastor W. J. Styles, in his trouble.

The president delivered his inaugural address from the words, "In the Name of the Lord." This was followed by

papers on given subjects as follows:—
 Pastor H. T. Chilvers, on "Christ our King: Allegiance to Him, the Sole ground of our Denominational existence," and pastor Holden, on "The power of the Spirit the Need of the Church." These were listened to with evident pleasure, many parts being received with applause. They will appear in due course in this Magazine, and should be read, marked, learned, and inwardly digested, and we believe much blessing will follow their delivery and perusal.

The collections amounted to £26 4s. 4d. A happy day! true joy! spiritual intercourse! rich blessings. Thus were we favoured at our annual gatherings.

"Solid joys and lasting pleasures,
 None but Zion's children know."

JAMES E. FLEGG.

HOUNSLOW.—Sunday-school Winter Treat and Distribution of Rewards passed off well. About 170 children received prizes in books, on Sunday afternoon, Feb. 24th, ranging from 6d. to 2s. each. On Wednesday, 27th, about 180 children, 40 friends, teachers, and mothers had tea at 5 o'clock. At 6.30 brother Mutimer, of Brentford, occupied the chair, and when the meeting was duly opened, and report given of the past year, brother Mutimer gave a very interesting address in reference to Onesimus, as recorded in Philemon, exhorting the children to be very careful not to get into disgrace. He also spoke of God's forgiving love in restoring him to favour again. Brother Chilvers gave a cheerful and lively address upon the Christian soldier and his armour, found in the 6th chapter of Ephesians. Brother E. Fromow, from Psa. cxix. 9, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word." Twenty recitations were given, and with the hymns sung, made up a very pleasant and happy meeting. The chapel was thoroughly filled in every part.—A. JEFFS, *Supt.*

NOTTING HILL GATE (BETHESDA SUNDAY-SCHOOL).—The 27th anniversary of the above was celebrated on the 3rd and 7th of March. Brother H. Ackland preached on the Lord's-day. In the morning he spoke especially to the scholars upon Zech. viii. 5, "And the streets of the city shall be full of boys and girls playing in the streets thereof." Afterwards to all upon Luke xiii. 19, "It is like a grain of mustard seed," &c. In the evening from Matt. xvii. 19, "Why could not we cast him out?" upon which our brother was helped to speak well. On the following Thursday a good number of scholars, parents, and friends partook of tea, afterwards assembling in the chapel for the public meeting, pastor R. E. Sears in the chair.

The secretary read the report of a year's good work in the school, we are glad to say with much success. Then followed brief addresses from the chairman, the superintendent, brother H. G. Dann, and brother H. Ackland, interspersed with singing of selected hymns, recitations, and the giving of prizes and medals. The singing of the Doxology concluded the service. We thank our friends who helped to make our anniversary one of the best recorded to our school.—T. C.

KENNINGHALL.—SPECIAL MISSION SERVICES.—On Wednesday and Friday evenings last, special mission services were held in the Baptist Chapel, Kenninghall, by pastor H. D. Tooke, of Lowestoft. There were good attendances, and special hymns were sung. On Thursday evening, a special mission service was held at the Baptist Chapel, South Lopham, also by Mr. Tooke. This chapel was formerly closed for several years, but pastor F. H. Gorham, of Kenninghall, on his settlement, opened it, and has conducted a weekly service, and for the past six months there has been a Sunday service. An harmonium has been purchased, and a choir formed. There were over 100 persons present on Thursday.

SURREY TABERNACLE (WANSEY-STREET).—The eleventh anniversary of the "Surrey Tabernacle Witness" was held in the Tabernacle on February 20, 1901. A sermon was preached in the afternoon by Mr. T. Bradbury, of Camberwell, which was greatly appreciated, and after the tea a meeting was held, the beloved pastor and editor, Mr. O. S. Dolbey, presiding. After singing, reading, and prayer, and a few words of welcome to the ministerial brethren, the secretary of the "Witness" Committee read a very instructive and encouraging report, which was printed verbatim by the request of the meeting in the March number of the "Witness." Our newly-elected deacon, brother Alfred Falkner, then gave out a hymn, and the meeting was addressed by our brother, Thomas Carr, from remarks on the words, "To Him give all the prophets witness." Our brother, Arnold Boulden, moved a vote of thanks to our young friends who have periodically distributed between four and five thousand copies of the "Witness" during the preceding year in the surrounding neighbourhood. Brother Waller seconded this, and brother Stockwell returned thanks on behalf of the distributors, giving some very interesting particulars of their experiences. A telegram being sent to the meeting by our brother Gray from his sick chamber (Numb. vi. 23-27), it was resolved by the meeting to send one of sympathy

to him, which was accordingly done. Mr. Bradbury made many encouraging remarks on the distribution of spiritual leaflets, magazines, &c., and gave some remarkable instances of the good accomplished thereby. A good collection was then taken, and Mr. Savage in his well-known manner made a pleasing speech. Our brother Rundell followed briefly, and the chairman made a few appropriate closing remarks, and a very profitable and encouraging meeting was brought to a close with singing and prayer. Lovers of pure Gospel truth who have not yet been readers of the "Surrey Tabernacle Witness" would find it to be to their spiritual advantage to become such, so believes—**ONE WHO WAS THERE.**

CANNING TOWN (PROVIDENCE, SHIRLEY-STREET).—The New Year's meeting was held in the above place of worship on Tuesday, January 15th, presided over by Mr. Faunch, of Ilford. Pastors F. C. Holden, W. H. Lee, James Clark, and Messrs. Lowrie, Fountain, and Smith also spoke, and delivered most instructive and spiritual addresses, which the friends at Canning Town richly enjoyed, and was encouraged to go forward in the Master's service. The collections were good.—**G. H.**

BRIGHTON (EBENEZER SUNDAY-SCHOOL, RICHMOND-STREET).—The second of the scholars' winter treats which took place on February 27th was one of the most successful held for years. Two hundred and sixty scholars and friends were provided with a free tea. After tea the large schoolroom was crowded, when the pastor (Mr. S. Gray) gave an excellent lantern lecture illustrating the "Pilgrim's Progress." A number of views of India were also shown. At the conclusion Miss Gray was presented with an illuminated testimonial and purse of gold, the former reading as follows:—"This memento of loving appreciation is presented to Miss Alice Gray by members of the Church, congregation, and Bible-classes at Ebenezer Baptist Chapel, Richmond-street, Brighton, and other friends. This address, which is accompanied by a purse of gold, is designed to express in permanent form the highest esteem of the contributors for Miss Gray, whose various services as Church organist, Bible-class leader, and secretary of our Missionary Society and the I.B.R.A., &c., command our affectionate admiration. Feb, 1901." Mr. Gray said it gave him great pleasure to make the presentation, and he acknowledged the services Miss Gray had rendered. Miss Gray briefly returned thanks, and said it had been a pleasure to assist in the good work.—**T. A. G.**

MOUNT ZION (CHADWELL STREET).—The fifth annual meeting of the Gospel Mission in connection with this Church was held on Thursday, March 7th. The president, pastor E. Mitchell, occupied the Chair. After Matt. xxviii. had been read, brother Pallett prayed for the Divine blessing on the meeting and on the endeavours of the Mission. The secretary made a statement regarding the year's work and the retrospect afforded ample proof of the fulfilment of the promise, "Lo, I am with you always." Brother W. S. Millwood then addressed the meeting, and urged the young and old to work more in unison than is usually the case; the old having the experience and the young the energy, each needed the other for the work to be successful. Pastor G. W. Thomas in a most encouraging address to the workers gave one or two interesting Mission experiences from his own work. Brother H. S. Nunn then spoke, and remarked that every Christian holds a trusteeship of the Gospel. He cited the instance of Mary, of whom our Lord said, "She hath done what she could," and showed how necessary it was for those who professed to be Christians to find out what they were doing for the spread of the kingdom of Christ. A thorough missionary spirit was manifest in the meeting, and it is to be hoped that much blessing may attend the efforts of the Mission.—**W. S. B.**

BRADFIELD-ST. GEORGE.—The members of the Church and congregation worshipping in the Baptist Chapel here have again presented their pastor, Mr. W. Dixon, with a money present as a New Year's gift. In addition to the subscribers here, friends at Bury-St-Edmunds and London have contributed to the testimonial as a token of their goodwill towards Mr. Dixon as pastor of the above place for near twenty-four years. At the close of the afternoon service on Sunday, February 24th, Mr. Dixon expressed his warmest thanks to all the friends for their kind present. Mr. Dixon's lengthened and earnest services have been greatly appreciated by the members of the Church, and have resulted in much good.—*Local Paper.*

SUTTON-AT-HONE (FARNINGHAM-ROAD).—The New Year's services at this struggling and worthy Kentish Cause were successfully held on Wednesday, February 6th last. In the afternoon Mr. S. J. Taylor, of Forest Gate, preached from Exod. iii. 12, "Certainly I will be with thee." After a good tea Mr. John Piggott, L.C.C., presided over a good gathering and read Ezek. xxxvi. Bro. G. Turner, of Peckham, petitioned the throne of

grace. The chairman's message was Isa. xxxii. 17, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever," illustrating the passage in his usual intelligent and spiritual manner. Brother C. West, of Erith, followed on Psa. cxix. 130, "The entrance of Thy words giveth light," &c.; brother S. J. Taylor from Psa. cxxxix. 17, "How precious also are Thy thoughts unto me, O God;" brother Goldsmith on Psa. cxxi. 1, "I will lift up mine eyes unto the hills," &c. Brother G. Efrey, the Church secretary, reported on the finances of the Church, declaring a deficit of £8, towards which the collections amounted to £3 19s. 4d. For numerical, financial, personal and spiritual help given, the Sutton friends "thank God and take courage," hoping that the "blessing of God which maketh rich" may still increase, and give them the further signs of His presence amongst them.—S. J. TAYLOR.

BERMONDSEY (LYNTON-ROAD SUNDAY-SCHOOL).—The 39th annual meeting of the above school was held on Tuesday, March 5th. Mr. E. Mitchell preached a soul-refreshing sermon in the afternoon, from John x. 29, "My Father, which gave them Me, is greater than all," etc., after which tea was provided. At 6.30 a public meeting was held, our good friend and brother, Mr. Arnold Boulden, presiding. The meeting opened with the well-known hymn, "O God, our help in ages past," and reading a portion of Scripture, our brother A. G. Blackman, imploring Divine blessing, our brother A. E. Crisp, secretary, read an excellent report for the past year, which was very encouraging. The chairman, after commenting upon the same, called upon Mr. O. S. Dolbey, who gave us a good spiritual address from the words, "The living, the living, he shall praise Thee, as I do this day," etc. (Isa. xxxviii. 19). Mr. E. White, of Woolwich, next gave us an excellent address, which was much enjoyed. Then our aged brother, Mr. F. C. Holden, although his voice at first seemed rather feeble, it was soon raised by the love of the truth he was declaring, gave us a heart-cheering address, closing with emphasis on the words, "There is no such thing as failure with God." Then our chairman called upon our brother, J. B. Collin, the superintendent, who followed with some very weighty, but encouraging remarks from the words found in 2 Chron. xx. 17. Mr. E. Marsh spoke from the words, "Your work shall be rewarded," and "Your labour is not in vain in the Lord." Mr. John Green, of the Surrey Tabernacle, addressed us in a few words, exhorting us in "all our ways to acknowledge

God, and He will direct our paths." We truly felt the Lord was with both speakers and hearers, and we as a school again desire to thank the friends who came to help us, and take encouragement from the evidences we have of God's blessing upon His own Word, seeing that no less than seven of our teachers, including superintendent and secretary are those who have passed through the school. The collections during the day amounted to £10 16s. 9d.—F. R. D.

RUSHDEN.—On Monday, March 4th, the annual tea and meeting of the parents of the Sunday scholars and friends was held in the schoolroom at Succoth Baptist Chapel. Nearly 60 sat down to tea. The evening meeting commenced about 7 o'clock. Mr. J. Bennett, the president of the school, was in the chair. He read Psa. cxv. and brother G. Sabey engaged in prayer. The chairman gave a very encouraging address from "Having obtained help of God, we continue unto this day." He dwelt on the secret of the continuance of the people of God in reference to their own personal experience, and to their connection with the house of God, and all the institutions relating thereto, emphasising the matter in connection with the school, shewing that, notwithstanding all things to the contrary, the help of the Lord had been vouchsafed to them, and he believed they had very great cause for thankfulness for past favours, and hopefulness in the future. Four of the friends, Miss P. Hobbs, Mrs. W. Hobbs, and Messrs. B. Varley and W. Desborough, then sang the well-known hymn, "Light after darkness," &c. The chairman then called on the superintendent, Mr. Z. Newell, to give an address on "Advice to the Parents," and after remarking how much more at liberty he should have felt at 18 years of age to deal with this subject, than he did at the present time, he proceeded to say a little on Prov. xix. 18. Mr. F. Varley gave an address on "The Band of Hope and its Work" in a very racy, yet truthful way. He pointed out from the text, "Abstain from all appearance of evil," how necessary it was to do all we could to combat evil in every form. The chairman next called on Master Horace Bennett, who gave a recitation entitled, "Life, that is life indeed." The secretary, Mr. W. Hobbs, gave a short address, based on the words, "Let your speech be always with grace, seasoned with salt." He pointed out several ways in which this text was applicable to the children of God in their relations towards each other, and others with whom they come into contact. Brother Thos. Clarke was then asked by the chairman to give a short address on "Christian

Experience." This he did, first, by reference to some of the saints whose lives are recorded in the Word of God, and concluded by references to his own personal experience. After singing the hymn, "Saviour, breathe an evening blessing," the chairman concluded a very happy and profitable meeting in the usual way.

BERMONDSEY (SPA-ROAD).— Services commemorating the completion of three years' pastoral labours of A. Steele were held on Lord's-day, March 3rd (when two sermons were preached by him), and continued on the following Wednesday, when Mr. W. Jeyes Styles preached in the afternoon, an excellent sermon from Isa. xxvi. 3, which he presented in the following arrangement:—(1) The Person; (2) The peace; (3) The promise. After tea a public meeting was held, presided over by W. Bumstead, Esq., who read and commented on a portion of Holy Scripture, and subsequently gave a thoughtful and interesting address. Mr. S. Toone (S.S.U.), engaged in prayer. The pastor made a statement as to the progress of the cause during the past year, in which he acknowledged the goodness of the Lord, and emphasised the encouraging attendances, the addition of two by baptism, the growth of the Sunday-school, and the establishment of a Band of Hope in connection therewith, the kindly help given by the deacons and members generally, and their continued immunity from debt. Addresses followed from pastors F. C. Holden, E. Mitchell, T. Jones, and H. Dadswell. All these brethren dwelt with evident fervency and feeling on subjects glorifying the Lord Jesus, and of spiritual importance and interest to His people. It was very gratifying to the pastor to find himself surrounded by a considerable number of his old friends from various Churches, who joined with his own people at Spa-road to wish him God-speed. Their sentiments were expressed in the most practical manner, evidenced in the very substantial collections taken on the Sunday, and at the meeting, which (including profit on tea, kindly given by some of our friends), amounted to £20 5s. The pastor having expressed his thanks to the chairman and speakers, and to all the friends for their presence and liberal support, the happy meeting was brought to a close by prayer and praise to God.

BLOOMSBURY (KEPPEL-STREET).—Tuesday, March 19th, was a day in the old sanctuary that will not be soon forgotten. The Lord was present, and the power of the Spirit was felt. The services commemorated the sixth anniversary of the pastorate of H. Tydeman

Chilvers. Pastor W. Kern preached in the afternoon to a good congregation. It was a sweet discourse, one in which Christ was well exalted, and one by which the sinner was clearly shewn the way of salvation. Tea was provided in the schoolroom, of which about 130 partook. The evening meeting was very ably presided over by Mr. H. Clark, of Wandsworth Common. We realized during the evening the answer of the prayer in our opening hymn, "Come, Thou fount of every blessing." Brother Looseley led us in prayer to the throne. We were heartily glad that our brother I. R. Wakelin had sufficient strength to be present, and to give a warm-hearted address in which he bore testimony to the goodness of God in sending them their pastor, whom they loved; he (Mr. Wakelin), with deep emotion turned to the pastor, and gripped his hand, saying, "We all love you, and thank God for you, and the past has been six years of happy labour." Brethren Mitchell, Holden, Jones, Marsh, and Kern, gave good stirring Gospel addresses. The collections taken afternoon and evening amounted to £30, and were handed to the pastor, who gratefully and feelingly acknowledged the same, stating that he still laboured in the strength and fulfilment of the promise he received upon entering the work. "Lo, I am with you always, even unto the end of the world." God be praised for such a meeting in the old sanctuary, in which His people have worshipped for 107 years; and though we are under notice to leave it in September next, we are still praying, "God spare dear old Keppel-street chapel."

LEE (DACRE-PARK SUNDAY-SCHOOL).—The annual prize meeting of the above school was held on Thursday, March 14th, presided over by F. T. Newman, Esq. Addresses were given by pastors G. W. Thomas and H. J. Wileman. Special hymns and recitations by scholars. Attendance good. Teachers and officers greatly encouraged. Collections and subscriptions, £3 8s. 6d.—O. W. K.

BIERTON, BUCKS.—Brother W. Chapman sends good news from Bierton. Our brother Dearing is well-known in the Churches, and his abundant labours among the young in the Bible-class at Bierton are being owned and blessed of God. On Lord's-day, Feb. 19th, he had the privilege of baptizing four believers, after delivering a most instructive and helpful discourse from Matt. xxviii. 19. As many were present who had never witnessed the ordinance, it is hoped that so clear and faithful a discourse may be blessed to others also. On the first Lord's-day in March, brother Address gave the right hand of fellow-

ship to these disciples, together with brother W. Chapman, into the privileges of the Church. The friends at Berton are a united, truth-loving people, hard-working in the Master's cause, and taking a deep interest in the young. We pray the Lord to send them a faithful servant as an under shepherd. God bless our brother Dearing and his band of fellow-helpers in Christ Jesus.

IRTHLINGBORO'.—It is with feelings of devout gratitude we acknowledge the goodness of our dear Lord for all His mercy and grace bestowed upon us here in that we have been enabled to continue to publish the glorious Gospel of the grace of God. To Him be the praise. With thankfulness also we desire here to express our appreciation of the New Year's gift which has again been handed to us; the total amount is £9 8s. 3d., a slight increase upon last year's gift. This has given us great encouragement to labour on, inasmuch as it is a substantial testimony to the love and goodwill of our friends. May the Lord whom we serve more fully qualify us for the work, so that while reaping their carnal things, they may also be fed with the Bread of Life.—
W. H. JARMAN.

DUNSTABLE.—Sunday-school anniversary services were held on Sunday, March 17th, at the Old Baptist Chapel, St. Mary's Street. Brother Philip Reynolds was wondrously helped to set forth the old, old story. It was encouraging for the officers of the Sabbath school to see such overflowing congregations at each of the services, even the aisles at the morning service having to be utilised to accommodate the worshippers. We noticed amongst the congregation those who embraced almost all shades of belief—Wesleyans, Primitive Methodists, and Congregationalists attending the services, and thus evincing by their presence a keen interest and sympathy in Sunday-school work. The collections were above the average: between £7 and £8 being the amount collected. May the teachers have the great joy of seeing their labours blessed of the Lord. So prays a worshipper.

"I AM CRUCIFIED WITH CHRIST."

(Gal. ii. 20).

CRUCIFIED, and dead, and buried
With the Head, the members lay,
But He rose again victorious,
Spoiled the monster of his prey.
He ascended,
Reigns on high, and so shall they.
Here we lie forlorn, forsaken,
Till His beams within us shine;

Seem a prey to sin and sorrow,
Carried down the stream of time,
Yet expecting
Thou wilt save, for we are Thine.

Hallelujah! Lamb all glorious,
Seated on Thy Father's throne;
Haste, dear Jesus, come and claim us,
Blood-bought, are we not Thine own?
Wondrous union,
Head and members always one.

C. B.

Aged Pilgrims' Corner.

A MEETING has been held at Grantham, in aid of the Society. After an address by the Secretary, an Auxiliary was formed, Mr. D. Jarvis, becoming its President; Mr. F. Adcock, the local Hon. Secretary; and Miss Pating, the Collector. It is hoped that many new supporters in South Lincolnshire will thus be obtained. A liberal collection was taken.

* *

Mr. T. Green, of the Surrey Tabernacle, supported by Mr. A. Boulden, presided on February 28th, over a meeting at Enon Chapel, Woolwich. Addresses on behalf of the Institution were given by the Secretary, and Messrs. A. Boulden, E. White, and W. H. Abrahams. Friends cheerfully and generously contributed in response to the appeal made.

* *

The new *Quarterly Record* contains a portrait of the late Lord Kinnaird, and an illustration of the laying of the foundation stone of the Hornsey Rise Asylum in 1870. A variety of interesting information is given, and articles by the late Miss Havergal, and others, make up a useful issue of this periodical.

* *

The inmates of the Hornsey Rise Asylum have been entertained at Tea in the Hall. In the evening a Lecture on "Egypt," illustrated by Lime-light Views, was given by Mr. E. Ash, and was much appreciated by many visitors and pensioners. A collection was taken in aid of the Maintenance Fund of the Building, which, owing to the approaching renovation of the interior, will be heavily drawn upon.

* *

The Lady Visitors of the Hornsey Rise Asylum are preparing for their Annual Sale of Work, on Friday, July 5th. They will be thankful to receive parcels of useful and fancy work, about three weeks before the date named. The proceeds will be devoted to the Benevolent Fund for aiding sick and infirm inmates.

SPIRITUAL VIGILANCE.

SUCH is the title of the trumpet-call to Christian steadfastness, watchfulness, and sobriety in all things sounded forth by pastor Jabez Farnell, of Steppoy. J. F. is no preacher without a backbone, and his sermons are neither the repetition of mere platitudes or eloquent emptiness to elicit the applause of the thoughtless because there is nothing to set them thinking and searching; there is no mistake about what he means, and he means to publish that about which above all things there should be no mistakes made. Anyone inclined to think the great need of the age is to substitute the prayer-meeting for songs, quartettes, and entertaining socials, should obtain and digest this sermon and its solid truth may profitably correct such empty sentimentality. We cull the following from the introduction on the text, "Wherefore gird up the loins of your mind," &c. (1 Pet. i. 13).—"Has there not been a great waning in some respects of the great fundamentals of the Gospel in our Churches? Have there not been many performances introduced into our places of worship which were never ordained by the Eternal? Will the Almighty ever bless what He has never authorised? Is it not a sad fact that the professing Church has been going from bad to worse ever since worldly entertainments were introduced into her midst? 'By whom shall Jacob arise?' By going to the world, by adopting the practices and pleasures of the ungodly, by forsaking the old paths, by uniting things contrary the one to the other? No, my brethren, it must be by the Lord of Hosts alone. Can all the forms, usages and ceremonies that men invent, and substitute in the place of the grand old Gospel, save an immortal soul from eternal damnation? I tell thee nay. Salvation is by the person of Christ, by the power of Christ, by the justifying righteousness of Christ, and by the living intercession of Christ. It is a sad spectacle to go into some of our time-honoured places of worship, and have to listen to a fantastical discourse, principally upon teetotalism, which is very well in itself, but must not be a substitute for the Gospel, or on the supposed millennium, or the conceited supposition of the rapture of the 141,000, or on some political subject, or on the questionable authenticity of our inspired Bible, and the rest of the paraphernalia, from which, good Lord, deliver us." Plain, but none too plain, are such utterances.

IN MEMORY OF MR. P. PICKETT.

BY AN OLD SCHOLAR.

(An Acrostic).

PASSED away from his loved sphere of labour,
 Exalted to bliss; from the Master has heard
 The glad commendation, "Well done, faithful servant:
 Enter thou into the joy of thy Lord."
 Resting in peace in the arms of his Saviour,
 Peace which no earth-storms can ever destroy,
 Infinite bliss is his portion for ever,
 Ceaseless his praise, and perfect his joy.
 Kept by the power of God unto salvation,
 Ended is now all the turmoil and strife;
 Trust now is merged in glorious fruition
 Translated by death through the portals of life.

R. H.

Gone Home.

GEORGE FREDERICK GRAY.

OUR beloved brother, Mr. G. F. Gray, after several weeks' illness, during which his earthly tabernacle was gently taken down, fell asleep in Jesus on Lord's-day morning, March 10th, 1901, aged nearly 74 years. After being many years a pilgrim in the divine life, he spent his last twelve years in membership with the Church at the Surrey Tabernacle, and during the last eight years honourably and efficiently sustained the office of deacon with us. We have to mourn a great loss in the departing of our late brother, together with many of our sister Churches, to whom he was ever willing to lend a helping hand, whether in presiding at their meetings or preaching the Gospel to them in their times of need; not only did he serve very heartily on our "Witness" Committee, but in a larger sphere on the parent Committee of the "Aged Pilgrims' Friend" Society, acting at his own cost as their honorary solicitor. A deputation from the Society with us followed his sleeping dust to the tomb at Tooting on Thursday, March 14th, 1901, his beloved pastor, Mr. O. S. Dolhey, officiating, assisted by our brother Belcher, of Homerton, and surrounded by a large assembly of sorrowing friends. Our brother Gray departed this life in a joyful and well-grounded hope of a glorious resurrection and an abundant entrance into eternal glory, through Jesus Christ our Lord.—S. CROWHURST.

MRS. ELIZABETH MARSHALL,

of Eaton Ford, St. Neots, passed away on March 6th, aged 83 years. She was baptized by the late Mr. George Murrell in October, 1839, and was the oldest member of the Church at the above place, by the grace of God maintaining an honourable profession for upwards of sixty-one years. In common with the people of God, she found it was through much tribulation we must enter the kingdom, and she could testify of God's goodness to her, even with her trials. Although living to such a great age, she was active and her mental powers were good up to the last, and it was a pleasure to listen to her as she related incidences of long-past years, and moreover, being a great reader, her mind was well stored, especially in the things of God. The end came somewhat suddenly at the last, smitten down with bronchitis and with heart trouble; she lay aside but a few days, during which times she was closely attended by her beloved daughter (Mrs. W. Jeyes Styles). She was not able to talk much during her illness, but she more than once mentioned the hymn "Rock of Ages," and especially the line, "Let me hide myself in Thee." The funeral took place on Monday, the 11th, a service being held in the chapel (New-street), when the pastor, Mr. J. Hazelton, read suitable portions of Scripture and offered prayer. Mr. W. J. Styles, who was far from well, spoke of our beloved sister, and of the grace she had possessed and of the believer's hope beyond the grave, also thanking the friends who were present as sympathisers that afternoon. The service at the graveside was conducted by Mr. Hazelton. On Lord's-day, the 17th, Mr. Hazelton preached from Isa. xlix. 15, and made special mention of the deceased, and of the fact that she was for so long a time a member with us. A goodly number of friends were present both at the funeral and also at the chapel when the above references were made.

PHILIP HARRIS,

farmer, Dallingham, aged 59. He was the son of Wm. Harris, of Winesham, who for more than fifty years laboured in East Suffolk amongst the Particular Baptist Churches. The deceased was an honoured and faithful deacon of the Church at Charsfield, Suffolk, and one who vindicated the principles he professed. On Lord's-day evening, January 13th, after holding a short service in the parish where he resided, we spent a little time at his house, and, according to our usual custom, the whole family uniting, we spent a few minutes together at the throne of grace in prayer and praise. At his request we sang that hymn, "Sovereign Ruler of the skies." The verse commencing "Plagues and deaths around me fly" seemed solemnly felt by him, from some remarks made. On the 22nd he, after much pain, peacefully fell asleep in Jesus. We visited our dear brother several times; it was pleasing and strengthening to our faith to witness Divine grace manifesting itself in holy submission and resignation. On one occasion, remarking to him, "What a mercy to feel you are in the hands of a loving Father! He can restore you if His pleasure." "Yes," he said, "and if His pleasure He can take me where there is no pain. I am safe in the riven side of my Redeemer; His will must be done." He said to his dear wife, "Sing that hymn, 'Grace, 'tis a charming sound!'" He started the tune himself, making some most suitable remarks. The last verse in his last moments seemed such a pillow to rest his weary head upon—"Grace all the work shall crown," etc. The 103rd Psalm was also a great comfort; he would have his dear little ones before him, reading in turn, verse by verse, and then, as Jacob of old, telling them that which shall befall them in the last days, and they hearkening unto their father. Talking about the precious blood of Jesus, he would exclaim, "Oh that precious blood! . . . To be filled with the fulness of God." He tasted of the streams, and now he is drinking at the fountain. His departure hath broken the family circle. The sorrowing widow, as well as the suffering Church, can ill afford to lose him, but "the Lord gave, and the Lord hath taken away," and whilst "Himself He gives us still," we desire submissively to say, "Blessed be the name of the Lord." He was interred at the Wickham Market Cemetery, the pastor officiating, many being gathered together, including the Rev. Brooke Webb (rector of Dallingham), Mr. Burrows, J.P. (chairman of the Woodbridge District Council), and many more of the friends and neighbours of the deceased, besides a large contingent made up from various parishes, and who are members of the congregation at Charsfield. On the following Lord's-day we spoke from Rev. xiv. 13, almost the last words quoted by our brother. The chapel was crowded.—S. BEALL STOCKER (Pastor).

THOMAS MUSTILL.

The Lord has been pleased to take home another of His dear children from the Church at Over. Our brother was called to enter his eternal rest on Feb. 2nd at the advanced age of 84 years. For sixty-six years our brother was a member of the Church, and for many years held the office of deacon, also exercised his powers as an itinerant preacher of the Gospel, and was well known by the Churches of this county and neighbourhood. He was interred in the Over Cemetery on February 9th, when a great number of sorrowing friends assembled to pay their last respects to a

brother and friend they had known so many years, brother W. Sennett, (deacon of the Church at Stratham), brother W. Tebbit (deacon of the Church at Willingham), and the deacons of the Church at March Fen being present to represent the Churches where our brother had preached the Gospel. The writer gave a short address at the grave, and also preached a funeral sermon on Sunday, February 10th, when the chapel was filled with sorrowing friends, many coming from the neighbouring Churches. We as a Church have sustained a great loss. We would not murmur, but rather thank God for the long and honoured life of our brother, praying others may be raised up to fill his place with us and the Churches in the county.—F. S. REYNOLDS.

GEORGE HARRIS.

Death has claimed another veteran minister from the ranks of our Suffolk brethren. On March 2nd our venerable friend, Mr. George Harris, passed away in his 87th year, and was interred on the 8th, in the Baptist burying-ground at Rishangles, amidst a number of friends and sympathisers, the burial service being conducted by Mr. Boud, of Penge, assisted by Mr. Debnam, of Horham; Mr. Boud preaching a funeral sermon at the chapel the same evening to a good congregation. The death of our departed brother severs another link with the past, broken another tie with the services of bygone years. His figure will be remembered by many, who have arrived at middle-life and old age, attending the annual meetings of the Suffolk and Norfolk Association. How interested he was in the services, how heartily he joined in the song of praise, or engaged in the devotional and expository part of the duties. Well, that genial and kindhearted personality is gone, gone to dwell with the Master he loved and delighted to extol. He rested upon that Rock, the foundations of which he felt secure. He trusted in the blood and righteousness of Christ, and passed, almost imperceptibly, into that rest which awaiteth the people of God. The beginning of the end came about eight weeks before his death, when he was taken with a fit. Although fairly conscious for the most part, yet he was unable to enter much into conversation, and would sometimes lose himself when doing so. Two or three times during those weeks he burst out singing, once that grand old hymn of Watts', "Not all the blood of beasts," and after singing the first verse, requested those attending him to sing the remainder. The last few days of his life he remained in a somewhat comatose condition, and thus he passed peacefully away. His connection with Rishangles goes back to the year 1846, and after ministering to the people some three years, a Church was formed, and he continued its pastor until the beginning of 1898, resigning through sickness and old age. Thus his pastorate continued about 49 years, while he was minister to the same people about 52 years.

"The announcement of the death of Mr. George Harris (writes a correspondent) brings to the notice of the public an interesting person, who has filled a large place in the religious life of the Rishangles district, where for nearly 50 years he had been working. For many years, whilst residing in Eye, Mr. Harris journeyed to and from Rishangles, the old sociable carriage being quite familiar. His death, at the patriarchal age of 87, robs Nonconformity of one of the few remaining members of what one may call "the Gladstonian age" of Dissent.

It is only a short time since Mr. Harris relinquished his duties as pastor of the Church he loved so well, and in the work of which he delighted. No one who saw him was ever likely to forget him—the erect figure, well over six feet, the keen eyes, the firm mouth, and vigorous, alert set of the whole face. Nothing came amiss to him. For a long time he was Vice-Chairman of the School Board, an active politician, and a sound Liberal, but above all he had character and personal force, which struck deep roots, not only in the village, but in the county, where his name at one time was familiar as a household word. A remarkable man in his sphere, but a good man, and a staunch and loving friend. Oatspoken, frank, energetic, and absolutely fearless, he won the regard of all, even of those to whom he was frequently opposed, and from whom he would express his dissent in his own trenchant manner. Yet even those to whom he was opposed could not but have respect and love for him, because of the kindness and absolute sincerity of his heart. Peace to the aged shepherd in his well-earned rest, near the walls of Zion, his favourite resort!—*East Anglian Daily Times*.

REBECCA ENSOR

passed away on February 3rd, 1901, at Thurlstone, in her 77th year. She was a member at Providence, Leicester. Baptized 46 years ago by the late John Foreman. Removed to Thurlstone about 10 years ago, but, in consequence of a weak and afflicted body, she was unable to meet in the Lord's house but very few times during the 10 years she was here. We have met with her in her home many times, and enjoyed her rich conversation, and departed with melted hearts after hearing her relate the goodness of God to her in sustaining, under heavy family afflictions and trials, and in her latter days longing to be freed from the cares and toils of this world, but at the same time desiring to be submissive to the will of Him in whose hands all our times and circumstances are. She was a mother in Israel.—T. B.

MRS. REBECCA ROBINS

(widow of the late Thos. Gregory Robins) fell asleep on February 11th, age 82. For 50 years she was a member of Mount Zion Chapel, Hill-street, Park-road, N.W. Her remains were laid to rest in the family grave at Finchley on February 16th by the resident minister as, owing to the long distance and inclemency of the weather, none of her old friends were able to attend. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season" (Job v. 26).

MRS. JOHN ALLDER.

My dear mother passed away on Tuesday morning, February 5th. She was the widow of Mr. John Alder, the eldest son of Mr. William Alder, the first deacon of Mr. James Wells. My mother was baptized at the old Borough-road Chapel by Mr. Wells, on 25th May, 1859, consequently she had been a member there for nearly 42 years. For several years past she had not very good health but she was at last only confined to her bed about a week. Some few days before taking to her bed she complained about her weakness, but she seemed to be in such darkness of mind. She was in such trouble about the text, "There is a great gulf fixed," and that must have continued with her for some time; but on the Saturday before she died I was with her, and said, "Well, mother, what about the gulf?" She

said, "Oh, my dear boy, I have had such a sweet time! The Lord hath appeared to me, saying, 'I have loved thee with an everlasting love.' I do feel so ashamed of myself that I ever doubted Him; but I will, if possible, never doubt Him again." Seeing her a little later she said, "I am afraid the dear Lord will not take me to His time." But it pleased Him who knoweth best to take her two days afterwards, at the ripe age of 79 years. We have lost a good mother, one who has given us good counsel and help for many years. Her friends (and she had many) will bear testimony to having lost a faithful and kind friend. The Church has lost an earnest and consistent member, one who loved the house of God; but she has gained that for which she had long been looking.—I. T. A.

JABEZ WHITTERIDGE.

My departed husband was for 40 years a minister of sovereign grace to poor lost and ruined sinners. He was suddenly seized, on the 25th of February, with a severe pain at his heart. With difficulty my son and son-in-law got him to bed, when he said, "What a mercy!" My daughter, who is a member of Gower-street Chapel, said: "What a blessing, dear father, that you are called by grace," to which he nodded his head in approval. He suffered much pain for about 48 hours, but his end was as one falling into a gentle sleep, and with a dying echo said, "God is my refuge and strength, my inheritance. Praise Him! Praise Him!" and laid his head on his left hand, and after three sighs, breathed his ransomed soul into the bosom of everlasting love, where all is well, and the inhabitants no more say, "I am sick." Was born at Haynes, in the county of Beds., on February 23rd, 1826. Departed this life February 28th, 1901.

MR. SHIPTON (Berkhamstead).

A correspondent writes us that our esteemed brother (Mr. Shipton, pastor of the Strict Baptist Church at Berkhamstead) received the home-call to our heavenly Father's house on Saturday, February 16th. He was favoured to preach on the Lord's-day and Tuesday previous to his departure, but took a chill on the Tuesday after preaching, and departed on the Saturday. His mind was clear up to the last. Brother Wood, of Bedmond, said to him a little before the end, "Is Jesus precious now?" The dying man replied, "Yes, He is very precious." His mortal remains were laid to rest on the 20th in the "Baptist Burying-ground" along with those of his wife, there to await the glad resurrection morning. Our correspondent writes: "The chapel was full of real sorrowing friends. Mr. Wood conducted the service. We, as a Church, shall miss him much, O, so much! We don't feel that he can be gone." Our departed brother was a truly godly man, sound in faith, inexperience, and in life. He was the means in the hand of the Lord of erecting the neat little chapel in which the Church at Berkhamstead meets for worship some fourteen or fifteen years ago. He had reached a good old age, was spared a long illness, and has gone to be with Him whom he loved to extol in his ministry. We deeply sympathise with the little Church at Berkhamstead, and pray that He who gave them brother Shipton may send them another pastor, a man after His own heart, to feed them with knowledge and understanding.

"WHEN the sun is gone all the candles in the world cannot make it day."—T. M.

The Lord is Gracious.

BY E. MITCHELL.

“If so be ye have tasted that the Lord is gracious.”—1 Pet. ii. 3.

“RIGHTLY dividing the word of truth” is one of the important parts of a Gospel minister’s work, which requires much prayerful study, and the gracious assistance of the Holy Spirit. Among other things it may be taken to include cutting up the joint, as a father for his children, and giving each his appropriate portion in due season. Every true servant of the Lord aims to profit rather than please. This was the Apostle’s aim, as may be clearly seen from the connection of the passage at the head of this paper. He is inculcating true spiritual religion and practical godliness. “*Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings.*” These may seem strange words to address to those of whom he has been speaking as being born again of incorruptible seed. “Surely,” some may say, “these vile things do not exist in true Christians.” He that knows his own heart, however, perceives these, and many another abomination, working in his flesh, and ready to break out in defiling acts, and is prepared, therefore, to give heed to the word of exhortation. “*As new-born babes desire the sincere milk of the Word, that ye may grow thereby.*” Mortification and vivification are two leading processes in the divine life in the souls of men. The first may be compared to the weeding of a garden, and the second to the showers and sunshine that make the plants to grow and thrive. Both processes are necessary in order that our hearts may be fruitful to the praise of our covenant God; but one is a painful matter, while the other is most pleasant. Mortification—the pulling up of the weeds—is frequently a matter of tears and groans; the weeds have so deep a root in our carnal nature that they can scarcely be pulled up; indeed, Omnipotence alone is equal to the task. Vivification—the descending of the showers and the shining of the sun—is a right joyous experience. These processes must be carried on concurrently until we reach our journey’s end.

“*If so be ye have tasted that the Lord is gracious.*” We do not understand that the Apostle suggests any doubt respecting their having tasted of the goodness of the Lord, but uses the *if* argumentatively. The words *imply a fact, indicate an experience, and embody an argument.* The first point will be as much as we shall be able to deal with at this time.

We notice, then, THE FACT IMPLIED, the Lord is gracious. Were He not gracious in Himself there could be no tasting of His grace for us. The meaning of the original word is thus given by Bullinger—“*useful towards others, i.e., well disposed, actively benevolent in spite of ingratitude.*” This fact is of the utmost importance to us as it reveals the character of God. We are entirely in His hands, and at His disposal. We have to do with Him, and He has to do with us, and we must shortly appear before His tribunal. To know that He is gracious

is essential to our peace here and welfare hereafter. We rejoice, therefore, to know that this important fact is

WELL AUTHENTICATED.

We receive it on the best of all evidence, which can never deceive us, even the testimony of God Himself. Moses had desired to see the glory of God. His request was not displeasing to God, though it could not be granted, for no man could look upon God unveiled and live. Not until the incarnation of the Son of God could mortal eyes gaze upon Deity. In our Lord Jesus Christ God is fully revealed, yet the dazzling and consuming glory is tempered to our weak vision. The face of God is seen in Jesus Christ. "We beheld His glory," said John, "the glory as of the only begotten of the Father." But God was minded to show Moses as much as could be shown of Himself at that time, and so He bade him ascend into the mount, and there, hid in a cleft of the rock, with God's hand sheltering him, the Lord passed by and declared His Name. God's Name is descriptive of His nature, what He is, and, as given by the God of Truth Himself, can by no possibility deceive us. Thus the glorious revelation runs—"The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*." More satisfying testimony than God's own words it is impossible for us to possess. How precious is the fact that God is *gracious*!

This fact is *corroborated by God's dealings with Israel*. How merciful, kind, well-disposed, and actively benevolent, in a word, how *gracious* did God discover Himself to be in His dealings with His ancient people under all their ill manners and fearful provocations! Thus this matter is summed up, "But Thou art a God ready to pardon, *gracious* and merciful, slow to anger, and of great kindness, and forsookest them not" (Neh. ix. 17). And again, in verses 30, 31, "Many years didst Thou forbear them, and testifiedst against them by Thy Spirit in Thy prophets: yet would they not give ear: therefore gavest Thou them into the hands of the people of the lands. Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou art a *gracious* and merciful God."

The gracious character of God has its *highest manifestation in the gift of His Son*. Here He has "magnified His Word above all His Name." In this wondrous act the fullest possible proof that He is "*well-disposed*" towards us is given, and it is the grandest display of "*active benevolence in spite of ingratitude*" that it is possible to conceive. Our great wonder is that we can so often think, speak, or write of this act of grace with so little feeling; that our hearts are not all on fire with love to Him who has thus shown Himself superlatively gracious to us. We are thankful that at times this richest discovery of His graciousness to us does both melt and enflame our hearts, and we rejoice that the time is fast hastening on

"When all our passions shall be love,
And all our powers be praise."

The graciousness of God is *illustrated in all His dealings with His people*. He sent us the word of His grace that thereby we might be

taught to know that He is gracious. He watched over us, and preserved us in the days of our unregeneracy, when we neither knew, or desired to know, that He was gracious. In His own good time, by His Spirit's power, He quickened and renewed us, and gave us to prove that He is gracious. And since that time how gracious He has been to us! He has been constantly proving that He is "well-disposed" towards us, and "actively benevolent in spite of our ingratitude" and waywardness. He is gracious beyond all thought and conception; may this bind us closely to Himself, and ever operate in us to a loving, prompt obedience to all His holy precepts. This fact has been

HIGHLY APPRECIATED

by His people in all ages. This is very manifest in the Old Testament. The saints of old employed this fact by way of *encouragement*. In their troubles, trials, temptations, and distresses they encouraged themselves in remembering that their God was gracious. "O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set Thee before them. But Thou, O Lord, art a God full of compassion, and *gracious*, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thine handmaid." We may follow where they lead. Their experiences are recorded for our benefit, "that we through comfort of the Scriptures might have hope." Let us encourage ourselves in our gracious God, and make His Name the ground of our pleas before Him, and we shall never be disappointed.

They used this fact also by way of *grateful acknowledgment*. This was a leading theme in their praise, worship, and adoration. "O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so." "He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion." Let us not neglect the praises of our God. We cannot enrich Him; our highest praises are altogether unworthy of His acceptance, yet He is graciously pleased to receive them, and has said, "Whoso offereth praise glorifieth Me." Let the voice of His praise be heard, while we rejoice in our gloriously gracious God. We close this short paper with the priestly benediction, as expressing our heart's desire for each one of our readers, "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be *gracious* unto thee: the Lord lift up His countenance upon thee, and give thee peace."

"MAKE your sorrows to draw water for the sanctuary. Our natural affections, like the Gibeonites, must not be exterminated, but kept for temple service."—*T. Manton*.

"WALK worthy of God who hath called you unto His kingdom.' (1 Thess. ii. 12). Live as kings, commanding your spirits, judging your souls to be above ordinary pursuits. It is not for eagles to catch flies. As of old it was said, 'Cogita te Cæsaerem esse'—'Remember that thou art Cæsar,' so say we to each believer, 'Remember that thou shalt one day be a king with God in glory, therefore walk becomingly.'—*T. Manton*.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 5.—CHAPTER II. 17—29.

"Behold thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law." Having demolished the "refuge of lies" in which many of the Jews took shelter that the Gentiles *only* were liable to the curse of the law, while they were secure in the observance of merely outward rites, the Apostle now proceeds to condemn them out of that very law in which they trusted. Their great boast was, "We are Abraham's seed, and never were in bondage to any man." The first part of this was justified by fact, the second seems almost ironical at the moment when they were under the iron heel of Cæsar. But as the seed of Abraham they were admittedly the children of the covenant of circumcision, so far as its literal sense is concerned. "They rested in the law"—were self-complacent in the possession of that wonderful revelation of the Divine will which had been hitherto their exclusive privilege. They made their "boast of God," and looked, not with pity, but contempt, on those nations whose gods were vanity; while they acknowledged, at least nominally, Jehovah, who made heaven and earth. They "knew His will, and, alas for them, were under the false impression that *knowing* it was a substitute for *doing* it. They were "instructed out of the law," were familiar from their childhood with its letter, however blind they may have been to its spirit, and so, having their judgment better informed than the Gentiles, were able to "approve the things that were more excellent."

"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." On these grounds they were puffed up with an insufferable pride, and could scarcely endure the presence even of any of God's creatures who did not belong to their race and blood. The legitimate teaching of their ceremonial was entirely lost upon them. The fact that every slain victim and every votive offering was a direct lesson to them of sinnership, and of their need of a Saviour, does not appear to have been at all present to their minds. Their idea of the Messiah was that of a military saviour who would bring them national greatness and worldly glory; they thought of one who would save them from the Romans, but not from their sins. They were, in their own esteem, the guides of the blind, the lights of the world, the instructors of the ignorant—in a word, the depositaries of all wisdom and knowledge.

"Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God?" But let us examine their character, and see how far their pretensions were just. Like a great many others, they could preach to others, but omitted to teach themselves. "They say and do not" was the Master's testimony concerning them, and that of the Apostle is very much like it.

He distinctly charges them with being thieves. Fraud, over-reaching, using any means to amass wealth was common among them, although, perhaps, like some to whom we could point to-day, they did not call it stealing. But it would appear that not only stealing, but adultery also, was prevalent among them, notwithstanding their preaching and teaching. And this, too, not only in the vulgar sense of it, but also in the sense of it so often used in the Old Testament, that of the alienation of the heart from God, here called sacrilege. It cannot have escaped the reader of the prophetic books that both the houses of Israel and Judah are charged frequently with fornication and adultery, meaning that, in leaving Jehovah and worshipping Baal and Astoreth, they resembled a woman who forsakes her lawful husband for a stranger. Now, although the Jews of Paul's day reprobated the worship of images, yet in their sacrilegious robbery of God in His tithes and offerings, and in the absence of that mercy which is better than sacrifice, they were guilty of that covetousness, which is idolatry, and of that alienation of the heart, which is adultery. A rare set of men truly to make their boast of the law when that very law condemned them root and branch, and, weighing them in its balances, found them wanting in every particular. The sins alluded to were but examples, and the worst sins are mentioned to show that they were law-breakers, not only in trivial matters, but in its weightiest demands.

"For the name of God is blasphemed among the Gentiles through you, as it is written." And one of the worst results of their conduct was that they caused the very heathen to blaspheme the Name of God, "as it is written" that their fathers did before them. See Ezek. xxxvi. 20. So far from being able to look with contempt upon the Gentiles, the Gentiles themselves judged of their God and their religion by their conduct, and came to the lamentable conclusion that the Jews' religion was no better than their own, seeing that its professors were almost without exception vile, base, hypocritical pretenders.

How sad to reflect that there are many professing Christians who produce just such an impression as this upon the minds of the ungodly world.

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision." And now the Apostle assails the last stronghold in which they trusted. They were, as we have remarked, the literal heirs of the covenant of circumcision. But they vainly imagined that, as the land of Canaan was promised to Abraham and his seed by the covenant of which circumcision was the sign, that therefore every other promise of the Word belonged to them as the lineal descendants of the great Patriarch. This, however, is shown to be far from being the truth. That the covenant of circumcision was only profitable to those that kept the law should have needed no argument with a people whose history abounded with illustrations of the penalties they had incurred through breaking it. Their miseries recorded in the book of Judges, their captivity in Babylon, the dispersion of the ten tribes, the despotic rule of Antiochus Epiphanes, and their present subjugation to the Roman power, should have convinced them that their vaunted covenant of circumcision was profitable only to them *even in its literal signification* so long as they kept the law. It secured to them the land of Canaan on condition of

their obedience, and, although the long-suffering of God towards them was truly marvellous, yet their obstinacy and rebellion at length brought about their final expulsion. That is to say that, by their palpable ungodliness, they forfeited all the special benefits they were promised under their special covenant, and, like Samson, shorn of his locks, became as other men.

“*Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?*” And more than this, he argues that Gentiles, who have nothing to do with the covenant of circumcision, yet if they observe the spirit of the law, even though they have not conformed to its forms, are better men than those who rested in its forms, while denying by their lives its spirit. Cornelius was a better man than Caiaphas, although the one was but a Gentile soldier and the other the Jewish High Priest. So that, instead of the Jews judging the Gentiles, we find that the tables are turned, and that in many individual cases the Gentiles might judge the Jews. To observe appointed ritual is so far acceptable with God, and we think, for instance, a baptized believer is to be commended before one who, professing to love Christ, neglects His commandments; but, in any case, an unbaptized person who walks with God as a Christian should do is to be preferred before a baptized hypocrite whose life gives the lie to his profession. Better by far, of course, is he whose law of life is the will of Christ in all things.

“*For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*” But, apart from this argument, which is most important in its place, the Apostle would have us remember that the most important view of the covenant of circumcision does not lie in its literal but in its spiritual significance; that it typified the choice of a people before all worlds to be God’s peculiar people for ever; that circumcision itself really represented the distinctiveness of that people from the rest of the world, in the putting away of the filth of the flesh; that its most important aspect is heart circumcision, without which the outward form is worse than useless, and that the real Jew is not the outward one, but, as another Scripture puts it, the merely outwardly circumcised are of the “synagogue of Satan, which say they are Jews, and are not, but are liars (Rev. iii. 9).”

“To fix our confidence on a dying world is folly. It is as if we were building our nests when the tree is being cut down, or decorating our cabin when the ship is likely to be dashed in pieces or is already sinking.”—*T. Manton.*

“WHEN Dr. Day discoursed with Stephen Gardiner concerning free justification by Christ, saith he, ‘O, Mr. Doctor, open that gate to the people, and we are undone!’ The more Gospel there is discovered, the more anti-Christ is discovered. Free grace puts the foundation of Popery out of course.”—*T. Manton.*

CHRIST OUR KING! OUR ALLEGIANCE TO HIM
THE SOLE GROUND OF
OUR DENOMINATIONAL EXISTENCE!

*A Paper read at the Annual Meeting of the Metropolitan Association
of Strict Baptist Churches,*

BY PASTOR H. TYDEMAN CHILVERS.

DEAR PRESIDENT AND CHRISTIAN FRIENDS,—I offer no apology, neither for my position or subject: both are by your Committee's appointment; nevertheless I, alone, am responsible for what is written upon the subject, a responsibility that I deem an honor to bear for the glory of Him who is the Author of the truth and sentiments this paper discloses.

My paper is by no means an apology, but rather a vindication of our Scriptural right to exist as a Strict and Particular Baptist Denomination.

I suppose there are epochs in the history of every community, whether social or religious, when it becomes absolutely necessary to publicly assert the ground, aim and purpose of their existence. This epoch and consequent necessity is ours now, and in loyalty to Him we love and serve, we unflinchingly rise to the occasion. The present epoch is characterised by disputation of the inspiration of the Word of God; a departure from the doctrines of sovereign grace; and laxity and coldness to the old, old Gospel of Jesus Christ in its simplicity and splendour; the spread of Romanism, Ritualism, and sensuality; a cry for "unity," in that which is designated "work for Jesus," at the expense of our principles, hence the necessity for a statement of the "things most surely believed among us."

Beyond all doubt, the great battle of the 20th century must rage around the Kingship of Christ in Zion. Has the King of kings laid down in His Word principles and rules for the faith and practice of His Church? or are we left to what is now styled, "the development of modern thought," or a supposed modern revelation from God? By the old Book we stand, and *if needful* shall we count our lives too dear to sacrifice for its truth? It is our only chart and compass for faith and practice.

"*Christ our King.*" The subject of Christ's Kingship leads us to the consideration of His kingdom. Jesus said, "My kingdom is not of this world." This kingdom is spiritual in its origin, constitution, preservation, and destination. Born in the eternal mind before the foundation of the world, Christ having redeemed it by His own blood, the Spirit is bringing millions by His regenerating power into experimental fellowship with this kingdom and its King, and thus is the kingdom that is already perfect in the purpose of God, being manifestly extended in the world.

From the ruins of the Adam fall, in all parts of the world, in every clime and nation, the Lord by His mighty love, blood and power, through the means He has instituted, is raising a building the foundation of which is Christ, making a kingdom whose King is Christ, creating a body the Head of which is Christ. This kingdom is destined to eternal glory, to a grand and glorious triumph; its subjects shall overcome all their opposing forces "by the blood of the Lamb." Through the merits

of their Divine King they will arise, over sin, death, and hell victorious, and stand face to face before Him, whom they will crown Lord of all ; and then, with Dr. Watts,

"We'll ask them whence their victory came,
They with united breath
Ascribe their conquest to the Lamb,
Their triumph to His death."

We now turn our attention briefly to Zion's King ! Christ is our King ! " He must reign ! " He is no usurper, but fills His royal throne by the divine appointment of His Father, " Yet have I set My King upon My holy hill of Zion " (Psa. ii. 6). God had no higher or greater honor to confer than that which He has bestowed on Zion's King. His position is at the right hand of the Majesty on high, whither He was received with shouts of welcome on His ascension. The weighty matters of Zion, God has committed to no lesser hands than those of His royal Son, and woe be to those who wickedly profess to legislate for the Church, and others who subvert and alter the laws of God's appointed King. He has also gloriously acquired a "right" to the Kingship of Zion. He has by His obedient life and sacrificial death triumphantly and gloriously attained the object for which He came, and upon the grounds of His own merit He has entered Heaven, and according to covenant arrangements, the Father awarded Him the crown He wears, the throne He occupies, and the ineffable glory that surround Him, and in the exercise of His own blood-bought right He reigns all-glorious.

Jesus reigns, moreover, by the universal vote of His subjects. They all crown *Him* King, they make Him their *choice as* King, gladly bow to His sceptre, and hail the privilege of being His subjects. He reigns in their hearts, over their lives. Other lords have had dominion over them, but of Him only will they make mention. This might be called the love-vote, for it is the vote of the love that was kindled in their hearts at the foot of their King's Cross, where they saw His love to them in His own heart's blood. They are not ashamed of their King, but shouts of hallelujah ascend from their hearts when fresh subjects acknowledge Him.

Jesus Christ as King is the sole Legislator for Zion. This is His prerogative. He has formed unalterably its government and institutions, and it is ours not to repeal or change His laws, or add to their number, but to execute with fidelity what He has enjoined. The constitution of a Christian Church, the doctrinal basis upon which it is founded, its practice relative to the Lord's Supper, must, if loyal and true to Christ, be according to the Word of God. It is not ours to study what is most charitable to others, or even most palatable to our own emotional feelings, but unflinchingly, faithfully, loyally, and lovingly to carry out the behests of our Lord. Brethren ! unswerving faithfulness and living obedience to the laws of Zion's King, form one of the best expressions of loyalty. Those who for Christ's sake, in spite of opposition, and the loss of popularity and human applause ; in spite of the epithets, such as "narrow-minded and bigoted," that may be piled on them, *stand by the truth of God*, are they whom God will honor and bless.

"The Lord God omnipotent reigneth." Our King lives for ever

in the midst of Zion : let this be our inspiration to serve Him with untiring zeal ; He has gone forth in the power of His Spirit and Gospel, conquering, and to conquer. " In His majesty He rides prosperously because of truth and meekness and righteousness " (Psa. xlv. 4). We contemplate the glorious majesty of His person, the stability of His throne, the splendour of His courtiers, the dignity conferred on His subjects, His wondrous achievements, His glorious triumphs ; and unite as with the heart of one man desirous of the manifest extension of His kingdom, and earnestly cry, " Thy kingdom come." Come in the world ! In our own country, in this sin-filled city, and above all in our own hearts : and once more in the fervour of our hearts, and the allegiance of our souls we raise a tribute of praise to the glory of His name, and again vote Him to the throne, and sing,

" All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

Having thus considered briefly, and by way of outline, Christ our King, I am now brought to the second clause of my subject, viz. : "*Allegiance to Him is the sole ground of our Denominational existence.*" We do exist ! *Praise God !* and we are something more than a mere existence : we are a power ; and I am firmly convinced that we shall be a greater power in the future than we have ever been in the past. I believe there are days of trial before us, but the trial will issue in a glorious triumph for the Denomination. Perhaps some of our young men and women present, will call to mind in thirty years time what I say to-day. We young ministers in the Denomination, who are unswerving lovers of the doctrines of sovereign grace, must have the courage of our convictions, let the people know where we are, and seek to train them in the faith, and practice the Denomination holds dear. " By God's grace we will ! "

Let us observe first, that our allegiance to King Jesus, to His truth and precepts, is the *only* assignable reason for our Denominational position. What is our position ? It may be considered in a two-fold way, doctrinal and practical. Our doctrinal position is one of unswerving fidelity to the revelation of our King, as given in the verbally inspired volume—the Bible. What grandeur, majesty and sublimity characterize this revelation, how every truth redounds with honor to its Author, how adapted to the needs of mankind ; how marvellous the salvation it proclaims ; what depths of mercy, grace, and love, it declares ; with what lustre does holiness and justice shine therein. Here we learn the true nature of sin, and the King's attitude to it, the curse due to it, and our own escape from it. Ah ! it is a glorious revelation, in every way worthy of our King, and we hold it high as the only standard of faith, and deviation from, or alteration of it, is a form of spiritual treason.

The salvation of His subjects is one of the facts the King reveals ; and as revealed, we in honour to our King, teach and preach, and stand together to maintain. This royal proclamation declares salvation as the conception of the Eternal mind before the foundation of the world, as the act of sovereign, rich, free and matchless grace, a grace that not only planned the salvation, but appointed millions to it. However, this salvation of man was not at the expense of justice ; there was no compromise

or God's part in this work, for at the Cross Justice and Mercy kiss each other. The Son of God, by His obedient life and sacrificial and substitutional death, removed the curse, and brought in eternal redemption for all appointed thereto. "He was wounded for our transgressions, He was bruised for our iniquities." The Holy Ghost in His sovereign, invincible operations is bringing by human instrumentality these redeemed subjects to acknowledge Christ their King; He makes them conscious of their sin and rebellion, their need of a Saviour, creates saving faith in their hearts, humbles them until they find their only hope is in the finished work of Christ, and they welcome their King as He enthrones Himself upon their blood-bought hearts. What a King is ours! He justifies His subjects before God by His own blood and righteousness, and preserves and keeps them to the end, and presents them faultless before His Father. Brethren, you will agree with me that this scheme of salvation is worthy of our King: it disowns creature merit and creature doing, but proves our salvation to be of God, from first to last, and that it is ours through the electing purpose, redeeming blood and invincible power of Father, Son, and Holy Ghost.

But there is another phase of truth in this revelation. While the King has thus provided salvation, He has also declared the destiny of the rebellious, impenitent, and wicked. Hell is their doom! Solemn thought! fearful to contemplate—*eternal punishment!* Yet by *this* we must stand, and not shun to declare it. I would just say here to any ungodly person present: "Friend! living in your present state of rebellion to King Jesus, you will be made to bow beneath the rod of His justice, but I pray that the sceptre of His grace may bring you to say,—

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

Human accountability is another part of the King's message; accountable for the light of the Gospel, of a Gospel ministry, and for the knowledge of truth; sinners will be accountable to the King for the light they used for evil purposes, and for the knowledge devoted to evil ends.

Time does not allow any further enlargement on this revelation of God's truth, but upon it and by it we stand. We are bound together to maintain it.

Our practical position is taken up by the King's command: marshalling His own subjects, He gives them royal precepts, and apostolic example. According to His Word and the primitive order declared therein, they are to bind themselves together in Church fellowship. He has instituted and commanded two great ordinances—Baptism and the Lord's Supper, thus affording His subjects the joy of publicly showing their allegiance to Him by immersion in the name of the Trinity, and of commemorating His death by partaking of the emblems of His body and blood.

Our position now is one taken by royal Divine orders, and a diligent study and search of the old Book will prove it to be so. Scripturally organised Churches are constituted of baptized believers in Jesus Christ, who are in perfect harmony and sympathy with revealed fundamental

doctrinal truth, and that *only* such are Scripturally eligible to sit down to the Church Ordinance of the Lord's Supper ; hence, as a Denomination we restrict the Lord's Table to members of Churches thus constituted, and that thus practice. This, with that of our doctrinal position distinguishes us from other denominations. We cannot identify ourselves with those whose practice we feel to be wide of God's Word and the proclamation of our King : we cannot invite universal Redemptionists to our pulpits, neither can we invite to our communion those whose practice is inconsistent with His laws. Do not misunderstand me ; we do not un-Christianize those from whom we differ. No ! no ! for there are, without the least doubt, a multitude of Christians outside the Denomination. It is *only* loyalty to our King, and He *must* stand first, that prompts us to this attitude ; and this attitude of separation in Church organization from other Churches we often feel to be our cross, but one we gladly bear for Christ's sake. I strongly repudiate the dogmatism which finds every excellence in its own party, and is reluctant to acknowledge that the people of God can possibly be found in any other. But I deprecate on the other hand, with equal earnestness, that spirit of false liberalism, which hesitates not to sacrifice the laws of our King to the courtesies of religious intercourse.

But I press on. What is our attitude as a Denomination to the heathen in foreign lands, and the ungodly in our land ? In loyalty to the King's command we reply : "*Vigorous* evangelization." "Preach the Gospel to every creature," is the royal commission, and our manifest blessing will be largely in proportion to our attitude to this good work. The heathen need the Gospel ! Let us take it or send it to them. Let us also engage in vigorous religious enterprise in our own city. Brethren ! we need faith ; and let us seek it to attempt *great* things in the name of Jesus. "Lord, increase our faith !" The fallen subjects of King Jesus are scattered over the wide world : then let us endeavour to be used as finders of them !

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moon shall wax and wane no more."

Our position is further *one of love and faithfulness to the children*. We believe in child salvation ; and with the earnest desire for it, we teach them the Word of God, praying the Holy Ghost to bless it. Our authority in this work is of the King, and our allegiance to Him binds us to it. "Tell it to the generation following" (Psa. xlvi. 13).

Brethren ! I think we are agreed that our position is one of sacred trust. Let us magnify our office ! We take our stand beneath the banner of our King, and though the enemy rage on every hand, by grace we will maintain our stand. "For the King" is our motto. We are servants of no man, but of Him who is King of kings, and Lord of lords. Let us remain immovable amidst the many unscriptural innovations of the professing Church, esteem it an honour to bear the reproach of Christ, and go on doing whatsoever our hands find to do, and the blessing of the Lord will be seen. The loving, zealous preachers of the doctrines of grace will never lack hearers ; but, on the other hand, nobody will come to hear preaching that is a mere caricature and travesty upon those doctrines ; and am I not right when I say that the

men who *thus* preach—and there are some such—by no means represent the ministerial element of our Denomination ?

Hallelujah ! the King lives ; And because He lives we shall live also ; and this truth shall abide. Let us go forward, with “ Forward as our watchword,” determined, in the strength of the Lord, to make ourselves felt ; warring against every form of evil and sin ; used to the pulling down of Satan’s kingdom ; cleaving to the old Gospel, which is still the power of God unto salvation, praying earnestly for His kingdom to come, until the kingdoms of this world become the kingdom of our Lord and His Christ : and then once more will we shout, and heaven, earth, and hell shall hear—“ The Lord God omnipotent reigneth ! ”

OUR YOUNG PEOPLE’S PAGE.

BY H. S. L.

Denizens of the Deep. No. 5—Lampreys, Eels and Mackerel.

LAMPREYS are eel-like fishes, much liked by some people as an article of food, one kind being found in the sea, and another in the rivers of various countries. The sea lamprey clings to stones and rocks, and sometimes to the bottom of a boat or ship, and its hold is most tenacious. Its mouth is full of small teeth, and the creature has a greenish brown marbled skin, small fins, and is generally less than three feet long. The river lamprey is very much smaller.

The regular eels are of several different sorts, and found in almost all the rivers and seas of temperate and tropical climates. The ordinary European eels are about three feet long, though very much larger ones have been caught. One kind found in the Atlantic, near Madeira, is sometimes nine feet long, the tail forming the chief part of its length ; this fish is quite black. Another sort found in the same neighbourhood, and also a deep sea fish, has scales and fins, while in the true eels the fins are much smaller, and the tiny scales are embedded in the skin. A large ordinary eel only weighs about 4 lbs., but some have been captured in the river Medway that were 35 or 40 lbs. in weight, and they are common in many parts of England. Some of these have lived for 30 years, lying torpid in winter, and eating but little in the spring, but gaining a tremendous appetite in the warm weather, and living chiefly upon worms, becoming so tame as to take food from the hand of their keepers.

In cold weather eels often bury themselves in the mud on the banks of rivers, and though they are absent from the coldest countries, yet eels that have been buried in snow, or frozen on the ground, have yet quite recovered upon being put back into the water. Eels will sometimes eat other fishes ; rats and snakes also are occasionally devoured by them, and if hard pressed, they will eat one another. There are sharp and broad-nosed eels found in European waters, and the latter kind are also in the West Indies, in China, and in the river Nile.

The conger eels are salt-water fishes, and are caught almost all over the world ; they have no scales, and are not much esteemed for food ; though they are dried and grated to make soup, which is much liked by some people. Congers grow to a great size, some of those caught have

been 10 feet long, and 130 lbs. in weight. Their teeth are very sharp so that they can masticate shell-fish, but they often swallow their prey whole; they have a good appetite, and an excellent digestion, for if even a *hook* is swallowed it is soon dissolved by them. The tail has a wonderful power of laying hold like a hand, so that congers have been known to grasp the gunwale of a boat in this way and leap into the sea. There are several varieties of the conger found in different places, but they mostly dislike east winds and a cold atmosphere.

Electric eels are scaleless fresh-water fishes, abounding in South America. They are from three to seven feet long, and if picked up by the tail sharp and painful sensations are felt which last for some time. The shock given by large fishes is strong enough to paralyse horses, and even to kill small animals, and the eels sometimes die from exhaustion following upon their electrifying feats, though generally in a few hours they regain their power. These singular creatures do not often eat the fishes they have killed by these shocks. The Indians eat the flesh of electric eels, harpooning them with specially prepared weapons.

The other smooth-skinned fishes we have mentioned are *mackerel*, too well-known to need much description. They are inhabitants of the sea, of comely shape, and beautiful colour, very quick in their movements, and very voracious. The spawning season begins in June, and one fish has produced as many as 550,000 eggs. The little fishes grow quickly, attaining half their full size by November, and retreating into deep water as soon as winter comes.

Sometimes they are caught in shoals, at others are so exceedingly scarce, that in 1807 the full-grown fishes were sold at 7. - EACH in Billingsgate; while in the following year, at Dover, they were so plentiful that 60 could be bought for 1/-. Mackerel are migratory, travelling from the deep waters of the Atlantic to the English Channel, and moving in immense shoals from place to place, after the multitudes of pilchards, sprats, and herrings, on the young of which they feed.

There are other kinds besides those to which we are accustomed in England; some larger, and others much smaller than ours. Spanish mackerel have large scales on the breast, while ordinary mackerel have only exceedingly small ones on their bodies.

The Mosaic prohibition against "unclean" fishes included all that had not both fins and scales, so that our present trio occupy a rather doubtful position according to the Jewish law. We know that those ceremonial ordinances are not binding upon Christians, yet we have no doubt that God gave His ancient people the *best* food, and the distinction between "good and bad" in fishes, as well as beasts and birds, was intelligible enough to them, concerning the teeming population of the Sea of Galilee.

And the *lessons* of the old law remain; God *has put a difference* between "clean and unclean," "good and bad," in *persons, principles, practices*; and He is Himself the Judge, from whose decisions there can be no appeal. We may sometimes be in doubt as to "who is who," and "what is what," but may we ever ask *the Lord* to guide and teach us *according to His Word*, that we ourselves may be numbered in heart and life with His own people, and that we may know, and be made free by His Gospel, and hate, and flee from every evil way.

Errors of every kind, from Popish superstitions to sceptical infidelity,

are now catalogued together, and branded with the misleading title of "Liberal Christianity," and thus many an unwary one is cheated and deceived.

Two infallible tests must be applied to all that calls for our belief "*God's Word is true from the beginning*" and "*very pure*," and "Christ is All and in all;" and whatever tries to lessen the authority of the Holy Scripture, or to hide the Lord Jesus from our view as the sinner's *only* and *all-sufficient* Saviour (though people, apparently the kindest, and most loveable, should press their opinions upon us), must be rejected as false and anti-Christian. May our watchword through Divine grace ever be, *Jesus and the Bible*, the great and glorious and ever living WORD OF GOD!

SPIRITUAL GROWTH.

*A Paper read to the Pastor's Bible-class, at Zion,^s New Cross,
on Thursday, February 7th, 1901,*

BY MRS. THOMAS JONES.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Peter iii. 16.

THIS exhortation of the Apostle Peter is clearly written to those who love our Lord and Saviour Jesus Christ; not to mere professors, but to those who possess Him who is the Life, and who, possessing Christ, are partakers of His grace.

We all know that the word *Grace* means the full, free, eternal love, and unmerited favour of God. Religion is the result of grace, and to "grow in grace" is to increase in that which constitutes true religion, or, to grow in every Christ-like quality.

Growth pre-supposes *life*. In all true life there is growth. It is impossible for life to be motionless: there must be either progress or decay. One sign of wholesome life is activity. Action is necessary to health, inaction means death; and a religion in the head and heart that finds no expression in the life soon grows unhealthy. There is no standing still in religion, we either go forward or backward; if faith does not grow, unbelief will; if humility does not grow, pride will; if we have no self distrust, we shall not feel our need of dependence on God. True grace is progressive, it is of a spreading and growing nature, it cannot but grow, because it is the seed of God; for we read, "Whosoever is born of God doth not commit sin, for *His seed remaineth* in him, and he cannot sin, because he is born of God" (1 John iii. 9). As it is the nature of seed to grow, so grace does not lie in the heart, but will spring up, "first the blade, then the ear, after that the full corn in the ear" (Mark iv. 28).

Growth in the Divine kingdom proceeds by stages; and so we find there is first, the great change passed through, the new birth, the in fancy of spiritual life, often feeble in its beginnings, like the germ or blade of the plant; it is then that we, "as newborn babes desire the sincere milk of the Word, that we may grow thereby" (1 Peter ii. 2). Then it is that like children we need proper nourishment, care, exercise, sunshine, for the development of the different parts of the body. The

Bible contains food for all God's children ; one of the secrets of strong Christian life is daily feeding on the Word of God. Then, if we would grow more Christ-like, we must, like Him, spend much time in secret prayer : for it is when " the door is shut," and we are alone with our Father, that we get our life-renewals, " Therefore, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need " The body grows stronger by exercise; as the different muscles are brought into play, so the limbs develop, and grow proportionately. We must use all means for our spiritual growth. Paul exhorts Timothy thus : " Exercise thyself unto godliness " (1 Tim. iv. 7). Men who trade with their money grow rich, and by exercising our faith in the promises of God the richer in faith we grow. We need to cultivate the grace of patience, that will enable us to bear our burden when we feel it is beyond our own strength, the grace of watchfulness against the sinfulness and corruption of our own hearts, and the faith that can resist temptations when they fiercely assail us.

The question may be asked, What means can we use to promote, or increase this spiritual growth ? I will suggest a few that occur to my own mind. First, there is attendance at the services of the sanctuary—God's house, where the Lord has promised to meet with His people, and where they experience " times of refreshing from the presence of the Lord." How often have we had to thank God for the message of encouragement, consolation and cheer, sent through His servants, and applied by the Holy Spirit to our own hearts in a time of need ! Sometimes we have entered into His courts to thank Him for some great joy and happiness that has come into our lives, or to praise Him for delivering mercies, " Let us not forsake the assembling of ourselves together " (Heb. x. 25). Another means lies in our choice of personal friends. What an influence they are in our lives ! We all consciously and unconsciously affect those with whom we come into contact. Friends either help us to higher thoughts and better lives, or drag us to lower levels. How careful should Christians be to select those who will be helpful to them, those with whom they can " commune by the way," exhorting one another, and provoking to good works. We should seek for our close friends those only who are God's children—" Be not unequally yoked together with unbelievers " is a verse that will occur to all of us. Miller says, " Friendship reaches its highest, truest meaning only when it knits two lives together at every point, not in the lower nature alone, but in the higher as well, and with reference to the eternal future." Then another means of growth is in our reading, choice of books. The last new novel is not likely to be of much help, the most flagrant sins being only thinly veiled, purity of heart and life sneered at, and the moral sanctity of the home held up to ridicule. But quite as harmful, under another guise, is the semi-religious tale, with its wishy-washy theology, though freely besprinkled with texts of Scripture. Can we, after reading literature of this kind, sit down and enjoy a page from the Word of God ? If not, we ought to put them on one side as hindrances to spiritual growth. Another means of growth is in helpful conversation. " Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Is this true of us ? Perhaps to some of us

it is more difficult to say a word for the Master than to others, and yet this *is* a means of growth, for in Ephes. iv. 15, we read, "But speaking the truth in love, may grow up into Him *in all things*, which is the Head, even Christ."

The Christian has never done growing : he is to go from one degree of grace to another, "And of His fulness have we all received, and grace for grace" (John i. 16), from "strength to strength" until the climax is reached, "every one of them in Zion appeareth before God" (Psa. lxxxiv. 7). "For God is able to make *all* grace abound to you" (2 Cor. ix. 8). The Apostle Paul sets forth this idea of growing in 1 Cor. xiii. : "When I was a child I spake as a child, I understood as a child, I thought as a child ;" and John, in his first Epistle conveys the same lesson in the terms used, viz., "Children, young men, fathers." But Paul sums up the matter thus, "When I became a man, I put away childish things," the measure of grace that would do for the child, is not sufficient for the man ; the light has been getting clearer ; the Holy Spirit has been working, taking of the things of God and revealing them, transforming the heart and life ; the child-knowledge will not serve us now, but even when we have arrived at our highest point, we are obliged to confess that it is only part-knowledge, for we still see as "through a glass darkly." The saints are often compared in the Word of God to trees for growth, especially to the cedars of Lebanon. "The righteous shall flourish like the palm tree, he shall grow like the cedar in Lebanon" (Psa. lxxii. 12). "I will be as the dew unto Israel, he shall grow as the lily, and cast forth *his* roots as Lebanon" (Hosea xiv. 5). "The trees of the Lord are full of *sap*, the cedars of Lebanon which He hath planted" (Psa. civ. 16). This tree is a majestic evergreen, from 50 to 80 feet high, with wide-spreading branches and roots : fit emblem of the Christian for beauty, solidity, strength, and growth. Then, to be growing Christians, we must be humble Christians, for "God giveth grace to the humble" (1 Peter v. 5), and "The meek will He teach His way." We must strive to grow less in our own eyes, to "esteem others better than ourselves," a lesson we are so slow to learn, and find so difficult to put into practice. As the spreading of the root shows the true growth of the tree, so let us pray for this root-grace of humility, that we may be "rooted in Him and established" (Col. ii. 7).

How do we know if we are growing in grace ? Well, friends, have we the same longing for Divine things ? Do we hunger and thirst after righteousness ? Do we look forward to the time when we shall commemorate the dying love of a risen Christ ? Is the ordinance a remembrancer, a means of nourishment to us ? or have we lost our appetite for these things ? Are we setting our affections on things above, and laying up treasure where neither moth nor rust doth corrupt ? or are we growing more worldly and the things of earth occupying an undue proportion of our time and thought ? Are we troubled about sin ? does it grieve us as it once did ? or have we grown less watchful over the deceitfulness of our own hearts ? Do we oppose sin out of love to God and because it strikes at His holiness ? or is Christ less prized, and words and actions less jealously guarded ? Do we "tell Jesus" all our anxieties, perplexities, and trials ? Do we take our cares and burdens to Him ? or has secret prayer lost its joy and become a burden ? Are we growing out of pride into humility, out of censoriousness into

charity? An honest answer to these questions will help us to decide this matter.

Then, how noiseless is this growth! Many of God's most powerful agencies in nature are noiseless. How silently the sunbeams fall, and yet how they cheer and gladden; what new life they bring! The flowers bloom without noise, yet how rich they are in colour and fragrance! How silently the dew does its beautiful work in the darkness of night: no one sees it, no one hears it dropping, it makes no noise, yet the grass is greener and the earth fresher from its moisture. It is well for us to remember that our Lord's human life on earth was a noiseless one; He did not "strive, or cry, neither was His voice heard in the streets." His wondrous power was life-power, heart-power—an influence *felt*, an embodying in the life of the doctrines He taught. As in the natural, so in the spiritual kingdom. The Holy Spirit does His work silently, no noise, bustle, or excitement, but a slow, sure, gradual, and continual process, a quickening life-giving impulse, a daily revealing, teaching, and building up in the things of God. We do not jump from the depths of sin to the heights of salvation: it is a daily climbing amid many failures and discouragements. The things we hoped we had conquered are just as tiresome as before, the duties just as irksome, the trials appear as great, but let us be thankful for the least sign of growth; if faith is not so strong, or love so deep as we could wish, be thankful if you are sincere; if we do not grow much in knowledge, bless God if you grow in humility. "And beside this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter i. 5—8).

HEAVENLY TREASURE IN EARTHEN VESSELS.

BY PASTOR A. E. REALFF.

(Concluded from page 111.)

THE ancients were accustomed to put their most precious things in earthen urns, and even to carry them thus in triumphal processions. The Gospel is

A MOST PRECIOUS GEM,

for the Apostle calls it a "treasure."

It is notable for its antiquity. A gem, we are told by scientists, is a most ancient thing, for it has taken thousands of years to form and mature it. But what shall we say concerning the antiquity of the Gospel of the grace of God as contained in the "covenant ordered in all things and sure?" This was made between the sacred Persons of the Trinity before the world was: "Who hath saved us, and called us, with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began" (2 Tim. i. 9).

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear."

But this one came—

“Down from the shining realms of light.”

“The depth saith, It is not in me; and the sea saith, It is not with me.” It came from the loving heart of God. And as surely as it came down from heaven, so surely will it eventually bring all its actual possessors unto heaven.

It is of priceless value. It is called “unsearchable riches,” and God’s “unspeakable gift.” It is rich mercy, for “the same Lord over all is rich unto all that call upon Him.” It enriched with salvation Manasseh and Mary, Matthew and Zacchæus the publicans, the dying thief and Paul the persecutor. It saved idolatrous Ephesians and voluptuous Corinthians: “Such were some of you, but ye are washed, but ye are sanctified, but ye are justified.” Come, then, poor needy sinner—“O, taste and see that the Lord is good!”

It contains rich promises. “All the promises of God are Yea and Amen in Christ Jesus,” and “by these we are made partakers of the Divine nature.” Herein are promises of renewal, cleansing, forgiveness, reconciliation, peace, and adoption into the family of God. Promises it contains also of

“Safety on earth, and after death
The plenitude of heaven.”

“Jesus hath abolished death, and brought life and immortality to light by His Gospel.” All these promises, like God’s providences,

“Are big with mercy, and shall break
In blessings on your head.”

These riches are real and substantial. They are satisfying and durable, which is more than can be said even of the most precious of earthly things. “Riches take to themselves wings and fly away.” Even gold, silver and precious stones gradually perish, though very slowly, and by-and-bye will be burnt up with the rest of the world. But Gospel treasure once possessed, can never be lost. “I give unto My sheep *eternal life.*” Nevertheless, “we have this treasure in

EARTHEN VESSELS.”

We are the clay, God is the Potter, and we all are the work of His hands. Every believer is “created in Christ Jesus,” and every true minister who bears the heavenly treasure to others has been “separated unto the Gospel” by Him who hath called him. But though the treasure is heavenly, the vessel that contains it is earthly.

This sets forth our meanness by nature. Ministers are made “of the same lump” as the rest of mankind, “among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.” Moreover, the expression “earthen vessels” is very suggestive of our

Frailty and mortality. Such articles are brittle, easily injured, cracked, or broken. Ministers, like other men, are susceptible of disease, liable to sickness, weakness and death. They feel disappointment and vexation, trial and sorrow, rebuff and misunderstanding at least quite as keenly as their hearers; and they often groan in spirit because their labours are but little appreciated by most, apparently productive of little good, and they know that their best efforts are marred by imper-

fections. Yet, as pearls are found in mean-looking oysters, so the "Pearl of great price" is communicated through frail instrumentalities. Nevertheless, believers are exhorted to esteem such "highly in love for their work's sake." "But we have this treasure in earthen vessels, that

THE EXCELLENCY OF THE POWER

may be of God, and not of us." By the word "excellency" we understand "superiority." "We are not sufficient of ourselves, . . . but our sufficiency is of God, who hath made us able ministers." The *power* of the Holy Ghost, which accompanies the Word in the heart of the hearer, is the excellent or superior thing. This is "the demonstration of the Spirit," when the Gospel is "preached with the Holy Ghost sent down from heaven." This power is exhibited in

Regeneration and conversion. No preaching, not even the very best, not even "the preaching of the cross," can of itself accomplish this—nothing short of the Divine Creator's power. Let us pray more for this putting forth of heavenly energy. This power is also exhibited in

The edification of believers. To this end the Word of God needs to be opened, and Gospel truths expounded—*i.e.*, *beaten out*, as corn is threshed out of the husks. Our people do not want husks, but "bread-corn," upon which they may feed, and by assimilating which they will "grow in grace, and in the knowledge of our Lord and Saviour."

O, dear readers, *pray, pray, PRAY* much for us, that by our ministry the weak may be strengthened, the troubled comforted, the tempted delivered, the halting established. "Awake, awake, O arm of the Lord; awake as in the ancient days." May many sinners, chosen unto eternal life, be soundly converted under the ministry of the Word, and may Gospel Churches thus be increased, and truth overcome all error, to the everlasting glory of our wonder-working God, who is pleased to deposit His Heavenly Treasure in Earthen Vessels.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"One thing have I desired of the Lord, that will I seek after," &c.—Ps. xxvii. 4.

I AM no mystic, yet I fully believe in a spiritual experience that is beautiful, true, because divine. In this Psalm historical evidence is not wanting, which testifies of a high altitude of noble, generous, and comprehensive faith in God—an experience that uses the personal possessive pronoun with holy confidence, unshaken, and undisturbed repose in Jehovah. In the world are great changes, many trials, big tribulations, but then there abides the constant, perpetual presence of God. He is light in my darkness, delivers me in time of trouble, and is my strength in weakness, so that being thus fortified I can boldly and confidently challenge men and devils—"Of whom shall I be afraid." Wars may arise; famine may rage; destruction may be imminent—I still rejoice in the oft-repeated couplet—

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

Firmly believing these divine truths, they influence my heart, life,

and desires. They produce an earnest and intense desire after the precious things of the kingdom of grace. The desire and holy longing of the Psalmist repeats itself in my own soul, and that of my brethren in Christ, whose lives are "hid with Christ in God." Let us try to study the language of the Psalmist, "*One thing have I desired.*" Surely such words imply an earnest breathing after God! In other words the child longs with intensity of desire to realise the warm, tender, and fond embrace of its Father. It is, as the poet expresses it, "For closer communion I pine." In such experience the question rises with increased power, "When shall I appear before God?" How can these things be reached? A careful examination of the words will suggest some help and direction, for they clearly indicate a singleness of aim, "one thing" one special object; like Paul, "This one thing I do." The godly mind gathers itself up into one great wish and consecrates itself to one object. It has been rightly said that "divided aims tend to destruction, weakness, and disappointment." It is the man of grit, courage, endurance, and faith that succeeds, overcomes, and triumphs, and reaches the highest pinnacle of truly blessed experience. The man who knows that changes will come, trials befall, and dangers affright, knows also that one thing never fails, one thing calms his heart, soothes his sorrows, heals his wounds. It is the all-pervading presence of Jehovah. He knows that in God he has a faithful, loving, compassionate Father, a never-changing Friend, who loveth at all times.

Let us note the thing desired, "That I may dwell in the house of the Lord for ever," not literally, but spiritually. In the 15th Psalm the question is asked, "Who shall abide in Thy tabernacle?" You know that the Lord's abode is represented by the Tabernacle. It was the gathering place, where men worshipped and held communion with God. So to-day we observe that the regenerated abide in the tabernacle, where they are privileged to dwell in intimate communion with God, for they are His household. In the 23rd Psalm the writer declares the following important truth, "I will dwell in the house of the Lord to *length of days.*" Life may be transitory: I may be a travelling pilgrim, yet I am a dweller in the *house*. This may appear a little ambiguous at first sight, but a passing reference to our Lord's teaching will explain the matter, "We will come unto him and make our abode with him." How very beautifully truths harmonize. The disciples who had journeyed to Emmaus invite their Lord to *abide* with them. Here the Lord says we will make our abode with him. We also find that the victorious followers of the Lamb are called pillars in the Temple of God: they shall go no more out. "I will dwell in the house" means, as far as I understand, to have perpetual enjoyment of God's realized grace and presence. This means to dwell in the great love of God, the mercy of God, and the care of God. In this all other blessings are included. Surely, then, we would not willingly neglect the assembling of ourselves in the house of God. "Lord, Thy earthly courts we love." If so, show it by your constant attendance on the means of grace!

It will be noticed that the Psalmist gives some reasons why he desired to dwell in God's house, *i.e.*, Divine presence. The reasons are of the simplest kind, the first being for *what he could see*. "To behold the beauty of the Lord." *The beauty* may refer to God's beautiful wisdom, grace, love, or His graciousness, experimentally seen

by His people. Like Barnabas when he arrived at Antioch, "saw the grace of God and was glad." It may possibly mean the dealings of a gracious Providence, or the manifested presence of Jehovah in the cloud of His glory. "To see Thy power and glory." To experience the goodness of the Lord. These were some of the things the Psalmist saw. Then follows a desire to learn, "To enquire in His Temple." My reader will know that the tabernacle, subsequently the temple, symbolises the union between God and His people. To enquire means to learn more of God, and to understand more fully the way of salvation. Hence the means of grace, the ordinances, and the Gospel ministry are designed to help and educate us that we may arrive at the full stature of a man in Christ, and come up to the standard of all saints in the knowledge of Divine love. The knowledge of these things were of inestimable advantage to the Psalmist. As the fifth verse clearly indicates, he found a threefold shelter. He says, "*God shall hide me in His Pavilion.*" "The royal pavilion was erected in the centre of the army. Around it all the mighty men kept guard at all hours." In like manner are we guarded by the almighty power of God, who will see to it that no power shall pluck us out of His hand. "*In the secret of His Tabernacle.*" No one dared to enter the place on pain of death, so this secret means the innermost shrine. In the sweet harbour, in a safe refuge, shall He hide me. To perfect the security we are told that "*He shall set me upon a rock*"—SET, fix, make firm. Thus we need not fear any foe—infinite love surrounds us, and an impregnable rock supports us.

This being so we are not surprised at the man's resolution. "*That will I seek after.*" He knew to sit down and wish for these holy things was not enough. I must be up and doing. Activity, resolution, and determination must characterize my conduct. I must be earnest in using the means within my reach. I cannot rest satisfied until I realise the Divine presence. Alas, how many souls are spiritually consumptive because their owners have not used the means! The soul yearns for the dwelling-place of God, but the body clings to its ease, and professing Christians look all round for excuses to stay away from God's house. O Lord, revive Thy work! spare Thy people! and cause Zion to awake and put on her strength!

67, Endwell Road, S.E.

THE PULPIT, THE PRESS, AND THE PEN.

"*Living Stones.*" Copies may be had of Mr. T. Batchelor, The Cot, Hurstpierpoint, Sussex. Price, Threepence; by Post, Threepence Halfpenny. One dozen post free.

THIS booklet contains an account of the conversion of JOHN MORRIS, of the Wolds, Leicestershire, who was born again at 90 years of age; also of DIANA VAN REJN, a young Dutch woman. The operations of Sovereign grace in these remarkable conversions are very clearly manifested. "It is not by might, nor by power, but by My Spirit, saith the

Lord of Hosts." Only He who originally made us can re-make us. "You hath He quickened, who were dead in trespasses and sins," is true of every saved sinner; but in some cases the power of Divine grace is more strikingly displayed than in others. The cases here recorded are striking exhibitions of the grace of God. The profits obtained from the sale of this book will be devoted to commencing a fund for the extinction of a burdensome debt now resting on the Strict Baptist Cause at Hurstpierpoint. We heartily commend it to our readers.

In purchasing copies they will get that which may prove a blessing to their own souls, and at the same time assist a cause of truth to get rid of a burden.

"*Turn or Burn*," by F. J. Hamilton, D.D., and W. Stanley Martin. London: Morgan & Scott, 12, Paternoster Buildings, E.C. Price One Shilling, paper covers: Two Shillings, in cloth.

THIS is the first volume in a projected series designed to memorialise the "Marian Martyrs," and to remind the present generation of the true character of the Roman Apostacy. The plan adopted is to deal with the martyrdoms locally. This first volume gives an account of those who suffered at Lewes, in Sussex. It has a coloured frontispiece, several illustrations, and is very neatly got up. Here our young people may read how their ancestors have been treated for the great crimes of reading the Word of God, cleaving to the truths taught therein, and rejecting Romish fables and perversions. We heartily wish the book a large circulation, and prosperity to the whole scheme.

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"*The Gospel Standard*." London: F. Kirby, 17, Bouverie Street, Fleet Street. Monthly, price Twopence.

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IN the author's best manner: a full weight Gospel sermon.

"*The Gospel Banner*." Oxford: J. C. Pembrey, 164, Walton Street. London: Houlston & Sons, 7, Paternoster Square. Monthly, price Twopence.

THE April number strikes us as being specially good. There is an excellent sermon by the late D. Smart; the piece on "*Rome's Tactics*," by the late J. A. Wylie, D.D., is very timely (When will the nation awake to its danger?); and the "*Sweet Morsels for Hungry Souls*," by the revered Hawker, are very precious.

"*Because Ye Are*;" "*My God*;" "*A Cloud*." Sermons by T. Bradbury. London: The Publishing Committee, 16, Malfort Road, Denmark Park, Camberwell, S.E. Price, One Penny each; issued monthly; two copies, post free, for 2s. 6d. per annum.

MR. BRADBURY'S name is sufficient to guarantee for the quality of these sermons. Evidently his bow abides in strength.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE

BETHNAL GREEN (HOPE).—Anniversary services in connection with our Sunday-school were held on Sunday, February 23. Our pastor addressed the scholars in the afternoon, and in the evening preached to the teachers. On the following Tuesday a goodly number sat down to tea. At the evening meeting Mr. F. B. Applegate took the Chair, and impressed upon all present the necessity of teaching the doctrine of the Atonement in our Sunday-schools. The report stated the average attendance of teachers and scholars was as good as at any time for many years past. The week-evening service had been instrumental in gathering in many children who would otherwise be running the streets. Mr. Parnell spoke encouragingly to both scholars and teachers. Mr. S. J. Taylor (formerly one of our secretaries) encouraged the scholars, speaking to them upon their good attendance. Mr. W. F. Waller (an old "Hope" teacher and secretary)

spoke to the scholars, who seemed deeply impressed. Mr. Othen addressed both scholars and teachers. Our pastor thanked the chairman, speakers, and friends for their kindness, and encouraged Sunday-school teachers generally.—ONE OF THEM.

GRAYS (EBENEZER)—Special services were held in the above chapel on Easter Monday. Mr. J. Chandler preached in the afternoon from Isaiah xlviii. 17. It was a soul-comforting discourse. The preacher traced the characters to which the text referred, and the relationship which cannot be dissolved, showing how the eternal Spirit teacheth them to profit. Tea was provided at 5 p.m., after which a public meeting was conducted by W. G. Fauch, Esq., commencing with prayer, singing and reading. The chairman, in a short address, spoke of the goodness and mercy of the Lord towards us through the past year. Warm-hearted, spiritual

addresses were given by brethren Welstand, Gull, Chandler and Goldsmith. Collections fairly good.

CAMDEN (HIGH SCHOOLS), now the North London Collegiate Schools, 168, Camden-street, London, N.W.—An interesting meeting was held at the close of the service on the 28th ult., when a testimonial was presented to Mr. J. R. Freeman by the teachers and scholars, past and present, on his retirement from the superintendence of the Sunday-school. He has held the position for over twelve years, but increasing ill-health and the necessity for further rest, have left him no alternative but to resign. He has proved a devoted superintendent, applying himself diligently to all nations concerning the school, no detail being too trivial for his attention. Great regret is felt that the step was necessary, and he has retired with the best wishes of his numerous friends. The testimonial consisted of a handsome marble timepiece and a massive silver pencil-case. The presentation was made by Mr. C. J. Burrows, the president of the school and Mr. Freeman's predecessor in office. In a few well-chosen remarks he referred to Mr. Freeman's services, and assured him that, as in the order of Providence he was about to sever a long and honourable connection with the school, he would carry with him the hearty good wishes and prayers of his late fellow-workers. Mr. Freeman, who was quite taken by surprise, replied feelingly at some length, and thus terminated a notable event in the history of the school. A very pleasing feature was the number of old scholars present. Mr. Freeman is succeeded by Mr. Philip Harrow.—H. B.

WETHERDEN.—A tea meeting was held here on Easter Monday, when the services were well attended. The afternoon meeting was addressed by Mr. Berry, of Beccles, from 1 Pet. i. 11, last clause. After the address we had tea, to which 110 sat down. The evening meeting was addressed by brethren S. Haddock, Draper, C. Mothersole, S. Baker, Mr. R. B. Strickson being in the Chair. The collection amounted to £1 4s. 3d.; also the sum of £10 having been raised for a new organ. We had the chapel full in the evening.

TOTTENHAM.—Sunday-school anniversary services were held on Easter Sunday and Monday. Lord's-day sermons were preached by the pastor morning and evening. A special service for parents and scholars was held in the afternoon. An instructive address was given by Mr. Alfred Eade, of Horley. Several recitations were rendered by scholars. On Monday, at 3.15, the services were continued. A sermon

was preached by pastor W. H. Rose. Our brother unfolded a difficult, though precious subject, which was adapted to old and young—viz., the Lamb as described in the Revelation, the wrath of the Lamb, the Lamb slain, the blood of the Lamb, the marriage of the Lamb, and, finally, the Lamb's Book. Tea was provided at 5.15, a good number partaking of the same. At 6.30 the closing service was presided over by Mr. George Savage. Mr. Mason sought the Divine blessing, after which the chairman read a portion of Scripture. Two scholars gave recitations. After singing one of the special hymns, the superintendent gave a brief report of the school and its work during the past year, showing additional teachers and an increased number of scholars. The treasurer's statement showed an expenditure of £23 18s. 6d., with a balance in hand of £2. Our chairman then directed our attention to 1 Pet. i. 5, exhorting us to further diligence and faithfulness in the work of the Lord. Brother C. Hewitt spoke with much warmth and earnestness upon the leadings of the Holy Spirit: He must be the teacher's Teacher. Brother Rose in his address on childhood recalled the incident of the Lord Jesus receiving little children and His rebuke for those who would have kept them away. Owing to the lateness of the evening, our pastor refrained from giving an address, but expressed the gratitude of himself and the teachers for the sympathy rendered towards the work of the Sabbath-school. The pastor pronounced the Benediction.—W. H.

GLEMSFORD (EBENEZER).—The first anniversary of our pastor was held on March 14th, when pastor A. J. Ward, of Laxfield, preached a sermon in the afternoon from 1 Cor. iii. 22 and 23. A public tea was provided, when about 140 sat down. In the evening a public meeting was held, Mr. Polley, of Colchester, being in the Chair. The Chairman read Psa. lxi, and the secretary gave an encouraging report. Pastor Saunders, of Brockley, addressed the meeting on the words, "Brethren, pray for us." Pastor Boulton, of Chelmsford, spoke from the words, "Lo, I am with you alway." Pastor A. J. Ward spoke from "Looking unto Jesus, the Author and Finisher of our faith." The time being gone, our pastor deemed it inadvisable to make a speech. The speeches from the brethren were very encouraging. Chapel full. Collections good. On Thursday, April 4th, our pastor's Bible-class held their first social tea meeting, numbering about 40. After tea the pastor spoke on the origin of this class and the success attending the same. Brother David Goody made a very interesting speech, and, much to

the surprise of our pastor, presented to him a very handsome cloak. Brethren Snell, Middleditch, and Soar next addressed the meeting. The meeting closed by singing, "Blest be the tie that binds."—A. MIDDLEDITCH (Sec.).

PORTSMOUTH (REHOBOTH).—A good number met on Saturday evening, April 6th, in the Rehoboth new Baptist Chapel. Hitherto they had met in a room that was altogether uncomfortable and inconvenient, and their prayer had been that God would give them a better place to meet in, now they were gathered in a comfortable building, capable of seating about 150. The movement started not from a "split" from a sister Church, but mainly to supply a need felt by a few strangers coming to the town, and as the few increased in number, a building fund was established, which slowly, but surely grew, until an opportunity offered to secure a building which could easily be converted into a chapel. Appeals were issued for help, and many friends in London, Leicester, Guildford, and other places sent substantial help. The freehold cost £250, and alterations, and furnishing another £250, a large proportion of which will remain on mortgage, and as one of the speakers said at the Monday meeting, the Church must have great faith in God in engaging in so bold an undertaking. The old meeting-room only held about 40, but there was barely an empty seat in the new building on Easter Sunday, when pastor A. E. Realf, of Leicester, preached the opening sermons. Taking as his text, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. iii. 16), the preacher gained the close attention of the congregation by his thoughtful exposition of the Scriptures, as he noticed the ancient temple to be an emblem of the body of Christ, and then of the body of Christ mystical of His Church, as an emblem of each believer, and of heaven above. In the evening the text was 2 Cor. iii. 18, "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord;" first, the glory, then the beholding, and then the effect produced by the beholding of the glory. The Spirit indeed gave utterance, the hearts of the people were ready to receive, and at the close one sister said "If we had many days like this we should soon have to enlarge our new chapel." Mr. Whittaker, of Wood Green, addressed the school children in the afternoon on "Flowers." On Easter Monday, pastor W. Woods, of Chichester, preached from Numb. vi. 24, 25, 26, "The Lord bless thee" &c., and as the aged preacher's voice so repeatedly rang

out, "The Lord bless thee," it seemed as though Divine blessings were being called down from on high. A large number sat down to well-spread tea tables, after which a public meeting was held, when pastor O. H. Oudmore, the former pastor of the Church, presided. Fervent addresses were given by pastors W. Woods and A. E. Realf, brothers Ayling, of Chiddingfold, Whittaker, of Wood Green, and a report was read by Mr. C. Spratt (senior deacon), showing the inception and progress of the movement. The chapel was again full, and we noticed many friends from a distance. The collections very encouraging. The Sunday-school, a work carried on with great difficulty in the old room, was not forgotten, for on the following day between sixty and seventy scholars were entertained to a right bountiful tea. A magic lantern lecture, "John Ploughman's Pictures," was afterwards given by Mr. Whittaker, which was very interesting, when the building was crowded, some having to find standing room in the lobby. We have now room to admit more scholars in the school, and several children have already applied for admission. We can indeed call the place "Rehoboth," for the Lord hath made room for us, and we now pray that we may be fruitful in the Lord.

PECKHAM, ZION, HEATON-ROAD.

BUILDING AND RENOVATION FUND.

SERVICES ON EASTER MONDAY.

THESE services commenced at 3.15 with the singing of Watts' praiseful lines:—"How pleased and blest was I." Pastor H. T. Chilvers delivered a discourse from the words: "King Solomon made himself a chariot of the wood of Lebanon" (Song iii. 9). Taking the word chariot as setting forth the salvation of the eternal Three, he spoke on (1) The Chariot itself; (2) Its Maker; (3) A few particulars concerning it.

Tea was provided by the ladies of the Cause, to which a hundred or more friends stayed.

The evening meeting was presided over by E. H. Britton, Esq.

The treasurer's report was called for, from which it was gathered that £88 had been spent in the near past on the internal renovation and other like needs of the Cause, leaving £10 in hand towards the work—soon needed to be put in operation—of external renovation.

The chairman then earnestly urged the claims of Zion upon the friends present.

Pastor Chilvers spoke from the words: "Remember the word unto Thy servant upon which Thou hast caused me to hope" (Psa. cxix. 49). He was helped again to deal out many precious things.

Pastor Dadswell, of Clapham, followed with an address from Heb. ii. 9: "But we see Jesus."

Pastor Sears, of Clapham, gave a cheering and helpful address on the word "Angels."

The collection, amounting, with that of the afternoon, to £12, exceeding by far our anticipations.

Mr. T. Watts followed next with an address, founded on the word "Withstand," in the course of which he pleasantly urged the desirability of an early appearance on the Lord's-day in the sanctuary, as also diligence in the King's service.

In the absence of pastor Fells, of Highbury, Mr. G. W. Clark was called to the platform to give a helpful sentence or two, after which the meeting closed with "Though we are guilty, Thou art good" &c. J. KNIGHTS.

WILLENHALL (LITTLE LONDON BAPTIST CHAPEL).—Large congregations assembled on Lord's-day, March 17th, to celebrate the 109th anniversary of the Church worshipping here. The preacher for the occasion was Mr. H. D. Mobbs, of Southend. Long will the hallowed memory of these remarkable services live in the hearts of those who were privileged to attend them. The singing at each service was very hearty, and during the day the choir, under the leadership of Mr. Joseph Dunton, rendered two special anthems. The collections were very good. In addition to preaching at the morning and evening services in the chapel, our esteemed brother, Mr. Mobbs, also went into the Sunday-school, and after giving a brief address, distributed the prizes. After this, to the delight and satisfaction of all present, Mr. Mobbs addressed considerably over a hundred young men and maidens at our Pastor's Sunday Afternoon Adult Bible-class. We are glad and grateful to have evidences that our Lord is at work in our midst. Some are enquiring the way to Zion. The congregations steadily increase week by week. "Hitherto hath the Lord helped us."—R. M. T.

PIMLICO (CARMEL).—The 71st anniversary of the formation of the Church was celebrated on Good Friday. We were greatly cheered by a goodly number of friends from neighbouring Churches coming to join in our rejoicings. Our brother Chilvers preached in the afternoon from the words, "God forbid that I should glory save in the Cross of our Lord Jesus Christ," &c., after which the friends adjourned to tea. In the evening our brother Samuel Frost presided over a public meeting, and brethren Aoland, A. E. Brown, Chilvers, Elnaugh, and F. Grimwood gave excellent addresses, which were

thoroughly enjoyed. We were pleased to see all these brethren at the afternoon service. Our brother A. E. Brown, who is now serving the Church with a view to the pastorate, was very much cheered by the many expressions of goodwill. Brother Armstrong, of New Cross, led us to the throne of grace. We appreciate this brother's kindness very much, and especially for so kindly giving us recently his lecture, entitled "My Trip to Niagara." We feel very grateful that the Lord has sustained us all these years, and that he has opened our pool several times since we have been without an under shepherd. Our trust is in Him, and we feel that brighter days are dawning for "Carmel." The collections were well above our usual, for which help we thank our many friends.—F. A.

CLAPHAM (REHOBOTH).—The 44th anniversary was held on Tuesday, March 26th. Mr. Bush preached in the afternoon from the words in Psalm xxxvii. 7. A public meeting at 6.30 was presided over by Mr. J. M. Rundell, who addressed the meeting from Psalm cxiv. 7. He gave us a good, sound, stirring address. Brother Waite next addressed the meeting, and gave us a retrospect of the past 44 years, which he had gained from brother Sanders—the only one left who knew the commencement. A few friends met in a room in Acre-lane. A Mr. Jenner preached there for a time. After this they met in Cranmer-court. Changes arose, which led a Mr. Odling to take a room in Chip-street, where many good men preached the Word: the Lord blessed it, and Garner Chapel was built. Mr. Elvin preached and served the Church until illness laid him aside. Mr. Rowlands, the blind preacher, was settled over the Church at Garner. The present chapel was purchased for the sum of £450, and another £50 was laid out in repairs. The Cause then prospered, and many came to hear Mr. Rowlands. After Mr. Rowlands a Mr. Fothergill became pastor for some years; then Mr. Brindle served for seven years; then our late esteemed brother Tooke, until the Lord called him home. Brother Waite supplied the pulpit the first Lord's-day in February, 1895, which led to other invites, and to his commencing the pastorate on Jan. 1st, 1896. Thus the Lord has for 44 years supported us and kept us steadfast in the faith. We are at peace, and each one striving to do his or her part for the support of the Cause. Our aged brother Sanders was at the afternoon service. Brother Bush was the next speaker. He thought it was the best anniversary he had attended for numbers. He spoke from Psalm cxlvi. 6, and gave us a good, sound Gospel ad-

dress. Brother Holden spoke from Heb. ii. 11. Mr. Taylor next addressed the meeting from 2 Tim. ii. 19. Mr. Hall, who had been serving us for two weeks during brother Waite's illness, gave us a few encouraging words from Ephes. i. 3. This very spiritual meeting was brought to a close by singing the Doxology and pronouncing the Benediction.—C. H. F.

HIGH WYCOMBE (ZION).—On Easter Tuesday our esteemed brother Mitchell again paid us a visit, and was graciously helped to preach two Gospel sermons of a very encouraging character. There was "strong meat" for those that are of full age, and "milk for babes." Character was clearly delineated. Godliness in its beginnings, progress, and consummation was shown to be the work of God the Holy Ghost, and not the work of the creature, nor the outcome of the will-o'-the-wisp of duty-faith, which is leading so many astray into the bogs and sloughs, where there is no sure standing. Jesus Christ and His finished work was exalted. The blessed truths of the old-fashioned Gospel were faithfully set forth in an affectionate and helpful manner, and, we believe, to the glory of the Triune Jehovah. It rejoiced our heart to see brother Evans and over thirty of his friends from Chesham, as also brother Tilbury and other friends from Woburn, Longford, Maidenhead, Sydenham, Prestwood, &c. The Lord's Name be praised.—MINIMUS.

SUNDERLAND (JIREH, STOCKTON-ROAD).—On Easter Monday we held our tea and public meeting. A goodly number attended, and the Sun of Righteousness shed His light upon us. There was a high wind blowing outside, but we trust also inside the higher or heavenly one was felt in our midst. Friends came from Middlesboro' who greatly helped our singing. Others came from Durham, Chester-le-street, Newcastle, &c. Addresses by brethren Illingworth, Chapman, and Langham. The pastor presided. To our covenant-keeping God be all the praise. Amen.

SOMERSHAM.—Services were held on Good Friday. A sermon was preached by Mr. H. D. Tooke, of Lowestoft. The text was Zech. iv. 6 and 7. A public tea was provided, at which a good number was present. Service in the evening, presided over by Mr. E. Gowing, Bricett Hall. Addresses were delivered by Mr. Alexander, Mr. Tooke, and our pastor, who said he had completed his 13th year as pastor amongst us. Our pastor has passed through deep trouble for several months; his wife has been laid aside through heavy affliction for three

months and is still very weak, and in that time he lost by death a little boy of five years old. Our pastor said he should not forget the completing of the 13th year. We are thankful to say the Lord has answered our prayers, and that our pastor can say cheerfully, "The Lord has done all things well." The attendance at these services was encouraging, and collections good for the School Fund.—F. S. K.

GURNEY ROAD, STRATFORD.

On Lord's-day, April 14th, services were held to commemorate the seventh anniversary of the pastorate of Mr. Ebenezer Marsh, when the pastor preached in the morning, and in the evening Mr. E. Mitchell, who preached from the words, "Ye must be born again," a sermon long to be remembered.

On Tuesday afternoon, 16th, there was a sermon by Mr. Jones, of New Cross. The pastor presided at the evening meeting, in the unavoidable absence of Mr. J. Piggott, who, however, wired a kindly word and a generous gift.

The subjects spoken from by the brethren present were:—Brother Bush, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (1 Peter v. 10). F. C. Holden, "And the Lord preserved David whithersoever he went." J. Parnell, "Things pertaining to the kingdom of God." R. E. Sears, "Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil." "Thy shoes shall be iron and brass; and as thy day, so shall thy strength be." J. E. Flegg, "I will go in the strength of the Lord." H. T. Chilvers, "Is there anything too hard for the Lord?"

The Church Secretary read a brief report, from which the following is an extract:—

"We meet to-day to celebrate the seventh anniversary of our beloved pastor—seven years of blessings and trials: the one set over against the other, the latter doing the work of the refiner's fire, consuming the wood, hay, stubble; the former bringing to us the oil and wine of the kingdom, and the living bread, by which our souls are sustained. The Lord said to the children of Israel, 'Thou shalt remember all the way the Lord thy God hath led thee.' This promise was given for a definite purpose, and will apply in some measure to us. We need the humbling and proving, the constant application of the precept; are glad to be reminded of the glorious (home) land which has been prepared for us, and also to be warned of the consequences of being found slothful and faithless stewards. This

is our privilege, under the ministrations of the Word in this place; and it is under the consciousness of these mercies that we are enabled to review the past seven years.

"Seven years ago our membership was about 130, to-day it is 170. During that time 111 members have been received, 51 of whom have been baptized by our pastor; and at our Church meeting last evening 6 candidates bore their testimony to the power of sovereign grace, one had previously done so, consequently 7 are awaiting baptism. 58 members, however, have left us by dismissal and other causes; and 13 have been called home, 3 of whom were deacons.

"Financially we pay our way. We may mention during the first three years of our pastor's work amongst us he was instrumental in clearing off the debt of £150 on the chapel, and has personally collected £195 of the £500 in hand towards the New Sunday-school buildings, which we are hoping to go forward with soon. The pastor's wife also has, by the sale of fancy articles (at home), realised, for the same cause, over £10 during the past six months. Our auxiliaries are doing good work. The same Gospel of glad tidings is proclaimed, and Christ is exalted."

All the brethren taking part in the services were greatly helped to set forth a precious Christ, and the people were made glad, under the blessing of God.

The collections, which were for the pastor, amounted to £24 3s. 11d.

J. H. R.

BRIXTON TABERNACLE.—The pastor's 30th anniversary was held on Good Friday. He preached in the afternoon acceptably from the words, "So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain" (Joel iii. 17). In the evening the usual public meeting was held, presided over by the pastor, who opened with the reading of the 84th Psalm, followed by prayer, led by Mr. G. Howard. The president said that thirty years ago when he came to Brixton, he had very few hearers; these at times had grown considerably, but had since come down to a moderate number, during which time he had held on, and through grace he had no inclination to give it up, for he felt that the truth was as needful now to be preached as ever it was. Lately there had been an increase in the congregation, and he was pleased to say that he had been well enough to attend all the services during the past year, for he felt that "A day in Thy courts is better than a thousand." Mr. R. Burbridge spoke from the first few verses of Lev. xiv., reminding us from the law how the great Gospel scheme of substitution

was taught by the cleansing of the leper. Mr. Waite, of Rehoboth, Bedford-road, spoke of his esteem for the pastor, long before he knew him personally, by his early contributions to the **EARTHEN VESSEL**. His text was, "What shall we then say to these things?" (Rom. viii. 31), principally touching upon the great doctrines of sovereign grace. Mr. F. C. Holden next spoke of the foundation of a good hope through grace—namely, the "Rock of Ages," his text being, "Of whom, and through whom, and to whom are all things," which was his creed, and if one's faith accorded with this declaration it was an evidence that he, like the apostle, had been taught of God. Mr. T. Watts spoke of the mystery of "the other half" which had never been told (relating to the astonishment of the Queen of Sheba at the greatness of Solomon), and how the tuition of the Holy Spirit causes us to feel what very finite creatures we are, and the need of being unclothed that we might be clothed with a spiritual understanding. "Then He unfolded unto them the Scriptures." This unfolding, he contemplated, would be the employment of the redeemed in heaven, for "Now we see through a glass darkly, but then face to face." The collection was for the pastor.

CHELMSFORD.—On March 20th the half-yearly tea and public meetings of the pastor's Bible-classes were held. Between 70 and 80 members and friends sat down to tea, provided by our lady members. This was followed by the public meeting, over which Mr. Boulton (pastor) presided. Satisfactory reports were read by the secretaries of both classes (Tuesday evening and Sunday afternoon), that of Tuesday evening class showing a membership of nearly 50, with an average attendance of 42. The Sunday afternoon class has also increased in numbers and interest. Addresses were given by brethren Chilvers, Pizzey, and Cottee. Mr. Cottee presented Mr. Boulton with an eight-day mantel clock bearing the inscription—"Presented to pastor H. S. Boulton by the members and friends at the Baptist Chapel, Chelmsford, March 20, 1901." This was accompanied by a purse containing upwards of £3. Our pastor, who seemed quite overcome, reassured us of the love he feels to his Bible-classes, and his desire to hold fast to the Bible as our guide book. "Praise God from Whom all blessings flow." On Friday, April 5th, we celebrated the 99th anniversary of the formation of the Church. Sermons were preached afternoon and evening by our dear pastor. Collections after each service on behalf of the ministry Friends gathered with us from Brain-

tree, Colchester, Halstead, Hedingham, Billerica, and Witham. Our lady friends again provided tea, to which nearly 140 sat down. Immediately after this Mr. Boulton, in a few remarks, expressed his gratitude at seeing so many friends from other Causes, extending to all a hearty greeting, so did also the deacons, to which some of the visiting friends responded on behalf of themselves and friends with them, reminding one of the blessedness of "the tie which binds our hearts in kindred love." We felt we had cause to praise the God of all grace, and found it a "Good Friday" indeed.

CHESHAM (TOWNFIELD CHAPEL).—The friends celebrated their pastor's anniversary on Easter Monday, April 8. Mr. Hazelton preached to a good congregation in the afternoon from Zech. i. 20. Our brother was helped of the Lord into an experimental line of truth, and was heard with pleasure and profit by those present. After the usual tea, which was well attended, a public meeting was held, over which our brother, Mr. W. H. Evans, the pastor, presided, and his address was of a cheering character, expressing gratitude for the past and hope for the future. He remarked: "We invite you all to join with us to-night in thanking God for His mercies. It is the fifty-second anniversary of my Church membership; and while it is a blessing to be called by grace and constrained to follow the Lord at any period in life, even the eleventh hour, it is the greatest of all blessings to be so in early life and brought into Church association with the Lord's people; it is one of the acts in my life that I look back on with feelings of great pleasure, and we say to all believers out of Church membership, especially young ones, Go and do likewise. We also ask you to join us in thanks to God for His faithfulness. It is the fortieth anniversary of my ministry. The promise He gave when we went forth to preach our first sermon, 'And now behold, I am with thee, and will not forsake thee till I have done that which I have spoken to thee of.' He has kept, and will ever do so, for He is not man that He should lie. There is not a doctrine or practice, we believed and observed at starting, but what has become increasingly dense; but we have learned with natural experience to preach them with more charity to the conviction of others than we did at the commencement of our public life. As a Church and congregation, we are united and at peace; we are quite free from debt, for, while we have no fixed scale of charges for pew rents, we expect all who attend to give according as God has given to them. We hope our younger hearers will

realise their obligation to share in the burden and honour of supporting the Cause. As a Church, we are not numerically many, but being united in faith order, are strong, and are favoured with a good encouraging record. Mr. Caughey, for many years pastor at Nottingham, was a member of this Church, also Mr. Glasgow, well known at Tunstall, near Suffolk. Mr. H. Newton, who was one of the first I baptized here, is now serving the Church at Wisbeach. Nor is it only male members whom the Lord has thus honoured. Our sister, Miss Flora Butcher, who was baptized by me before I became the pastor of the Church, is now medical missionary at Palwal, India, and her sister, Miss Marion Butcher, was honourably dismissed to the same Church, having taken the management of the Mission Hospital in the same place. With thankfulness for the past, in the name of our God we 'go forward.'" The subject for the evening was "The Spirit's power and influences necessary for salvation." It well spoken on by brethren Hazelton, Wood, Newton, Witton, and Burrows. The meeting was closed with prayer. Lord, send now prosperity.—FROM A MEMBER.

BETHNAL GREEN (HOPE).

The fifth anniversary of the Gospel Mission was held on April 13. Though the day was exceedingly wet, over 70 of our friends sat down to tea.

Punctually at 6.30 the president (pastor Clark) took the Chair. The chairman read Matt. xxi. 28—32, xxii. 1—14, and his remarks were very helpful, especially upon the text, "Many are called, but few are chosen." He pointed out that the calling spoken of in the text was not the effectual calling of the Divine Spirit; for if we are quickened by the Spirit, we are called into spiritual life, therefore we have the evidence that we are among the chosen. Many are called Christians, but very few are called the chosen of God, and may be called Christians, but how very few there are that are truly so! Our own country, the State Church, the Church of Rome, Unitarians—all are called Christians; but in reading this text, it should be read in the light of another—viz., "Lord, Lord, have we not prophesied in Thy name?" &c.

Brother C. Biggs having led us in prayer,

The secretary read the report, which showed that though our active workers are not many, yet not one opportunity has been lost in preaching the Gospel to the unconverted. Thousands have thus been brought under the sound of the truth—many who would never otherwise enter a place of worship—and

to the glory of God we state that one soul has been saved, while others have been impressed. A large supply of tracts have been prayerfully distributed. Each worker seeks to have personal dealings with those with whom he comes in contact. We deeply feel the need of two or three lady helpers to visit the surrounding homes, and trust He to whom all hearts are known will soon constrain some to take up this most important work.

Brother J. H. Lynn, in a most telling address from 1 Thess. i. 8, proposed the adoption of the report. He exhorted us as workers to begin with God. The Apostle spoke after he had had a sight of God. We are sometimes called an old-fashioned people, and so we are, for we have the old, old Gospel. Our brother further exhorted us not to ask in our petitions for some soul to be saved, but to ask for a multitude of souls, that Christ may see of the travail of His soul and be satisfied.

Brother S. J. Taylor, who seconded the motion, remarked that though usually Saturday night is spent by most ministers for study, he felt he was already in his study, and was in the spirit on Saturday night. We shall not forget his stirring address for many days to come.

Our young friends then very ably sung a choral march, entitled "Forward to Battle," during which the collection was taken, which amounted (with after donations) to £3. We thank God, and are grateful to those who gave.

Our brother J. E. Elsey then addressed the gathering, and gave us as our motto, "Look to Jesus." He reminded us that the greatest battle fought and victory won was in the open air. Christ Himself and the apostles likewise preached by the wayside. Chas. Hill gave forth the message from a village stand. Benjamin Taylor preached in fields and in barns, and he was blessed more than in his latter days when preaching in the pulpit.

The Benediction closed a most enthusiastic meeting.

ONE OF THE WORKERS.

ST. ALBANS (BETHEL).—Special services were held in connection with the above chapel on Easter Monday, April 8th, 1901, when two sermons were preached by pastor E. Marsh, of Gurney-road, Stratford, to good congregations, a gratifying feature being the presence of many friends from neighbouring Churches. Our brother was enabled of the Spirit to preach two Christ-exalting sermons, which were listened to with rapt attention. During the interval of service a tea was provided, to which a good number of friends sat down. Our collections for the day (which were in aid of the chapel debt fund) were good.

Looking back upon the day we can again testify to the presence and blessing of our God, to whose name we desire to give all the praise.—G. W.

GLEMSFORD (PROVIDENCE BAPTIST CHAPEL).—On Good Friday the first anniversary of the pastorate of Mr. Cudmore was held. In the afternoon the pastor preached to a very large congregation. This was followed by a tea, to which 130 sat down. In the evening a public meeting was held, addresses being given by Mr. Firkbank, of Cavendish, Mr. Motson, of Colchester, and the Pastor. The latter presented two reports, the first being that of the Church, which showed that during the year 18 had been added to it, and £22 6s. 10d. had been collected towards the decoration fund. The Bible-class report showed that £7 14s. 9d. had been raised for new lamps, £1 17s. for matting, and £8 8s. 4d. towards decoration fund. The class had also made two presentations to the pastor, one in cash and the other a beautiful reading lamp. They had also distributed over 5,000 tracts in and about Glemsford, the average attendance at the classes being about 50. Mr. Cook, senior deacon, verified these reports, remarking that during the year their pastor had worked very hard, as when he came the Church was at a very low ebb, they having had no stationed minister for some years. Consequently they were really without a head. He (Mr. Cook) was pleased to congratulate the Church on the improved state of things. There was a very large congregation at this service. Appropriate hymns were rendered by the choir, under the leadership of Mr. Fenn.—*Local Paper.*

RAUNDS.—The Centenary of the formation of the Baptist Church in Raunds was celebrated on Tuesday, March 26th. A public tea meeting was held in the schoolroom. In the evening, Mr. H. E. Sadler, the pastor, who is shortly leaving the village, gave a very interesting lecture on the origin of the Baptist Cause. Mr. E. Eady, one of the deacons, presided. Mr. Sadler, in the course of his address, stated that during the last few years of the eighteenth century the Nonconformists worshipped in a cottage situated in the middle of the village. In the year 1801 seven men, amongst whom were Samuel and Joseph Whitney, were moved to form a Baptist Church in Raunds, and made a covenant as to the doctrines, &c. of the Church, Samuel Whitney becoming the first pastor. An account was then given of the progress of the Cause to 1824, comprising the ministry of Mr. Rappitt, of Sharnbrook, during which the friends acquired a larger meeting house. Mr. Arnold and Mr. T. Field succeeded to

the pastorate during the next fifteen years. In the year 1837 the old chapel becoming too small, and in a dilapidated condition, the present place was built at a cost of £500. Mr. Field's pastorate closed in 1841, and he was succeeded by Mr. Israel Atkinson, during whose ministry the Cause prospered greatly. During the first fifty years Mr. W. Arnsby, a deacon of the Church, played a very prominent part. He died in July 1857. In 1858 the first Sunday-school in connection with the Baptists was established. The lecturer passed on to notice the ministers from 1850 to the present time, comprising among others, Pastors Warren, Abbott, Childs, Pearce, Margerum, Fields (second time), Skelby, and the last, himself. During the last fifty years a minister's house was built. From 1801 to 1901 there had been seventeen pastors, only two of whom (Mr. Margerum and himself were now alive). Mr. Arnsby lived to link the first fifty years of the Church with the second; and though he, the pastor, was now leaving them, he prayed that the Church might be blessed with prosperity. A collection was then made, after which Mr. Eady presented pastor Sadler with a purse containing the proceeds of the tea, and the collection amounting to £2 12s. 8d. Mr. Sadler thanked them most heartily. During his seven years' ministry he had taken what was put in the lobby box, and had never asked for a penny, and had there been unity he should have been willing to continue his pastorate another seven years in the same way. On the motion of deacon F. Lack, seconded by deacon John Peacock, a vote of thanks was accorded Mr. Sadler for his able review of the first century of the Baptist Church in Raunds. A hymn and prayer closed the proceedings.—From the *Local Press*. [P. S.—The reporter has omitted a most honorable name. Mr. Wills, from Leighton Buzzard, was pastor from 1863 to 1866, when he accepted a pastorate at Somersham, Hunts.]. Mr. Sadler closed his pastorate March 31st. In the morning he spoke from Gen. xii. 4, "So Abram departed as the Lord had spoken to him," and in the evening from Matt. xxviii. 20, "Lo, I am with you alway."

IPSWICH (ZOAR).—Good Friday. Two sermons by pastor T. L. Sapey, of Claxton. In the afternoon from the words, "He is our peace." After a public tea we met again for service. The text was from 1 Peter i. 11. The sufferings of Christ, and the glory that should follow. Our beloved brother spoke with blessed liberty, his theme made his tongue as the pen of a ready writer. He highly exalted His Master, and we believe one and all felt that it had been good to meet in the house of the Lord.—H. BALDWIN.

OLD BRENTFORD.

THE usual Easter Monday anniversary services were held at North-road, Brentford, on Monday, April 8th. The attendance was very good, and the services most encouraging. Our brother, Mr. E. Mitchell, preached in the morning from 1 Peter i. 8. The preacher showed to us from the text that—1st, The Christian is the truly happy man. The worldling cannot understand this. Reason, Scripture, and experience all testify to this fact. 2nd, The Source of the Christian's happiness. "In whom." Christ is the believer's happiness and joy. He is the Source and Sustainer of it. In Him is everything we can need; our largest desires are satisfied by Him, provided they are righteous desires. With Him we can be joyful and happy anywhere. 3rd, The medium by which that joy is realised. Faith is the medium. We know Him by faith. We find joy and peace by believing in Him by the power of the Holy Ghost. 4th, The indescribable character of this joy. "It is joy unspeakable." The world cannot understand it. Human language cannot express it. We cannot tell out the love we have to our precious Redeemer, and the joys that His grace brings into our hearts and affections. 5th, The glory of the joy. It is "full of glory." Far beyond any natural joy. It is great in expectation. "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).

In the afternoon our brother, Mr. B. J. Northfield, preached to us from Num. vi. 27: "I will bless them." The three divisions were:—1st, The Divine purpose or resolve. "I will bless them." 2nd, The Divine blessing: what it is. Divine favour and preservation; grace and glory—undeserved and irreversible. 3rd, The favoured subjects of this blessing. "I will bless them." "He will bless them that fear the Lord, both small and great" (Psalm cxv. 13).

In the evening we had the joy of listening to our brother, Mr. Northfield, again, when he took for his text Malacti iii. 17: "And they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels." God's faithful servants must not only talk about the Gospel day, but also about the judgment day; if, however, the former is a day of rejoicing to our souls, and we find delight in the truths of the Gospel, we need not fear the latter. He told us of:—1st, The Period indicated—"that day." 2nd, The Process intimated—"When I make up My jewels." 3rd, The Persons interested—"My jewels," or My peculiar treasure. 4th, The Promise inscribed—"They shall be Mine."

Many who were present told of the pleasure they felt while listening to

these encouraging sermons. The Lord is still with us here. Six have been added to the Church since the commencement of the year, each one being connected with the school and Bible-classes. The Lord's goodness to us thus, as a Church, encourages us to pray to Him for a still larger outpouring of His blessed Spirit, who has said, "I will increase them with men like a flock" (Ezek. xxxvi. 37).

E. FROMOW.

Chiswick, W.

WOOD GREEN.—On Good Friday special services were held in commemoration of the ninth anniversary of opening the chapel at Park Ridings. In the afternoon pastor E. White preached from the words, "There they crucified Him." Our brother was graciously helped to dwell upon each word. The evening meeting proved a season of pleasure and joy. The chair was taken by Mr. F. T. Newman. The 63rd of Isaiah was read, and brother Chambers prayed. The opening remarks of the Chairman were in reference to the death of the Lord Jesus Christ. He said, "We like to get beneath the Cross, it is a profitable place." Brother Newman also called our attention to the three words in the last verse of the chapter read, viz., "We are Thine." Thine by choice, purchase, and surrender, were the speaker's chief points. Brother James Clark (Bethnal Green) eloquently addressed the meeting from Psalm lxxiii. 7. Our brother said Divine help is guaranteed by promise and faithfulness, and is confirmed by God's past conduct. Helps by way of defence; in a way of support, and other times; in a way of supply. Helps by preserving. The Lord's help is all-sufficient. Brother Sandell, the next speaker, was helped to speak from John xiv. 19. In this period there was the final combat, the agonies of Gethsemane, the hidings of God's face, and Calvary. Brother S. J. Taylor said he took a great interest in the doings of God's ancient people, and spoke from Heb. xi. 28. Our brother spoke of Him who is the believer's "Passover." Brother White's word was "Mighty to save." The word salvation, our brother said, implied danger, helplessness, kept to end. Help comes from another. Mighty to save—authoritatively, meritoriously, efficiently, imputatively, impartively, completely and manifestively were the points dwelt upon, and were listened to with great attention. The collections realised the amount of £5 7s. 2d., for which the deacons are thankful. Brother Crowhurst rose in the body of the chapel, and took the opportunity of thanking all present, especially the chairman, speakers, and friends from various Causes.—P. J. C.

BRIGHTON (SALEM).—This old Strict and Particular Baptist Cause, the Church of which was formed nearly one hundred and fifteen years ago, and is the mother Church of the existing Strict and Particular Causes in the town, has, during its long existence, seen many changes and some very depressing vicissitudes, the most to be deplored being that she had departed somewhat from the old paths, and the lines upon which it was first formed; but the eye of the Great Shepherd was upon it, and directed to it the footsteps of its present pastor—Mr. F. Shaw—who, by the blessing of the Lord and firmness, has succeeded in re-establishing the old, and, in these days, much to be coveted, state of things. That our covenant-keeping God has been with him, and that the earnest supplications of the Church for him have been and are being answered, is very manifestly evidenced by the fact that steadily increasing congregations, additions to the Church, and the assistance derived therefrom have resulted in some important structural alterations and general renovation of this beautiful chapel; but, while with pleasure we record this temporal prosperity, it is our happiness also to state that God the Holy Spirit has attended the ministry, in blessing the Word to the building up of the people, and to the ingathering of such as shall be saved. On Lord's-day evening, March 31st, the pastor had the joy of leading through the waters of baptism six young sisters and one young brother, who had testified of blessing received under his ministry, and their desire to walk in the footsteps of their Saviour. On Lord's-day evening, April 7th, Mr. Shaw gave the right hand of fellowship to eight—seven sisters and one brother. The intense gratitude of a pastor and people, cemented together by love and peace, wells up as from one heart, and find utterance in the words of the Psalmist, "Bless the Lord, O my soul. Bless the Lord, O my soul, and forget not all His benefits;" for truly "He has done great things for us, whereof we are glad."—D. R. S.

NOTTING HILLGATE (BETHESDA).—The thirty-fifth anniversary of the formation of the Church here was celebrated at Easter time. Mr. J. Hall preached two excellent sermons on the Sunday, and pastor T. Jones, of New Cross, preached on the next day. Tea having been partaken of, a public meeting was held, W. P. Goodley, Esq., presiding. Brother Denton offered prayer. The report was read by the secretary, and the chairman gave a short address. Pastor Jones in his address urged the necessity of prayer. It was the Church's life and energy. He was glad to see so

many young present. He did not, however, like to see the young rule. He would refer to foundation truths. It is a most important thing that a building should have a good foundation. In these days of degeneracy, when the truth is winked at, many are changing their views of foundation truths. If any get off these, they are in a bad way, unless God removes the scales from their eyes. These foundation truths were foolishness to the Greeks, and a stumbling-block to the Jews, and so to this day. Holding foundation truths will bid defiance to all heresy. Pastor Clark, of Bethnal Green, said prayer-meetings were the true pulse of the Church. At the close of Luke xxiv. it says, "He led them out as far as to Bethany." Now the crucifixion and resurrection are before men to-day. He rose from the grave triumphantly and transcendently, He has taken His throne in heaven. The sacrificial work of Christ was in earth, and the intercessory part of His work is in heaven. Brother Brown took Ephes. iv. 5, as the basis of his remarks, "Jesus is the great Head of the Church." The faith of God is always an operating faith. Christ becomes very real to the child of God. This faith leads us to hope great things for the future. The Second Coming of Christ is an important part of Scripture. The attitude of the Church should be looking for the coming of the Lord. Brother A. J. Voysey said his mind had been drawn to 1 John iv. 16—the love of God. It is free love. What was there in us to give Him delight? He gloried in the fact that it was immutable, "Whom once He loves, He never leaves, but loves them to the end." In the cold valley of death He will continue to love us. As Trinitarians we believe in the foundation doctrines:—

"Christ be my first elect He said,
Then chose our souls in Christ our Head."
Brother Thiselton said about £7 remained of the Building Fund, which amount would probably be cleared up by the proceeds of the box meeting, &c., so that he hoped we should be able to have a thanksgiving service on May 14th. He proposed a vote of thanks to the chairman and others; brother Ackland seconded. Singing closed the proceedings, which were of a most edifying character.—W. C. B.

KENNINGHALL.—On Good Friday a public tea was served at the Baptist Chapel, Kenninghall. About 70 persons sat down. At the after-meeting pastor F. H. Gorham presided, and addresses were given by Mr. Colson, of Walsham-Willows, Mr. W. E. Berry, of Kenninghall, and R. Nebbitt, of Attleborough. Mr. A. Parr opened the proceedings with prayer. There was a good attendance, and a very good collection was realized at the close.

Aged Pilgrims' Corner.

ON April 2nd, at Zion Chapel, New Cross, a lecture upon "The History of the Aged Pilgrims' Friend Society," illustrated by Lime-light Views was given by the Secretary. The chair was taken by Mr. F. J. Catchpole, and a liberal collection was made.

The 94th Annual Meeting will be held on Monday afternoon, May 6th, at 5 o'clock, in the Mansion House, by kind permission of the Right Hon. the Lord Mayor. The Honourable Mr. Justice Bruce, D.O.L., will preside, supported by the Dean of Norwich, and Messrs. A. J. Baxter, M. J. Tryon, W. H. Collingridge, M. H. Hodder, E. Rawlings, F. A. Bevan, and W. J. Parks. Tickets can be obtained at the office.

A Sermon will (D.V.) be preached on Thursday evening, May 23rd, by the Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol, in the Church of St. Mary Aldermary, Queen Victoria-street, City, by permission of the Rector, Dr. Lewis Borrett White. Service to commence at 7 o'clock.

The 66th Anniversary of the Camberwell Asylum will be held on Thursday, June 20th, at the Asylum. In the afternoon Mr. M. J. Tryon, of Stamford, will preach in the Chapel at 3 o'clock. Tea at 5, tickets 1s. each; and in the evening at 6.30 a public meeting will be held, presided over by J. Townsend, Esq., J.P. Messrs. J. B. Barraclough, M.A., J. Bush, O. S. Dolbey, and M. J. Tryon, and other friends will give addresses.

The 30th Anniversary of the Hornsey Rise Asylum will be held on Friday, July 5th, at the Asylum. In the afternoon the Rev. Thos. Davis, of Harborne, will preach in the Chapel at 3 o'clock. Tea at 5, tickets 1s. each, and in the evening at 6.45 a sermon will be preached in the Hall by Mr. J. H. Hallett, of Brighton. The lady visitors will hold the annual Sale of Work throughout the day on behalf of the Benevolent Fund for aiding sick and infirm inmates. Gifts of work will be thankfully acknowledged, and should reach the Asylum or the office a fortnight before the anniversary. As some friends may not be able to send work or to be present, the Secretary will be happy to receive from them any contributions in money to hand over to the ladies, to include in the results.

[Owing to want of space we are compelled to hold over our "Gone Home" notices till the next issue.]

The Lord is Gracious.

BY E. MITCHELL.

(Concluded from page 135.)

"If so be ye have tasted that the Lord is gracious."—1 Peter xi. 3.

DOCTRINE has been likened to the shell of a nut, and experience to the kernel. The simile may pass, but be it ever remembered that as sound kernels are never found inside of decayed shells, so we are not at all likely to have a sound experience from unsound doctrine. It must be acknowledged that some apparently sound shells are found to cover rotten kernels or dust, and so a man may hold a sound creed without possessing a living experience of the power of the truth which he professes to hold. Our text not only contains a *grand doctrine*, "the Lord is gracious," but also indicates an *experience* of that precious truth. "If so be ye have *tasted* that the Lord is gracious." Having dealt last month with the fact the words imply we now notice that they

INDICATE AN EXPERIENCE.

To taste evidently means to experience. Our Lord Jesus Christ is said to have "*tasted death*"—He experienced it in all its bitterness—so David cries, "O *taste* and see that the Lord is good" (Psa. xxxiv. 8). To taste is to experience, to have a truth proved and demonstrated in our experience. We have realized that the Lord is gracious. He has been gracious to us in quickening our souls, in pardoning our sins, in justifying and accepting our persons in His dear Son. Many years have passed since the writer first *tasted* that the Lord is gracious, and more tastes of this precious truth than can be even hinted at have been vouchsafed him during those years under a variety of circumstances. Just as the truth that He is gracious remains unaltered, so have the people of God been favoured to experience this fact in all ages to the joy and rejoicing of their hearts. We write principally for the poor of the flock, and we fear that but few other than these read our pages, yet, in the providence of God, some who know not the Lord may occasionally read what we write. We may be pardoned then for just saying that our text

SUGGESTS AN ENQUIRY,

"Have we *tasted* that the Lord is gracious?" A religion that does not include this tasting can be of no real service to its possessor, but may do incalculable injury by leading him to suppose that all is well, when in reality there is nothing that is well with him. Better to have one's pocket empty than to have it filled with counterfeit coin. A false religion is better lost than kept, as its loss may be the first step towards obtaining a true one. The difference between a mere theoretical and an experimental religion is like the difference between merely looking at a well-spread table, and sitting down and partaking of the feast. Apart from an experience of the truth nothing profits us. An absolutely certain remedy only benefits the diseased as they have it applied to them. Food must be eaten in order to nourish us, and water drank to quench our thirst, so must we experience the truth of God in order to be

benefited thereby. We have heard cheap sneers at which is called "a feeling religion." We are quite aware that faith and sense are often directly opposed to each other in the heart of the believer, yet tasting implies a sense of God's goodness in the soul, and where there is no feeling life is absent. Conviction of sin is a deep feeling, a burdened and wounded conscience will make itself keenly felt, and when relief is vouchsafed, the burden removed, and the wounds healed, the soul is keenly sensible of the blessing it has received. Bunyan's pilgrim gave three leaps for joy when he lost his burden at the Cross. Pardoned sinners "rejoice with joy unspeakable, and full of glory, as they receive the end of their faith, even the salvation of their souls" (1 Peter i. 8, 9). To settle down in a notional belief of the truth, without an experience of its power, is a fatal delusion from which may God preserve us.

We are not unaware that the experiences of God's children differ much in their intensity, and are far from intending to make our own experience the standard for others. Yet we cannot imagine any true experience entirely destitute of some taste of the graciousness of the Lord. To comfort the feeble-minded is an important part of the Christian ministry which we desire never to overlook. To this we would address ourselves. Poor, feeble, timorous one thou dost question thine interest in God's covenant love, and dost suspect that thine experience may prove to be false, an issue which thou darest more than death. Thy anxiety to be right, and dread of being deceived, are in themselves tokens of grace. Neither high-towering professors, nor careless sinners, are thus troubled. You cannot rest without the matter being settled by God himself. 'Tis well, He will settle it to your soul's satisfaction in His own time and way; therefore, wait upon Him, who waits to be gracious unto you. In the meantime well consider what He has already done for you. He has opened your eyes to see your need of both grace and mercy. This is indisputable. Satan himself cannot drive you from that fact. A sinner needing mercy, and longing for grace, you assuredly are. Be thankful, none such ever perish. "Whosoever shall call on the name of the Lord shall be saved." You are convinced, too, that "the Lord is gracious." Of this you are sure, your doubt is whether He will be gracious to you. But if He were not would it not belie many sweet portions of His Word? You know, feel, and acknowledge that He might justly condemn you to eternal perdition. With the poet you confess:

"Should'st Thou condemn my soul to hell,
And crush my flesh to dust,
Heaven would approve Thy vengeance well,
And earth must own it just."

This shows you to be where God can be gracious, and will be gracious to you. "He that humbleth Himself, shall be exalted." It is grace that humbles, and grace will also surely exalt.

But we have found that our feeble-minded brethren have really tasted that the Lord is gracious. His Word has been sweeter than honey to their taste, but because the sweetness has in a measure passed away they have concluded that it was not a genuine experience. Is it not so with you, dear friend? have their not been times when the Word has been inexpressibly sweet, even though the enjoyment has lasted but for a brief season? You forget that it is but *tastes* the Lord affords us

here. Long for a repetition of these tastes you may and should, but it is not well done on our part when we question the reality of the blessings we have received because the sweetness for the time being has departed. Rather let us bless Him for the tastes He has vouchsafed, and then we may ask for further enjoyments. It is a genuine mark of grace in the heart when we long for more grace. He who has "tasted that the Lord is gracious" will never rest satisfied until he reaches the land where the full feast, and not tastes only, is to be enjoyed. Let us remember the past with lively gratitude, and look forward with devout longing and expectation.

But the Apostle's words evidently

EMBODY AN ARGUMENT,

"If so be ye have tasted." The words are employed to enforce the exhortations contained in the two previous verses. All the doctrines of the Gospel are godly doctrines, and grace leads to holiness, and not licentiousness. It is impossible that it should be otherwise, for it is the purpose of God to make His people a holy people, and grace is the means He employs to this end. Yet owing to the natural corruption of our nature, the character of the world in which we live, and the many wiles and devices of the enemy, exhortations are needful for us, and in the hand of the Holy Spirit they stir us up to diligence in the divinely-appointed pathway. In the context Peter exhorts believers to put off the corruptions which are so natural to us, and to "desire the sincere milk of the Word, that we may grow thereby." Although salvation from first to last is entirely of grace, exhortations and arguments are not superfluous. Rather they are of singular use to us, for they direct us with respect to the will of God concerning us, and act as a useful reinforcement in our conflict with evil. The argument here employed appeals to the new man of grace. "If so be ye have tasted," says the Apostle. It is drawn from the favour we have received, not from any legal point: it appeals to the child, not to the slave; to gratitude and love, not to the mercenary view of obtaining favour by our efforts. As if Peter should say, "You have been born again of incorruptible seed, you have tasted the grace of God, then by His grace lay aside these evil things, which pertain to your old dead state and condition, and drink in the precious Word of His grace, as babes desire their mothers' milk, that you may grow thereby." There is no taskmaster's lash here, but the sweet urgings of Divine love. May it be our happy privilege thus to be led, and constantly grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"THE Gospel is invincible in its operations, and therefore styled, 'the rod of His strength' (Psa. cx. 2); also, 'the power of God unto salvation' (Rom. i. 16). 'God in the Gospel of His Son' does not try to save—He saves. Here we have not a God who would save if He could but is compelled to acknowledge His inability to do so. An incompetent God is not worshipped here. We worship a God who has a will of His own—Who makes His will to be respected—Who knows how to enforce His messages of grace and salvation to each and every one of those whom He gave to His Son, whose names are in the Book of Life."
—T. BRADBURY.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 6.—CHAPTER III. 1—18.

“*What advantage then hath the Jew? or what profit is there of circumcision?*” The Apostle Paul, being himself a profound reasoner, is careful to anticipate objections. Of this fact we shall have other examples later on. And to the preceding argument the objection might not unnaturally arise, If these things really are so, then the Jew was worse off than the Gentile, and the special privileges given to him by the covenant of circumcision, so far from being an advantage to him, really increased his guilt and the weight of his condemnation. But if this was the case the fault lay in himself, and not in the revelation to him, nor in the peculiar benefits conferred upon him. No one will be condemned at last for not possessing the grace that saves God’s elect. But it does not require *that* form of grace to enable a man to use his common sense, to distinguish between honesty and roguery, adultery and chastity, or—to go farther than the apostle’s argument—to distinguish between the finger of God and the handiwork of Beelzebub. The Saviour Himself says, “If I had not done among them the works which none other man did, they had not had sin;” and, in another place, “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” The blindness of the Jewish nation was wilful, and is not to be confounded with that blindness to spiritual things in which all men are born by nature. “The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.” But in the case of the Jews here discussed, this doctrine does not apply; for they could know, and did know, that “*stealing,*” “*adultery,*” and “*sacrilege*” were wrong. And they could see, and did see, that Jesus Christ was not a devil, although they wickedly called Him by that name. The abuse or neglect of their advantages, therefore, is in no way to be regarded as reducing their value.

“*Much every way: chiefly because that unto them were committed the oracles of God.*” On the contrary the advantage is said to be “much every way” in their favour. The domestic and social benefits, no less than the national distinction of belonging to “the commonwealth of Israel,” had for many generations placed them in favourable comparison with other nations. But, of course, they were most honoured in the possession of the sacred Scriptures. That which had been hidden from the rest of the world for ages and generations, God had vouchsafed to make known unto them, while other peoples and nations had been permitted to live and die in ignorance. Heaven had been peopled almost exclusively from “the stock of Abraham,” and, with the exception of a few proselytes, the ranks of the redeemed had for hundreds of years been recruited from the tribes of Jacob.

“*For what if some did not believe? shall their unbelief make the faith of God without effect?*” It is, alas, true that their want of fidelity is painfully manifest on every page of their history—considered as a body

—and also true that—as a body—they rejected and crucified the Messiah. But they were not all unbelievers. There was always salt in the body, even in the days when Elijah, mistaking appearances, exclaimed, “I, even I, only am left.” We are naturally prone to look on the black side of things, and moreover, the open and flagrant ungodliness of the profane always arrests our attention more than the quiet and undemonstrative religion of them that fear God. And it may well be concluded that in those old days, as in our own time, there were more truly godly people than we are apt to think, who “spake often one to another,” and did “sigh and cry for the abominations done in the land.”

But under no circumstances could man’s unbelief make “*the faith, or faithfulness, of God without effect.*” God keeps faith with Himself, and with His promise, let men be what they may. Seedtime and harvest, summer and winter, continue in accordance with His covenant with Noah, notwithstanding that men in general are no better now than the antediluvians were. And so also the work of salvation is going on, and the Saviour is seeing with satisfaction of the travail of His soul in the conversion of sinners, notwithstanding the gloomy aspect of things to those who are longing for the time when the kingdoms of this world shall become the kingdoms of the Lord, and of His Christ. And so in the case of the Jews God was faithful to Abraham. He gave to his seed the land of Canaan, and preserved it to them until “Shiloh” came. And the unbelief of the multitude did not—any more than it does now—cause Him to swerve from the word that had gone out of His lips.

“*God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.*” God forbid, then, that anyone should suppose that the general apostacy of the Jewish nation implied any want of faithfulness on God’s part. They had always, generation after generation, been given to understand that they held their tenure conditional upon their obedience, and in strict justice God might have dispossessed them long before He did, but that He had purposes of mercy to accomplish; even as now He endures with much long-suffering the ungodly world, while He works out the plan of Divine grace. The words of David are cited in evidence that the whole of the teaching of the Old Testament dispensation was, that the enjoyment of special favours was joined with the duty of obedience, and if God had taken his kingdom away from him, and sent him back to the sheepfold, he acknowledges that it would have been just; for, in fact, it would have been no more than was done to Saul. The beautiful Gospel teaching of the fifty-first Psalm is not under discussion here, but its moral lesson is in relation to the Jews. And as the Psalmist acknowledged that God would have been just had He taken from him all that He had given him, for his gross sin, so the apostle argues that the Jews had forfeited all their natural advantages by their stout-hearted rebellion. And as for any who would charge their sin upon God—“Let him be a liar,” while God is infallibly true.

“*But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?*” Passing from what has been said, we are confronted with another objection. The Satanic ingenuity of some men has led them to suggest, that since

God has overruled the entrance of sin into the world, and the consequent depravity of man, and taken therefrom the opportunity to exhibit His glorious grace in the salvation of sinners, and because in consequence of this grace His attributes and perfections are displayed in an unparalleled manner in such salvation, that therefore "our unrighteousness commends the righteousness of God." That therefore God is under an obligation to us for sinning because otherwise He could not display His grace as a God of salvation, and, consequently, that He is unrighteous in taking vengeance on the world. Such an argument is as weak as it is wicked. Truly the apostle might well say, "How then shall God judge the world?" God is not indebted to sin for the manifestation of His love, but sinners are indebted to Him—unspeakably so—for the fact that sin has not alienated His heart from the objects of His choice. In judging the world it will be to God's lasting honour that the wicked will have to thank themselves for the position in which they will stand, while the elect are saved wholly and entirely at His own cost and expenditure.

"For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come, whose damnation is just." Were it otherwise, sin would be a virtue—a contradiction in terms. But the doctrines of grace have ever been "slanderously reported," and they are so to this day, and probably will be for many days to come. The truth is that the righteousness of God is not commended by our sin, but by the awful punishment meted out to our Saviour. It is the CROSS, and not the *crime*, that displays the grace and love of God. And it is in the persons of those who are saved through blood, and not in the persons who perish through sin, that the harmony of the Divine perfections is exhibited. To use such an argument, as the apostle too justly anticipates, against the truth of the Gospel is doubly damnable, and exposes the depravity of the human heart to such an extent as to demonstrate Jeremiah's words that it is "deceitful above all things, and desperately wicked."

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." Although, therefore, the condition of the Jew gave him advantages over the Gentile "every way," yet when judged strictly by the standard of the holy law of God it could not be said that the Jew was in any wise better than the Gentile. That is to say—making all possible allowances for difference in morals (and that does not appear to have been very conspicuous) they both fall so far short of what the law requires, that the apostle's original affirmation in the first and second chapters is abundantly proved, namely, that they "are ALL under sin."

"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."

Returning therefore to this line of argument—that all mankind are

in such a desperate condition that nothing but the "Gospel of Christ" can exhibit a remedy—he collects together several passages of Scripture in proof of the fact that the doctrine of man's total depravity was by no means an invention of his own. Most of these quotations are from the Psalms, the 5th, 10th, 14th, 36th, 53rd, and 140th being all referred to. The prophecy of Isaiah, and the Book of Proverbs are also laid under contribution. The sum of them is that every man without exception has gone astray from God—in *thought*, vers. 10, 11, 12,—in *word*, vers. 13, 14,—in *deed*, vers. 15, 16,—while the cause of all this is explained in the last quotation, "*There is no fear of God before their eyes.*"

Let it not be for one moment supposed that this humiliating description applies only to a few of the most prominently wicked among men; it applies to humanity as a whole, and all the sons of Adam are included in it. Doubtless the Pharisee will object to this dictum, but it is a fact nevertheless. Perhaps a man may say that admitting I have gone astray from God, I do not curse with my lips, nor do my feet hasten to shed blood, how can these things be imputed to me? But the answer and explanation is that these things are all of them in the heart even though they do not break forth into outward acts. If, by what some people call "the accident of birth," but which we prefer to call the *providence of God*, some of us have been brought up under more favourable circumstances than others; if we have been taught to control our baser passions, to improve our minds, to reprobate vice, and aim to conduct ourselves without reproach, at least among men, we owe this to the singular favour of God. But our nature is the same as that of the criminal or the savage, and had we been placed in the same circumstances and exposed to the same temptations, we are quite capable of doing what they do. It may be that some will be ready to say, "This is a hard saying, who can hear it?" but such nevertheless is the truth, and such is evidently the apostle's meaning, in these quotations from "Old Testament" Scriptures. No right thinking persons would lightly esteem the advantages of civilization, education, and moral culture; but, as we have seen in the case of the Jew, whose advantage over the Gentile was "much every way," yet that advantage did not and could not deliver him from the curse of a broken law; so must we bear in mind, as regards our own advantages over less favoured mortals, that they make us the more indebted to God, and do not give us any meritorious claim upon Him.

CROSS PURPOSES.

BY THOMAS HENSON.

IF the thoughts of God and of men were identical, this world would be very different to what it is now. If God's thoughts were as man's thoughts, no other hell would be needed, this world would be hell. But God's thoughts cross and overrule man's ways, therefore something of heaven may be enjoyed here by those whose will is subject to the Divine will; for God is love, He is light, He is good, and often He works good out of the evil purposes of men, according to the counsel of His own will. If men will think for themselves without the thoughts of God, they will, like Israel, destroy themselves, not knowing that in Him alone

is their help. If men will accept the thoughts of God as He has revealed them in His Word, and hearken unto Him, He will not give them up to the purposes of their hearts, He will make their time to be everlasting. Let God think for us, and Enochs may yet walk with Him. Let God's purposes rule ours, and Abrahams may still enjoy His friendship. Let bereaved Martha believe in Christ, and, though He has crossed her purpose, she shall yet see the glory of God. According to the eternal purpose of God in Christ Jesus, Satan and his angels are defeated, Christ and His angels have joy over sinners reconciled to God, aliens become sons and daughters, enemies become workers together with Him, death shall be destroyed, and eternal life remain as the portion of the Lord's elect.

Tears distort vision, so that we mistake the trend of events. It was so with Jacob when he saw the garment of Joseph torn and bloodstained, as if some beast of prey had rent him to pieces. In his uncontrolled grief he said, "I shall go down to the grave to my son mourning." And it seemed very probable that he would do that; but God's purpose crossed the wicked purpose of Jacob's sons, and out of bitterness came forth sweetness, and out of darkness came forth the light of the Lord. The envy and enmity of Joseph's brethren determined to destroy him, so they let him down into a pit under their feet; but God, crossing their purpose, made them the instruments to exalt him above their heads. An old divine says, "We men work by likely means, God works by contraries." The circuitous serpent-like methods of sinners are controlled by God's purposes, and made to work together for good to His people. The buddings of providences are often bitter, but, when the flower comes to its perfection, it is sweet to the smell.

The Book of Esther is a small tract, but it is great and grand with cross purposes. How strangely was Esther the Jewess brought to be queen in the court of Ahasuerus! When the terrible time of destruction loomed over the Jews through one hundred and twenty-seven provinces, it became evident that she was "brought to the kingdom for that time." Haman thought to ride the king's horse with great magnificence. He made a gallows seventy feet high on which to hang Mordecai. God purposed otherwise, and Mordecai rode on the king's horse, and Haman was hanged on his own lofty gallows. So piquant John Trapp says, "The king's word was a hard saying, and as hard meat to Haman's stomach that would ill go down; but there was no help for it, himself had advised it." When men cross purposes with God, He will certainly win.

In thoughts of time and of eternity, of this world and of the next, man crosses the purposes of God, and God crosses the purposes of man. Hence Isaiah, speaking God's words, says, "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." There is not only contrast, but there is also contradiction. Man thinks against God; it is an immeasurable blessing to the believer that God thinks for him; yea, that while he was an enemy, God thought for him. Man says, "The way of the Lord is not equal." God says, "O house of Israel, are not My ways equal? Are not your ways unequal?" Man asserts against God; God reasons with man by questions. Marvellous condescension! The

Infinite stoops to the finite! "God is love"—the carnal mind is enmity against Him: "God is light," and in Him is no darkness at all. Men love darkness rather than light, they live in it, they walk in it; alas! they will die in it unless He, in sovereign grace and mercy, command the light to shine into their hearts. The Lord shows His thoughts towards men in merciful warnings and in wooing promises; but men presume to think for God, and what He presents as grace and mercy they despise; they offer their own works—something which they call their own; like the Pharisee, they "are not as other men," they avoid outward sins, and they profess to give tithe of all that they possess. The criminal dictates to the judge, and insists that the reward—the life eternal—shall not be reckoned of grace, but of debt. But the purpose of God, according to election, standeth, and the purpose of man perisheth.

Cross purposes is not a text on which the preacher may hang a sermon: it is a wall on which the spiritual artist may hang many pictures, beautiful and solemn, of grace and truth. Let us glance at two or three of them.

The story of Herod and the wise men—of Mary and Joseph with the young child Jesus—is a case of cross purposes between God and the devil, in which two worlds—heaven and hell—with two armies of observers, are intensely concerned. During forty centuries the human race has waited for the consummation of a great announcement: "The seed of the woman shall bruise the serpent's head." No one understood the depth of meaning in that promise, but many cherished a hope of the Messiah who should be the consolation of Israel. Types and shadows, and angelic visits to this earth, kept those hopes alive and growing. There is reason to believe that Satan and his hosts were also privy to it, and active against it. At length the time is fulfilled, the event is at hand, and Messiah is born in Bethlehem. The kings of the East, as the wise men are sometimes called, observe the guiding star, and make pilgrimage so see the new-born King. Naturally they make for Jerusalem, for where else should the King of the Jews be born? Herod hears of them, and from them hears of a King of the Jews just then born, but not in his palace. Fear and terror take hold of him, but he hides his trouble under a pretended desire to pay his worship to the new royal Babe. A dark purpose enters into his soul, and this young Child must be destroyed. With fair face and bland words he bids the wise men bring him word where they find the Child. Now another power comes on the scene: it is time for the Lord of heaven Who has sent the Child to arise and save it alive. In a heaven-sent dream the wise men are sent home by a different road; an angel hurries Joseph and Mary with the Child out of Bethlehem into Egypt, and Herod's purpose is crossed. But Herod determines he will not be frustrated, and orders that, to secure the one he dreads, every male child in Bethlehem (whose age would include God's young Child) should be destroyed. What a scene! Satan in Herod, God with Joseph and the Child! Carnage and slaughter in Bethlehem, safety and security in Egypt! God and Satan, as it were, face to face in war! God crossing the deadly purpose of Satan with His own sure purposes of grace, mercy, and love!

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest." The conversion of Saul of Tarsus was a remarkable case of cross purposes. Saul cou-

sent to the death of Stephen, he tended the clothes of those who killed him, and, as he returned those garments to the murderers, he took up the sword of death against the disciples. In his own confession he says: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth: . . . and being exceedingly mad against them (the saints) I persecuted them even unto strange cities." Evidently his purpose was the destruction of the Church and the extirpation of the name of Christ from among his people. Like many other sinners, he fought desperately against the grace that pursued him, against the mercy that would save him, and the love which prepared for him the crown of life. And Saul's purpose was Satan's, incarnate in him. But the purpose of God standeth sure, and Jesus comes forth to conquer. O to know something of the tones of melting, conquering tenderness with which Christ called his name—"Saul, Saul!"—and to have felt in our own consciousness the gentle, resistless power of His expostulation, "Why persecutest thou Me?" It is thus that many a giant sinner has been brought to the feet of Jesus. In Saul the sword of enmity and rebellion was lifted up against the Lord's anointed, and the sword of sovereign grace crossed it and conquered; for he was "a chosen vessel unto the Lord to bear His name unto Gentiles, unto kings, and to Israel" (Acts ix. 15).

The following is a case of cross purposes not written in the Bible, but quite in harmony with those we have seen, and such cases are well known in the kingdom of Jesus Christ. I may say here that it is somewhat within my own knowledge, too. Some years ago a woman, listening to the Gospel in a Baptist Chapel, was converted by the Holy Spirit, and showed evident signs of her new birth. After some length of time she ventured to ask for baptism and admission into the Church. In due course she was accepted, and then she told her husband she was about to be baptized. He was aware of her conversion, he had seen that in her life; but, as to baptism, he forbade it. She reasoned with him, but he cut the matter short by threatening that if she did he would shoot her at the water. She said, "I must obey my Lord." The time of the baptism came, and she persisted in her resolve. The husband obtained a pistol; he went to the beershop and called for some drink, some of which he left. He went to the chapel, which was crowded. He took his place over the clock in the gallery, where he could have a straight aim at the baptistry. His pistol was loaded for his purpose; his wife and the pastor appeared at the water. His purpose was known. It was a moment of intense excitement. The wife was there—the husband was there—there was prayer, and God was there. The baptism proceeded, but no pistol-shot was heard. The man was seen to leave his place and go out. The woman returned to her house and found him on his knees, confessing his sin and seeking mercy. I knew that pastor well, also all the persons in the story; and I have sat with them in pastoral conversation, and heard the story from their own lips. In that case Satan's purpose to push back the kingdom of Christ was evident; but it was God's purpose to cross swords with the enemy and to advance the kingdom of heaven. "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain" (Psa. lxxvii. 10). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

THE POWER OF THE SPIRIT, THE NEED OF THE CHURCH.

A Paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches,

BY PASTOR F. C. HOLDEN.

DEAR MR. PRESIDENT, BRETHREN, AND CHRISTIAN FRIENDS,—The subject that has been allotted to me is a very important and comprehensive one, deserving far greater prominence than is generally given to it, since in the matter of vital, experimental, and practical godliness, it is absolutely essential. Power is one of the attributes and perfections of Deity, and is equally possessed by each of the Divine and adorable persons of the ever-blessed and glorious Trinity—Father, Son, and Holy Ghost. It is not for me to deal, in this paper, with the personality of the Spirit, but if I did not believe in His personality, I could not testify as I have, and still hope to do, of His power. “God hath spoken once: twice have I heard this, that power belongeth unto God,” so said the royal Psalmist (Psa. lxii. 11).

“The power of the Spirit.” I have said that in the matter of vital, experimental, and practical godliness, it is absolutely essential. I think if we work out these three points, it will demonstrate what is the need of the Church and exceed the limit of our paper. Our first point is this: That the power of the Spirit is *essential to vital godliness*. What do we mean by the term “vital godliness?” We mean a godliness which has the life and power of the Spirit in it, in contrast to that which is of the flesh, and consists in a mere observance of outward forms, duties, and ceremonies. There are many in the professing Church, such as Paul describes in writing to Timothy, “Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof . . . ever learning, and never able to come to the knowledge of the truth” (2 Tim. iii. 4—7). The power of the Spirit is not essential to a form or profession of godliness, but to a vital possession of godliness; it is, and there can be none without it. The testimony of God’s Word is, “Ye must be born again,” “Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Born of the Spirit—the life-giving power of the Spirit. This is the great need of the Church in order that her converts may be true and real, for only such are, or can be a spiritual blessing. And be it remembered that the life-giving power of the Spirit is exerted by or through the Word, sometimes the written Word, but more generally the spoken or preached Word: hence the Apostle Peter speaks of those “who are born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever” (1 Peter i. 23). Surely this should encourage us to go forth speaking and preaching the Word, never losing sight of the fact, that it is only in or by the power of the Spirit, that it can be a quickening word to the dead.

What the Church needs, as respects her ministers and pastors is, that they be endued with power from on high; and what she further needs for herself in this matter is the power of the Spirit, enabling her to pray more earnestly and continuously for this, seeing that it embodies the conversion of sinners, the salvation of souls, and the increase of her

numbers. Surely if there was a deeper conviction of the absolute need of the power of the Spirit, sinners would not be called upon indiscriminately (as they are by some) to believe and perform spiritual acts of which they are utterly incapable.

Our second point is : that the power of the Spirit is the need of the Church as being *essential to experimental godliness*. I am afraid there is much that passes among men for experimental godliness, in which there is more of the flesh than of the Spirit ; more of the corruption of nature, than the God-glorifying, Christ-exalting, sanctifying influence of the Spirit. I understand experimental godliness to consist in a conviction of sin, not necessarily alike deep and distressing in all cases, but sufficiently so to lead to repentance and self-loathing on account of it, also to broken-hearted confession of it unto God, and a real crying unto Him for mercy and forgiveness. Furthermore, it will, and must consist in the breaking in of that Divine light upon the soul, which shall give it the light of "the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6), and this will be sure to be attended with and followed up by faith in, and love to, Christ ; then, sooner or later, there will be a sense of pardoning mercy and forgiving love realized and enjoyed through His atoning sacrifice, and this again will be followed by peace and joy in believing, all of which are the fruits of the Spirit, produced by His own powerful and invincible operations. I ask, then, is not this the need of the Church ? Verily, it is—not only in her corporate capacity, but also her individual membership.

In addition to this, in the matter of experimental godliness, the Church needs the power of the Spirit, as the Comforter, to minister spiritual consolation, and as a witness to testify of Christ as a Guide to lead into all truth, as well as an earnest, a pledge, and a seal ; and oh, how much she needs the grace of patience, forbearance, and submission to the will of God ; how much she needs the power of the Spirit in His restoring, reviving, renewing, refreshing, anointing, sanctifying, confirming, and establishing influence. If there was more of this, there would not be such lethargy, indifference, lukewarmness, and instability, as we sometimes have to mourn and lament.

The climax of experimental godliness is to be favoured with sweet nearness to the Lord, so as to have intercourse, fellowship, and communion with Him, in secret as well as in the public means of grace. This, however, can only be by or through the power of the Spirit. But there is one thing we must not forget, or pass by—viz., that the Holy Spirit is as sovereign in His operations as the Father and the Son, and that whatever is needful to be done by Him to perfect those whom the Father hath loved, and the Son redeemed, He will assuredly perform. "Being confident" (says Paul) "of this very thing, that He which hath begun a good work in you, will perform it unto the day of Jesus Christ" (Phil. i. 5). Still, in the matter of Christian experience for the Church's well-being and happiness in this time-state, the power of the Spirit is the one great and predominant need.

Our third and last point is : That the power of the Spirit is the need of the Church in the matter of *practical godliness*. This part of my subject has to do more especially with the life, walk, conduct, and conversation. I suppose we shall all readily admit that there is a great lack of practical godliness, not only in the Church, but in most, if not all,

her individual members. No doubt but there are some whose life and walk, as well as conduct and conversation, are more God-like and Christ-like than others, but the best of them come far short of Him who is the Church's great pattern and example—the Lord Jesus Christ. And why? Because He was God as well as Man, and because as God-Man the Holy Spirit was given unto Him without measure.

I am bold to assert that one's practical godliness depends upon the measure of the Spirit that one possesses, and the more this is realised, the more we shall recognise that the power of the Spirit is the need of the Church. Is there not a great deal that passes among men for practical godliness in which there is no godliness at all? I believe there is. My idea of practical godliness is that it consists in that which is done by or under the influence of the Spirit, according to the will of God, in harmony with His Word, after the pattern of Christ, not only for the good of souls, but for the glory of God. Practical godliness does not procure salvation: Christ only could do that, and He has done it; but it evidences salvation, adorns the Christian character, recommends the grace of God, and glorifies the God of all grace. Can anything that is done by those who have not the Spirit of Christ (which is the Spirit of truth) be rightly termed practical godliness? I think not. If any of you think otherwise, so far you have a right to your opinion; but it will not move me. "The grace of God which hath appeared unto all men, teacheth us that denying ungodliness (in whatever shape or form it appears—religious or irreligious) and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. iii. 12, 13).

Of course, it is impossible for me in the limits of this paper to point out all the features of practical godliness; suffice it to say it consists in living not to ourselves or for ourselves, but for others, and unto God. The Apostle James, of course, is speaking of practical godliness when he says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep ourselves unspotted from the world." Certainly it consists also in a diligent attendance upon the means of grace, and a liberal support (according to our means) of the Cause of God. It may be summed up in these two words, Living and Giving. I have known some who seem to believe in practical godliness in regard to living, but not in giving; others have seemed to believe in giving, but have not been so careful about living. It also appears to me to consist in a firm and uncompromising adherence to the doctrines and ordinances of the Gospel, a contending earnestly for the faith once delivered to the saints, a standing fast in the liberty wherewith Christ hath made us free, and an avoiding of all questionable methods, such as concerts and flesh-pleasing entertainments in connection with the house of God, and the services conducted therein.

I will close by presenting the various features of practical godliness mentioned by Peter, "And besides this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity: for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord

Jesus Christ" (2 Pet. i. 5—8). And now, of the things we have written, this is the sum: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv. 6).

Seeing then that for all these things the power of the Spirit is absolutely essential, we have endeavoured clearly to demonstrate, from the Word of God, that it is, above all other things, the present "need of the Church." Therefore, let us join with good Dr. Watts:—

" Come, Holy Spirit, heavenly Dove,
With Thy all-quickenings powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

Amen.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Denizens of the Deep. No. 6—Octopods.

THE octopus family are the most singular creatures among the "head-footed" group of animals which can walk about head-downwards at the bottom of the sea. As their name implies, the octopuses have eight legs, or arms, projecting from their head, united towards the centre in a membranous mantle, the rest of their length being perfectly free to move in any direction their owner pleases, and as each arm is furnished with *one hundred and twenty pairs of suckers* which can most tenaciously hold the prey that they in *any way touch*, it is easy to see what a terrific enemy a large octopus must be to any creature that comes within its reach. The hardest shell of crab or lobster is soon broken by the sharp horny beak of the devourer, therefore less protected creatures stand a poor chance indeed. Like the cuttle, too, the octopus is furnished with an "inkbag" which it discharges to colour the water and make good its escape when it thinks itself in danger. Mr. Henley, a well-known conchologist, in his search for shells, has seen in the harbour at Leghorn, in Italy, several octopods with arms at least four feet long, and as thick in one part as a man's wrist. Their bodies, in the daytime, were squeezed into crevices in the stone-work of the sea-wall, while some of their arms were floating about outside their hiding-place ready to lay hold of any creature that might come within touch, and Italian divers and bathers are very much afraid of being caught at unawares by one or more of these weapons of destruction.

In 1879, a Mr. Smith (Government diver) was at work at the bottom of a river in Melbourne, when his arm was caught and held by one of the terrible limbs of an octopus, and the pain caused by the pressure of the suckers was very acute. He managed to get hold of an iron bar he had with him, and with his left hand he fought the creature with this until it released its hold after about twenty minutes' struggle. This animal, when caught, measured eight feet across and its strength was tremendous.

Yet, though octopods grow to such a large size, they are said to be exceedingly small at first; those in tanks have been carefully watched with the result that it has been found that while a young octopus lays a much smaller number, a large full-grown one may be calculated to

produce from forty to fifty thousand eggs in her three days' laying in the season. They are very much like little grains of rice growing on a stalk; they are hatched in about fifty days, and when they first come out of their tiny shell are not much bigger than a good sized flea, and when angry are about the same colour. Quite different in *appearance* from their older relatives, their *habits* are altogether dissimilar also, for while they are quite little they love the daylight, which in after life they carefully avoid.

The octopus has been called the "devil fish," and the title is very appropriate. I watched one at the Brighton Aquarium years ago, and felt strangely fascinated with the sight; it changed its position and appearance so often, and was so restless, and so strange altogether, that I instinctively felt and said, "What a picture of Satan this is!" And when we are further told that it can and does change its *colour* according to its surroundings that it may escape detection, the likeness becomes more striking still. And Satan's masterpiece "Antichrist" (of which the fullest development is certainly the Roman Catholic system), how octopus-like have been its proceedings in every age! How very small at first its *errors* seemed, but how they have grown in number and in magnitude like the long strong arms of the octopod which at first were so tiny as to be almost imperceptible and out of all proportion to the size of its infant body, while in later years those arms become relatively four or five times longer than the body itself and proportionately dangerous and terrible, and just as the octopus often hides its body in some recess of rock or stone, while its long arms glide and feel about for its prey, how these fatal errors of Romanism and Ritualism are so artfully concealed from view that the unwary are completely caught and captivated before they are aware.

Dear young reader, there are books that seem very harmless, interesting, and religious, but they aim at exalting *men* and *outward observances*; in your estimation they speak most admirably of "clerical" sanctity, lay a tremendous emphasis upon so-called "baptism" (by which they mean the sprinkling of infants by a so-called priest), and profess a deep regard for the "holy mysteries of the Communion of the body and blood of Christ." And nobody hardly suspects that all this is hidden Popery until the unsuspecting victims are ensnared and taken either to bitterly repent of their delusions in after life, or if not to go down to the grave in the grasp of those soul-destroying errors that enslave and ruin men and women, and—as far as creatures can do so—rob the Saviour of His glory, and obscure the Gospel of His grace.

Happily in nature the octopus does not get all his own way, or have the sea all to himself, some of the large fishes prey upon him, and the conger-eel is a very special enemy of his. The conger lives in rocks as well as the octopus, and if he cannot drag his prey out bodily from his hiding-place, he will eat as much as he can from the projecting arms, and make a meal in that way, and dog-fishes will swallow an octopus whole if not too large.

Just so in the higher kingdom, God can, and does, and will cripple the power, and will eventually destroy every false system and error that exalts itself against His truth, and meantime He has promised to keep His people who love and follow Him from every false and evil way, and guide them by His Spirit into all the truth of His holy Word.

May He keep each one of us, in mind and heart, delivering us from every evil thing, and from all the wiles of the evil one, and prepare us for, and preserve us unto His heavenly kingdom.

May we "watch and pray, lest we enter into temptation," and may we have the sweet assurance that Jesus, the great Protector and Deliverer, watches over and prays for us, and that we

"Are safe in our Redeemer's hands,
Who bears our name upon His heart."

Amen.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"Who being the brightness of His glory, and the express image of His Person."—Heb. i. 3.

"Who being the effulgence of His glory, the very image of His substance" (R. V.).

THE study of Jesus, our glorious Lord, Redeemer, Saviour and Intercessor, is profitable to our highest interests and advancements in the divine life. It is productive of much spiritual good, because it lifts one's mind above the things of earth, and thus endears Him to our hearts. Such study produces and increases deep yearnings of soul "to be conformed to His image." It stimulates, encourages, and inculcates spiritual growth; intensifies devotion of life and purpose, gives vitality to our actions, and fosters spiritual aspirations. It nourishes a consecrated life to holy service. Thus we find holy pleasure, soul-satisfying joy, bright hope and strong faith. Such experience can only be realized at the Master's feet. Like the Psalmist I would "sit before the Lord." Yes, like the Greeks, "I would see Jesus." I would ascend the Mount of Transfiguration and behold the vision of "the excellent glory," but see neither Peter, James, nor John: "No man, save Jesus only." O for the clear sight of the Seer of God, and the inspired power of an apostle's penetration, while we study the words before us!

"WHO BEING THE BRIGHTNESS OF HIS GLORY."

We love our dear old Bible, we cling to it, and, therefore, we like the word *brightness* quite as well as the word *effulgence*, as used in the R. V. At the same time I think it may be profitable, and calculated to enhance our views of the sublimity and transcendent beauty of our adorable Lord, by briefly considering both renderings. One thought we prayerfully desire to keep pre-eminently before our mind—viz., Jesus Christ, Son of Man, Son of God: He is the brightness of the glory of the Divine Father. I believe the word *brightness* is the reproduction of the Latin word *splendour*, and conveys to us the idea of full light shining in illustrious clearness. So Christ is the clear full light of the glory of the Father, that is the light shines forth in Him, and then *through* Him upon creation, especially the new creation, which glorious work is beautifully described as "the light of the knowledge of God, in the face of Jesus Christ." The light of Christ which illumines the mind, purifies the heart, and gives nobleness of character to one's life in holy things, proves to us the divinity of Jesus.

"The word used by the apostle," says Dr. Owen, "denotes the Divine

nature of Christ; yet not absolutely, but as God the Father in Him doth manifest Himself to us." If this be so, then we behold in our Lord the irradiation of divine glory of the Father in its manifestation. That is we "beheld His glory," says John, "as of the only begotten of the Father, full of grace and truth." Our Lord's answer to Philip, fully confirms what we have stated—"He that hath seen ME hath seen the Father also."

It has been truly said that "At every rift or out-let there is the radiation of that light within, which is inaccessible." Yet the glory of the Lord shines wherever it is revealed. "The glory of the Lord shone round about them" (the shepherds). "The earth was lightened with His glory." This was said of an angel. But when the glorious temple of God is spoken of, and the city which hath foundations, it is distinctly said there was no need of sun or moon, "for the glory of God did lighten it, and the Lamb the light thereof." Thus Jesus is the brightness of the Father's glory.

"WHO BEING THE EFFULGENCE OF HIS GLORY."

The word *effulgence*, as my reader will know, means a great lustre, or better, a flood of light. It gives us the idea of light flowing from a luminous body, seen as rays in the atmosphere, and enabling us to apprehend a glory which is wholly beyond mental vision. The glory of Christ is the glory of the Father, just as the sun is only revealed by rays which stream forth from it. So God can only be revealed to us by Jesus Christ. Milton has given us his great thought concerning the shining forth of the glory of God in Jesus. He calls it "Effulgence of bright essence increate."

In Jesus, His work and Word, we have a flood of light, a full revelation of God, and through His sublime words there are rays of infinite glory, even the glory of Jehovah. Which allows us to say with reverence of heart, If God be light, Christ is the radiance of it; if God is substance, Christ is the manifestation of God. Thus the glory of God is seen in Jesus; in other words, the great lustre and flow of Divine glory is softened down that frail creatures of earth can look upon Jesus and live. Surely such thoughts call forth our admiration of Christ's excellencies, and should inspire our hearts with holy song:—

"Brightness of the Father's glory,
Shall thy praise unuttered lie?
Fly, my tongue, such guilty silence,
Sing the Lord who came to die."

"THE EXPRESS IMAGE OF HIS PERSON."

Or as the R.V. has it: "The very image of His substance." What a massive statement! What glory, dignity, and honour the apostle would place upon His glorious Redeemer. But how exceedingly difficult for us to understand the deep meaning of such words. This will become more clear when I tell you that so many different ideas have been attached to the original word; for example, the following meanings have been given, "Foundation, stedfastness, resolution, substance or essence." We believe Christ to be the unspotted mirror of God, and the exact image of His goodness. Just as the impression of the seal on wax, or as seal and die, picture and photograph, so Jesus is the very image of His substance. Such is our Lord. What solidity does this give to redemption? What security to believing souls of eternal safety

in Christ ! What validity it gives to promises, precepts, and doctrines of the Word ! My Lord has all power, all authority, in His hands. He is above all principality and powers, and every name in heaven and earth, King of kings and Lord of lords. It is this Lord, the very image of His substance, who says, "Not one of them is lost." Blessed thought, glorious truth, triumphant word. "Thou art my Lord and my God."

67, Endwell Road, S.E.

SUNSET RAYS.

BY A GARDEN LABOURER.

"For here we have no continuing city, but we seek one to come."—Heb. xliii. 14.

NO, brethren; nor is it desirable that we should, for then we should miss the promise, "I will come again, and receive you unto Myself;" and also miss the glory which is to be revealed, which our gracious Lord prayed so earnestly for, that all His own dear chosen ones should dwell in His presence to behold His glory (John xvii. 24). And think, fellow pilgrim, it is not a new glory, born of earth, or earthly grandeur, or earthly travail; no, nor born of His earthly resurrection and ascension, Oh no! it is the glory which He had with the Father before the world was; and when He came to earth to make ready a people prepared for that glory, He left it all in that "city which hath foundations, whose Builder and Maker is God;" and toward that city our desire is urging us, there to continue through everlasting days. Here have we no continuing city, for not only on ourselves and in ourselves, but in and on all around us, corruption and decay are stamped, and all our way is marked with shortcomings; and if we could live and stay here for ever it would be but labour and sorrow. But that city to come, which we are seeking, and to which we are to go, shall be revealed to our souls when the time shall come, that this time state shall for each of us be dissolved, and we shall have the joy of a faith's view of the city which John saw descending out of heaven from God, and we shall have ministered unto us an abundant entrance, there to be made pillars in the Temple of our God. This city where we dwell continues not, by reason of death: there death enters not. Eternal life is its foundation, and that life is in Christ the Lord. And we, brethren, sisters, are in Christ the Lord also; one Lord, one faith, one baptism; one Saviour, Jesus Christ; one people saved in the Lord, taken from the city which passeth away, to that which continueth ever; the general assembly of the firstborn; the innumerable company of angels; Jesus, the Mediator, the joy and peace, and rest of all. Oh, "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

NO. VI.—UNDER THE REFORMED.

[ALLOW me to correct an error in the April issue. The verse at the end should have had a small "c" for cross, and no punctuation except a comma at the end of the second line.]

Not only Papists, but the Reformed also laid hands on the harmless sheep of Christ, incarcerating them in dungeons, till death often followed!

The Magistrates of Zurich, on St. Andrew's Day, 1525, signed this Edict of the Zwinglians :—

"We ordain, and it is our will, that henceforward all men, women, young men and maidens, abstain from re-baptism; and from this time practise it no more, and that they bring the young children to be baptized. For whoever shall act contrary to this public order shall, as often as it occurs, be punished by a fine of a mark of silver; and if any shall be altogether disobedient and rebellious, they shall be dealt with severely."

In 1530, grown bolder, these same Magistrates made a statute that the Anabaptists (so-called) should be punished with death! Why?

What brought the Baptists into collision with the great Reformer, Zwingli, was their holding that as, in the primitive Church, believers were separated from the common mass and assembled together as a distinct community, so now, all true Christians should separate from the world and gather together into a pure church of genuine followers of the Lamb.

Calvin and Zwingli denied this. They would unite the Church to the State, and seek its reformation at the hands of secular power.

FELIX MANTZ, a native of Zurich, studied Hebrew with Zwingli, in 1519, under Carlstadt.

He was on terms of intimacy with Zwingli and other leaders of the Swiss Reformation. Soon he began to doubt the Scripturalness of infant baptism. The progress of his investigations led him to wish more quickly to lay aside the rites of Rome than was consistent with the ideas of Zwingli. This brought about a separation, and led to the final adoption on the part of Mantz of the sentiments of the Baptists.

In 1523 he began to preach publicly on the subject of Baptism, and to urge the necessity of a church constitution in accordance with the Word of God.

Zwingli said "he wished to form a church free from sin." This was that reformer's way of expressing Mantz's belief that a church of Christ should consist of believers baptized into Christ, and of them only.

Mantz likewise objected to the presence and use of secular power in the Church of God.

After two years of public testimony he was imprisoned, but made a marvellous escape. Then in the fields and woods, as occasion offered, with the Hebrew and Greek Scriptures in his hand, he expounded the Word of God to the people who flocked to hear him, teaching the true constitution of the Church, in different parts of Switzerland. As this was contrary to the command of the Magistrates of Zurich, he was deemed a rebel against legitimate authority, and an exciter of the people to sedition. In 1526 he was seized and imprisoned in the Tower of Wallenburg. He confessed that he had baptized contrary to the Edict; "It was right," he said, "to obey God rather than man." Exhibiting no sign of repentance, he was condemned to be drowned.

This is an enemy's (Bullinger's) account of his end :—

"As he came down from the Wallenburg to the fish-market, and was led through the shambles to the boat, he praised God that he was about to die for His truth. Christ had foretold that His followers would suffer for Truth's sake. On the way, his mother and brother came to him and exhorted him to be steadfast. When he was bound upon the hurdle, and was about to be thrown into the stream by the executioner, he sang with a loud voice, 'Into Thine hands, O Lord, I commend my spirit.' And herewith he was drawn into the water by the executioner, and drowned."

Zwingli's friend, Capito, writing to him from Strasburg, said: "It is reported here that your Felix Mantz hath suffered punishment and died gloriously; by which the cause you sustain is weighed down exceedingly."

There was one MICHAEL SATLER, of Alsace, who wrote from prison an epistle to the church with which he was in fellowship, full of teaching and encouragement. On the day of his execution, after long discussion with his

accusers, the Judge asked him if he referred it to the law: He answered, "We will not consent to any such law, for we have no such command from God. . . . We are ready to suffer for the Word of God, whatever is or may be laid upon us, by faith in Jesus Christ our Saviour, while we have breath, unless we are convinced by the Scriptures."

The town clerk said: "The executioner shall convince you; he shall dispute with you, thou arch-heretic." Michael replied: "I appeal to the Scriptures."

While the judges were considering his sentence in another chamber he was unmercifully reviled, but answered not a word.

This was his sentence: "That Michael Satler be delivered over to the executioner, who shall bring him to the place of execution and cut out his tongue; he shall then throw him upon a cart, and twice tear his flesh with red-hot pincers; he shall then be brought to the city-gate, and shall have his flesh five times torn in like manner."

This was accordingly done, after which, as a heretic, he was burned to ashes. Of his companions, the brethren were executed by the sword, the sisters drowned.

Sebastian Franck tells us that within a few years, not less than two thousand Baptists had testified their faith by imprisonment or martyrdom. In the town alone that condemned Michael Satler (Einsheim) six hundred were put to death.

In Augsburg great numbers were scourged from the city with rods, and their teacher imprisoned and burned.

In Saltzburg the Baptists were called garden brethren, from their custom of meeting by night in the gardens and solitary places of the town, to escape notice. Many were burned. Two, a woman and a maiden of sixteen, refusing to recant, were taken in the arms of the executioner to the trough for watering horses, thrust under the water and held there till life was extinct. Others were taken to a house where they had been wont to assemble for worship, and the house being set on fire they suffered a slow death.

In Switzerland, France, Germany and Austria, such persecutions raged; but perhaps nowhere did the light of truth shine more clearly out of darkness than in the Netherlands—whence came William III. of England.

SAMUEL BANKS.

The Harbinger. Southwood-road, New Eltham, S.E. April, 1901.

PRAYER A TRUE INDICATOR OF OUR SPIRITUAL CONDITION.—
 "Prayer in the soul is a kind of spiritual barometer which indicates the rising and falling of the life of God in the believer's bosom, as the quick-silver in the tube marks by its upward or downward movement the increasing or diminishing weight of the air in the atmosphere. Or I may perhaps with better reason call prayer a spiritual thermometer, for not only, like the barometer, does it register the rising and falling of the life of God in the soul, but it marks the degree of warmth that there is in the heart. Now, when prayer is down to zero point, and as a consequence, if not a cause, frost and snow seem to chill every spiritual faculty, you will find that the low state of prayer in your soul is a faithful index of an equally low state of every other part of the divine life. Coldness in prayer as much indicates weakness of faith, faintness of hope, and declension in love, as the sinking of the barometer foretells rain, or the fall of the thermometer marks the diminution of heat. Blessed mark is it in us and for us when prayer begins to rise in the heart! It indicates that "the winter is past, the rain over and gone;" that "the voice of the turtle will soon be heard in the land," and that the Sun of Righteousness is about to rise through the dark clouds which have hidden Him from view."—*J. C. Philpot.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE STRICT BAPTIST MISSION.

ON Tuesday, April 23rd, at Soho Chapel, our half-yearly meeting was held. Considering the fact that several other meetings were being held on the same day, the attendance was good. It was a thorough missionary day, and all the speakers were greatly helped in speaking of the importance of the work and the many encouragements we had to stimulate us in the service.

In the afternoon our brother R. E. Sears preached a splendid missionary sermon from the words "What meaneth this?" He was at home with his subject, and in proceeding to answer the question, his observations were much appreciated, and we pray rich blessing will follow the delivery of the discourse.

In the evening the chair was occupied by the Vice-President. After the reading of the 67th Psalm, pastor W. F. Waller, of Shouldham-street, fervently implored the Divine blessing on our gathering and on our beloved President in his affliction.

The secretary, Mr. W. S. Millwood, then read the following statement:—

Since our annual meetings in October, 1900, the work of our Mission has been steadily advancing. With holy joy and gratitude to God we can report that until the last few weeks our missionaries have enjoyed unbroken health. Their labours have been abundant, and we have had proof upon proof of their sterling worth and true missionary spirit. We propose giving a brief sketch of work done at home and upon the mission field.

Let us begin with efforts put forth by our Committees. One of these was the organization of a Conference for Young Men. This proved a great success; and as Mr. Booth said, so say we, we hope that we have not heard the last of it. In the heart of more than one young man there is evidently enkindled a desire to go forth and join our missionaries upon India's coral strand. The fire is burning still, especially in one of those who helped to make the conference an epoch meeting.

The Committee have, moreover, sent out to Mr. Booth during the past six months two instruments which have proved most helpful to him and his colleagues:—an excellent lantern to present the old, old story to the eye, and an accordion to help to make the glad tidings more attractive when sung in the streets.

We must not omit another item of loving service, which we gratefully place to the account of our dear young friends. These have been busy as well as generous. With loving hands they

have made suitable garments, and have also collected their Christmas and other pretty cards which have been sent in boxes for children in our well-attended day and Sunday schools. What joy those gifts of love have brought to the dear children, we have heard through the gifted pen of Mrs. Booth, who has pictured in words which doubtless filled many an eye with tears, the pleasure with which those boxes were opened by herself and her devoted husband, and then the happy faces of the recipients.

Mrs. Millwood has rendered excellent service in receiving the various parcels, and then sending them off to India. We take this opportunity of expressing hearty thanks to her for this Christ-like service. But now for "the regions beyond."

In November there was opened at Nadakari, a Teacher's Home and School House combined, erected, be it remembered, where no mission of any kind had ever existed. This is some of the pioneer work done by our enterprising missionary.

On New Year's Day a new Chapel and School was opened at Ayanapuram.

Zenana work has commenced under the able leadership of Mrs. Booth, and many houses are visited regularly by her and the newly-added staff of Bible-women.

God is giving to our Superintendent excellent native preachers, and during the last six months we have read of Shadrach's baptism, of Soondram's splendid services, of Thomas, and now quite recently of another helper whose name is Manuel.

One most pleasing feature is that of the course of instruction gone through with the Agents in Christian evidences and the Life of Christ. Our Superintendent is doing much needed and useful work in thus grounding our native preachers and teachers in the great principles of our holy religion. God bless him and his little college and make their studies yet more productive of blessing.

A new field of work has just been discovered and occupied in Semmancheri. A new school was opened there in March, and the average attendance is 30. Mrs. Booth writes of this as a good start and promising well.

So in houses, in the crowded mart and busy street, as well as in schools and chapels, the Gospel is preached. This fact runs like a bright silver thread through this brief sketch of a six months' work.

Pastor G. W. Thomas, of Watford, delivered an enthusiastic missionary address from the words, "Here am I, send me." He said the mission is crying

out for men—who will go? yet discretion and judgment were necessary in the selection of the men. Men were wanted whose hearts God had touched and who were earnest in the missionary cause; such men should be well equipped and sent out to preach the old Gospel in love.

It was evident the fire burned in the next speaker, brother Marsh, of Gurney-road. He referred to the solidity of the work and our confidence in the workers, and rejoiced in the thought that the Gospel we held dear should become increasingly dear to those yonder. He was glad to note our brother recognised the need for grounding the Agents in the truths we hold dear. The portion of Scripture on which brother Marsh based his remarks was, "He must reign." His observations were weighty, instructive, and stimulating, as he dwelt upon the certainty with which the text rings, the encouragement it affords, and the determination it awakens.

In a few words, J. E. Flegg called attention to the nature of the work; that it is really pioneer work—the breaking up of fresh ground,—for brother Booth had gone into the region beyond where the Gospel was not being preached. The speaker urged earnest prayer in public and private; for, relying on the Divine promise, the Word must bear fruit.

Mr. W. Chisnall, who is truly an enthusiast in connection with mission work, particularly the work of the Strict Baptist Mission, detailed some interesting personal experiences in quickening interest in the work, and delivered an earnest address from the words "I am for you." This was a word given to him and he passed it on.

The concluding speaker was Mr. J. Hunt Lynn, who, for some time, was secretary to the Mission. In a very able manner he dwelt on mission work, and his address was much enjoyed, being very encouraging. Already success has been granted, and greater things will follow. Votes of thanks to the friends at Soho for the use of the building and provision of the tea brought to a close what was generally acknowledged to be one of the best half-yearly meetings held.—J. E. F.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE Half-Yearly Meetings were held on Friday, May 10th, in "Providence," Highbury-place. In the afternoon, pastor F. Fells preached from 2 Cor. v. 20, 21. The ambassador of Christ is God's picked man, and should deliver the King's message intact.

After tea a public meeting was held, when pastor T. Jones, the President, occupied the chair. He had cheery

words to speak respecting the Society's operation—its Superintendent, native Agents, membership, school-work, and candidates for baptism. Everything was satisfactory.

Mr. W. F. Edgerton, pastor of the Church at Rattlesden, insisted upon loyalty to Christ, to denominational principle, and to the Bible, blent with an eager longing for souls. There will be all the more reason for outspokenness upon our part, if the different denominations unite, as is suggested.

Pastor Tooke, of Lowestoft, italicized three phrases found in Rom. i. 14—16, "I am a debtor," "I am ready," "I am not ashamed." The speaker was very warmly attached to this Society.

Mr. E. White, pastor of "Enon," Woolwich, accented Paul's argumentativeness both in his writings and preaching. The speaker enlarged upon a bit of argument found in Rom. x. 14. From this missionary text he delivered a warm-hearted and gracious speech.

Pastor J. Clark, of Bethnal Green, fixed attention upon the source of Gideon's strength, and the success of his efforts (see Judges vi. 14). This Society is in sympathy with the mediatorial work of Christ, and it must succeed.

Mr. S. Gray, of Brighton, occupied a few minutes, early in the evening, and passed on the latest news from the mission field. He had just received £50 from Rev. T. J. Cole, and another £50 is to follow. The Home Committee are opening a school at Koilpati, in which English will be taught. Our beloved Superintendent, Mr. Strickson, informs us that many caste people are ready to pay fees, that their sons may obtain such a benefit. A building is to be erected to house boarders, some of whom will be our own mission children, and some poor orphans. It will also be a teachers' residence, and will be so built as to be capable of easy enlargement as our work grows, and in the meantime be worthy of association with the noble bungalow, which is to be erected shortly on the mission ground. The boarding-school residence is to be named "Zion Cottage," the amount necessary to its appearance having been furnished by "Zion" Sunday-school. New Cross, on the initiative of our beloved Treasurer, F. J. Catchpole, Esq. Mr. Gray announced the Midsummer meeting would be held in "Ebenezer," Richmond-street, Brighton, on Monday, July 22nd. The Secretary also announced the recent issue of the Society's "Young People's Rays from the East," in which a young people's collecting competition is started. Tidings of a very cheerful character are to hand already. Mr. Strickson, of Stowmarket, father to our beloved Superintendent, has sent on some £5, representing the collections of

several young friends. Pastor W. Dixon, of Bradfield-St.-George, announces the success of his young folk—one little girl having collected upwards of 10s. Mr. Gray has received tidings of the results of a lecture on behalf of the Society by Mr. P. Reynolds, at Lockwood, Huddersfield. J. Sykes, Esq., sends him a cheque for £5 5s. 2½., the net proceeds of Mr. Reynolds' lecture.

The collections for the day realized £11 1s. 2d., a very satisfactory item. The various speeches were in a lofty strain. Mr. F. Kevan, of Clapham Junction, offered prayer. Ministerial brethren G. W. Clark and J. Parnell respectively, moved and seconded a vote of thanks to Highbury friends. Mr. F. Fells briefly responded, giving voice to the warmth of interest felt in the good work at Highbury, which warmth would embody itself in substantial and undiminished subscriptions.

S. GRAY.

NOTTING HILLGATE (BETHESDA).—EXTINCTION OF BUILDING DEBT.—Special thanksgiving services were held on Tuesday, May 14th. In the afternoon our esteemed brother R. Mutimer preached from Jer. xxxi. 12. The speaker after introductory remarks discoursed upon his subject under the following headings:—(1) The grand centre indicated in the text; (2) They shall come to the centre; and (3) When come to the centre the beautiful comparison. Over 70 sat down to tea. At the evening meeting our aged friend, brother Stevens, took the chair instead of his son, brother J. S. Stevens, who unexpectedly was called away. After the opening service, the secretary, H. T. Thiselton, gave a brief resumé of the first meeting, referred to those who had helped in the past, and to the scheme of this special appeal being instigated by Divine inspiration in answer to prayer, and concluded by tendering his special thanks to all who had so liberally supported this good work. The chairman gave a few encouraging words, and the brethren on the platform, good and excellent addresses as follows:—Brother H. E. Bond (late pastor), from 1 Chron. xxi. 13, "Great are His mercies." Brother G. Heiring (pastor of Church from 1886 to 1895), after expressing his pleasure at being present at this interesting meeting, based his remarks upon the word "Prayer." Brother A. J. Voysey spoke from Rom. viii. 12, "Therefore we are debtors." Brother H. J. Wileman, upon "What think ye? Will he not come to the feast?" whilst our brother H. Aokland brought up the rear with a good address from Psa. xxxiv. 3, "O magnify the Lord with me, and let us exalt His name together." The attendance at the evening meeting was exceptionally good,

much better than we have had for some time past. The collections realized £4. Brother Bond and brother Voysey proposed and seconded a vote of sympathy be accorded our brother J. S. Stevens in the affliction and loss he has so recently sustained. This was unanimously carried. A vote of thanks to the chairman, speakers, and friends, was moved by brother Oxborrow, and seconded by brother Rowley; the chairman briefly replied. The Benediction and Doxology closed a profitable evening. Total amount realized by the special appeal amounts to £66 13s. 3d.—H. T. T.

PONDERS END (EDEN).—Wednesday, May 15th, the 9th anniversary of the formation of the Church. In the afternoon, brother Mitchell discoursed from Psa. xxxiii. 10, the Word being exceedingly helpful and stimulating. The "certain sound" was listened to by an appreciative audience. A goodly number gathered to tea. Being somewhat disappointed in securing the services of a chairman, brother Mitchell ably presided, and delivered an encouraging address, being interspersed with a variety of instructive and interesting illustrations, which were calculated to afford help and profit to the saints of the Lord. Brother Gibbens, of "Ebenezer," Napier-road, Tottenham, followed with a thoughtful speech upon the goodness of God as manifested in providence, redemption, and personal experience. Brother W. Nash, junr., one of the deacons, rose to propose a vote of thanks to the Committee of the Association for the generous assistance they have rendered to the pastor during his affliction, thus tending to lighten the burden of the friends in supporting the Cause. Brother Arter, another of the deacons, also delivered a warm-hearted and practical address. The pastor then closed the happy meeting by a few seasonable observations on the favour of God toward this Cause in the vicissitudes through which it has passed. Friends from Waltham Abbey, Walthamstow, Tottenham, Winchmore Hill, Enfield, and other places, rallied to our help. Collections exceeded anticipations, realizing £5 14s., five pounds of which will be devoted to reducing the debt upon the building; £50 will then remain, the discharging of which will exempt the whole of the property from all liability. To the Lord Jehovah be all the praise.—A LABOURER AND A LOVER OF "EDEN."

STREATHAM (PROVIDENCE).—Our Spring meeting took place on March 23rd. Mr. Northfield preached a good sermon in the afternoon from Isa. lxxv. 14. It was much enjoyed by all present. Our brother was helped to describe who the servants of the Lord were, and what

was their service and reward. About 60 friends sat down to tea. The evening meeting was presided over by Mr. Cooper, of Wandsworth, and good spiritual addresses were given by brethren Cornwell, Mayne, Beecher, Dadswell, and F. Grimwood (pastor). Collections good.—C. RUSSELL.

WISBECH (ZION).—Anniversary services were held on Sunday, April 28th, when the pastor-elect, Mr. H. Newton, preached three sermons: in the morning from 2 Chron. vi. 19, 20; afternoon Isa. xlv. 21, 22; and evening Dan. iv. 29 (first clause). On Tuesday following Mr. E. Marsh preached afternoon and evening. About 120 sat down to tea in the interval. We had good congregations both days. Collections amounted to £12. We are thankful to record that under the Lord's blessing, the labours of our brother Newton here, have been, and still are very successful. The congregation has doubled in numbers; one has been added to the Church, and others are expected shortly to follow their Lord in baptism. Every department of Christian service is in a healthy and prosperous condition. Truly the Lord hath done great things for us, whereof we are glad. We thank God, and take courage.—H. N.

NEW CROSS (ZION).—Very successful services were held on Tuesday, April 30th, in connection with the celebration of the sixth anniversary of Mr. Thomas Jones' pastorate. Many friends from other Churches came to wish him "Many happy returns of the day." The pastor presided over the afternoon service, which consisted of praise, prayer, with two excellent addresses by pastors Chilvers and Cornwell. A goodly number of friends partook of an excellent tea kindly provided and served by our lady friends, to whom our best thanks are accorded. The evening service under the presidency of our esteemed brother, I. R. Wakelin, was most encouraging. After singing and reading of the Scripture by pastor Chilvers, we were led in prayer by pastor Henson. The pastor was then called upon to make a brief statement of the work carried on at "Zion," in which he showed that the Cause kept on steady in its work generally, and its many organizations particularly. He regretted that owing to illness and inclemency of weather, the congregations had somewhat diminished during the winter, but considerable improvement of a most encouraging character had taken place of late. He also referred to the first two texts he preached from at his advent in London (Ephes. iii. 8; Acts xx. 24). Those texts had been the keynote of his ministry, and by Divine help they would be in the future. We

believe in a full, free and eternal salvation—all of grace—that is the only salvation adapted to the deep needs of men. That being so the business of the pastor was to declare the message of life in God's ordained means and ways according to the gift bestowed on him. Spiritual addresses were then delivered by our brethren Dolbey, Thomas, Mitchell, White, and the Pastor. Our brethren were greatly helped, and many expressions were heard of what a happy and profitable time we had spent together. A cordial vote of thanks was moved by brother Armstrong to the chairman, ministers, and ladies, which was seconded by brother Catchpole, and warmly carried. The collections, which were good, and quite equal to former years, were handed to the pastor. We very heartily thank those friends who visited "Zion" on this occasion, and our own beloved friends at "Zion," for their kind expressions and good wishes, and continued liberality towards their pastor.

STEPNEY (REHOBOTH).—Easter is always a time of rejoicing at Stepney. It would be a sad heart indeed that could not join in a song of hearty thanksgiving to God at the inspiring sight of an assembly of Sabbath School children in the house of God, blending their youthful voices in a song of praise to Him who said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." The occasion was the 58th anniversary of our school. Our pastor was the preacher on the Lord's-day. The morning text was, "My sheep hear My voice, and I know them, and they follow Me." The evening discourse, "And the glory which thou gavest Me I have given them; that they may be one, even as We are one," sounded as the harmony of true Gospel bells. Our pastor also gave a very instructive address to the scholars in the afternoon, from the children's song in the temple, "Hosanna to the Son of David." It has been our privilege for many years to listen to the welcome voice of Mr. E. Mitchell on Easter Monday. Our brother on this occasion was as entertaining as ever; the scholars and friends thoroughly enjoyed his most instructive address upon "The righteous shall flourish like the palm tree." A good company of friends took tea with us, and our school-room was filled to overflowing with scholars. The children's friend (Mr. I. R. Wakelin), presided at the evening meeting. Our brother read first eight and last six verses of 72nd Psalm; our pastor engaged in prayer. Mr. Wakelin can always gain the children's ear. In speaking of the 31 "shalls" in the Psalm he had read a portion of, he called their attention to three in particular, viz.,

"He shall save the children." "Daily shall He be praised." "He shall live." Mr. Mitchell spoke from "Bring him unto Me," and said, "The object that the Sunday-school teacher has, is to endeavour to bring the children to the Saviour." Mr. F. O. Holden spoke from "Take My yoke upon you." He said, "We regard you who labour in the Sunday-school as true yoke-fellows in the carrying on of the Cause of God on the earth." Mr. H. F. Noyes favoured us with a few gleanings from the superintendent's report, and enlarged upon some important points arising from remarks of previous speakers. Mr. T. Jones addressed us from "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." He remarked, we never forget the early lessons impressed upon our minds, that which we imbibe in our young life abides with us all the way through. It has been said by the Roman Catholics, "If they can have the children the first seven years they don't mind what happens after." Our pastor gave a very brief address on "The power of God." The superintendent's report was very encouraging, the number of scholars in attendance being 187, an increase of 17 on the previous year, with a staff of nine teachers. The scholars contributed to the enjoyment of these meetings by the very creditable way in which they sang the hymns, which were composed for the occasion by the superintendent. Prayer by the chairman closed a service, long to be remembered.—HAYTER SCRIVENER.

FORMATION OF A NEW BAPTIST CHURCH AT STONEHOUSE, GLOUCESTERSHIRE.

THIS happy event took place on Thursday evening, May the 9th. Stonehouse is becoming rather a popular place, hence a Baptist Cause has for some time been felt needful. Mr. W. T. Niblett, who formerly resided in London, but owing to ill-health having been advised to give up business and leave the great city, bought a residence in Stonehouse, and went to reside there in 1896. But finding no Baptist Cause near it was a great disappointment to him and his wife: both being Baptists of many years standing they felt the necessity for one, for they could not be satisfied to identify themselves with those who practised infant sprinkling, so were transferred from London to the Baptist Church at Chalford, about six miles distant, and remained there until the death of the late pastor (D. R. Morgan) in September last. Since that event Mr. Niblett felt more deeply than ever the necessity of starting a Baptist Cause in the town; and after consulting several ministers and friends in the

locality he took the Old Institute, formerly in use by the Established Church, a building capable of seating from 200 to 300 people, and has furnished and fitted it up very conveniently. He then invited pastor Cornelius Griffiths, of Cardiff (formerly of Cinderford and Bristol) to open the same for public worship. This he did on Sunday, Jan. 27th, preaching morning and evening; and ever since then the services have been regularly conducted by good Supplies, preaching morning and evening to fairly good congregations. There is a Sunday-school in the afternoon, and a prayer-meeting, with an address, on Wednesday evening. The result is that already signs of great spiritual blessing is following the preached Word. Two young sisters accepted the Gospel taught, and expressed a wish to follow Christ in Baptism. But to overcome the difficulty of not having a baptistry in the place, rather than take these young friends some two to three miles away to another chapel for that purpose, a baptistry has been erected in the platform of this temporary chapel, and on Sunday evening, April 28th, after a powerful sermon on Baptism, the two candidates were baptized by Mr. C. Griffiths, in the presence of a crowded congregation, many of whom had never witnessed the ordinance before. At the conclusion another sister saw the minister in the vestry, and there is every prospect soon there will be more to follow the example of our two sisters. To God be all the glory.

On Sunday evening, May 5th, the Lord's Supper was observed; and on Tuesday evening, May 9th, as already stated, after a public tea, at which about 80 sat down, a public meeting was held, and a good gathering was present to witness the formation of this new Baptist Church. Pastor C. Griffiths presided. After the hymn, "Kindred in Christ" had been sung, Mr. George Harris, of Cardiff, read a portion of Scripture and prayed. Then the hymn, "Come let us join our cheerful songs" having been sung, Mr. John Evans, of Eastcombe, gave a stirring address on the nature of the Christian Church.

At its close Mr. Niblett proposed the following resolution:—"That we whose names follow being assembled in the presence of God, and professing our faith in the Lord Jesus Christ alone for salvation, and being conscious of what we have just promised to do, do now agree to associate ourselves together as a Christian Church, for the purpose of mutual edification, and for the advancement of Christ's Kingdom in this neighbourhood."

Reading of the names followed, and the resolution being seconded by J. F.

Silvey (deacon), the President then proceeded to the formation of the Church, the 13 members standing and joining hands during prayer.

After singing hymn, "Blest be the tie that binds" the following brethren addressed the meeting on various subjects allotted to them bearing on the duties of the Christian Church:—

The first speaker was the Hon. and Rev. D. T. Phillips, of Cardiff, who had travelled all the way from Llandudno, some 250 miles, to be present. He spoke on "The duties of members in the Church to each other in regard to their Church relationship."

Mr. W. E. Frost, of Avening, then followed on "The duties of the Church in relation to the Sabbath-school and the young."

Mr. Niblett then read a letter from Mr. S. J. Ford (who would have been the next speaker) regretting his inability to be present. He prayed God's richest blessing to rest upon the efforts put forth.

Mr. George Harris, of Cardiff, spoke briefly on Mr. Ford's subject, viz., as to "The duties of the Church in relation to the unsaved."

Mr. Niblett then, on behalf of the newly-formed Church, tendered hearty thanks to the ministers present, who had spoken words of counsel; also to the ministers who had come to preach from time to time. He also expressed a hope that the waters of Baptism would again be disturbed ere long, that those who were at present halting may, by the help of the Holy Spirit, be led to a decision. He then thanked the ladies who had provided such a splendid tea by the gift of trays, so that the receipts may go towards meeting some of their expenses. At present they had not received or asked help from any Church, but if any friends thought their object worthy of support they would not refuse any aid which might be sent them.

The proceedings then terminated by the singing of hymn, "All hail the power of Jesus's Name!" Pastor C. Griffiths pronounced the Benediction.

ONE WHO WAS PRESENT.

BROMLEY (COLLEGE SLIP).—The 8th anniversary services of the opening of this place for the worship of God was celebrated on May 1st, when Mr. H. T. Chilvers, of Keppel-street, Bloomsbury, preached a soul-searching, but comforting sermon from Phil. ii. 12, 13, "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure," dwelling very sweetly upon "Your own salvation." Our own by God's gift; our own by the purchase of redemption by the blood of Christ; our own by revelation and seal-

ing of the Holy Ghost; our own never to be lost. At the close tea was partaken of in the Chapel. Again at 6.15 we gathered in the sanctuary, brother J. E. Elsey, presiding. After singing and reading Psalm lxxxvi., he then called upon brother R. Grimwood to engage in prayer. The meeting was then very ably and warmly addressed by brethren Holden, E. White, and A. H. Pounds. Collections £7 9s.—J. ASPINALL.

STRATFORD (WEST HAM-LANE SUNDAY-SCHOOL).—Services in connection with the 28th anniversary of this school were held on Sunday and Tuesday the 12th and 14th of May. On Sunday Mr. J. Scoones, of Watford, preached morning and evening. On Tuesday an afternoon service was held, when pastor L. H. Colls (of Tring) preached. After this meeting tea was provided, about 100 sitting down. The meeting in the evening was presided over by W. Abbott, Esq. Addresses were given by Messrs. L. H. Colls, H. Dadswell, J. E. Elsey, and A. Steele. Mr. Colls spoke from Ezek. xlviii. 35, "The Lord is there." He said children are the greatest critics, and he spoke of the necessity of earnestness with the teacher, and that with regard to his teaching the children could soon tell if "The Lord was there." With the teacher the work would not be drudgery but a joy, if God was in the heart: this was the secret of the teacher's power. Mr. Dadswell spoke from Exod. xii. 26, 27. He said that this text shows that God takes notice of the children. If God takes care of the children it is certain that He will direct the efforts of those who minister to the children. The children were thought of in this passage in connection with an important institution like the Passover, and the curiosity of their minds was also taken into account. In answer to the questions which the curiosity of their minds led them to ask, it is important, in view of the fact that there are so many influences to draw aside the hearts of the children, that they should know the great truth of Christianity. The foundation of the teacher's teaching should be the blood of Jesus, which cleanseth from all sin. The children's need is the same as the need of others, and understanding this the theme of the teacher should be "The One who is mighty to redeem." Mr. Elsey gave an interesting address on "Beware, lest thou forget the Lord." He told the children not to forget God's goodness in providence—the fact that all have sinned—the remedy for sin—God's great gift and His faithfulness to forgive. His message to the teacher was "Beware, lest thou forget the Lord." Mr. Steele, in his usual happy style, then spoke upon "If any man lack

wisdom, let him ask of God." He opened his address with some bright remarks upon the suspicious way in which people used to look upon education, and then spoke of the Bible standard of wisdom—"The fear of the Lord is the beginning of wisdom." His message to teachers was: "If you lack wisdom in the preparation of the lesson, or in the management of the class, ask of God." Special hymns and pieces were well rendered by the scholars, and much appreciated. The services were well attended.

AGED PILGRIMS' FRIEND SOCIETY.

(From a Correspondent).

As the large company streamed out of the brilliant Egyptian Hall on Monday evening, May 6th, through the saloon of the Mansion House, walking slowly meanwhile to obtain a glimpse of the chairs of State, of the tapestries, and other adornments of the Chamber, the prevailing topic of conversation was naturally the annual meeting of the Aged Pilgrims' Friend Society, just then closed, and the unanimous opinion voiced on every hand was that the meeting had been one of the best of recent years. The President, the Right Hon. Justice Bruce, one of his Majesty's Judges, was a distinguished successor to a long line of distinguished men who have occupied the Chair, and the speakers, who included the Dean of Norwich, Messrs. A. J. Baxter, and M. J. Tryon, Lieut.-General Sir William Stirling, K.C.B., Mr. F. A. Bevan, and Mr. W. J. Parks, made a representative platform; also present were Messrs. A. G. Wilcox, O. Dolbey, E. Ashdown, J. Bush, E. Rawlings, E. Densham, J.P., J. Townsend, J.P., M. H. Hodder, W. H. Collingridge, S. Sharp, G. Doudney, T. Green, A. Boulden, T. Carr, and J. E. Hazelton (Secretary).

The proceedings opened with the hymn, "Blest be the tie that binds."

Mr. J. E. Hazelton then presented an abstract of the annual report, which opened with a note of thanksgiving to God for all the blessings experienced in the past history of the Society, which had been well-nigh coincident with the century which had now passed. In that time it has granted life pensions to over 7,100 aged pilgrims, and the total sum expended has been £306,700. The past year, filled as it had been with such numerous and urgent demands upon the public purse, had not been marked by any diminution in the Society's receipts; on the contrary, the balance-sheet showed a gratifying increase. Annual subscriptions exhibited an increase of £157, the total amount being £4,517. Donations were £1,654, being £946 in excess of last

year. The twenty-two auxiliaries have collected the sum of £1,465. Legacies also exceeded the average. The total number of pensioners is now 1,535, involving an annual expenditure of £11,300.

Mr. Justice Bruce, in his introductory address, said they were met in support of a Society which had special claims on their sympathy. It was no new Society. It had stood the test of time for 94 years, and had done blessed work in soothing cares and sorrows and brightening many homes. There was a work which, though specially necessary and urgent, was apt to be overlooked and forgotten, because the aged and infirm had slender means of calling attention to their wants.

In moving the first resolution, the Dean of Norwich reminded his hearers that it was not the first time that he had stood on the platform of the Aged Pilgrims' Friend Society, and the dominating idea of the previous occasion he well remembered was the same as at this meeting—"Gratitude to God for His goodness." It was indeed meet that they should sound a note of praise, because of the fact that in every one of their sources of income there had been a decided increase. This was especially thankworthy when they considered the peculiar character of the year just passed. Many appeals had been made, especially from the Mansion House, in which they were assembled, which had become the charity house of the needy in all lands. Amid these urgent appeals, it would not have been wonderful if the coffers of the religious organisations had been depleted, but it was remarkable that in some cases the incomes had been the largest in the history of the Societies. This Aged Pilgrims' Society had, therefore, shared with others a year of blessing. The class in whom they were interested had not the fancy glamour nor the beauty of youth, but it had a beauty all its own, and the considerations which constrained them to increase the number of the Society's friends were that the aged poor were no longer able to endure the strain to which they were subjected, the aged poor had lost most of their old friends who might have been willing to help them, and, moreover, these men and women, poor and humble though they might be, exercised an influence for God and Christ absolutely immeasurable.

The resolution was seconded by Mr. A. J. Baxter, of Eastbourne, who gave a humorous turn to his speech by remarking that the original committee of the Society consisted of 13 members, which fact, according to prevalent superstition, must surely have resulted in its early failure, but this notwithstanding the Society had survived and flourished.

Mr. Baxter recalled his long connection with the Society, reminding the meeting that he had preached for it more than 40 years ago, and it still lay very near and dear to his heart.

Mr. M. H. Hodder, in supporting the resolution, characterised himself as an "old pilgrim," and remarked that it was now over 30 years ago since he was introduced to the Society at Camberwell, where he was brought into contact with some of its best friends.

The second resolution was moved by Mr. M. J. Tryon, of Stamford, who gave various and cogent reasons why the Aged Pilgrims' Friend Society was worthy of support.

Lieut.-General Sir William Stirling, in seconding, conceived it a great honour to speak in connection with this work. He rejoiced in the prosperity of the Society, and believed it worthy of the support of all those who valued the things of Jesus. He prayed that it might be more generally known throughout the kingdom.

Mr. F. A. Bevan and Mr. W. J. Parks, the treasurers of the Society, respectively moved and seconded a vote of thanks to Sir Gainsford Bruce for presiding, and to the Lord Mayor for the use of the Mansion House, after which the meeting concluded.

BRIXTON TABERNACLE.

17TH ANNIVERSARY OF OPENING.

ON Lord's-day, May 12th, we met to remember the goodness of God through these years, and mark the first year of our release from the Building Debt. The pastor preached in the morning from Psa. lxxvi. 3 (last clause) and in the evening from Rom. v. 19. We had hoped to have exchanged pulpits with Mr. W. Jeyes Styles in the evening (as announced), but through illness our esteemed brother was not able to come. The services were much appreciated, the songs of praise being rendered heartily. Collections were taken to assist the General Fund, which was in arrear.

Mr. Mitchell preached on Tuesday afternoon from Rom. viii. 38 and 39, prefacing his remarks with a few solemn reflections on "separation" by reason of mortality. The discourse was very sweet, the principal heads being—(1) The glorious subject, the love of God in its characteristics of sovereignty and immutability, comprising the gift of His only begotten Son; (2) The grand sphere in which it operates; and (3) the gracious statement.

After tea, provided by Mrs. Cornwell and kind assistance of lady friends, a public meeting was held, Mr. J. M. Rundell presiding. Psa. cxlvii. was read, and the pastor led in prayer. The chairman

made a few remarks on the Psalm, staying upon the subject of the ways of God—"Who can stand before His cold," "He sendeth out His word and melteth them," and "He gathereth together the outcasts of Israel" (interjecting "not Ishmael"), and went on to support the servants of God present in their labour of love in preaching the Gospel.

The pastor addressed the meeting, and thanked the chairman for often fulfilling that office so well for him and for his encouraging words. "Having obtained help of God," he said, "I continue to this day." Though often cast down, he desired to be thankful for mercies granted; and looking back on his 38 years' ministry, he had no cause for regret, for "he had not been disobedient to the heavenly calling."

Mr. Marsh led us to consider the Lord Jesus Christ, "our Hope."

Mr. Mutimer followed with the text, "Which hope we have as an anchor of the soul," declaring that this enabled ministers to view their work in a different light to that of disappointed servants; there was nothing like the love of Christ to them and the Church for its stability: it was very ancient, it was not born at Nazareth, nor died at Golgotha; it was with God before the foundation of the world, and was put forth on behalf of the sinner, who says, "He died for me, and gave Himself for me." His love was constraining, and brought the sinner to show his love in return by cleaving to the brethren.

Mr. Bush next gave us some sweet thoughts on Psalm xxxiv., "O taste and see that the Lord is good," for "I sought the Lord, and He delivered me from all my fears."

Mr. Holden spoke from the words, "The Eternal God is thy refuge," showing what resources were in Him, for "it pleased the Father that in Him (Christ Jesus) should all fulness dwell," constituting Him our strength, our stay, and support, for "underneath are the Everlasting Arms."

Mr. Mitchell added a few words on electing love, declaring that a pardoned sinner did not hold this doctrine as a creed only, but it seemed from his experience to be "woven into his very being."

Mr. Jones gave us a good address in the last few minutes on "All that the Father gave Me shall come to Me, and him that cometh unto Me I will in no wise cast out." His words will long be remembered, as he declared that the Gospel would have "absolute power over a sinner's heart," "the invincible power of Divine grace would never be frustrated," and a man being "led into the truth of these things would preach

a full, free, and eternal salvation through Jesus Christ our Lord, trusting in Him to perform His work in His own good time."

After singing the Christian's Doxology, the meeting closed.

Collections fair, but still left us a little in arrear. J. BROWNING.

FARNHAM, SURREY.—We feel it behoves us again for His glory and others' encouragement to mention the lovingkindness of the Lord in the help and grace and providential blessings to us as a Church through another year. We were favoured to hold our fifty-first anniversary as a Church on April 8th. A goodly gathering of people enjoyed a pleasant and profitable day. Pastor W. Chisnall ministered to us the Word of God throughout the day, giving us a portion from the old and new covenants, but each revealing the greater blessings of the "new." Again, on Lord's-day, April 21st, we were cheered and blessed in leading four dear friends, who have lately confessed their faith in Christ, through the Ordinance of Believers' Baptism. On Lord's-day, May 5th, they were received into our fellowship. Thus we thank our God He has not left us without proofs of His good thoughts towards us, and we pray that we and all His Church may be blessed with such manifestations of His love. — A. H. WRIGHT.

TOTENHAM (EBENEZER).—The pastor's anniversary services were held on April 28th, the pastor, J. P. Gibbens, preaching in the morning, and pastor James Clark, of Bethnal Green, in the evening. The services were continued on Wednesday, May 1st, when pastor E. Mitchell, of Chadwell-street, preached in the afternoon from the words, "Be thou faithful unto death, and I will give thee a crown of life." The evening meeting was presided over by brother F. B. Applegate, who read part of Heb. x. After prayer by brother W. Pallett, of Waltham Abbey, the chairman gave us some sound words respecting the Atonement, which was the subject-matter of the chapter read, remarking how the doctrine of the Atonement and the divinity of Christ were set aside, to a great extent, in the teaching of the present day, but that there is no salvation apart from these truths. Pastor James Clark followed by remarking how necessary it was in these days that the people of God should be faithful, and enlarged upon four great fundamentals in respect of which the faithfulness should be shown—viz., the fundamental book, the Bible, and its Divine inspiration; the fundamental fact, the atonement of Christ, as the only ground of acceptance with God; the fundamental doctrine, justification

by the righteousness of Christ; and the fundamental work, the work of the Holy Spirit in regeneration. Pastor F. Fells spoke of Comfort, mentioning that another important fundamental truth was the personality of the Holy Spirit, the Comforter, and also enlarged upon the comfort of love, the comfort of the Scriptures, and those who were a comfort to the pastor in the ministerial work. Pastor C. Hewitt addressed the meeting from Tit. i. 9, "Holding fast the faithful word," comparing the Word to a faithful portrait, a faithful voice, a faithful light, to be held fast and holding us fast, to be held as a plough, as a sword, as a lamp. Pastor E. Mitchell based his remarks upon the words, "Hold fast that which thou hast, that no man take thy crown," which imply that we have something worthy of being kept, that there will be efforts to rob us, and that it is possible for us to sustain loss. Pastor J. P. Gibbens spoke from the words, "Having obtained help of God," noticing how he had obtained help and strength to continue coming before the people, not being kept away once by illness; his necessities had been supplied, and thus he had obtained help in temporal things; he had been helped to proclaim the truth, to hold fast the form of sound words, and to hold forth the Word of salvation; and had been helped by the prayers and sympathies of the people, and the assistance of the brethren. After the singing of "All hail the power of Jesus' name" and the pronouncing of the Benediction, the meeting closed. Collections about £2 in advance of last year, which is encouraging, and for which we are very thankful.—H. F. F.

NUNHEAD GREEN.—The 17th anniversary of the Sunday-school was celebrated on May 12th, when special sermons were preached by pastor Thos. Henson (Woolwich) morning and evening, and an address to parents and scholars in the afternoon by Mr. W. Stanley Martin. On the following Tuesday tea was served in the school-room to a goodly gathering of friends, succeeded by a public meeting in the chapel, presided over by Mr. Chambers. Mr. Hill (hon. sec.) read the report, which was of a very satisfactory character. There were 251 scholars on the books, with an average of 185 in the afternoon. Much of its success was due to the efficient labour of Mr. D. Baker (the superintendent) and Miss Baker, who had an infant class of over 100. The Benevolent Fund had been well sustained and assistance rendered to needy cases. Owing to the removal of several teachers, they needed an increase of helpers, and trusted some would be led to enlist in the good work.

Addresses followed from the chairman, pastors W. Beecher (Croydon), G. W. Clark, and Thos. Watts, and Messrs. T. G. C. Armstrong (New Cross) and D. Baker.

SHALOM, THE OVAL, HACKNEY-ROAD.

A HAPPY and spiritual meeting took place on April 23rd, commemorating the 42nd anniversary of the Church. Pastor T. Jones preached in the afternoon from Col. i. 21. 22, dividing his subject thus:—A deplorable past; a gracious present, and a glorious future. He drew a striking comparison between the past and present, but what a glorious future awaits the children of God.

A good number partook of tea, after which the evening meeting was presided over by T. G. C. Armstrong, Esq.

The chairman addressed encouraging remarks to the ministerial brethren, and to all who attend the Lord's House, reminding them of their responsibility to look after strangers who may drop in, and thus encourage them to come again.

Pastor Mayhew, who is about to finish his ministry with us, spoke of the low condition of the Church when he first came amongst us, and of the measure of success he had been favoured with, and stated his reasons for leaving, viz:—1st, he found it impossible to do justice to us, and follow his secular employment also. 2nd, he considered it would be for the interest of both the Church and also himself that there be a change. Although he had verbally given notice of resignation, he intended to do so formally before the Church on the following day, and would preach his farewell sermon on Sunday next.

Brother J. Clark addressed the friends from Rom. v. 2, "Rejoice in hope."

Brother Yeowell (one of our deacons), then gave a brief, but interesting history of the Church from its formation in 1859, having obtained much information from an aged sister present (Mrs. Salter), who, with another aged and blind sister present, were amongst the first members.

Brother Belcher then spoke some cheering words to the retiring pastor and to the Church, dwelling particularly on the grace of hope.

Brother Flower spoke upon the necessity of cleaving to, and rallying around Christ, who is made unto us wisdom, righteousness, sanctification, and redemption, and not being divided as the Corinthian Church, some for Paul, others for Apollos, &c.

Brother E. Langford referred to an invite to preach at Shalom for a month, received through the late Charles Waters Banks, 30 years ago, which led to his staying in London; and last, but

not least, pastor T. Jones again briefly addressed the friends on "The peace of God," which brought the meeting to a close. May we have many such.

D. L.

HIGH WYOOMBE.

LORD'S-DAY, March 31st, was a day long to be remembered here. Our dear pastor led four young believers through the waters of baptism, three from our Young Women's Bible-class, the other his youngest son; this being the second son he has had the privilege of baptising this year. A very plain discourse was delivered in the evening previous to the ordinance from Matt. xxviii. 19, which was listened to by a large congregation, many strangers being present. The following is a brief outline:—

I.—*The Great Bishop*—Jesus Christ, who had just asserted His mediation and authority. He had obeyed, died, risen, and was about to go to heaven as the great High Priest representing the whole Church or all the Father had given Him.

II.—*The Great Commission*—"Go teach." To whom spoken? The eleven apostles; men who had been called and qualified for the great work, also to all true Gospel ministers down to the end of time, of whom the apostles were typical and representative men. They were to "teach" all the great truths of the everlasting Gospel, giving prominence to the necessity of the new birth and faith in our Lord Jesus Christ.

III.—*The Great Diocese*—"all nations," or as Mark puts it, "All the world." The wide world is their parish, all has been consecrated by the great Bishop. The apostles did not—could not—go into all the world; God's servants must go where the Spirit directs. They are not accountable for results.

IV.—*The Great Ordinance*—"Baptizing." Teaching precedes baptism. Infant baptism and infant sprinkling is without Scripture precept or precedent; it is pretended to be a tradition received from the apostles. Immersion of believers only is to be found in the New Testament. Only immersion sets forth the great significance intended, viz., the suffering and death of the dear Redeemer, and the believer's death to sin, and his spiritual resurrection to a newness of life. Baptism is not optional to either the minister or those who are brought to believe. It is a positive command of Christ. Does one say, Cannot I be a Christian and go to heaven without? Our answer is, "Christ commands it, and it is ours to obey."

V.—*The Great Order or Form*—"In the name," etc. We have here the moving, procurative and efficient cause of salvation. Each person in the Trinity claims our fidelity. Our consecration is to the Trinity. This order

reminds us of our deep obligation to the Father, and to the Son, and to the Holy Ghost.

We are thankful to the Lord that He has been pleased to bless our pastor's labours to many poor sinners of late. There are those still in our congregation who are earnestly seeking the Saviour, and who are longing to follow Him in His own appointed way, and for these there are many earnest prayers ascending to His throne. We thank God, and take courage.

HIGHBURY PLACE, N. (PROVIDENCE).—RECOGNITION SERVICES OF PASTOR FRANK FELS. These services which were held on Lord's-day, April 14th, and the Tuesday following, were of the most happy and cheering nature. Pastor W. Kern, from Ipswich, preached morning and evening on the Sunday, his ministrations proving as usual profitable and encouraging. S. K. Bland, Esq., of Ipswich, presided at the afternoon meeting of Tuesday, when pastor W. Kern delivered an address from Deut. i. 38, pastor W. Gill from Psalm cxxii. 6, and pastor H. T. Chilvers from Ruth ii. 4. All of these addresses were most appropriate, and the chairman referred to the Church as known to him in years gone by when worshipping at Islington, and of his knowledge of the pastor whom they were now recognizing. The evening meeting was most ably presided over by C. C. Harris, Esq., and proved most cheerful and interesting. The Church secretary read an address concerning the Divine guidance in their choice of brother Fells as pastor. This was followed by a most interesting address from the pastor, giving an account of his conversion and call to the ministry, and a brief outline of the doctrines he held, which address seemed filled with life and sincerity. Brethren Bland, Tooke, Mutimer, and Wileman, then delivered helpful and appropriate addresses, and although absent from the platform through a prior engagement, brother Mitchell came in at the close of the meeting to give us a hearty handshake, and wish us God-speed. We desire to tender our gratitude to our Heavenly Father for goodness to us through the past year, and bless Him for such a speedy and happy consummation to the period we have been pastorless.—
W. LAWRENCE.

THE ROBERT GRACE FUND.

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

MY DEAR CHRISTIAN BROTHER,—I am really greatly indebted to you for inserting my little memoir of my late

dear friend in your March number. My appeal has led to my receiving £176 3s. Some of the donors were gentlemen of wealth and high position, but many were poor country ministers, to whom every shilling must have been a matter of consideration.

While I thank all that have helped me, I thank these very especially, and I pray that God may graciously remember them in all times of their need. Again thanking you,

I am, truly yours,
W. JEYES STYLES.

Gone Home.

EBENEZER CASSE.

It is with sorrow we record the demise of Mr. Ebenezer Casse. We would rejoice, however, that his trials are all ended, and he is now worshipping his beloved Lord and Master, whom it was his pleasure to serve upon earth. Mr. Casse was born at Chatham, Kent, on the 29th August, 1854, and was the fourth son of Mr. Joseph Casse, of blessed memory. (The E. V. & G. H. for October 1897, vide page 311). Mr. Casse and his dear partner in life were baptized in the year 1874, by Mr. W. F. Edgerton, who was then pastor at "Enon," Chatham, to which Church they stood united in honourable membership until March 8th, 1899. For years Mr. Casse filled the office of Superintendent of the Sabbath School, and was chosen deacon in 1890, and undertook the responsibility of Church Secretary. On Mr. James Gardner accepting an invitation to the pastorate, Mr. Casse, resigned his position on the diaconate, and removed to a neighbouring Church. His removal was keenly felt by the members of the Church and congregation at "Enon." Mr. Casse was greatly esteemed by all who knew him. He had been employed for a number of years in H.M. Dockyard, Chatham, where he made a study of his work, carrying out everything in a methodical and scientific manner. Of his unwearied assiduity we shall ever retain a pleasant remembrance, whilst his kindness and thoughtfulness towards his fellow-labourers, his tact in smoothing over difficulties, and his general impartiality, have tended, in no small degree, to foster and maintain those cordial relations, which have, for so many years existed amongst us. Suddenly came the messenger of death on the 4th April, he having been laid aside only three days with diabetes; and his mortal remains were deposited on the following Wednesday, in their last resting place, where, in spite of the unpropitious weather, a large number of sympathetic friends assembled to pay their last respects. May the sorrowing widow and son find consolation in the sweet assurance that He who has promised to be Husband to the widow, and Father to the fatherless, will fulfil these promises in their experience, is our fervent prayer.—AMICA.

GEORGE EGGLETON,

aged 74 years, entered into his eternal rest April 2nd, 1901. More than 50 years ago he was baptized at Prestwood Common. Later on he was removed in providence to London, where he had been a consistent member of the Surrey Tabernacle upwards of forty years. He was continually praising God for being privileged to listen to the Gospel

proclaimed by the late James Wells. He lived a life of faith on the Son of God, and his delight was to exalt Him who had called him out of darkness into His marvellous light. A few hours before he died he was present at the prayer-meeting at Carmel, Pimlico, and earnestly implored God's blessing to rest upon the Cause. The 14th chapter of St. John's Gospel was made a great comfort to him both at the meeting, and in reading it again after arriving home at night. A few hours later was taken ill, and passed peacefully to inherit the mansions above. His mortal remains were interred in Nunhead Cemetery, on Tuesday, April 9th, 1901. A goodly number of friends were present.

"Earthly cavern to thy keeping
We commit our brother's dust;
Keep it safely, softly sleeping,
Till our Lord demand thy trust."
W. H.

ANN HARDY

the beloved wife of Thomas Hardy, senior deacon of Mount Zion, Bow, E.; passed into her rest on 30th March, 1901, after a long and painful illness the greater part of it in a state of more or less unconsciousness—suffering from paralysis of the brain. Towards the end she rallied, and called her loved daughter to her, saying, "Good-bye, Precious Lord Jesus, receive my spirit;" thus she passed on to be for ever with her Lord, whom she loved on earth for about 45 years. Interred at Woodgrange Park Cemetery.—T. HARDY, JUNR.

PETER PICKETT.

On February, 23rd, 1901, our dear brother, Peter Pickett, of the Old Baptist Chapel, Castle-street, Guildford, exchanged earth for heaven, at the age of 69 years. He was a member with us here for nearly 38 years, being admitted a member with his dear wife, who still survives him, on the first Lord's day in May, 1863. He also honourably filled the office of deacon for 27 years, and for nearly as long was superintendent of the Sunday-school. This long association with the Cause brought him into many varied experiences, but he was ever striving to keep the unity of the Spirit in the bond of peace. The illness from which he suffered was of a lingering character, but it was borne with true Christian patience and fortitude, and he was most grateful for the kind expression of Christian love shewn to him by a very large circle of friends. All that was mortal of our dear friend was laid to rest in Guildford Cemetery, on February 28th, in the presence of a very large company of sympathising friends, and a large number of his fellow-townsmen, who highly respected him for his philanthropic work among them, apart from his work in connection with the Church. At the grave W. Chisnall, the pastor of the Church, delivered a touching address, in which he specially addressed the children of the Sunday-school, and among other things he said, we meet here around the mortal remains of our dear friend to say good-bye, and prayed that his influence and his life, which they could all think of, might be made such a blessing to them that there might be a fulfilment of the words, "He being dead, yet speaketh;" at the close of which, "For ever with the Lord," was sung, and the service ended. May the Lord raise up others to take his place, and thus may the work of the Lord prosper, is the prayer of W. CHISNALL, Guildford.

MR. W. WEBB.

Our beloved brother departed this life in perfect peace, on Thursday, April 4th, in the 80th year of his age. He was for more

than 50 years a faithful minister of the Gospel of Christ. He preached his last sermon at Nunhead Green, on Thursday evening, March 7th, from the words, "But now they desire a better country, &c." Heb. xi. 16. He had preached on the previous Lord's day evening at the same place from the words, "It is finished." During the last five years he was in membership with the Church at "Elim," Limehouse, but was almost continually out supplying various Churches, chiefly in and around London. Amongst others where his ministry was acceptable and profitable, were Hornsey Rise, Notting Hill, Richmond, Ilford, Fulham and Peckham. Preaching was his constant study and delight; he has often said to me, "I have no wish to live, after I become unable to preach." He was confined to his bed for about three weeks, during which time his mind was sweetly stayed upon his God, and he appeared to have perfect peace. Among many other things he said to me was, "I am ready to depart and be with Christ,"

"On the Rock of Ages founded,
What can shake my sure repose."
"For me to live is Christ, and to die is gain."
"I have been trying to think what the gain will be," he said. On one occasion we were speaking of the words, "I have graven thee upon the palms of My hands," and I quoted the verse,

"My name from the palms of His hands,
Eternity will not erase;
Impressed on His heart it remains,
In marks of indelible grace."
He responded, "Yes, Toplady said that, and I can endorse what he said," and then with tears of grateful emotion he added, "Ah, yes,

"The hands He gave to piercing nails,
Shall lead me to His throne."
The night before he died, I saw the end was near, and said, "Well, dear brother, you are not lingering, shivering on the brink, and fear to launch away." He could scarcely articulate, but his dear daughter caught the words, "I was just thinking the same thing," then he made a great effort, and, clasping my hand, he said, as it were, with his last labouring breath, "Christ the Rock." I thought of the poet's lines,

"I'll speak the honour, of Thy name,
With my last labouring breath;
And dying, clasp Thee in my arms,
The Antidote of death."

So with hands clasped, I kissed the dying saint upon the forehead, and said, "Farewell, brother, till we meet again, where partings are no more." On Wednesday, May 10th, we took his mortal remains to "Elim" Chapel, where, kindly assisted by brethren, Mitchell and Clark, in the presence of numerous friends, and ministerial brethren, we held a solemn service, afterwards interring him at Bow Cemetery, in the same grave, where, six years before, the body of his brother George was laid, brother Peacock kindly assisting us there. Much sympathy was felt and expressed for the aged and infirm widow, who, for 58 years had been the faithful, devoted wife and companion of our departed brother, also their devoted daughter, Ruth, together with two other married daughters, the eldest son who was present, and the youngest one in Nova Scotia, whose visit last year is fresh in our memory. In respect to the aged widow and her daughter, Ruth, it is practical sympathy that is needed, since they are left without any adequate provision for the future. Any help that the readers of the E. V. & G. H. may be willing to render will, meanwhile, be thankfully received and acknowledged by their pastor, F. C. HOLDEN.

The Silent Weeper.

(Luke vii. 36—50.)

BY PASTOR A. E. REALFF.

WHO and what was this woman? We do not know. Her name is not mentioned, nor the name of her city. She is only designated by a name which is equally applicable to us all—*sinner*; for “all have sinned, and come short of the glory of God.” All have not indeed sinned precisely in the same way or degree as this woman, nevertheless, it is true that—

“Like sheep we went astray,
And broke the fold of God;
Each wandering in a different way,
But all the downward road.”

While the Lord, in His Word, mentions many very interesting particulars concerning this woman, in kindness to her He hides from the curious scrutiny of men, both her name and city. In the heading of the chapter she is called Mary Magdalene, but this is without Scripture authority, and is only a tradition. Mary Magdalene is indeed mentioned elsewhere, as in ver. 2 of next chapter, but in very honorable society—viz., that of “Joanna, the wife of Chuza, Herod’s steward, and Susanna, and many others,” concerning whom it is said that they “followed Jesus from Galilee” (Matt. xxvii. 55, 56), and “ministered unto Him of their substance.” It is, moreover, declared that she was one of “certain women, which had been healed of evil spirits and infirmities,” and that Jesus had cast out of her “seven devils” (Mark xvi. 9). But this woman is quite otherwise described; and is it not remarkable that such a character should come to Jesus? She is evidently changed in heart and life by the secret operation of sovereign grace; and so is *drawn*—not to the self-righteous Pharisee, but to the meek and lowly Lamb, to Him who “came not to call the righteous, but sinners unto repentance.”

NOTICE HER POSITION AND POSTURE.

She is described as standing at the Saviour’s feet, as He reclined at the supper-table, according to the custom of that country; His bare feet protruding from the hinder part of the couch. She was “weeping, and began to wash His feet with her tears,” etc. The picture given of her in ver. 38 is one of modest and penitent shame, great humility, profound reverence, and purest love. Her eyes, which aforesaid had been lamps of lust, set on fire of hell, and darting lurid lightnings of wicked desire, are now holy fountains of penitential tears. Her hair, hanging in long and beautiful tresses, which had erstwhile been employed by her as a net to catch the unwary and the lascivious, is converted into a towel, with which, bending her head in lowly reverence, she wipes the dear Redeemer’s feet. Her face, once rudely bold, and wickedly brazen, now bows in modest devotion; and her lips again and again most tenderly and affectionately kiss the feet of the sinner’s friend. It is said that

"SHE BEGAN TO WASH HIS FEET

with tears ;" but we are not told when she ceased. True penitence has a beginning in the life of the chosen and redeemed sinner, but it has no end : it is life-long. Jesus said unto Simon, "I have somewhat to say unto thee." Simon answered, "Master, say on." This proud Pharisee thought he was conferring a great honour upon the lowly Galilean Teacher, who "had not where to lay his head ;" but how instructive is the parable that follows ! God grant unto you, dear reader, a heart to understand and apply it. They that owe least cannot possibly make amends to God ; even these *need forgiveness*. The carnal man imagines that, if he only has time and opportunity sufficient, he can make up to God whatever little things have been—well, *not exactly right*, perhaps, in his past life. But God in His blessed Word holds out no such hope ; and Jesus teaches His disciples to pray, "*Forgive us our debts ;*" not "graut us time and opportunity to make amends." "When they had nothing to pay, He frankly forgave them both"—*frankly, i.e., freely, graciously, gratuitously, generously, once for all.*

Now observe, with regard to this poor woman, that

JESUS NOTES EVERY ACT OF LOVE,

and has it recorded upon the sacred page for our encouragement (vers. 44—46). We find no note concerning the splendour of the Pharisee's mansion, or the gorgeousness of his apparel, or the number and sumptuousness of the dishes which were set before the Redeemer. No ; the Blessed One found infinitely more attraction and delight in the several acts and proofs of this despised woman's repentance, faith, and love. Pause, dear reader, and think what this may mean in your own case.

Real love will stoop to meanest services, and delights in actions rather than words. Words of tender affection and endearment are quite proper, and very becoming between husband and wife, parent and child, etc. ; but if that is all, if the love evaporates in honeyed phrases, who cares for it, and what is it worth ? Actions speak louder. This penitent

UTTERS NOT ONE SYLLABLE ;

yet how eloquent she is ! Many thoughts and feelings are far too deep for utterance. Could this poor sinner have found any words that would adequately and fully describe her feelings ? Can any broken-hearted soul find such words ? But Jesus knows, for He can read the heart. Sinner, believe me, it is not so much what you *say* to Him, as what you *feel*.

A nurse was going home from some house of God on a Sunday evening. It was 9 o'clock, and her heart was very sad. On the way a messenger met her, earnestly requesting that she would come at once and nurse a dying man. "I cannot," she said, for she was oppressed by her soul's agony. "Oh ! please, but you must," said the messenger, "for the man is near death, and his wife is the worse for drink." "In that case," she said, "I will come, but only for this one night." She found the poor man asleep ; and, kneeling down, she sought relief for her pent-up feelings, by crying, "*God be merciful to me a sinner.*" At length the sleeping man awoke ; she hastened to his side. "Pray, pray, pray for me," he said. "I cannot," answered the nurse ; "I know not how." "O yes you do, for I have just heard you pray." "Yes, but

that is all the prayer I know." "I am a dying man, and shall soon be in eternity. That prayer will do exactly for me; pray that." So she dropped upon her knees again, and cried, "*God be merciful unto us two sinners.*" Thus she prayed on. Before morning light the man's spirit departed, helped, let us hope, by the words of that prayer; and the nurse found pardon and peace, and so commenced a new life.

CHRIST'S WORDS.

Although the poor penitent does not speak, Christ speaks both of her and to her. And oh! how condescending, how comforting, how encouraging are those words—"Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven."

The Saviour does not connive at, or condone, her sins; nor does He ignore the fact that they are "many." A holy God cannot wink at sin, or treat it as a trifle, though men often do. Had sin been the trifling thing that some suppose it, where had been the need of the incarnation, agonies, and ignominious death of God's only Son in order that it might be put away? But twice He declares that her sins are forgiven. Her love to the holy Saviour is a *proof*, not a procuring cause, for the Redeemer says it follows forgiveness, and that its measure is in proportion to the forgiveness experienced—the greater the forgiveness, the greater the love. Her sins were already forgiven, and her heart renewed by grace; else she had not been found there and thus. But now she has the *assurance* thereof, the words of pardon from the lips of the Saviour Himself. A debtor is never forgiven *because* he loves his creditor; but love to the creditor is likely to be felt and manifested, if he is good enough to forgive the debt.

The friends of the Pharisee cannot understand the language of Jesus. They "began to say within themselves, Who is this that forgiveth sins also?" Jesus does not stop to reason with them on this occasion, He is wholly taken up with the poor woman, to whom He speaks again, "Thy faith hath saved thee; go in peace." The faith that saves is in every case the gift of God, "not of works, lest any man should boast." But it is an individual and personal gift, not a general common, universal faculty of the human mind; and therefore called "*thy* faith."

Dear reader, hast thou this gift? The faith of the father or mother cannot save their son or daughter; the faith of the wife cannot save her husband. The wise virgins cannot part with any measure of oil of grace. Each saved one has it for himself. Dear reader, may God grant it unto you.

WHEN Whitfield was asked, whether a certain person was a good man, he replied, "I know not—I never lived with him." And Philip Henry remarks, that "Every man, in religion, is really, what he is relatively."

ATHEISTICAL ANATOMIST.—When Galen, a celebrated physician, but atheistically inclined, had anatomized the human body, and carefully surveyed the frame of it, viewed the fitness and usefulness of every part of it, and the many several intentions of every little vein, bone and muscle, and the beauty of the whole, he fell into a fit of devotion, and wrote a hymn to his Creator.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 7.—CHAPTER III. 19—23.

"Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God." This brings us to the sum of the whole argument. "What the law says it says to them that are under it." But every child of Adam is under it, whether Jew or Gentile; whether in possession of it in a written form, or only as written upon his heart and conscience. From Caiaphas to the "common people;" from the Greek poet to the naked savage; from Cæsar to his meanest slave—all such and everyone has been shown to be guilty and without excuse—external circumstances indeed being widely different, and all due allowance made for them, but all meeting together before the tribunal of strict justice are found GUILTY BEFORE GOD.

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." It follows, therefore, that no flesh, whatever the colour of the skin; no human being, whatever his particular situation, can be justified by the law of God. By the law of God is "the knowledge of sin." The law detects, discovers, and denounces all manner of transgression, and only a perfectly pure and holy person could be in the nature of things approved by it. Therefore it must irresistibly follow that no one single member of the human family can by any possibility escape condemnation by means of anything of his own. But that any and all who are saved must be so saved by the purely sovereign mercy of God, and even then no created mind could possibly suggest how it could be done. Salvation and mercy are terms outside of the sphere of law altogether. The law does not require us to be saved, it requires us not to need salvation; it does not make any provision for mercy to the sinner; it simply demands that he shall not sin. It does nothing for the sinner, holds out no hope to the sinner. Its language is, "Do and live, pay me that thou owest me, or in default 'the soul that sinneth it shall die.'" The conclusion therefore is—that as the Apostle stated at first, there is no "door of hope" for any man but in the "Gospel of Christ," which it was his particular business to explain and unfold. And, as we have hinted, the site being cleared, we have now room to commence building.

It seems strange that the chapter does not close here,* as there is so evidently a new departure in the next verse, however, the reader can here pause, and think whether the preliminary argument has been proved. Moreover, it becomes us to consider its personal application, for we cannot exempt ourselves from the conclusion arrived at. And it will be well for us to consider whether, since we stand convicted at the bar of justice, we know, or are concerned to know, anything of the methods of mercy, for let every reader of these pages be assured that apart from these his eternal doom is sealed.

In [what is] perhaps the most ancient of all the books of Scripture

* As Paul wrote this epistle, it was not divided into chapters and verses as in our Version. The divisions were made by another hand, and oft obscure the sense.—ED.

[Job] we find propounded the solemn question which the human mind is still found exercised upon. "How then can man be justified with God? or how can he be clean that is born of a woman?" Scholars have asked the question, philosophers have speculated upon it, theologians have wrangled over it, but the Word of God alone has decided it. That it cannot be by the deeds of the law has been already shown, for the law of God necessarily condemns the transgressor, and that which condemns cannot justify at the same time, while on the other hand it is manifest that there can be no justification unless the claims of the law are recognised, met, satisfied, and discharged. To the positive answer to this question, therefore, the Apostle now addresses himself.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God." In the utter ruin and utter helplessness of man lies the opportunity for displaying the sovereignty of God in that glorious scheme which only infinite love could have suggested, only infinite wisdom could have arranged, and only infinite power could carry into effect. The introduction of the sovereign remedy is thus described: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The reader will remember that the reason why the Apostle was "not ashamed of the Gospel of Christ," was, "because therein is the righteousness of God revealed," and having discussed one aspect of that righteousness, whereby the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, he now approaches its more consolatory features, showing how it is maintained in the justification of a sinner. To achieve this wonderful result, a *substitute* was indispensable. A righteous God could not lay aside the claims of His holy law, and that law could not be satisfied without righteousness, and the righteousness with which it must be satisfied could only be produced by obedience to its requirements, and by the exhaustion of its penalties by adequate suffering. It must be remembered that sinners are not justified by the *abstract righteousness* of God. THAT is not transferable, nor would it be consistent with justice to condone offences in such a manner. It is the obedient life and death of the *Substitute* that justifies, wrought out, brought in, and imputed, counted or reckoned.

The necessary qualifications of the Substitute therefore demand consideration. The obedience must be rendered in the same nature and under the same conditions as that and those in which it is required. The penalty must be inflicted upon the same nature as that by which it is incurred. The Substitute must, therefore, be like those for whom he is substituted—must, in short, BE MAN. Again, he must be of such a character, and in such a relation, that his obedience and suffering be entirely *gratuitous*, and in no sense demandable of him on his own account; and, therefore, he must be more than a *creature*, for all creatures are under such obligations to God that they owe all they can give to Him for themselves, and have nothing that they can spare for others. Finally, he must be a person of such dignity and glory that his performances shall be of sufficient worth and value to meet the demands of God, exhaust the anger of God, vindicate the character of God, and this

in regard to the salvation of millions of sinners; for since every sinner deserves to die, the death of the Substitute must be an equivalent to the death of all the saved: his one life must be worth all theirs added together, so that in the laying of it down it is, in effect, equal to the execution of the sentence of the law upon *all of them*. Such a combination of indispensable qualities would baffle the wisdom of men or angels to devise; but it is found in all its glory in the person of Jesus Christ, "the power of God, and the wisdom of God;" because He is man He is able to obey, to suffer, and to die; and, because He is God, His obedience, suffering, and death, are of the gratuitous character and intrinsic worth required.

Jesus Christ, the only Son of God, is the sole Author of that "righteousness of God without law," manifested in the Gospel. And since this righteousness occupies so prominent a place in this epistle, we may be pardoned for lingering over the contemplation of it. Not only is it quite unique as regards its Author—as already shown, but in its character altogether it differs from every other righteousness whatsoever. It embraces, for instance, both obedience to the law and punishment for the breach of it. Now these two features can never exist in any other example. If a man were to obey the law he could not be punished by it; but the representative character of Christ laid Him under a double obligation; first, to render the righteousness His people ought to have rendered, and then to suffer the penalty His people had incurred.

Again, it is eternally as well as entirely FINISHED in both the foregoing aspects of it, and this can never be said with regard to that of any creature, whether angel or man, fallen or unfallen. First, it must be observed, the obedience of a creature is never finished. The conditions which made it obligatory once make it so always. The righteousness, therefore, which consists in any creature's obedience can only last while that obedience continues, and is lost the very moment it ceases. But this obedience of Christ is of sufficient merit to be called "an everlasting righteousness," and by it His people have obtained "eternal redemption" from all legal debts and obligations. In the second place, in no instance can the sufferings of a sinner for his transgressions be finished. Sin is an infinite evil because committed against an infinite God, whose entire Being is in eternal antagonism towards it. There is nothing purgative or purifying in damnation; the punishment of the guilty can no more obliterate guilt than the imprisonment of a thief can constitute him honest. But Christ suffered the JUST for the unjust, and there was atoning merit in the sufferings of an innocent person. Moreover, being in Himself an infinite person, He could suffer infinite wrath in a definite period, and condense the eternal punishment due to every one of His people into His suffering on the cross, and so, "by one offering, perfect for ever them that are sanctified."

Thus was the Apostle able to write: "In Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him." That fulness of the Godhead characterizes the righteousness He wrought out in the body, as well as the penalty He endured "in His own body on the tree." That fulness is sufficient to justify all His people for ever. Throughout the unmeasured ages of eternity His redeemed family will stand complete in this righteousness. They will be *per-*

sonally righteous then, freed from sin, far away from all taint of evil: they will be pure, spotless and holy, each and every one. But they will NOT be justified in the sight of God through their own obedience, though perfect it will be, but through that of their glorious Head. This shall be the robe they shall wear—peerless in splendour, and fadeless in virtue—ever glorious, ever new.

To return to our argument. This righteousness is said to be “without law” (the article is not present, according to authority, in the original). This is to be understood, either without being made known by means of law, since it is no part of law to reveal a way of escape from its obligations, or, rather, without obedience to the law on the part of those who are saved, or, as afterwards expressed, “without works.” It is said to be “manifested,” or made apparent, as it was and is by the incarnation of Christ, and by the completion of His work. It is also witnessed by the law and the prophets. The article is necessary here, for the word law is used in a different sense from the preceding, and signifies the writings of Moses, supplemented by those of the prophets. In other words, this righteousness is manifested in the New Testament, and witnessed by the Old.

It is further said to be “by faith of Jesus Christ.” This expression demands careful consideration. Faith is a word so often used by the Apostle in this epistle, that it is very important that it should be rightly understood. The word has two senses, closely related but not identical. It signifies, first, the plan or system of the Gospel. Thus Christ is called the “Author and Finisher of our faith”—meaning not the grace of faith within us (for the Holy Spirit is the Author of that), but rather the Alpha and Omega of that system of things in which we believe, and which distinguishes our religion from any other. This is evidently the sense here, the words, “by faith of Jesus Christ,” meaning, According to the faith, or the religion of Jesus Christ, for which Paul was contending. Again, faith is used for the act of believing in the aforesaid things for salvation, which act of ours is the result of being born again by the Holy Spirit and made new creatures in Christ. By means of this gracious operation we are led to perceive our need of Christ; His suitability to meet that need, and also to appropriate Christ to ourselves, and to trust in Him for our acceptance with God in opposition to striving to save ourselves by our own works. We would specially caution our readers against the error of confounding this faith with the objects of it, or supposing that it forms any part of that righteousness which justifies. First, because it creates no fact, nor originates any interest that did not exist before, any more than the eye creates the object it gazes upon. We must be saved before we can believe that we are; we must be in Christ before we realise that to be the case, for the one is the natural and necessary consequence of the other. Secondly, because it is in a sense our own in so far as we exercise it; whereas the entire business of the Epistle to the Romans is to show that this righteousness is NOT our own in any sense whatever. Thirdly, because even at best it is always imperfect, and often very weak and faulty; whereas the righteousness necessary to justify must be perfect, without flaw or blemish. Once more we would point out that the word is used descriptively, or rather as an appellation, just as proper names are used to distinguish one person or place from another, so the word “faith” is

used to designate the system of justification through the righteousness of Christ as distinguished from and opposed to that of the "deeds of the law." We make these extended remarks upon faith in this place to avoid repetition in our subsequent reflections.

As we have said, it is in the sense first mentioned that faith is used in the passage under discussion. Jesus Christ is referred to as the Founder of Christianity (then newly introduced), and as such the Author of the faith or religious belief of Christians, the distinctive feature of which is the doctrine of justification by His righteousness.

To resume once more. This righteousness is said to be "*unto* all and *upon* all them that believe." The first of these propositions refers to the terms in which the Gospel is to be preached. Some evidence of title or interest is necessary, and there is none better—nor so suitable in fact—than being a believer. Our Lord Himself, in commanding His apostles to "go into all the world, and preach the Gospel to every creature," added, "He that believeth and is baptized shall be saved." This method of preaching the Gospel was faithfully followed by the apostles. One example will suffice for all: "Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him *all that believe* are justified from all things, from which ye could not be justified by the law of Moses."

The second proposition establishes the important doctrine of imputation, afterwards enlarged upon and illustrated. The righteousness of Christ is said to be "upon all them that believe." This was witnessed by Isaiah, "I will bring *near* My righteousness;" and again, "My righteousness is *near*; My salvation is gone forth;" and again, "He hath clothed me with the garments of salvation; He hath covered me with *the robe of righteousness*." Jeremiah's prediction is also fulfilled. "This is the name whereby He shall be called, the Lord our righteousness." Here we may pause to admire, to wonder, and to love! While all have sinned and come short of the glory of God, for there is no difference; and while an unrelenting law curses all who are destitute of righteousness, God has provided a righteousness for Himself which He can honourably accept, and with which He is supremely satisfied. This He brings in and puts upon the sinner, and then gazes upon him with intense satisfaction and delight: "The Lord is well pleased for His righteousness' sake; He shall magnify the law, and make it honourable."

COWPER AND ROMAN CATHOLICISM.

BY W. JEYES STYLES,

Author of "A Manual of Faith and Practice," etc.

COWPER cancelled twenty-four lines in (his) 'Expostulation' in order to avoid hurting the feelings of his Roman Catholic friends, the Throckmortons." This extract from an article in the *Leisure Hour*, of May, 1901, contains a downright untruth, which I, as a lover and student of the gentle poet, beg to refute. The statement has, indeed, been repeatedly made by writers of varying grades of care and accuracy. I could, however, were space at my disposal, substantiate my assertion by reference to the highest authorities. The lines in question are the well-known ones commencing,

"Hast thou admitted with a blind fond trust."

Undeniably these were in a few early copies of "Expostulation." Certainly they were suppressed, and the pertinent and pungent (though inferior) lines on "Fasting," were substituted for them. Cowper's motive, however, was not that so often asserted.

London, in 1780-1, was in a state of strange ferment owing to Lord George Gordon's effort to oppose Roman Catholicism. His chief supporters were men and women of the lowest class, whose main object was rioting and plunder. Lord Mansfield's library was burnt; Langdale's famous distillery was sacked; Newgate was attacked, and many of the prisoners were released. Several Roman Catholic chapels were destroyed. Of these things Cowper—who we know was a sedulous newspaper reader—was aware, and after the lines against the Church of Rome were printed, he feared that mischief might ensue, and popular feeling be again fanned into a dangerous flame by them. He consulted Newton, who agreed with him that the publication of his verses, *just at that time*, would be inept. The page containing them was accordingly suppressed, and another which corresponds with the text of the poem, as it appears in all current editions of his works was substituted in its place. Any one who has access to Southey's, or Bell's, or Bruce's editions of Cowper can, with ease, assure himself of the accuracy of what is herein asserted.

But what has all this to do with the Throckmortons? Simply nothing.* The volume of Poems containing "Expostulation" was written in 1780-1, and published in 1782. The kind and genial Squire did not come to reside at Weston till 1784, and Cowper's acquaintance with him did not ripen into intimacy until some time after ("Southey's Life," Bohn's edition, page 268). These statements are made after a careful re-examination of the best editions of Cowper's works and may be relied on as accurate. I do not blame the author of the article in the *Leisure Hour*; I made the same blunder myself in a series of articles in the GOSPEL HERALD in 1876, of which I was then the editor. My late dear friend, Mr. Ebenezer Hooper (*the* authority on William Huntington), however, set me right, as I really hope this little article will do other Christian brethren.

Finally, we may, I am confident, be assured that the lines in question contain Cowper's mature and final convictions respecting the hateful system of false religion on which he animadverts, and, as I do not remember that they have ever appeared in these pages, perhaps I may be allowed to close by quoting them, as most appropriate to the present day:—

"Hast thou admitted with a blind fond trust
The lie that burn'd thy father's bones to dust;
That first adjudged them heretics, then sent
Their souls to heaven and cursed them as they went?
The lie that Scripture strips of its disguise,
And execrates above all other lies,
The lie that claps a lock on mercy's plan

* "It has been supposed that the withdrawal was a consequence of Cowper's having become acquainted with his Roman Catholic friends at Weston, but the cancellation took place in 1781, while Cowper's intimacy with the Throckmortons did not arise till 1784." (John Bruce—Bell's edition of Cowper, published by G. Bell and Son, page 88).

And gives the key to yon infirm old man,
 Who once inscensed in Apostolic chair
 Is deified and sits omniscient there,
 The lie that owns no kindred, owns no friend,
 But him that makes its progress his chief end;
 That having spilt much blood makes this a boast,
 And canonises him that sheds the most?
 Away with charity which soothes a lie,
 And thrusts the truth with scorn and anger by;
 Shame on the candour and the gracious smile
 Bestowed on them that lit the martyrs' pile,
 While insolent disdain in frowns express'd
 Attends the tenets that endur'd that test;
 Grant them the rights of men, and while they cease
 To vex the peace of others, grant them peace.
 But, trusting bigots whose false zeal has made
 Treach'ry their duty, thou art self-betrayed."

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Denizens of the Deep. No 7.—Oysters.

OYSTERS belong to the group of shell-bearing "mollusca," *i.e.*, soft-bodied animals protected by a shell like the mussel, cockle, &c. Oysters, like these other creatures, are called *bi-valves*, because the body is enclosed between two shells, which are united by a hinge, and in the case of the oyster and the "scallop" the lower shell is the deep valve, and the upper one is flat; they shut up tightly and are a great protection to their owner under the ordinary circumstances of its life.

Oysters are found in most of the seas of the world, except where the temperature is too sharp for them; for while they can bear almost any amount of heat, they cannot endure much cold; therefore, they are never found in Arctic waters; and "native" oysters are peculiarly sensitive to frost, snow, and even fresh water floods are often sufficient to kill them. Nearly a hundred different species of oysters have been found in various seas, and the "deep sea" individuals are not at all like the natives which are cultivated by the labour and care of man. The former take four years, and the latter five or seven to reach maturity, and it was the catching so many of the *young* oysters that has tended so much to make them scarce during the past thirty or forty years. The best natives must be well-shaped, with a thin shell, and the flesh firm and white; they are, in proportion to the weight of their shell, about one-fourth meat, and so it has been calculated that at 3s. 6d. per dozen, the choicest oyster flesh costs 14s. per pound, or one pound of such oysters would be the same price as a fourteen pound leg of mutton! Rather expensive food that, isn't it?

The oyster usually spawns in June; the eggs are exceedingly small and numerous, and have been variously compared to the very fine dust of a slate pencil, or to a puff of steam from a railway engine. The number of eggs has been found to vary from 276,000 to 829,000 from *one* oyster. Each little oyster has swimming organs, and unless born in an enclosed piece of water, either goes with the tide to a resting place, or very soon dies. Oysters, indeed, may be said to swarm like

bees, but when young they are so very delicate that any sudden change in the temperature from heat to cold is very likely indeed to kill them.

Their food consists of very tiny living things found in the sea, and they have many enemies. The five-fingered star-fish is a deadly foe who manages to get between the shells and eat the oyster; and the dog whelk bores a hole in the shell with his tongue, as clean cut as if made by a jeweller's diamond, and then devours his prey, and thus hundreds of pounds worth of property is lost to the cultivators.

Owing to the present costliness of English oysters, much larger quantities than formerly, are imported from Holland and America.

A thin transparent oyster is found in Ceylon, whose clear white shells are used in China, and other places, instead of window glass. Very small pearls are also found in this variety which thrives best in water that is brackish, too much of either salt or fresh water having been found at different times to kill large numbers of these molluscs. These pearls do not fetch more than 6s. each. The regular pearl oysters are very different to the edible kinds, and are found in Madagascar, Ceylon, and the Persian Gulf. From the shells of pearl oysters the "Mother of pearl" is obtained, and the fisheries give employment to many thousands of men.

The largest pearl known is said to have been one measuring two inches long and four round, and weighing 1,800 grains. Pearls weighing ten grains have been sold for £7; and a very good one measuring less than an inch was sold in London, in 1860, for £2,000.

In India they are valued more than here. The pearl divers can never remain long under the water, in less than a minute they and their baskets must be drawn up again, and an inspector of many years experience on the pearl banks said he had never known a diver to remain more than 87 seconds at the bottom, and generally only about 55 seconds in nine fathoms of water.

The diver of Ceylon feels he must be protected by the magical influence of the shark-charmer, and this superstition has required such a functionary for every fishery. Happy are they who know that their help and safety come from the Lord who made the heavens, the earth, and the great wide sea.

There is something very interesting in the pearl from the fact, now pretty generally regarded as "proven," that it has been produced by the accidental influence of some irritating particle of sand within the pearly shell, which the oyster has successfully tried to cover over with a brighter and more beautiful layer than usual. Thus the troublesome thing which fretted the mollusc's soft body, and could not be got rid of, becomes the means of producing a lovely and precious gem!

What a beautiful picture of sanctified affliction and sorrow! Paul had a thorn in the flesh, a distressing, a wearisome, fretting, ever-present trouble; he begged the Lord to remove it, but instead of that He gave His tried servant a precious promise, "My grace is sufficient for thee, and My strength is made perfect in weakness;" thus the pearly layer of protection was inserted between the troubled mind and its distressing complaint, and enabled the sufferer to say, "Most gladly, therefore, will I rather glory in infirmity that the power of Christ may rest upon me" (2 Cor. xii.). And in the same spirit he could triumphantly declare, "We joy in God through our Lord Jesus Christ by

whom we have now received the atonement. And not only so but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost that hath been given us," (Rom. v. 3, 5). The precious pearls of meekness, humility, confidence, and all-conquering faith have thus been wrought in the experience of God's people again and again, and persecuted martyrs have been enabled to say, "In all these things we are more than conquerors through Him that hath loved us."

Then I was thinking how the gates of the heavenly Jerusalem are said to be each composed of *one* pearl. What a glorious conception considering the comparative smallness of the greatest of these gems known on earth! How it suggests the unspeakable glory of that heaven, which sin can never defile, and sorrow never dim!

"Those holy gates for ever bar
Pollution, sin, and shame,
None can obtain admittance there
But followers of the Lamb."

Dear reader, are you a follower of Jesus? Can you say, Thou, O Christ, art all I want? Blessed are all they that put their trust in Him; they shall enter through the gates into that city, and shine for ever in all the light and glory of everlasting love.

THREE PRECIOUS COMES.

(John i. 39: John xxi. 12: Matthew xxv. 34).

OUR wise God is a Being of order. He puts things as they should be. There is no error of judgment or after thought with Him. Where is the need for any re-arrangement of His plans? Is not His way of working perfect! "I the Lord change not," is eternal truth; and those who know a little of His mind and dealings rejoice that it is so.

The three texts, uttered assuredly by our Lord are inclusive. You have in them: salvation, fellowship, glory; or, in other words, base, superstructure, topstone. The language used setting forth our eternal salvation is simple, beautiful, beneficial, and complete. The words unfold sovereign grace, and eternal glory is not omitted; and, moreover, between the cross and the crown ample provision is made for the believer's good. Herein is loving thoughtfulness! A landscape to be really appreciated, must be studied closely; hasty glances is poor observation. Nature repays for quiet and prolonged investigation; so the fields of truth open out before the spiritual vision of the thoughtful student. Many read the Divine Word hurriedly, and listlessly; such superficial work scarcely pays to profit. The great Teacher said, "Search the Scriptures." Those who patiently and diligently apply themselves to "find out God" seldom fail in receiving rich and abiding blessing.

John i. 39: "Come you," as it might be translated, said the Lord Jesus! Observe the Master-Teacher reaches the citadel of man's being through Ear Gate. Come! what a silvery sound is here. This is His word, "Come unto Me," "Come, for all things are now ready," hungry souls are invited, burdened hearts He will not turn away, "All things are now ready." The supply for the mind and heart are provided, and wait

distribution. Light is ready for those who sit in darkness ; strength for the weak ; pardon for the rebel ; peace for the disturbed ; clothing for the naked. Jesus, by His Spirit, and His Word, speaks to such as feel their need of Him.

Again, *Jesus not only says, "Come you,"* He also says, "See you ;" when the Lord comes to us, we see Him. "Jesus only" is all we want to see when in soul trouble : "Give me Christ or else I die," and it is the Holy Spirit who reveals and applies the work of the Lord to the heart—He comes to us through Eye Gate—He gives both vision to see, and power to (mentally) grasp. The Lord's word to those burdened with guilt is "Look unto Me and be ye saved." See Me hanging on the tree, the price of thy pardon; trust in Me, for I have redeemed thee; see thy guilt atoned for by My death on the cross. Anxious, seeking souls may come and rest in Jesus crucified. Once He was offered to bear the sins of many, and rose again for their justification. What love there is in the word Come, and what revelation when the eyes are opened, and we see. Let this be our prayer still, "Open Thou mine eyes that I may behold the wondrous things out of Thy law."

The second text, "*Come and dine*" (John xxi. 12), is the outcome of the text (John i. 39). Awakened souls are hungry souls ; they have toiled all the night fasting ; the feasting-time is at hand, for "Joy cometh in the morning"—I am the Bread of Life, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." Eat, O My friends, is our Lord's word to the hungry. What *contentment* there is when the believing soul feeds upon our Lord's saving work. What spiritual joy and rejoicing : we joy in God through our Lord Jesus Christ by whom we have now received the (reconciliation) atonement. From Him cometh the soul's springs :—

"All my capacious powers can wish
In Him doth richly meet ;
Nor to mine eyes is light so dear,
Or friendship half so sweet."

Again, *Communion with Jesus* is a delightful privilege—talking to our King, viewing Him, receiving from Him : surely this is heaven below. What a necessity is fellowship with Jesus to our happiness. Oh, to understand more fully that the Lord's provisions are essential to our spiritual well-being, and that to slight the "supplies of grace" is to remain weak, and not to be strong in the Lord, and in the power of His might. We cannot fight the good fight, unless we lay hold on eternal life, and this is eternal life, to know God, and Jesus Christ whom He hath sent. Fellowship with the Master is the true source of power. If we are to thrive, fight, and win, in the open field, we must not forget to frequent the *secret place* where all power is to be obtained. Oh, to have a zest for fellowship with Jesus. Come and feed, surely this is a fitting word for us to-day. We are so busy, secondary matters almost absorb us—We heed not the call as we should, "Come ye apart and rest awhile." Workers in the vineyard must have time for meditation, and for waiting upon the Lord, "Come and breakfast" is as essential as the words, "Son, go work to-day in my vineyard." Our real want in the Churches to-day is united and habitual fellowship with the Prince of Life. It is all prepared (see Isa. xl. 31), and may the Holy Ghost force us into the positive belief of this all-important word.

Our third text, Matt. xxv. 34, is the climax : Jesus says, "Come, inherit." The life of the believer is one of faith and peculiar trial, but it is leading up to sight and triumph. The "well-done" awaits the faithful soul. Change and contrast of the highest order is in reserve, glory eternal is on the other side of the "vail,"—absent from the body, present with the Lord. He who calls into the kingdom of grace, never fails to call up into the realms of bliss. The inheritance is as certain as the fact of sin put away is sure. It should not, therefore, be with the "heirs of God" a question of, I hope so ! but rather be it said in all holy boldness, I know ! Let us give the Lord credit for truthfulness and power. Has He not said, speaking of spiritual Israel, "They shall be Mine in that day when I make up My jewels" and believers are His jewels, gathered out of the rubbish of the fall, prepared by the Spirit for "that day ;" and all the powers of earth and hell joined cannot prevent our God from fulfilling His own purposes of love ; grace will complete what grace begins.

How beautiful to hear the word come continually. How delightful to feed upon the work of Jesus by His Spirit's aid, and to have spiritual fellowship with the great Lord of His Church, and what joy is ours when reflecting upon the glorious inheritance awaiting us, when the call shall be given to "Come up higher," then, and,

"There we shall bathe our weary souls,
In seas of heavenly rest ;
And not a wave of trouble roll,
Across our peaceful breasts."

W. CHAMBERS.

Hayes, Middlesex.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"For I am persuaded."—Rom. viii. 38.

WORTHY conclusion, grand and sublime termination to some of the greatest truths, and profoundest doctrines contained in the Book of books. On these (verses 28—39), we have a string of pearls of priceless and incomparable value. Shall we attempt to lay some of them before our readers ? Well, here you have Divine predestination to eternal life of all the ransomed of the Lord. The ground on which this eternal and absolute predestination rests is the sovereign pleasure of an unchangeable God. The grand end or design of predestination is conformity to His Son. This absolute and unalterable predestination secures the certainty of eternal glorification. Such is the bulwark of our faith, and the stronghold of our hope. This is, indeed, our safety, refuge, and assurance of victory over self, world, and devil !

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

Yes, "for ever mine," and no power can sever a bond so Divine, so strong, and so lasting.

Let us proceed to consider the apostle's persuasion. Paul was a man of conviction, not of opinion : and that conviction was a settled and unchangeable creed, to which he rigidly adhered under all circumstances,

and amongst all men. He felt assured of the sublime doctrines of sovereign grace, because he had the testimony of their powerful and effectual operations in his own soul. He possessed such assurance of faith in the power of redemption, such a clear understanding of reconciling love, and such a confident hope in the word of Christ that he could, and did, stake his all for time and eternity, upon the eternal decrees of Divine sovereignty.

The apostle possessed a firm and deeply-rooted conviction in his soul, that what God had promised He was able to perform. What He had purposed He would complete ; and that nothing in all creation could possibly frustrate His designs. God's eternal purposes of mercy and grace *must* be accomplished ! No matter how great the difficulties, how powerful the opposition, how mighty the foes ! All shall melt away before His power, like the dew before the rising sun. His counsel shall stand, He will do His pleasure. Before these lofty truths, all freewill, and man's puny, powerless inventions, and innovations crumble away, and the high and mighty man prostrates himself in the dust of self-abasement. Of such things the apostle was fully convinced, and of such things God's children are fully assured. Indeed, nothing less can satisfy the living family ; to be in Christ to-day, and out to-morrow ; to be saved now and lost next week are fabrications of absolute uncertainties. If this were true, then we were of all men most miserable ! But, thank God, it is not so. Eternal life is God's gift, eternal salvation is what my Lord bestows ; and "they shall never perish" is the sweet and blessed assurance He gives to His children. "Heaven and earth shall pass away, but My Word shall not pass away." We may join the poet and sing with heart and voice :—

" He'll lead them on fair Zion's road,
Though weary, weak, and faint ;
For oh ! they ne'er shall lose their God,
Nor God e'er lose a saint.

How sure His great salvation shines,
How full the vast reward !
How firm the promise e'er remains,
How faithful is the Lord."

We next consider the grounds upon which the apostle's persuasion was founded. I should say his knowledge of God would stand first, "I know whom I believe." There existed no doubt in his mind, and while he knew this, he is persuaded of Divine ability to keep the deposit entrusted to Divine care against that day. Further, Paul knew no small measure of Divine love, and as to the Word he had his mind richly stored with that. His knowledge of Christ exceeded that of most men, and that knowledge led him to trust Christ with the entire salvation and care of himself. His "life was hid with Christ," and he felt quite sure that that life would be revealed in God's good time, and according to the good pleasure of His own will. But I am reminded of the fact that Paul firmly believed in the offices of Christ. The apostle looked upon Jesus Christ as his Redeemer, Saviour, and Mediator. How much these names meant to Paul ! How much they mean to us. Many can say "I know my Redeemer liveth !" Yes, and many can say, He has redeemed *me*; Christ is *my* Saviour, and *my* Mediator ! "He ever liveth to make intercession." He pleads my cause, for me He prevails.

To possess this deep persuasion we must have a personal interest in

Christ. To reach the standard which we are trying to describe, we must realize that spiritual life within, its accompanying joy and peace in the Holy Ghost. We must have an individual interest in Christ, thereby becoming Christ's inheritance. Could we but possess a stronger faith in our Lord, we should have a deeper persuasion in the sublime, eternal, and unalterable doctrines of His Word. The chief reason why so many turn away from the foundation truths of the Gospel is, because they have not experienced their saving power. Why so many love free-will and creature merit is, because it agrees best with the carnal mind, which is, and always was, at enmity against God. Oh, that God by His power and grace may work in my soul both to will and to do of His good pleasure, and confirm me in the eternal truth of His Word!

Let us note the blessedness of this persuasion. It includes the blessedness of our election, effectual calling, eternal redemption, adoption and spiritual liberty, so that we may ask, "Who shall lay anything to the charge of God's elect?" Experimentally knowing these things we can boldly challenge all trials, all opposing forces, with the triumphant language of the apostle, "Who shall separate us from the love of Christ?"—

"Their persons all He'll keep secure,
And all their graces, too;
And every storm they shall endure,
As sure as God is true."

Oh! my friend, death cannot separate you because Christ died! Sin cannot sever the bond of union because Christ lives! "Because He lives, ye shall live also." Your trials cannot put you and Christ asunder, because He over-came! The arch enemy cannot, because my Lord completely defeated him!

"Things future, nor things that are now,
Not all things below or above,
Can make Him His purpose forego,
Or sever my soul from His love."

"Praise ye the Lord."

67, Endwell-road, S.E.

INFANT SALVATION.

BY THOMAS HENSON.

THE question of infant salvation has perplexed, and yet perplexes many minds, and racks and torments many parental hearts; especially is it so when death enters, and carries away the little lamb. It is singular that Christians should have any doubt on this point, and more singular that many who manifest no concern about their own salvation should be so distressed about the fate of their infants when taken away by death. The difficulty is not originated by the Word of God, but by the neglect, or misinterpretation of it. Perhaps it would never have been heard of, but for the exigences of certain theological schools. It is not a new or modern question, but it is a very persistent one. Whether or not it existed in Old Testament times we know not; but it began to agitate the Churches in the early centuries. When the two ordinances of Christ's kingdom were turned into saving sacraments,

dependent on priestly administration for their saving efficacy, the flood-gates of error were opened, letting in many corruptions, not the least of which referred to infant salvation by baptism. Divine counsel was darkened by multitudes of human words, by angry discussions, and by the pride of ecclesiastical councils, in which victory—not truth—was the object of contention.

Baptismal regeneration has been called "Satan's great lie," and placed by the side of his first lie by which he deceived Eve. Its partisans undertook to bring children into the kingdom of God by baptism, so making them heirs of the covenant, and relegating unbaptized ones to the uncovenanted mercy of God. Some ranged themselves by the side of what they called "the eternal decrees," and championed their theories—not in the simple—tender—loving words of Jesus, but as their theological positions seemed to need. But God's unfathomable and inscrutable purposes, where He has not revealed them, are too deep for our human reasoning. Terrible indeed is the condition of infants through the fall—and wonderful and glorious is their position in the redemption by Christ Jesus. I think it was John Calvin, who said, "I do not doubt, that when God removes infants from this world, they are regenerated by the secret influences of the Holy Spirit." The Scriptures, inspired by the Holy Spirit, are simple, and definite enough to set at perfect rest all the anxious thoughts and feeling of those who will devoutly believe them.

Here I may express my calm and firm belief that all infants that die are included in the election of grace. They were involved in the ruin of the fall by their natural connection with Adam. But in the mercy of God they are embraced in the atonement and righteousness of Christ, by spiritual birth wrought in them by the Holy Ghost, according to the exceeding riches of His grace. Calvin seems to convey the same thought, though his language is somewhat involved. Speaking of the righteousness of Christ, he says, "It is communicated to infants by a special manner; for they have the privilege of adoption in the covenant, whereby they pass into the society of Christ." But he limits this to "the children of the godly, unto whom the promise of grace is directed" (comp. Rom. v. 17). But grace is not hereditary, it must be by election. If that be so, then there is nothing to imply that the infants of the ungodly, which die, are excluded from the blessing of justification unto life; and if their salvation is by the reign of grace, it cannot in any degree be dependent upon the priestly manipulation of baptism.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The wages are earned by sin, the gift is of grace, sovereign, and free. The gift is to the helpless, the poor, and the unworthy. Infants are involved in the condemnation of the first Adam; and dying in infancy they are among those whom the Father has given to Christ, and He will not lose one of them; for through Him, and in Him they partake of "the free gift" of justification of life. "Sentence of death came upon all by the offence of one, even so by the righteousness of one the free gift came upon all unto justification of life." I am aware that much discussion has gathered round those Scriptures to which I have referred, but I enter not into that here: I only use them, and claim them in support of the view I have given—that all who die in infancy are the Lord's, and not one of

them can be lost. There are wonders, and heights, and depths of love and grace in the Word of God concerning little children; we may soar upwards to them and never reach them, we may delve into them and never fathom their deeps. But of this let us be sure, that we do not lose the little ones which we bury. For some years past it has fallen to me to bury some hundreds of little ones; but no priestly pretensions, and no theological discussions have ever prevented me committing them to the grave in sure and certain confidence of their joyful resurrection unto eternal life.

A sweet thought of love and tenderness concerning little children runs through the Bible. Children under two years old began the long procession of martyrs for Christ's sake, and they were embraced in the Babe of Bethlehem: Jesus was the second Adam to them. It was a little child whom He used as an object lesson to His disciples. Those disciples would have driven away the mothers of Salem who brought their little ones that He might bless them. But of those infants—and of all infants represented by them, He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God," "of such is the kingdom of heaven." Ralph Erskine, in "Gospel Sonnets" sings of heaven:—

"Babes thither caught from womb and breast,
Claimed right to sing above the rest;
Because they found the happy shore,
They never saw nor sought before."

It is usual to speak of those who are taken from us by death, as lost to us. Such language is neither wise nor trustful. Nothing makes death so bitter to survivors as hopelessness, and nothing so effectually empties death of its bitterness to the bereaved as a joyful confidence that as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Let it be believed according to the Scriptures that our infants—dying—fall asleep in Jesus. They are not—they cannot be lost, not one amid the millions shall perish. Those who bury their babes need never be without a babe to love; they are the only ones who really possess an undying child. The children who grow up to manhood suffer all the temptations,—and sorrows and conflicts common to fallen men, but the lambs which Christ takes into His bosom are saved from all the soul-storms incident to this world; they have put off a sinful mortality for a sinless immortality. The condemnation of sin came upon them by nature, but by grace the Holy Spirit regenerated them, the blood of Christ washed them, and made them whiter than snow, and made them meet to be partakers of the inheritance of the saints in light. That was a happy mother who inscribed the following lines on the grave-stone of her little ones in the Gravesend cemetery:—

"God took them in His mercy,
Lambs untask'd—untried;
Christ fought the fight for them,
He won the victory;
And they are sanctified."

The dead child is a living link between the sorrow of this earth and the glory which is to be revealed—between the tears which dim our eyes, and the hand which shall wipe them all away. Earth is not so poor and

desolate as it seems to be by the child's departure, and heaven is the richer to us by its glorified presence there.

“Heaven gives them to us to bless the present scene,
Resumes them—to prepare us for the next.”

THE RESURRECTION OF THE DRY BONES A SYMBOL OF THE SPIRITUAL RESURRECTION OF THE SOUL.

BY GEORGE BANKS, WILLENHALL.

“Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.”—Ezek. xxxvii. 4.

EZEKIEL was a prophet of the captivity. He ministered to the captives in Babylon. His name is significant of his office; it means, “God will strengthen them.” The people had long been in captivity, and they began to despair of being delivered. Restoration was humanly impossible. But what was impossible to man was possible with God. This was intended to show that it was God's purpose to restore them to their own land. Israel, scattered and helpless, should be restored by God's special interposition.

The captivity of Israel of old is typical of the captivity in which fallen man is, and their restoration by God is also a type of the sinner's redemption by divine grace.

I. *Consider the deplorable condition of the dry bones, and what is illustrated thereby.*

1. They were *very many*, strewn all over the plain. Sad picture of the universality of sin. The seeds of evil are sown in the race of man. “All have sinned, and come short of the glory of God.” “They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one” (Psa. xiv. 3). “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores” (Isa. i. 6), *i.e.*, from the lowest member of society to the highest there is moral corruption.

2. The bones were *very dry*; void of marrow and blood, the essence of life. The possibility of life was far removed from them. So man is wholly destitute of spiritual good. He is dead in trespasses and sins. In his flesh dwelleth no good thing. Deficient in righteousness, how shall he appear before God? Destitute of a holy life, how can he please God? He is so fallen that he cannot raise himself up.

3. They were the bones of slain men; slain in battle and left unburied. Thus Satan has also victimised man. He made war on man's soul, and led him captive at his will. By the fearful work of sin the evil one has slain man's original purity and righteousness.

II. *But next, notice the great change wrought upon the bones, and see how it sets forth the glorious change accomplished in the souls of men by divine grace.*

1. They were *raised from death to life*. Thus when souls are quickened and regenerated by the Holy Spirit, they are made to possess a life which is intensely spiritual, being born of God; essentially holy,

being of an incorruptible seed ; and truly heavenly, originating and culminating in the life of God.

2 *Their symmetry of character was also restored.* (See verses 5 and 6). Let it also be observed that the Lord's gracious operation upon us works a spiritual symmetry of character in us. True believers not only receive a principle of life within, but are also enabled to exhibit a righteous deportment without. They have a "*new heart*" and a "*new way*," a new principle and a new practice. By divine grace they are clothed with humility, obedience and goodness.

3. Moreover, *they were constituted an army.* So the real children of God are not only living and righteous men, but they become good soldiers of Jesus Christ. They are effective men, fitted for active service in the King's army. They wage war against the world, the flesh, and the devil. Through all opposition and trial and suffering they fight the good fight of faith, and come off "more than conquerors through Him who hath loved them," even Jesus, the Captain of their salvation.

III. *Finally, notice the power by which the change was effected.*

1. This marvellous change was wrought *instrumentally by the Word of the Lord.* Ezekiel was commanded to prophesy to the dry bones. So the Gospel is to be preached to those dead in sin. The true preacher speaks on God's behalf. The calls of the ministry are God's messages sent to men, and He makes them effective whensoever and wheresoever He will. We are ambassadors for God. The Word assures us He will do His work, "I will," &c. He is both able and willing. Men are dead, but it is not beyond His power to quicken them ; polluted, but He can sanctify ; at enmity with God, but He will subdue enmity, and bring them to friendly obedience.

2. The change was wrought *effectively by the Holy Spirit.* Ezekiel was also commanded to prophesy to the wind. The three words used in this vision are typical of the Spirit of God and of the various features of His work. "Wind" sets forth His irresistible power ; "Breath" His life-giving energy ; "Spirit," His divine, invisible, but vital working within. We greatly need the Holy Spirit to work with us to-day. It is our deepest need. He will return when His people bear faithful testimony for Him ; live consistent lives, love the brethren with unfeigned love, and give themselves to earnest, believing prayer. Let us preach to men, and at the same time pray for the descent of the Holy Spirit.

A CHRISTIAN is not a perfect character ; but he is a character. He is always the same ; everywhere the same. The same in prosperity and adversity ; the same in public and in private ; the same in the dwelling-place, as in the temple ; the same in the family, as in the Church. If there be any difference, his *immediate* connexions will have the advantage ; and looking towards those who have the best opportunities of knowing and observing his religion, he will be able to say, "Our rejoicing is this, the testimony of our conscience ; that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world, and more abundantly to you-ward."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WATTISHAM, SUFFOLK.

A Brief Account of the Services held at the above place in connection with the Suffolk and Norfolk Association, June 12th and 13th, 1901.

THE canvas tent is again pitched at Wattisham, near the chapel. Within its walls generation after generation have worshipped God and enjoyed the smiles of His countenance, and here, despite the showers that fell, many of Zion's pilgrims gathered to bless and praise that God who had helped them through yet another year.

The services were opened by singing the hymn commencing, "Come, ye that love the Saviour's name," &c.

Mr. Pellatt, a delegate from Otley, implored the Divine blessing, God's Word was read, and Articles of Association and abstract of letters from the Churches followed.

The Moderator (Mr. H. D. Tooke) then delivered a stimulating address. A hearty welcome was given by the Moderator to Mr. Thomas, of Watford, and Mr. Newman, representatives of the M.A.S.B.C., to which they briefly responded.

Singing and the Benediction closed the first service.

In the afternoon, after singing, Mr. F. S. Reynolds, of Over, read the Word. Mr. B. J. Northfield, of March, asked God to bless us. Mr. Peters, of Whittlesea (Cambs.), preached a sermon that established and gladdened the hearts of many, from Luke xxi. 28, dwelling especially upon the words, "Look up."

In the evening, after singing a hymn, Mr. Jones, of New Cross, read Isa. xl. Mr. Bardens, of Ipswich, led us to a throne of grace, then from Psa. xlviii. 12, 13, Mr. Thomas (Watford) preached a sermon which was listened to with much pleasure.

At the early morning service earnestness prevailed, while several brethren—delegates from the various Churches—implored the Divine blessing.

At 9 o'clock another prayer-meeting was held, when ministerial brethren H. Morling, F. Gorham, S. Ling, S. B. Stoker, Edgerton, Mayhew (London), Cordle (Chelmondiston), Tooke (Clare), and Jones (New Cross) took part in the service.

At 10.30 another service commenced. Mr. Saunders read. Mr. Kern, of Ipswich, prayed, and afterward portrayed to us the blessedness of those whom the Lord chooses to approach unto Him, &c. (Psalm lxx. 4). Many, while our brother was preaching, felt that his sermon was a glass in which they could see themselves, and thanked God and took courage.

Now we come to the last service.

Interest does not seem to flag, though bodies are getting tired. After the first hymn, Mr. Bland announced that Charles Hill (whose life is in the past, who has been a champion for God's truth in and around our much-loved county) had lost his life companion, for Mrs. Hill had gone home. Touching reference was made to his life of usefulness in connection with the Association by brother A. Morling, Cottenham, whose closing words, "We love him still," found an echo in many a heart. Sympathy was expressed for Mr. Hill in his bereavement. Brother A. J. Ward implored the Divine blessing, and we think we never heard our brother Ward exalt the Master so well as he that afternoon preached with power and sweetness from the words, "I that speak in righteousness, mighty to save."

Votes of thanks to the Wattisham friends for all their kindness, and singing "Blest be the tie that binds" (Glasgow) and Benediction brought these services to a close.

P.S.—The writer rejoiced to find in all the sermons preached at the Association there was a ring of good old-fashioned truth advanced. None were afraid to speak of those distinguishing truths that are so dear to us.

We think that if ministers exalt Christ, speak of what He is, of what He possesses, of what He has done, &c., &c.,—it is a Gospel of facts, a Gospel of loving deeds done, that melts regenerated hearts and makes them cry, "Lord, what wilt Thou have to do?"

"I would not work my soul to save
That work my Lord has done,
But may I work like any slave,
From love to God's dear Son."

May a Triune God add His blessing, is the sincere desire of

M. A. MOORE.

Claydon.

HOXNE.—Anniversary services in connection with our Sunday-school were held on Whit-Sunday. Large congregations listened to three excellent sermons by Mr. Mutimer. The collections were good. The services were continued on Monday, when we felt greatly cheered by seeing many friends from neighbouring Churches. The presence of the Master was realised. In the afternoon recitations and dialogues were given by the children. Mr. Debnam followed with an address. A free tea was given to the scholars, and a public tea provided, after which a public meeting was held. Mr. Locke took the Chair. Encouraging addresses were given by Messrs. Mutimer, Stan- nard, Debnam, and Smith. The Bene-

diction closed a most successful anniversary. On the following Wednesday the teachers and children met at the chapel at 2 o'clock, and were conveyed to Hoxne-place through the kindness of Mr. Reynolds, who lent his meadow for the occasion.—M. P. THEOBALD, Secretary.

MARCH.—On Lord's-day, June 9th, and Tuesday following, very successful anniversary services were held. On the Sunday Mr. J. Jull, of Cambridge, preached. A devotional meeting was held on the Monday evening, under the presidency of the pastor, Mr. B. J. Northfield. The sermons on Tuesday morning and evening were preached by Mr. E. Mitchell, of London, and that in the afternoon by Mr. J. Lambourne, of Warboys. At all the services on both days, as also on the Monday evening, there were large congregations. A public luncheon on the Tuesday was patronised by about 100, and 250 sat down to tea. The financial results of the anniversary reached the encouraging sum of £43. We thank God and take courage. As a Church, we have to record the lovingkindness of our covenant-God in adding to our numbers. In October last three sisters and three brethren were baptized, and in November one brother and one sister, whilst again on June 16th our pool was opened, and four brethren and one sister were immersed. During the same months four others have been received from sister Churches, so that during the last nine months 17 have been united to us. We have several others whom we hope the Lord may incline to follow Him, removing every obstacle and constraining them to do so. Hallelujah! praise ye the Lord.

BRADFIELD-ST. GEORGE.—The 51st anniversary was held on Sunday and Monday, May 26th and 27th. The services were commenced by Mr. P. Reynolds, of London. The services throughout the day were upon the all-absorbing theme, Jesus Christ, his opening subject being the constraining power of His love. Morning, afternoon, and evening the vast numbers that had gathered were conspicuous for the wapt attention with which they seemed to drink in the soul-stirring truths which fell from the preacher's lips. On Monday we had a very large gathering. Mr. Reynolds announced as his subject—Jesus as Him to whom every knee shall bow, thereby giving and paying that universal homage which He claims from both saints and sinners; this we feel to be unusually solemn: yet His love gave us joy in this. We had a large gathering to tea, amounting to nearly 200. The evening

service commenced under the chairmanship of Mr. F. Ridley, of Bury-St.-Edmunds. Several ministerial friends gave us their assistance at the evening service—namely, Mr. Edgerton (Rattlesden), Mr. Morling (Cottenham), Mr. Wall (Bardwell), Colls (Bury-St.-Edmunds), also Mr. Reynolds, with Mr. Dixon, the pastor of the Church. Each speaker seemed to be actuated by the same spirit as we felt had reigned amongst us throughout the whole of the services.—B. S. B.

WALDRINGFIELD.—Anniversary services in connection with the school were held on Whit-Monday. Brother Gardner, of Ipswich, presided at the afternoon meeting. Recitations were given by the scholars and special hymns sung. The friends from Sutton paid their usual visit. The scholars received their prizes, brethren Meadows (Blaxhall), Welton and Emerson distributing the same with appropriate words to each. Pastor R. C. Bardens gave an address in his usual cheering way. A children's tea, followed by a public tea, was held, at which a goodly number assembled. Pastor R. C. Bardens presided at the evening meeting. Addresses were given by brother Emerson on "Little Things," from two little words—sin, love; brother Welton on "There is a river, the streams whereof shall make glad the city of God;" brother Meadows on "Jesus only," this being an inexhaustible subject, and was followed by brother Gardner from the same words. Before the collection was made, which in the evening was for the Renovation Fund, a statement was made showing that of the total cost of over £140, nearly £120 was paid off. To God be all the praise.

TUNSTALL.—On Whit-Sunday and Tuesday Sunday-school anniversary services were held. The Sunday services were conducted by G. W. Gardner, of Ipswich, preaching a sermon in the morning from "The streets of the city shall be full of boys and girls playing in the streets thereof." A children's service was held in the afternoon, special hymns and recitations were given by the scholars, and an address by brother Gardner, his subject being "The Bible—what it is." On the Tuesday afternoon the service was commenced by brother Lockwood (Leiston) reading the Word and prayer, after which the scholars recited a selection of pieces and sung special hymns. A public tea was provided. In the evening a sermon was preached by pastor A. J. Ward, of Laxfield. The late pastor, brother Glasgow, paid a visit to the friends at the Tuesday's service. On Sunday, June 2nd, G. W. Gardner again occupied the pulpit, and at the close of

the morning's service had the privilege of baptizing a brother in the name of the ever-blessed Trinity. After the afternoon service at the Lord's table our newly-baptized brother received the right hand of fellowship from brother Stone (deacon), also a few words of earnest exhortation concerning his future relationship with the Church, its officers, and members. There were good attendances at each of the above services.

CHELMSFORD.—On Sunday, May 19, we held our Sunday-school anniversary services. Pastor J. Hazelton, of St. Neots, preached both morning and evening, and addressed the scholars in the afternoon. His morning text is found in 1 Kings xiv. 13. The sermon was suited to the occasion in stimulating teachers and others to labour on if haply that "good thing" may be found in the hearts of those under our charge. In the afternoon an interesting and instructive address from Prov. xiii, 20 was given by Mr. Hazelton on the necessity of keeping company with the wise, and with such to walk and talk: "Enoch walked with God." The evening sermon was preached from Zech. xii. 10. Special hymns were sung. Congregations and collections fairly good. On the following Wednesday our pastor presided over a public meeting. An encouraging report was read by the secretary, which showed a slight increase in the number of scholars, and the cash account showed a balance in hand of £1 6s. 10d. Our pastor spoke earnestly of the necessity of keeping the Word of God in our school as the one great lesson-book. Mr. Cottee gave an appropriate address. Mr. Hazelton next addressed the meeting from the words, "The child grew." He showed in how many ways children while quite young have grown to be wise both in temporal and spiritual things; this he illustrated by Scripture narratives and other pleasing anecdotes. Mr. Baker, of Braintree, next spoke from the same words recorded by Luke concerning Jesus, after which the rewards were distributed to the scholars. The collections amounted to about £7. Pastor Hazelton was a scholar in this Sunday-school, and afterwards a teacher. His visit to us at this time, therefore, seemed doubly appreciated and interesting.

CLAPHAM.—A delightful day favoured our special services on Whit-Monday at Rehoboth Chapel, Bedford-road. Mr. James Clark was helped to preach upon the words in Dan. iii, 25. Our brother, after showing the principal determination, with the ultimate triumphant ordeal of three Hebrew children, noticed the application of the

same to the children of God, and the many circumstances that often attend them in the furnace, they are loosed and walk up and down with our Lord and Master. After tea we had a good congregation at the public meeting, under the presidency of Mr. Frost, of Chatham-road, who, after reading Isa. xii., called upon brother Stringer to pray. The chairman called upon our pastor to speak, who based his remarks upon looking back to the hole of the pit whence we were hewn, and then looking up for grace to be witnesses for Him and to the glory that awaits us. Our brother Palmer spoke on "Remember the way." Brother Hall followed on "Remember all the way He has led you, and what it will lead to." Brother Clark again spoke on "The Lord will help us." Brother Green spoke on "The Gospel of separation," the key being the cross of Christ. The collections amounted to just over £7.—**JOSEPH ARNOLD.**

WOOD GREEN.—Special services were held on Whit-Sunday and Monday at Park-ridings Chapel in connection with the thirteenth anniversary of formation of the Church. Mr. Kern, of Ipswich, preached on Lord's-day morning and evening. He also addressed the scholars in the afternoon. Whit-Monday afternoon brother Kern was again helped to preach Christ to an appreciative audience from the words in Rev. xx. 6. At the evening meeting the chapel was fairly filled, and several Churches were represented. Mr. Applegate, deacon of Chadwell-street, ably presided. After praise, prayer by brother Simpson, of Soho, and reading by the chairman of Gen i., the secretary of the Church rendered his report of the past year's work. Originally there were 14 members, that is in the year 1888, and now there are 78; seven have been added during the year, one by baptism, a scholar in the school. Regret was expressed in the report of the resignation of brother G. Hill as deacon for family reasons. Reference was made to the call from the Church to brother Hutchinson to serve for three months, commencing the first Sunday in July. Open-air services have been re-started, and also a Saturday evening prayer-meeting was commenced five weeks ago, and blessings have been realised since. Collections and congregations have increased. With regard to the Sunday-school, two things were specially noticed—viz., the addition to the Church of a scholar from the Young Women's Bible-class and the resignation of the teacher of that class through illhealth. It is hoped she may be completely restored to health again if the Lord's will. The Tract Society during the year has also revived, and

more distributors have come forward. The financial aspect of the Church was that it has been able to pay its way, but the balance was well-nigh exhausted. There has been a marked increase in the subscriptions to the Building Fund—practically £9. The quarterly repayments to the M.A.S.B.C. on a loan of £200 have been duly met, leaving last quarter a balance of £25. Pastor W. Chisnall, of Guildford, was the first speaker, and he was greatly helped from the words, "Remember me, O my God, concerning this" (Neh. xiii.). Bro. Hutchinson gave a description of a Church, and was thoughtfully helped to expatiate on the Lord's call to the believer. Mr. Kern led our minds to contemplate Him as our Friend, and took the words, "There is a Friend that sticketh closer than a brother." The collections on Sunday and Whit-Monday, together with the amount collected by cards, came to £25 9s. 6d., just 9s. 6d. more than was expected, seeing their intention was to clear off the debt owing to the Association. The deacons expressed their gratitude through the chairman, whereupon the audience rose and sang the Doxology. Brother Lynn's address fitted in very well as the concluding one, making some very able and excellent remarks concerning his Lord and the Lord's people. The happy day concluded with praise and prayer.—P. J. C.

STRATFORD (GURNEY-ROAD).—Meetings in connection with the 30th anniversary of the Sunday-school were held on Sunday, May 19th, and Tuesday, May 21st. Pastor E. Marsh preached on Sunday morning to a goodly gathering of young and old, and a profitable discourse followed the few short texts embracing the "A B C" of the Gospel. In the afternoon pastor R. E. Sears addressed scholars and friends. Eleven brief sentences furnished some instructive lessons, the last of which we pray may be the everlasting pleasure of those present—"They shall see His face." Pastor Sears also preached the evening sermon upon 2 Kings iv. 32—35. Every incident of this remarkable event had a deep significance. "The child sneezed seven times, and opened his eyes." God grant us many such children! An encouraging Sabbath was followed by a sermon on Tuesday afternoon by pastor H. T. Chilvers, and was much enjoyed by those present; after which the friends sat down to tea. The evening meeting, under the presidency of our good brother, A. J. Robbins, was both pleasant in its nature and practical in results. Discouraging features in the annual report were lost sight of in the bright, hopeful, and spiritual addresses of brethren W. Baker, A. W. Davies, Stanley Martin, and the pastor. Some

of the sentences must live. (Brother A. H. Pounds, we regret, was unable to be present.) The Building Fund for the school building also received a further help forward in fresh promises to the amount of £51 10s. The proceeds of a work-basket instituted by Mrs. Marsh realised £11 0s. 3d., thus bringing the total of the fund (including value of site) up to £553. The Lord is certainly with us in this matter. The annual prize distribution took place on Wednesday evening, brother G. W. Crouch in the chair, and the prizes being presented by Mrs. Marsh. This was interspersed with hymns and recitations by the children, and altogether was a most happy conclusion to the anniversary services. Special hymns were sung on all occasions, and the collections were good. We are hoping, if it be the Lord's will, to hold our next annual gatherings under the new school roof.—J. T. C.

BRIGHTON (EBENEZER).—Jubilee anniversary services in connection with this school were held on May 19 and 22. On Sunday morning the pastor, Mr. S. Gray, preached a suitable discourse from "The Spirit of the Lord is upon Me" (Luke iv. 18). In the afternoon pastor P. Reynolds, London, gave an excellent address from Jer. xxviii. 13, and again in the evening, when the subject was Rom. xvi. 7. Special hymns and anthems were sung at all the services, which were unusually well attended. On Wednesday over 100 were present at tea, after which a public meeting was held, the pastor presiding. In the course of a brief speech he referred to the changes in the officers of the school, also congratulating the scholars upon their attendance, conduct, and singing. The superintendent also spoke and referred to the satisfactory nature of the annual report, which gave the number of scholars as 282 and 23 teachers. The deficit on the general account had been reduced from £14 to £9. All the other funds gave a balance in hand; £11 12s. had been contributed to the South Indian Strict Baptist Missionary Society. Three treats had been given to the scholars, and the teachers' prayer-meetings had been continued. Much regret was expressed in the report at the resignation through ill-health of Mr. S. Botting from the office of superintendent "after several years of earnest, faithful, and valued service." Mr. T. A. Gurr, secretary, had been elected to this position, and Mr. E. S. Gray had been appointed as secretary. Suitable addresses were given by Mr. I. R. Wakelin (London) and Mr. M. H. Webb (Brighton), and recitations and singing by the scholars. The chairman then made the presentation of an illu-

minated address to Mr. Botting. The address bore testimony to his valued services as superintendent for the second time, with the heartfelt wish that years of health and happiness may be before him. The presentation was suitably acknowledged by the recipient. The singing of the scholars at all the services was admirable, and reflected great credit upon their conductor, Mr. E. S. Gray, who was assisted by Miss Gray. The anniversary fittingly closed with "Praise God from whom all blessings flow."—F. A. G.

MENDLESHAM GREEN.—Anniversary services were held here on Whit-Sunday in connection with the Sunday-school. Mr. H. D. Mobbs preached three excellent sermons—excellent because the grand theme of each was "Christ, and Him crucified." The morning text Isa. xli. 17, 18. In the afternoon Mr. Mobbs spoke more especially for the children about the three "musts" in the 3rd chap. of John—"Ye must be born again;" "The Son of Man must be lifted up;" "He must increase, I must decrease." The evening text was Rom. viii. 35, "No separation." He led us on from one beautiful truth to another, till our hearts were full of gladness at the thought of the loving-kindnesses of the Lord. We could say, Did not our heart burn within us while He talked with us by the way through His servant? We were glad to see the chapel well filled, and pray that a lasting blessing may rest upon the services. Our own pastor has been greatly helped to spread the table before the hungry poor. We pray that he may be encouraged to press on "and sow beside all waters."

SOUTHERY, NORFOLK.—Once more the Lord has seen fit to bless this portion of His vineyard in the bringing in of His other sheep. His truth has been faithfully proclaimed, signs have followed; and our dear brother, Mr. Hills, can bear testimony to the fact that God is faithful to His promise. On June 2nd he baptised four persons, to whom the Lord had made his ministry a signal blessing. The baptistry was at Brandon Creek. A tent was provided by a friend for the morning service. Mr. Hill preached from Acts ii., first clause of ver. 41, to a large gathering of people. He proved plainly that the preparation must be made by the Holy Ghost, and not by man: that the Word must be received gladly, solemnly; the result would be a complete separation from an ungodly world. After service we made our way to the Creek, where there were about 1,500 gathered. Very shortly Mr. Hill, with the candidates, followed. He gave out that favourite hymn—"Jesus, and shall it ever be!"

then addressed the crowd in a solemn manner which was listened to attentively. After a short prayer and a hymn Mr. Hill led the first candidate into the water, who was an invalid. She came up out of the water blessing and praising the Lord. In like manner the four were baptised in the Name of Father, Son and Holy Ghost. In the afternoon Mr. Hill received the new members into fellowship with the Church. In the evening we had a crowded chapel; and with the poet we sing:—

"Let every kindred, every tribe
Throughout this earthly ball,
To Him all Majesty ascribe,
And crown Him Lord of All."

—ONE THAT WAS THERE.

SOUTH LOPHAM.—THE BAPTIST CHAPEL.—This little Cause is again looking up, and is being missioned by the Kenninghall friends, who by deed have the control of the place. On Whit-Monday about 70 persons partook of tea. A public meeting followed, and pastor Gorham, of Kenninghall, presided. Mr. Iles (grandson of the Rev. Robert Harvey, a pastor for 40 years at South Lopham), offered prayer. Mr. F. W. Coulson, of Walsbam-le-Willows, Mr. R. Nebbett, of Attleborough, and Mr. W. H. Berry, of Kenninghall, gave addresses. There was a large attendance, and the collection, £1 2s. 10½d., was devoted to renovation and chapel expenses.

IPSWICH (ZOAR).—The 60th anniversary was held Sunday, May 19th. Mr. Styles was through illness unable to fulfil his engagement, but we had an able substitute in Mr. Ward, of Laxfield, whose excellent sermons were greatly enjoyed. The morning discourse was from Deut. xxxii. 10; afternoon from Phil. iv. 3; evening from John xx. 20. All the services were well attended, and the presence and blessing of the Lord was felt to be in our midst.—H. B.

BRAINTREE (SALEM).—The 37th anniversary of the above place was very successfully held on Whit-Monday, May 27th, when our brother E. Marsh, of Gurney-road, London, travelled from Northamptonshire, and preached in the afternoon to a good congregation. A public meeting was held in the evening, presided over by Mr. Marsh. The chapel was nearly full, the meeting opened with singing and reading, after which brother Pizzey, of Chelmsford, very sweetly led us in prayer to the throne of grace. A report was given by brother A. Baker, stating with other things that during the year the chapel had been renovated at a cost of £64; £33 of this had been paid. There was still a

balance of £31 10s. due to the treasurer. Brother Baker also on behalf of the Cause thanked the friends present for their visit to Braintree. There were several present from Colchester, Chelmsford, Halstead, Witham, and Southend, and stated that he felt much encouraged by the help that had been so very heartily given by some of the Braintree friends. One brother had given a long table and trestles to the Cause, which had relieved us of a long-felt need, and many other kind acts had been shown. Good sound spiritual addresses were given by Mr. Wigley, of Colchester; Mr. Rayment, of Notley, a former member of one of the Suffolk Causes; Mr. Chilvers, of Chelmsford, and from the chairman. A tea was provided between the interval of the services. The collections and proceeds of tea amounted to £6 5s. 11d. Total expenses £1 18s., showing a nett profit of £4 7s. 11d. A cheque given to the treasurer, value £1 ls., brings the balance due to treasurer to £29 ls. 1d. Thus the little company has great cause of gratitude to our living Head who has done so much for us. May sinners be converted unto Him is the prayerful desire of—INTERESTED.

BLAKENHAM, SUFFOLK. — It pleased God to grant us a time of real joy on Whit-Sunday and Monday, May 26th and 27th, through the preaching of the Word by Mr. Jull, of Cambridge. Many felt it good to be there; the good old wine of the kingdom was poured forth. Mr. Jull was enabled to preach three instructive sermons on the Sunday. On the Monday, friends visited us not only from Ipswich, but from Churches all round the neighbourhood. Mr. Jull was enabled to preach a sermon in the afternoon, by which many of Zion's pilgrims were established, strengthened, and sent on their way rejoicing. After tea a public meeting was held, presided over by pastor H. Alexander. Brother Keeble led us to a throne of grace. Addresses were given by brethren Jull, Grimwood, and Howe. Our pastor is leaving us. We trust the Lord will open to him a larger sphere of labour, and make him a great blessing; and may the same Lord who is everywhere present, remain with us, and cause us to feel the feeble are safe and well cared for, while Jehovah's arm is their song, and underneath are His everlasting arms.—M. A. MOORE.

STONHAM PARVA (BETHEL).—Yes, still to many of God's people the Baptist Chapel in this village is a Bethel: they find it a meeting-place between God and their souls. Here for seventeen years our genial brother J. Grimwood laboured; here now our brother S. Ling labours. On Whit-

Wednesday two sermons, listened to with much pleasure, were preached by Mr. R. Mutimer, of Brentford. The chapel was well filled, and many felt it good to be there.—M. A. MOORE.

CROWLE, DONCASTER. — Successful Sunday-school anniversary gatherings were held on June 9th, 10th, and 12th. Mr. Crowther preached suitable sermons on the Sunday, morning and evening, and conducted a children's service in the afternoon. On Monday a public tea was provided, which was well patronised; this was followed by a public meeting in the evening, at which Mr. Tashmell presided, when the young people and elder scholars gave recitations, &c., the various parts being an instructive and devout rendering of the Life of Christ "From Bethlehem to Olivet." The Sunday-school treat followed on Wednesday. All the services were bright and spiritual, the congregations excellent, and the collections above the average. Mr. G. Camp, Mr. Crowther, and the pastor (W. Rowton-Parker) also took part.

BEDFONT, NEAR HOUNSLOW.—Good work is being done at Bedfont by meetings, held weekly in the house of brother Jos. McKee, for prayer and Bible study. In connection with this work, special services were held on Whit Monday in the Public Hall, Bedfont. Brother Sears preached in the afternoon from John xii. 34, and was much enjoyed. After tea, a public meeting was fairly well attended, many friends from neighbouring Churches being present. Bro. Jos. McKee presided. Special hymns were heartily sung. Brother McKee, senr., sought God's blessings, and addresses were delivered by brethren Jos. McKee, Scoones, Sears, Virgo (Brighton), and Dann. It was felt that the unity of the Spirit was in the addresses, and many, it is believed, felt the Lord's presence. May God richly bless this Home Mission work.—H. G. D.

RAUNDS.—Anniversary services in connection with the Sunday-school were held on Lord's-day, May 26th. Sermons were preached morning and evening, and an address to the school in the afternoon, by pastor E. Marsh. The congregations were very large at all services, the building being crowded in the evening. Special hymns were sung by the scholars, which reflected great credit on those who had trained them. The collections were in excess of former years, being £8 5s. The Church is pastorless at the present time, but we trust the great Head of the Church will answer the prayers of His people and speedily send them a faithful under-shepherd. Here is a

large sphere of labour for an energetic young man, firm in the faith, and full of zeal for the cause of God and truth. The Sunday-school is an interesting part of the Church's labour, and these anniversary services speak the interest in the young which will ever bring the blessing of the Lord on His Cause.

OTLEY.—The Lord is blessing the labours of the beloved pastor in the midst of his afflictions, for we hear with pain he has had another relapse, but on Lord's-day, May 26th, he was able to preach again, and witness the baptism of four living seals of his early labours. The visit of brother Cornwell on the occasion of the pastor's anniversary (May 22nd) was a season of much blessing. The glorious truths of the Gospel were set forth in sweet simplicity. The text in the afternoon was Job xxxvi. 22, "Who teacheth like Him?" and in the evening, 2 Cor. iii. 12. "The ear was gained, the feelings were touched, the souls affections were in lively exercise while we listened with rapt attention," so writes our esteemed correspondent, George Freeman. The Lord strengthen and long spare for much blessing our brother Hareant at Otley.

LEWISHAM (COLLEGE PARK).—Anniversary services were held on May 26th, when Mr. Thomas Carr was helped to preach two excellent sermons. In the morning from Rom. xv. 19, "By the power of the Spirit of God;" and in the evening from John xvii. 24, "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory." The power of the blessed Spirit was felt, Christ was exalted, and sinners humbled and comforted. On the following day Mr. J. M. Rundell preached a soul-establishing sermon from Psa. cvii. 2. After tea a public meeting was held, at which our good brother, Mr. Arnold Boulden, kindly and ably presided; and brethren G. W. Clark, F. C. Holden, A. J. Voysey, W. Harris, and J. M. Rundell cheered us with good Gospel addresses, which were much appreciated.

SHOULDHAM STREET.

RECOGNITION services in connection with the settlement of Mr. W. F. Waller, as pastor, were held on Tuesday, May 21st, pastor E. Mitchell, of Chadwell-street, presiding.

Afternoon service opened with singing, reading of 1 Tim. iii., and prayer by brother S. H. Hutchinson. The chairman in his opening address referred to his close and long connection with the Cause, and of the union with the brethren, also to the pleasure it gave him to occupy the position which he had been asked to fill. Referring to the choice the Church had made, he felt

sure they would have no occasion to fear brother Waller's conduct and conversation, and prayed the union might be a lasting one. Brother E. White, of Woolwich, was called upon to state the nature of a Gospel Church, in the stating of which he was much helped.

The pastor related his call by grace, how that through the instrumentality of his beloved wife he was brought to the knowledge of the truth. The testimony revealed clearly the Lord's hand, in calling him when 19 years old from the paths of sin and darkness into glorious liberty by the Gospel. Feelingly he mentioned the mysterious way he was brought to know his partner, and the stand she took soon after their acquaintance commenced, for Christ's sake. Mysterious, but right, are the Lord's leadings, and He does all things well.

CALL TO THE MINISTRY.

In the Providence of God I was removed to Hornsey, and after attending the Cause (then worshipping in Green Lanes, but now in Park Ridings) for about twelve months, was led to unite in fellowship. Here the Lord brought me into service as deacon and secretary, also as teacher in the school; subsequently open-air work was commenced, and being elected as leader, my mouth was often opened to tell the "Old, old story of Jesus and His love." In this work I had much joy and encouragement, signs having followed. Not only at Wood Green, but elsewhere, when opportunity occurred, I used to speak in the Master's name, and on one occasion at the sea-side, the Word was blessed to two ladies, so I heard afterwards. In addition to this branch of service, I occasionally conducted the week-night service for my then beloved pastor, James E. Flegg, and during that period I had much exercise of mind regarding the ministry. Having to write brother Flegg respecting a service I took for him, I casually mentioned my exercise, upon which he asked permission to shew the letter to my fellow-deacons, with the view of preaching before the Church. Agreeing to this, eventually I was asked to preach before the friends. For this my first text was given under peculiar circumstances. I was a witness in a case tried at Bow-street, and whilst thinking of my position, the words came, "Ye are My witnesses, saith the Lord." But preaching before the Church did not open doors, and the Lord kept me waiting, but working in the open-air and in the Church, for twelve months, when at a meeting I was attending in Keppel-street chapel, brother A. Smith, deacon of Eltham, asked me to serve his friends on Sept. 29th, 1895. After due consideration and prayer, I was led to accept the invitation, and from that

date to this, have been constantly engaged, serving in all, thirty-three different Churches.

INVITE TO THE PASTORATE.

Brother E. Lucas, deacon, gave an account of the leadings of God, in causing the Church to invite brother Waller to take the oversight. He stated that early in the year 1899, brother J. E. Flegg, who was serving the Church, mentioned brother Waller as a suitable "supply," and subsequently he was engaged to preach in June and July of same year. The word having been blessed, and feeling drawn to him, he was asked to give further dates. He continued serving for some time, and the Word being with power, and congregations increasing, the Church decided to invite him to take the oversight.

CALL TO THE PASTORATE.

Brother Waller was then asked to state his call to the pastorate.

He stated that on March 24th, 1899, he received an invitation to serve the friends at Shouldham-street in June and July, which was followed with others, and continued serving until April, 1900, when he received a letter inviting him to serve the Church with a view to the pastorate, commencing January, 1901. Making the matter the subject of much prayer, and after considering it for five months, in September of same year, having watched the Lord's leadings, and feeling the voice was for him to agree, he promised, with the Lord's help, to serve as invited.

The Church was called upon to rise in approval of their choice, and the chairman joined the pastor's hands with those of brother Oakes, the deacon, seeking the Divine blessing to rest upon the union.

Being called upon to state his articles of belief, these were in harmony with the tenets held, and approved by chairman and brethren around him.

After having partaken of a sumptuous tea, evening meeting commenced at 6 p.m. Pastor Fells, of Highbury, having sought the Lord's blessing, pastor J. E. Flegg was called to give the charge to his late fellow-labourer, brother Waller. Very impressive and loving were the words uttered, the remarks being based upon the pastor's initials:—"Working," "Fighting," "Watching."

Following charge to pastor, brother J. E. Flegg presented on behalf of the Church at Wood Green, "Nare's Digest," and a silver plated Inkstand, as a token of love and appreciation of services rendered.

This was followed by pastor G. W. Thomas, giving a very instructive charge to the Church, after which, stirring addresses were given by pastors

Mutimer, Holden, and E. W. Flegg. The services throughout were very encouraging, the congregation numbering about 400. Friends from about twenty-five of the different Churches our brother had served were present to wish him God-speed. At the close we could heartily sing, "Praise God from whom all blessings flow."

BUCKLEBURY.—As usual, on Whit-Tuesday a tea and service were held. Pastor Rose, of Woolwich, paid his old friends a visit and was warmly received, and preached two soul-refreshing sermons; afternoon text Gen. 1. 20, dividing his subject as follows:—(1) Dark beginnings may have a bright ending; (2) The evil intentions of man work out good by God; (3) Personal sorrow may be productive of unspeakable good; (4) The purposes of God is the clue to the Providence of God. The evening sermon was a comment on Rom. ii., and it was soul-searching, God-honouring, and Christ-glorifying. Pastor Coxeter, and his warm-hearted friends were cheered by the presence of friends from Reading and Newbury.—HENRY GRIMWOOD.

SHELFANGER.—THE BAPTIST SUNDAY-SCHOOL.—Pastor T. L. Sapey, of Claxton, preached special school sermons. There were good congregations. The scholars were given their annual treat on Tuesday, on Mr. Elsey's meadow. In the evening a public meeting was held, pastor Jarrott, presided. Addresses were given by Mr. W. H. Berry, of Kenninghall; pastor F. H. Gorham, of Kenninghall; pastor J. Easter, of Diss; and pastor Sapey, of Claxton. The devotional exercises were led by Mr. Downing, the esteemed superintendent of the Sunday-school. Good collections were realized, and a profitable time spent.

Aged Pilgrims' Corner.

THE 30th anniversary of the Hornsey Rise Asylum will be held on Friday, July 5th. Two sermons will be preached—in the afternoon at 3 by Mr. T. Davis, and in the evening at 6.45 by Mr. J. H. Hallett. Tea at 5; tickets one shilling each. The annual sale of work will be held during the day. The attendance of all friends of the Institution is cordially invited.

* * *
The new "Quarterly Record" contains two illustrations of the Asylum and a portrait of the late Lord Justice Lush, for many years a supporter of the Society. Interesting information of the work and sketches and poetry make up the number. Copies will be supplied upon application to the office.

The inmates of the London Homes spent a pleasant day at the Hornsey Rise Asylum on June 14th. Lunch was provided for those from a distance, and all sat down to tea in the Asylum Hall, after which a few brief addresses were given. The inmates of the Brighton Home and the out-pensioners have also had a united meeting at the Home. Such opportunities are greatly appreciated by our aged friends.

Thirty-six pensioners have been raised to the £10 10s. list, and 67 of the £5 5s. pensioners have been placed on the £7 7s. pension. These advances have increased the annual pension expenditure to a total of £11,600. The maintenance of the Homes absorbs another £1,800, therefore additional help is greatly needed.

One thousand five hundred and thirty-five in all parts of the country are upon the books. The new annual report contains many interesting particulars of these aged disciples, who for the Master's sake and for their own sake are worthy of the aid given by the outstretched hand of the Society.

Gone Home.

ANN BIGGS.

On Feb. 17th, 1901, in her 69th year, after a long and painful affliction of rheumatism, peacefully passed away to her eternal rest. She was, many years ago, a member of the Church, worshipping in Town Field Chapel, Chesham, now under the pastoral care of Mr. Evans. Some 20 years since, with her husband and family she came to London, and for the past 18 years constantly worshipped at Ebenezer Chapel, Elthorne-road, during the ministry of Mr. Waterer, and the late W. Osmond, though she never transferred her membership. She was of a very meek and patient disposition, always manifesting much love for the Lord's house and His dear people. The blessed Spirit graciously taught her the way to heaven was not according to the will of man, but by the precious merits and blood of God's dear Son. A day or two before she died, as her husband put his arms round her to raise her a little in bed, she remarked, "I hope the everlasting arms are underneath." Her life was consistent. During her long illness she used to say, with an imploring, upward look, "I hope the Lord, the great Helper, will help me;" then at night, "He has helped me through another day; oh I hope He will give me patience; my pain is so great, I don't want to murmur or repine; I want to be submissive to the Lord's will." She was much concerned about her dear husband and children, that they might be brought to know the Lord. A funeral service was conducted by Mr. Sandell, in Ebenezer Chapel, Elthorne-road. Her mortal remains were interred in the family grave, Highgate Old Cemetery, Feb. 23rd.—THOS. MARRIOTT.

JOSEPH ROBERT BRAND.

the son of the late John Brand, of Wickham Market, for many years deacon of the Church at Charsfield. Our dear brother was once a scholar and teacher in the school

here, but of late years was called to exercise his powers as an itinerant preacher, being very highly appreciated by all who knew him. For some time his health had been failing, and on March 19th he was called home, at the age of 25 years. A few days before his departure from us, he was greatly tried by the tempter insinuating doubts into his mind, such as, "You will be shut out." But in the trying moment he was not left alone, for "No man is able to pluck out of His hand," and, "I know whom I have believed," &c., greatly helped and encouraged him. A day or so before he fell asleep, God graciously revealed Himself; it was about 10.30 p.m., he was granted a special view of God's conquering power. After this had passed, he turned and said, "It's all right now, he's beaten," and for some time mentioning that word "beaten." He referred again and again to God's goodness. On one occasion remarking that he had done a very unusual thing in preaching from the same text three times, it being so laid upon his mind, "I do set My bow in the cloud;" he remarked, he did not realize God's faithfulness so much as now, and in a few hours passed away in perfect peace, trusting in his Saviour. The funeral took place at Wickham Market Cemetery, on the Saturday, several from the various Causes where our brother occasionally preached came to pay their last respects.—S. BEALL STOCKER.

JAMES WILLIAM EDWARDS.

This dear brother was taken from the Church at Bethel, St. Albans, on March 28th, 1901, to be for ever with the Lord, at the age of 49 years, after an illness extending over six months. We feel his loss keenly, as a deacon of the Church, a Sunday-school teacher, and earnest worker in the Lord's vineyard. Throughout his trying affliction (which was so patiently borne), his faith never wavered. The writer saw him on many occasions, and he always had "that sure and certain hope" that all was well. May God in His mercy provide and undertake for the widow and the fatherless children.—G. W.

MRS. KEAST.

It is with much sorrow that we record the death of our beloved sister, Mrs. Keast, of Brixton; but at the same time we rejoice that she has been released from a body of great pain and suffering, and has entered into her eternal rest, in the 84th year of her age. The departed and much-beloved saint was called by grace at a very early age, under the ministry of that faithful servant of the new covenant of God, the late Mr. James Wells, and at the age of nineteen was baptized by him and received into the Church of Christ, then worshipping at the Surrey Tabernacle in the Borough-road, in the year 1837, and by the same almighty and sovereign grace was upheld and preserved in the truth of God for nearly sixty-four years, and was also a most useful and active member for forty-five years of the Committee of the Ladies Benevolent Society, one of the Institutions in connection with the Cause, which she so much loved. The dear departed one was indeed a lover of the Gospel of the grace of God, and through the gracious teaching of the Holy Ghost was blessed with a very keen discernment and clear spiritual understanding, and loved to hear the Lord Jesus Christ extolled in the salvation which He wrought for His people; she also delighted in the testimony of God's everlasting love to and eternal choice of the Church in Christ before the foundation of the world, as well as in the

certain and invincible operation of the Holy Ghost in the person of each and every loved, chosen, and redeemed sinner. As a member of the Church, through grace, her walk and conversation was as becometh one professing the name of Christ. Seldom was she absent from the services of the Sanctuary, and her liberality to the Cause of God, as well as to the Lord's afflicted and poor people, was very great. The testimony of our late pastor, Mr. Wells, was much blessed to her soul, and his memory was very much revered, and during the widowed state of the Church, our sister, by her presence and prayers, supported the hands of the deacons; and when, in the kind providence of God, our beloved pastor, Mr. O. S. Dolbey was brought among us, she very thankfully acknowledged the great goodness of the Lord, and her soul profited much under his ministry, and her heart was always gladdened when there were any additions to the Church through the ministry of our brother. Our sister was mostly one of God's helpers and fearers, sometimes deeply exercised as to the reality of the work of God, and longing for fresh evidences and tokens from the Lord Himself that she was indeed born from above, and that her witness was in heaven, and her record on high. Two years last February, the Lord was pleased to lay His hand upon her, and by affliction to lay her very low; but in this mysterious and painful dispensation, the Lord very much favoured her soul, sometimes so overwhelming her with His manifest presence, and granting her such a revelation of His holy Word that her pain and weakness were forgotten, and her soul filled to overflowing with praise and thanksgiving to her Lord, and it was actually a trouble to her, because she could not praise the Lord more for such unmerited goodness, and although her sufferings at times were most excruciating, her prayer to God was that she might have grace and strength given to bear the same if her Lord might be glorified thereby. During the last, nearly eleven months, her mental powers gave way; but even then, at intervals, there were unmistakable proofs that her heart was still occupied with spiritual matters. On Lord's-day, the 2nd June, about 7 o'clock in the evening, a change was noticed, and her daughters as soon as possible sent for her medical man, who, when he came gave them to understand the end was not far off; she, however, continued until midnight on Monday, when her ransomed spirit was called from the mortal tenement, and entered into the immediate presence of her Lord, whom she so delighted to speak of, and with whom she had been favored, during the early part of her affliction, to hold such sweet and heavenly intercourse. Her mortal remains were interred in the family vault at Nunhead, by her esteemed pastor, on Tuesday, the 11th inst., and a large number of friends expressed their sympathy with the bereaved family, and love to the departed one by being present, and we are sure that those who knew our beloved sister, and the many and great acts of kindness to the Lord's poor and needy ones, as well as her great liberality to the cause of God will not soon forget her, nor cease to acknowledge and admire the grace of God, which so abounded in her daily walk and conversation. With the bereaved family much sympathy has been expressed, and our prayer is that the God of all grace and consolation may abundantly comfort and bless them, and give them each, if it be His holy will, to realise that even in this bereavement He hath abounded toward them in

all wisdom and prudence, and that when they have done and suffered the will of God, an abundant entrance may be ministered unto them into His kingdom and glory.—J. M. K.

SOPHIA KIMBER,

late of Knapp Farm, Lewknor, Oxon., departed this life on the 4th March, 1901, in her 90th year; for upwards of 60 years a consistent member of the Strict Baptist Church at Sydenham, Oxon. She loved the Honoe of God though she had to travel four miles to get there. For the last 10 years infirmities prevented her attendance, but she patiently waited the Lord's time to take her to be for ever with her Lord. Her deafness prevented much Christian conversation. She would often repeat the lines, "I shall possess within the veil, a life of joy and peace." A few moments before the end she said, "I am going there through sovereign mercy."—M. A. S.

OLIEFF LANE.

Our dear brother was called up higher on Sunday, March 31st, 1901, at the age of 84 years. He had been in failing health, but it was not generally expected that his end was so near. Our late brother was a devout worshipper with the Church at "Bethel," St. Albans, and a regular attendant at the week-night prayer-meetings. The Lord comfort and sustain the widow.—G. W.

MRS. ELIZABETH LAWRENCE,

the beloved wife of a deacon at Shalom, Hackney, after a painful illness of twenty months, was released from her earthly tabernacle on May 11th. She had been following her Lord for about thirty-eight years, but, like most others, she had been seeking her pleasures in the world in her early days, although not without the fear of the Lord in her heart, which kept her from going into outward sin. At about the age of 20 she was interested in hearing her mother and aunt converse upon the preaching of the late Mr. West, of Winchelsea, who occasionally preached in London, and also of other servants of God, which led her to attend a free-grace ministry. She afterwards attended the ministry of our late brother Branch in Matilda-street, Hackney-road, and eventually that of Mr. Henry Myerson at Shalom, and also attended the Bible-class conducted by our brother Mobbs at the same place, where her soul was so much blessed that she desired to be baptized, but speaking on the subject to her aunt, she was advised (not wisely) to wait, which she did, her zeal, however, cooling down; although she still attended Mr. Myerson's ministry, she was hindered through lack of faith from going through that blessed ordinance, until in 1897, when her son Benjamin came before the Church. She was encouraged by our dear brother Mobbs, and was baptized with her son on October 17th, 1897. In her early days of seeking the Lord she received much encouragement from the hymn, "Come, humble sinner, in whose breast," &c. The last verse especially gave her comfort, "But if I die with mercy sought," &c. She was one of the Lord's timid, fearing ones, but never did her faith quite fail. During her last illness she received comfort from a visit from our brother Yeowell, he repeating Hymn 224 (Denham), and especially from the two first verses, "Jesus, Thy blood and righteousness," &c. A few days before her departure, when asked by a friend as to the state of her mind, she replied,

"I wish to lie passive in His hand,
And know no will but His."

Such was the effect of the grace of our faithful God that, although her sufferings were

intense, yet she was enabled to endure patiently to the end, and now her eyes behold the King in His beauty. She had brought up her family in the fear of the Lord, and had the joy of seeing five out of seven publicly confess Christ by baptism. Her end was peace. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them" (Rev. xiv. 13). "Her children arise up and call her blessed" (Prov. xxxi. 28). Her earthly tabernacle was committed to its resting-place at Ilford Cemetery, on May 18, by our brother Mobbs, about 100 friends being present, singing at the grave, "For ever with the Lord." Her sorrowing husband desires to thank the many friends who have sent such tender messages of loving sympathy, some of which he has not been able to answer.—D. LAWRENCE.

MARY ANN RIDDLE.

It is with much sorrow we record the departure to the better country, "that is the heavenly," of our beloved sister, in her 81st year. By a long association with the Church of Christ at the Old Baptist Chapel, Guildford, she had endeared herself to all, had been in Christian fellowship with our senior deacon, Mr. J. Billing, for upwards of fifty years, her late husband being a fellow-deacon with him at the Church over which the late Mr. Slim was pastor. She was a favourite with our young friends, and it is now a source of joy to us to hear their testimony to her, who always speak of her as grandma Riddle. She had been afflicted for the past 12 months, and greatly mourned her inability to attend the house of God, although she was favoured to join us at the Lord's table on the first Lord's-day in April; and after a severe attack lasting about a fortnight of great suffering, but borne with resignation, she entered into the presence of the King about 10.30 p.m. on May 28th, 1901, and was laid to rest in the midst of a large and sorrowing company of friends, on May 31st, in the Stoughton Cemetery, Guildford. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them" (Rev. vii. 15).—W. CHISNALL (Guildford).

JOHN SYCAMORE.

My beloved father entered his eternal rest on January 16th. He was baptised by Mr. James Wells, at the old Surrey Tabernacle, and for some years was a regular attendant at Wansey-street, but business for a few years called him to other parts of the country. When he returned to South London he seemed glad to be at home again—viz., the Surrey Tabernacle. He was very deaf, and suffered much with asthma, and although he could not hear a word from the pulpit, he could read the text and join in the hymns. The last four years he has lived at Clacton-on-Sea, where in a very quiet way he has had the privilege of ministering to a few. My desire in writing to the E.V. & G.H. is in memory of my father, and to record another answer to prayer. Being so deaf he prayed that he might be spared a long illness, thinking no one could make him understand; our heavenly Father in love answered that prayer. He went to chapel on Sunday evening, January 13th, was so happy after coming home repeating the hymn,

"Shine, Lord, and my trouble shall cease,
The blood of atonement apply;
And lead me to Jesus for peace
The Rock that is higher than I."

After repeating the hymn, he earnestly prayed the first lines during the night; at 5 o'clock on Monday morning he had a fit, and was never conscious after. He seemed to fall asleep like a child in its mother's arms.

RICHARD WALTER.

"The righteous shall be in everlasting remembrance," for "The memory of the just is blessed." Richard Walter was a noble character, whose loving disposition, peaceful spirit, wise counsel and upright life as a follower of Jesus makes His memory blessed in the home he has left, and the Church he was in fellowship with. From the pen of his beloved son, Henry James Walter, of Maidstone, we are favoured with the following particulars of this departed saint:—

"My father was born in the village of Sturry, near Canterbury, on October 28th, 1819. He was brought up to attend the Wesleyan Chapel, but occasionally went to the village Church, where he was confirmed and became a member of the Church of England; but when about 17 years of age he went to the little Baptist Chapel, where he heard a free-grace Gospel preached. Here his mind was impressed with the distinguishing truths of the Gospel. He became associated with the Hancock family, one of whom he married in 1846. Charles Hancock was one of his great friends. They were both seekers for salvation, and were intimately connected, till death removed Mr. H. last year in his 81st year, after over 40 years of pastoral labour at Sturry. Sixty-three years of unbroken fellowship bound the hearts together. The departed wrote of the last visit of this aged pastor to London: 'It much cheered me, and did me good.' As lads together they went to various places of worship in their soul concern, and hearing there was a faithful preacher at a Church some 9 or 10 miles from Sturry, the Vicar of Chillingdon (Mr. Wollaston), they went; they heard here for the first time Mr. Joseph Irons' hymns given out. These were made a great blessing to my father, and in his last illness one of them was a great comfort to him:—

"Come happy souls of Asher's tribe,
To Jesus' faithfulness subscribe;
Sing of this glorious truth with me,
That "As thy days thy strength shall be." "

Being led of God's Spirit to embrace the doctrines of grace there was not much opportunity to make headway in the village in temporal matters. He came to London, and soon obtained a situation in the South of London. Here he sat under the ministry of Mr. Irons, whom he loved to the last; but the ministry of this good man was not so much enjoyed as that of Mr. James Wells, whom he occasionally heard. Mr. Wells was a Baptist, and my father believed in this ordinance as the command of God to believers. This led him to settle at the old Surrey Tabernacle, being baptized by Mr. Wells in 1846, where he remained in the fellowship of the Church until called home, often expressing his joy under the ministry of Mr. Wells, many of the Supplies, and his dear friend Mr. Dolbey. Here was his loved home for 55 years. He was no wanderer, he loved stability. The choice theme of his life was the blessed relationship that existed between Christ and His members and that "covenant ordered in all things and sure." The faithfulness of a covenant-keeping God was his comfort in life, his joy in death. When nearing his end, it was indeed peace, quite satisfied that, though he was a guilty

sinner, Christ was faithful to His Word, and would carry out all His covenant engagements, and there he left all his concerns—body, soul, and spirit. On the Tuesday before he died his grandson said to him: "Well, grandpa, you have now come to that state where we shall all, sooner or later come: and are you now resting on that glorious foundation—Christ Jesus the Lord?" "Yes," he replied, "I can now rest on that glorious hope, in that precious faith which has been my support and stay through life: for *I know whom I have believed.*" His grandson said: "What a mercy it is a covenant of grace, not of works." "Yes," he said, "that's it; stick to it, stick to it." An aged friend noticing him smiling said: "Is Jesus precious to you?" He replied: "Oh, so precious! oh, so precious!" She said, "When?" He answered, "Now." His end came suddenly at last. On April 20th, about 2.45 p.m., his ransomed spirit departed to see the dear Saviour whom he loved so much, and to be for ever *with*, and *like*, Him. His remains were laid to rest at Ilford Cemetery, next to those of his dearly-loved daughter Eliza, his beloved pastor (Mr. Dolbey) officiating, who spoke very preciously of him as 'a good man, and one who feared God above many.'

The Lord comfort the dear aged widow, whose faithful love as wife and mother makes the sympathy of all who know her very tender in her trial. The Lord increase Zion with many such a Richard Walter.

WILLIAM SLARKE WATERER.

This aged and honoured servant of God, pastor of the Church at Ebenezer, Elthorneroad, Hornsey Rise, for 25 years, fell on sleep on Lord's-day, April 28th, in his 89th year. He retired from his pastorate some years ago, owing to increasing infirmities, but never lost his love to and interest in the Church with which he was so long and honourably connected. This was manifested by his paying off the debt on the chapel from his own private resources some three years before his decease. His latter days were spent in Brighton, where he had resided for many years previous to going to London. He was a member of the Church at Ebenezer, Richmond-street, Brighton, for some years during the pastorate of the late Mr. Joseph Sedgwick, and the first secretary of the Sunday-school there, which was opened in May, 1851, Mr. Joseph Nunn, of Hailsham, being the first superintendent. For many years he kept a school at Brighton, and during the latter part of his residence there was a most acceptable preacher in the villages in the neighbourhood. His memory is affectionately cherished by those who knew him at Hornsey, and his closing days were bright and peaceful. His last illness was brief, lasting only a few days. Two friends who were much with him at the last have supplied us with some incidents and sayings which fell from his lips during his brief illness; the following are some of them:—On being asked if he had had a love token, he replied, "Yes. His rich salvation, full and free, free as the air we breathe, free from conditions. 'Him that cometh I will in no wise cast out.'" This he repeated several times, his face beaming with delight. On being asked the same question at another time he sang feebly, "Come, let us join our cheerful songs, etc." On the Friday night previous to his decease he said to one of these friends, "Why are you sitting up? I don't like this." She replied, "You wish to lie passive." He at once took it up, and said, "Ah, in His hands." Later, the friend said, "Have

any of His promises failed?" He sharply replied, "No! No! *not one.*" She then said, "He will never," meaning leave, but he finished it thus—"*No never, no never, forsake.*" Towards morning he complained of his legs, which were much swollen; the friend said, "How Christ suffered!" He replied, "Dreadful! awful!" She replied, "Did Christ, my Lord, suffer, and shall I repine?" He extended both hands, and was evidently in prayer, a word now and again was caught—such as, "nails"—"finished"—"gavest"—"pluck." On an invalid cup being placed to his mouth he said, "Ah! oh, terrible, vinegar to drink!" showing that his mind was still dwelling on the sufferings of his Lord. A few hours before his departure he was asked "was he happy?" He replied, "Very." "Are you on the Rock?" "Yes." He was then for some time in earnest prayer, but only a few sentences could be caught, and among them the following:—"The blood of Jesus, Christ, His Son, cleanseth us from all sin." "Thine is the kingdom, and the power, and the glory, for ever and ever, Amen." One of the friends then said, "It is still 'underneath are the everlasting arms.'" "Yes, yes," was the reply. He then wanted the friends to sing. Several hymns were named, and at last the one commencing, "A debtor to mercy alone," was named, which proved to be the one he wished for. The first verse was sung, and, as he had been quite passive during the singing, he was asked if he heard what they had been singing, "Yes," he replied, and then raising both hands, with an earnest upward look, he said distinctly, "The Lord liveth," and "All the fitness He requireth is to feel your need of Him." He said, "Pray." A friend replied, "We are doing so." And then said, "Come, Lord Jesus, come quickly," to which he assented. She then repeated the first verse of "O God, our help in ages past." And so William Slarke Waterer fell on sleep. We were personally acquainted with our departed brother. Some of our earliest impressions concerning spiritual things having been received while a scholar in his school. His was a kindly spirit, he had a loving heart, was emphatically a good man, and a faithful servant of the Lord Jesus Christ. Our brother leaves no family; his only son died many years ago, and his aged partner in life pre-deceased her husband a short while ago. Those who knew him will ever retain a loving recollection of him.—E. MITCHELL.

ROBERT WILSON

The Lord was pleased to call to his eternal rest our friend and brother, Robert Wilson, of Finedon, on Tuesday, March 19th, after a short illness, at the age of 79. He was well-known to the lovers of truth as the brother that usually entertained the supplies for the little Chapel. He had been for over 30 years connected with the place, and had shown unflagging interest in the Cause. He played the harmonium right up to the close of his life. His joys were not of a very ecstatic nature, but he knew whom he believed, and he passed away firmly trusting in Him who is faithfulness itself. He had known the Lord from his earliest years, and divine grace had kept him walking most honourably all the time. His widow and several children mourn his loss. The funeral took place on Saturday the 23rd, Mr. Burgess, of Wellingtonborough, officiating. Mr. W. H. Jarman, of Irtlingborough, Mr. J. Bennet, of Rusden, and Mr. J. S. Partridge, of Wollaston, also taking part in the service. He will be sorely missed in the little Chapel.—F. G. B.

Let Us go to Calvary.

BY E. MITCHELL.

“Lord, remember me.”—Luke xxiii. 42.

IT is well to pay frequent visits to Calvary. Lessons of the utmost importance can be gathered there—we may learn more fully some lessons that we have in a measure learned elsewhere, and we may learn lessons that cannot be learned anywhere but there. *Human nature*, as it has been embruted by sin and Satan, is seen most clearly at the Cross. The men gathered around the dying Saviour are representatives of all mankind. Dr. Owen says, “Sin is Deicide:” Calvary proves his saying to be true. He who hung upon the Cross was God as well as man, and in His complex Person, and in His life on earth, He is “the image of the invisible God.” Man nailed Him to the tree, and mocked His dying agonies. Not satisfied with His physical sufferings, they wounded His holy spirit with taunts, sharper, and more cruel, than the nails they had driven into His sacred body. Singing of His incarnation, Joseph Hart says,

“But see what different thoughts arise
In ours and angels’ breasts;
To hail His birth they left the skies,
We lodged Him with the beasts.”

And, again, of man’s conduct at His crucifixion,

“When rocks and mountains rent with dread,
And gaping graves gave up their dead;
When the fair sun withdrew his light;
And hid his head, to shun the sight:
Then stood the wretch of human race,
And raised his head, and showed his face,
Gazed unconcerned, when nature failed;
And scoffed, and sneered, and cursed, and railed.”

Human nature has been fully tried, and the clearest demonstration of its awful depravity is found at Calvary. Truly “the carnal mind is enmity against God.” Nothing good can issue from such a corrupt fountain as the natural human heart.

At Calvary we may also learn most fully *how God regards sin*. Fools mock at sin, men regard it as a comparatively light matter, and have invented not a few terms to gloss it over so that its true character may be hidden. But at Calvary these coverings are removed, and its true character, as it appears in God’s sight, stands revealed. We may leave the men who crucified the Lord, with their abominable wickedness, out of sight for a while, and contemplate the Father, as the just and righteous Judge, dealing with His Son on the ground of the transgressions of His people for whom He stood as Surety. The Son how spotless, pure, and holy! how well-pleasing to the Father! His whole heart a flame of love, His whole life a constant act of loving obedience under the most difficult and trying conditions. Yet He stands before His Father as bearing the sins of His people, and is treated as sin deserves to be treated. The Father’s face is averted, and the sword of

justice descends upon the spotless Substitute with almighty force. Every pang, every sigh, every groan of the Son of God, as He hangs upon the tree, bears testimony to God's hatred of sin, and just determination to punish it wherever it is found. Sin is seen in its true nature and desert at Calvary. O that our views of sin may be deepened, our hatred to it intensified, and our departure from it more complete!

But at Calvary, too, we get the *grandest discovery of God*. "All God's works praise Him, and His saints do bless Him," and never more fervently than when they view Him through the medium of the Cross. Every perfection of Deity is discovered at Calvary, and those perfections which might seem to be at variance, respecting the salvation of sinners, shine and sparkle in sweetest harmony. "Mercy and truth meet together; righteousness and peace kiss each other" here. What various emotions are experienced by believing souls when led by the Spirit to contemplate the wondrous transactions of Calvary, and enabled to enter a little into their spiritual significance! How their souls tremble, yet rejoice! The deepest self abasement is felt, with a horror of sin, yet the soul is uplifted to the very heavens, as it sees and realises its sin all equitably removed, and feels itself embraced in the arms of Divine love, and "accepted in the Beloved." How utterly inadequate are words to express such an experience! It is indeed rejoicing "with joy unspeakable and full of glory." All the Divine perfections are seen shining in most glorious harmony—

"Nor dares a creature guess
Which of the glories brightest shine,
The justice, or the grace."

As in the bow in the clouds the colours all blend, each colour beautiful in itself, but the combination enhancing the beauty and glory of the whole, so is it at Calvary, as the harmony of the Divine perfections is seen in the salvation of our souls through the sacrifice once offered there. And, as the various colours all unite in forming the beautiful white light which gladdens us in nature, so all the Divine perfections unite at Calvary in proclaiming "GOD IS LOVE."

But the words at the head of this paper are connected, not with the main transaction of that day, but as it were with a side incident thereof. Only Luke records the salvation of him who cried "LORD, *remember me.*" The great object of that day's tremendous proceedings, the salvation of the Church of God, might have been accomplished, and both of those who were hanged by the side of the Redeemer been left to perish in their sins. Or this man might have been saved, and the occurrence, like so many other gracious acts of our Lord, been left unrecorded. But how much poorer we should have been in such a case! Cowper would never have sung

"The dying thief rejoiced to see
That fountain in his day."

And to how many a soul the record of his salvation has brought hope and cheer. We bless the Lord for saving this poor man, and we bless Him, too, for leaving the act on record for our encouragement. No seeker need despair, though there is no room for presumption.

It appears to us that the Father intended not only to save this poor man, and thus magnify the greatness and freeness of His sovereign grace, and afford an encouraging example for others who should after-

wards believe, but that He also purposed to *glorify His Son* even at the moment of His deepest humiliation. The work that the Son of God came to accomplish necessitated Him to humble Himself, yet God ever gave some signs of His glory. When He became incarnate, He was born of a poor virgin, and in the stable of an inn. "He made Himself of no reputation," yet signs of His glory were not altogether lacking. A star in the East announced His coming, the wise men came from far to render homage, and a number of heavenly choristers chanted His praise. So now that He is dying a painful, shameful, and even cursed death there shall be one to honour Him, proclaim Him Lord, and rest upon Him for salvation. An opportunity shall be afforded Him of displaying His saving might in the hour of His weakness, that it might be known that even when He hung upon the tree He was yet "*mighty to save.*" The dying thief honoured the Lord, and became himself a distinguished character, and the only preacher of the Gospel at that moment on earth.

We set out to consider the prayer this man uttered in the hour of His imminent danger, and moment of dire need, but our pen has run away with us, and we have reached the limit of our paper without reaching his prayer. We shall hope to take this up in our next issue, if the Lord wills. Our friends we trust will forgive us, and if the Lord shall be pleased to communicate to those who read the same sweetness that has rested on our spirit as we have written they will not complain of our failure, but bless Him who has reconciled them to Himself in the person, and through the work, of His own beloved Son.

FAITH INCLUDES BELIEF.—"The terms we constantly use in religious conversation and in our preaching may be compared to current coin, which the whole community have an interest in keeping perfectly pure, and of the right weight. So it is with terms such as faith, justification, sanctification. They are apt, like coins, to be clipped of some small portion of their Scriptural meaning; and we do well constantly, as it were, to take them to the mint and compare them, or rather the meaning we have come to attach to them with Holy Scripture. The word translated "faith" is equivalent to *trust in a person*. Those who "come to God" are those who are on their way to faith; yet we are told that before they can have faith they must at least "*believe that God is, and that He is a Rewarder of those who diligently seek Him.*" *Faith* is a Scripture term that is used in a larger sense than *belief*. Every one who has faith believes; but every one that believes has not necessarily all that is comprehended in the term "faith." Belief is a part of faith, not the whole. Belief is an act of the intellect. Faith is that unshaken trust in God as our heavenly Father, in Christ as our Saviour, and in the Holy Ghost as our Sanctifier, which is wrought in the heart of a Christian by the Holy Spirit. We cannot believe without being convinced; if we are intellectually convinced that Jesus is the Christ, we cannot say so from the heart, except by the Holy Ghost—cannot come to Christ except the Father draw us. It is not the profession of belief alone that God requires, although He requires this, but the acting out of the belief. We must be careful not to assert that there are no degrees in faith, and so make sad the hearts of the children of God, whom He has not made sad."—*R. Barclay*.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 8.—CHAPTER III. 24.—CHAPTER IV. 3.

“*Being justified freely by His grace through the redemption that is in Christ Jesus.*” We note the God-glorifying results of this imputation. *It justifies*, it makes him who has no righteousness at all, to be righteous entirely; and the law which cannot abate aught of all its claims acquits him who never respected one of them. *It is free*—were it otherwise it would be inoperative. Having shown the complete ruin and lost estate of man, it would be vain to propose conditions to him; moreover, it would be beneath the dignity of the Sovereign, and lower the priceless value of the blessing, to haggle with the criminal about terms and conditions. *It is by grace*; and this implies that as there is no merit in one person above another so as to establish a claim upon the blessing, it is dispensed entirely according to the sovereign goodwill and pleasure of Jehovah. It seems strange that this should be doubted; for otherwise it must be maintained that God has no control over the disposition of His own favours; that although He is sole Author of the righteousness He has brought in, it is now out of His hands, and the result uncertain. But the same grace by which the righteousness has been provided, has also fixed the area of its justifying influence. The word “*redemption*” in this verse intimates, among other things, that justification is co-extensive with the kinsmanship, headship, and proprietary rights of Jesus Christ. In a word, the condition of man required that justification should be free; the claims of law that it should be through redemption; the character of God that it should be by Jesus Christ, and the prerogative of God that it should be by grace.

“*Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.*” This righteousness is both *retrospective* and *prospective*; it embraces both the Old Testament believers and the New. To justify the Old Testament saints, when as yet the atonement for their sins had not been made, required “the forbearance of God.” This forbearance was exhibited in suspending the execution of the sentence of the law in regard to them, until Christ came to bear it. But when in the fulness of time He did come, and the long-standing debt was paid, God declared His righteousness in remitting their sins beforehand.

“*To declare, I say, at this time, His righteousness: that He might be just, and the justifier of him which believeth in Jesus.*” The remission of sins “*at this time*” differs from the remission of “*sins that are past*,” in the fact that now the debt is actually paid, and the righteousness accomplished. Practically however, the transaction is the same. God hath “set forth” Christ before the eyes of all, to “declare His righteousness” in pardoning sinners; His blood was a full “propitiation,” and on that ground God is just while He is the justifier of him that believeth in Jesus.

“*Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.*” The apostle may well ask, “Where is boasting, then?” If righteousness could be acquired by works of the

law, there might be grounds for self-satisfaction. But that hope is vain. And the salvation of the Gospel, here called, "The law of faith," gives all the glory to God, to whom it undoubtedly belongs, and excludes the thought of self, from first to last, in the matter.

"Therefore we conclude that a man is justified by faith without the deeds of the law." This brings us to another great conclusion in the argument. The first was gloomy : but this glorious. That concluded that, "by the deeds of the law, no flesh could be justified ;" but this concludes that a man can be justified without them, even by the righteousness revealed in the faith of the Gospel ; a faith which, while it delivers from the law, does not "make void the law," but on the contrary, is the only thing under heaven which duly recognises and establishes it.

"Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also : seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith." The necessary distinctions to be made between the Jew and the Gentile have already been observed. But it has been shown that these distinctions do not affect the conclusion that all are alike guilty before God. So here it is maintained that in the matter of salvation no difference is or can be made. And it is a fact to be constantly kept in view that the Gospel knows no distinction between nations, kindreds, tongues, or tribes. It deals with men as sinners only, having regard to no other consideration than the sovereign purposes of mercy. Justification is the act of God whether the Jew or the Gentile is the subject of it. In the matters of the ceremonial law He might be called in a sense the God of the Jews only ; but in the operations of grace it is the same God who dispenses His favours to either as seems good in His sight. And the same faith is necessary in the case of a Jew as in that of a Gentile, circumcision or uncircumcision being of no account whatever in the matter. For the variation of the words "by faith" and "through faith" has no vital importance, any more than being saved by Jesus Christ differs from being saved through Jesus Christ ; it is simply an instance of a change of terms without a change of meaning, so constantly met with in Scripture.

"Do we then make void the law through faith? God forbid : Yea, we establish the law." But let it not be inferred that the doctrine of salvation by grace dishonours the law of God. On the contrary, it is only in the Gospel that the law is duly respected. The sufferings and death of Christ, which form the great subject matter of the Gospel, were wholly in deference to the claims of law. Christ must die because the law must be established, and it is the glory of the Gospel that the salvation which it proclaims is based upon the holiness and justice of God, which have for ever been glorified and honoured by the life and death of our ever-blessed Redeemer.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath wherewith to glory : but not before God." The apostle had many reasons for anticipating that his argument would meet with much objection from the prejudiced Jew. Among other things the conclusion, that the greatest, and admittedly the most highly distinguished of the men of God in the long roll of his boasted ancestry, were saved in the same way, and by the same means, as the most ignorant and demoralized Gentile, would be sure to excite his hostile criticism. And, therefore,

having discussed the question, "What advantage then hath the Jew?" the subject is now carried further—what advantage had the most eminent, the most godly among the Jews? But so far from conceding that there were exceptions to the general doctrine the apostle proceeds to instance the cases of Abraham and David in support of it. For if it can be shown that such illustrious servants of God, as they were, were saved by grace alone, then the most obstinate advocate for "the deeds of the law" in the matter must surrender. On the other side, could it be proved that even one sinner was saved partly by works and partly by grace, then the apostle's doctrine that all are alike guilty, and that salvation must be by grace entirely in every case, must fall to the ground—a single example *per contra* would be fatal to it. Accordingly the apostle boldly faces the question, Was Abraham justified by works, or not? Could he and did he glory in the flesh? was he an exception to the doctrine of justification by faith?

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." This is the question to be decided, and an appeal is made to the arbitration of Scripture, to which even the most partial Jew could make no objection. The passage quoted is from Gen. xv. 6, "And he believed in the Lord, and He counted it to him for righteousness." Many years previously the Lord had called the patriarch, when he dwelt in Ur of the Chaldees, and had commanded him to leave his country and kindred, promising him protection and prosperity, but principally that "*All the families of the earth should be blessed in him*" (see Gen. xii.). This promise was renewed and confirmed on several subsequent occasions, particularly when, as in the chapter from which the quotation is made, Abraham had urged that he still went childless, and his apparent heir was Eliezer of Damascus, God promised him that one born from his own body should be his heir. But the promise—slightly varied as to its phraseology—is so often quoted, and so much stress is laid upon it, both in the Old and New Testaments, that it claims our most devout and careful study. Evidently like many Old Testament promises it is much wider in its scope than appears upon a cursory glance.

That it related to the Lord Jesus Christ is evident from Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to Thy seed, which is CHRIST." This is conclusive as to the fact that the object of Abraham's faith was Christ, and hence that "they which are of faith, the same are the children of Abraham." Indeed the apostle goes as far as language can go as to this point, for he says (Gal. iii. 8), "And the Scripture foreseeing that God would justify the heathen through faith, PREACHED BEFORE THE GOSPEL UNTO ABRAHAM, saying, *In thee shall all nations be blessed.*"

Again, it was perfectly certain that the *blessedness* promised was not material wealth, or prosperity of an earthly nature, for this is not always blessedness, and it is never promised to faith. From Heb. vi. 12—16, also xi. 10, it is abundantly clear that the blessedness which Abraham believed in was that possession in a better country than Canaan, for "He looked for a city that hath foundations, whose Builder and Maker is God." And after he had patiently endured he obtained the promise. In fact, whatever in the verse under consideration may be disputed, one

thing is placed beyond all controversy, and that is, that Abraham's faith was identical with every Christian's faith, and the promise relied on was the same in substance with that which every Christian relies on; for the apostle says (Gal. iii. 9), "So then they which be of faith are blessed with faithful Abraham;" and, again (verse 29), "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;"—the same promise of blessedness made to Abraham, and believed in by him.

THE ANOINTED ONE.

CHRIST, as God's appointed Saviour, was anointed with the Holy Ghost, and that without measure (John iii. 34). This anointing was that which fitted Him for His office (Isa. lxi. 1-3). He was also anointed with the oil of gladness above His fellows (Heb. i. 9). All His mediatorial garments were thus made to 'smell of myrrh, aloes, and cassia,' by which He was made glad (Psa. lxxv. 8). His human nature was thus made full of all excellence and sweetness. Christ was fully endowed with all the virtues that can adorn the character, or that can render a man lovely and attractive in himself, and a benefactor and blessing to men (Isa. xl. 2-5). All the excellences and charms that can beautify or exalt humanity are found in Him in their combination and perfection. Graces and virtues apparently contradictory and exclusive of each other are found beautifully harmonised in His character. This was symbolized by the 'holy anointing oil,' composed of various ingredients (Ex. xxx. 23-35). Loftiest wisdom combined in Jesus with child-like simplicity, awe-inspiring dignity with meekest humility, inflexible justice with tenderest compassion, spotless holiness with sweetest affability, abhorrence of sin with pity and love to the sinner. The Gospels are an exhibition of the beauty and glory of the Christ—the Anointed One."

SUNSET RAYS.

BY A GARDEN LABOURER.

"And the kingdom shall be the Lord's" (Obadiah 21).

OH! glorious truth! the kingdom shall for ever be the Lord's. His kingdom shall rule over all and it shall have no end: and in thy heart, believer, there shall be a kingdom set up which shall never fail. King Jesus on the throne of thy heart by God-given faith, that eye of faith, even toward His throne in heaven, thou shalt daily, like Stephen, see Jesus on the right hand of God, and when thine earthly sun is setting, yea! is set: thou shalt receive an abundant entrance to His kingdom of glory, and thine heart and thy tongue shall sing for evermore. Yea, sing and never stop: for the kingdom is the Lord's, and He reigneth for ever and ever. Hallelujah! Amen.

"It is better, according to Augustine, even to halt in the road than to run with all our might out of the proper path."—*Calvin*.

FACE TO FACE WITH DEATH.

BY THOMAS HENSON.

"IT is appointed unto men once to die, and after this cometh judgment." This is not to be a sermon, but a contemplation of death, chiefly as it affects and concerns the LORD's people.

Why do men—even Christian men—avoid the thought of death? Is it because the certainty of it appals them while the uncertainty of its hour inspires false confidence? Its certainty fills the heart with fear—its uncertainty and life's cares tend to carelessness.

"Life has such a swarm of cares,
The thought of death can't enter for the throng."

The first step from the cradle is a step towards the grave, and the uncertainty of death's hour is our danger.

"Is death uncertain, therefore thou be fixt—
Fixt as a sentinel, all eye, all ear,
All expectation of the coming foe."

The unconscious babe goes down to the grave without fear; the young struggle against it, and think they are escaping it by chasing butterflies; the man of middle life, engrossed with business, has not time to think of it, but hopes for a more convenient hour; the aged cling to this life because they are not familiar with the better one beyond; and some, who by faith have dwelt in the light of the Holy City, patiently wait all the days of their appointed time, till their change comes. Patient waiting for the change is the soul's happiest posture.

Boswell asked Doctor Johnson "if the human mind could be fortified against the fear of death?" Johnson replied, "No, it matters not how a man dies, but how he lives." Seneca (soliloquizing) said, "How you have lived in general, Seneca, will appear when you come to die." So sure is it, that after death cometh the judgment.

Death, like the rising and setting sun, has its hour, and whether men think of it or not, it is always advancing, it never recedes, it never stops. The fears which invest death with disquieting terrors may often be found in unreadiness, or in the soul being wholly taken up with this world, in the natural reluctance to part with the seen for the unseen, in the affections not being familiar with the things which are above, where Christ sitteth on the right hand of God.

Besides these things, the saints of God are prone to fear death, both as to itself and the future. To them the Holy Spirit thus speaketh: "Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same: that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage" (Heb. ii. 14, 15). Christ died, but death could not hold Him, nor can it hold those who have life in Him. By faith in Christ Jesus the saint may calmly face the foe, whether he comes suddenly or by long-wasting disease. Union with Jesus, who is our "life," is readiness for glory, honour, and immortality.

About four or five centuries before the birth of Jesus, there lived a philosopher named Xenophanes. He lived in spiritual darkness, but he thought, his mind groped about for light. He had singular ideas of

God, he regarded Him as one and eternal. His intellect—his reason—his brightest philosophy failed to satisfy his desire for knowledge of immortality. Of the Divinely-inspired revelation which refreshes the weary and heavy laden with the promise of rest, and of eternal life in everlasting glory, he was utterly ignorant. All his conclusions ended in dissatisfaction and doubt. He wondered if he "might become immortal? Might he, if redeemed from earth, become a creature of the skies?" The natural man cannot find spiritual light. Only as God has graciously revealed Himself and eternal life, can man know Him. The riches of Divine grace were given before the world began, but that glorious gift needed to be manifested in Christ Jesus and revealed in the Word before we could know it. Now we have "the Saviour, Jesus Christ, who has abolished death and brought life and immortality to light through the Gospel." Sin is the sting of death, but Christ has put sin away; He has brought justification unto life, and to the believing saint He destroys the power of death; He divests that enemy of all his terrors. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

It is worthy of note that Jesus never permitted death to remain in His presence. Someone has said, "You never read of anyone dying while the Prince of Life was present." Christ's presence arrested death at the gate of Nain, and compelled him to give up his victim. As the young man, the widow's only son, was being carried to the grave, his mother, broken-hearted and desolate, was weeping. Jesus, as ever, has pity and very tender compassion for the desolate, sonless widow, and bids her "weep not." It is easy for us to say by the grave, "Weep not." It is impossible for us to dry the tears away by giving back the dead; but Jesus had authority: He said to the dead, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. Death cannot contend with Him who is almighty.

The ruler's daughter lay at the point of death. Jesus was on His way to her chamber, but His advance was arrested by another life-seeker. To the anxious father this delay must have been bitter agony, the end of hope, and the beginning of despair. But the case could wait, and, in the absence of Jesus, death could demonstrate his presence and power. That which to mortals is death—cold, rigid death—is only sleep before the power of the Master. He is "the Life," and He gave life to the maid.

"Our friend Lazarus sleepeth." Many of Christ's friends are now sleeping—we say they are dead, but it is good to remember that He is not the God of the dead, but of the living. As the great sympathetic Healer, He was sent for before Lazarus died, but He had His appointed moment for every work, and till that moment arrived, the anxious sisters must wait. "He never is before His time, He never is behind." That the Son of God might be glorified in that sickness, He would go to Bethany—not as the Healer, but as "the Resurrection and the Life." When Lazarus had been dead four days, and corruption had begun its work upon his body, Jesus came to the grave. It was a great occasion. The weeping sisters were there. There were Jews looking on in wondering curiosity, and Jews weeping in sympathy. The majesty of love, of power, of authority, and of life stood there, indignant at death's presence; and it is not too much to assume that the devil, who has the

power of death, was there also to confront the Life and contest His dominion. That grave must be emptied—victory shall not remain with it. The Voice of infinite power, of eternal love, rang through the region of death; and Lazarus came forth—awake from his sleep, alive from the dead. So shall it be for every saint in the great day of the LORD. O Saviour, come Thou to each of us as our feet touch the cold river, and one by one let us fall asleep in Thee, for where Thou art death cannot be.

Christ teaches by examples. Good old Simeon is an example of a believer face to face with death, and shows how faith in Christ takes away the fear of death. He was a "just and devout" man, who hopefully waited for "the Consolation of Israel." As a mortal man, he knew that he had to die; but as a believer in God he had been divinely assured that he should not face death till he had seen "the LORD's Christ." Moved by the Holy Spirit, he came to the Temple just as the infant Saviour was brought there. Then he took the Child up in his arms—in the soul's arms of faith, as well as in the arms of flesh; he beheld—he felt—he held the Salvation, the Son of God, with the eyes, and hands, and passion of his soul. With that he could die without fear, in peace, for he knew whither he was going. Nothing can deliver the soul from the bondage of fearing death—nothing but humble, loving trust in the Son of God, whose death for us takes away the sting of death from us. What Simeon saw in the Child Christ we know not; we are richer in knowledge than he was, for we know the Christ of the cross, the Christ of the resurrection, and the Christ of the throne of grace.

Stephen is another example. Simeon, with the Child-Saviour in his arms, could depart for another world in peace. Stephen, with Christ formed in him, the hope of glory, amid the furies and execrations, and stones of priests and maddened Jews, could, with the soul's vision, see Jesus and the glory of heaven, and fall asleep. It is difficult for our imaginations to realise the scene of Stephen's trial, testimony, and martyrdom. Most of us know something of the terrible bitterness of religious malignity. There is no hatred, no malignity like it; it is essentially an importation direct from the bottomless pit. Truly the coming of Christ revealed the hearts and thoughts of men, and let loose a sword upon the earth. Time and space fail us to follow Stephen through his trial. Our object is to see him face to face with death. His soul "looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God." And while they bruised and hurt him with heavy stones, he kneeled down and prayed for them—for his enemies. How calm and restful his soul was as—while facing death in such a grim form—he kneeled down! And so he fell asleep. By faith he pillowed his soul on the bosom of Christ and slept.

"And Saul was consenting unto his death." Ah, Saul, you and Stephen will meet again—will meet again in the glory of God; you are one of the men for whom he knelt and prayed while you were holding the clothes of them that stoned him, and you will follow him through the great tribulation, and then you will walk with him in the blood-washed white robes of sovereign grace.

"Paul, an apostle of Jesus Christ, by the will of God." We will

not linger over the many years of self-sacrificing service and suffering which he rendered to the Lord Jesus; but let us glance simply at his attitude as he lived face to face with death. He knew that Christ died for him, because He loved him, and that, like his Master and Stephen, he also would be cut off. In the midst of his toil and suffering he could calmly reflect upon his death, and say, I find life most blessed in service and fruit for Christ's sake; but death also is most blessed, for therein shall I have gain in higher service and in closer, sweeter enjoyment of Christ and His glory. Yet he was in a strait betwixt two; for his own sake he desired to depart and be with Christ, for their sakes he was willing to remain upon earth. He knew that if his frail tabernacle of the body were taken down by death, there remained for him another body—not a frail tabernacle of earth, but a building, a house, eternal in the heavens. Of that he was confident, and, if he might choose, he would rather be absent from the body, that he might be present with the LORD. His mind, going back some thirty years, more or less, would think of Stephen, and how he had laid down his life for Jesus, and knowing that a similar fate awaited him, he could calmly say, "I am now ready to be offered, and the time of my departure is at hand." So he faced death; he cherished death in his thoughts, and waited for the coming of the summons. Outside the gate of Rome the summons came to him by the sword of Nero's headsman.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. iii. 1, 2).

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Denizens of the Deep. No. 8.—Plaice.

AMONG the most numerous portion of the "flat fish" family, and found in plenty on our coast, plaice, if by no means the favourite of the rich and great, furnish a wholesome article of food to very many of our people. The flesh is sometimes very soft and watery, but much depends upon the *season of the year*, and the *condition of the fish*, as well as upon the cooking. The flavour and firmness of the best plaice are greatly increased by ridding it as much as possible of its watery particles, and it has been found a good plan, before cooking, to score the fish at regular intervals, and hang it up to drain for an hour or two. They are reckoned to be in the best condition for eating by the end of May.

The living plaice are nearly always found with their dark side uppermost, and, as we know, both the eyes are on this same side in all the flat fishes. The under side is white, but, as the fins are placed on *each* side of these creatures, it is scarcely correct to speak of upper or under sides. The full grown fishes always live at the bottom of the water, and like it best when it is sandy, although they sometimes rise to the surface, and seldom go down to a very great depth.

They are widely distributed in the seas of temperate climes, and the whole family are of the greatest benefit to mankind. The largest of the

race is the halibut, which grows to a length of 5 or 6 feet, and weighs many pounds. One was caught near the Isle of Man, and sent to Edinburgh, weighing 320 lbs, and measuring 7ft. 6in. long; while near the shores of Newfoundland, and some other places, halibuts have sometimes been found that had reached a length of 20 feet.

Turbots are the most valuable of all the flat fishes, and these usually weigh from 5 to 10lbs. along the English coast, though once there was one taken near Plymouth, that weighed no less than 70lbs.

Soles, also, are much esteemed, and these frequent deeper water than the plaice or the flounder. There are many varieties of soles, some of them being found in fresh water. They do not as a rule grow to a large size before capture, but one, caught off Totnes, which was 26 inches long, and weighed 9lbs, was the largest specimen ever known to have been found.

Returning to our humble friends the plaice, we may remark that they have both fins and scales, and would, therefore, be included in the Mosaic catalogue of "clean" fishes; they generally weigh about 3lbs, 7 or 8lbs. being quite an uncommon weight, yet sometimes plaice have been caught weighing 15lbs. They are usually plentiful, but on one occasion the quantity brought to Billingsgate was so immense, that fishes weighing about 3lbs. were sold for a 1d. per dozen; then one salesman who had 100 bushels to dispose of, offered them at 50 for 4d., and at last the Lord Mayor directed that the unsold ones should be given to the poor.

The commonness and cheapness of plaice furnishes a striking contrast to the rarity and value of the precious pearl, to which reference was made in our last paper; and a correspondent, well versed in the latter subject, has furnished us with some very interesting details concerning the present price of these lovely gems.

He says that while diamonds and emeralds have increased in value some 50 per cent., pearls have risen in price to an astonishing degree. In 1880, a 10-grain pearl of fair quality would have been worth £10; but a few days ago he "handled a string of pearls, 51 in number, the wholesale price of which was £8 per grain. On an average these weighed 10 grains each, some being a little more, but many less," of course they were very fine ones, but this would make the 10-grain pearl cost £80. While "about a month ago, a string of medium quality pearls was sold for £1,500, the price of each pearl being about £27." "The largest *matched* pair of pearls I have seen," he adds, "were half-an-inch in diameter; I do not know what their owner paid for them."

What an illustration our friend has given of the Saviour's parable of the merchantman seeking goodly pearls, finding one pearl of great price, for which he parted with all the rest.

And yet, I am thinking, too, that God has made everything beautiful in its appointed time and place. We could not eat the pearls, but we could feed upon the plaice; and I have heard of a famishing traveller in the desert being grievously disappointed when, on coming up to what he hoped was a skin full of *water*, he found it to be "*only* a bag of *pearls*." *Only*, indeed! Why in another place, under other circumstances, that bag of pearls might have proved "a fortune" to its finder, but the man dying of thirst wants water, and nothing else will do.

Yes, my dear reader, and if you are brought to see yourself a sinner,

needing pardon and salvation, you will not, you cannot be satisfied with any of earth's treasures; "Give me Christ, or else I die," will be the language of your heart. But how great is the mystery of godliness! in Christ every spiritual blessing is to be found, He is all in all; His people's treasure, the Pearl of great price, which whoso finds is "rich indeed" for time and for eternity, and He, too, is the food of the soul, the living water, and the heavenly bread, which those who receive by faith shall never, never die.

O that we each may seek and find the Saviour, led by His Holy Spirit. "May we first after Jesus reach, and richly grasp the whole" of the "promise of the life that now is, and of that also which is to come." Amen.

A STRANGE PLEA.

"For Thy name's sake, O Lord, pardon my iniquity, for it is great."—Psa. xxv. 11.

IT is observable in the text what arguments the Psalmist makes use of in pleading for pardon.

1. He pleads for pardon for *God's name's sake*. He has no expectation of pardon for the sake of any righteousness or worthiness of his, for any good deeds he had done, or any compensation he had made for his sins; though, if man's righteousness could be a just plea, David would have had as much to plead as most. But he begs that God would do it for His own name's sake, for His own glory, for the glory of His own free grace, and for the honour of His own covenant faithfulness.

2. The Psalmist pleads *the greatness of his sins* as an argument for mercy. He not only doth not plead his own righteousness, or the smallness of his sins; he not only doth not say, Pardon my iniquities, for I have done good to counterbalance it; or, Pardon my iniquity, for it is small, and Thou hast no great reason to be angry with me; my iniquity is not so great that Thou hast just cause to remember it against me; my offence is not such but that Thou mayest well enough overlook it: but, on the contrary, he says, "*Pardon my iniquity, for it is great.*" he pleads the greatness of his sin, and not the smallness of it; he enforces his prayer with this consideration, that his sins are very heinous.

But how could he make this a plea for pardon? I answer, Because the greater his iniquity was, the more *need* he had of pardon. It is as much as if he had said, Pardon my iniquity, for it is so great that I cannot bear the punishment; my sin is so great that I am in necessity of pardon; my case will be exceedingly miserable, unless Thou be pleased to pardon me. He makes use of the greatness of his sin, to enforce his plea for pardon, as a man would make use of the greatness of his calamity in begging for relief. When a beggar begs for bread, he will plead the greatness of his poverty and necessity. When a man in distress cries for pity, what more suitable plea can be urged than the extremity of his case? And God allows such a plea as this, for He is moved to mercy towards us by nothing in us but the miserableness of our case. He doth not pity sinners because they are worthy, but because they need His pity.

JONATHAN EDWARDS.

THE SHEPHERD'S PRESENCE.

"Thou art with me."—Psa. xxiii. 4.

THIS is the language of faith, and very pleasant it was to the ear of our covenant God when uttered. Some of our little children have a lisp when they first try to form and pronounce our language, but we rather admire it. Other children and older ones stammer grievously, and that excites our sympathy. So in Jehovah's family there are many little lisping children, and stammering boys and girls. Be it known unto you then, ye little lisping ones, that your heavenly Father loves to listen to your prayers, half-expressed wishes and desires, in your approaches to His throne.

"He knows the thoughts you mean to speak
Ere from your opening lips they break."

And—

"Those feeble desires and wishes so weak,
'Tis Jesus inspires, and bids you still seek;
His Spirit will cherish the life He first gave:
You never shall perish if Jesus can save."

And you, dear stammering children of God, be of good cheer; your case is not incurable: you shall yet say "Father" plainly. Why, you have a portion all to yourselves on the Gospel table none of us may take away. Here it is—"The tongue of the stammerer shall speak plainly."

The man who uttered the words of our text was, however, of full age, "rich in faith, and an heir of the kingdom." He was a grand man, for grace made him so, and he is called "the man after God's own heart;" his faith was strong and did exploits. With the glorious Author of faith there is no past nor present, as we speak, for,

"All things to His omniscient eye
Are one eternal now,"

and "one day with the Lord is as a thousand years, and a thousand years as one day." David's faith took note of that blessed fact, and that the Messiah should come, and he neither lisped nor stammered when speaking of the blessed truth, nor yet staggered at the promise through unbelief; but with firm, strong, heroic faith, he said, "Thou art with me." True faith and strong speaks in the present tense, and says—now! or, "Thou art with me" now. The following are choice portions for faith to feed upon:—"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Beloved, now are we the sons of God."

With prophetic eye David scanned the future, and, like Abraham, saw Christ's day, and was glad. He read out His name; he understood its purport, and his faith realized its preciousness—viz., "Immanuel—God with us." Hence he said, "Thou art with me." How real, and blessed, and comforting it was to his soul, may be readily gathered from the fact that he had already appropriated Jesus as his Shepherd, saying, "The Lord is my Shepherd; I shall not want." Dear reader, can you say that with a God-given faith? If so, a rich covenant blessing hath been bestowed upon you already.

The son of a blind but godly man once read those first five words of the psalm to his father. "Stop," said the old man, "that is enough

for the present ;" and truly, dear friend, if you and I can only realize how strong, loving, tender, patient and rich the Chief Shepherd is, and also appropriate Him as our own dear Shepherd, then indeed we too shall be able to say, "That is enough for the present," and with David, "Thou art with me." David embraced the incarnate Saviour as a reality, though He had yet to come. To-day we are looking for His second advent, and to our faith it is a Divine reality. "Lo, I am with you alway, even unto the end of the world," were His parting words, and they are still ringing in the ears of our faith. Blessed words! how comforting, and sustaining, and soul satisfying are the testimonies of this dear Shepherd!

Again, David viewed with admiration and thankfulness the still waters and green pastures of Gospel times, and said, "He leadeth me." Even so lead Thou us, O Thou tender and loving Shepherd and Saviour of Israel; lead us to see the great and solemn truth of Thy sacrificial and substitutional engagements, and bid Thou us rest at noon beneath the shadow of this rock of our salvation, and set Thou us on the high places of eternal redemption and glorification, that, thus standing before Thy cross, dear Saviour Shepherd, with reverent, tearful eyes, and hearts filled with tender love and deep gratitude to Thee, we will still cry:—

"Thou Shepherd of Israel Divine,
 The joy of the contrite in heart,
 For closer communion we pine,
 Still, still to reside where Thou art.
 The pastures Thy chosen shall find,
 Where all who their Shepherd obey,
 Are fed, on Thy bosom reclined,
 And screened from the heat of the day.
 Ah, show us the happiest place,
 The place of Thy people's abode,
 Where saints in an ecstasy gaze,
 And hang on a crucified God.
 Thy love for lost sinners declare,
 Thy passion and death on the tree,
 Our spirits to Calvary bear,
 To suffer and triumph with Thee."

JOSEPH MAYHEW.

SAFE IN GOD'S HAND, BUT LOST IN OUR OWN.

WE are safe in God's hand, but are lost in our own,
 Or peasant, or peer, or the king on his throne,
 Or the angels—they fell—the Oracles* show,
 When left to themselves—to the regions of woe.

We are safe in His hand, we are safe in His hand,
 When in perils by sea, when in perils by land,
 Naught in nature's haphazard, to His will be resigned,
 To His guidance, who walks on the wings of the wind.

Leaps forth the red bolt, the thunder-rooked peaks
 In chorus unite, for the Deity speaks,
 Then, lulled at His bidding, who sitteth above,
 To a chorus of zephyrs whose whispers are love.

In the clashing of forces reign's order complete,
 Rolling onward those forces in harmony meet ;
 'Mid the blasts of misfortune a still voice is heard,
 "The storm and the tempest fulfilling His word."

What is there in jungle, in ocean, or air,
 His arm cannot reach, too remote for His care ?
 Inspiration assures thee—hold fast what is writ :
 Not a sparrow can fall unless He permit.

By the waters of Cherith, exhausted and sore,
 The prophet lay down, and what could he do more ?
 For death to release him ; but succour was nigh—
 Twice daily the ravens thy need shall supply.

Dead matter shall voice it (no searcher can find,
 Aught really that's dead, save the heart of mankind) ;
 Shall voice it in booklet—in leaflet—in stone ;
 We are safe in God's hand, but are lost in our own.

H. BELCHER (late of Paris).

Kilburn, N.W., March 25, 1901.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"Dost thou believe on the Son of God?"—John ix. 35.

THIS important and searching question was addressed by the Great Teacher to a highly-privileged individual, on a memorable and never-to-be-forgotten occasion. The man to whom this question was originally addressed was born blind ; he had recently received sight, was excommunicated by the Jews for attesting the truth. We pass by the sentiments entertained by disciples, the means used by our Lord to open the blind eyes, the combination of Jews against our Lord, and apply our thoughts to the question before us. At the same time I would respectfully ask my reader to carefully read this remarkable history, so full of suggestive thought, it will amply reward his trouble. The narrative is indeed worthy of attention and prayerful perusal. The particular question to which our attention is drawn relates to the most essential article of Christianity—faith in *the* Christ of God. It is the basis of a godly experience, and the secret of genuine service. This will be seen as we proceed to examine.

THE NATURE OF THE QUESTION.

"Dost thou believe?" How far-reaching ! How truly personal in its application ! To believe on the Son of God implies an implicit faith in the Divine record. This is called a *historical faith*, which means giving credit to the testimony recorded by inspired penmen concerning Jesus : I mean concerning the Divinity of His Person, the merits of His great sacrifice, the perfection of His redemption, the invincible power of His grace ; in a word, that He is God over all, blessed for evermore. To believe the record of Divine truth, is to believe that Jesus Christ "made His soul an offering for sin," and that "He is able to save to the uttermost them that come unto God by Him." At the same time, we venture to suggest, that to believe in Jesus as the Son of God, is to *trust in Him*. We are frequently told that faith is simple *credence* (belief). That may be when it refers to a single proposition,

but it is certainly more than that when it relates to a Divine promise, by an All-wise Benefactor to perishing men. It is more than simple *belief*; it amounts to *trust*, confidence and dependence. The immense benefits bestowed by Jesus, our Sovereign Benefactor, are dearly purchased, highly valued, yet freely bestowed. We, by faith in Christ, trust for the reception of all spiritual blessings, and by the influence of His grace we have confidence to expect their realization. Thus for present and future we depend on Him, who will see to it that nothing is lacking that is essential for our good.

To believe on the Son of God is really to *receive* Him. In John i. 12 we have this statement, "To as many as received Him." In Col. ii. 6, the Apostle says, "As ye have therefore *received* Christ Jesus." From these statements we conclude that to believe is to receive Christ, and to receive Christ is an act of faith, and saving or receiving faith is the gift of God. Such faith perceives the excellencies of the Saviour's character, admires the suitableness of His great salvation, and gladly, willingly yields itself into His hands, and receives Christ as the eternal salvation—the all and in all. Then follows the realization of His gracious presence. This constitutes the secret of tranquility, the joy of service, calm submission, resignation, patient endurance, the exercise of a living hope, and the walk of faith, trust, confidence. These are a few things included in the question under consideration. It is generally expected that questions should be answered. Therefore, according to this rule, I will try and give some few hints and helps to

ASSIST YOU IN ANSWERING THIS QUESTION.

If you really, truly, and savingly believe in the Son of God, let me impress this thought on your heart,—the power and ability to do so was Divinely bestowed. We cannot forget the fact that we were once without Christ, dead in trespasses and sin. Nothing less than Divine power could quicken us into life. When that power effectually operated upon your heart, you were roused from your sinful, death-like slumber; your closed eyes were opened, and by the aid of Divine illumination you saw your dreadful danger, and by the same revelation of the Holy Spirit you were led to see by faith the dignity of Christ, the efficacy of His sacrifice. Then were you led to cry out, Lord, save me! Slowly but surely came the precious confession, "My Lord and my God!" God by His Spirit had spoken—"I am thy salvation!"

If you believe in the Son of God, you must know it. Is not faith in Christ a self-evident principle? Have we not already said that faith is credence, and cannot we know whether we believe in attestation of the fact? Do we believe that faith is reliance, and do we not depend on the veracity of *Him* who pledged His word to us? Surely, if we are taught that a man may believe in Christ and *not* know it, we are unsound in the doctrines of the Word, for the Bible uniformly attributes gracious effects to faith—effects that are known and felt in one's soul. Were it otherwise, how could Paul or any other man say, "I know whom I have believed?" Take also the testimony of John—"He that believeth on the Son of God hath the witness in himself." And also Paul to the Romans, "The Spirit himself beareth witness with our spirit, that we are the children of God."

If you believe in the Son of God, you will in His strength overcome adverse powers, and put to flight opposing forces; and for this reason

faith is a victorious principle. "This is the victory that overcometh the world, even your faith." For confirmation of this you have only to read Heb. 11th chapter. There you have the list of mighty victories achieved by men of like passions with ourselves: but every victory was won "by faith." Yes, it was *by faith* that Abel offered a more excellent sacrifice—Enoch translated—Noah prepared an ark—Abraham obeyed—Isaac blessed Jacob—Moses endured—walls of Jericho fell down—kingdoms subdued—mouths of lions stopped—violence of fire quenched—edge of the sword escaped—weak made strong—waxed valiant and turned to flight the armies of the aliens, etc., etc. In all these cases we have illustrated the fact that faith in Jesus is victorious.

So dear friends, if we believe in the Son of God, our life will evince the genuineness of our faith. To believe Jesus is to love Him, for faith works by love. Faith in Christ will cause us to keep His commandments, obey His precepts, and to walk in His ordinances—to take up our cross and follow the Lamb whithersoever He goes. Gladly shall we ask, "What wilt Thou have me to do?" and the answer will come—"He that believeth and is baptised shall be saved." "Lord, I believe; help Thou my unbelief."

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"HIS GOING FORTH IS PREPARED AS THE MORNING."

WHAT a beautiful figure is here brought forth by the prophet. The sun—fair harbinger of day, streaking the sky with gold. So we see the Sun of Righteousness rising o'er a sin-blighted Eden.

"From the womb of the morning, thou hast the dew of thy youth;" the Church compared to the dew of eternity. Can we trace the unbounded limits of eternity, when the Church was taken into union with Christ, and you and me, as dew drops suspended from that branch (Zech. iii. 8)? "Behold I will bring forth My servant the branch." The sun, rising, drawing aside the sombre curtain of night, revealing all creation, big with wonders, speaking His praise in every fluttering leaf. So our glorious Lord as the sun, rising in the firmament of redeeming love dispels the gloom that enveloped the Church of God; and, when on the cross, He cried, "It is finished," He for ever drew aside the curtain that hid from our view a blissful eternity. "Darkness shall cover the earth, and gross darkness the people." Now, blessed be that name to whom angels bow and cry, Holy, Holy, Holy. Our song is, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

"Thou Sun of suns whose dazzling light,
Tries and confounds an angel's sight;
How shall I glance my eyes at Thee,
In all Thy vast immensity?"

Light is sown for the righteous, yea, He has clothed His Church in garments woven in the loom of His sufferings. The path of the just is as the shining light; it shines with increased brilliancy as we travel home, where we shall bask in all its meridian splendour. Thy sun shall

no more go down, the Lord shall be thine everlasting light, and like the setting sun, so sinks the weary pilgrim to his rest,

“When shall that sun no more go down
But ever on us play?”

F. MAYNARD.

Bell Street, Preston, Victoria, Australia.

“COME with me to the book of Jonah.” God told this strange character to go to Nineveh. “Not I,” thought Jonah: but God’s thoughts were not Jonah’s thoughts. He would go to Tarshish. So off he sets to Joppa, and paid his fare. While he had a penny in possession he could manage his own affairs without God. He sails, when God sends forth a great wind into the sea, “and there was a mighty tempest on the sea.” Jonah’s purposes were broken. The mariners desired to spare him, but he must not be spared. God would make him a lively type of a Greater than he. “So they took up Jonah and cast him forth into the sea.” In the second chapter we see him roused up to the right use of his spiritual senses. He cried from the belly of the fish, “Thou hadst cast me into the deep, in the midst of the seas.” Jonah’s will was broken—second causes ceased from his thoughts—he was exercised with the gracious discipline of a Father’s hand. In the “much tribulation,” he must participate with all the living people of God. Jonah had *nothing to pay*, but much to pray for. Look at the third chapter, and you find the praying man a preacher in the very spot where he declared he would not go. Jonah’s was not an isolated case, for many of God’s ministers have been tried in like manner. In the last chapter we see God’s hand at work for the bodily ease and comfort of His servant. “The Lord God prepared a gourd, and made it come up over Jonah, that it might be a shadow over his head to deliver him from his grief. So Jonah was exceeding glad of his gourd.” In the eyes of our imagination we may picture the prophet well pleased with himself because of God’s providential goodness to Him. Wait awhile. God’s providential preparations are but for a season. God prepared a tempestuous wind; it served its purpose and passed away. He prepared a great fish which screened the prophet and ceased to be. The Lord prepared the gourd as a shelter from the heat, “which came up in the night, and perished in a night,” for, “God prepared a worm” which “smote the gourd that it withered.” By this time, with all the discipline he had experienced, and the chastisement he had received, we might come to the conclusion that he was matured and mellowed in patience and resignation—that he had grown in grace. Grown in grace no doubt he had, but with it he had learned painful lessons of his natural perversity. To his gracious and merciful God he dared to say, “I do well to be angry, even unto death.” That is a faithful picture of religious humanity left to itself. Such a state can only be followed with shame, grief, and sorrow. This is the painful experience of every true-born child of God.—T. BRADBURY.

FALSE ZEAL.—“A zeal of God, but not according to knowledge.” “The faster a man rides, if he be in a wrong road, the farther he goes out of his way. Zeal is the best or worst thing in a duty. If the end be right; it is excellent; but if wrong, it is worthless.”—*Gurnall*.

"ON UNTO PERFECTION."

(Heb. vi. 1).

PERFECTION! In the beginning God made all perfect. He created man full grown; after His own likeness, and in the image of God, created He him. But sin marred and destroyed everything, making a total ruin of mankind.

Perfection! No glory, no joy, no content short of it. "I shall be satisfied—*when I awake with Thy likeness,*" saith the God-fearing soul, who trusteth in His mercy.

Perfection! That is the destiny of the redeemed people. Whom the Lord foreknew He also fore-ordained to be "*conformed to the image of His Son.*"

Perfection! That is the fair haven for which we are bound, the haven of the soul's desire, which the Lord has purposed, promised and prepared for His people.

Perfection! Disciples of Jesus, pupils of the Holy Spirit, there will be no final failures. Our ears may at times be heavy, and our hearts dull, but our Master never turns away any of His scholars. Dwelling in our hearts by faith, He will strengthen us with might by His Spirit in the inner man, till, rooted and grounded in love, we comprehend with all saints what is the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge, and are filled with all the fulness of God—perfection!

Made perfect! These two words conclude the roll of the faithful, and the witness of the martyrs in Hebrew xi. All are to be made perfect. Neither apart from the other. Those who have gone before, and those who follow on to know the Lord,—each in and of themselves stunted, falling short of the glory of God,—yet all being *made perfect!*

Perfection! That is the prospect before every heaven-born soul, every babe in grace. The Lord gave apostles, prophets, evangelists, pastors, teachers, for the *perfecting* of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a FULL-GROWN [perfect] man, unto the measure of the stature of the fulness of Christ—perfection!

On unto perfection! Given the seed incorruptible, sown in the ground prepared and meet for its reception, there commences the process of "ON UNTO." From the blade to the ear, *on unto* the full corn in the ear and the garnered sheaf.

On unto perfection! Ye are complete in Him. Yea, verily, thank God. Christ has finished the work His Father gave Him to do, made an end of sin, brought in an everlasting righteousness. Praise the Lord! He has finished it all FOR us, yes; but has He wrought all the purpose of God and fruit of redemption IN us? We know He has not; but by His grace and power, under the quickening and moulding influences of the Holy Spirit, we are led step by step onward, upward—*unto perfection!* While pressing towards this prize of our high calling of God in Christ Jesus, we painfully feel the humiliating fact that sin is mixed with all; if we say we have no sin, if we say we have already attained, we deceive ourselves, and the truth is not in us. On the other hand, we deplore this, we confess it with shame, and pray to be uplifted, and, in the power of God's grace, to be led onward *unto* perfection!

Perfection! Heaven receives and contains the perfect only. And we read of many, in Hebrews xii. 23, who once were dead in sin, but were quickened, and called, and sanctified, and, through much tribulation, and many temptations and lamentable failures, yet in patience and perseverance, were led on, until the Holy Spirit tells of them that they are the spirits of just men *made* perfect! This is the only possible ideal for the Christian, and the true Gospel standard—perfection!

Looking at the context, we understand by leaving the foundation, the *first* principles, the word of the *beginning* of Christ, in order that we may press *on unto* perfection: as the scholar leaves the letters of the alphabet, as the plant leaves the root, or as the builder leaves his foundation—in each case moving *on unto* the perfection of the tutor's purpose, the planter's intent, and the builder's plan. In this sense, the more we leave the word of the *beginning* the more shall we understand and appreciate it. "The path of the righteous is as the shining light [the light of dawn], that shineth more and more unto the perfect day." Every child of God may claim as his own the faith of the Psalmist (cxxxviii. 8), "The Lord will perfect that which concerneth me." "Being confident," as the apostle Paul truly said, "of this very thing, that He which hath *begun* a good work in you will perform [or *perfect*] it until the day of Jesus Christ."

Thank God, though the law made nothing perfect, yet it was the inbringing of a better hope, through which we draw nigh unto God by the precious blood of Christ. "But now in Christ Jesus ye that once were far off are made nigh by the blood of Christ." Though in the olden time gifts and sacrifices were offered that could not make him that did the service perfect as pertaining to the conscience, and though with those sacrifices offered year by year continually they failed to make the comers thereunto perfect, yet now by His one offering Jesus Christ hath perfected for ever them that are sanctified.

"The things behind forgetting, we only gaze before,
From 'glory unto glory' that 'shineth more and more,'
Because our Lord hath said it, that *such* shall be our way,
(Oh, splendour of the promise!) 'unto the perfect day!'"

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, Kent.

STRENGTH AS THY DAY.

"As thy days, so shall thy strength be."—Deut. xxxiii. 25.

Strength—as our day—dark days of clouded sorrow—
Days when we turn to Thee in mute appeal—
Days when we seem *alone*, so poor and helpless,
And language fails to speak the pain we feel.

Strength—as our day—when we feel, oh, so weary,
And yet fresh grief o'ertakes us e'er its close,
When soon unlooked-for trouble gathers round us,
And disappointed hopes increase our woes.

Strength—as our day—when Satan's malice rages,
And we so weak—in terror—flee to Thee;
Or when a lamb, he comes with wolfish cunning,
And would deceive us with his subtilty.

Yet *as our day*, oh words of truth so precious !
 Kind, faithful promise of a cov'nant God,
 Thou can'st not fail—"thy shoes are brass and iron,"
 And with My Gospel "peace" thy feet are shod.

Strength—as our day—oh, Lord, we *prove* our weakness:
 Prove we, apart from Thee, "can nothing do ;"
 'Tis ours to *need* Thee, Lord, 'tis Thine to strengthen—
 Thine to uphold us, Thine the glory too.

Yes, *as* our day, for we the truth have witnessed:
 Have proved how *daily* strength has been maintained,
 Days when Thy power is marked in special tokens,
 Or when with *secret* strength Thou hast sustained.

Just as our *day*, then let us trust Thee ever:
 Leave every morrow with its hidden view;
 With each new care comes strength to bear its burden,
 With every morning mercies still "anew."

Still as our *day*, till days shall be no longer,
 But one long round of sweet felicity,
 When *needs* and *weakness* we shall lose for ever,
 And, strong to bear its joys, find heaven in Thee.

R. STAINES.

"THY SON, THINE ONLY SON."

THUS the all-wise and ever-loving Lord spake to His servant as if to intensify the trial of his faith and make the victory the more glorious, as over self in nature's tenderest affection it rose, bearing fruit to its Author, Sustainer and end.

Our readers are all aware of the trial through which our beloved Editor has been called to pass in the calling home of his dear and only son, after only a fortnight's illness, at a moment when his future prospects appeared so bright, he having obtained a position of trust, where he was esteemed and beloved by his colleagues—many of whom gathered to witness the interment of the body of their comrade in service.

EDWARD GEORGE LIGHT MITCHELL

fell asleep in Jesus, June 20th, 1901, in the 21st year of his age. They who knew him best most keenly feel the loss of that upright character and affectionate companion no longer at their side. But they who knew both him and his beloved Lord have that strong consolation belonging to those who "sorrow not as others which have no hope." To this precious fact testimony upon testimony has poured in to the dear stricken ones at home since the home-call of the loved one.

That parting "Yes!" when the dear father asked, "Are you going to be with Jesus?" those pleadings in prayer observed by the nurse as she watched her patient, that welcome company of those who loved his Lord, speak to us to-day and bid us bless the Lord who has taken, for the grace given to the devoted son and loving brother to

"Peaceful pass the sinking flood,
 To rest with Christ at home."

Yes! no other hope had he than the blood and righteousness of Christ, and *here his anchor held.*

As promised our readers in last month's "E. V. & G. H." we subjoin a brief extract from the address by our brother, John E. Hazelton.

We wish it could have been given in full. The Lord comfort our dear brother and his family, and from the depths of this deep trial glorify Himself and give each of our readers a blessing, prays
E. MARSII.

Abstract of Address delivered in the Cemetery Chapel, Finchley, June 24th, by
MR. J. E. HAZELTON.

"Taken away from the evil to come." Few trials among the varied phases of affliction are more mysterious and overwhelming than early death. We can understand the Autumn foliage, with its leaves, golden with age, dropping to the ground; we look for nothing else; nurtured by the Spring, matured by Summer suns, it has fulfilled its function, and with the waning of the year it falls.

But what of the sapling, bursting into foliage, suddenly cut down amid the early dews of life? We see a thousand reasons why the cherished one should live and not one why he should die; but whilst all is impenetrable to reason, faith listens to the words of the Lord, "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts;" and as we gather to-day around the bier of a young man, whose immortal spirit, we believe, is with our dear Redeemer, we know, and may God enable us to realise that wisdom and love are intermingled here.

"Taken away from the evil to come." God alone knows what it might have been; what clouds were brooding over that fair horizon; what jagged rocks and dangerous eddies would have beset a long voyage; what things would have made shipwreck of a loving life. We have eyes only to see an earthly career of rare promise terminated, and a future of hopeful fulfilment shrouded in death.

May God give you and all your dear ones faith, to say in this hour, "He hath done all things well," being satisfied that your prayers are best answered, and your longings best fulfilled, not in your way, but in *His*. What a revealing place heaven will be! There this inscrutable Providence will be read in the light of the Lamb, and this "dark and bending line" found to have met in the centre of His love. Principal Shairp, on the morning he passed away, gazed on a Highland lake, shrouded with vapour; the dying Christian said, alluding to the natural and spiritual, "It is very misty now, but it will soon be perfectly clear:" "Now we see through a glass darkly; but then face to face."

Brother and friend, our Lord says to you, "My grace is sufficient for thee," even to sustain in the midst of the thick darkness of this trial of exceptional severity, when the iron has entered into your soul. He knows you too well; He loves you too dearly to give you a nest without a thorn. You know much of the wilderness just now; bare is the land and bleak the wind, but the promise will hold good, "I will make the wilderness a pool of water, and the dry land springs of water." He will cause you to sing of mercy in the midst of judgment and to affirm with David, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure;" and through your tears you shall see the covenant bow encircling the throne of the Lamb.

And now one word on the Resurrection, for to this glorious event the mind of the Church is always directed in Scriptures, and the precious dust of your son is committed to the grave to-day in this certain hope. When we are enabled to gaze through the clay piled upon the grave of those we love, and to say, "Come, see the place where the Lord lay," that gives triumph and peace in the midst of sorrow. The time draws near when at the voice of Him Who is "the Resurrection and the Life" the graves of sleeping saints shall break their hard crust and send forth their tenants, a glorious band, like the dew of the morning, their bodies fit vestures for their immortal spirits; and so in the full glow of the blessed light of the Gospel we

"Lay the precious body
In the quiet grave,

'Tis the Lord hath taken,
 'Twas the Lord that gave ;
 Till the resurrection
 Lay the treasure by,
 It will then awaken,
 And go up on high."

Looking round on this assembly we ask, Who next? It may be an aged saint; it may be one in budding manhood, like dear George Mitchell; it may be one in the midst of service, who will suddenly have the home-call. Where is your hope?

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

"Ye must be born again," and coming with all your sins to the crucified Saviour, you shall find His blood cleanseth, and His righteousness covereth. "Lord, make me right, and keep me right," was the oft-repeated prayer of a dear child of God now in heaven. May the tokens of mortality before us be a sermon to us all; and may God the Holy Spirit so sanctify, that this funeral day may be "the beginning of days" to all here who know not our precious Christ.

My dear friend and brother, you have the deepest sympathy of all who know and love you for your own sake and for your Master's sake. You and your dear ones are borne up on the prayers of hundreds of God's children. You have the solace of the tender affection of your family, and the loving ministrations of your dear wife. Your faithful and attached Church sorrows with you and seeks to comfort you. But above all you are encircled with the love of your Saviour-Friend, "The same yesterday, to-day, and for ever." The hand that presents the cup is the hand that sustains you as you drink it, and though it is bitter, there is no drop of anger or curse therein. May you be enabled to remember Gethsemane and that cup of curse which our Lord emptied, that it might be filled with blessing: "The cup which My Father hath given Me, shall I not drink it?"

And now as we wend our way to the grave may the hearts of all who mourn be comforted by "the God of all comfort," and by sweet thoughts of the fatherland into which our dear departed young friend has entered, and where in the presence of the King is "fulness of joy, and pleasures for evermore."

FILLED WITH FRUIT.—"To be filled with fruits of righteousness, is to be filled with them at all times, to have, if possible, no time of our lives barren, always filling up our time with some fruit or other. Other trees, when young, bear no fruit; but a Christian, from his first conversion doth (Col. i. 6). The Gospel is said to have 'brought forth fruit among them, since the first day they heard of it, and knew the grace of God in truth.' They fell instantly on acting holily, and for God, and stayed not a day, a moment after their conversion (Rev. xxii. 2, and Ezek. xlvii. 12). And these trees of the Lord's planting are not only said to be such whose leaves fade not, whose fruit withers not, but to bring forth fruit every month, 'twelve sorts of fruit,' says the Revelation (there is that variety before spoken of), new fruit according to their months, says Ezekiel, that is all sorts in their seasons. In nature some fruits are in season one month, others in another; but no time is barren in a holy heart, it bears the whole twelve months, the whole of the year, which is the epitome of time. They bear fruit all their lives continually; and if so, then they will be found filled with fruit."—T. GOODWIN.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE

SURREY TABERNACLE (WANSEY-STREET, WALWORTH).—On Wednesday, the 19th June, 1901, much appreciated services were held in the Surrey Tabernacle in commemoration of the completion of the fourteenth years' pastorate of our highly-esteemed pastor and brother in Christ, Mr. O. S. Dolbey. Friends from afar—from Cornwall, Hastings, Horsham, Meopham, &c.—kindly visited us, to share in the enjoyment of Christian privileges and the spiritual blessings wherein we were favoured on that day. Mr. Tobitt, of Hastings, preached an edifying discourse in the afternoon from John xvi. 14, 15, which was warmly received; and after an enjoyable tea, which was largely attended, our beloved pastor presided at the evening meeting. Prayer having been offered by Mr. Gibbens, of Tottenham, the chairman gave expression at considerable length to the grateful feelings of his heart for the Lord's continued lovingkindness unto him in sustaining him in his pastoral office, and for what the Lord had wrought among us during the past fourteen years. We, as a Church and congregation, equally desire to bless the Lord for thus continuing His servant with us, seeing the eyes of his faith have not become dim, neither is his spiritual force abated; but the rather that he is enabled, under the power of the Holy Ghost, more abundantly to testify of the unsearchable riches of Christ, and the glories of the everlasting Gospel. Our brother Bush followed with a congratulatory address and good Gospel from Eph. iii. 8; and Mr. Tobitt, who was kindly introduced by the chairman, then gave very acceptable words, founded on Zeph. iii. 17: "He will rest in His love." Our brother T. Carr made some choice remarks from Psa. cxlvi. 7, "The Lord looseth the prisoners;" and our brother Boulden, as treasurer, pleaded for a good collection, which plea was handsomely responded to. Mr. J. E. Hazelton also spoke very acceptably from Isa. lii. 12, "The God of Israel will be your reward;" and our brother Rundell then made a few encouraging remarks. Mr. Dadswell then gave us a kind, comforting sermonette from 1 Pet. v. 7, "He careth for you," which, with a few words from our pastor, brought this refreshing season to a close.—ONE WHO WAS THERE.

WANDSWORTH COMMON (CHAT-HAM-ROAD).—The sixth anniversary of the formation of the Church was commemorated by very enjoyable services on Sunday and Tuesday, the 18th and 19th of June. On Sunday, the pastor

(Mr. J. E. Flegg) preached in the morning from the words, "Despise not the day of small things," and in the evening from "Ye will not come to Me that ye might have life." Pastor E. Mitchell preached a helpful sermon on Tuesday afternoon; and in the evening at a meeting presided over by Mr. G. Appleton, Pastors White, Clark, Dadswell, and Sears, delivered very bright and enjoyable addresses. The Lord was in our midst, and we were heartened by the sound of the Gospel trumpet, for "It bid the saint be glad." May many such seasons be enjoyed at Chatham-road. Tea was provided for friends from a distance, and the collections amounted to over £10.

BERMONDSEY (LYNTON-ROAD).—The fortieth anniversary of the Sunday-school in connection with this Cause took place on June 30th, and will not soon be forgotten. Sermons were preached morning and evening by the pastor (Mr. B. T. Dale), and in the afternoon a special service for children was held, when Mr. Thomas Knott (the Vice President of the school, and the only person who has been connected with it since its formation) gave an excellent Gospel address, which was listened to with pleasure, not only by the children but by all present, the address being based upon the words, "What must I do to be saved?" In his opening remarks Mr. Knott referred to the fact that it was exactly 40 years that day since the school was started, the opening having taken place on June 30th, 1861, and remarked upon the very large use the Lord had made of the new school, showing how the Lord had blessed the efforts of the late lamented Mr. R. A. Lawrence, who for many years was the Superintendent, and of the fact that the present Superintendent (Mr. I. B. Collin) was formerly a scholar, and also that many of the teachers have been engaged in the school for a great number of years, and testified to the blessing the Lord has made them. At the close of the address the pastor distributed prizes to many of the scholars, some being for proficiency in an examination held shortly prior to the anniversary day on the subject of "Paul's first missionary journey;" and then came an incident which had been anxiously looked forward to by the scholars—viz., the presentation by the Superintendent on behalf of the school of a handsome timepiece to Mr. Knott. Mr. Collin in making the presentation referred to Mr. Knott's long connection with the school and to the varied offices he had held in connection with it, and expressed

the hope—which was echoed by all present—that he might be long spared to continue his labours of love amongst the young. The timepiece bears the following inscription:—"Presented to Mr. Thomas Knott by the Committee, Teachers and Scholars of Lynton-road Sunday-school as a token of their affectionate regard and esteem, and in slight recognition of his valuable and continuous services to the School since its inauguration in June, 1861. June 30, 1901." The presentation came upon Mr. Knott quite by surprise, and he had some difficulty in finding words to acknowledge the gift. It is no small mercy to be able to record that the school has, by the Lord's help, been kept fast by His truth, and that the doctrines of free and sovereign grace are still firmly held by officers and teachers. One very encouraging feature of the day was the attendance of a large number of former teachers and scholars, who had come to testify to their continued love of the school and desire for its welfare. "To Him be all the glory."

CROYDON (SALEM).—The celebration of our pastor's second anniversary took place on Sunday, May 21st, and Wednesday, May 24th. Our pastor was helped on the Sunday to preach two God-glorifying sermons, and on the Wednesday pastor J. E. Flegg preached in the afternoon. He had a good congregation, many of whom stayed to tea. A public meeting was presided over by Mr. F. T. Newman, who, after the opening hymn, called upon brother Bartlett, of Streatham Common, to pray. Our chairman's address seemed the keynote of the evening, for it was followed by addresses by pastors T. Jones, E. Beecher, F. Grimwood, and T. N. Hughes. Many said they had never heard better or more suitable addresses. The pastor was much encouraged by their expressions of love and best wishes. The singing was much appreciated. The collection was also good—a little more than last year—amounting to £10; after deducting expenses, it left £8 10s. for the pastor.—J. C.

HIGHBURY-PLACE, N. (PROVIDENCE).—The thirty-ninth anniversary of the Sunday-school was celebrated on June 16th and 18th. Our pastor (F. Fells) preached on the Lord's-day, and presided at a children's meeting in the afternoon. On the Tuesday a most appropriate sermon was preached by pastor E. White (Woolwich). A goodly number afterwards partook of tea, and a public meeting followed, Mr. W. R. Fricker being in the Chair. Addresses were delivered by Messrs. Armstrong, Henson, Wakelin and Fells. Mr. H. Pyett, secretary, read an encouraging report, and prizes were distributed to

the scholars. All praise to our covenant God.—A TEACHER.

WANDSWORTH (WEST-HILL).—It is with deep sorrow we have to state that the health of our beloved pastor, Mr. W. Jeyes Styles, has so broken down that he has been compelled to resign the pastorate, and, for the present, all ministerial work. Our late pastor, with his usual generosity, has consented to serve us gratuitously any time his health will permit, and many prayers are put up to God that it may please Him to grant health and strength for further usefulness here, until the call shall come to higher and to perfect service. The Master is from time to time sending us faithful servants to deliver His message.—T. DEAN.

STOKE ASH.—The anniversary services in connection with the Sunday-school of the above place were held on Lord's-day, June 23rd, when large numbers gathered together, many friends coming from a distance, whom we were glad to welcome. Pastor B. J. Northfield, from March, took the services, and preached two excellent sermons—morning text Zeok. iv. 6, evening Psal. xxvii. 4; and gave a most encouraging address to the teachers and scholars in the afternoon, taking for his subject "Heaven" (Gen. i. 1). The collections for the day amounted to £15 1s. 8½d. Mr. Bendall, who for several years past has trained the children, conducted the singing assisted by his daughters; Miss Bendall presiding at the organ. The Master still loves to hear the children sing His praises, even as He did when here on earth. At the close of the evening service our superintendent, Mr. L. Moss, invited the congregation to join with the children in singing the grand old hymn, "All hail the power of Jesus' name!" God grant that we may all, when we have done singing here below, meet in the homeland above, where we will

"Sing more sweet, more loud,
And Christ shall be our song.

—K. C.

ST. ALBANS (BETHEL).—The Sunday-school anniversary in connection with the above chapel was held on Lord's-day, June 30th, when brother Collins, of London, preached two sermons (morning and evening), and in the afternoon gave an address to the scholars. Our brother was again helped of the Spirit to extol his blessed Master and to set forth the grand old Gospel of free and sovereign grace "so that even a child could understand." Special hymns, anthems, etc., were sung by the children. The superintendent and teachers were greatly encouraged by

the presence of so many parents and friends, also for the financial support rendered during the day, the collections being in excess of last year. We thank God and take courage.—G. W.

COTTENHAM, CAMBS.—Our gracious God is still manifesting His favour and displaying His saving power in the midst of His people here, and we rejoice to know souls are being called out of darkness into light. On Thursday, July 4th, our pastor was privileged to baptize 12 believers in the river Cam, at Bottisham Lock. A large number of friends assembled, and some old favourite hymns were sung, followed by an address from the words "Why baptizeth thou?" then each candidate was immersed in the river, as was our Master, Christ. On the following Sunday, at the ordinance of the Lord's Supper, the pastor gave the right hand of fellowship to 11 of the candidates, one joining another Church in a neighbouring village. "Praise ye the Lord."—ONE WHO WAS THERE.

FRISTON.—The Sunday-school anniversary took place on July 7th. Brother Emerson spoke forcibly from "Where two or three are gathered together," etc., and of the soul-loving effect it produces in them towards teaching the children this blessed truth. Recitations, dialogues and singing were ably rendered, kindly assisted by the choir, and listened to by highly appreciative audiences, many coming from the various Churches around us to render substantial aid. Collections amounted to £6. "Praise God from whom all blessings flow."—W. M.

MEOPHAM.—On July 16th we celebrated the 73rd anniversary of the opening of this time-honoured sanctuary. Pastor Dolbey (of Surrey Tabernacle) and pastor Marsh (of Stratford) preached. Friends gathered with us from Gravesend, Snodland, Chatham, Maidstone, Ryarsh, Boro' Green, London, Dover, etc., to praise the God of all grace, by whose help we continue unto this day. In the morning of the day pastor Dolbey delivered a powerful discourse on "A Solemn Enquiry," based upon Psa. xxiv. 34: "Who shall ascend into the hill of the Lord?" As our brother was led of the Holy Spirit into this word, we also were led with him, and saw our Saviour, Jesus, both ascended and entered in heaven for us, and the believer in Christ raised up and made to sit together with Him in heaven. Truly this message was a soul-strengthening, faith-confirming, heart-cheering word, and very helpful to the enquiring soul. At the afternoon service pastor E. Marsh preached on "Soul thirst," based upon Psa. lxxiii.

1, 2. At the evening service our brother was greatly helped of God to continue the subject of the afternoon. We proved by experience Isaiah lv. 10, 11. Bless God and go forward, saying "Unto Thy name be all the glory, O Lord." Since this Word shall not return void our hope is in Thee, our expectation from Thee.—A BELIEVER.

RUSHDEN.—In the terrible fire with which Rushden has been visited, doing damage to the extent of £150,000 to £200,000, and by which from 700 to 800 persons have been thrown out of employment, we are glad to note that "Succoth" Chapel has been preserved. A local paper thus describes it:—"One of the mysteries of the terrible disaster is—How Succoth Chapel escaped destruction? This edifice stood between the two blocks of thatched property which have been razed to the ground—on one side touching Messrs. Everingham and King's and separated from the burning shops on the lower side only by the narrow passage leading into the yard known as Succoth-place. The flames from the roof of Messrs. Everingham and King's licked the three front windows of the chapel, and the frame-work of one of them is badly charred, but the other two are only slightly scorched. The stuccoed front is cracked in one or two places, and the deacons will have to provide a new notice board, but the damage inside the sacred edifice is almost nil. The gable end of Messrs. Everingham and King's shop (a stone wall nearly two feet thick) doubtless prevented the flames from breaking through into the chapel.—Vide *Evening Telegraph*, July 20th, 1901.

GREAT YARMOUTH.—For the second time in the history of this Church a special meeting has been held to commemorate a golden wedding. Eleven years ago the senior deacon and his wife (Mr. and Mrs. Pittock), were the happy recipients of the loving gift from the Church to mark their jubilee. This year it is the pastor and his wife. On Monday afternoon, July 22nd, a goodly number gathered for tea in the chapel, after which a public meeting was held, presided over by the writer. Excellent addresses were delivered by brethren Beddingfield, Sapey and Hunt. Mr. Fordham earnestly sought the Lord's blessing, and led us in praise at the mercy-seat. The promoters of the scheme to commemorate the pastor's golden wedding felt their efforts well rewarded in the liberal response of loving hearts at home and at a distance, whose love gifts amounted to £37 9s. 3d., which the chairman handed to the pastor in a purse on which was stamped in gold letters, "J. & M. Muskett, 1851—

1901." The worthy pastor very suitably acknowledged the same with an overflowing heart of gratitude to God for all His goodness, and of thankfulness to the many dear friends who had contributed to this gift. Our dear brother is worthy, and we pray the Lord to bless the Church in all their love to this tried and faithful pastor. We were glad to see his afflicted wife was able to be present with all the family. Mr. Calver proposed and Mr. Smith seconded a vote of thanks to Mr. Reeder for his labour of love in starting and carrying out this effort to such an issue. Mr. Reeder in acknowledgment spoke of the unity of the deacons and Church in their high appreciation of their pastor's worth as a servant of Christ. The pastor's anniversary will be held on Aug. 11th & 12th, when we hope to meet many friends to further cheer the hearts of the pastor and flock labouring together in this popular watering place to maintain the truth so precious to our heart.—E. MARSH (Stratford).

WISBECH (ZION).—We are pleased to record the Lord's goodness to us as a Church and people, and again to see the Lord working in our midst. On Sunday evening, June 30, our brother Newton baptized two brethren and a sister in the name of the Triune God. These make an addition of five to the Church since our brother came to serve us in the Gospel. On Tuesday, July 2nd, the desire of our hearts was gratified and our prayers abundantly answered, for on that date brother Newton was publicly recognised as our pastor. In the afternoon pastor Jull lucidly stated the nature of a Gospel Church, his remarks being based on Eph. i. 23 and Col. i. 18. The pastor-elect then related his call by grace, to the ministry, and to Wisbech, and also gave a declaration of his faith, pastor Northfield asking the usual questions. Brother Pratt, deacon, stated the Lord's leadings with us as a Church, whereby we were constrained to invite our brother to take the oversight of this portion of the Lord's vineyard, after which pastor and deacon were joined hand in hand by brother Jull, who sought the Divine blessing on the union. Tea was served in the interval, to which about 120 sat down. In the evening pastor Winch read a portion of Scripture, followed by pastor Peters offering the recognition prayer, to which our hearts responded. Pastor Evans then gave the charge to the pastor, founded on the words, "Preach the Word." Pastor Mutimer gave the charge to the Church from the words, "Stand fast in one spirit, with one mind, striving together for the faith of the Gospel." The meeting closed with singing the hymn commencing, "Revive Thy work in Zion, Lord" (Denham's 799). Thus

we spent a happy and profitable time together. To God we ascribe all the praise, and to Him we look for greater blessings still.—ONE WHO WAS THERE.

SUFFOLK AND NORFOLK ASSOCIATION.

IN the notice of the 130th annual meeting of this Society, last month, the following important resolution was omitted. It had been resolved on previously by the committee, and being put forward by brethren W. F. Edgerton, of Rattlesden, and S. K. Bland, of Ipswich, was unanimously and enthusiastically carried at the general meeting, and, having been since sent to the officials named, has been courteously acknowledged by most of them:—

"That this meeting of the Suffolk and Norfolk Association of Baptist Churches (representing a membership of 2,272 persons) strongly protests against the attempt now being made to tamper with the statutory declaration made by the Sovereign of this Realm against the Roman Catholic doctrine of transubstantiation, and also against any alteration being made in the Oath to be administered to the Sovereign at his Coronation, as endangering the Protestant succession to the Throne; and that a copy of this resolution be sent to Lord Salisbury, the Honourable A. J. Balfour, Sir Campbell Bannerman, and the county members, urging them to oppose any attempt made in this direction."

GLEMSFORD (PROVIDENCE).—The forty-second anniversary on behalf of Sabbath-school connected with the above place of worship was held on Lord's-day, May 12th, when Mr. Harasant, of Otley, was expected to preach, but owing to affliction could not attend, and in his presence Mr. Cudmore, pastor, occupied the pulpit, and preached three appropriate sermons. There were good gatherings, especially in the evening, when six hundred persons formed the congregation, which was very pleasing, quite like the olden times. As regards numbers, we hear that the school is steadily on the increase, but financially not in quite so good a position as in former years. The scholars sang special hymns very creditably. We must not omit to mention the help rendered morning and afternoon by Miss E. Fenn and Miss S. Fenn. Also in the evening by Miss E. Fenn and Master Cecil Fenn very effectively. Their training was undertaken by Mr. A. Fenn, who presided at the harmonium. On the following day, Monday, the children had tea in the chapel at three o'clock. After tea they marched in order to a meadow kindly lent for the occasion by Mr. W. M. Goodchild. Various

amusements were thoroughly enjoyed by the children, such as swings, racing, football, kiss-in-the-ring, &c. As the shades of evening closed, the children were called together and a few words were spoken by Mr. Cudmore asking for a vote of thanks to Mr. Goodchild for his great kindness. This was heartily responded to, after which the happy party, who had thoroughly enjoyed themselves, joined in singing the evening hymn, and then dispersed, and so ended another pleasant anniversary.

SAFFRON WALDEN.—Anniversary services were held on July 4th, when pastor E. Marsh preached afternoon and evening. The Word was much appreciated; several spoke of enjoying the opportunity. The attendance at these services was more than usual, and upwards of sixty gathered for tea. The collections were encouraging. May the good seed be made to spring forth, and the young and others brought in, is the simple desire and petition of the writer—C. T. PARSONAGE.

WATTISHAM.—A very enjoyable evening was spent together at Wattisham on Wednesday, July 3rd, by the committee and helpers engaged at the Association meetings of the Suffolk Strict Baptists recently held at that place. A bountiful meat tea was provided by various friends, to which upwards of sixty sat down, after which various articles left over were sold by auction. Mr. C. P. Clover, who has acted throughout as chairman and secretary, made a very efficient auctioneer. At the end of the business meeting Mr. R. Squirrel in a graceful speech on behalf of the committee and friends thanked Mr. and Mrs. C. P. Clover for the services they had rendered, and asked them to accept a present in the shape of a splendid table-lamp and an ornamental flower-stand, as small tributes of the great esteem in which they are held. Mr. Clover, who was taken completely by surprise, in expressing his hearty thanks, spoke of the pleasure which Mrs. Clover and himself had felt in being of any service to the Cause. Special thanks were also accorded to Mr. and Mrs. Squirrel for placing their sham castle and grounds at the disposal of the meetings, and also to Mr. and Mrs. J. Cooper for valuable assistance rendered. Mr. H. Brook spoke feelingly of the good old times at Wattisham under the ministry of John Cooper, and further speeches on the work of the Church and school were delivered by Messrs. G. Squirrel, J. Cooper, J. Gostling, W. Deeves, and J. A. Clover. The meeting closed by singing the Doxology. We are earnestly looking to God for a faithful pastor, a man of truth and grace. There are many

young ones growing up to fill the places of those who are gone, and we believe a time of rich blessing is in store for us.—J. A. C.

ALDRINGHAM.—Whitsuntide was a good time with us here amongst the children. Mr. Harry M. Morling conducted all the services. In an encouraging sermon in the morning from Matt. ix. 37 and 38, "The harvest truly is plenteous, but the labourers are few," &c., the preacher drew a lucid picture of the present-day harvest, and the need of sturdy labourers using the sickle of prayer. The afternoon and evening were in the children's hands, some capital recitations and dialogues being given, Mr. Morling having a word or two after each item, also giving an appropriate address. On the morrow the annual treat was held on the bare old common, useful prizes of clothing and books being distributed in the afternoon, when several friends were present. On the Tuesday afternoon we met again for recitation and song followed by a public tea, to which over two hundred sat down. In the evening the special prizes were awarded to all within ten of the maximum marks, thus bringing to a close one of our best anniversaries. The children did well both in recitation and song. Mr. Markwell led the singing, whilst Mr. Botwright, jun., accompanied on the organ. Good congregations attended, and collections realised £7 8s., in addition to £7 10s. collected by brother D. Wilson. But we do not desire to mistake financial success for real progress, trusting that the Divine blessing will follow. We are glad to add that Mr. Morling led four persons through the baptismal pool the following Lord's-day, all four being great-grandchildren of the founder of the Cause, and three of them old scholars. May this be but the beginning of brighter days hopes—ONE WHO WAS PRESENT.

FARNHAM.—On July 10 the Church and congregation at Farnham held the second anniversary of the pastorate of Mr. A. H. Wright. We feel in every respect the day was a time of refreshing from the presence of the Lord. Our brother Mutimer preached in the afternoon from Matt. xxviii., three last verses, firmly insisting upon the sole supremacy of Jesus and our obligation of absolute loyalty to Him. With all our hearts do we endorse the truths so ably delivered. Tea was served to a large company. A full house gathered for the evening meeting. Pastor W. Chisnall offered prayer, after which the pastor gave a report of the year's work, which first struck a note of praise and gratitude to our covenant God for the mercies received and all needed grace

bestowed. We were favoured to record again an increase in the Church, the resuscitation of the Sunday-school, the pastor's residence in the town, and, although not certainly without our trials, evidences that the Lord is working by and through His Word. From Isaiah xxxiii. 16 and 17 we then listened to a discourse which made our hearts glad in the Lord. While renewing our thanks to our God, most sincerely do we pray that great grace may rest upon us still, and also all the Churches of His grace.

CHATHAM (ENON).—The fifty-ninth anniversary services were held on Sunday, June 23rd, when Mr. R. Grimwood, of Eltham, preached two excellent sermons—in the morning from Isa. lxii. last verse. "A city not forsaken;" in the evening from Psa. cx., first part of 3rd verse, "Thy people shall be willing in the day of Thy power," and gave a good description of "Thy people and Thy power," which was very encouraging to the seeker and also to the believer. On the following Wednesday, June 26th, brother E. Mitchell was to have been with us, but through the great trial he has sustained in the death of his son he was unable to do so; may the Lord sustain him under this heavy stroke. Brother Grimwood kindly consented to take these services, and he was greatly helped in his Master's name—in the afternoon from Mark viii. 29, "Thou art the Christ;" and in the evening from Matt. xix. 6, "What therefore God hath joined together let no man put asunder." These sermons were heard with much profit by the friends, who were very happy and cheerful. The presence and blessing of the Master was felt in our midst.—C. C.

MASBRO' (WORTLEY-ROAD).—The thirty-fifth anniversary of the above Sunday-school was held on Sunday, June 30th, when two Christ-exalting sermons were preached by our brother Clayton, of Leeds. In the afternoon we had an exceptional congregation—the best for over fifteen years—which cheered our hearts, but more so in the evening, when the chapel was crowded. The children sang their hymns well, which they had been taught for some weeks. Truly, after the day's services, we felt it had been good to be there, and a time to be remembered by all. On the Monday we gave the scholars their tea, and it was a treat to see 120 of them, with bright and smiling faces, doing justice to the good things put before them. After tea was over, the usual meeting was held, the children sang their hymns, and addresses were given by some of the teachers. The Lord is indeed in our midst, unity prevails, and may brotherly love still

continue in the Church. Our pulpit is also supplied still with men of truth, men after God's own heart, from which rings God's sovereign grace, and may we ever be kept from error, as here we are as a spot in this town, hated for the truth's sake; but the Lord of Hosts is with us, the God of Jacob is our Refuge. May our covenant God bless all we do unto His alone honour and glory. So prays—A. T. P.

GRAYS (EBENEZER).—Anniversary services were held on July 10th, 1901. Mr. C. A. Guy preached in the afternoon from Rom. viii. 16. The preacher was blessedly led to trace out the exercises of the soul thus operated upon by the Holy Spirit and the effects produced. Tea was provided in the chapel. A public meeting was held in the evening—the Chair being taken at 6.30 p.m. by Arnold Boulden, Esq., of Surrey Tabernacle. The meeting opened by singing, prayer, and reading, and a very warm-hearted spiritual address by the chairman, based upon the goodness and mercy of God towards us through the past year, both providentially and spiritually. Warm-hearted addresses were given by brethren C. A. Guy and J. Goldsmith. We could join in with the poet and say—

"When Christian friends together meet
In singleness of heart," &c.

The collections were very good.

Aged Pilgrims' Corner.

THE recent anniversary of the Camberwell Asylum proved a profitable and happy gathering. Mr. M. J. Tryon, of Stamford, preached in the afternoon from James i. 17. A large number of friends sat down to tea in the marquee, and in the evening a public meeting was held, presided over by W. J. Parks, Esq., Treasurer of the Society. Among those present were Messrs. J. M. Rundell, A. Boulden, T. Green, J. B. Clayton, and W. E. Soper. Addresses were given by Messrs. J. B. Barraclough, M. J. Taylor, O. S. Dolbey and J. Bush. The collections were devoted to the Benevolent Fund, for aiding sick and infirm inmates.

On July 5th the 30th anniversary of the Hornsey Rise Asylum was held, a larger company being present than for several years past. Mr. T. Davis, of Harborne, preached in the afternoon from Heb. xiii. 5; and in the evening Mr. J. H. Hallett, of Brighton, delivered a sermon on Gal. vi. 14, 15. The hall was well filled for tea, and during the day the Lady Visitors conducted a successful Sale of Work for the Benevolent Fund.

The collections were for the Maintenance Fund of the Asylum, which has been heavily drawn upon, owing to interior renovation and other works. The garden is now looking its best, and the inmates are always delighted to see friends, who will also be heartily welcomed by the Warden and Matron.

The new Annual Report has been issued; a copy will be gladly sent to any friend wishing to become a subscriber. Additional help is greatly needed, as 1,550 life pensioners are now upon the books, and upwards of £11,000 per annum are expended in pensions alone.

Booklets, Leaflets and Quarterly Records can also be obtained at the Office. Will our friends kindly assist by distributing them amongst non-subscribers? It is the earnest desire of the Committee that the approaching Autumn season may be marked by a large accession of new subscribers, so that the work of the Institution may be sustained and extended.

Gone Home.

SARAH BEEBY

was called home from the fellowship of the Church at West Ham-lane, Stratford, on June 3rd, 1901, aged 82, to the Church above, after nearly forty years of honourable membership, fourteen of which she was deprived of the privilege of attending the house of God through affliction. She was born at Cleuchwarden, near Lynn, on January 8th, 1819. Her parents removed to Walsaken, near Wisbech, and in the providence of God our sister was led to attend the ministry of Mr. Pike at Ely-place Chapel, where the Lord met with her, and under the ministry of His servant she was brought into the liberty of the Gospel, and by him baptized when about 20 years of age, so that for over sixty years she walked with God and bore witness to His truth. During her last illness it was a pleasure to be with her; her clear insight into the truth of God, her love to the saints, her patience and resignation to the will of her Lord, was a powerful testimony to His all-sufficing grace to His suffering disciple. Her last words were, "Jesus for evermore." Her mortal remains were laid to rest on June 8th, in West Ham Cemetery, by pastor E. Marsh, who on the following evening preached the funeral sermon at West Ham-lane from Job v. 26. She was truly a mother in Israel. It was her delight to see her children walking in the fear of the Lord, They arise to call her blessed. The Lord comfort the dear bereaved husband and family, and answer her many prayers for their temporal and eternal welfare. Her dear companion, over 80 years of age, is sorely stricken, but his Lord is his strength, and His truth his strong consolation. "The memory of the just is blessed."

SAMUEL GEORGE BROWN,

of Ferndale-road, Clapham, was somewhat unexpectedly called from earth to heaven on Wednesday morning, June 12th, 1901, in the 78th year of his age. Our brother was

with us, and read out the hymns; at our Wednesday service, June 5th, in his usual health and spirits; was absent from the Sunday services, through a cold, was out on the following Monday and Tuesday, and taken home early on the Wednesday morning. Truly it can be said, His end was peace. Our brother was called by grace in early life, and was baptized by Mr. Shorter, and spent many years of usefulness with the Church at Artillery-street, E. For the past twenty years he has stood a member with us at Rehoboth, Bedford-road, Clapham, S.W., and held office as one of our deacons, and also the office of Church secretary, for many years, which offices he fulfilled to the credit and satisfaction of the Church and to the glory of God. Our brother would have shone with a greater lustre but for his great and long affliction—almost stone deafness. We shall miss him much in that work in the house of God he loved so well. He was cheerful as a man, and as a Christian brother and co-worker, and an ornament to his profession. On Saturday, June 15th, the funeral service was conducted by the pastor at Rehoboth Chapel, Clapham. A good number gathered together to show their respect to the dear departed and the bereaved who are left (a widow and family) to mourn their loss. After this service we were conveyed to Norwood Cemetery, where a short service was held at the grave. On the following Sunday evening a funeral sermon was preached to a good congregation from Gen. v. 24, "And Enoch walked with God, and he was not, for God took him." May our end be like his, so prays WILLIAM WAITE (pastor of Rehoboth, Bedford-road, Clapham).

MRS. SARAH DAVEY,

the beloved wife of our esteemed brother, Mr. R. H. Davey, Hammersmith, and the Surrey Tabernacle, received the home-call on July 16th. She had been suffering from what was supposed to be sciatica for some time; but a few days before her death, which took place at Herne Bay, the doctor said that it was diabetes, and ordered her to be as much in the open air as possible. The two days previous to her departure she was taken by her husband on to the Downs, where she much enjoyed the sea-breeze. The doctor thought her to be somewhat better on the evening of the 15th; but on the morning of the next day she sank into a state of coma, and passed peacefully away at 4 o'clock in the afternoon. The remains were interred at Hammersmith, brethren Dolbey and Bush officiating, both of whom spoke of their personal knowledge of the deceased, and her Christian character, with words of consolation to the sorrowing husband and family, and large number of friends who were present. For forty-four years our departed sister shared the joys and sorrows of her husband, and proved herself a loving, faithful, and devoted wife and mother. She had reached the three-score and ten years of the Psalmist. Our brother has our tenderest sympathies in this severe trial. May our covenant God uphold and comfort him and his family.—E. M.

EMMA EDWARDS

passed away on June 23rd, in her 72nd year. She was one of the oldest members of Bethesda Strict Baptist Chapel, Southampton. She was always to be found in her place in the house of God. The last time she was at chapel was on April 21st, when Mr. T. Carr supplied for us. She received such a blessing under the Word that she felt a de-

sire to be taken home, which desire the Lord granted, for she had a seizure on the Monday, and to all appearance it seemed that she would soon be taken. She revived a little, but was lost to all earthly things; her conversation was in heaven, and it was good to be with her, for many precious texts were brought to her mind, and she felt she was upon the Rock—Christ Jesus. On one occasion she said, "Oh the infinite mercy of our God! His dealings are all mercy; His promises have been my support for many years, and He has fulfilled them all. But I feel I have never praised Him enough for His love and mercy, but I soon shall."

'How sweet it is on His faithfulness to rest,
Whose love can never end.'

At another time, "I have done with all earthly cares now; I am just waiting, and the Lord is very near; the promises are so sweet, it is strong consolation." I frequently visited her during her affliction, and up to the last fortnight her mind was kept quiet and happy, and she longed to be gone to be for ever with her dear Lord and Master. She became unconscious about a fortnight before her death, and quietly passed away on a Sabbath eve. She was buried by Mr. R. Brooker, of Tunbridge Wells, a goodly number of the friends meeting around the grave of one whose life had truly testified to the sincerity of her profession. We felt on leaving the grave-side, "Blessed are the dead which die in the Lord."—J. C. ROBINSON.

CHARLES FENNING.

For the first time since its formation the Church at Leyton has been visited by the hand of death. The Lord called to Himself our beloved brother Charles Fenning, and on Lord's-day morning, April 14th, he peacefully passed away to be for ever with the Lord. He was born in Cheltenham about the year 1840, and in early life was left without a father. His mother with her young family at once came to London, where he soon entered into a worldly life, yet, as he often said, not without some conviction of sin. In the year 1864 he was led to hear the late John Hazelton, when the Word was with power to his soul. He went in sorrow for sin for many months, but eventually liberty of soul was granted in God's mercy to him as he listened to Mr. Hazelton speaking from the words, "Thy sins which are many are all forgiven" (he would sometimes say, He has forgiven my heaps of sins). On this occasion Hymn 746 was sung, and in his hymn-book (Denham's Selection) he has marked, "Will Jesus?" "Yes, I read it in His Word, 'I shall among His children stand.'" He was baptized by Mr. Hazelton, and was a member of Chadwell-street for about twenty-five years. In the providence of God he came to Leyton, and was one that helped to form the Church in 1895, at which time he was made a deacon, which office he filled with credit up to the last. And it may be said that if it had not been for him (humanly speaking) and his firm conviction of what was right, the Church at Leyton would have ceased to exist. When others turned their backs, or proved faithless, he stood firm for the Cause of truth. For many years past his health has been failing, especially during winter months. His last illness was a great trial, but his strength was firm, never losing confidence in God, or in free and sovereign grace. Many times did he express his love to his Lord. He was ever humble in his testimony and grateful for his experience. His mortal remains were deposited to their last resting-place in

Manor Park Cemetery on Thursday (18th), when a good number of friends assembled. The last time I was privileged to converse with him he said, "When it pleases the Lord to take me home, I want you to preach from those words on the chapel wall—'Salvation is of the Lord,'" which it was my pleasure to do on Lord's-day evening, April 21st.—J. P. GIBBENS.

MRS. HAZLERIGG.

the beloved wife of Mr. G. Hazlerigg, fell on sleep after a very short illness on June 28. The mortal casket was interred at Leicester Cemetery on June 29. Mr. Wiles, of Cambridge, officiated. We are sure the tenderest sympathies of our readers will go out towards the honoured and aged servant of the Lord so sharply and suddenly smitten. May he richly realise those consolations which our covenant God alone can supply.

EDWIN JEFFS.

Our beloved brother was born of Christian parents at Hounslow on November 9th, 1828. Called by grace, he was baptized, and joined the Church at Brentford, where his honoured father so long sustained the office of deacon. Removed in the providence of God to Richmond, he joined the Church at "Salem," and for about thirty years filled the office of deacon well, resigning his post in 1893. He was instrumental in building the new school chapel in 1888, where so many of his happy days were spent, and where his chief delight was to see sinners called by grace and follow their Lord. Always thorough in all he did, he was a valuable servant in the service of the Lord. In January, 1898, he was seized with paralysis, and the doctor ordered his retirement from business. His chief desire was to settle where the Gospel was faithfully preached. He settled at Stratford, joining the Church at Gurney-road on January 2nd, 1899, where he remained until the Lord called him home on Lord's-day evening, June 23rd, 1901, having been confined to his bed since February. From the time the Lord laid him aside there was a precious resignation to the will of his Lord; he would continually say, "My times are in His hands;" "Thy will be done;" "He knoweth best." Christian friends felt it a privilege to visit him, and he often expressed his gratitude for the visits of such. The mortal remains were laid to rest by his pastor at Richmond on June 28th. In the Church of Christ on earth he was beloved for his faithfulness to truth and living example of its power, and his Lord has taken him where that love is perfected in eternal glory. His end was peace.

"Fearless he entered Jordan's flood,
At peace with Heaven he closed his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise."

Mr. J. Franklin, of Richmond, writes touching the funeral service:—"Mr. Jeffs was deserving of all you could say of him. I have known him for nearly fifty years, when he first came to Richmond to seek a place to serve the Lord, and he has been an able defender of the Baptist Cause ever since. He was the founder of the Cause at 'Salem,' a trustee and deacon with the late Mr. Shrimpton. He is gone to receive his reward—a crown of life that fadeth not away."

ALL we have to do in our vocation, whatever it is, is to be quite sure we stand on God's side; and doing this will always cause us to use God's gifts without abusing them, and as for His glory.

A Remarkable Prayer.

BY E. MITCHELL.

“Lord, remember me.”—Luke xxiii. 42.

PRAYER is the first conscious exercise of a quickened soul. A spark of heavenly life deposited in the soul invariably produces prayer, for,—

“Prayer is the breath of God in man,
Returning whence it came.”

And prayer is the latest effort of the believing heart ere the spirit quits the body, for—

“Prayer is the Christian’s vital breath,
The Christian’s native air;
His watchword in the hour of death,
He enters heaven with prayer.”

Many long years may intervene betwixt the earliest and the latest prayer of a ransomed sinner. On the other hand, the period between them may be brief, and the first may even be the last. Of this latter experience the dying thief is an example. From Matthew’s account it would appear that the man who cried, “Lord, remember me,” at first was no better than his comrade in iniquity and punishment. We take it that this was his first real prayer—we have no record that he uttered another. This prayer is a

VERY REMARKABLE UTTERANCE.

It is remarkable for the *wonderful illumination* it discovers. It were easy to draw a fancy picture of this man, to represent him as one who had formerly been taught and instructed by godly parents, and had been led aside by evil companions, but was not really so debased a creature as his companion in crime. But all this is mere imagination, and it may be springs from a reluctance to fully and freely admit the glorious riches, and sovereign freeness, of the grace of God. The silence of Scripture respecting anything in his former life leads us to suppose that he was just a fair sample of the robber and desperado. How came he to recognise the Saviour under such circumstances? The learned doctors of the law, the ecclesiastical rulers, the religious Pharisees, saw in Him only an impostor, worthy of death and dishonour. His disciples, who had held intimate fellowship with Him for more than three years, had seen His mighty works, witnessed His unparalleled life, and listened to His wondrous teaching, though they truly loved Him, were confounded, and knew not what judgment to make on the death of their Lord. Yet, here is this poor dying criminal so illuminated as to clearly perceive “life in death, exaltation in ruin, glory in shame, victory in destruction, a kingdom in bondage,” “salvation and heavenly glory in the accursed cross.” How wonderful is this! how much admiration is due to the grace of the Holy Spirit, who thus marvellously enlightened this poor debased, and otherwise ignorant sinner!

We pause here for a moment, to notice the *sovereignty of Jesus* as

intimated by the word the robber employed, "LORD, remember me." His vision was a true one, Jesus is *Lord*, and was *Lord*, even when He hung upon the tree. He proved His authority and ability by saving this poor sinner. He is still *Lord*. As the Mediator, He is enthroned. The Father "hath put all things under His feet, and gave Him to be the HEAD *over all things* to the church." It is the once crucified One who sits upon the supreme throne of heaven, and rules over all things. With Dr. Watts, we sing,—

"O for a sight, a pleasing sight
Of our Almighty Father's throne!
There sits our Saviour, crowned with light,
Clothed in a body like our own."

May we learn from the dying thief's prayer to recognise and trust in the supremacy of Jesus, the wisdom of His reign, His faithfulness to all His covenant engagements, and commit ourselves, and all that concerns us, into His gracious hands. That He is *Lord* should suffice to still every murmur, and quiet every fear.

This prayer is equally remarkable for the *strength of faith* which it exhibits. This will be apparent if we consider our Lord's own condition, and the petitioner's own case. It required heroic faith to trust in One who was, apparently, entirely in the hands of His enemies, and unable to help Himself; dying an accursed death, mid the taunts and jeers of His foes. We have the resurrection to assist our faith, with all the glorious things that have ensued thereon. This man had none of these things, but trusted in One who seemed to be as helpless as himself. But there was also his own condition. A sinner of the deepest dye, and in extremity. There could be nothing in himself but must have tended to have plunged him in despair, yet he believed, and prayed, assured that his petition would be regarded. My poor fellow-sinner, burdened with your guilt and iniquity, why dost thou cherish cursed unbelief in thy soul? Why dost thou entertain those unworthy suspicions of the willingness of Jesus to save thee? Consent to learn from this dying thief, sit at his feet, and then imitate his example, and roll thy guilty soul on Jesus, assured that He, according to His own word, "will in no wise cast you out;" for, "Whosoever shall call upon the name of the Lord shall be saved." "Gracious Spirit, who didst enable this poor dying wretch to unshakenly believe, work the same precious faith in our hearts, we beseech thee!" "Lord, I believe, help Thou mine unbelief."

It is remarkable also for its *perfect submission*. Lord implies submission. This poor man submits himself entirely to the Saviour. He is content to die (does not ask to be delivered from the cross), so long as the Lord will remember him. He justifies God in the punishment that he is suffering, utters no word in extenuation of his crimes, but bows and submits to the will of God, but prays to be remembered in mercy. If we would be heard, if we would honour our Lord, we must submit ourselves to His holy dealings. All is of mercy to us poor sinners. The mercy of God, like Himself is boundless, yet it is, and ever must be, sovereign in its displays. If He is our Saviour, shall we complain of the cross He assigns us? Shall we not much rather be in subjection to Him, and live. Pride is an ill weed, most unbecoming to guilty man, and abominable to God; it lies at the root of all lack of submission to God. Cast it away; for, "Whoso exalteth himself shall be abased, but he that humbleth himself shall be exalted."

We further observe that this prayer is,

INTENSELY PERSONAL IN ITS CHARACTER.

We hear of sneers aimed at those who are engaged in "saving their own poor little miserable souls," as the sneerers put it. Until a man realizes the value of his own soul, he is not likely highly to estimate the souls of his fellow-creatures. Sure we are that true religion is a very personal matter. It is, "Lord, remember *me*;" Lord, save *me*; Lord, help *me*; God be merciful to *me* a sinner. *Sin is a personal thing*. It belongs to us individually; it is our own act and deed, for which we must give an account personally before God. *Conviction is a personal thing*. The soul is singled out, and made sensible of its dire condition in the most particular and personal way. *God is a personal God*, and we are brought to stand before Him at the bar of conscience, and made to feel that we are guilty; we, as it were, put the rope round our own neck, and confess that we deserve punishment. Heaven and hell become real to us, and we know, and feel, that one or the other of them must be our eternal dwelling-place.

But *prayer is a most personal thing*. It is coming to God to ask Him for those things we really need, and truly desire. Pardon of sin is both needed and desired, and, like this man, we apply personally to the great Saviour of the lost. All real prayer begins here. This man's prayer was for his own salvation. It was thus with Saul of Tarsus, at Damascus, when Jesus said, "Behold, he prayeth!" It is thus with all who really pray. We must die personally, appear before the judgment-seat of Christ, and be judged each one for himself, and dwell for ever in bliss or woe, heaven or hell personally. So must we pray for ourselves. Personal prayer for ourselves is the beginning of real religion in the soul; intercessory prayer will follow, but the personal element in prayer will continue to the close of our mortal life. Reader, do you pray? Do you pray from necessity, and for salvation?

But we must close this paper as we have nearly reached the limit our space allows. But this petition strikes us as being

THOUGH SHORT, VERY COMPREHENSIVE.

"Lord, remember me," how much this may mean! Not a few would be glad if they could be sure that God would forget or overlook them. The thought that He remembers them is torture to them. But the believer derives his comfort from the fact that God is mindful of him. "I am poor and needy," saith he, "yet the Lord thinketh upon me." With the dying thief it meant, "Be merciful to me, pardon my sins, and give me a place in Thy kingdom." We mean, by asking to be remembered, pity, succour, save, deliver me. Sometimes it is, "Remember me, O Lord, with the favour that Thou bearest unto Thy people;" "O visit me with Thy salvation." We want to share the children's portion, to be visited again after a season wherein it has seemed as if we were forgotten; to see the good of His chosen, to rejoice in the gladness of His nation, to glory with His inheritance. We want to be remembered by God in our sorrows and troubles, so as to realise His pity, sympathy, support and comfort under them. "Lord, give us help in trouble, for vain is the help of man." We want Him to remember us, to preserve, and deliver us in every hour of temptation.

And, O, we want Him to remember us when we face the last grim enemy, death :—

“Thou that conquer'd'st death by dying,
Save me from the tyrant's power!”

We desire to be remembered by Him in mercy every moment of our lives, and to be received by Him when we come to die. “LORD, REMEMBER ME.”

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

No. 9.—CHAPTER IV. 3—8.

“*It was counted unto him for righteousness.*” These words have been seized upon by many expositors whose arguments, if sustained, would overthrow the apostle's doctrine by his own quotation, and vanquish him with the weapon of his own selection. According to these interpreters the word “*for*” means “*instead of.*” We are not writing for the learned, but we may remark that the same Greek word (*eis*) is more intelligibly rendered in chap. x. 10, “For with the heart man believeth UNTO (*eis*) righteousness.” That, however, is not of such vital importance as the fact that if either “*for*” or “*unto*” can be made to mean “*instead of,*” the doctrine of the epistle to the Romans falls down like a house of cards. The Apostle Paul was perfectly aware of this, for—apart altogether from Divine inspiration—his most inveterate enemy could never say that he was devoid of common sense. Let us observe then how the apostle anticipates and disposes of this objection in the two following verses.

“*Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.*” First, to substitute faith for righteousness would turn faith into works—a palpable absurdity to begin with. For the law of God does not require faith in a Saviour : it requires a person to be so perfect as not to need a Saviour. As see Gal. iii. 11, 12. “But that no man is justified by the law in the sight of God, it is evident : for, ‘The just shall live by faith.’ And THE LAW IS NOT OF FAITH : but, ‘The man that doeth them shall live in them.’” All the faith of all the faithful, therefore, is no part of satisfaction to the law, which says only, Do and live—transgress and die. And what the law does not demand nor recognize cannot constitute the righteousness of it.

In the next place, where works of righteousness exist, a reward is demanded. “To him that worketh the reward is not reckoned of grace, but of debt.” No favour is conferred in counting a man righteous if he is so, it is only giving him his due. But the persons justified under that “Gospel which was preached to Abraham,” are described as ungodly (ver. 5). And the idea of a holy God owing justification to the ungodly as a debt due to their deserts is so outrageous, that to state it is sufficient to expose its fallacy : it is as absurd in conception as it is impossible in fact.

Then again, the righteousness which justifies the ungodly is said to be **IMPUTED** as we shall observe in the following verses (We may remark in passing that the words in our Version, counted, reckoned, and imputed are in the original one and the same). And, indeed, how can an *ungodly* person have any *righteousness* other than is imputed? But if that be so faith cannot be reckoned instead of righteousness, for faith can by no means be imputed. What a man *has* cannot be imputed to him, for imputation means to place to man's credit what he has not, whereas every believer has and exercises faith personally.

The argument of the Apostle, therefore is, that the words in Genesis support his reasoning in the preceding chapters, and confirm his doctrine that salvation is by grace only in all cases, and that "by the deeds of the law shall no flesh living be justified," since righteousness consists in obedience to the law, and faith is not righteousness, neither is it imputed, whereas that which justifies is both. The place occupied by faith in the matter is that of receiving, not causing; apprehending, not creating. God promised Abraham the blessing of justification through the righteousness of the promised SEED. This promise Abraham believed, and lived and died in the faith of it, and the righteousness he believed in was imputed to him, NOT AS A REWARD OF HIS FAITH, BUT AS AN EXAMPLE OF THE FAITHFULNESS AND VERACITY OF GOD, and that for our encouragement. For, in the same manner God works faith in the hearts of all His people, whereby, conscious of their personal default, they are induced to trust His promise of imputed righteousness, and now as then God honours His own word upon which He has "caused His servants to hope," and counts to them the righteousness that promise has encouraged them to believe in. And the blessed conclusion is that none that trust in Him shall ever be deceived. We may put the verse in this way—"To him that worketh not" (*i.e.*, does not rely on his own words for salvation), "but believeth on Him that justifieth the ungodly," (*i.e.*, believeth in the Gospel method of salvation through the blood and righteousness of the Lord Jesus Christ), "his faith is counted for righteousness," *i.e.*, his belief, or that which he believes in, proves no vain belief, but does actually justify his trust, his faith being the evidence of his interest. He is righteous through the righteousness of Christ, although ungodly in himself by nature, and unable to work out a righteousness of his own.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Whatever questions might be raised over the apostle's first quotation, there is no room for dispute in the second. And let us remember that both are the teachings of the Holy Spirit. Whether Moses or David hold the pen He alone is responsible for the doctrine.

Having shown that the promise made to Abraham was "blessedness," we are now invited to consider David's testimony concerning its source and nature. As to its *source* it is evidently "the will of God," who acts throughout the whole business of salvation as a Sovereign. As to its *nature*, it is, as proved by the former quotation, the imputation of **RIGHTEOUSNESS**. But in these verses this imputation is shown to include, as a necessary accompaniment of it, the non-imputation of sin,

and the consequent pardon and forgiveness of all transgression. The negative greatly strengthens the positive, for even the prejudiced opponent of the apostle, who insists that faith is reckoned to a man "instead of" righteousness, could not contend that faith procures the non-imputation of sin." Faith believes facts but cannot create them. If sin is not imputed to a man it must be imputed to Another, able and willing to bear the charge; and so the apostle writes (2 Cor. v. 21), "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Now the imputation of sin to the great Surety was made once for all. "He was delivered for our offences, and raised again for our justification" (ver. 25). The transfer of the guilt, the infliction of the penalty, the complete satisfaction of justice, all took place on Calvary's tree, and cannot be waiting for faith to effect or complete it. "ONCE in the end of the world He appeared to PUT AWAY sin by the sacrifice of Himself"—according to prophecy—"He shall *finish* the transgression, *make an end* of sin, and bring in everlasting righteousness." Millions are yet unborn whose sins were thus made an end of, and whose faith, when they come to possess and exercise it, will have no more to do with finishing their transgression than with creating the world.

The righteousness imputed is said to be "without works," or, as the apostle phrased it in the third chapter, "without the deeds of the law." To our remarks on that chapter, verses 20 to its close, we again ask attention, especially on the word "*faith*." If that word were rightly understood the controversy on this matter would be at an end. The whole difficulty has arisen from not perceiving that two things, which, as we have remarked,* though closely related, are not identical, are designated faith. The faith of Jesus Christ (chap. iii. 22) is, of course, that plan of salvation which is cherished by faith in Jesus Christ. The difference between *of* and *in* is most important to be observed. *The faith of Jesus Christ* means the doctrine of salvation by Him, and of which faith or creed He is the Author and Finisher, while *faith in Jesus Christ* is the grace of faith in the heart whereby a sinner believes in the said facts and doctrines as the ground of his hope of salvation. Were this distinction duly recognized we should never meet with the theory, as unreasonable as it is unscriptural, that God, by a kind of fiction, accepts the act of believing as a substitute for, or an equivalent to, the obedience which His holy law requires; and, by an abdication of true justice, reckons a righteousness to a sinner, which consists neither in his own obedience, nor that of Christ, for faith cannot possibly be shown to be either the one or the other. It is blessedly true that a believer has imputed to him a righteousness "without works" (of his own doing), but that righteousness consists in the works of Jesus Christ in His obedient life, which perfect life is taken as an equivalent, as Mr. Haldane observes, for the best of all reasons, viz., BECAUSE IT IS AN EQUIVALENT to all that the law of God requires.

The importance of the subject must be our apology for the extension of our remarks. But that our task is to expound, and not to preach, we should feel moved to enlarge still more upon the "*blessedness*" described, but this disposition must be controlled. We close this portion of our exposition by bespeaking devout and grateful attention to the

* See July issue, page 203.

three-fold description of Gospel justification presented to us here. Sin is said to be *forgiven, covered, not imputed*. Like the degree of comparison good, better, best, these terms advance one upon the other. The word "*forgiven*" implies that the anger of God has been calmed, "*covered*" signifies that the claims of God have been satisfied, but "*not imputed*" lifts the saved sinner out of the jurisdiction of the covenant of works altogether, and so identifies him with Christ that he might read the four Gospels, and bracket his name with that of Jesus throughout in the absolute certainty that that blameless, admirable, lovely life, is that in which he will stand not only accepted, but approved before God for ever. This indeed is "*blessedness*," and the more the sanctified mind dwells upon the stupendous plan the more the tongue is constrained to exclaim, "Bless the Lord, O my soul; and all that is within me, bless His holy Name." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

THE PERPETUAL EFFICACY OF THE SACRIFICE OF CHRIST.

AFTER the oblation, it hath a perpetual virtue. If the virtue of it before it was offered reached to the first ages of the world, as far as Adam and Abel, it will continue in as excellent a force to the last believer, that shall close up the number of the elect at the end of the world. If the blood of Abel is so efficacious as to procure a perpetual vengeance upon Cain, shall not the blood of that Person, by whom God created the world, be more efficacious to procure a perpetual blessing from the grace of God, to which He is more inclined than to acts of vengeance? Though this sacrifice was but once offered, yet it works, in regard of its virtue, perpetually as a moral cause. As the act of sin ceasing, the guilt of sin remains binding over to punishment, so, though the act of Christ's offering Himself ceased, yet the virtue of it is durable. The blood of this redeeming victim is intimated to be an incorruptible blood; 1 Pet. i. 18, 'We are not redeemed with corruptible things as gold and silver, but with the precious blood;' precious because incorruptible; the opposition testifies it, though it be not the same expression; precious blood is opposed to corruptible things. . . . The sacrifice of Christ is always fresh and smoking before the throne of God, producing the fruits it merited, and the grace we want. . . . Since He is a priest for ever, the virtue of His sacrifice abides for ever; He could not be a priest for ever without an everlasting sacrifice, for priest and sacrifice are relatives."—*S. Charnock*.

A WORD TO PROFESSORS.—"If you saw a man labouring in filthy ditches, and soiling himself as poor men do, would you believe that he was heir-apparent to a crown, called to inherit a kingdom? Who will believe in your heavenly calling when you stick in the mud of earthly pleasures, and are carried away with carking care for secular interests?"—*T. Manton*.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Denizens of the Deep. No. 9.—Salmon and Shrimps.

THE salmon is a fish which is familiar to us all : it is a beautiful creature in form and colour ; it belongs to the sea, but comes into rivers to spawn during the Spring and Summer, and is found to prefer clear and limpid to muddy water ; so the rivers that have become swollen with melted snow are the last places that it visits, and it likes a warm temperature. The fish come up with the flood, and usually retire with the ebb tide. The female fish are the first to arrive from the sea ; and the young ones, when they return from their first sea voyage, come up the river before the older members of the family. And as they get stronger the younger salmon spring up rapids and cascades, often killing themselves by their efforts ; so the ladders and the like have been contrived to help them over difficult places.

The eggs are laid in the gravelly bed of the river, and the time they take to hatch depends very much upon the weather ; those deposited in the river Tweed in the beginning of November have not been hatched till the end of the following March, while those laid earlier have only required about 91 days. The young fry are very small at first, less than an inch long ; in the second year of their existence they go down to sea, and there they grow much more quickly. They travel in shoals of 40, or from that to 60, or more, and are then about six or seven inches long. They travel at first near the sides of the river, but as they gain strength take to the middle of the stream ; they move at the rate of about two miles an hour, and when they reach breakish water rest for a day or two till they get used to it, after which they make a sudden start to the sea.

When they return from their marine residence they do not always come into the same river as they started from, as has been proved in the case of some that have been marked for identification.

Salmon at sea eat very ravenously, feeding on herring, sea urchin's eggs, and "crustacea," or certain kinds of shell-fish. In proof of the fact that salmon like clear and avoid muddy rivers, it may be mentioned that "once upon a time" these fishes were caught in the Thames not far from London, and were often so plentiful that City apprentices used to have a clause inserted in their indentures protecting them from having to eat salmon on too many days in the week, a precaution that would not be considered at all necessary now !

Salmon are not found in the Mediterranean, but frequent most of the rivers that flow into the North Sea, and abound in the waters of Russia, Iceland, and North America. Some weighing 70-lbs. have been caught in the Scotch river Tweed, and one that weighed 83-lbs. was once brought to the London market ; but such weights as these are very rare indeed. Salmon trout seldom weigh more than 7-lbs., and the great Lake trout never goes to sea, but grows occasionally to a weight of 50 or 60-lbs.

Shrimps and prawns belong to another order of fishes ; the same as lobsters, crabs, &c.—"crustaceans," or crust-clad creatures. Shrimps have a much thinner coat of mail than crabs and lobsters, but in each the "body-covering" is composed of a number of rings (or segments, as

they are termed), which are jointed together, and to these the feelers, claws and legs are connected by movable sockets. In crabs and lobsters several of these rings are soldered together into one piece, and become like the *back-plate* and *breast-plate* of an armoured knight !

The shell, therefore, whether of the thin transparent kind that covers the shrimp or prawn, or the thick coat of the lobster or crab, serves as a defensive covering to the soft parts of the animal ; and by its various projections, overlappings and jointures, supports the muscles and "swimmerets," which enable the creature to move about at pleasure.

Both shrimps and prawns resemble very much in colour the bottom of the sea where they abound, and thus they often escape observation by unpractised eyes. The crustacea pass through many stages from their first appearance before they reach maturity, and one sort of prawn in particular undergoes changes of the strangest kind before it reaches its final shape ; and these creatures change their shells as they grow larger, even the strong shell of the crab is cast off quite easily, and the whole body is already covered with a new case, which, though soft at first, hardens within a few hours (or days at most) into its proper strength and firmness.

The brown shrimp is found plentifully in Morecambe Bay, Lancashire ; from Gravesend to the sea, and in the mouth of the river Seine in France. A pink shrimp, rather differently formed, abounds on the coast of Guernsey and other Channel islands.

The ordinary eatable prawn when swimming looks very much like a lobster in miniature, it is generally about three inches long, of a red colour, interspersed with brown and green. Many exotic kinds grow to a large size, and are very beautiful in colour and transparency. When young, large numbers of prawns approach the shore, and are caught and sold as shrimps, those only receiving their true name which have grown to a larger size, and are then counted by the dozen, instead of being sold by measure.

Thus once again we are reminded of the diversified riches of the "great wide sea," with its innumerable host of inhabitants, both small and great ; all wondrously formed and provided for, shewing forth their Almighty Maker's power and wisdom, and each moving in its own allotted sphere of life.

And how the various stores of food, which have been provided by the lavish kindness of the great Creator for His unworthy creature man, should call forth our admiration and gratitude to the Giver of all good !

Alas ! that sin has left its dread impress upon all things "under the sun," and that often in all creation we see so much of pain and strife, of sorrow and of death ! O that we each may be led to seek and find the higher, nobler joys of that marvellous and special love with which God loves His own favoured children, His redeemed ones, those who have been born from above ! And may the prayer ascend from each heart "Remember me, O Lord, with the favour that Thou bearest unto Thy people. O visit me with Thy salvation, that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance !"

"With them numbered let me be
Now and through eternity."

Amen.

THE TESTIMONY OF JESUS AS THE SPIRIT OF PROPHECY.

BY THOMAS HENSON.

THE Spirit of prophecy has fallen upon many and various agents, upon holy angels and upon sinful men, whom God has graciously called to the office. But though the agents have been various, the inspiring Spirit is one. John, in the Isle of Patmos, full of holy rapture, amid the glad acclamations of "Salvation, glory, honour, power, and the voice of much people, saying, Alleluia!" was evidently carried away in Spirit, so that he knew not who the great One was who led and instructed him, nor what he himself was doing when he fell at His feet to worship Him. Did he think it was Jesus Himself appearing, not as he had seen Him and described him in the first chapter of his Revelations, but in some great angelic form? Or did he act, as some have suggested, as merely offering homage to a great superior? Whatever may have been his motive, or impulse, he is promptly checked. The words of the angel, "See thou do it not; I am thy fellow-servant, and of thy brethren which have the testimony of Jesus: worship God, for the testimony of Jesus is the Spirit of prophecy," are very significant; as if he would say, You and I, being fellow-servants, united in one brotherhood with all who hold the truth of Jesus, and both instructed by the same Spirit, may not—must not—give or receive worship from one another.

It is appallingly strange and saddening that popes and priests, men of sinful natures, whose lives have so often been the scandals of their times, should claim worship and adoration for so-called saints and angels; while a veritable Angel—great, holy, and wise, One who never sinned—should promptly, almost passionately, disclaim all right to human worship because he also was but a fellow-servant, and of the same family of brethren! As if he had said, "Let us both be obedient to Him of Whom we bear witness, and worship Him alone." Satan would have Christ worship him upon earth: the angel claims worship for Christ in heaven. Satan, for one act of homage and worship, promised Christ the gift of all this world and its glory. The angel directed John to join the grand "Alleluia" of worship and praise which the "much people" in heaven were giving unto Him who will yet judge the great harlot of Rome, and avenge the blood of His servants at her hand.

"For the testimony of Jesus is the Spirit of prophecy." That is a suggestive statement, but its exact meaning may not be so very apparent. Interpreters differ upon it. John Gill says: "The testimony of Jesus or the Gospel which John had is the very spirit, life, and soul of the prophecy of this book (xx.), or the testimony which they had and bore to Christ was equal to the Spirit of prophecy with which this angel was endowed; so that he and they were upon an equal foot, and he was no more a proper object of divine and religious adoration than they were." Moses Stuart says: "Now inasmuch as the angel-interpreter came merely to aid John in the business of prediction or prophecy, he belongs to the same general class of ministerial agents as John himself. In other words, John and his coadjutor are both sent on the same errand, are engaged in the same business, and are partakers of the same prophetic spirit. The one therefore cannot worship the other." These and many similar

passages point to the unity of the prophetic service in which the angel and John were associated.

John, by the operation of the Holy Spirit, was employed in a service for Jesus as high, as glorious, as that of the angel; so, as one said, "One bond of service unites men and angels." Therefore the worship of both of them belonged to God and to Christ.

Angels are "ministering spirits, sent forth to do service for the sake of those that shall inherit salvation" (Rev. i. 14, R.V.). As I have had the privilege of saying something about them in the E. V. & G. H. for November, 1900. I do not enlarge on the topic here; but would venture to suggest to the reader that the subject of the association of saints and angels is very rich in instructive strength and in sympathetic action, one that will abundantly repay prayerful meditation.

But the words of the angel, "The testimony of Jesus is the Spirit of prophecy," is, as it appears to me, more than that which many writers set forth as the angel's reason for declining John's worship. Jesus Christ is the living Truth of all the prophets, the substantial truth of all the types and shadows of the Old Testament, the central Person of all human history and interest; the Way, the Truth, and the Life of all who seek for glory, honour, and immortality. Prophecy and history both meet in Him. Prophecy, like a noble river, bursts as a little spring in Eden, pursues its course through forty centuries, becoming deeper and broader till it falls into Christ in Bethlehem, in Nazareth, in Judea, at Calvary, in the rich man's sepulchre, and at the resurrection. History goes back from the present moment through nineteen centuries in events which convulsed nations and cast down hoary superstitions by the power of His name.

According to prophecy, Christ has set up a spiritual kingdom against which Roman paganism and Roman popery, and the Greek Church with Russian power, and Moslem cruelty and fanaticism, have all waged cruel persecutions and wars of destruction. This history, traced backwards, leads us again to Jerusalem, to the "Upper Room," where abode Peter and James, John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James—men whom Jesus had specially trained and sent forth after His ascension into heaven to make Church history—history which, starting from that "Upper Room" with those eleven men, has fully justified the prophecies.

In the prophecies concerning the birth of Jesus there are some remarkable points which reveal both the foreknowledge and the sovereign purpose of God. From eternity Christ could say, "My times are in Thy hands." The family from which He should come was determined, and predicted. The honour and blessing of Christ's birth were covenanted to Abraham, to whom God had promised that from him should come a son in whom all the families of the earth should be blessed (Gen. xii. 3). Abraham had one son, Isaac, to whom the promise was repeated, enlarged and confirmed. To Isaac God said, ". . . And in thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 3. 4). That these promises were prophetic of Christ the Apostle Paul shows (Gal. iii. 8). Isaac had two sons, Esau and Jacob. Esau was the eldest, and, according to the law of primogeniture, to him belonged the rights and headship of the family; and Isaac, acting on that law, would have passed the

family rights and honour over to him. But now the sovereign purpose of God shows itself: Jacob is chosen and Esau is rejected. God confirmed the promise to Jacob, saying to him, "And in thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14).

These prophetic promises are distinguished by this remarkable feature, that they are not sent by man nor angel, but as spoken by the mouth of the Lord. Jacob had twelve sons, all of whom were to share the promise as to the land, but only one of them could possess the prophetic promise as to the Messiah. According to patriarchal law, Reuben, the firstborn, had the title; but according to the sovereign will of God, Judah, the fourth-born, was chosen as the one from whom Christ should come. This was indicated in the words of Jacob, evidently spoken prophetically, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto Him shall the gathering of the people be" (Gen. xlix. 10). Another prophecy marks the family of David in the tribe of Judah as the family in which Christ should be born.

It is instructive to carefully note Divine Sovereignty in the choice of Jacob instead of Esau, of Judah instead of Reuben, and of the house of Jesse before any other. Three thoughts claim our adoration and trust.

I.—Divine Omniscience seeing the end from the beginning, and through many centuries working out His designs, without error or failure.

II.—Divine Sovereignty accomplishing His eternal purposes as He pleaseth, amid all the entanglement of circumstances or against all forces of opposition.

III.—Divine Personal interest in all human, individual births, lives, and deaths. Therefore all believers who of God are in Christ Jesus may now and always rest in Him as the everlasting and the unchanging "I AM."

"The testimony of Jesus" is an inexhaustible theme. Let us linger a little at His birthplace. Bethlehem is glorious in the Spirit of prophecy; and though little in Judah, it has a bright memorial in the Bible. Beth-lehem signifies "the house of bread." Is it a fortuitous accident, or is it a Divine appointment that "the Bread of Life" should be born to us in the "house of bread." In the family tree of Jesus many sweet memories twine about Bethlehem. There Rachel died, and Jacob set a pillar upon her grave, and his heart never lost the sore of that scene. How pathetically he tells it to Joseph when his spirit was nearing the land of rest. Listen to him: "And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when there was but a little way yet to come to Ephrath, and I buried her there, in the way of Ephrath: the same is Bethlehem" (Gen. xlviii. 7). To Bethlehem, Ruth the Moabitess came, determined to cast in her lot with God's people. She came hungry to "the house of bread," and, Moabitess as she was, she obtained a place in the genealogy of Him who is the "Bread of Life." Jacob came to Bethlehem in the grief of a great bereavement; Ruth came to it hungry—a poor, destitute widow. When Jesus came, there was not room for Him in the Inn. To think of Bethlehem as the birthplace of our glorious Redeemer, stirs the soul!

It is but a little way we have come by the stream of prophecy con-

cerning Jesus, but that little way is rich in suggestive lights concerning the "wisdom and prudence" of God towards those whom He has chosen in Christ before the foundation of the world. The purpose of God was eternal; Isaac was a link in the chain of accomplishment—a link by itself,—and Abraham was commanded to offer him on mount Moriah as a sacrifice! Abraham's faith staggered not. Isaac slain! how is the chain of continuity to be continued through fifteen centuries, and to be completed at the appointed time in Bethlehem? He who gave the prophetic promise solved that difficulty. As the family of Abraham increased, and began to shoot out in various branches, is it to be a hazard as to which shall bring forth the Son of Man? No, infinite power, day by day, step by step, is working out the plan of infinite wisdom. As the ages roll on, and the people multiply, and the nation expands, and formality destroys faith, and the nation rebels, and sins, and turns away from God, and goes over to foul idolatry, and is carried away into captivity—will not the prophetic promise fail? In the confusion of the nation and the anger of God, will not the plan be lost? No. The eye of the Lord is over it all; the hand of the Lord is in it all; the purpose of the Lord will come out of it all; and, O child of God, He is the same to-day.

JEHOVAH SINGING.

BY PASTOR A. E. REALFF.

"The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."—Zeph. iii. 17.

ZION is not without her fears. Therefore we read in the previous verse, "In that day it shall be said to Jerusalem, Fear thou not;" and in the following one, "I will gather them that are sorrowful;" and in ver. 19, "I will undo all that afflict thee, and I will save her that halteth." And what language can be more encouraging to the Lord's doubting and fearing ones than that which has been chosen, dear readers, for our meditation at this time? Let us, then, notice first

THE GLORIOUS BEING

here introduced—"The Lord thy God." The Hebrew is, "Jehovah thy Elohim"—the self-existent, eternal, covenant God in three Persons, all engaged in the behalf of His people—their **strong** One, elsewhere termed "The Strength of Israel." Yes, dear reader, it is Emmanuel, God with us, God on our side; God who assumed our poor nature, and became man for us, the "Mediator between God and men, the Man Christ Jesus;" the glorious "Daysman," who lays his hand on both. It is not only the Lord God, O trembling, doubting, fearing believer, it is "the Lord *thy* God!" May you be enabled to say, with the once doubting Thomas, "*My* Lord and *my* God!"

"The time of love will come,
When we shall clearly see,
Not only that He shed His blood,
But each shall say—*For me.*"

Note next, dear reader,

WHAT IS HERE SAID

concerning this glorious Being. He is "in the midst of thee." So in ver. 15. Zion's God is not a God who lives millions of miles away. It is true that He dwells "in the high and holy place;" but He also dwells in "the humble and contrite heart." He is "in the midst" of His Church, and in the heart of every real member thereof. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. ii. 5). And He "is mighty" to succour each; to raise up His Church, when she gets into a low condition, as at the Reformation; and mighty also to qualify for office. Whatever He calls us to He will qualify us for, as in the cases of Moses, Gideon, David and Jeremiah. These all felt their incapacity, as every man feels who is called of God to the Ministry, or to the Mission Field, or to the work of the Sunday-school, or to any other department of service in Christ's vineyard. But He says, "Open thy mouth wide, and I will fill it." So when called to a public confession of Him in His ordinances He will be sure to give courage, strength and every needed grace. For our further encouragement, then, let us notice

WHAT HE WILL DO

for His people. It is said that "He will save" them. He is as willing as able: indeed He is "determined to save," and "mighty to save," and "able to save unto the uttermost" (margin, "for evermore"). Therefore, His name was "called Jesus, for He shall save His people from their sins." Yes, He saves now from the hateful tyranny of sin in the heart and life, for He says, "Sin shall not have dominion over you." Moreover, He is "able to keep you from falling" (R.V., "to guard you from stumbling"), and to see that no true believer shall finally fall away and be lost. "I give unto My sheep eternal life, and they shall never perish." And at the last He will save from the sinful nature itself, for "He shall change our vile body." "O Death! where is thy sting?"

He will not only save thee, dear reader, but

"HE WILL REJOICE OVER THEE WITH JOY."

It is His "good pleasure" to save us. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii. 5). As a victor rejoices over his spoils, "He hath ascended up on high, He hath led captivity captive." Furthermore it is said that "*He will rest in His love,*" that is, He will continue to love thee without cessation and without variation. The margin reads, "*He will be silent.*" One has well said, "Divine wrath is silent, because love has hushed it; Divine justice is silent, because love has satisfied it."* When the Pharisees brought a certain sinner to Jesus, and accused her of her crime, we read that "Jesus stooped down, and with His finger wrote on the ground, as though He heard them not." She had many accusers, but Jesus was

SILENT BECAUSE OF HIS LOVE.

And when they continued asking Him, He lifted up Himself and spoke, not to accuse her, but to convict them. "And again He stooped down, and wrote on the ground." He was still *silent because of His love*; and so on to the end, for when at length He did speak to her, it was not to

* Dr. Octavius Winslow.

condemn, but to acquit (John viii.) O poor broken-down sinner, whosoever or wheresoever thou art, whoever else accuses, condemns, despises, or hates thee, be assured Jesus does not. No, indeed, He is silent because of His love. Hear His own language, "They that be whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." No wonder, then, that it is further said, "He will

JOY OVER THEE WITH SINGING."

And yet this is truly a wonderful thing—Jehovah singing, and singing over sinners! Yes, but it is *sinners saved*, saved by sovereign and omnipotent grace. "There is joy in the presence of the angels of God over one sinner that repenteth." Dear reader, is there such joy on your account?

"Salvation by grace, how charming the song!
With seraphim join the theme to prolong;
'Twas plann'd by Jehovah in council above,
Who to everlasting shall rest in His love."

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"After this I beheld, and, lo, a great multitude, which no man could number."
—Rev. vii. 9.

PERHAPS no Scripture more fully reveals future life and the blessedness of the redeemed than this before us. The sublime teaching of these verses (from 9 to 17) is calculated to banish doubt, and to inspire glad, strong hope. Questions which agitate, disturb, and perplex the mind, relative to future, and what has become of our loved ones, are certainly quieted, and our hearts find rest in calm and full assurance of continued life. That was a simple faith, yet holy, confident hope which prompted the poor man to tell Rowland Hill that the way to heaven was short, easy, and simple, comprising only *three* steps: *out of self, unto Christ, into glory.*

Were it possible to remove the hope of future life away from us, we should be of all men the most miserable. Take away the hope of heaven, and you take away the very crowning hope of Christianity. Remove this, and O what a wreck! All hearts languishing, lamentation, woe unutterable, would fill one's soul.

The Apostle John, being in the Spirit, yes, that was the essential qualification for the reception of those glad visions which were to be revealed to him in his solitary and transitory isolation. Visions of prophetic grandeur concerning future glory of the Church of the firstborn—her grand triumphs, her splendid victories, and her final assembling around the THRONE—such glad visions would turn the barren region of Patmos into a fruitful field and make it blossom as the garden of the Lord. John beheld, he saw into the great future, and caught a glimpse within the veil; he saw the assembly of the redeemed, and caught the echo of their "new song;" he saw, not like the ancient king, "one like unto the Son of God." But John beheld the *Lamb-like King* in the glory, beauty and excellence of His divinity (see chap. i.). The Apostle could not entertain any doubts about the future. He, like his brother Paul,

knew the secret; both had heard things not *possible* for man to utter. They both believed that to be absent from the body was to be at home with the Lord. That is the *sure* hope which helps us in all the storms, trials, and bereavements attending this pilgrimage. We do not ask the old question, "If a man die, shall he live again?" "We know that if our house of this tabernacle (tent) were dissolved, we have a house, not made with hands, eternal in the heavens." Thank God for this delightful, clear and comprehensive revelation. This beautiful and glorious vision of the beloved Apostle was no day dream, no hallucination, no delusion, no misconception, but a well-grounded fact, a great truth, and a grand reality. Yes, my friend, and such was the assured hope of all who died in faith; such is our hope to-day, although our faith is sometimes beclouded, and hope is dim, yet there are sacred, hallowed moments when we sit and think of our dear friends and companions whom God has taken from us. Yes, we have *small* visions of their faces and persons: they are not dead! They lie not in the grave; they have risen—ascended! They are *with* their Lord and our Lord! Of them it might be said, as it was of the Redeemer, "*He is not here!*" No, all that was mortal slumbers in the *resting-place*, but the *being* whom we once knew, the *soul*, is at home with the Lord.

Before such thoughts as these proud infidelity hides its head, while the light of the glorious revelation of God shines with increased brilliancy; and by that light we see the light of that Celestial City, the paradise where God has transplanted earth's fairest flowers, and gathered the choicest fruit from the cold blasts of winter earth, to the congenial climate of the land which needs no sun—even the country where there is no night. That blessed land is no solitary place, not sparsely inhabited, as some may erroneously think; for the first thought expressed in the Scripture before us, after the sealing of the 144,000 (or indefinite, innumerable host), is, "I saw a great multitude which no man could number." Surely this must mean

A LIMITLESS NUMBER.

The Psalmist, speaking of the hosts of God, tells of thousands, tens of thousands, and thousands of thousands, attending Him. Who can count up the mighty host redeemed by the precious blood of Christ? Please note that this *multitude* takes in all who have believed, do believe, and will believe! It takes in all who have died in the faith of God's elect, and all who shall depart in that faith. How far-reaching is redemption! How efficacious the blood of atonement! How powerful and how effective the Spirit's work! How invincible the grace! How resplendently does the glory of salvation shine throughout the vast assembly gathered from all nations into the home on high! No man can number! The old promise given to Abraham, "Thy seed shall be as the sand." To Christ the promise was given, "He shall see of the travail of His soul and be satisfied." Here, then, is the Divine answer to the promise, "*no man can number.*" How this enhances the magnitude of redemption, glorifies God, and crowns the Redeemer Lord of all! These thoughts inspire one's soul to deeper consecration of heart, to more noble service. Our "work is not in vain in the Lord." He is working in us, and by us, in perfecting His stupendous plans, and accomplishing His mighty purposes of salvation, in gathering from East, West, North and South a noble army—a great multitude out of *every*

nation, who shall enter into the *abiding places* our ever-gracious Fore-runner has gone to prepare for all who shall be called by grace, redeemed by blood, and saved through faith in Jesus Christ. Again I say, "No man can number" God's great family whom He will bring to the foot of the cross and to the open fountain! Ride forth in Thy majestic strength, O Thou most mighty. For Thy arm is not shortened, neither Thy power limited. Thy glorious Gospel is still Thy power unto salvation to every one that believeth. When the great multitude shall assemble, one mighty shout, like the voice of many waters, shall be heard—"The Lord God omnipotent reigneth."

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WORDS FROM THE LORD.

"Is there any word from the Lord?"—Jeremiah xxxvii. 17.

Is there any word, Lord, for those who are seeking Thy face?
For those who long to taste Thy love, and feel Thy pard'ning grace?
Who prove this the "one thing needful" to know their election sure,
And find by faith imparted their life is in Thine secure?

Yes, there's a word for the seekers—sweet word of encouragement,—
"Seek, and ye shall find" rest and peace—naught can God's *shalls* prevent.
He waiteth still to gracious be, in gentle words to say,
"Fear not, I have redeemed thee," and put thy sins away.

Seek on, dear child, so full of fears: God shall for thee appear;
A time is "set to favour thee"—it may be very near.
E'en though "the vision tarry" long, in God's time it *must* come:
In cov'nant love He chose thy name before the world begun.

Is there any word, Lord, for the tried and afflicted ones?
For those who wade in "waters deep," where pain and conflict comes:
Who walk beneath a daily load, needing Thy constant care,
And wonder where the scene will end, yet know *Thy* hand is there?

Yes, there's a word for the tried ones—words suited for every case:
"The third part *through* the fire I'll bring," giving "sufficient grace";
Their every need I will supply—a *present* Helper be:
Make every trial "work for good," that they may glorify Me.

Press on, tried child, so tempest tost, thou yet shall praises sing;
When every comfort seems to fail, He will deliv'rance bring.
Trials are thy hidden blessings for His service thee prepare,
To keep thee near His throne of grace, to "learn of Him" in prayer.

Is there any word, Lord, for a poor, tempted child who knows
The "hidden evils of the heart," the strength of outward foes,
Who longs to walk more worthily, to overcome some sin,
Yet fears lest he shall not endure so great the plague within?

Yes, there are words for the tempted, for burdened, fearful hearts:
"Cast down" thou art, "but not destroyed," through mighty Satan's darts.
"Kept by *My* power"—this thy defence—let prayer thy weapon be:
Withstand thou with "the shield of faith," deriving strength from Me.

Fight on, poor child, 'tis not for long, though rough the present be;
Thou shalt "be more than conqueror" through Him who lovèd thee;
He will "present thee faultless" soon before His Father's face.
Where sin shall no more weary thee, but strife to peace give place.

K. STAINES.

THE HOUSE OF THIS TABERNACLE :—THE HOUSE NOT MADE WITH HANDS.

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens”—2 Cor. v. 1.

THE Apostle Paul frequently, as here, speaks, or writes, personally and positively, “*We know*,” says he. Let the trembling ones among the flock of Christ know that there is nothing peculiar or presumptuous in this manner of speech. Neither are the apostle’s satisfaction and believing confidence confined to himself, for God, our heavenly Father, has graciously favoured the members of His family, even babes, as well as young men and fathers in Christ, with the same internal evidence. Although, from a sense of sin and unworthiness they may fear to say, “*We know*,” yet there is the language of confidence at times. They say, “Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.” They *know* that in Him is life eternal.

What did the apostle know? Why, if the earthly house of this tabernacle were dissolved, that he had an eternal house in the heavens. How knew he this? He tells us that “God hath revealed this unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God” (1 Cor. ii. 10). The apostle refers to *two houses*, the one *earthly*, and the other *heavenly*. And let all believers rejoice in this, that although they are experimentally, and, it may be, circumstantially, poor, they are spiritually rich. But Satan will dispute the point with them, and say you are deceived, you presume that you have a mansion in heaven. *Impossible!* It’s all a dream and a delusion. This distresses the believer, for he finds there is much that is true in the adversary’s charges respecting his present condition. The earthly house is polluted, the interior defiled, and, at times, all appears to be confusion, the thoughts distracted, and the mind wandering. “From the sole of the foot even unto the head there is no soundness,” and we cry, “O wretched man that I am! who shall deliver me from the body of this death?”

Still for all that we thus feel, yet may the Holy Ghost enable us to keep close to the apostle. He says, “*We know*,” and adds, “*We groan*.” Why did the apostle groan, but because he was *burdened*? Zion’s sons can follow Paul, and say, “*I know* that in me (that is, in my flesh,) dwelleth no good thing;” and, “*We* that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” Whence this groaning, if there is no life? Whence this earnestly desiring, if there is no love? O, ye burdened souls, Paul speaks for you. Mark his words—“Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.”

We shall do well also to remember that as the believer has two houses, one in the wilderness, and the other in the holy city, so God also has two houses—His royal palace in glory, and His country residence on earth. Hence you may learn both your security and your dignity. In heaven Jehovah reigns in the fullest exhibition of His glory. Where else does He dwell? Believer, do you not anticipate my thought?

“ Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.” From this we learn that the tabernacle of the believer is the country seat of God. “ For ye are the temple of the living God : as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people.” If God dwell in you, O ye fearful in Zion, you are both safe and dignified. As your covenant God sits on the throne of your heart now, so shall you presently sit on the throne of his glory. If He has condescended to take His abode in your heart on earth, He will not disown you in the mansions of glory. Then let the dear flock of Christ be content to dwell for awhile in their earthly tabernacles, where God has taken up His abode by His Spirit, until He shall exalt them to dwellings in glory. And, may “ the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that we have suffered awhile, make us perfect, stablish, strengthen, settle us,” and enable us to say, with holy confidence, “ We know that if our earthly house of this tabernacle were dissolved, we *have* a building of God, an house not made with hands, eternal in the heavens.” So prays

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ZION'S WANTS.

POOOR thing ! what does she not want ? She is full of wants, and never able to help herself out of the low places she gets into. She always was small. “ By whom shall Jacob arise, for he is small ? ” and in every age but a remnant—“ And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah ” (Isa. l.).

This is Zion, whom no man seeketh after—weak, but yet strong, having nothing and yet possessing all things.

“ Through flood and flame she goes,
A weakling more than strong ;
Vents in His bosom all her woes ;
And leaning, moves along.”

It seems to us that the first want is faithful pastors—not stars, at least not meteors, but steady lights; not idol shepherds—“ Woe be to the idol shepherds ” (Zech. xi. 17). Zion wants no heathen deities, Jupiter and Mercurius, for there are always ignorant people about who would magnify God’s sent servants into such as these : “ And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.” Neither doth Zion want men who say, “ Our mouth is our own : who is Lord over us ? ”

Those are not Christ’s servants who will preach *what* and *as* they like. The Lord will disown them and their preachings too. Nor does Zion want poets’ phrases inverting the order of speech, nor mystics making that which is perfectly clear in itself, to appear dark and indis-

tinct—nothing hazy or mazy. Zion doesn't want *music*. In regard to Gospel ministries, the treasure is in earthen vessels, not in organs; in preaching, not in singing; not in essays prepared in the study on Saturday and preached in the pulpit on Sunday; but truth hot from the heart as meat from the spit.

Neither does Zion want *money*. Let those swell their coffers, and raise a twentieth century fund, and that like—that is not God's way of saving souls. We have fallen upon mercenary days indeed, when almost everyone is respected for what he gives, and nothing more.

And, lastly, Zion must not have novices. "Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil."

"What time his pride
Had cast him out of heaven."—*Milton*.

Zion wants exercised preachers and exercised hearers, for these suit each other, and all besides is speculation and unprofitable. RUFUS.

SUNSET RAYS.

BY A GARDEN LABOURER.

"So teach us to number our days that we may apply our hearts unto wisdom" (Psalm xc. 12).

I DO not suppose, brethren and sisters, that David here asks that he may be enabled to tell how many days he has passed, but rather that he may have grace and teaching to take account of how he has spent, and how he shall spend his days, so as to do right and good, and give glory to God, and so we, in this sense, shall do well to adopt his prayer, and reduce it to daily practice. The retrospect of a well spent life, although of no value as for salvation in the sight of God, yet must be a great comfort to the mind, but David evidently looked to it and desired it as an evidence that God was with him, and was his God, the living and true God. Job, in his day, in all his affliction, finds comfort in counting up and numbering the good deeds of his former life, but yet he attaches no importance to them as for salvation, but most emphatically declares "I know that my Redeemer liveth;" so the favoured apostle Paul in some of his epistles, recounts to the Churches his own good deeds, and yet he says, "Nothing avails but a new creature (creation) in Christ Jesus," and Peter, in his impetuous manner and zeal says, "Lord, we have left all and followed Thee;" yet he says, "Forasmuch as ye know ye are not redeemed with silver and gold, but with the precious blood of Christ as of a lamb slain." Oh! then brethren and sisters, though for salvation a well-spent life is nothing it shall minister peace in life's decline, and in death's dark hour it shall be comfort that to our power we have kept the ways of God, but most of all to our children and to the young around us it shall be teaching, even as the pious Israelite was admonished, "Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way." Oh, then! children of the living God, honour Him in life and in death; ye shall find Him faithful, for He has promised (and all His promises are yea and Amen in Christ Jesus, He is God that cannot lie) to be with them that honour Him, world without end.

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

NO. VII.—UNDER THE REFORMED—(continued).

STUDENTS will remember that I have not only devoted a distinct section to proving that Baptists are not a sect, but have also referred to the fact here and there in the course of these studies. Now I give two examples of evidence for this assertion in the dying testimony of two Baptist martyrs. At Leyden, in 1552, three Baptists were apprehended, examined, and condemned to death. One of them, DIRK JANSEN, said: "We suffer for no faction or wrong that we have done. The only true faith is that which we maintain." And a similar witness was borne by HANS BRAEL, a Tyrolese brother, who went about preaching and baptizing, and was apprehended and imprisoned in a dungeon of Taufer's Castle. He was examined by the Lord of the Castle as to his views concerning Faith, Baptism and the Sacraments. At his third examination, in the presence of the whole Council, the Judge denounced his faith as a deception and his Church as "a sect." To which Hans Brael replied: "It is neither a sect nor a deception; but the Church of God." His sufferings in prison were indescribably awful. Neither fire nor sword was dreaded for the testimony of the Lord.

The case of six Brethren burnt at Amsterdam is notable. Three of them had already been received by Baptism; the other three, who were awaiting admission, were grieved that they had not yet been baptized, which ordinance, had it been possible, they would have observed before their death. All were executed because they had attended assemblies of the Baptists, and, in receiving or applying for Believer's Baptism, had renounced that baptism imposed upon them in their infancy.

At Haarlem, in 1557, two men and a woman were sentenced to strangulation and burning, whose testimony was—"that they had been baptized on a confession of their faith, according to the command of Christ; that infant baptism was not from God; that from Christ's own words it is evident that children stand wholly in the grace of God, and are in a state of salvation without needing to receive baptism (or any other rite) from men. And therefore all that is thus done for the salvation of children is vain human presumption!"

In a testamentary letter to his son, JORIAN SIMONS, one of these three, wrote this exhortation: "Neither live among any sect—(of which in my time there were many)—as Lutherans, Zwinglians, and others. . . . Look after a small band whose entire rule of life agrees with the commands of God, and whose ordinances are conformable to the command of Christ and the usage of the Apostles; that is the true Church of Christ."

Every Martyrdom is a powerful Witness, giving a mighty impetus to the testimony of the Gospel.

Here is a quotation from a letter of Sister Claesken, already mentioned:—

"The Lord displays to you now such mighty works through us before your eyes. Let it strengthen you, as Paul says—'Many of the brethren, waxing confident in the Lord by my bonds, are much more bold to speak the Word without fear.'"

PAUL and SILAS sang in prison; and it is affecting to read of the CHEERFULNESS of these Baptist Martyrs.

One JERONIMUS SERGERSON, of Antwerp, who was condemned to death, with his wife Lysken, and their young friend, tall Hendrick, after most excruciating torture, writes in a letter to his wife:—

"In lonesome cell, guarded and strong, I lie,
Bound by Christ's love His truth to testify;
Though walls be thick, the door no hand unclose,
God is my strength, my solace and repose."

And to his friend in an adjoining cell:—

"I have been sick in body many days. The Lord gives me still more

strength and comfort, for which I cannot worthily praise Him. When you sing aloud I hear you, and I thank the Lord that He still continues to give you so much strength that I can hear you sing."

So also, ALGERIUS, a student of Padua, when imprisoned in that city, dated a letter to a friend: "From the imprisoned and fettered Algerius, from the most delightful pleasure garden, the prison called Leonia, July 12, 1557." He was, shortly after this, put to death at Rome.

JESUS Himself, for the JOY that was set before Him, endured the cross, despising the shame. In His Sermon on the Mount He taught: "Blessed are ye when men shall revile you and persecute you . . . for My sake, rejoice and be exceeding glad."

The Apostle JAMES wrote to the twelve Tribes of the Dispersion:—"Count it all joy, my brethren, when ye fall into manifold trials."

It was enough for the Christian to know that he was bearing his own Divinely-appointed cross with the Crucified One, and sharing His reproach, to thrill his soul with a joy so sublime that all the delights possible to a faithless life were not for one moment to be compared with it.

Throughout all martyrdom runs the endeavour on the part of the persecutors to force their victims to betray their companions, and the determination on the part of the persecuted not to follow the example of Judas Iscariot, who betrayed his best Friend. Hence the frequent use of the rack and other fiendish instruments of torture.

WOLFGANG MAIR was twice brought to the rack, stripped, and severely tortured. Thus was he threatened:—"You must either say who took you into their houses and harboured you, or you must die on the rack." To which Mair replied: "If I die, I die; but I will say nothing against my conscience, nor will I betray those who have shown me kindness."

"Our ancestors could die for Truth, could brave the deadly glow,
And shall we let the standard fall, and yield it to the foe?
Unfurl the Christian standard, and follow through the strife
The noble army who have won the Martyr's crown of life!"

SAMUEL BANKS.

The Harbinger, Southwood-road, New Eltham, S.E. June, 1901.

"THEN they called the outlandish *Doubters* to the bar, and the first of them that was arraigned was the *Election-Doubter*. So his indictment was made; and because he was an outlandish man, the substance was told him by an interpreter; namely, 'That he was there charged with being an enemy of *Emmanuel* the Prince, a hater of the town of *Mansoul*, and an opposer of her most wholesome doctrine.'

"Then the Judge asked him if he would plead? but he said only this--That he confessed he was an *Election-Doubter*, and that that was the religion that he had ever been brought up in. And said, moreover, 'If I must die for my religion, I trow I shall die a martyr, and so I care the less.'

"*Judge*. Then it was replied: 'To question election is to overthrow a great doctrine of the Gospel, namely, the omniscency, and power, and will of God; to take away the liberty of God with His creature, to stumble the faith of the town of Mansoul, and to make salvation to depend upon works, and not upon grace. It also belied the Word, and disquieted the minds of the men of Mansoul; therefore by the best of laws he must die.'"—*J. Bunyan*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

LEICESTER (NEWARKE-STREET).—The members of the Young People's Mutual Improvement Association met on the evening of July 22nd to make two presentations. The former was to Mr. Sidney Sharp, viz., a clock of exquisite workmanship, as a wedding gift. The other was to Mr. Ernest Howe, about to leave us for a situation at the Cape; this took the form of a traveller's writing case, fitted up with every requisite, and also an assortment of useful works. The pastor, in making these presentations, stated that the movement in both cases had been quite spontaneous on the part of the class, and he was very pleased to know that the members and their friends had contributed most generously in order to add a little joy to the brother who had recently entered into the sacred covenant of marriage, and to give their friend (whose presence and help in the class they must now be deprived of) a tangible token of their affection and goodwill. Both the young men were taken by surprise, but expressed their gratitude and appreciation in very suitable terms.—A. E. R.

GRAYS (EBENEZER).—The Sunday anniversary was held on Lord's-day, July 28, when brother Dent, of London, preached both morning and evening, and also gave an address to the children in the afternoon. Our brother spoke very blessedly from 2 Kings v. 13 in the morning, which he again followed up in the afternoon address. In the evening our brother was led by the Spirit to speak from Luke x. 42, which he simply divided, so that the smallest child could understand, and at the same time was very encouraging to members and friends. Our prayer is, May many in our school be led by the Spirit to choose the better part. The collections were good.—E. C. S.

BLAKENHAM.—The anniversary of the Sabbath-school was held on Lord's-day, July 28th. Mr. E. E. Gowing conducted the morning service, and gave an address about Jesus and His wonderful love to poor, perishing sinners, which was enjoyed by both old and young. In the afternoon Mr. R. C. Bardens, of Ipswich, conducted a children's service, reading God's Word, singing by teachers, helpers, and children, recitations by children, and an address by Mr. Bardens. In the evening the children sang, and Mr. Bardens preached an encouraging sermon. The chapel was well filled both afternoon and evening, and the collections for the School Fund exceeded those of former years. We were glad to see friends

from Ipswich, Hadleigh, Somersham, Stonham and Crowfield, also from the villages around us, manifesting an interest in the welfare of the young. We thank God and take courage.

DES福德, LEICESTERSHIRE. —On July 25th the friends here held their anniversary, when the writer preached afternoon and evening to a congregation gathered from the different Churches in Leicester and the vicinity. The day was not very favourable. It was, however, fine while the services were being held, although rain came on subsequently. The tea meeting was well attended, and the collections quite up to the average.—A. E. R.

IPSWICH (BETHESDA).—The month of July was a successful month with us as a Sunday-school. On the first Sunday one of the scholars was baptized, and on the 21st we held our anniversary services. Brother H. T. Chilvers, of Keppel-street, was the preacher, and very large congregations came to hear him. We had all been looking forward to his coming, and were not disappointed. He took his text in the morning from Gen. xxi. 20, the words being, "And God was with the lad," and the words spoken were very helpful to many. Brother Chilvers dwelt upon the fact that, although children were away from home and beyond the control of their parents, yet God might be with them, and so we ought not to lose courage. The evening's text was from Psa. xxviii. 9. Our brother was again listened to with great pleasure and profit. In the afternoon five scholars recited suitable pieces: these had been trained by Miss J. Farrow, and gave credit for the same by reciting well. An address was also given by Mr. Chilvers on "A good soldier of Jesus Christ," which was very interesting; and so all day we were very happy and glad to have the privilege of being there, whilst many no doubt were away through sickness, etc. The collections amounted to nearly £19—the largest for many years. Special anthems and hymns were sung by the children, assisted by the choir, and many expressed the opinion that the singing was excellent, which showed that they had been well trained again by Mr. T. H. Garrod—Mr. A. J. R. King presiding at the organ. The annual treat was held on the following Wednesday. The early part was marred a bit by the rain, but after tea was over, which had been provided by Mr. and Mrs. J. Motum, to the satisfaction of all, various games were indulged in, so that we could not complain, but simply go home satisfied

with the treat and also the rain, for it was wanted badly round these parts. We have again to praise God for His goodness, and pray for help in the future.—W. B. MOTUM, Secretary, 55, Elliott-street, Ipswich.

BERKHAMPSTEAD.—In the little spot where the beloved and aged pastor Shipton so long and faithfully served his Lord, the friends still gather in the fellowship of the Spirit, seeking the extension of the kingdom of the dear Redeemer. On Bank Holiday, Aug. 5th, a very fair congregation assembled, though not so many as we have seen at times here. Pastor E. Marsh preached afternoon and evening. During the interval of worship a well-spread tea was partaken of, and the needs of the friends every way considered by those willing workers, the Misses Sills and Mr. and Mrs. Osbourne. The day was all that could be desired as to weather, and the hearty co-operation of friends from neighbouring causes showed the appreciation of the friends at Berkhamstead to make the Bank Holiday one of spiritual profit and enjoyment. The Church is being supplied with faithful ministers, our brother Osbourne rendering valuable service. May the Lord soon raise up for His flock a faithful under-shepherd, prays.—A LOVER OF ZION.

GREAT YARMOUTH.—Anniversary services were celebrated on Lord's-day, Aug. 11th, and continued on the Monday. Again, as for some years past, our beloved brother Holden was the preacher on the Lord's-day, and blessedly helped both morning and evening in the service of the king to speak to His honour and the profit of the people. Morning text: "Ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." What a theme to fill our hearts with joy and stimulate our souls to praise is the life union with Jesus our Lord. The evening subject was another precious message from the oft-repeated, ever-welcome, news that "The eternal God is thy refuge, and underneath are the everlasting arms." May the faithful pastor of "Elim," Limehouse, long be spared to publish this Gospel, and pay many more visits to the little flock at York-road, Yarmouth. This year his visit was under most trying circumstances, owing to the severe illness of his beloved companion and devoted fellow-helper in the service of Christ. On the next day a goodly number assembled in the afternoon. Pastor E. Marsh preached, and evidently felt at home in the spot sacred with many happy associations in the past. After tea the meeting was presided over by Mr.

Holden, in the unavoidable absence of Mr. Chas. Walter, through bereavement. Mr. Munday, deacon of "Rehoboth," Clapham, opened the meeting with prayer, after the reading and exposition of the 23rd Psalm by the chairman. The chairman gave a brief address from 1 Peter i. 1-9, dwelling specially on the words, "Wherein ye greatly rejoice, though now for a season, it needs be, ye are in heaviness through manifold temptation." At the close of the chairman's address the following telegram was despatched to our esteemed brother, Mr. C. Walter. After being put and unanimously carried by the congregation, "Christian affection; sincerest sympathy; unitedly pleading on your behalf Isaiah xliiii. 2." Mr. Walter has for many years visited this little cause, and is a welcome friend. The Lord comfort him in the loss of such a choice companion. Gospel addresses were delivered by brethren Bedingfield, on living to the praise of His grace, from the words, "So let your light shine" &c.; Sapey, on the vital union between Christ and His people, from the words, "He hath raised us up together, and made us sit together" &c.; Marsh, on the believer's resolve to call on his God, and the certainty of his salvation. Then followed the beloved pastor, Mr. J. Musket, who, with a heart overflowing with gratitude for the blessing of the Lord, and the love of his people and pastoral charge, thanked all present for their kind help, reminding them how recently a good and memorable meeting had been held there to celebrate his golden wedding. Again, we were glad to see the pastor's afflicted wife was able to be present. Mr. Reeder announced that the amount of the collection, though not so large as in former years, brought up the total presented to the pastor, with the gift at the golden wedding, to about £50, considerably more, he said, than at first anticipated. A vote of thanks to the chairman, and the Doxology closed a truly profitable meeting.—A WELL-WISHER.

IPSWICH (ZOAR).—Special services were held July 24th, to celebrate 10th year of pastorate of Mr. R. C. Bardens, also thanksgiving for the completion of the renovation of above place of worship. Mr. E. Marsh (London), preached in the afternoon. After tea a public meeting was held, at which Mr. W. Ling was chairman. Brother J. Wright opened by prayer, and short Psalm was read, after which the writer was asked to present a report of the work undertaken, viz., new windows, cleaning chapel, distemperring walls, and necessary sanitary improvements, the cost of which amounted to a little over £140. Sub-

scriptions amounting to upwards of £150 was received, thus fully discharging all demands, and to spare, balance to be held by treasurer, *pro tem.* Mr. S. K. Bland spoke as to the pastor's continuance in His service, and the Lord's goodness during the past 10 years. Brother Ranson (Somersham), spoke from "Thou hast been my help." Brother Dixon (Bradfield), from 2 Thess. iii. 5. An anthem by the choir was well rendered. Brother Cordle spoke next upon "He shall come down like rain"—the gift of God. Brother Marsh based his remarks upon 2 Tim. iv. (last verse), "The Lord Jesus Christ be with thy spirit" &c. The collections realised upwards of £5, which was on behalf of pastor, who acknowledged God's great goodness in having inclined our friends so heartily to respond to our appeal in March last. Pastor has received donations from friends in London and other distant localities, all of whom we heartily thank. Services were well-attended, and many testified their appreciation of the same.—G. W. KEEBLE.

STOKE ASH.—Lord's-day, August 4th, was a good day with the Lord's people here. We had hoped to hear our good brother Styles, who has shown so much willingness to serve this Church and its aged pastor for so many years past, but he was prostrate in affliction; may he be graciously sustained (D.V.) and speedily and completely restored. We had two good sermons from brother Debman (Horham) and good collections, which with donations from kind friends far and near, will make the total sum about the same as last year. Our aged brother Hill says "beyond all expectation bless God and thank all and every contributor."—T. W. C.

STEPNEY (REHOBOTH). — With grateful hearts we record the mercies of our God during another year. Lord's-day, May 12th, we commemorated the 7th anniversary of our beloved pastor's (Mr. J. Parnell) faithful ministry. It is no small mercy in these times to listen from year to year to the unadulterated word of truth. We recognise the fulfilment of God's promise, "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." On the Lord's-day our pastor preached two sermons from the following texts. Morning: "For His mercy endureth forever." Evening: "They ceased not to teach and preach Jesus Christ." On the following Tuesday afternoon, Mr. J. Clark, of Bethnal Green, delivered an excellent discourse upon "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." He dwelt upon, 1st. The appellation that is given to God's

people; 2nd. The Divine planter and His work; 3rd. The result of His work. Mr. Arnold Boulden, of Surrey Tabernacle, presiding at evening meeting, read Ephes. iv. Mr. W. G. Fauch offered prayer. The chairman then addressed a few kind and congratulatory words to our pastor, and spoke briefly upon "Moreover it is required in stewards that a man be found faithful." Mr. W. Harris addressed us from "To be spiritually minded is life and peace." Our brother struck the keynote of this meeting which was spiritual throughout. Mr. H. F. Noyes followed upon "The God of Jesurun" (Help) Isa. xlv. 2. He said, we have in God a variety of help, suitable help, temporal, spiritual, almighty, and powerful. He has a complete knowledge of all we want, a life-long help, never-failing help. Mr. J. Clark enlarged upon brother Noyes's subject, basing his address upon "Because Thou hast been my help, therefore, in the shadow of Thy wings will I rejoice." He said, God's people need help, and God's people have help; this help is confirmed by past experience. If He has helped in the past, and in the present, I am sure He will help all the way through. God helps in a way of defence, supporting, consoling, delivering, preserving, 'tis all sufficient help, and always seasonable. Our pastor spoke from "He that abideth in the doctrine of Christ, he hath both the Father and the Son." He remarked, "I believe in abiding in the letter of the doctrine, we abide in the spirit of the doctrine, we abide in the grace of the doctrine. What a possession he hath, who abideth in the Father and Son." Mr. J. Othen addressed us from "What shall we say to these things?" he said, "They are God-glorifying, they are soul-satisfying things." Prayer by the chairman, and the singing of the Doxology closed a very spiritual and profitable meeting.—HAYTER SCRIVENER.

EARITH, HUNTINGDONSHIRE.—To visit our villages sometimes and see how the vineyards grow is very profitable. It is remarkable how some of our village Causes exist, being situated so far from railway stations as many are, then the difficulty of getting suitable ministers to supply the pulpit. The Earith friends are much more favoured than some, for they have the Gospel faithfully proclaimed by Mr. Lamb (formerly pastor of Tunstal, Suffolk), who lives in the village; and Mr. Hills, of Narboys, who visits them twice a month; with other ministers who go occasionally. Here the people of God do say, "I was glad when they said unto me, Let us go into the house of the Lord." A Sabbath-school for several years had ceased to exist, but an

effort was made to revive this matter by Miss Parren a year or two ago. The work was carried on, and remains an institution of great encouragement. An anniversary was arranged for Lord's-day, July 21st, when Mr. Throssell, of Ramsey, Hunts., preached morning and evening; also gave an address to scholars, teachers, and friends in the afternoon. The children sang special hymns and gave recitations, which spoke well for their abilities, and reflected great credit on those who trained them. The collections amounted to £2. May God richly bless this Church and its school, with all those who labour so cheerfully together in the interest of this place is the desire and earnest prayer of one who knows it well.—A FRIEND.

IPSWICH (ZOAR).—On June 30th was celebrated the children's anniversary day. We are glad to report a very successful day. Our pastor, Mr. R. C. Bardens, preached in the morning from Matt. xiii. 3, on sowing the seed, speaking solemnly and faithfully, and contrasting the good and evil seeds, or tares, at harvest-time. The afternoon was taken up almost entirely by the children in recitations, dialogues, &c., which were much appreciated, and reflect great credit on the superintendent, brother J. Threadkell. Our pastor concluded the afternoon service with a short address to teachers, parents, and friends. In the evening the words addressed to Christ by the Church in Solomon's Song vi. 4 were forcibly dealt with, by our pastor urging and encouraging the teachers to go forward with their Master, terrible as an army with banners, overcoming the evil powers of darkness by the light of the living Word. The special hymns and anthems were ably rendered by the choir and children. Our thanks to brother S. Garrard for training and conducting that part of the service; also to Mr. Jonathan Threadgall for presiding at the organ. Good number present at all services. Collections good. On July 17th the annual school treat was held on the Cliff Meadow, when scholars, teachers and friends heartily enjoyed themselves. We thank God for giving us beautiful weather, and the many friends who assisted to make a happy day for the dear children and young friends.—A. F.

PRITTLEWELL.—Anniversary services were held on Tuesday, August 20th. Mr. Holden was expected to preach, but a telegram came to say he would be unable to be present as that morning his beloved wife had passed away. The writer supplied the lack of service at the desire of the friends. The Lord graciously helped in this time of

need. The evening meeting was presided over by our genial brother Youden who, after reading Psa. lxxxix., called upon our esteemed brother Faunch, of Ilford, to lead us in prayer. A telegram of condolence was then despatched to our dear brother Holden as a message from all present, praying the Lord to sustain His dear servant by His promised all-sufficient grace. Brother Mobbs spoke from the depth of his large heart on the covenant faithfulness of God in every time of need. Then followed brother Baldwin, taking the place of his beloved pastor, Mr. Holden, and we rejoiced to hear our dear brother, whose own heavy loss presses so heavy, speak with power on the unchangeable nature, character and grace of his beloved Lord. The writer spoke next, and then the beloved pastor, Mr. John Chandler, delivered a thoughtful, savoury address on "A time for everything according to Divine arrangement." The pastor's address, so suited to the occasion in leading the heart upwards to recognise the Divinely ruling, guiding and comforting hand, will long be remembered. A truly spiritual meeting was closed with fervent prayer by our beloved brother Elnaugh, a faithful and laborious deacon of the Cause. The collections amounted to £4 5s.—E. MARSH.

BALCOMBE.—Anniversary services in connection with the above Cause were held on August 5. Three sermons were preached. Mr. Piper in the morning from Rom. viii. 20, 21. He spoke first of the corruption of people at large, who have a form of godliness but deny the power thereof, and are still living in their sins, although they speak of godliness as an experience. He then spoke of the exercises of God's people, saying, "These feel the depravity of their own hearts, and cry, with the leper, Unclean, unclean." He remarked, that unless a person has in some measure experienced heaven in their hearts while here, they will never enjoy it hereafter. Mr. Tingley spoke in the afternoon from Joel ii. 26. (1) God hath dealt wondrously in outward things, referring to Jonah, Joseph, and the Israelites. (2) Wondrously in grace. His people shall never be ashamed, because they were and are His by choice, purchase, and voluntary surrender on their part. (3) They shall eat in plenty of those spiritual bounties God hath provided, as redeeming love, blood, sanctification through the Spirit, all-sufficient grace, etc. Between the afternoon and evening service some 60 partook of tea. Mr. Hayler occupied the pulpit in the evening, basing his remarks on Rom. viii. 14. He pointed out that there were many in a profession of religion who were not led by the Spirit of God, and explained that there

was a fleshly repentance as well as a spiritual one: the latter always led to the feet of Jesus and not to death and despair, as was the case of Judas and Esau. He described in the discourse the leadings of the Holy Spirit in his own experience. We thank all who helped to make it a good day in the presence of the King of kings. It was good for us that we went to the house of God.—T. J. S.

WHITTLESEA.

A CORRESPONDENT gives the following clear outline of a sermon by pastor J. T. Peters, preached at Whittlesea, June 16th. We gladly give it a place among our "Church News," and may all our Churches be favoured with such clear teaching, encouraging testimony, and soul-stimulating truth.

Text, Isa. liii.: "Who hath believed our report, and to whom is the arm of the Lord revealed?" The prophet Isaiah was favoured with very clear, correct, and blessed views of the Lord Jesus Christ. What was said of Abraham may well be said of Him: "He rejoiced to see My day; he saw it, and was glad." The Master on one occasion was speaking with the Jews. After quoting the words of my text He said, "These things said Isaiah when he saw His glory and spake of Him." He testified with remarkable accuracy to the mystery of His incarnation: "Unto us a Child is born," &c. He spoke of Him as the Prince of preachers: "How beautiful are the feet of Him," &c. He declares His official capacity as Jehovah's Servant: "Behold My Servant shall deal prudently." He also beheld Him returning from the conflict with the power of darkness. He returns a victorious Warrior, a glorious Conqueror, undaunted in the fight. He comes travelling in the greatness of His strength, His garments dyed red with the marks of the fray, and His apparel glorious as becoming the dignity of so majestic a being. He puts the question, not for the sake of receiving information, but as issuing a proclamation, "Who is this?" &c., &c. But he not only beheld Him in His glorious and ultimate triumph and exaltation, but he brings before us in graphic language His humiliation, sorrow and death. He depicts His life work and sacrificial death in words at once suggestive and sublime. In our text he asks a question many have since repeated: "Who hath believed our report?" We have two things which at once claim our attention—

I. THE PROCLAMATION. II. THE INTERROGATION.

1. The *Proclamation*—"Our report." Every report is not worth believing. There were very many in Jeremiah's day, as there have been since, that are

not true, and therefore not to be trusted or believed—unkind reports, untrue reports, simply false rumours. "Our report." This accurately sets forth our relation to our message. We do not make our message. We do not manufacture the tidings we bring. If we did we should at once be false witnesses. We are publishers. We declare that which we have tasted, handled, and felt of the Word of Life. We are publishers of good tidings. Peter speaks of this in his 1st Epistle, chap. i., ver. 12. Now, in order to receive our message, it is essential that we live near to God, to know His mind, to understand His will. God speaks His message of love and mercy with a still small voice, and sometimes in the dead of the night. We need quickness of hearing; but I thought God spoke with a "loud voice"—a mighty voice? So He does in nature and in providence, but in grace He invariably speaks with a "still small voice."

Let us look at the "Report." The Gospel is here intended, and it is a Divine report of a Divine Person in His proceedings, pleasures, purposes, and designs. It is a report of what was done in Gethsemane, of what was done on Calvary, what was done in the grave, and what our Lord is now doing in heaven. It is also a report of the proceedings of Divine grace in the sinner's heart, for every saint is the temple of the Holy Ghost, who dwells in the breast of every believer. Then it reports the operations of the Holy Spirit in creating new life, giving new feelings, and inspiring the soul with fresh hope and courage. I want to look at this Gospel in a fivefold aspect. In Rom. i. it is spoken of as the Gospel of God. Here we have its Divine origin; it originated in heaven. It is good news from the far country. God's scheme, stamped with divine authority and sanction—the God against Whom we have sinned—is the Being who graciously reveals the way of escape from the curse and condemnation. It is spoken of as the Gospel of Jesus Christ. Here we have the good news coming through the vicarious sacrifice, suffering, atoning blood, perfect righteousness and death, resurrection and intercession of Jesus Christ. Then in Rom. i. 16 we get another aspect, that of power—"the power of God."

The Gospel has not lost its power. When God uses it, it becomes the power unto salvation. This is the great need of to-day—power from on high. Do we want an illustration? Go back to Pentecost, to Peter and to Paul. This is an unanswerable argument for the Gospel—its power to save from sin. Infidel teaching never made a bad

character a good one. This Gospel is the power that performs this. It is seen in the new birth, in turning sinners from sin to God.

Aots xx. 24: "The Gospel of the grace of God." Here we behold its freeness, its adaptation, its suitability. We are saved by grace. "Our Gospel" is our report as entrusted with it.

2. The *Interrogation*. Who hath believed it? Saving faith is God's gift. Do I hear someone say, I believe it? Why do you believe it? Because you have so frequently proclaimed it, and I have confidence in you that you only advance the truth. Well, my dear friend, I am glad you notice what I say; but let me in all love and fidelity declare that such a faith alone will never save you—will never take you to heaven. It is only credence. But, says another, I believe it not simply because of what you say; but I have read it here, and I am sure the report is in perfect harmony with the Scripture. That is a step better, friends; but faith in the historical fact is not sufficient. We want that which is the gift of God: works by love; is of the operation of His Spirit. In this faith there are many degrees, but the same in nature. 1. It is the faith of perception. Have you so believed as to see your lost and ruined condition—to cry for mercy, seek forgiveness, and know what godly sorrow for sin is? 2. It is the faith of appreciation. Have you so believed as to see a beauty in Him? What is He to thee? What to thee is the Gospel of His grace? 3. It is the faith of adherence. Have you so believed that you cling here for very life? saying—

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

4. It is the faith of appropriation. Have you so believed as to say—

"My faith looks back to see
The burdens Thou didst bear
When hanging on th' accursed tree,
And hopes her guilt was there.

And adding—

"Believing we rejoice
To see the curse remove,
We bless the Lamb with cheerful voice
And sing His bleeding love."

5. It is the faith of assurance. You may not have reached the top of the ladder, but, assured of your salvation as in Him alone, do you love Him and obey: seek to proclaim Him in life conduct and conversation? Some one said to a young person the other day, "Your father is a choice Christian." "Is he?" he replied; "then I wish he would let us see it at home." We want more of that home religion, that life assurance to others in testimony, that is the fruit of life interest in Him whom we worship, love and adore. God bless His own report, and help you to report it to His praise.

NOTTING HILL GATE (BETHESDA).

—The first box meeting in connection with the Renovation Fund was held on Thursday, July 25th, the secretary, H. T. Thiselton in the chair. After the opening service, the chairman read the general report of the special appeal fund for the extinction of the Building Debt, which showed that after the loan and cost of expense of the appeal was paid there remained a balance in hand of 6s. During the evening our brother Ackland delivered a spirited address from the words, "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17). Our brother Bond, late pastor, was expected, but owing to the storm which raged that day, dislocating the railway service, he was unable to be present. The amount collected in the boxes or by subscriptions, amounted to £6 3s. 11d.

PIMLICO.

JULY 16th, 1901, was a red letter day in the annals of old "Carmel" for it was the ordination of brother Albert E. Brown to the pastorate of that historic Church. In the afternoon there was such a gathering as we have not seen in a Strict Baptist place of worship on a week-day for a long time past. There was a large contingent of friends from "Zion," New Cross, for their pastor was to preside, and the one upon whom the honour was to be conferred was "one of their own." After singing and prayer, Mr. Jones congratulated the Church on securing the services of Mr. Brown, whose course in life had been closely watched by him for many years past. Young men of the present day had not the stamina in them to plod on, and work, and wait, doing those things which appeared small and insignificant, and consequently were utterly incapable of doing those things which were great in the Master's service. He urged the Church and the new pastor to exercise the grace of bearing and forbearing with each other, seeking earnestly and prayerfully to be filled with the Spirit of the Master. If they did this, holding up the hands of their pastor by their prayer, good wishes and mutual help in every department of service, they would have no need to complain.

Pastor R. Mutimer, of Brentford, spoke on the nature of a Christian Church, basing his remarks on Aots ii. 47. He said, as the Lord had to do with the Church in its earliest days, so He had to do with it to-day. He would be very sorry to have anything to do with a Church in which the Lord was not present.

There were a great many denominations to-day, but only one Church, of which the Lord Jesus was the supreme Ruler and Governor, and there was no salvation outside its pale. The Church was an assembly called out of the world

to exercise the rights of citizenship by divine power, and the teachings of the Holy Ghost. The Church honours all the persons in the blessed Trinity; the Father's sovereignty, the Son's responsibility, and the Spirit's efficiency. It is united on the basis of divine truth, and in hearty accord with the doctrines of God's Word, and in fellowship with one another.

The primitive Church was of one mind and one purpose, and the Church of to-day cannot afford to differ on any one point of doctrine. They are revealed divine facts, so let us contend earnestly for the faith once delivered to the saints. Christ is the Head of the Church, and all the life of the Church is in Him. Christ is the Foundation of the Church, which has been tested by God, the devil, and every living soul resting upon Him.

"On Christ, the solid Rock I stand,
All other ground is sinking sand."

Christ is the supreme Ruler and Governor of the Church. The Church has no power to govern herself. He purchased her with His Own blood, fought for her, died for her, and now reigns for her in heaven.

Mr. Brown was here asked to state his call by grace. He said:—I was born at Greenwich on October 29th, 1870, and it was my sad misfortune to be bereft of a mother's love and care very early in life. In the order of providence my family was removed to Deptford, and at the age of 9 or 10 was taken to "Zion" Sunday-school, New Cross. It was at this school that my first impressions were received; as early as 11 or 12 years of age I knew something of conviction of sin, and a precious Jesus; after this I seemed to enter into a period of indifference, darkness, and sin; at about 16 years of age I was put into another class, and there the Lord revived His work in my soul. The loving, earnest words of Mr. F. Young, my teacher, fell into my heart; the ministry of the late J. S. Anderson was a great help to me at this time; about this time also my only brother was called from earth to heaven, and the dispensation was a means in God's hand of drawing me to Himself. About this time I was led to follow the Lord in the ordinance of believer's baptism. Having received great encouragement from Mr. Armstrong to follow the Lord, I was baptized at "Zion," on Wednesday, May 29th, 1889.

CALL TO THE MINISTRY.

I have never volunteered to preach the Gospel, but from my early days there was a burning desire to be a herald of the cross: this increased after my baptism; opportunities occurred for me to address the school, and to speak at the open-air meetings. Mr. Jones, the present pastor of "Zion," spoke to me concerning the matter of preaching the

Gospel, when I told him that it was my earnest wish so to do, but felt that if it was the Lord's will He would open the way for me. He kindly suggested that I should speak at the Prayer-meetings, and I felt a measure of liberty in so doing. Very soon after I received a call from Spa-road, Bermondsey, to take the service, and my first sermon was preached on Lord's-day, Feb. 9th, 1896. I went forth full of fear, but the Lord in His mercy removed that fear, and a holy calm filled my soul; other invitations followed from between forty and fifty Churches. After supplying these Churches for about three years, I received a call from the Church at Camden Town to supply them for a term of 12 months. The Lord was pleased to give three direct seals to the ministry, and a testimony of blessing received by the Lord's people there. At the end of nine months the Church gave me an unanimous invite to the pastorate, which after prayerfully considering, I felt compelled to decline.

INVITE TO THE PASTORATE.

Brother Monk (deacon), traced the providential leadings in reference to the choice of Mr. Brown as pastor. The Church, after having supplies for over three years, felt constrained to pray to the Lord that He would raise up to us one who should go in and out amongst us, and take the oversight of the Church. Our hearts were eventually drawn toward Mr. Brown, and accordingly we invited him for a term of three months with a view to becoming the pastor of the Church; his ministry was very much blessed to the Church, and the Lord was pleased to give direct seals to the preaching of the Word, and we were led to give our beloved brother an unanimous call to the pastorate.

Brother Brown then stated his call to the pastorate:—My first visit to this Church was made on Lord's-day, October 31st, 1897. There seemed no great attraction nor drawing to this Church. But during my visits (the latter half of last year) there was a drawing out of the affections towards "Carmel," and there appeared the same with the Church. My first impression that the Word was received was by an invitation to preach on the first Lord's-day in December of last year—the Church's "family gathering." It was a truly happy day in my experience. On December 11th I received an invitation to preach for three months, with a view to the pastorate of the Church. After prayerfully considering the matter, I consented to serve the Church for the specified time, commencing the first Lord's-day in April. This proved three months' happy service, the Lord being pleased to set His seal to the ministry—two friends publicly professing their faith in the Lord Jesus by passing

through the water of baptism. God gave me my desire, and in His strength I accepted the invitation.

The Church was called upon to rise in approval of their choice, and the chairman joined pastor and deacons' hands, seeking Divine blessing upon the union.

Mr. Brown having given the Articles of Faith and Doctrines he intended to preach, the afternoon meeting came to a close.

Tea was provided in the schoolroom and vestry, to which there were present 120 friends from many Churches.

The evening meeting was presided over by Mr. T. G. C. Armstrong, of New Cross. After singing and reading, Mr. Watts, of Peckham, was called upon to seek Divine blessing.

The chairman then addressed the meeting, after which he (on behalf of the friends of New Cross) presented Mr. Brown with the "Treasury of David" (Spurgeon's) as a token of their esteem and regard. He said that Mr. Brown was loved for his work's sake, and highly esteemed by those with whom he had worked at "Zion."

Pastor Thos. Jones then gave the charge to the pastor, based upon 1 Tim. iv. 15 and 16. He said: A pastor must consider his ministerial duties as regards preparation for public service: his own life and character, doctrines of the Gospel. His motive must be to labour to obtain spiritual and eternal treasure: the salvation of his hearers must ever be before him.

Pastor E. Mitchell then followed with the charge to the Church (1 Thess. v. 12 and 13). He spoke very acceptably upon the Church's conduct in relation to their pastor, and imparted some very wholesome and valuable advice. He exhorted the Church to know their pastor, consider him, encourage him; they were to recognise his office; he needed their prayers; his office as pastor involved much soul anguish and labour; esteem him very highly for his work's sake.

Collections were taken for the pastor, and a happy and never-to-be-forgotten meeting was brought to a close by heartily singing, "All hail the power of Jesu's name." We bless God and take courage.

GREAT YARMOUTH.—DEAR BROTHER MITCHELL,—Will you kindly give me the opportunity through the medium of the "E. V. & G. H." of expressing my heartfelt thanks to our ever gracious God, and to His dear people, for the noble sum of money subscribed for and given to me at the celebration of my golden wedding at York-road on the 22nd ult.; and since the amount at the meeting was, as already published, £37 9s. 3d., to which

has since been added £5 13s., in all £43 2s. 3d., as it is impossible for me to write to or express my thanks in any other way to the great number of subscribers to the Fund. I also desire to place on record my deep sense of obligation to the brother who first took the matter up, Mr. George Reeder, and those who with him worked so hard in writing to friends and in other ways, in order to bring the matter to such a successful issue, foremost amongst whom were Mr. H. Benton, Mr. E. Marsh, Mr. T. L. Sapey, and Mr. R. Fordham.

Wishing you, dear brother, much of the Divine help and blessing in your editorial and ministerial labours.—Yours very sincerely in Christ Jesus,

J. MUSKETT.

27, Blackfriars-road, Aug. 13, 1901.

NOT OF THE WORLD.

THUS Christ described the Christian for all time, adding "even as I am not of the world." The worldling and the Christian are far removed, as the experience of the believer witnesses who has been brought out of that prison, and liberated from its death. How awfully true are the words of Pollock, describing the work of the worldling:—

"The worldling first of all eradicates
As much as possible from out his mind,
All thoughts of death, God and eternity;
Admires the world, and thinks of time
alone;
Avoids the Bible, all reproof avoids;
Rocks conscience, if he can, asleep; puts
out
The eye of reason; prisons, tortures, binds,
And makes her thus, by violence and force,
Give wicked evidence against herself;
Lets passions loose; the substance leaves;
pursues
The shadow vehemently, but ne'er o'er-
takes;
Puts by the cup of holiness and joy;
And drinks, carouses deeply in the bowl
Of death; grovels in dust; pollutes, des-
troys
His soul; is miserable to acquire
More misery, deceives to be deceived;
Strives, labours to the last, to damn him-
self;
Turns desperate, shudders, groans, blas-
phemes, and dies,
And sinks—where could he else?—to
endless woe,
And drinks the wine of God's eternal
wrath."

Christianity teaches the right use of the world, and the Christian has his lawful enjoyments in the world through which he is passing, ever proving not of it by that right use. Thus R. M. McCheyne well says, "It is right for a believer to use the things of this world, and to rejoice in them. None has such a right as the believer has to rejoice and be happy. He has a right to use the bodily comforts of this world—to eat his meat 'with gladness and singleness of heart, praising God.' He has a right to all the joys of home, and kindred and friendship. It is highly

proper that he should enjoy these things. He has a right to all the pure pleasures of mind, of intellect, and imagination; for God has given him all things richly to enjoy. Still he should 'rejoice as though he rejoiced not, and use this world as not abusing it,' for 'the time is short.' In a little while you will be at your Father's table above, drinking the wine new with Christ, and with your brothers and sisters in Christ; therefore be not much taken with the joys that are here. I have noticed children when they are going to a feast, they would eat but sparingly, that they might have a keener appetite for the coming dainties; so, you are going to a feast above; do not dull your appetite with earthly joys—sit loosely to them all—look upon them all as fading. As you walk through a flower garden you never think of lying down to make your home among its roses; so pass through the garden of this world's best joys: smell the flowers in passing, but do not tarry. Jesus calls you to His banqueting house; there you will feed upon the lilies on the mountains of spices."

Against *worldliness* a word of caution is never out of place—it is valued by those who are striving against this subtle foe, rejected only by those whose consciences are condemned by apathy and sloth. In this pleasure-seeking age faith needs the strength of her beloved to swim against the tide, "avoiding worldly lusts." "If you are fixed, a great flood is rushing by, and it must needs cause a commotion round you. An impetuous tide of worldliness will dash disagreeably against you from time to time. Do not be too anxious to make all smooth. Peace may be bought too dear. When the mighty stream of vanity on which you float produces no ruffling at the point of contact—when it is not disagreeable to you, and you not disagreeable to it—suspect that your anchor is dragging, that it has lost its hold, and that you are drifting into danger." (*Arnot*). Jesus, well knowing the force of the current, said, "I pray not that Thou should'st take them out of the world, but that Thou should'st keep them from the evil." Hear us, Saviour, as we plead Thy prayer.

Aged Pilgrims' Corner.

THE new *Quarterly Record* contains interesting illustrations of the Hornsey Rise Asylum, which Sir W. Muir, after visiting, called "an admirable place, a land of Beulah for the aged pilgrims;" a portrait and biographical sketch of the late Lord Justice Lush are also given. Copies will be gladly supplied on application to the Office.

On Wednesday, September 4th, at 3 o'clock, a public meeting will be held at Walton-on-Naze. Lieut.-General Sir W. Stirling in the chair. Addresses will be given by Dr. Hamilton and other friends. The attendance of visitors and local supporters will be heartily welcomed.

On Tuesday, October 8th, the anniversary of the Brighton Auxiliary will be held in the Royal Pavilion at 3 o'clock. A public meeting will be addressed by several ministers. The ladies will hold their annual sale of needlework, and contributions of saleable articles will be thankfully received.

The expenditure in pensions has now reached a total of £1,000 *monthly!* 1,562 recipients are now on the books. The maintenance of the four Homes absorbs upwards of £1,500 per annum. Hence the need for many more annual subscribers in order that the work may be adequately sustained.

The following extract from a letter recently received will testify as to the benefits of the Society's work:—"I am, at seventy-three years of age, fairly well in health, and have not had to remain at home one Lord's-day during the winter. I remember going to the same place of worship over seventy years and living in the same house from two years of age. Although I have seen much of the world since my dear husband died, I have still been enabled to keep my home. I often wonder what I should have done without the Society's help."

Marriages.

CHILVERS—BARKER.—On July 28th, at the Baptist Chapel, Hailsham, Sussex, Albert Edward, second son of Henry Chilvers, Cransford, Suffolk, to Sarah Ann, eldest daughter of Mrs. Barker, Station-road, Framlingham, Suffolk (late of Dennington).

HOLTON—LAWS.—On August 5th, at the Martyrs' Memorial Baptist Church, Beccles, by pastor H. D. Tooke, of Lowestoft, John Bond, eldest son of the late John Bond Holton, Beccles, to Harriett, youngest daughter of the late John Laws, Beccles.

UNDERWOOD—RHODES.—At Providence Chapel, Newark-street, Leicester, August 22nd, by pastor A. E. Realf, George, youngest son of John Underwood, J.P., to Martha, second daughter of the late Benjamin Rhodes.

Gone Home.

THE LATE MRS. HOLDEN.

Our dear brother Holden has been called to part with his beloved companion. She was called home on Tuesday, August 20th, interred at Bow Cemetery on 27th. Particu-

bars next month. The Lord sustain and comfort His beloved servant in this trial.

ABIAH MARTIN

was born at Blewbury, Berks, on December 17th, 1827; removed to Reading at the early age of eleven years. When about seventeen he was much distressed, feeling himself a great sinner before God. Psalm li. was ever with him. He found no rest until the words were brought home with power, "I know that Thou favourest me because mine enemy hath not triumphed over me." He felt satisfied that Christ had shed His blood to redeem him. He was baptized by Mr. Coles on August 3rd, 1845. Later on the two Causes, "Bethel" and "Providence," united about 1854, and he was chosen to the office of deacon in 1855, which he faithfully sustained to the last. With untiring perseverance he assisted in raising the money to build the new Providence Chapel in Oxford-road, at the cost of £1,500, and opened on August 16th, 1859, and had the satisfaction of seeing it freed from debt. He took a lively interest in the Sabbath-school as Superintendent for over forty-five years. He lived to see his earnest prayers for new school and class-rooms answered, and the buildings opened in 1900, but failing health prevented his being much present in the new rooms. He was ailing the greater part of 1900, but was under the impression it was not his last illness. He frequently dreaded death until nearing the end, when all fear was removed. He kept his bed only five weeks previous to his decease. During that time he often referred to some chapter or favourite hymn, but could not attain the state of mind he longed for, often saying, "I cannot live on past experience." The first Sabbath he took to his bed he awoke early, repeating, "How sweet the name of Jesus sounds," &c. The sweetness did not leave him all day. He said, "It is not my hold of, or love to Jesus, but His hold of and love to me." On the Saturday previous to his decease he appeared very happy, and said, "Oh! if I had my voice I would sing, 'Jesus, I love Thy charming Name;' then with all the energy possible, raised his hand and continued.

"Fain would I sound it out so loud,

That earth and heaven might hear."

The next day he realised that the end was fast approaching. During the evening he remarked to me, "I am in a most solemn position. I must leave you, but Jesus will not leave you." I reminded him he had expressed his belief he should recover. "Ah!" he said, "I did think I should be spared awhile, but 'tis all right. I cannot go one minute before my time." I enquired, "Did Jesus give you the promise, 'Come unto Me?'" He answered quickly, "Yes; to-day—now!" On the following Tuesday, about midnight, unmistakable signs of dissolution were visible. He said, "Though I walk through the valley of the shadow of death, I will fear no evil." I am passing through the valley: it is as dear Mr. Mitchell said, "Climbing up softly into heaven." I am almost there: nearly home, sweet home. I am so tired, but "On Christ the solid Rock I stand." And then, as with a dying echo, repeated again, "On the Rock, 'On Christ the solid Rock I stand.' I have done with the world. Heaven—home—Jesus!" Thus his ransomed spirit took its flight to see his beloved Saviour face to face, on January 16th, 1901. The loss is very heavy in the home circle, and in the Church he is greatly missed.—EMMA MARTIN, Reading.

PAMELIA CARR RACKHAM,

after a painful affliction of fifteen years, was released from her earthly tabernacle, July 13, 1901, to be "For ever with the Lord." She was baptised at Oransford Baptist Chapel, where she stood an honourable member about fifty years, and a monument to the sustaining grace of God. Our dear mother was afflicted for fifteen years, and for ten years was confined to her bedroom. Yet the Lord was merciful, and magnified in her His reigning grace, bestowing upon her a calm, passive spirit, which enabled her to say, "It is the Lord." Though mortification of the foot terminated the end of this life, her mental faculties continued to the last. Death to her had no sting, neither had she any fear of the shadow of death, realising the victory through our Lord Jesus Christ. She peacefully fell asleep, trusting in the Rock—Christ Jesus. To God be all the praise for the grace of patience that possessed her, and for His support whilst passing through the shadow of death.—L. GODFREY.

MRS. CHARLES WALTER

was called suddenly home on July 10th, 1901, creating another vacancy in the Church at "Elim," Limehouse, where her beloved husband laboured in the office of deacon. The deathbed of her beloved sister was, in the order of our covenant God, made the means of salvation to our departed sister. There the dear Lord arrested her with the words, "Be ye also ready;" and she thought was continually with her, "How should I fare if called to die?" In her soul distress much comfort was given from a sermon by Mr. Holden, preached at the Coverdale School-rooms, from the words, "Come unto Me all ye that labour," &c.; but the words which finally set her soul at liberty were from Isa. liii. 3. Rejoicing in the liberty wherewith Christ had made her free, she was, with her beloved husband, baptized by Mr. Holden, and joined the Church at "Elim." On the morning of July 10th, while dressing, she was suddenly seized with paralysis. Assistance was obtained immediately, but she said, "I am dying." On her husband asking her how her mind was, "Oh," she said, "all right, my dear. I am perfectly happy," repeating it twice. He said, "Do you feel, then, that Jesus is really about to take you home?" She replied, "I trust He will; yea (with emphasis), I know He will." About ten minutes after this she broke out with "Begone Unbelief, my Saviour is near," repeating the words until she came to "Each sweet Ebenezer," when her strength failing, her husband went on with the hymn, she responding with all the strength she had. In a few minutes she became very drowsy and "fell on sleep," from which none ever wake to weep. She expressed a wish to see her pastor, but was unable to speak when he arrived. The mortal remains were interred by her beloved pastor at Ilford Cemetery, on Tuesday, July 16th, in the presence of many relations and friends from "Elim," by whom she was beloved.

THERE is a great difference between godly sorrow and godly joy. When we feel the former, we naturally seek to elude observation; we retire to weep, and the eye pours out tears unto God. But joy is stirring and manifestative. It says to them that are in darkness, "Show yourselves." To the prisoners, "Go forth"—and they "go forth with joy, and are led forth in peace"—W. Jay.

A Kindly Enquiry.

BY E. MITCHELL.

“Wherefore look ye so sadly to-day?”—Genesis xl. 7.

THE history of Joseph has ever been a favourite with all Bible-readers. It interests and instructs both youth and age, and loses none of its charm by frequent perusals. The story is told with inimitable skill and simplicity, and though there is not a single piece of moralizing in the whole of it, yet none who read it can fail to grasp, at least, some of its teachings. In connection with the words at the head of this paper we see Joseph in prison. Though feeling his condition, and keenly sensible of the injustice he was suffering, with an intense longing for liberty, yet he cheerfully discharges the duties devolving upon him, and is both pitiful and courteous to his fellow-prisoners. Observing the sad appearance of the butler and the baker, he kindly enquires for the source of their sadness, with a view of alleviating their sorrow, if it were possible for him so to do. How much better is Joseph's conduct than indulging in lengthy complaints, or manifesting sullenness or despondency under our trials! To quietly and cheerfully bear the cross assigned to us, and patiently wait for deliverance, glorifies Him whom we call our God and Father in the Lord Jesus Christ.

We shall aim to present our readers with a

FEW THOUGHTS SUGGESTED BY THE NARRATIVE.

Our first thought is that *sadness is more or less the lot of all men*. Sorrow is the common heritage of mankind. “Man is born unto trouble, as the sparks fly upward.” Prince and peasant are alike here. No position in life can shield us from trouble. Sorrow invades the mansion of the rich, as well as it visits the cottage of the poor; it is known in the palace as well as in the poorhouse; neither the mighty king nor the weakest subject can obtain exemption. Sorrow in itself is *one branch of the curse* pronounced upon man; we are sad because we have sinned. “Cursed is the ground for thy sake; in *sorrow* shalt thou eat of it all the days of thy life.” Sin and sorrow bear the relation to each other of cause and effect—sin is the root, and sorrow the fruit. No tear dims the eye of the inhabitants of heaven because they are all perfectly holy. It were a superfluous task to attempt to enumerate the secondary causes or numerous sources from which our sadness springs. “The heart knoweth his own bitterness.” The lives of most men are spent in vain attempts to evade the sorrow that dogs their steps. A more excellent way is to trace our troubles up to their first source, and seek deliverance from our sins; we shall then in God's own good time escape from all sorrow. For “the ransomed of the Lord . . . shall obtain joy and gladness, and sorrow and sighing shall flee away.” Although sadness is the result of our departure from God, yet through His mercy *sadness is made to work for good*. In the skilful hands of our gracious God the poison becomes a wholesome medicine, and the curse is changed into a blessing, “Blessed are they that mouru.”

“Blessed is the man whom Thou chastenest, O Lord.” To the believer not unfrequently, “Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.” It is not always the man who is apparently prosperous and jolly that is the truly happy man. Such are often like oxen fattening for slaughter. The truly blessed are a tried, afflicted, and chastened people. Therefore let them “count it all joy when they fall into divers temptations.” Sadness is medicinal, therefore let us drink the bitter cup without making wry faces. This teaching is contrary to nature, but grace knows that there is “a secret something that sweetens all,” and that though “the bud may have a bitter taste, yet sweet will be the flower.”

We next observe that *sadness may and often does arise from our ignorance*. We are not unfrequently sad over that which, did we understand it, would make us glad. It was thus with the butler here. He had dreamed a dream which he felt portended a change in his condition, and forthwith gloomy forebodings overran his mind; whereas it was his enlargement and restoration to favour that was foreshadowed. How much of our sadness arises from misreading the providence of God! “All these things are against me,” cries out the troubled patriarch. Often with far less cause than Jacob had we reach a similar conclusion. The two disciples on their way to Emmaus were filled with sadness, when they had every reason to shout for joy, over what had transpired at Jerusalem. “Mary stood without at the sepulchre weeping.” “Woman, why weepest thou?” “Because they have taken away my Lord, and I know not where they have laid Him.” She wept because she could not find the body of Jesus, being ignorant of His glorious resurrection. So with some of us it may be at this moment. Sadness, through some dispensation of God’s providence, has full possession of our souls, yet did we but understand what our God is doing, our tears would be dried and our souls rejoice. We are sad over that which it may be will make us glad to all eternity. When shall we learn that things are not what they appear to be, and walking by faith, and not by sight, grasp and rejoice in the precious truth that “all things” (without any exception) “work together for good to them that love God, to them who are the called according to His purpose.”

One other thought here and we pass. *There are some who have real cause for sadness*. Take the baker here as an example of these. He, too, had dreamed a dream, and after hearing the good interpretation of his fellow-prisoner’s dream, he told his apparently with a measure of hopeful expectation. How cruelly were his hopes dashed, and his worst fears confirmed, by the interpretation of his dream! No release, no restoration for him, but a painful and shameful death was awaiting him. Alas! how many surround us who have good reason to be sad, and beat their breasts; and yet, in most cases, they do not recognise their position and danger. All impenitent, unbelieving, unforgiven sinners might well enough be sad. They are exposed to the just wrath of an Almighty God, and the sword of justice may at any moment smite them. Should there be one such among our readers, our earnest desire and prayer is that they may be made sad after a godly sort; that a real penitent sorrow may be wrought in their hearts, and they be brought to believe in Him, who only can save sinners from their sins and the consequences of their transgressions.

Let us now carry over this question, and consider

JOSEPH AS A TYPE OF JESUS,

putting this kindly question to our sorrowful hearts. That Joseph in many things was a type of the Lord Jesus Christ must be admitted. If we are thought to be fanciful in applying this portion to our Lord, we take refuge under some of His own undoubted words, which are practically synonymous with this question, such as Luke x. 17, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" or Luke xxiv. 38, "Why are ye troubled? and why do thoughts arise in your hearts?" The Lord Jesus is never indifferent to the sorrows of His people. By this kindly enquiry, "Why look ye so sadly to-day?" *our Lord invites our confidence.* "Pour out your heart before Him." Trouble and sadness are messengers to call us to His throne. And when our sadness brings us to Jesus it is a mercy, though in a rough disguise. True, He needs no information, yet He will, for our good, and because He loves to hear our voice, have our tale from our own lips. Besides, the very telling of our troubles to Him often brings a measure of sweet relief, and uplifts our affections.

Let us then hear our Lord speaking to us through this word. It may be we could not tell one another the cause of our sadness, nor would it avail much if we could. But to Him we may open all our heart, assured that He will listen attentively and affectionately, sympathise tenderly, and is able both to succour and comfort us whatever may be the source of our sadness. He can turn our mourning into dancing, and our sighing into singing. If *sin* committed causes our sadness, His "blood cleanseth us from all sin;" and He is ready to apply it to every penitent heart. "I said I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Is it the *plague within* that is producing sadness? He can conquer all our foes, and has said, "Sin shall not have dominion over you," so that in the midst of our groaning (like Paul) we may "thank God, through Jesus Christ our Lord." Are you bemoaning *the loss of His presence*? He says, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Mayhap it is *poverty* that presses on you. It is written, "My God shall supply all your need," and Jesus saith, "Behold the fowls: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Or the *increasing infirmities of age* sadden you. Thus He speaks, "And even to your old age I am He; and even to hoar hairs will I carry you: I have made and I will bear; even I will carry, and will deliver you." *Bereavement* may be the cause of your sadness. The desire of your eyes has been torn from your side; some lovely flower you have carefully tended, and which had only just fully bloomed, has faded; a gourd under which you had sheltered has withered, and your soul is pained, life seems to have lost all its zest, and become a vast vacuity. He does not chide you because you weep, rather He weeps with you in the full and tender sympathy of His loving heart. But He can more than sympathise: He can fill the gap which His own providence has made, and restore comfort to your withered heart. What a Friend we have in Jesus! Like Hannah, may we pour out our heart to Him, and go our way, and our countenance be no more sad.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

No. 10.—CHAPTER IV. 9—21.

ALTHOUGH the words last dwelt upon are so suggestive as to call for a pause for reflection we must not lose the continuity of the argument. We shall add no more to the remarks we have made as to the meaning of the quotation from Gen. xv., now again repeated, concerning the evident meaning of the words faith was reckoned, or imputed, to Abraham for righteousness. Enough that faith is not righteousness, and, being actually one's own, is not imputed, and being at best imperfect could never be accepted by the law, even if it were a debt to the law, which, however, in the nature of the two things is absurd. In a word duty-faith—as it is sometimes styled—is neither law nor gospel, but an outrage upon both—it dishonours the law by accommodating its claims, and it dishonours the Gospel by obscuring its freeness.

“Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of the faith.”

But, to proceed, Did Abraham derive any advantage from circumcision? Did this act contribute towards his justification? If this could be proved, it would furnish an argument for the retention of the ceremonial law, and destroy the free grace system. But the apostle triumphantly proves that Abraham received this faith *before he was circumcised*; and, as he shows in “Galatians,” the promises then made to him could not be affected by the ceremonial law, which was four hundred and thirty years after. If, therefore, Abraham himself was justified without circumcision, it cannot be necessary for anyone else. Moreover, circumcision, and the promises to Abraham's descendants in the flesh, of which it was a condition, served another and a higher purpose. It was the sign and seal of a better covenant and better promises made to Abraham's descendants. There was, therefore, a two-fold meaning in the Abrahamic covenant. This spiritual meaning may be thus summarised. He was to be the father of many nations; the type of this was the peculiar privilege of the one nation, the Jews. In him all the families of the earth were to be blessed. Abraham, no doubt, understood this of the blessedness above referred [to] of imputed righteousness. This was what he believed in God for, and so all who believe in the same way are the children of Abraham, and, like him, enjoy the same blessedness. Abraham regarded the inheritance of the land of Canaan as a type only: “for he looked for a city that hath foundations, whose builder and maker is God.” The covenant of circum-

cision was, therefore, no more to Abraham than a confirmation of the faith he had, and the imputed righteousness he enjoyed, while he was yet an uncircumcised man.

The deduction is that he is the father of circumcision to those who viewed it in this light only, and walk in the steps of that faith. At the same time "he is the father of all that believe, though they be not circumcised," and it is better to be a son of Abraham in the "promise that he should be heir of the world," than in those to which circumcision gave a title. This brings us back to the main question of faith contrasted with works. "The promise that he should be heir of the world," the "father of many nations," the progenitor of the Messiah—the promise on which that faith rested, which had for its subject matter "imputed righteousness," was not to him or to his seed through the law, was not encumbered with any conditions, nor subject to any reservations. It was spontaneous on God's part, absolute—yea, and amen.

"For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression." In other words, if these blessings are the reward of good works, it is out of place either for God to promise or Abraham to believe. And the same thing applies to his seed. Furthermore, since all have sinned, the law could communicate no blessings whatever, and the promise could not possibly be fulfilled on the ground of obedience, "For the law worketh wrath." The wisdom of God in connecting the promise with faith is therefore manifest. By the deeds of the law **RIGHTEOUSNESS** is wanting: but faith looks to the perfect righteousness of another, by the imputation of which the promise can be honoured. The promise was intended for certain persons called "*The seed.*" If it had been by works they would have forfeited it. If faith even were their own act and production it would fall to the ground. But God's wisdom shines in connecting the promise with the righteousness of Christ, and the faith which He Himself works in the heart, both the righteousness, and the faith which grasps it, being the gifts of grace, and thus the promise is sure to all the seed. In any other case it would have been sure to none; for that which depends on human obedience can never be sure; indeed, nothing is more sure than that no one would have been saved by his own works.

"Therefore it is of faith, that it might be of grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." The word **IT** signifies the "blessedness" of righteousness imputed. It is arranged to come by faith, and not works, that the promise of life by it might be certain, and not contingent, and the gift of faith is ample evidence of the gift of the righteousness, so that the believer, whether Jew or Gentile, is blessed in the same manner as Abraham, who is the typical father of all that trust for salvation in the Lord Jesus Christ alone.

(As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." In the concluding verses of this chapter the apostle ceases to argue, and proceeds to make application of the doctrine for which he has contended. And first, as common with him, we have a Scripture quotation (Gen. xvii. 5), which

further shows the spiritual significance of God's promises to the patriarch. As the passage stands in Genesis it might be thought that it had reference first to the Israelites, and then to the other nations which were descended from Abraham through Hagar and Keturah. But not so. Ishmael was but four years old at this time, and Isaac was not born, yet God says I *have made thee*, not I *will make thee*, a father of many nations. But the explanation is that it was "before Him whom he believed," and Abraham's fatherhood was typical, not carnal. When the apostle says God "callet^h the things which be not as though they were," he means that He who sees with one glance the end from the beginning, and to whom all things are ever present, saw in His mind the chosen multitude who should believe, like Abraham, the promise concerning Christ; and so, in this respect, Abraham should be the father of a people of whom he could have no possible computation. But, nevertheless, since angels rejoice over repenting sinners, and saved sinners pray, "Thy kingdom come," it is not extravagant to conceive that Abraham did not enjoy his [own] blessedness alone, but rejoiced [also] in the thought of that army of believers, as the stars of the sky in multitude, who should be eternally blessed in the imputed righteousness of ONE, who, as to the flesh, was to come of his seed.

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken so shall thy seed be. And being not weak in faith he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." The more carefully we look into these closing verses of the chapter the more shall we see the family likeness between the typical father and his children. Who among believers to-day does not remember, or perhaps feel at the present moment, what it is to hope against hope? When the Holy Spirit has revealed to us our lost condition as sinners, and the law of God has come home to us, saying, "Pay me what thou owest," have we not turned almost as much despairingly as hopefully to the Gospel. In substance we have said, "True, there is a Saviour, and there is a way of salvation, but with such a load of guilt, such a heart, and such a state, surely it can never be for me." And, like our father Abraham, we have to turn from ourselves, for otherwise faith would be staggered altogether. Had the patriarch regarded his age, and that of his wife, it would have seemed absurd and impossible for him to expect offspring in accordance with the promise. In like manner if we look within, or reckon upon our own merits, or, indeed, upon anything whatever of our own we are reduced to hopeless wretchedness and despair. But as Abraham looked to "Him who quickeneth the dead," so must we be brought to trust implicitly the Divine power to verify the Divine testimony.

"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." Abraham believed God as to his having a child when he was about a hundred years old, and he also believed the contingent promise, that through him the great Immanuel should come. He seemed thoroughly to grasp the glorious truth, that *nothing is impossible to God except to break His word*. He did not merely cherish a faint hope, but was "*fully persuaded*" about the matter. We know from experience, that this same full persuasion is

Divine, is of God's Holy Spirit alone; yet none the less we affirm that we *must have it*, at least in measure, to be a child of Abraham. We must come out of our own dead selves, and look, not at our own unworthiness, guilt, weakness, or poverty, but only to the promise of mercy in Jesus Christ to the hungry, weary, and heavy-laden soul, and believe it on God's bare word. Nor is this presumption. It is "giving glory to God" to take it as a certain thing that He means what He says, "Hath He said it, and shall He not do it? hath He spoken, and shall He not make it good?"

"ANYTHING LACKING."

IN the "E. V. & G. H." for February, a paper appeared written upon the words, "Anything Superfluous;" the present article is intended as a sequel to that. If in the animal for the vow offering (Lev. xxii. 23) or in the candidate for the priesthood (chap. xxi. 16, 21) there was "anything lacking," both were to be rejected as disqualified for the Divine service. The eye of the examining priest was to be as keen in the detection of deficiencies as of superfluities—the former would mar the symmetry of the body equally with the latter. Similarly, in our estimate of personal character and conduct, we should be careful to follow the guiding finger of the Lord as He points to either, or both, and says, "One thing thou lackest." The following remarks are submitted as an attempt to exemplify the principle embodied in this ancient regulation.

(1) *Creed lacking conduct.* Among the various "wiles of the devil," the one that has wrought most mischief in the Church of Christ is the divorcement of the practical from the doctrinal in religion. Orthodoxy of creed has been pleaded and accepted as an excuse for heterodoxy of conduct. Worldlings have been scandalized, and saints have been grieved at the theological fastidiousness of men whose domestic life has been a tragedy, and whose commercial career has been a fraud. Paul, in Rom. ii. 17, sternly expostulates with the orthodox Jew who "made his boast of God," and yet, through his inconsistent living, caused the name of God to be blasphemed among his Gentile neighbours (ver. 24). In the same strain, James exposes the hollow pretensions of the Jew who complacently pitted his monotheism against heathen polytheism, and yet neglected the moralities of the law. With such a gross caricature constantly before him Pilate's cynical sneer is well-nigh justified, "Am I a Jew?" And to-day it is a humiliating reflection that the most effective argument used by scoffers against Christianity is the inconsistency of its professors. The world has a right to expect that high living should be allied to high doctrine. Of what avail is it to boast that we hold the truth unless it is evident that the truth holds us? that we are Strict and Particular Baptists, unless we give proofs that we are Strict and Particular Moralists too? The writer bitterly deplores that there was a time when his heart echoed the censoriousness of the Pharisee, "God, I thank Thee I am not as other professors are, Arminians, Generals, or even as this Salvationist!" He can see now that many whom his theological conceit despised were breathing a spirit, and leading a life which should have made him blush deeply for his own. Let us by all means have soundness of faith; but let there never be lacking its essential complement, soundness of life.

(2) *Letter lacking spirit.* In Rom. ii. 29, the apostle uses the words "letter" and "spirit" by way of contrast to denote respectively outward ritualism and inward obedience. Many a Jew prided himself on the circumcision of his flesh, who ignored the need for the circumcision of his heart. Against this ostentatious regard for the letter of the law at the expense of its spirit, the prophets were constantly protesting. "Behold, in the day of your fast ye find pleasure" (Isa. lviii. 3). "Rend your heart and not your garments" (Joel ii. 13). That there were gracious souls who understood this important distinction is clear from Psa. li. 16, 17, "For Thou desirest no sacrifice; though I would give it. . . . The sacrifices of God are a *contrite spirit*" (Genevan Ver.). "Behold, to obey is better than sacrifice" &c. (1 Sam. xv. 22). It is instructive on this point to note the meaning of the word translated "religion" in Jas. i. 26, 27. It refers to the outward ceremonial service of religion (Cf. Paul's use of the same word in Gal. i. 13, 14, "the Jew's religion," literally, Judaism). Hence the significance of what follows:—"Pure religion . . . before Him who is our God and Father" (Alford). The ceremonialism might be perfectly correct, and be punctiliously performed; but if it lacked sympathy with the affliction of the fatherless and widows, if it were dissociated from holiness of spirit, it was "vain" (ver. 26), or *empty*, as the word means. In His exposition of the law Christ plainly shews how it may be broken in the spirit while being kept in the letter. No wonder the hard literalists of His day hated Him when He insisted that conjugal fidelity went beyond mere compliance with legal statutes and involved the sanctity of thought and desire (Matt. v. 27, 28). He who said, "Thou shalt not *commit*," also said, "Thou shalt not *covet*." It was this discovery, through Divine enlightenment, that shattered the fabric of Paul's self-righteousness (Rom. vii. 7—9). This distinction has many applications. Is it not possible to preach sermons on the doctrine of distinguishing grace, and yet be destitute of the humility which that doctrine should produce? May we not be Strict Communionists at the Lord's Table, and yet non-Communionists with the Lord Himself? "Beloved brethren" may sound very orthodox; but if it be not inspired by brotherly love is not the use of the phrase a travesty of sacred sentiment? Above all things, let us be real; that is, never let the spirit be lacking from the letter.

(3) *Controversy lacking candour.* To contend earnestly for the faith once for all delivered unto the saints is admittedly the binding and lasting duty of all lovers of the Lord Jesus Christ. The memory of Martyrs and Reformers urges us to a ceaseless contention with every form of soul-deceiving error. But, unhappily, with many the word "spitefully" has taken the place of "earnestly." They seem, as a Puritan remarks, to fight for victory rather than verity, and are not over-scrupulous as to the weapons they use. The principle for which they contend may be right enough; but the utter want of candour towards opponents or dissentients defeats their own end. The genesis of "odium theologicum" makes very sad reading. Calvinism and Arminianism may both often cry out, "O save me from my friends!" How is it that, in controversy over systems of divinity, some Arminians cannot credit a Calvinist with philanthropy, and some Calvinists cannot credit an Arminian with grace? Is there not sometimes a deliberate ignoring of matters of agreement in order to accentuate points of difference? Paul's method

in the synagogue of "opening and alleging" (Acts xvii. 3), exhibits earnestness without fury, and fairness without weakness. John Newton was once drawn into a dispute about Baptism. He writes in his diary, "I wish I was able to decline this controversy. I find risings of pride and passion often tempting me to sin. I fear I usually forget the main thing, and have my thoughts chiefly taken up with vindicating proud, corrupt, deceitful self." This quotation is given to shew how difficult it is for even an exceptionally wise man to preserve his temper in religious debate. Candour does not require us to merge essential distinctions; but it leads us to distinguish between what is primary and what is secondary in controverted matters. Moreover, it disposes us to believe that it is quite possible to learn something advantageous from even a keen mental antagonist. Lacking this fine quality controversy soon degenerates into the "vain jangling" imputed by Paul to those who "understand neither what they say, nor whereof they affirm."

(4) *Office lacking qualification.* Every careful reader of the Bible is aware that the Divine appointment to any office was always accompanied by the Divine equipment for the proper discharge of its duties. God's calling ensured God's enabling. But an impartial observer of the Churches generally, must sorrowfully admit the existence of cases where the utter lack of the necessary qualifications plainly indicates the unwarrantableness of the appointment. A Pastor lacking discretion, a Deacon devoid of courtesy, a Superintendent without self-control, a Teacher wanting in character—what terrible disappointment and sorrow these anomalies have caused! "A Bishop must be ——." "Likewise the Deacons must be ——" (1 Tim. iii. 2, 8). Do Churches and Candidates prayerfully ask "What?" before nominating and accepting? It is a mercy for all concerned when the ambition is set on the qualifying power rather than the dignifying post.

The writer is bound in honesty to confess that the passage just alluded to often compels close and humbling self-examination. But renewed inspiration and hope are derived from the fact that the grand ideal, "lacking in nothing," is associated with a consciousness of need, "If any of you lacketh," and an assurance of supply, "let him ask of God, who giveth to all liberally, and upbraideth not" (Jas. i. 4, 5, R.V.).

W. H. ROSE.

"Carmel," Woolwich.

FACE TO FACE WITH LIFE.

BY JAMES MOTE.

FROM reading an article by Thomas Henson lately in the *EARTHEN VESSEL* for August, entitled, "Face to Face with Death," my mind has been led to think of the opposite side of the question, and the bearing it has upon the life of the Christian, as he is clearly drawing nearer to his heavenly home; and as the result thereof I venture to make the following suggestions for the benefit of your readers:—

After an experience of fifty years in the Christian life, and listening to thousands of sermons from good and gracious men, most of whom have ceased to be, and are now realising the blessedness of the eternal state, I have been struck with the more constant reference by them in

their sermons to the future state of the wicked rather than that of the righteous, and cannot help thinking that however important the one may be, the other would be more profitable to the believer and glorifying to God, and be a great help to the spiritual pilgrim in his journey to the heavenly city which is to be his future abode.

Is our state in the next world to be one of idleness or activity ?

From what we can learn in Holy Writ, angels are active beings, their employment consisting of doing the will of God in a manner only partially known to us by the record of their acts and doings as set forth in the Holy Scriptures. We are told that they are all ministering spirits, sent forth to minister to them who shall be heirs of salvation ; and their doing so is clearly set forth in the Word, beginning at Gen. iii. 24, where they were employed to guard the Tree of life in the garden of Eden, and their appearing to the patriarchs, prophets, apostles and disciples in the different places set forth in the Word, where accounts are given of the manner in which they were severally employed.

It would appear from this that angels are employed in active service as seemeth good to Him whose servants they are and whose commands they cheerfully obey, and this is combined with their spiritual service in heaven.

Part of the employment of the redeemed in heaven is described in their song of praise and thanksgiving, as recorded in Rev. i. 5, which song is in these words : " Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever."

This song angels cannot sing, never having been sinners, and consequently it can only be sung by the redeemed. Angels have never carried about with them a body of sin and death, and can only know of the existence of sin as they have seen it in the case of the fallen angels, and as they see it exemplified in the life and character of believers upon earth, which they are more intimately acquainted with than we know, and hence it is a cause of joy to them over *one* sinner that repenteth, as stated by our Lord in the 15th chapter of Luke's Gospel.

It must not be forgotten by us that in the next world we shall not be encumbered by an earthly body of sin and death. Its wants, its temptations, its trials, will then be a thing of the past, never more to be experienced by us ; but a new state of existence will take its place, free from all the impediments to our spiritual life which surrounded us in this our earthly state. But these being all ended, the question arises—What will be the nature of our existence and employment in the spiritual world ?

The description of our employment in Holy Writ is very meagre, being described simply as worship, and that of one kind, viz., praise. We cannot imagine that the employment of the redeemed in heaven will consist merely of praise, and that of the same kind throughout the endless ages of eternity ; the sameness of it would, if we compare it with earthly employment, destroy its benefit, and does not seem compatible only with the employment of intelligent spirits with capabilities of usefulness commensurate with their nature and disposition.

We are informed in Holy Writ that after the destruction of this world there will be a new heaven and a new earth, in which employment may be found for the redeemed spirits, but whether there will be

other worlds besides, we are not informed. Of the power of the Creator to form them there can be no doubt, and as it was for His pleasure the present world was called into existence (see Rev. iv. 11), we see no reason why a repetition of the same thing should not take place, and that for the same reason. And although it is difficult for us to realise the fact of the Divine pleasure being capable of increase, yet the fact is positively stated in the Word.

That there are above other worlds than this in existence, astronomers assure us of the fact; but we are ignorant of their inhabitants, their nature, wants, employment, &c., and consequently we are incapable of forming any opinion as to our being made useful to them when we have changed our present nature to that of a spiritual one, which is all that we shall possess in the next world.

The consideration of this subject would tend to elevate our minds, as well as influence our lives here, by leading us to consider what our future state and condition will be, compared to what it now is. At present we are told (1 John iii. 2) that "we are the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." And it would also tend to moderate our desires with reference to the things of this world, its riches, honours, and other things, the possession of which so much militates against the Christian's life and happiness here, and the time of enjoying them so short, compared with those which David speaks of when he says, speaking of his future state: "In Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore" (Psa. xvi. 11).

BUDS OF PROMISE FROM THE CHAMBER OF PAIN.

BY W. JEYES STYLES.

CHRISTIAN experience, or the form of emotion which God, in grace, introduces in the hearts of His people is a subject the importance of which can hardly be overrated. Neglect it, and you will be in danger of falling into vicious error, or even obnoxious sin. Overpress it, and you are in peril of spiritual pride; you may despise those who do not come up to your "standard," and become listless and careless about the things of God. Though without experience you cannot be a Christian, and its neglect may eat into the vitality of your religion. Overpress it, and other forms of evil will prove dangerous and delusive.

It is not my intention to write an essay on these lines, but to cull from some biographies I have read, all more or less tending to elucidate the matter. It is related that R. W. Dale was once studying a sermon in prospect of Easter Sunday. He had always believed in the doctrine of the resurrection of the Son of God, but now he saw as he had never seen before that it was not merely a doctrine but a most glorious, divine and exhilarating fact. He beheld the Saviour as a living, bright reality, and always sung a Resurrection hymn on Lord's-day morning. It was, in fact, the turning-point in his ministerial life.

Blind Kitty, of Drury Lane, was once a notable worshipper in our metropolitan chapels, in which her shrill voice was quickly discernible above all the rest. She was met with under George Coomb, at Soho,

and got her living by playing the guitar and singing in the streets of London. At length circumstances led her to hear the late James Wells, and all her easy-going religion left her; she was cut up root and branch, and felt bound to attend the first Surrey Tabernacle. The people at her old chapel were considerably annoyed, and offered her money to stay where she was. In conscience she could not. I knew her well, for she attended my ministry during the last few years of her life. It was her boast that, although she had given up all for her Master, He never suffered her to lack anything.

Very wonderful was the experience of the late James Woodard, Chaplain of Ilford Cemetery. His avocation proved so depressing that he lost all nervous energy, and was so dejected that he could not touch a Bible or hear the Saviour's name. I knew the principal members of a deputation which once waited on him, and so fierce was his request that they would not refer to religion, that they were glad to leave him. Seven years rolled by, at the expiration of which his mental ability returned, and he became once more an acceptable occasional preacher and platform speaker.

"True happiness consists less in the absence of joy than in the presence of consolation." This was finely exemplified in the experience of my late dear friend, William Houghton, Ipswich, who deceased in 1885. Like the Psalmist he was brought very low, and he described his sensations to me: that he had the feeling of being continually sinking, "but (he added) it was worth while to feel all this and ten times as much, for then it was I learnt a little of the fulness of those blessed words, 'Underneath are the everlasting arms.'"

"What are you doing?" said a minister, as he one day visited a feeble old man, who dwelt in a muddy hovel. "What are you doing?" as he saw him sitting beneath the dripping rafters in his smoky chamber, with his Bible open on his knee. "Oh, sir! I am sitting under His shadow with great delight, and His fruit is sweet to my taste!" So with Susannah Harrison, a poor cripple woman, the author of "Songs in the Night." "Are you not lonely?" enquired a London minister. "Oh, no," was the reply;

"Give me the Bible in my hand,
A heart to read and understand,
And faith to trust the Lord;
I'd sit alone from day to day,
And urge no company to stay,
And converse with my Lord."

A sweeter volume does not exist than "The Lighted Valley," or the closing scenes of the life of Abby Bolton. She was a grand-daughter of William Jay, of Bath, and was very early taken home; her sufferings were very great, but she bore them with true Christian bravery, in full confidence in her Saviour's care and love. "In this particular season and by this trial," she wrote, "I trust that more of His name was proclaimed to me, more of His goodness caused to pass before me. I know not that this my blessed confidence has been overclouded for two minutes."

The "Letters of Helen Plumtre" we fain would refer to at greater length, but the gift of condensation was not vouchsafed to her, and quotation from her writings is next to impossible; the writer must there-

fore content himself with recommending the volume to his young Christian sisters, as affording invaluable nourishment to a heaven-born faith.

Our last reference shall be from one of the recorded experiences of the late J. C. Philpot. He was slowly recovering from a severe illness, and lay in darkness and depression on his sick bed, when suddenly his mind was taken up with thoughts of the glory, greatness, and love of Christ, as the Son of God. It was not a vision, like that described by Doddridge in his "Life of Colonel Gardiner;" it was not a sort of dream, like that referred to by Newton in his well-known hymn, "In evil long I took delight."

That these are not true and could not possibly have been substantial facts, the Rev. William Jay has proved in one of his well-known "Exercises." What these holy men saw, or thought they saw, was always the appearance of Christ on the cross, whereas had it pleased Him to visibelize Himself, they would have seen the King in His beauty, as He now is, and not in His pain and weakness, as He appeared for six hours on the cross. Let therefore no Christians be depressed because they have not seemed to see the suffering Saviour in open vision, but be grateful for any revelation of the love of Jesus that has been vouchsafed to their souls. All that a Christian experiences is not necessarily Christian experience. Let us therefore be "content with such things as we have," blessing the Holy Spirit for what He has really taught, and rejoicing that, ere long, we shall know even as we are known.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Denizens of the Deep. No. 10.—Sharks.

NOT very pretty or very desirable companions: voracious, dangerous, and, as a rule, but of very little use. More than one hundred different species have been found, and these have been divided by naturalists into nine or ten different "families." The first family includes eleven varieties. The *blue* shark troubles the Cornish fishermen by biting their nets, and destroying the captured pilchards or herrings, or by frightening and driving the free fishes away. Its appetite is extremely keen, and it will eat other flesh besides that of fishes. One leaped from the water to seize a piece of beef on the quarter of a ship, and they have no objection to attacking human beings either, but happily they do not enter harbours, nor come close to land very frequently. They are possessed of great vitality, and it is said that after one had its head chopped off, it still swam about for some hours in the sea. They disappear from British seas in the autumn, and many of them are caught to prevent them doing further mischief, though the bodies only make manure, and a little oil is yielded by their livers. Six or eight feet is the more ordinary length, though some are as much as fourteen feet long. The fish is called blue from the colour of its fins and the upper parts of its body, the rest is white. Its teeth are very sharp and saw-like, its skin is rough, and its breast-fins large.

Another kind, called the *tope*, which visits French, Italian, and British coasts, is much smaller, six feet long being considered an unusual

size; its flesh is eaten abroad both fresh and dried, in England only the liver is melted for oil. Fishermen call the young ones "miller's dogs," and the larger ones "penny dogs."

The *hammer-headed* shark is so called familiarly, because its head really very much resembles a hammer, with eyes and eyelids at the two ends, the mouth is on the under side of the head, and is furnished with three, four, or five rows of teeth, the number of rows increasing with the age of their owner. The nostrils are long and open in front of the head. Those that have been caught in British seas have been about ten feet long, and weighed between 600 and 700 pounds. Their home seems to be chiefly in tropical waters however, although the five species that have been found have a wide range, and have been caught in several different seas.

The *smooth hound* has a softer skin than the general run of sharks, and is much smaller than the ones before-mentioned, a length of *three feet* being reckoned a large size. This fish is sometimes eaten in the Hebrides; it is not very prolific, and its teeth, which are *flat*, crush the shell fishes on which it feeds, instead of biting and tearing the prey like the other species usually do.

The second family includes *thresher* sharks, which have very long tails, and devour vast numbers of herrings; and whose flesh tastes much like salmon. *Basking* sharks, so-called from their love of floating on the water, and basking in the sun, are sometimes immensely large, as much as thirty-six feet in length, and twenty-four feet in circumference. These sharks will swim in pairs, one *after* the other, and "the long moving mass has more than once been described as a sea-serpent." They are said to be worth from £35 to £50 each, the liver yielding an immense quantity of oil. The manner in which they are often killed must cause these sharks frightful suffering before death comes to relieve them, and we will not minutely describe the process, except to say that they are generally harpooned, and only the liver is brought to shore.

The *grey* shark reaches a length of eleven or twelve feet, and four or five others belong to this and an allied "family."

Then come the dog fishes, some of which are called "spotted dogs," or "nurse hounds," and others "black-mouthed dogs." The nurse hounds "generally live at the bottom of the sea, and in rough and rocky places." They chiefly feed on crabs and lobsters, attain a length of four or five feet, and though their flesh is considered by Britishers too rank to be eaten, it is sometimes made into soup in Cornwall, and in the region of the Mediterranean appears to be a common article of food.

The "black-mouthed dogs" that have been caught were only about two feet long. British fishermen are not very partial to dog fishes, for they eat the baits, and entangle themselves in the nets set to catch more eatable fishes, catching a lot of them on their account, and frightening the rest away; and though they themselves, when killed, are used for bait, they are not much valued even in that way, and are only fallen back upon when nothing better can be spared for the purpose. Other species belong to Australia and are small in size.

Then there is the "picked dog fish" which is found in Britain, in the Cape of Good Hope, Australia, and elsewhere; it is the smallest of British sharks, and the most hardy and prolific of them; twenty

thousand of them have been caught at one time, and neither heat nor cold seems to trouble them. They often bite the nets, and destroy the lines of the fishermen, although they are only eighteen inches or two feet long, but as they can be eaten both when fresh and salted, there is some recompense given for the mischief they do.

The "angel" shark, with its dark skin, large fins, and flat head, has a most peculiar appearance; its skin, rough all over, was used by the Greeks for polishing ivory and wood; they also ate its flesh, and considered it firm and nourishing. It is found in the Atlantic, and on both sides of the Pacific Ocean. Its usual length is between four and five feet, though sometimes it attains to seven or eight feet.

Taking the sharks altogether we might wonder why so many should exist which seem to have so little value, and to be the cause of so much harm and danger.

But what a striking proof of Almighty skill and power even these creatures present to us! And we can have no doubt that these all have their appointed place in creation, and all declare their Maker's praise, like the fire, and hail, and stormy wind which all fulfil His word.

Dangers lurk everywhere around us, by sea and by land, yet are we safe if He protects us, as the poet sings,

"Plagues and death around me fly,
Till He bids I cannot die;
Not a single shaft can hit
Till the God of love sees fit.

O Thou gracious, wise, and just,
In Thy hands my life I trust;
Thee at all times may I bless,
Having Thee, I all possess."

Amen.

A TRUE TALE OF THE "EARTHEN VESSEL."

BY RUFUS.

MARTHA A. had for many years worthily filled the responsible position of housekeeper to a family residing in the west of London. By the members of the Strict Baptist Church at Notting Hill, presided over by Pastor —, Mrs. A. (for she was a widow), was loved for her humble devotedness to the Lord, and diligent attendance upon the means of grace. How few of such there seem to be about! The Word says they are few: "Narrow is the way that leadeth unto life, and few there be that find it." "Here and there a traveller" says one. "In the days of Shamgar, the highways were unoccupied, and the travellers walked through bye-paths." And it shall come to pass (Isa. xvii. 6), "That gleaning grapes shall be left in it, two or three berries in the top-most branches." For the most part the people of God have to walk alone. Martha A. had to do so. There was no kindred spirit in the house with whom she could hold communion. She found it blessedly at the house of God. Those who go thirsty to the water prize it most; and those who are made, and kept low, make good hearers. "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet."

In the course of events some visitors arrived, one of whom was a young person who had been called by grace about two years before.

“Among whom are ye also the called of Jesus Christ” (Rom. i. 6). “Whom He called, them He also justified” (Rom. viii. 30). “For hereunto were ye called, that ye should inherit a blessing” (1 Peter iii. 9). What a signal, special, and unspeakable mercy it is to receive this effectual *call*, which in its effects makes a clean cut, so to speak, from the spirit and maxims of the world, both professing and profane. It is described as being turned from darkness to light, and from the power of Satan unto God. Divine sovereignty shines, too, in the time and manner of this call; with many it is very gradual, like the earth’s springtide; with others it is like a thunderstorm. This gracious work in the person referred to, was, of course, quite unknown to Mrs. A., although for some reason, hardly understood by herself, she felt an interest in; and as the days passed, was in spirit drawn more and more towards her, she knew not why, except that a kind of semi-isolation was noticed between her and the rest of the family. Thus it came about that here were two sisters in the Lord, brought, as it were together, and yet strangers, each knowing the heart’s own bitterness, and not intermeddling with each other’s joy. It is frequently thus, for as one says,

“Companions if we find,
 Alas, how soon they’re gone;
 For ’tis decreed that most must walk,
 The darkest paths alone.”

Things continued like this for some little time, and might have gone on longer but for a trifling incident that happened one day.

How familiar is the buff coloured wrapper of the dear old EARTHEN VESSEL to most Strict Baptists? We note, in passing, that the Fifty-seventh volume is now being issued, so that it was first started by the late C. W. Banks, of honoured memory, in 1844, while the *Gospel Standard* was started by the late W. Gadsby (a blessed man of God), in 1835. What a means of spiritual education and comfort, and *temporal benefit* these magazines have been to the Lord’s people during those years. Do we not remember how our dear father used to read the pages of the E.V. to grandfather on Sunday afternoons, forty years ago, and how we were interested in it, and in its Editor and contributors, ministers, and Churches, ere we had a felt interest in the truth it upheld.

Both our friends read the EARTHEN VESSEL, of course, and it so happened that our young friend had been reading it upon the day before mentioned. “One touch of nature” it has been said, “makes the whole world kin;” but what does a touch of grace do? We know what it did in this case, for no sooner had Mrs. A.’s quick eye espied the well-known wrapper of the EARTHEN VESSEL peeping out from under the corner of the table cover than she uttered an exclamation of glad surprise, and thus began a friendship of love and union in the Lord, only known to the people of God:

“Solid joys and lasting pleasure,
 None but Zion’s children know.”

PRAY FOR YOUR PASTORS.—“Single prayers are like the single hairs of Samson; but the prayers of the congregation are like the whole of his bushy locks, wherein his strength lay. Therefore you should, in Tertullian’s phrase, *quasi manu facta*, with a holy conspiracy, besiege heaven, and force out a blessing for your pastors.”—*T. Manton*.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"Stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Rev. vii. 9.

IN a former paper we considered the LIMITLESS NUMBER of redeemed inhabitants of the Celestial City, "which hath foundations, whose Builder and Maker is God." The next thing I shall proceed to notice respecting the favoured recipients who *now* enjoy the *other* life—for I love to linger over the sweet thought that future life is a continuation of the life begun here—is that

OF POSITION.

They, "the blest inhabitants of Zion," are said to stand before the throne; which implies that they, like their Divine Lord, have *overcome* all opposition, toil, and trial. They have "received an abundant entrance into the kingdom of the Son of His love." We rejoice in this blessed fact, that defeat is utterly impossible, and that victory is absolutely certain. At the same time, we would bear in mind that those noble heroes of the cross have left behind them their examples, their enthusiasms, and their standards; and these exert a powerful influence, and are an inspiration to us who are on the way.

As I read the words "Stood before the throne," they suggest the thought that the position occupied by the redeemed clearly intimates a readiness for service, and a willingness to do the behests of God. Faithful and loving service they had rendered down here, and still higher and nobler service they are ready to perform up there. For, are they not better fitted now than when here?

"They stood before the Lamb." It was the beloved John who recorded the wonderful saying of the Baptist, "Behold the Lamb of God." In this extraordinary saying you have the one God-ordained, God-gifted, God-accepted sacrificial offering. Those who stand before the throne and before the Lamb are those who have received the great benefits and inestimable blessings implied in such far-reaching sentences. They are there to adore, to magnify the vast riches of Christ's grace, and the magnitude of His priceless sacrifice. Hence, they stand before the Lamb, with a new song; the subject matter of that song is, "Unto Him that loved us, and washed us from our sins in His Own blood, and hath made us a kingdom of priests unto God and His Father; to Him *be* glory and dominion for ever and ever."

Again, I read the words "*Before the Lamb.*" Do not such words imply the delightful fact of being in the immediate presence of the Lamb, enjoying bright, clear vision, and holy nearness? There can be no cloud between, no distance, but unspeakable, unfathomable, and joyful undisturbed fellowship. Every eye fixed upon His surpassing splendour, and effulgent glory. Sweet employment, happy occupation! Truly, "Eye hath not seen, ear hath not heard," of the infinite delights and wonderful sights awaiting "the ransomed of the Lord."

"Do Thou, Lord, midst pleasure or woe,
Still for heaven our spirits prepare;
And shortly we also shall know,
And feel what it is to be there."

Such sweet, simple words fill one's soul with holy longings and joyous aspirations to "see the King in His beauty." Yes, they make us sing, "Jerusalem, my happy home," and ask the question, "When shall my labours have an end, in joy, and peace, and Thee?" Very soon, dear reader, we shall be "like HIM, for we shall see Him as He is." Blessed be God, this is the sweet darling hope of the soul, fondly cherished by the redeemed family of God.

Let us proceed to consider for a brief moment

THE SYMBOLS OF THEIR VICTORY.

They are said to be "Clothed with white robes"—sure sign of triumph in conflict with evil. They fought, wrestled hard, endured the cross; but now they realise the full blessedness of their Lord's promise, "To him that overcometh, the same shall be clothed in white raiment." "White robes" are indicative of light, joy, and triumph over all their foes. It also implies complete riddance of all that contaminates, and purity from all that pollutes. It further indicates the purity of their lives, and the spotlessness of their being. Do not think our words extravagant: for such a perfect condition of sinless perfection is clearly taught by the Apostle Paul, who declares that the Church of Christ shall be faultless, without blemish, not even a wrinkle of age shall be found upon it (see Eph. v. 25—27). So absolutely perfect, so entirely free from all defilement, because washed in the blood! What a grand assurance is all this of the efficacy of that blood which cleanses from ALL sin. O, the sublime wonders of God's eternal redemption! O, the invaluable, priceless, precious blood of Jesus!

The next symbol of the saints' victory is that of the palm branch. "Palms in their hands." The palm branch was the recognised symbol of victory; it was also the symbol of joy and triumph. It was used by God's ancient people at the Feast of Tabernacles, on the fifteenth day of the seventh month, when they kept the feast of thanksgiving for the ingathered fruits of the land. It was the joy of harvest! The glad reaping and gathering time of their toil and patient waiting—the husbandman's reward.

What better symbol do we need than the palm branch? This is truly the most fitting symbol of victory gained, and grand position occupied by the saints. It implies perfect victory over all foes without, and fears within. It truly indicates the glad joy of toil, prayer, and service, meeting a just reward. It proves that a final end of the path of tribulation, sorrow, and pain has been reached; that the cross has been exchanged for the crown; sighing, sorrow, and mourning have ended, and are things of the past, never to be revived through age-enduring time. Time! why there is no time in eternity; no night, no sun, no moon! one long, continuous, uninterrupted eternity! one long, undisturbed, unbroken day of effulgent glory, of which it is impossible for man to conceive.

"Palms in their hands." Victory, glory! Yes, a complete and perfect triumph over all sin, absolute and eternal freedom from all that annoys; all such things are lost, and lost for ever. "They serve HIM," by waving their palms and ascribing their glorious victory through the blood, power, and love of the Lamb. They cast their crowns at His feet, and willingly crown Him Lord of all. What a wondrous, exalted position to occupy! What holy company, and hallowed associations

await us up yonder! Yes, but above all there is the Lamb-like King, and we shall see Him; and that glorious sight shall be heaven, and bliss supreme, and inexpressible joy to us!

“They live in endless ecstasies,
Possess'd of true immortal bliss;
And every heart with heav'nly song,
Rolls great Immanuel's praise along.”

Blessed truth, “There love is life, and work is rest.” To that land of pure delight, may you and I, dear reader, safely arrive.

67, Endwell-road, S.E.

AN ELUCIDATION.

“And through thy knowledge shall the weak brother perish, for whom Christ died.”—1 Cor. viii. 11.

ABOUT the year 1844, I was a teacher in the Artillery-street Baptist Chapel Sunday School. My mind was greatly exercised, upon the above Scripture: “And through thy knowledge shall the weak brother perish.” No commentary that I then possessed afforded me any enlightenment upon the subject. I looked upon the text thus: Here is a brother, a weak brother, a brother for whom Christ died; the possibility of such a one perishing. Now, I thought, how does this agree with the Scriptures: “I give unto My sheep eternal life, and they shall never perish,” and other passages of God's Word, of like import. Now, I will tell you how God was “His own interpreter,” and opened up these solemn words to my understanding. There were two lads in my class to whom I was strongly attached; they were very attentive, and I have every reason to believe that the good work was begun in their young hearts. They were very poor, and often kept from school for want of boots, or some other article of clothing. Having a fund belonging to the school for the purpose of meeting such cases, I was given the opportunity of visiting them in their own homes, and taking them help. My visits were usually paid during school hours. Upon these occasions I used to commune with the mother, whom I believe to have been a godly woman. The father I nearly always found sitting with his pipe, glass, and newspaper. He took no more notice of my visits than if I had been a dog; in fact, had I been a dog of some special breed (he being a dog fancier) I might have been fondled and caressed. But only being a worthless, two-legged Gentile dog, I did not expect, on his part, any special notice. Now, imagine my surprise when, one Sunday morning, one of the lads addressed me thus, “Please teacher, father would like to see you.” The same Sunday afternoon I was at his bedside, for he was now laid low by affliction. I enquired what was his object in sending for me. He replied, “To pray for me, to read the Word, and to tell me if there is mercy for a wretch like me.” This encouraged me to enquire into his past history, and a sad one it was. This is the substance of it. When young, he and his wife joined a Strict Baptist Church. Soon after they had become members, it was discovered that the pastor of the same Church was a disreputable character, and living in flagrant sin. This matter ended in his excommunication from the Church. The poor man before me, being a weak brother, stumbled. The enemy took

advantage of the circumstance to persuade him that he had been deceived, that religion was only a farce. "Look at your pastor, can you call that religion?" So he gave up the use of the means, his heart became hardened, and he gradually sank into the state in which I found him. The Lord was pleased to make use of my visits to seal forgiveness upon his soul, and in a few days he was called home, leaving a blessed testimony behind that the Lord had visited him with His great salvation. Now, I thought, I have in this painful case the unfolding of the text. This poor, weak brother did not, and could not perish eternally,—

"If ever it could come to pass,
That sheep of Christ might fall away;
Alas; my feeble soul would fall
A thousand times a day,
Were not Thy love so firm, as free,
Thou soon would'st take it, Lord, from me."

But he had perished from the way. Thus, though they may fall, to the breaking of their bones, and to the wounding of their conscience, they shall not fall finally, for the great Shepherd of their souls hath promised to restore health and cure unto them. For He says, "I will seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick." But, brethren, take heed to the dehortation, "Thou shalt not put a stumbling-block before the blind" (Lev. xix. 14). Again, "Make straight paths for your feet, lest that which is lame be turned out of the way, but rather let it be healed." Let us take heed that we be not the cause, or occasion, of any weak one stumbling, being offended, or perishing from the way. Bless the Lord, none of the redeemed can finally or eternally perish, though they may through the force of temptation decline from the way. But the great Shepherd and Bishop of their souls shall gather them unto Himself:—

"Unnumbered years of bliss,
I to My sheep will give;
And while My throne unshaken stands,
Shall all My chosen live."

ROBERT BOWLES.

(Late pastor Ebenezer Chapel, Hertford).

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

NO. VIII.—BAPTIST MARTYRS IN ENGLAND.

May we be thankful that History has not—at least, as yet—repeated itself. I refer to the favourable comparison which may be made between three and a-half centuries ago, in the reign of Edward VI., and our own days, in the reign of Edward VII., as regards the position and prospects of Baptist professors and Baptist churches. I will not occupy any of my Editor's space in enlarging upon the significance of this comparison, but leave it to the record given at the latter end of this paper as an example of the state of things in Edward the Sixth's days and the reader's own experience under Edward VII. to point the moral.

In the middle of the Twelfth Century there was a little band of foreign Refugees in this country, itinerant preachers, who, with their brave leader, GERARD, perished miserably under the rigorous treatment of

HENRY II. They perished; but the seed of the Word of Truth that they had scattered perished not.

Wycliffe (from Oxford, the seat of learning, and from his pulpit of Lutterworth) promulgated the Gospel of God; but I believe that in the hearts of many unlearned ones throughout the length and breadth of the realm (men and women too poor and too simple for historic note) it was already treasured. So that when the fuller light of the written Word in English was diffused, numbers whose hearts the Lord had opened rejoiced in the knowledge of salvation.

They were known as Lollards. Persecution of them commenced in the year 1401, when WILLIAM SAWTRE was burned in the Cattle Market, London.

In the reign of HENRY IV., the famous statute of 1401—*De Hæretico Comburendo*—was directed against the progress of doctrinal heresy, on the complaint of the Bishops that their own officers (without State help) were unable to restrain Lollardry. The statute afforded means for the burning of heretics which legally existed before, but were by the statute recapitulated and approved, with a view to energetic use.

Many of the Lollards were Baptists; and one count in the indictment against Sawtre was his rejection of Infant Baptism.

SIR JOHN OLDCASTLE suffered under HENRY V. Hung as traitor to the king, burned as heretic to the Church that ruled the king.

Great numbers received the crown of martyrdom at this time, in some cases with every refinement of cruelty, children even being compelled to set fire to the pile in which their parents were consumed!

But—as Tertullian says—"The blood of the Christians is their seed." For all this terrible persecution, their numbers in nowise decreased. These "Christian Brothers" (as they called themselves) continued preaching in the churchyards, fairs, and market-places—continued circulating portions of the prohibited Scriptures, and when HENRY VIII. began to turn his attention to religious matters it was found that in all parts of the country there were (so-called) Anabaptists, fanatics, enthusiasts. Edict after edict was issued against them. Numbers were exiled and many were slain. At the burning of two of our Baptist predecessors at Smithfield, in 1528, Latimer stated that very many had been arrested and convicted of this heresy.

SIR JAMES BAINHAM (FOX assures us) repudiated infant baptism; and, according to his own words (also quoted by Fox), he held positive views on the question of Christian Baptism, regarding it as a rite which symbolizes death, burial, and resurrection with Christ.

Refusing to recant, he and his wife were committed to prison. After being stretched on the rack and tortured with severity, on February 17, 1532, he was carried before the Bishop of London. Suffering from his torture, his spirit failed him, and while he held a lighted torch in his hand his recantation was publicly read. The next Sunday the congregation assembled in St. Augustine's Church was startled during Divine service as Bainham rose in their midst, holding in his hand a copy of the New Testament,—a better light, forsooth, than the torch he held the previous Sunday,—and, with tears, confessed his crime in denying his Lord in a moment of weakness. He urged the people to fidelity, declaring that he would not feel such a hell again for all the world's good.

Manacled in the stocks in the coal-cellar of the Bishop, flogged in the house of Sir Thomas More at Chelsea, who argued much with him,—imprisoned and whipped in the Tower of London,—he was burned at Smithfield, on April 30, 1502, in the presence of a large concourse who came to witness his triumphant end.

Shortly after this, ten Baptists were put to death, and, alas! ten saved their lives (?) by recantation.

"The Lord of Hosts, in whom alone our weakness shall be strong,
Shall lead us on to conquest with a mighty battle song;

And soon the warfare shall be past, the glorious triumph won,
The kingdoms of this world shall be the kingdoms of His Son."

In November, 1538, more Baptists (with others) were burnt in Smithfield.

A brother, named BARNES, was burnt at Smithfield in 1540 as an Anabaptist. Speaking from the stake upon which he was chained, he declared that he was not an Anabaptist, seeing he had a great aversion to that sect, and had never favoured or maintained them. He held, as we do, and as these articles plainly show, that true Baptists are not Anabaptists.

ANNE ASKEW, after frequent examinations, was racked by the Lord Chancellor till she was nearly dead, in the vain effort to make her divulge the names of those at Court who shared her faith. Unable to walk or stand, from the tortures she had suffered, she was carried in a chair to Smithfield and fastened to a stake—still with a smiling face. The King's pardon was offered if she would recant; but she said "she came not thither to deny her Lord and Master." Then, "being compassed in with flames of fire, as a blessed sacrifice unto God, she slept in Jesus," July 16, 1546.

JOAN BOUCHER, member of the Baptist Church near Canterbury, was found guilty of circulating the Scriptures. When the Protestant Inquisition was established, in 1547, she was arraigned before it. Doomed—by consent of the young King, EDWARD VI.—at the instigation of Archbishop Cranmer, she was carried to the stake at Smithfield, May 2, 1550. She loved and adored the holy and immaculate Lamb of God,—though the chief charge against her had been misbelief concerning His incarnation.

SAMUEL BANKS.

The Harbinger, Southwood-road, New Eltham (Kent). Sept., 1901.

THE PULPIT, THE PRESS, AND THE PEN.

On Pilgrimage, by E. Carr. London: E. Wilmshurst, Blackheath, S.E. Croydon: Farncombe and Son, 76, Southbridge-road. Price, cloth lettered, One Shilling and Sixpence.

As the Author informs us, this book consists mainly of papers published in various magazines, now collected and reprinted. There are twenty-four chapters in all, dealing with various aspects of the pathway of Zion's pilgrims. These are handled Scripturally, experimentally, wisely, and graciously. The Author possesses an experimental knowledge of the subjects on which he treats, and is able to present them clearly to his readers, and in a loving yet faithful manner. Strangers to real, vital godliness will find nothing entertaining here, unless the Holy Spirit is pleased to open their eyes in reading; but the living, the

true sheep of Christ's flock, will find their exercises depicted, their pathway described, and, it may be, some of the mysteries of their experience explained. Spiritual minds will appreciate these papers, and while the developed believer, the man in Christ Jesus, may derive profit from them, the children, the babes of the family, will meet with much that, by the blessing of the Lord, will prove very helpful to them. We think Mr. Carr was well advised in collecting and publishing these otherwise fugitive pieces, and heartily recommend the book to our readers. We may just add that the chapters are all short, and each complete in itself, so that the book may be taken up at any time when a few minutes of leisure are enjoyed, and there is an excellent portrait of the Author as a frontispiece.

CHRIST ALL IN ALL.—I have often admired the sweet tautology, if such it may be called, of the precious name of Jesus throughout the whole of Paul's epistles, wherein he can scarcely write a single line without mentioning and exalting the Lord Christ as the believing sinner's All in all.—*R. Hill.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MARGATE ("MOUNT EPHRAIM").—The 26th anniversary of the Cause was held on Lord's-day, August 26th. Pastor E. Mitchell, of Chadwell-street, preached morning and evening to large congregations. In the evening the chapel was quite full, and the Lord so blessedly helped His servant in the proclamation of a full, free, and finished salvation that the savour of those discourses will long be remembered by those favoured to hear them. How favoured the flock fed under such ministry, and what a debt of gratitude to our covenant God do we owe for such a "great salvation" and servants sent to make it known. On the following Monday a public meeting was held, presided over by Mr. Harlick, and Gospel addresses were given by brethren Carter, Marsh, Bloy, and Mitchell. The collections were good, the hearts of the people encouraged to "pursue" though faint by reason of present circumstances, for the Church is now pastorless and by no means numerically strong. By whom shall this little one arise? and whom will He send, Whose Cause it is, to care for these few sheep in the wilderness? Chequered has been their pathway until now. The dew has not yet departed, and the blessing still bears fruit that He gave on the ministry of the beloved T. B. Voysey, to whom all eyes were turned as the chosen servant of the Lord for pastoral labour here, but whose short service was so soon closed for the eternal service above. Deep in mystery, though undoubtedly wise in design, was this order in Providence. After days will yet reveal what to-day is so concealed, and this link in the chain prove to have been welded in equal grace as in wisdom. We must wait His will. "Mount Ephraim" is no place for the everyday pulpit-hunter, but here is a large sphere of labour for the man whom God shall raise to serve the flock for the Shepherd's sake. We wait, we wrestle, we watch. He will appear.—VISITOR.

LOCKWOOD.—The recognition services in connection with the settlement of Mr. Philip Reynolds (late of Highbury, London, N.) as pastor at Rehoboth Strict Baptist Chapel, Lockwood, Yorkshire, took place on Saturday and Sunday, July 27th and 28th. On Saturday afternoon pastor W. B. Suttle, of Royton, Lancashire, who has "supplied" at Rehoboth for thirteen years, preached in the chapel to a large congregation from Heb. xiii. 7, 8. Mr. Suttle dwelt on the nature of Gospel-preaching and the right conduct of people towards the pastor, and urged those present in the language of the text to "Remember them which

have the rule over you." Truly there fell a cloud of heavenly dew upon preacher and congregation. Tea was partaken of in the spacious schoolroom, and in the evening a well-attended meeting was held in the chapel, Mr. J. W. Shaw being in the chair. After a hymn and prayer, the secretary, Mr. W. H. Mallinson read a number of letters expressing regret at inability to be present. The chairman expressed pleasure at being present on such an interesting occasion. He remarked that Baptists were active, numerous, and prosperous in this neighbourhood. He wished people to stick to their principles in love and charity, and work hand in hand with fellow-Christians. The Church secretary read a statement of the Divine leadings. He stated that on the second Sunday in February last Mr. Reynolds preached two sermons at Rehoboth, and a marked impression was created upon the people. It was unanimously decided to ask Mr. Reynolds to supply for four consecutive Sundays in May. The blessing of God was manifested by the ingathering of souls, and the conviction intensified, that God had brought them together. An unanimous call went forth from Church and congregation. Their desire was that the union might be lasting and prosperous. Mr. Reynolds then stated how God had led him to the pastorate at Lockwood. When he came to Lockwood in February he had little idea of becoming their pastor. He had never so much as rattled the latch of this door, but a Divine hand had turned the knob and the Divine voice had bade him enter in. Mr. Reynolds referred to his month's preaching in May, and said it was a season of great joy and blessing, the baptismal pool being opened and six being immersed. At the same time as he received the call to Lockwood, he received a call from another place, which was twice as large as Rehoboth. He came to Lockwood because he saw Lockwood's need, and God's blessing had so abundantly rested on his preaching, and because there were so many young people willing to help on the cause of God. He was determined to hold very firmly the things most surely believed among them. Baptists had a work to do and testimony to bear that no other denomination was able to carry out. The burden of his ministry would be the boundless love of God. He would endeavour to clothe the truth in language appropriate to the age in which they lived. He would go into the pulpit with the message God had given him. Congratulatory and welcome addresses were given by pastors W. B. Suttle (Royton), J. H. Snow (Slaitwaite),

and others. Pastor S. Gray (Brighton) and Mr. I. R. Wakelin (of London) testified to the good work accomplished through Mr. Reynolds in London and elsewhere, and desired that the union might be happy and prosperous. Hymns were sung during the evening, and the choir rendered two anthems. The meeting closed with the Doxology. On the Sunday the services were continued, the new pastor preaching from 1 Pet. v. 10. In the afternoon addresses were given in the schoolroom by brethren Wakelin and Gray. The evening service was conducted by pastor Gray, whose sermon was based on John xii. 32, God's presence being manifest throughout the services. That our covenant-keeping God may continue to abundantly own and bless His Gospel in this place, is the earnest prayer of—TERTIUS (Lockwood).

THAME (OXON).—The harvest thanksgiving services were held on Sunday, September 7th, when very appropriate sermons were preached to appreciative congregations by pastor W. Chambers. In the afternoon a special address was given by Mr. Chambers upon "Seed-sowing." The collections for the day were exceedingly good, and were in aid of the Church Fund.

BRIGHTON (SALEM).—The 115th anniversary of this Cause was held on Tuesday, September 10th, 1901, two sermons being preached. In the afternoon Mr. Mitchell discoursed from Rom. x. 4 to the manifest enjoyment of the gratifying number gathered to hear him. Tea was served in the schoolroom, when over a hundred sat down. In the evening the pulpit was occupied by Mr. O. S. Dolbey, who, taking for his text Deut. xxxiii. 3, again rejoiced and encouraged the hearts of all, both of our dear brethren being favoured with large congregations. The day proved to be the most successful for many years. The hearts of the beloved pastor, Mr. F. Shaw, and the members of his flock unite in grateful praise to the Giver of all good.—D. R. S.

IPSWICH (BETHESDA).—We celebrated the 24th anniversary of our pastor's settlement on Lord's-day, September 15th, and combined also the harvest thanksgiving services. Mr. R. Mutimer, of Brentford, was the preacher for the day, and was received well and listened to with marked pleasure by large gatherings. A public tea was held on the following Wednesday, and a meeting afterwards, presided over by the pastor, Mr. Kern, and addresses were delivered by Messrs. Mutimer, Dixon, Ranson, Ling and S. K. Bland. The esteemed pastor of Zoar, Mr. R. C. Bardens sweetly led us to the throne,

the outcome being a thorough, good, and Christ-exalting meeting. It is the wish of our pastor that he may be spared another year to celebrate his twenty-fifth year of labour amongst us. We trust many years more are in store for him to preach to us those glorious truths so dear to all the Lord's people.

LAXFIELD.—On September 5th the harvest thanksgiving services were held. In the afternoon service, praise and prayer was held, when several of our beloved brethren from different Churches thanked our covenant-keeping God for His manifold blessings in preserving and protecting them from the surrounding dangers whilst gathering in the crops, which He so bountifully bestowed upon us. About 400 partook of tea; and in the evening brother R. E. Sears, of London, preached a full Gospel sermon from the words, "I am the God of Bethel" (Gen. xxxi. 13). We as a Church, congregation, and pastor, have much to be thankful for, for we had a good meeting in the afternoon, good sermon in the evening, and a good collection. To bring these happy meetings to a close that well known hymn was sung:

"O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led."

RAUNDS.—Harvest thanksgiving services in connection with the Baptist Chapel in the above place were held on Lord's-day, September 15th, and were continued on Monday the 16th, when a good number of friends sat down to tea in the school-room, after which a sermon was preached by Mr. J. T. Peters, of Whittlesea, who was also the preacher on the Sunday. The congregations were very good, and financial results satisfactory. To our God be all the praise.

READING (PROVIDENCE).—The celebration of the 42nd anniversary of the opening of this Chapel took place on August 28. Two sermons were preached by Mr. A. E. Realf, of Leicester. In the afternoon from Psa. xlv. 8, "All thy garments," &c.; and in the evening from 2 Sam. xxiii. 5, "Although my house be not so with God," &c. We were encouraged by some of the preacher's remarks, and trust that the precious seed of the Word sown will be blessed to many a seeking one. The Christian love and sympathy of neighbouring Churches was very manifest, and we were greatly cheered by the presence of friends from Zoar (Reading), Bucklebury, Slade, Guildford, Cricket Hill, Yateley, &c., &c., all of whom we, as a Church, desire to thank very heartily. At the previous Monday prayer-meeting, among numerous other

requests, our heavenly Father was asked to grant favourable weather and good attendance of hearers. The Lord heard and answered this prayer, for which we are deeply grateful to Him and trust that He will continue to guide and bless us as a Church and congregation.

"BETHEL," ST. ALBANS.

RECOGNITION SERVICES

In connection with the settlement of brother Jeffs, of Watford, as pastor, took place on Thursday, September 19th, and it will be to us a "memorial," a day that will "stand out" in the history of this Church.

Our services commenced at 2.30 p.m. There was a good number present, one gratifying feature being the presence of so many friends from Watford and neighbouring Churches, some of whom came long distances to wish our brother God-speed in his new sphere of labour. Pastor G. W. Thomas, president of the M.A.S.B.C., was the chairman, and the services commenced with the singing of "Kindred in Christ, for His dear sake," after which 1 Tim. iii. was read, and brother Lester then implored the Divine blessing upon the day's services.

In his opening remarks the chairman said they had gathered for what was in the Church of Christ an important service. The cry of the Churches to-day was, "We need men," and the prayer of the Churches was, "God, send us an under-shepherd." They had met not to ordain their brother, but to recognise what God had ordained. It seemed to him that God had said in time past to the Church to which he (the speaker) had the honour to be pastor, "Separate our brother for the work of the ministry." Their brother had been for 23 years in the service, and they had to admit that he had never been a drone in the hive. The speaker related brother Jeffs' connection with the Sabbath-school, and the attempts of the brethren to induce him to go forth to preach. Brother Jeffs went forth, and he had done yeoman service, and only those who had experience of that work could appreciate it.

Pastor E. Marsh, of Gurney-road, Stratford, was then called upon to state the nature of a Gospel Church. Our brother was helped of the Holy Spirit in the course of a very able address to set forth the main beliefs upon which we as Strict Baptists are formed.

The chairman then called upon the pastor-elect (brother C. D. Jeffs) to state to the Church his call by grace to the ministry, etc., and our brother, in the course of what might be called a thorough biographical sketch, stated that he could not say the actual time the Lord began the work of grace in his soul. He blessed God that he was the

child of praying parents. He also took very readily to reading and writing, and in consequence was able to understand more than many at his years. Our brother also spoke very lovingly of a dear Sunday-school teacher, whose memory to this day is cherished by him; but, although at no period of his life was he permitted to be without some serious thoughts as to his soul's welfare, it was not for some years that the Holy Spirit made it clear to him that he was a new creature in Christ Jesus: it was while on duty in the signal-box at Nuneaton (L. and N. W. Railway) that the Lord spoke pardon and peace to his soul through the words, "There is therefore now no condemnation to them which are in Christ Jesus." He also spoke of the loving help and sympathy he received from his dear partner in life, who was a godly woman; and on being removed to Watford, he was persuaded to go to "Beulah" Chapel, and was buried with his Lord in baptism by that honoured servant of God, George Burrell. For 23 years he had been in communion with the Church at Watford, with whom he had remained until coming to "Bethel." His first work for the Master was in the Sabbath-school, then for a number of years leader of the singing, and later on conducted the day prayer-meetings. Soon afterwards the call came to go to a neighbouring village to preach the Gospel, and from that time doors had been opened for him, so that every Lord's-day has been occupied up till now. The Lord had given him seals to his ministry. Our brother also stated his articles of faith, under the heading of "Things surely believed in by me."

Brother D. Hawkins stated the leadings of the Church in inviting brother Jeffs to become pastor, and he said that the Church having heard our brother on several occasions, it was decided to ask him to preach on the first Lord's-day for six months, with a view to the pastorate, and at the end of that time it was decided to invite him to the pastorate of the Church, which, after due consideration, he accepted.

Brother Marsh then asked the Divine blessing on the union, after which a hymn and the Benediction brought the afternoon meeting to a close.

A tea was provided in the interval, to which a good number of members and friends sat down.

The evening service began at 6 p.m., brother Thomas again presiding. The old hymn, "Come, Thou Fount," &c., having been sung, the chairman read the 133rd and 134th Psalms, and brother Millwood sought the Divine blessing.

Pastor R. E. Sears gave the charge to the pastor, and in the course of a very able discourse, based on and illustrated by passages in the Revelation and the

prophecy of Ezekiel, stated what a minister of the Gospel should be—viz., a leader, a soldier, and above all a manly, faithful exponent of the Word of God.

Pastor J. E. Flegg delivered the charge to the Church, and, basing his remarks on 2 Cor. i. 11, he was helped of the Spirit to set forth the Church's duty in this respect, exhorting them to plead with Almighty God on the pastor's behalf, stating this was absolutely necessary if God's blessing was to rest upon the preaching of the Gospel.

The chairman then asked the pastor to address the meeting, and in a few brief remarks he exhorted the Church to be instant in prayer on his account, so that the preaching of the Gospel might be crowned with success.

The singing of "All hail the power of Jesu's name" having been sung, the chairman closed with the Benediction.

Hearty votes of thanks were given to the chairman, also to the friends for their sympathy and help.

The collections, which were in aid of the General Fund (at the suggestion of the pastor), were good. "Praise God from Whom all blessings flow."

GEO. WHITEBREAD.

BROMLEY, KENT (COLLEGE SLIP).

—Anniversary services to commemorate the formation of the above Church, and establishing of the Cause, were held on Sept. 18th. We are glad to report a very successful day, fine weather, good congregations, good tea, good speakers, and a good collection. The afternoon meeting was opened by singing, "Stand up and bless the Lord." Mr. Marsh, of Stratford, read the 43rd chapter of Isaiah, and preached a soul-stirring sermon from the 13th verse. Tea was then partaken of, which was provided by the lady friends at 6.15 p.m. The evening meeting was commenced by singing the well-known hymn, 172 Denham's, "Awake, my soul, in joyful lays," F. T. Newman, Esq., presided, who read Heb. viii. Mr. Hollett, of Dacre-park, Lee, sought the Divine blessing. The chairman then gave a short address, and then called on the secretary to read a report, which he did very briefly, thanking the Lord for increased congregations, although no additions in membership. Bible-class well attended; finances in healthy condition. Mr. A. Licence then addressed the congregation from 2 Cor. vii. 1, dwelling particularly on the promises referred to. Mr. T. Jones then spoke from 1 John i. 9, basing his remarks under three heads, viz.:—Confession, Forgiveness and Absolution. The congregation was kept in wrapt attention to his masterly delivery for twenty minutes. Mr. H. J. Wileman then spoke from 1 Cor. xv. 3, describing his subject as a

dark picture in a bright frame; he stated he wanted to impress the fact upon his hearers, that it was not sufficient to know that Christ died for sine, but that He died for our sins. Collections amounted to £5 7s. 10½d. May the Lord be praised for all His mercies, so prays—W. LOCKWOOD.

HOUNSLOW—Harvest thanksgiving services on September 18th. Brother Mitchell preached in the afternoon from Matt. xiii. 43: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." A very solemn and impressive sermon, which was listened to with great attention. A goodly number sat down to tea, the tables being well supplied with fruits and flowers in addition to the needs of the social meal. The evening service commenced at 6.30 by singing "Glorious things of Thee are spoken," &c. Brother Mutimer then read Psa. lxxv, stating it to be a real harvest thanksgiving psalm. Brother Vinall, from Acton, implored Divine blessings on the services of the day. The usual harvest hymn, "So praise the ever bounteous Lord," was sung; and brother Mitchell then delivered his very earnest address from Phil. iv. 6, showing the care and watchfulness of Jehovah, urging the need of true and living faith in the Promiser who has never left those who put their trust in Him. After another hymn, brother Dadswell gave an address from Psa. cxlvii. 1. Seeing the many mercies we have and the bountiful harvest, it was good to praise the Giver, and in doing so it was pleasant to contemplate the many mercies we receive; and it was also comely and acceptable. Brother Mutimer spoke upon the harvest not only of this world, which has been gathered in, but the great harvest concerning all present, which everyone would realize, either to the ingathering into the heavenly garner or accounted tares, as described in the Word of God. The meeting was not quite so well attended as usual, but a spirit of union was felt, and the meeting closed with "All hail the power of Jesu's Name!" &c.

QUADRING (EBENEZER).—On Sunday, Sept. 8th, special sermons were preached by the new pastor, J. Linsey (who has held the pastorate for about three months); fairly good congregations assembled at both services, and if appearances count for anything, these services apparently mean a turning point in the history of the Church. For many years it has had only a struggling existence, but with a new pastor, we are praying, hoping, waiting upon Him, who is the life of the Church, the life of the individual, who says, "Whatso-

ever ye shall ask in My name, believing, ye shall receive." We are expecting great things from a great God. Our pastor preached on Sunday morning from Matt. x. 30, in the evening from Gal. vi. 7, 8, and on the Monday gave an address, subject: "The Truly Happy People," based upon the last three verses of Psa. cxliv.--P.

KEPPEL STREET.

As we go to press the closing services of this God-honoured sanctuary are proceeding. We shall hope to furnish reports of same next month. Only the Master knows the heavy burden of that young devoted pastor's heart, the strong cries and tears of his comrades in office and loving Church, which have been poured out at His feet to spare them this sacred house of prayer, but now that His will has ordered it otherwise, with one unbroken fellowship, the faithful pastor and united flock go forth together knowing not whither, but knowing by whose lead and command, and with a confidence that is at once their heart's strength and joy that He will never leave them or forsake them, but in His own time direct them to the spot He has designed for their united labours together in the defence of His truth and spread of His kingdom. The schoolroom is to be retained for a few months, but when these lines are read the doors of the dear old meeting house will be for ever closed, and the workman's axe may be already razing the building where hundreds now in glory shed their first penitential tears, rejoiced under the sound of their salvation, and unswervingly defended the "honour of their Lord and glory of His laws."

Our beloved brother Chilvers has done the denomination service in the excellent article written by him in *The Baptist* for Aug. 9th, illustrated with views of the chapel and portraits of the first and present pastor.

Space forbids the publication of the article entire, but we give the following extracts from the same, headed "AN OLD LANDMARK OF LONDON NONCONFORMITY, SHORTLY TO BE RAZED."

After tracing the history of the Cause with its Grafton-street Associations from 1750 to 1794, including the Ordination Service of the first pastor (Mr. John Martin), on March 31st, 1774. Pastor Chilvers writes:—

"The first stone of Keppel-street Baptist Chapel was laid by Mr. Ashlin on April 29, 1794, and the building was opened for public worship on June 22 in the following year.

"The cost of the erection amounted to £3,436; and the voluntary subscriptions, together with £700 realised by sale of the chapel in Grafton-street,

realised £1,588 16s. The balance was fully paid, according to promise, by Mr. William Ashlin.

"On April 17, 1814, Mr. Martin was visited with a paralytic stroke. He resigned the pastoral office in the following year, having faithfully filled his place for forty-one years. The Church undertook to give him £100 per annum for the rest of his life. He died April 23, 1820, in the eightieth year of his age, and was interred in Bunhill Fields.

"In 1815 a Sabbath-school was formed. The present energetic superintendent, Mr. I. R. Wakelin, has been in the school for over fifty years.

"Labouring in China, on the Congo, and in Africa, are missionaries with whom we are associated, who were boys and girls in our school. The Strict Baptist Missionary Society, indeed, which has done, and is doing, such good work in India, originated with seven young men connected with the school.

"For two years the Church remained without a pastor, but ultimately their choice was directed to Mr. George Pritchard, who was recognised on August 26, 1817. Dr. Jenkins, Dr. Newman, Dr. Winters, and other influential ministers took part in the recognition services.

"Mr. Pritchard has been styled 'Biographical Pritchard,' on account of the many biographies he wrote. He resigned after nineteen years of service.

"Now commenced a period of about fifteen years of depression, adversity, and struggle, during which time the Church had five pastors. In 1851 the diaconate was suspended, but

'God moves in a mysterious way
His wonders to perform.'

"In the following year fifty-seven members of Salem Chapel, Meard's-court, requested their dismissal to be applied for from that place to Keppel-street. The diaconate was reinstated, seven brethren chosen for the office, and a period of prosperity ensued.

"In 1855 Mr. Samuel Milner (Shadwell) was invited to the pastorate, and the Church prospered under his ministry. Mr. Milner laboured here for nearly nineteen years. He died April 3, 1875, and was buried in Bow Cemetery.

"The Church was again without a pastor for four years, and subsequently invited our esteemed brother in Christ, W. Jeyes Styles. Mr. Styles was a great acquisition to the Church. Gifted above many with intellectual power, he was especially adapted to young men. He is the author of a 'Manual of Faith and Practice,' invaluable to young ministers and Sunday-school teachers. The Church was greatly augmented during the former part of Mr. Styles's ministry. His resignation in February, 1888, was deeply regretted by many.

"It has been uphill work, but the Lord has very graciously blessed us; over one hundred have been added to the Church during the last six years, and the Lord is still adding to our numbers.

"Keppel-street is the scene of vigorous evangelical enterprise, and all societies are in a flourishing condition.

"A meeting for women, held on Monday afternoons, conducted by Mrs. Chilvers, God is greatly blessing. Thirty to forty women gather from three to four p.m. to hear simple Gospel addresses, and many of these women never attend a regular place of worship.

"Open-air work is energetically carried on in the summer months, and in the winter week-evening Bible study classes are held. Tract and Temperance Societies are also in good working order.

"The Church strongly adheres to sovereign grace doctrines and strict communion practice. Our membership numbers 176.

"The one great cloud that hangs over us now is the fact that we must vacate our beloved sanctuary (which stands in good condition as a memorial of God's faithfulness to His people) next September, and at present we have no idea where we shall pitch our tent.

"We are watching and waiting, yet still working. The lease of the chapel expired eight years ago, since which time we have been yearly tenants. We have petitioned the Duke of Bedford to retain the chapel to us, but his Grace has found it impossible to modify his plans so as to leave the chapel intact, but has promised £100 upon our retirement. The end of the year, therefore, will see the congregation gathered elsewhere, and the chapel razed to the ground.

"However, we are in loving unity, and we are bound together in living confidence in our God, who is truly our refuge and strength. "There is nothing too hard for the Lord."

SWANSCOMBE.

AN interesting gathering was held at Swanscombe on Wednesday, September 11th, the occasion being the laying of the foundation stone of the new meeting-room of the Strict and Particular Baptists. In a review of the origin and progress of the Baptist Cause in this particular locality, a printed statement says:—

"Swanscombe, with a population exceeding 8,000, has hitherto been without a Baptist Chapel; but occasional preaching services have been held by the Baptists in different parts of the parish for more than half a century. It is nearly sixty years ago since Mr. I. C. Johnson (now living at Gravesend), as a young man, employed on the works of Messrs. White & Co., began to exercise

his preaching talents not far from where they were met that day. . . .

Not, however, till 1882 were regular services inaugurated, when some Baptist friends at Lee, and Mr. F. Shaw, of Gravesend, began to hold services in different parts of the parish, neither being aware of the other movement till both were well started. The friends at Lee hearing of Mr. Shaw's meetings suggested an amalgamation. This Mr. Shaw readily agreed to, as he and they had the same object in view. . . .

The private room in Kirton-terrace was engaged. In 1897 a freehold site was purchased, 40 feet frontage to the main road and a depth of 100 feet, at a cost of £100 for the land, and £5 10s. for conveyance and stamp. This site has since been paid for and properly put in Trust for the use of the Strict and Particular Baptists for ever, together with any building that shall be now or hereafter erected upon it. Recently a contract was entered into, on behalf of the Trustees, for the erection of a good-sized and substantial brick-built room for preaching services and Sunday-school, with minister's vestry and kitchen attached thereto, at a cost of £209, leaving ample space for a capacious chapel in front thereof, when the needs of the work require it. Then, what they were that day laying the memorial stone of, will serve as large and small vestries to the final building.

"We are deeply sensible of many Divine favours in the past, and this day thank God for helping us hitherto, and profess our faith in Him for the future. We also tender our grateful acknowledgments to those friends who helped us so generously to pay for the land, and trust they will show the same liberality and kindness in helping us to pay for the room we are now erecting thereon, and thus prevent all risk of the work being hindered by a burdensome debt.

"The ceremony of the stone-laying took place in the presence of a large number of friends at three o'clock in the afternoon. The chair was taken by Mr. W. H. Salmon, and there were also present: pastor F. Shaw, Messrs. W. Colea, W. E. Jones, E. C. Clark, P. Chambers, S. H. Brown, J. and F. Ramsay (builders), Mrs. Salmon, Miss E. Salmon, the Misses Ramsay, the Misses Coombes, etc., etc.

"The chairman handed to pastor Shaw a mallet in walnut, and a handsome silver trowel with ivory handle, which he hoped would be kept as a pleasing memento of that day. The inscription on the trowel was:—'Presented to Pastor F. Shaw by the friends worshipping in the Strict and Particular Baptists' Room at Swanscombe at the laying of the Foundation Stone of their Meeting House, 11th September,

1901.' After an excellent address by pastor Shaw he laid the stone, and it bears the inscription:—"To the glory of God this Stone was laid by Pastor F. Shaw, of Gravesend and Brighton, 11th September, 1901.' He accompanied the ceremony by the words: 'To the glory of God, and in the Name of the Father, and of the Son, and of the Holy Ghost, I pronounce this Stone duly and truly laid, and I hope will remain as a silent witness for God and His glory to the end of time.' Several laid money upon the stone. Among the donors were: I. C. Johnson, Esq., J.P. (who wrote regretting his absence); G. Sawyer, Esq.; J. Piggott, Esq.; and pastor F. Shaw."—*Extracted from "Gravesend and Dartford Reporter."*

A very good circle of friends sat down to tea, provided in the room. After which an evening meeting was held, presided over by pastor F. Shaw. Brother S. H. Brown read Psa. lxi., and sought the Lord's blessing.

The chairman, in his short and suitable address, referred to the valuable services rendered by Mr. Salmon in making the plans of the new building, and also was accorded a hearty vote of thanks, to which he gratefully replied. Also the chairman said thanks were due to Messrs. J. and F. Ramsay in undertaking to build the house, free of cost as to labour, only charging for materials.

Pastor Shaw said he had been coming backwards and forwards to the Cause for nearly twenty years, and his desire was the good of God's Cause of truth.

Brother Pittman very forcefully dwelt upon Matt. xi. 19: "A Friend of publicans and sinners." His address clearly presented the Gospel of God.

Brother Mountford, an old friend of the Cause, it being twenty years since he first spoke in the place, was the next speaker. He based some remarks upon John i. 16: "And of His fulness have we received, and grace for grace." Our brother sweetly led our minds to contemplate the grace of God.

Brother E. C. Clark said he had been serving the Cause for eight years, and had done so with pleasure. His portion was Psa. cxxvii. 1: "Except the Lord build the house they labour in vain that build it." Our brother's earnest and excellent address impressed us with the fact that in God's service only the glory of God must be sought.

Brother P. J. Chambers took the words in Isa. xxviii. 16: "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." He said the present occasion was (1) a cause for joy, (2) a cause for remembrance. Joy at what the Lord had done for them as a Cause of Truth. The laying of the stone caused us to remember Him who was a tried and precious Foundation Stone.

Brother W. Jones expressed his pleasure at being present, and led us to think of the words in Psa. xlvii. 7: "The Lord of Hosts is with us; the God of Jacob is our refuge." He referred to our Lord as a Leader and Commander. Our brother's words pointed to the fact of God's presence with His people.

Brother J. P. Goodenough, in a few well chosen words on 2 Cor. vi. 1, "We then, as workers together with Him," concluded a very happy and hopeful day. Most heartily did the friends sing, "Praise God from whom all blessings flow." Collections altogether amounted to £35. We thank God, and take courage. P. J. C.

YATELEY (ZOAR, CRICKET-HILL).—Anniversary services were held on Monday, August 4th, 1901, when two sermons were preached by Mr. J. Clark, of Bethnal Green. Our brother took for his text in the afternoon Zech. ix. 12. After a short outline on the historical character of the text our thoughts were directed to the prophetic meaning—viz., the coming of Jesus and the establishment of His truth and kingdom; then the spiritual aspect, in the following order: (1) Notable prisoners—prisoners of hope. (2) A safe retreat. (3) The gracious promise, even to-day. It was a good time, and we felt as prisoners of hope: we could still hope on. In the evening the text was from Exodus xii. 13, middle clause, "When I see the blood," &c. Our thoughts were directed to (1) The blood; (2) The effectual power of same; (3) When I see it—God. Our brother was enabled to speak for over an hour, and it was a happy season. May it prove to be an "Ebenezer" to many who were privileged to listen. We were favoured with beautiful weather, and friends gathered from far and near to encourage us, and we feel assured that they were well paid for their visit. May our heavenly Father spare this Gospel servant for many years to go forth and preach the pure Gospel, and give him much blessing on his labours.—H. J. PARKER.

FROM DARKNESS TO LIGHT.

THE conquest shall follow the conflict, and the convicted and contrite shall know how true are the words, "I am Thy salvation." It is no vain repetition to say again and again to that anxious enquirer:—

"The time of love will come.
When thou shalt clearly see
Not only Jesus shed His blood,
But thou shalt say, FOR ME."

Charles Wesley had been for years groping in spiritual darkness,

"Without one cheering beam of hope,
Or spark of glimmering day."

On a bright morning in May, 1738, he awoke, wearied and sick at heart, but in

high expectation of the coming blessing; he lay on his bed, "full of tossings to and fro," crying out, "O Jesus, Thou hast said, 'I will come unto you;' Thou hast said, 'I will send the Comforter unto you;' Thou hast said, 'My Father and I will come unto you, and make our abode with you.' Thou art God who canst not lie I wholly rely on Thy promise. Accomplish it in Thy time and manner." A poor woman, Mrs. Turner, heard his groaning, and constrained by an impulse never felt before, put her head into his room, and gently said, "In the name of Jesus of Nazareth, arise and believe, and thou shalt be healed of all thine infirmities." He listened and exclaimed, "Oh that Christ would speak thus to me." He enquired who it was that had whispered in his ear these life-giving words. A great struggle agitated his whole man, and in another moment he exclaimed, "I believe! I believe!" He then found redemption in the blood of the Lamb, experiencing the forgiveness of sins and could look up, and

"Behold without a cloud between,
The Godhead reconciled."

The hymn he wrote to commemorate the anniversary of his spiritual birth shews the mighty changes that had taken place, and is best expressed in his own language,

"Oh for a thousand tongues to sing!"

What glories belong to the sovereignty of our God in all the means He makes use of, both for the conviction of the sinner and the release of the condemned from the prison of soul distress to the plains of Gospel liberty. He will complete what He begins. Covenant grace can never be conquered and overcome. Resisted His spirit may be, but invincible it shall prove. He will say to His prisoner, "Come forth." The seed of Jacob cannot seek in vain.

LOVE DOUBTING.

"STILL in the house" sat Mary, saying,
"The Lord has come too late, too late;
He did not answer for all our praying,
And we are desolate, desolate."

True, we love Him, the dear Lord Jesus,
Sweet were His words in the hours gone
by: [strangers,
Marvellous things He has done for
Why did He let our brother die?"

"Still in the house" sat Mary; Martha
Ran to meet Him, and told her thought;
Jesus wept, but He knew His power,
And the lesson of trust she should be
taught.

"Mary, come, for the Master calleth,"
Rose she then and away she strode;
"Here is the friend who loved my brother,
But where, oh where is the mighty God?"

And the old reproach was in her greeting,
"Why earnest Thou not to heal my
brother?" [ing,
Ah Mary, He gave thee at that late meet-
A healing better than any other.

And down the ages the tale is told,
Of the weeping Christ's almighty power;
How the stone from the brother's grave
was rolled,
And Lazarus lived from that same hour.

So sit we in our houses often,
Silent over some hidden sweet;
Nor does the crust of our sorrow soften.
Though we catch the fall of the Master's
feet.

True, we love Him, the dear Lord Jesus,
But we prayed for the help that never
came:
And after all comes a resurrection, [shame,
Which puts our murmuring hearts to
Only, friends, we must know the dying,
Hear the wail and the crumbling clouds;
Ere we can fathom the joy of being
Revivified by the voice of God.

M. A. CHAPLIN.

Galley wood.

THE UNION OF STRICT BAPTISTS AND STRICT BAPTIST UNIONS.

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

FOR the increase of the usefulness of our Churches and the extension of Christ's kingdom, we sincerely desire the union of all Strict Baptists. We rejoice in the wide and beneficent influence of the Metropolitan Association of Strict Baptist Churches, and venture to express the opinion that under the blessing of our triune God, it owes its success in large measure to the charity and grace which animated those dear brethren who met at Soho Chapel, London, on March 10th, 1871, and drew up a doctrinal basis to which both sections of our beloved denomination could subscribe.

Would to God others had been swayed by the same noble impulses, when the doctrinal basis of the Northern Counties Union of Strict Baptists was drawn up six years ago, but alas, an article was inserted, worded in such terms, that it was, and is, impossible for both sections to honestly agree to. The responsibility for this course rests upon "some of the Provisionary Committee" for to use the exact words of the first President, "I might say that some of the Provisionary Committee thought it would be best, at least for a time, to confine it to such Churches and ministers, whose names appear on the standard."

We cannot deny the right of such Churches and ministers to form a Union amongst themselves, but we do protest against the arrogation of the title, "The Northern Counties Union of Strict Baptists," when this Union only embraces one section of the Strict Baptists.

I have spoken with some who are now leaders in this Union, who lament its restrictions, but have not the courage to boldly take a line, for—let me whisper it—I am afraid, "they love the praise of men, more than the praise of God."

I appeal to the members of the Northern Counties Union (amongst whom are some of my best friends), many of whom are sincerely desirous of the welfare of the whole denomination. Shall this thing continue? In your own hands lies the remedy. Will you not take up the same noble position as the Metropolitan Association of Strict Baptists on this point, and let your Union be a real Union of both sections of our denomination? In article 2 of your constitution, you declare that one of the leading objects of your Union is to "further the kingdom of Christ as opportunity and ability shall be given." Are they not here? Will you not use them?

We are glad to notice in the pages of the EARTHEN VESSEL an awakening interest on the subject of Union, and it is our desire that by the time another August Bank Holiday comes round, that should brother T. Chaplain come north again, he may have the privilege of sitting down at the Lord's table, not with 150, but many, many more, who have been gathered into the loving embrace of a Union, which shall be in its fullest and best sense, "The Northern Counties Union of Strict Baptists." Such is my fervent prayer, and we would plead for yours and those of all who love our Lord and Saviour Jesus Christ in sincerity and truth, to this end.

Yours faithfully, and heartily in the Gospel,
FRANK MATTHEWMAN.
2, Howarth Lane, Lockwood, Huddersfield.
Sept. 14th, 1901.

Aged Pilgrims' Corner.

The October issue of the *Quarterly Record* contains a portrait of the late Sir John Thwaites, who was for 19 years a member of the Board of the Society; a sketch of his life accompanies the likeness, and several articles upon the work of the Institution make up an interesting number. Copies will be supplied upon application at the Office.

* * *
On Friday, October 4th, Mr. S. H. Wilkinson will lecture at 7 p.m. in the Hall of the Horney Rise Asylum, upon "Israel in Russia," illustrated by Lime-light views, and cinematograph films. Tickets 6d. each. It is hoped that the Hall will be filled. Previous lectures by Mr. Wilkinson have proved most interesting.

* * *
The public meeting at Walton-on-Naze, on Sept. 4th, was well attended, and the results were encouraging. Lieut.-Genl. Sir W. Stirling presided, and addresses were given by the Secretary and various local friends. Through the kindness of Mrs. Howe and Mrs. Marshall, a tea was provided at the conclusion of the proceedings.

Gone Home.

ROBERT GARNER.

OUR aged brother, Robert Garner, was called to his eternal rest on August 1st. Our brother had been connected with the Cause at Wattisham for many years, having taken a prominent part in the singing for over sixty years. He was baptized on Lord's-day, October 5th, 1856, by the late John Cooper, and was one of the oldest members. As a Christian there were some things in our brother's life worthy of note—his love for the truth, his zeal for God's house, and his presence at the prayer-meetings; who ever was absent, brother Garner was there, and must have walked hundreds of miles to these services. His mortal remains were laid to rest in the burial ground on August the 5th.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest,
No fear, no woe shall dim the hour
That manifests the Saviour's power."

—WILLIAM DEAVES.

CHARLES HART.

The Lord has again visited us as a Church and congregation at the Surrey Tabernacle, and by the hand of death has removed from our midst our very old and warm friend, Mr. Charles Hart, of Camberwell-road. Although not a member of any Christian Church, we believe he was one who feared the Lord, and loved the free-grace Gospel of Jesus Christ as proclaimed by His faithful servants. For a great many years he was a regular attendant at the above-mentioned place of worship, and was a very liberal supporter of the cause of God, and contributed largely to the erection of the present building. On many occasions, after the service on a Lord's-day morning, the writer has had the privilege of speaking to the departed one, who much appreciated the testimony of the present beloved pastor, Mr. O. S. Dolbey, and generally, after expressing his oneness with what he heard, further expressed the desire that he, personally, might increasingly realise the power of the Word in his own soul. We have been given to understand that for a great many years Mr. Hart took a very active and prominent position in parochial matters in St. Mary, Newington; and has been of very great help to many of the Lord's poor and needy ones in obtaining homes in the different almshouses. He was also associated with the Royal Blind Society, and had served on the Committee for many years. It had been noticed for some time that our friend was failing in health; but through the goodness of our God he was not absent from the sanctuary for more than three or four weeks, during which time he gradually got weaker, and on Lord's-day, the 18th of August, he passed away in his 83rd year, and was interred in Norwood Cemetery on the Thursday following.—J. M. R.

MRS. SUSANNAH HOLDEN.

(By her bereaved husband, F. C. Holden, of Limehouse).

"Of her it may truly be said that she was a most affectionate and devoted wife, a real friend, a long and patient sufferer, one who loved and feared and served the Lord. She was the youngest daughter of the late Mr. John Clarke, farmer, Wetherden, Suffolk, for many years deacon of the Baptist Church in that village. So early did the Lord work by

His Spirit in her heart that she was wont to say she could not remember the time when she did not love the house of God and feel an interest in the cause; yet it was not until she was nearly 21 years of age that she was baptised and joined the Church. That same year (1857) she was married to the writer, and so we spent nearly forty-four years happily together in the closest of all natural bonds. In 1862 we came to London, and in 1865 joined the Church at the Surrey Tabernacle, under the ministry of the late Mr. J. Wells, which we both so highly prized. In 1884, having somewhat recovered from her long affliction, she joined the Church at Elim, Limehouse, of which the writer had then for several years been the pastor, and a great blessing she proved to be to it, ever taking the most lively and active interest she possibly could in all its institutions, so that her departure is a great loss to the Church, as well as its pastor. She also took a keen interest in the Aged Pilgrims' Society, and was pleased to aid as far as she could home and foreign missions. In her early village life she was an ardent tract distributor, walking many miles and encountering opposition from the Church party, indeed she may be said to have been 'ready to every good word and work,' for when during the space of twenty-three years she was unable to stand upon her feet, her hands were constantly employed in working and writing. She carried on for years a most voluminous correspondence with relatives and Christian friends both far and near, many of whom can testify to her influence for good in this as well as other respects. The last illness was of about five weeks' duration, and of such an utterly prostrating nature that she could talk but very little. She was peaceful in her mind, and quite resigned to the will of her Father, God. She said on one occasion when I spoke to her concerning the end, 'He doeth all things well.' On another occasion she said, 'I do not want to leave you, my dear. The Lord is the Witness how much I love you; but, Father, Thy will be done.' In answer to a friend who asked how she felt, she said, 'No bright shining, but quiet.' The friend reminded her that He had said, 'I will never leave thee nor forsake thee.' She gave a most expressive look, and, raising her hand, said, 'I believe He never will.' Our last words shortly before she passed away were in reference to Jesus, as expressed in the hymn, 'How sweet the name of Jesus sounds!' I came to the words,

'Dear name, the Rock on which I build,
My Shield and Hiding-place,'

and feeling she was too prostrate to bear more, I ceased, when by a great and last effort she added, 'My never-failing Treasury.' They were her last words. I had to finish the verse; she bowed her head by way of assent, and so ended our intercourse on earth, to be, I hope, renewed in heaven, where death and partings are unknown. The funeral service was ably and lovingly conducted both at the chapel and the grave by our brother Marsh, of Stratford, whose visits during her illness our dear one highly appreciated; he was assisted in the chapel by brethren Pounds and Cornwell. Many brethren in the ministry and Christian friends were present, and their presence was regarded and appreciated as a mark of loving respect for the deceased and sympathy with the bereaved. The deacons and their wives, with the secretary of the Maternal Society (of which the deceased was president), followed in two

mourning coaches immediately behind the relatives. On the following Lord's-day evening the sad and solemn event was memorialised by a sermon from the bereaved husband and pastor on the words, 'Blessed are the dead that die in the Lord,' &c. (Rev. xiv. 13)."

MRS. KINGSTON.

My dear, loving wife and companion for nearly 40 years, the Father called home on Wednesday, Sept. 11th, aged 62. She had been a great sufferer the last six months, but bore it with fortitude and patience, frequently telling me how good the dear Lord was to her. After she had signified a farewell to all her loved ones, she seemed in much pain, and distinctly said, "Come Jesus, come quickly," several times, then fell into a quiet sleep, from which after a little time she breathed out her soul to God. It is a severe trial, but the sorrow I feel is mingled with the confidence I have that she is now basking in eternal sunlight. Her life was ever consistent with the Gospel she loved. First impressed by the Word in the Sabbath-school at St. Ives, work deepened under the ministry of the late W. K. Dexter, (of hallowed memory), Peterboro', who baptised her and received her into Church fellowship. Recently she with myself joined the Church at Chadwell-street. Brother Mitchell visiting her a short time back, she had been much depressed, but the word of comfort he brought was a message from her Lord; also the visits from brethren Gibbens, Elnaugh, and Green, were much appreciated by her who is dearly loved, deeply mourned, and daily missed. All that was mortal was interred in Tottenham Cemetery on the 14th, brother Mitchell officiated. Brother Gibbens gave out hymns in the chapel and offered prayer at the grave. Her children rise up and call her blessed; her husband also, and he praiseth her.—J. W. K.

EBENEZER LONG.

In loving memory of our dear brother, Ebenezer Long, who fell asleep in Jesus on July 26th, 1901, after a long and painful illness, at his daughter's residence in Auckland. He was formerly a member and deacon at Enon Chapel, Woolwich, Mr. C. Box then being pastor, but for the last 37 years has resided in New Zealand.—A. MANSFIELD.

JOHN SCARFE.

Our brother John Scarfe, of Mendlesham Green, passed peacefully away September 6th, 1901, aged 85 years. He was baptised by the late R. G. Edwards on April 22nd, 1855, and chosen deacon September 3rd, 1871, which office he filled honourably till his death. He longed to depart and be with Jesus, which is far better. Not many days before he died he said, "Thanks be unto God which giveth us the victory."—H. T. HART.

MR. WATTS.

Our esteemed brother, Mr. Watts, was called home suddenly on Thursday, Sept. 19th. He had appeared to be in his usual health, and left his home on Wednesday evening for his service, but had a paralytic seizure, and was brought home unconscious shortly afterwards. He did not recover consciousness, but passed away at 3 a.m. Our deepest sympathy goes out to Mrs. Watts, and the bereaved children. We also sympathise with the Church at Heaton-road. We expect some account of our departed brother to be furnished us for our next issue.

The Power the Church Needs.

BY E. MITCHELL.

“And with great power gave the apostles witness to the resurrection of the Lord Jesus: and great grace was upon them all.”—Acts iv. 33.

THE chapter from which our text is taken contains a series of striking pictures. We may draw your attention to one or two of them. First, see Peter and John before the Sanhedrim, the members of which were in direct opposition to the truth of God. Here they stand, and with undaunted courage face this hostile assembly, and Peter preaches the Gospel to them, and charges home upon them the death of Christ. Filled with the Spirit, they bore testimony to the Gospel of His grace, in the face of its bitterest enemies. The Sanhedrim, with every wish to punish them, could not find how to do so, and having threatened them they let them go. How admirable is the courage of the apostles!

The next picture shows us the apostles returned to their own company, and reporting the things which had happened to them. Immediately there is an impromptu prayer-meeting, and the disciples pour out their hearts to God in petitions that they may be endued with courage, and enabled to bear testimony to the truth of God, and that God Himself would stretch forth His hand, and by signs and wonders confirm His truth, overthrow His adversaries, and establish His kingdom. What a picture! When troubles assail, let us gather for prayer. There is One who rules on high. The tyrants of this world cannot do as they please. May there be with us immediately dangers arise, an outpouring of prayer, and the heart ascending unto the God of all grace, who is the Almighty Ruler over heaven, earth, and hell. Then there came a sign that their prayers were answered, “The place was shaken where they were assembled together; and they were all filled with the Holy Ghost, . . . and with great power gave the apostles witness to the resurrection of the Lord Jesus: and great grace was upon them all.”

Our text brings before us a number of great things. There was great power that rested upon the apostles; there was the great theme on which they expatiated, the resurrection of the Lord Jesus; there was great grace resting upon all the disciples; and there were great manifestations of the grace of God; as you may see by the connection. But to-night we wish to notice, in the first place, *the special office*—bearing witness; in the second place, *the special power*—great power rested upon them; and in the third place, *the special blessing*—great grace was upon them all.

We commence by noticing the SPECIAL OFFICE, bearing witness. This, in one sense, belonged exclusively to the apostles. Jesus Christ had told them, as we find in the first chapter of the Acts, that when the Holy Ghost had descended upon them, they should be His witnesses to

* The substance of a sermon preached before the delegates of the M. A. S. B. C. Churches, at the Half-yearly Meeting, held at the Baptist Chapel, Old Brentford, on Tuesday, October 8th, 1901. Published by request of the Delegates. Notes supplied by pastor J. E. Flegg.

bear testimony to their Lord throughout the world. In this respect there can be no successors to the apostles. We find a little farther down in that same chapter, when there was one to be chosen to take the place of Judas, it was to be one who had companied with them all the time that the Lord Jesus went in and out among them who must be ordained to be a witness of His resurrection. They had seen Him die, and seen Him after He was risen. They had helped with loving and reverent hands to lay Him in that new sepulchre, and knew that He was dead; and on the third day after He arose He manifested Himself to them, and by many infallible proofs they knew their beloved Lord was really raised from the dead. Now, in these things, the apostle can have no successors. But there is a sense in which all the Church of God, every individual member of it, is called to bear witness to the truth. God says of all His people, "Ye are My witnesses." Some seem to think everything is to be done by the pastor. The sooner that idea is dead and buried the better it will be for the Church of God. When the disciples were scattered, they went everywhere scattering the truth; and the sooner individual Christians awake to the obligation laid upon them to bear witness to their divine Lord and Master, the better it will be for the Church. If they cannot bear witness with their lips, they can bear witness with their lives, and not unfrequently this is the strongest testimony. The Sanhedrim had all the mind in the world to punish the disciples, but they saw the man standing there who had been healed, and they could say nothing against that witness. And, it is the true Christian life which is the strongest testimony to the truth which we believe. And, may I further say, "If your life does not bear testimony, keep your lips closed."

But we may say, in a very particular sense, God's servants are called to bear witness, not in the same way as the apostles, but in their own way, and in a very real sense, they are called upon to bear witness. I want to notice here *some things which are essential to a man's being a true witness*; and then *some reasons why God has been pleased to make His people witnesses to His truth*. There are some things essential in order that a man may be a witness. A great many things may be useful, that are not essential; but there are some things most certainly essential in order that a man may be a true witness. It is not necessary that he should have an eloquent tongue, nor that he should be a superlatively clever individual. I know sometimes a witness with a deal of wit may amuse the court or counsel, but his witness is none the more forcible for that—if it is a true witness it owes nothing to cleverness.

First, and foremost, if any of us are to be true witnesses, we must have *an experimental acquaintance with the truth*. It is witness-bearing that we are called to, and not airing our opinions. We may have our opinions of the meaning of some texts, and if there is anyone here who understands accurately every text in the Bible, it is not the speaker. When it is only an opinion, let us give it as an opinion; but that is not witness-bearing. If we bear witness, it must be to something that we know. Let a man go into court as a witness, and begin to air his opinions, he will be at once pulled up, and told he is not there to give his opinions, but to tell what he assuredly knows. When I was a very young preacher, I had a wise letter from my old pastor. He said, among other things, "Don't outrun your own experience." It was wise

advice. The pulpit is too solemn a place to air our speculations in, or to give vent to our opinions. We must go there with that which we know to be true, and speak with all confidence, assured that it is the truth that we are testifying. This, I take, to be essential to witness-bearing.

It is also necessary that we should have *an unblemished reputation*. I tremble sometimes when I read such passages as Tim. i. 3, where the apostle says, "A bishop must be blameless," &c. A bishop "must have a good report from them that are without." If you were a witness, and there was anything shady about your life, and the counsel was cross-examining you, I should pity you for the bad half-hour you would have in the witness box. If our witness is to have effect there must be behind it an unblemished reputation. It is not always what is said that tells but the man behind the word. How careful, my brethren, we ought to be in this matter. A minister should be, like Cæsar's wife, above suspicion. Otherwise, our testimony, however true, will be weakened in the ears of those who listen to us.

Again, it is necessary that a witness should be a man of *strict veracity*. I have sometimes thought a good deal about that unruly little member, the tongue. My tongue has often got me into trouble. It has made me both sorry and ashamed before my God. What a difficult matter it is to avoid exaggeration, and speak the truth, the whole truth, and nothing but the truth. My dear brethren, how easy it is for us to overdo a thing, and to go beyond what we *know* to be true. To be tempted because of the effect it will have to exaggerate. How careful we should be when we illustrate matters from our own experience not to overcolour our statements. How hard it is to send the arrow straight to the mark. Oh, we want only that which is strictly true, so that the people may know when they listen to us that we only tell them the pure truth of the Gospel.

Again, in order that we may be true witness-bearers, we require a good deal of *patience, courage, and earnestness*. How patient we ought to be in bearing our witness. We shall meet with opposition, and we must not fly into a temper because of it, but go on testifying, whether men will hear, or whether they will forbear. What courage we need! I am not at all surprised that the man in the pulpit gets most shot at. The Boers, you will remember, when the war in Africa began, shot off the officers. They would not have known their business if they had not done so. I am not surprised that Satan shoots his most deadly shafts at the man in the pulpit. What courage it needs to go on testifying to the simple truth. Perhaps there are hearers who do not like some particular branch of the truth. It may be that they are good supporters, and it maybe, too, the pastor has not a big stipend (and I can tell you a secret which you need not repeat: the pastors of our Churches are not, as a rule, overburdened in this matter); and he thinks of his wife and children, and a thousand things beside, and Satan will take care he does think of them, and will send them into his mind like a volley from repeating rifles, and then to stand and testify whether men like it or not, whether it offend or please. May God keep us from a spirit that desires to offend people, but we must not tone down the truth, but kindly, lovingly, intelligently set it forth. Every feature must be there, and there must be harmony betwixt every feature. We must not be one-sided, or the picture will be a caricature, and not a

portrait. We must be wise as well as faithful, and loving in the way in which we present the truth to our hearers.

I want now to touch upon *some reasons why God has been pleased to make His people witnesses*. It is a matter of *pure sovereignty* on His part. God is not as we are tied to any agency. We have to do the best we can with the instruments at hand : not so our God. All intelligent creatures are at His command, and if it were His will He could have sent angels to bear witness. We lay a great stress upon eloquence, intellect, and culture ; but many of the things which are highly esteemed among men are not so with God. He might have employed angels, but has chosen that His people should be His witnesses. Men have been thus chosen to *put honour on the race*. Jesus Christ loves us, and so has chosen us to be His witnesses. James says, "Count it all joy when ye fall into divers temptations." How easy it makes the bearing of troubles when we can look at them from this standpoint. So it is said, "Ye are lights of the world," and the "salt of the earth." Some seem to look upon these things as burdens laid upon them. Not so ; it is God honouring us, and raising us up to a position of usefulness and glory. So with respect to our witness-bearing. Jesus Christ honours men by raising them to this high position. We sometimes feel as though we could wish we were anything but ministers, and sometimes we feel we would not exchange with an angel for the joy and delight we find in testifying of His grace. The latter is the right feeling, and the other a bit of miserable self.

Jesus Christ *loves to hear the voice of His people*. How hard that is for us to believe at times. We feel that our voice is like the croaking of a raven, as if there could be no pleasure in it ; but He says, "Let Me hear thy voice." Oh ! the Lord loves to hear the voice of His people, loves to hear them bearing testimony to His glorious truth. Not angels' harps yield such sweet music as the voice of His people, when out of a full heart of love they are bearing testimony to their glorious Saviour. And He thus gives us *opportunity to show our love*. What if the Lord had laid an embargo on our speech in respect to Himself ? What if He had said, you shall not mention My name ? You would say you feel as if you must speak ; and so He employs us and gives us opportunity to show our love to Him. Yes, and He gives an opportunity for the *manifestation of those benevolent principles which He has implanted in our hearts*. "God is love," and that which the Holy Spirit produces in our hearts is love, too. I hope you do not think that everything that arises in your heart is the product of the Holy Ghost. If so, you make a very great mistake. But the love, the desire to see sinners saved, to see the kingdom of God extended, that He may be glorified, are His gracious production, and our blessed Lord gives us an opportunity for the exercise and display of these benevolent principles which His Spirit has wrought in our hearts.

But He employs men, too, that He may *show forth His wisdom*. We talk of God's sovereignty, and we do well ever to keep it in mind ; but never suppose that His sovereignty is exercised apart from His other attributes. It is impossible for God to act unwisely, or in any way contrary to any of His own divine perfections. So, then, when He is exercising the most absolute sovereignty He is at the same time employing it according to His own infinite wisdom. What a mercy it is He

has sent *men* to proclaim the Gospel. We should be afraid of angels. Never yet did I read of any seeing angels without fear entering into their minds. God employs men that his fellow men may not be afraid, and that they may deal familiarly with those to whom they preach. Moreover, having an experience of the truth, we can *speak experimentally*. I can stand here to-night and say things angels could not say, and say things in a way angels could not say them. If I have it on my heart to say, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon Him; and to our God, for He will abundantly pardon." Well, an angel could say it, but not as I can say it, for I can say I am a *living example* of that very Scripture. I was far off from God, but through His grace I forsook my old way, and returned to Him, and He has shown mercy, and received me just as I was, and I can bear witness to it, and speak of it in a way that an angel could not. We also can *sympathise with the poor soul in all its trouble*. When a sinner is seeking divine mercy he commonly thinks nobody was ever as he is, no one ever so tempted, no one ever found such obstacles and difficulties in the way. It may be he goes to the House of God under just such feelings, and to his amazement he hears the whole of his own experience told out, unravelled, and put straight. The man who is speaking understands the case of him who is seeking; he has been the same way, and can sympathise with all the trials, difficulties, and temptations of the seeking soul. So in the infinite wisdom of God, the saved sinner is appointed to testify of salvation to other sinners.

This method also *discovers God's power*. They said some very hard things about Paul at Corinth. If tradition speaks truth he was not much to look at—about five feet high, and disfigured with ophthalmia, and besides was no orator. They said "his bodily presence was weak, and his speech contemptible." But Paul turned the tables on his adversaries; he admitted he was but an earthen vessel, but says, We have the treasure, and this treasure is placed in earthen vessels, and for this purpose, "that the excellency of the power might be [seen to be] of God, and not of man." If it were an angel speaking it might be thought that the eloquence or majesty of the angel was the cause of the soul being brought to the Lord; but when it is a poor stammering creature, then it is very manifest that if anything is done it must be done by the Lord. I am afraid there are some preachers so grand, so eloquent, so cultured, that there is no room for God to work. Under the statue of Pope Adrian the Sixth, it was written Utrecht (the place of his birth), planted me; Louvain (where he was educated), watered me; Cæsar gave the increase. A witty fellow added, "There was no room for God here." It is to be feared that there are some preachers so grand, so intellectual, so cultured, and, perhaps, we may add, so self-sufficient, that there is no room for the Lord to work where they hold forth. It may be thus with us, if we are not careful. We cannot be too little for God to use, but we can easily get too big. God will have it seen it is His own power, and not the power of His creature in any-wise.

I come now to my second point:—THE SPECIAL POWER. "With great power gave the apostles witness to the resurrection of the Lord Jesus." I think I ought to say just a word here upon *this special theme*,

“the resurrection of our Lord Jesus.” Is this truth as prominent in our ministry as it should be? Is it as prominent, or anything like as prominent, as it was in the ministry of the apostles? The resurrection of the Lord Jesus is the keystone of the arch of Christianity. If that could be knocked out the whole arch would fall into a shapeless mass of ruins. If Christ be not risen from the dead, our faith is vain, and we are yet in our sins. The resurrection of the Lord Jesus Christ was *the proof that He was the Son of God*. He was “declared to be the Son of God with power, by the resurrection from the dead.” He had given this as a test; He had told them when they said, “What sign showest Thou, seeing that Thou doest these things?” (alluding to His cleansing the temple), “Destroy this temple, and in three days I will raise it again.” And so when He was raised He demonstrated the truth of His claim. I remember to have read of a certain Abbe in France, who had invented a new religion, complaining to Talleyrand that though his invention was most rational no one would receive it, and asking that statesman what he should do to convince the people of its truth. The reply he received was, “Go, get crucified, lay in the grave three days, and then rise from the dead, and the people will believe in you.” Here was a test about which there could be no mistake. His enemies remembered His words, and tried to keep Him in the grave, but in vain were all their efforts. He emerged from the grave on the morning of the third day, and was declared to be the Son of God with power thereby.

Here is *the foundation of all our hope*. Peter says, “We are begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead.” When they sorrowfully took Him down from the cross, laid Him in the tomb, rolled the stone to its mouth, and left Him there, all their hope was dead and buried in the Saviour’s grave; and if there had been no resurrection of Christ, there had been no resurrection of their hope. But when He came forth on the third day their hope had a resurrection, and our hope is built there, too. A dead Christ could not save us. It must be Christ who died, and rose again. He stood as our Surety—our sins were imputed to Him, and justice arrested Him; but His resurrection—being raised by the glory of His Father—is the demonstration that justice is satisfied. He arose from the dead by a moral right. It was not possible that He should be held there. The full penalty had been paid, justice satisfied, and the resurrection of Jesus Christ is God’s great receipt in full for all the crimes His people had committed. “He was delivered for our offences, and raised again for our justification.”

And then, too, it is the *pledge of our resurrection*. We have to go to the grave, unless our Lord should come in our time. We have followed some as dear to us as our own life to the grave, and deposited there their mortal remains. How gloomy, if there were no resurrection! But the resurrection of Jesus Christ shines a light through the darkness of the tomb, and points out the way beyond it, and assures us that as Christ the firstfruit was raised, so also they that are Christ’s shall be raised at His coming.

But let us consider *the great power*. They gave witness with great power concerning this glorious truth. Power! What is it? Many answers may be given. There is mechanical power, intellectual power, moral power, spiritual power. There is the natural power some orators can exercise over their audiences. Here lies a very great danger. With

their powers of oratory some also possess much dramatic power. They can sway their hearers as they please. When you have been charmed with some piece of powerful oratory, ask yourself, "How much spiritual good you have received?" and remember if you have not received spiritual good you have most likely received spiritual harm. There are those who can hold an audience spell bound, turn people as they like; make them laugh, or make them cry at will. So can the actor on the stage, just as well as the man in the pulpit, and it may be, better. Mere oratorical or histrionic power is a dangerous thing in the pulpit, for it may be substituted for spiritual power. Then there is the power that music wields. I like music; but don't mistake the power of music for the power of the Holy Ghost. Here are two men: one is a most godly man, but does not possess a musical ear; the other is an ungodly man, but has an acute sensibility to music, and a cultivated taste. They go to the same service where the best of music is employed. The ungodly man is carried away with the music—he has a feast. The godly man has no enjoyment of the music at all. It is a mere natural power acting upon the senses, and not upon the spirit, but is, alas, too often supposed to be spiritual. There are indeed many kinds of power; but here it was the power of the Holy Ghost. This is what we need—Holy Ghost power. Effects ever agree with their causes, even as like begets like. If I want to lift a big beam I must bring mechanical appliances, and then I shall lift the beam, if I have enough power, with skill to direct its application. If I want a natural effect I may use natural forces. But if we want spiritual effects we must have spiritual power. The power of the Holy Ghost alone can produce spiritual results. All besides may be but hindrances instead of helps.

Just a word on *the way in which this power was obtained*. It was in answer to prayer. "And while they were praying the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." They say we ministers should go straight from our knees to the pulpit—straight from communion with God to the people. This is true. And will you, dear friends, who entertain supplies, see that they have opportunity for meditation and prayer, and not keep them talking till just time for service, and so emptying them, instead of affording them an opportunity to get filled with the Spirit. But the power did not come simply in answer to the prayers of the apostles. It was the united prayer of the whole Church that brought down the blessing. It was so also at Pentecost: they were with one accord in one place pleading with God when the Spirit was poured out upon them. How vapid sometimes some of our prayer-meetings are! What longwinded pointless prayers are sometimes presented! If you have got a cold heart, don't blame the preacher. It is not the preacher only who has to pray, but the people also. Public united prayer, if of the right kind, is more effectual than private individual prayer. This great power came down when the people were unitedly praying unto God. This is a genuine revival when prayer is going up, and the flow of blessing coming down, like the angels on Jacob's ladder. When I read the prayer called the Lord's prayer, I notice that the first petition is "Thy kingdom come." How different is the order to that which prevails with many, who only bring this in just at the close of their prayer. Small wonder when this is the case that there is but little

power poured out on God's servants. Oh for this spirit of prayer! this spirit of the kingdom! seeking that His kingdom may come! When this spirit is found among the people, they will not have to lament long the lack of power in the pulpit.

THE SPECIAL BLESSING. Just a word upon our last point, "Great grace was upon them all." It was not simply the ministers, they had their share, but a copious blessing was poured down on each one of them, and the weakest and feeblest shared in the favour—"Great grace was upon them all." There were no disputes or differences, fads or fancies: these were all buried and forgotten. I have known people for a fad disturb a whole Church. There is not much grace in exercise in that. Here was *perfect unity*, "they were of one heart, and one soul." When shall we get this one heart and one soul? Then there was *wondrous love* one towards another, with an *amazing liberality*. They were ready to act with imprudence in the matter of giving. I always try and act prudently. I think men should be prudent in the way in which they live, not living above their station, or spending more than their income warrants. I think we should be prudent in all things, as to how we live, and where we walk; but if there be a branch where imprudence is justified, it is in liberality towards the cause of God. If my beloved brother in Christ, the late Charles Wilson, were here, he would preach liberality to you better than I am able to do. There was wonderful liberality here: "No man said anything was his own." It means they were all ready to the very extreme of what they had to supply the need of their poorer brethren. They gave into a common fund, and it was distributed as every man had need. Every man was prepared to the fullest extent of his ability to help his brethren and sisters who were poor. How the truth must have distilled into their souls, as they listened to the testimony concerning the resurrection of Jesus Christ! what mighty power attended the word! what gracious results flowed from it! Have we anything like it to-day? If not, why not?

THE WALK FROM EMMAUS.

'Twas evening, but their hearts were full, the Lord had been with them;
 And they must tell the friends they left within Jerusalem;
 Back o'er the furlongs quick they strode, and thought the minutes slow;
 But Jesus too was on His way: Which way did Jesus go?
 O, surely He was with them still, and heard the words they said
 About the blessed vision at the breaking of the bread;
 And with what infinite delight *His bosom* must have burned,
 As He and they together to Jerusalem returned.
 They came to where He found them in the morning; did they stay,
 To wonder and to ponder? Sure He was not far away;
 He saw the eager longing of their souls to tell it out;
 And when within that upper room, think you, was Christ without?
 He heard them tell their wondrous tale, but hid Himself the while;
 It *may be* they essayed to give an outline of His smile;
 And since His heart was human still, what joy He must have proved,
 As these two passed His sweetness on to others whom He loved.
 And then He could no longer keep the veil about His form;
 He shewed His face; He shewed His wounds, and took their hearts by storm:
 Thus be it with our souls, Oh Lord, when at life's eventide
 We tell Thy loved ones what we learned when walking by Thy side.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 11.—CHAPTER IV. 22—25.

“And therefore it was imputed to him for righteousness.” Once more the doctrines of imputed righteousness as opposed to personal merit is asserted. The word “therefore” seems to convey the same meaning as our homely phrase “of course.” Of course God abides by His promise. That promise is, in the fuller language of the New Testament, “Whosoever believeth in *Him* shall not perish, but have everlasting life.” And, of course, or “*therefore*,” Abraham believing in, and looking to, the person and work of the atoning Saviour, found what he looked for; “For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh the door shall be opened.”

“Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.” Now it is in this great matter that Abraham is “the father of us all.” “Not for his sake alone,” nor for (merely) the personal benefit of any saint, however eminent, does a passage occur in Scripture. “No prophecy of the Scripture,” says Peter, “is of any private interpretation.” What God says to one guilty sinner, in His Word, He says equally to every guilty sinner as such; and in like manner, whatever He says to any one good and gracious man, He says to every other such character. Hence the apostle Peter addresses himself “to them that have obtained like precious faith with us” (2 Pet. i. 1). If then we possess the same faith as Abraham, we shall infallibly inherit the same blessings. Thus in Heb. vi. 12—18, the apostle claims, for all who have fled for refuge to the hope set before them in the Gospel, the blessings promised to Abraham, “For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.” In the result he argues that the “*two immutable things*,” viz., the oath and promise of God, secure the same blessings to every seeking sinner as to the father of the faithful, and he concludes, “Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchizedek.”

The all-important point, therefore, is, do we possess “like precious faith” with Abraham? The closing verses of the chapter enter more fully into the nature of that faith. At first we simply read, “Abraham believed God,” but here we learn that it was not a mere belief in God’s existence, or even in His veracity, but that it was a belief which embraced the death and resurrection of the Lord Jesus Christ for our justification. Our Lord Himself says, “Abraham rejoiced to see My day: he saw it and was glad.” And here we learn that the great patriarch had as sound a knowledge of the Gospel in all its essential features as Paul himself.

Christ is said to have been “delivered for our offences.” And this, we learn from another Scripture, was by “the determinate counsel and

foreknowledge of God," Who, having accepted Him before all worlds, as the Surety for His elect people, at the appointed time allowed wicked hands to take, crucify, and slay Him, that He might thereby "by one offering perfect for ever them that are sanctified." But the express words of our chapter are, "If we believe on Him that raised up Jesus our Lord from the dead." So that the resurrection is as much the act of the Eternal Legislator as was the delivering to death. The same justice which delivered Him for our offences, raised Him again for our justification. As it was our sin under which He died, so we are discharged from all further liability at the same time as He. Abraham believed this—all of it—heartily and without reserve. True, he subsequently had an illustration of it in the rejuvenescence of his own body, long since passed into senility. And so had proof of the power of God to quicken the dead, but it is to be noted that his faith anticipated this confirmation by many years, and the covenant of circumcision was but a further seal of the righteousness he rejoiced in long before. Now the faith of all God's elect resembles this in every vital feature. The belief in the death and resurrection of Jesus involves: (1) An acknowledgement of our own sinnership; (2) A confession that sin deserves death; (3) A confession that none but the incarnate Son of God was competent to be the sin bearer; (4) A grateful recognition of Him as our sin-bearing Surety; (5) A humble submission to the justice and holiness of the law of God in the punishment of sin in His Person; (6) A hearty and unshaken confidence in the complete salvation of all for whom Christ died, as attested by His resurrection and reception into heaven; and (7) An entire reliance upon this transaction for our personal salvation, to the utter repudiation and rejection of all besides.

Abraham had this faith. Have we? If we have, then the text declares that the blessing of Abraham shall come upon us also. Not *because* we have the faith—the word "*if*" is not intended to upset the whole argument, by making faith the price of salvation, but inasmuch as it cannot be certainly known whether a person is interested in Christ or not save by the possession of this faith which is the gift of God, it is necessary to use this proviso in speaking of "*our* Lord," "*our* offences," and "*our* justification." It is *ours* "if we believe." If God has given us this great gift it is evidence of His having given us all the rest.

The imputation of *righteousness* cannot be separated from the *non-imputation of sin*. Now it needs no argument that sin was imputed to Christ, and borne by Him, before millions of His people were born; and, therefore, cannot be dependent upon their faith, which they exercise years—ages—after it has been all settled. And as with the one so with the other. The facts forming the subject of Abraham's faith were imputed to him, and so they are to his spiritual family. "If ye be Christ's, then are ye Abraham's seed, and heirs with him of the same promise."

To sum up in a word. The apostle has demonstrated that neither Abraham, David, nor any one else, ever was or ever will be justified by works, or anything of their own whatsoever, but wholly by grace providing a substitute, imputing their sins to Him, and His righteousness to them. "He was made sin for us, who knew no sin: that we might be made the righteousness of God in Him."

With the close of the fourth chapter we arrive at a distinct period in

the apostle's argument, and may suitably pause to mark our progress, before we proceed further.

The doctrine of JUSTIFICATION BY FAITH, is now fully established, as far as it can be, to those interested in the matter. If what has been advanced is not sufficient for the purpose, Paul might say, with his divine Master, "Neither will they be persuaded though one rose from the dead." The RIGHTEOUSNESS OF GOD in the glorious plan has also been clearly displayed, both as regards them that are saved, and them that perish, whether Jew or Gentile. Man's guilt and misery, together with God's marvellous remedy, have been dwelt upon, and the impossibility of salvation by the deeds of the law placed side by side with the absolute certainty of salvation through the blood and righteousness of Christ to all interested therein; which interest is manifested by the gift of faith in His precious and adorable Name; so that, in the language of the same apostle elsewhere (Acts xiii. 39), "By Him all that believe are justified from all things." Abundant reason has been given for the fearless declaration of the first chapter, "I am not ashamed of the Gospel of Christ." And not Paul only, but his humble companions in the faith, upon a view of the truths here recited, may exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

JESUS, AND JOHN'S BAPTISM.

BY THOMAS HENSON.

SITTING with the doctors in the Temple at twelve years of age, and two or three incidental notices of His growth and development, mental and spiritual, constitute all the information we have concerning Jesus from His childhood till He "began to be about thirty years of age." Later on in His life we learn that He worked as a carpenter in the little town of Nazareth; that His family and social position were well known to the people, who were surprised at His wisdom in the absence of academical education. Of all those years how little we know; how much there was which we would be thankful to learn!

When He was about thirty years of age He left the little town, and came to John, and sought baptism of him in the Jordan. It must be carefully noted that His coming was His own voluntary act, the act of His mature manhood. Evidently He attached great importance to His own action in the matter. He did not do it because all the people were doing it. He did not do it as a light-hearted, youthful imitation of a prevalent fashion; His action was the expression and obedience of intelligent and mature conviction. There must be a deep and important significance in this remarkable event in the life of Jesus, and that important significance is derived from the fact that it was His own voluntary act of mature and intelligent, conscientious conviction. His reply to John's demur—"Suffer it to be so now, for thus it becometh us to fulfil all righteousness"—clearly shows this. His question to the priests—"The baptism of John, Whence was it? from heaven, or of men?" shows that He attached great importance to it. He knew that it was from God, and His Father's law was to Him duty and joy, therefore He came to it.

John's baptism was a baptism of confession and of repentance, and the question is, Why did Jesus come to participate in it? Perfect, and sinless in heart, thought and life, what had He to do with a baptism of confession and repentance? From the earliest times that question has been asked, and many and various have been the answers; and it is perhaps singular that such an event in the life of Jesus, that life of all lives, has too often been passed over with superficial brevity, as a matter of small moment. Ellicott, in his Commentary for English readers, on Matthew, quotes a curious legend from the Apocryphal Gospel according to the Hebrews:—"Behold, the mother of the Lord and His brethren said unto Him, John the Baptist baptizeth for the remission of sins; let us go that we may be baptized by him. But He said unto them, In what have I sinned that I should go and be baptized by him? Unless, perhaps, even that which I have just spoken be a sin of ignorance." The Commentator feels the weight of the question, and that the sinless One had no sin to confess, no need of repentance, nor can any consciousness of evil be ascribed to Him; and he concludes: "Therefore it was meet that He should fill up the full measure of righteousness in all its forms by accepting a Divine ordinance, even, perhaps, because it seemed to place Him in fellowship with sinners." The last clause of that quotation is the most acceptable. Christ's baptism did not merely "*seem*," but it was His own voluntary placement of Himself in fellowship with sinners.

Let us note a few other views from various authors. "A baptism to a higher life would probably be Christ's interpretation of John's baptism for Himself." (*H. W. Beecher.*) That is not satisfactory. To sinners it might be a help to a higher life, but not to Jesus Himself. "He went to it, not from any other motive than that it was of God; and we need not seek for any ulterior motive." (*Edersheim.*) But a motive is not necessarily a reason, and, perhaps, a great reason may be found in the Scriptures. "It cannot be supposed that Christ submitted to the baptism in the same sense, and for the same purpose, as others did; for we can find no possible connecting link between the sense of sin, and the desire for purification felt by all ordinary applicants for the ordinance, and the consciousness of the sinless Redeemer. It was with this latter, unoriginated consciousness, however, that Jesus presented Himself for baptism." (*Neander.*) Dean Farrar says: "He received it as the beautiful symbol of moral purification, and the humble inauguration of a ministry which came not to destroy the Law, but to fulfil." Giekie asks: "Is it too much to believe that His baptism was the formal consecration which marked His entrance on His great office?" Some of the sentiments thus given may be accepted as far as they reach; some are doubtful and debateable; but they all, as it seems to me, fall short of the great mystery of Christ's baptism in the baptism of John.

John's baptism was a confession of sin and repentance, but Jesus could not confess and repent; and no rite or ceremony could enhance the innate purity of His heart, and the holiness of His life. As the Founder and Head of the kingdom of heaven He needed no ceremonial preparation. Being the Divinely-sent Messenger of God to men He received all His credentials from His Father, and it was His prerogative to lay down the laws and rules of the kingdom He came to set up. I

venture now to offer another answer to the question, "Why was Jesus baptized with John's baptism of confession and repentance?"

It was as a man that Jesus came and placed Himself in contact with sinful men, and to suffer for sin. He came very near to us by emptying Himself, and taking our nature; but by submitting to the baptism of confession and repentance He came nearer still. He came to take away sin by offering Himself on the altar of sacrifice for it. In His baptism do we not see Him voluntarily presenting Himself as the "One lot for the LORD," and, as it were, bending Himself to bear our sin, aye, even to bear it away by the Cross? From the Jordan to the Cross we "Behold the Lamb of God, who taketh away the sin of the world." "All we like sheep have gone astray; we have turned everyone to his own way, and the LORD hath laid on Him the iniquity of us all." But not only did the LORD lay our iniquities upon Him; He willingly took the load upon Himself; and His coming up to seek a part in that baptism of confession and repentance will most vividly symbolise that truth to our faith.

Christ, "who knew no sin, was made sin for us" (2 Cor. v. 21). Of two interpretations of this passage—He was made sin for us; or, He was made a sin-offering for us,—I hold the first: "He was made sin for us." This agrees with the next clause of the verse: "That we might be made the righteousness of God in Him." The two makings—He, made sin; and we, made righteous—are on the same line, namely, Imputation. God laid our sin upon Him that He might make atonement for it, and bear it away; and He lays, or imputes His righteousness to us that we, who are sinners, may be accepted in Him who had no sin; and this is one of the glorious aspects of the most glorious Gospel of the grace of God. But what has this to do with Christ's obedience to the baptism of confession and repentance? Very much, as it appears to me. Let us remember that though Christ was "the sent Servant of God" all that He was—all that He endured—all that He did—was His own voluntary sacrifice of Himself. By His submission to that baptism He put Himself in the place of sinners, and made Himself one with them, that He might bear the curse of sin for them. In baptism He "numbered Himself with the transgressors."

John came preaching, saying, "Repent ye; for the kingdom of heaven is at hand;" and the people were "baptized of him in the river Jordan, confessing their sins." We cannot object, and say that Christ came to a baptism of initiation only, or a baptism of preparation, or of inauguration. So far as we know, next to His incarnation, this was His first voluntary step towards the Cross—taking up the sins of the people to bear them away. We know that His whole life was a voluntary consecration to the work of redemption; but I am speaking of His public, official acts.

Saved men are brought into vital union with Christ by faith, and that union is symbolised by their being baptized into His death, and rising with Him unto newness of life. This is a deep mystery into which angels desire to look; and it is a glorious truth, simple enough for the trust of a child. It is hidden from the wise and the prudent, and revealed unto babes. By our baptism into His death we profess our death unto sin in His death for it. He bestows on us the glorious privilege of being one with Him, the righteousness of God. Repentance

is a hard business ; Christ bowed His neck to its symbol, that His people might bow their hearts to its humbling reality. The baptism of believers into the death of Christ is the reflex of His submission to the baptism of repentance. His baptism for us, and our baptism "Into the Name of the Father, of the Son, and of the Holy Ghost"—is the dual symbol of a mysterious union which secures to us reconciliation now, and a glorious resurrection unto everlasting life. This view of baptism should be an incentive to every believer to obey the command of Jesus—to be baptized into the "Name of the Father, and of the Son, and of the Holy Ghost."

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Denizens of the Deep. No. 11.—Sponges.

ARE sponges plants or animals ? The question has often been asked by naturalist and botanist alike, but neither was able to give a satisfactory reply until modern and comparatively recent days ; and now they are, almost without controversy, acknowledged as belonging to the animal creation. Considerable mystery still surrounds these curious creatures, and in many cases it cannot be satisfactorily ascertained whether one or a number of living things resided, or has resided, within the spongy "skeleton."

Size, shape, and substance, all vary considerably in the spongiæ. Some are said to be small as a pin's head, others reach the wonderful size of four feet in *height* and *breadth*, and some have been found more than six feet long, and all manner of fantastic and beautiful forms are presented in different specimens. Cups, ladles, flower-baskets, trees, plants, stars, are mimicked in these marvellous productions ; and then as to substance, some sponges have a "skeleton" of stony hardness ; some are like a rope of sand, so full of it are the fibres ; some have been called "wool," and other kinds "velvet" sponges.

All colours are shewn in the different species ; grass-green, orange, lilac, sky-blue, black, grey, and snow-white specimens have been met with, and indeed all the shades of the blossoms and leaves of flowers ; yellow and brown are the most common, however.

A naturalist named Robert Grant was the first to discover that sponges were possessed of animal life. He placed a small branch of sponge in a watch-glass with some sea-water under a microscope, and on reflecting the light of a candle up through the fluid he soon perceived that there was "some internal motion in the particles floating through the water. On moving the watch-glass so as to bring one of the openings on the side of the sponge fully into view, he saw for the first time the living fountain pouring forth from a round cavity a torrent of water full of dark particles which it strewed all around." He watched it for nearly half-an-hour without noticing the slightest cessation in the force or rapidity of the flow of the current, and not until the end of five hours did it slacken its speed, when it gradually subsided and ceased altogether at the end of the sixth hour.* Afterwards he watched the

* The large holes in sponges mark the exhalent apertures, the numerous small ones are the inhalent pores.

inflow of water carrying the particles of food on which the sponge animal lives into the pores of its body, and other observations have shewn that sponges eat and drink, digest their food, and the outflowing currents carry away all that would be useless or injurious to the growth and welfare of the body. Oxygen is inhaled, carbonic acid expelled, and thus these curious denizens of the deep live and thrive in their own peculiar way.

The bath sponges of commerce are those with which we are best acquainted, and these have been described as "a delicate elastic network which so intimately pervades every part of the living organism, that after 'the tenants are dead,' and all the other tissues are removed, it still presents a faithful model of the general form and structure of the whole." "A thin skin covers the whole surface of the sponge, rising tent-like about the projecting ends of the chief fibres of the skeleton. The outside of the Turkey sponge is generally some brownish tint; inside it is lighter, from greyish yellow to colourless, but in one kind it is rusty red."

Sponges are generally developed from eggs, but the bath sponges may be reproduced like plants by "cuttings," and as there is a great demand for the article, a considerable amount of skill and care has resulted in securing some fine crops of well-formed sponges, though the harvest-time does not arrive in less than seven years.

The process of *planting* is by carefully cutting the sponge into pieces of about an inch square, retaining as much of the "skin" and "flesh" as possible, fixing the pieces on a strip of cane, which is fastened to a specially-constructed wooden frame, so that the mud is kept from them, and they are also screened from too much light; they are then sunk deep into the sea, five or seven yards down, where they gradually grow and come to maturity.

Most of the spongiæ belong to the sea, but some kinds are found in rivers, and the microscope has revealed many forms of delicate beauty in species which would have no commercial value or usefulness.

The more they have been studied, the more interesting they have become, and they have risen in the estimation of naturalists, though much of their history is still but little known.

Yet, how everything that God has made reveals the perfect skill and the infinite resources of the great Creator, and reminds us of the Psalmist's declaration, "Whatsoever the Lord pleased, that did He in heaven, and in earth, and in the seas, and in all deep places" (Psa. cxxxv. 6).

And as we think of the many kingdoms of nature, and the adaptation of each race of creatures to its own peculiar manner of life it shews us that God has made everything beautiful in its own time and position.

But surely it may teach us a deeper and more solemn truth, and one which much more intimately concerns ourselves. The Lord Jesus said, "Ye must be born again," for "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

The sponge, wonderful and beautiful though it be in its form and structure, is very different to a fish, and far below a bird of the air, or a beast of the field which shew a fair amount of intelligence and affection; sponges belong at best to a much lower order of creation,

and cannot display qualities which they do not possess. And so unless the Lord imparts to us a "new" heart, a "right" spirit, we cannot know spiritual things.

How many, alas, think themselves right in *God's* sight because they are right in *their own* eyes, who imagine they are all that can be desired, and know all that is needful to be known of God and His Word, when they know simply nothing, and worst of all have no desire to be taught; a generation "pure in their own eyes," yet have not been washed from their pollution, wise in their own conceit, yet knowing nothing as they ought to know. Dear reader, have you, have I been born from above? Can we, do we say from our heart, "Create in me a clean heart, O God, and renew a right spirit within me," "That which I see not teach Thou me" (Job xxxiv. 32). "Wash me and I shall be whiter than snow;" "Save me, and I shall be saved." Are these among the breathings of our souls? If so, we shall see His kingdom here, and enter by-and-by into the glorious kingdom above; but if we live and die unsaved, unsanctified, we must be for ever shut out from the presence and the joy of the Lord.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii. 10.

THE devout, spiritually-minded, and divinely-illuminated in all ages have ascribed their salvation to God. Indeed, it has been universally acknowledged throughout the Christian world that salvation is God's free and gracious gift to men. The royal singer of Israel expressed what thousands have gladly confessed, that "Salvation belongeth unto God." We couple with this Jehovah's revelation of Himself concerning salvation through His servant Isaiah: "I, even I, am the Lord, and beside Me there is no Saviour." These blessed truths form an important part and place in our creed *now*; for such is the peculiar nature of the religious experience through which we have already passed, and are still passing, that no other salvation can possibly fit our case, none but God Himself can save us. To my mind it is refreshing to know that the important lessons I am learning *here* about this great salvation are fully learnt, fully realised, and fully acknowledged by those who have joined the Church triumphant. Think of it for a moment, I mean think of the limitless multitude, their exalted position—the symbols of their victory! All this is followed by a grand acknowledgment that all the glory, honour, and privileges are freely bestowed. In the great economy of redemption there is no room for creature-merit. Redemption is the unspeakable gift of Divine love; it originated in love, was completed in love, a love that needs no reward, therefore it leaves no condition for me to fulfil, or room for my attempted good works.

Salvation is a pure act of grace—or sovereign favour—and that our glorified friends fully acknowledge in the words before us. In this ascription of praise to God for their deliverance from sin, danger, persecution and death; they unreservedly and solely attribute all to Him by Whose grace they are not only saved but glorified. Whatever is included

in this word *salvation*—whether complete emancipation from sin, protection from every kind of danger, victory over death, resurrection from the grave, admission into the eternal kingdom—all is ascribed to God and the Lamb.

According to Young's literal translation, we should read

THE SALVATION.

Shall I linger a moment over this wonderful word? Shall we, dear reader, try to understand it a little more fully? We are told that the Greek word, *soteria*, properly means *safety*. Yes, you will say, that is very appropriate when speaking of those who are eternally shut in the paradise of God. But what about me, exposed as I am to fears, doubts, and temptations? In your case you have the Lord's words, "*They shall never perish.*" To these words of Jesus I would remind you of Toplady's well-known hymn, the concluding words of which run thus:—

" More happy, but not more secure,
The glorified spirits in heav'n."

The word *salvation* further means *preservation*. Here lies the very source of comfort and the essence of assurance. God will, my friend, "preserve thee in Christ Jesus." A host may arise against thee, but do remember, God holds thee by the right hand of His power; He is able to save to the uttermost—*i.e.*, right down to the end of the journey; He will keep thy feet from falling. The word also implies that God has your welfare or prosperity at heart. Is not this one reason why the word *salvation* means *deliverance*? God has mercifully delivered us from the thralldom of sin and bonds of iniquity, and this insures a glorious deliverance over all that may obstruct our way or hinder our progress.

Then, of course, the glorious word *salvation* includes *victory*. Our friends are victorious, every foe vanquished, all enemies defeated. Blessed condition! Delightful prospect!

It has been said in a restricted sense the word *salvation* means deliverance from punishment and admission to eternal life—that is true, the redeemed have escaped punishment, because the gracious Lord found ONE upon Whom He laid our iniquities—One who poured out His soul unto death, One who rose again for our justification, through Whom the gift of eternal life is bestowed upon us, and this is included in the words before us—"THE salvation is to Him who is sitting upon the throne."

We pass on to notice that this subject of *salvation* is the theme

OF THEIR SONG.

"And cried;" in Revised Version, "And they cry." By putting past and present together we shall arrive at the word *crying*. If my reader will pardon the liberty, I will tell him why I prefer the word *crying*; it suggests to my mind the employment of the redeemed in heaven. That employment is continuous, ceaseless. "They serve Him day and night in His temple." Heavenly life is that of activity in holy service. We fear very much that the poor, vague ideas of some relative to heaven will never be realised. The extravagant notion of poets, the dreams of philosophers, the sordid and low condition of heaven held by many, can never satisfy the spiritually-minded. Let me say that the service of Jesus is delightfully blessed *even* here with all its imperfections, and certainly it will be the acme of delight to serve Him more perfectly

before the throne. And so they—our gathered friends—are “crying with a great voice.” Surely this must be expressive of the greatness of their joy! Yes, they now share in the joy unspeakable and full of glory—deep, holy, unbroken joy. “The joy of the Lord” was their strength when here, and it is still the joy of the Lord that affords their most blessed joy of paradise. It further intimates the true and full ardour of the service they render. Ah! there is real energy, free from tiredness there. No danger of weariness, for the flesh which always hindered holy worship and diligent service is left behind. Nothing is taken there that would molest, disturb or detract from the full intensity of their service. But is not the language of this verse expressive of the *earnestness* of their praise? “The great voice” is surely indicative of all voices, and all the earnestness of the great multitude joining in one rapturous outburst of song, as the expression of their soul’s acclamation of lofty praise and grand adoration to “God and to the Lamb.”

Here we have the question of our Lord’s divinity—Godhead—fully admitted, for you must note this: the redeemed in glory worship, adore, and praise the Lamb equally with God. This could not be Jesus, a *mere* man as some would have us believe. Let this thought set our minds at rest on this momentous question. If Jesus be adored and worshipped by the Church triumphant, surely the Church militant will not withhold from Him that which is His!

“ ‘Worthy the Lamb that died,’ they cry,
 ‘To be exalted thus!’
 Worthy the Lamb! our lips reply,
 For He was slain for us.”

Yes, this shall be the universal song. The great family in heaven and earth agree in crowning Jesus, our King, as Lord of all. Amen.

67, Endwell-road, S.E.

NOVEL SCHEMES OF PROPAGANDA ADOPTED BY OTHER DENOMINATIONS.

To the Editors of the “E. V. and G. H.”

SIRS,—I desire to set a trumpet to my mouth, and to blow a clear, sound note of warning to all lovers of the Gospel of grace, mercy, and salvation. It must be apparent to every observer that we are living in perilous times, and the very things that are calculated to sap the foundation of our faith are advocated by so-called friends; in other words, professed disciples and preachers of the Gospel. I ask you and your sympathetic readers to read very carefully the following statements, which came under my notice the other day; and let me say that I am indebted to a small paper published by Hunt, Barnard and Co, Aylesbury, entitled, “Perilous Times,” for the information I am anxious to lay before you. That paper states that “the general body of Protestant clergy (in America) are alarmed by the increasing moral anarchy, and seeking to devise means for dealing with it.” It proceeds to note—Holiness Convention held at Chicago in June, the singular activities of the regimental officers of the Salvation Army, the National Gospel Campaign, the Forward Movement, the Methodist Provision, the Twentieth Century Evangelical Crusade, and several novel schemes of propaganda adopted, all of which appear to undermine the old faith of the

Gospel. Then proceeds to give a list of the doings of many so-called ministers of the Gospel:—

“Many of the individual ministers, moreover, are trying to draw people to their churches by offering ‘special attractions.’ One church gives the needy stranger a free lunch; another has a billiard-room for the use of anybody who wants to play a game; and another has a ‘lantern slide’ for the entertainment of its attendants. The other Sunday the Rev. Amos Sanders, of Brooklyn, displayed a plaster cast of a lamb in his church, and went through the act of slaying and burning it as an offering for the sins of the people. The papers describes the performance of the Rev. Robert H. Collins (Baptist) and the Rev. David B. Mathews (Episcopalian), of Hoboken, both of whom have boxing classes connected with their churches, and both of whom are experts with the gloves, always ready to meet any comer; but it is hard to believe that two preachers had the bout of which an illustrated paper prints a picture. The Rev. Dr. Hillis, of this city (Beecher’s successor), provides sandwiches and pickles, with hot coffee, for those who attend the Sunday-night services at his church; and it has proved that lots of hungry men and women are willing to listen to his sermon for the sake of the new provender.” . . . “The preachers in some churches draw hearers by telling good stories. The Rev. Mr. Morley, of Chicago (Methodist), had an offer of a thousand dollars if he would convert fifteen sinners in two weeks. . . . The Rev. Dr. MacArthur (Baptist), has made a hit by inviting a Chinese Pagan, and Jewish rabbi, and an amiable negro to deliver addresses in his church. I have myself (says the writer of the article before us) heard a discourse by a Buddhist sage in a Christian Church some time ago. Sacred concerts, when free, are regarded by many ministers as first-rate agencies of propaganda, and they often draw to church many of the class known as ‘bounders.’”

From this deplorable extract one turns away in utter disgust at such miserable hirelings, and their deceptive proceedings. Glad to lay hold of one’s Bible, the inspired Word of God, glad to know that in that Book a full, free and eternal salvation is fully revealed, glad to find a message of Divine mercy to meet our need, and a revelation of Divine favour suited to one’s weary, sad, and bruised hearts. O ye men of God! ye preachers of the living Word! cry aloud, spare not, lift up your voice with strength! proclaim full salvation by Jesus Christ! Christ died, rose again, intercedes; that is the Rock of our salvation. To this Rock poor needy sinners are ever welcome. The Lord send out His light and His truth, and let them prevail over the misleading ways of men.

Yours faithfully,

“RUSTIC.”

THE PULPIT, THE PRESS, AND THE PEN.

“*The Sunday School Hymnal.*” Large type edition. London: R. Banks & Son, 5 Raquet Court, Fleet Street, E.C. Price, cloth boards, one shilling nett. Paste grain, gilt edges, two shillings; Morocco, gilt edges, three shillings.

THIS large type edition of the well-known “Hymnal,” compiled by the late W. Winters, and in use in so many of our Schools, will be welcomed by all who use the book. In addition to its large clear type (Long Primer), at the head of each hymn a suitable tune is indicated. This supplies a felt need, as many of the hymns are of a peculiar metre, and the

finding of suitable tunes presented a difficulty. The shilling edition appears to us to be a remarkably cheap production. The margin of profit must be infinitesimal. We believe that this edition has been produced for the benefit of those who use the “hymnal,” with no regard to profit. We heartily commend it to the Superintendents and Secretaries of our Schools.

“*Nellie; or a Chequered Life,*” by Ethel Chilvers. London: A. H. Stockwell, 2, Amen Corner, Paternoster Row, E.C. Price one shilling and sixpence, cloth.

WE suppose it would be useless for us

to cry out against the reading of stories. Apparently our young people will have them. If it must be so those who have the responsibility of placing this kind of literature in the hands of the young, should be careful to select stories that are of a high moral tone, and correct in their religious teaching. Many of the so-called religious stories are to us an abomination on account of the erroneous character of their teaching. The book before us does not belong to this class. It depicts the struggles of a young girl as she is led into the light. Its moral tone is high, and its religious teaching in accordance with the truth, though we take exception to one expression on page 57 as savouring of sentimental rather than spiritual religion. We should judge that the story is founded on fact, and very gladly note that the heroine refuses an otherwise eligible offer of marriage

upon the principle that a Christian should not be joined to an unbeliever. What untold mischief the neglect of the command not to be unequally yoked with unbelievers has produced. Parents, librarians, and teachers may place this book in the hands of those with whom they are connected without fear, and, we doubt not many of them would read it with interest themselves. The story is clearly told, and not without pathos. We believe this is the first venture of the authoress; we do not think that it will be the last. A little closer attention to grammatical construction here and there would have been an improvement, but on the whole we can commend the book to those who read stories, or are in want of stories to place in the hands of others. Its religious teaching will be against it, we fear, in circles where the truth is not appreciated.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE Half-yearly Meetings of the M.A.S.B.C. were held at Brentford on Tuesday, October 8th. The afternoon meeting commenced at 2.40, and was presided over by the president, G. W. Thomas, of Watford.

The meeting was opened by singing, "Come, Thou Fount of every blessing," a portion of Scripture from the 3rd chapter of the 1st Epistle to the Corinthians was read by the president, and brother W. Abbott, of Chadwell-street, earnestly sought the Lord's blessing on the meetings.

The chairman, in his words of welcome to the pastors and delegates, referred in a sympathetic manner to bereavements so recently sustained by our dear brother E. Mitchell in the loss of his only son and our dear brother Holden in the going home of his beloved wife. He also stated that he considered the outlook of our Churches was not very pleasing, and contended that the smaller and weaker Churches of the Association should receive greater help and more interest be taken in their welfare, and sought to arouse the Churches to greater activity in Christian work, vehemently urging the necessity of a new denominational hymn-book and a larger and broader union of our Strict Baptist Churches.

The Minutes of the annual meeting held on March 12th were read and confirmed.

The Church meeting for Divine wor-

ship at Zion Chapel, Peacock-street, Gravesend, was received into union by the president giving to the pastor, Chas. A. Guy, the right hand of fellowship as the representative of the Church.

Brethren W. F. Waller, of Shouldham-street, and C. D. Jeffs, of St. Albans, were received into union as newly-chosen pastors of Associated Churches.

Brother J. E. Flegg, secretary of the Sub-Committee *re* Presentation Fund to Mr. J. Box, reported that brother G. W. Thomas and himself took the written testimonial with the balance of money collected, £107 10s., making a total of £307 10s., and stated that brother Box very highly appreciated the gift, and was quite overcome by the great kindness and liberality of the Churches.

The election of officers and committee for March, 1902-3 was then proceeded with, and the ballot showed the following result:—For president, R. Mutimer, of Brentford; for vice-president, R. E. Sears, of Clapham Junction; for treasurer, H. Clark; hon. solicitor, J. Mote; auditors, A. Steele and W. S. Millwood; secretaries, F. T. Newman and J. J. Fromow. For committee: W. H. Abrahams, G. Appleton, E. Beecher, J. Cooper, C. Cornwell, J. E. Flegg, W. R. Fricker, F. C. Holden, S. G. Ince, T. Jones, W. Pallett, J. P. Pickett, A. Vine, C. West, and E. White. The following brethren being ex-officio members of the committee: J. Box, I. R. Wakelin, W. Abbott, C. C. Harris, J. H. Lynn, R. E. Sears, E. Mitchell, E. Marsh, A.

Steele, F. J. Catochpole, F. T. Newman, A. J. Robbins, R. S. W. Sears, H. T. Ohlivers, and J. J. Fromow.

A vote of thanks was accorded to the secretaries and officers of the committee for their services.

Brother F. T. Newman responded, referring more especially to his portion of the work, and stated that he had not found the work to be a burden, and if the pastors and delegates were satisfied with his work, he had no idea or thought of tendering his resignation, but proved the advisability of the meeting, nominating some brother for a Minute secretary, upon which suggestion the pastors and delegates immediately acted, by most heartily and unanimously appointing pastor J. E. Flegg, of Chatham-road, Wandsworth Common, to the office, and to commence service at once. Brother J. E. Flegg in his usual genial manner kindly accepted the office.

The president stated that brother A. E. Fisher, late pastor of one of the small Churches in the Association, viz., Caterham Valley, had recently been taken suddenly ill and passed away, and it was agreed that a letter of sympathy be forwarded to his mother, with whom he was living, he being a single young man.

The sub-committee appointed to look out for ways and means to strengthen our weak Churches and open up new Causes stated they could not proceed with the work, as the things needed were men and money.

Brother C. Cornwell gave notice of the following resolution to be brought before the annual meeting in March next:—

“Resolved that no president be re-elected until five years has elapsed since he last filled that office.”

The sub-committee *re* new denominational hymn-book brought forward the following resolution:—

“That the necessity does exist for an improved selection of hymns for public worship. That this resolution be laid before the delegates at the half-yearly meeting in October, and that they be asked to appoint a committee to consider ways and means, and report at annual meeting in March.”

A lively discussion ensued, and the resolution was put to the meeting. There were 41 against and 39 for the resolution, many being neutral.

The secretary stated that he and brother J. J. Fromow had an interview with brother Box on the previous day, and found him bodily very weak, but in his mind he was cheerful and well, and desired to be remembered to all friends at the meeting, and it was agreed that a telegram of sympathy and love be

forwarded to him from the meeting by the president.

Hymn No. 5 was sung, “Lead us, O Father, in the paths of peace,” and the president closed the meeting with the Benediction.

The friends adjourned to the school-room to tea, generously given by the Church at Brentford.

The evening meeting commenced at 6 15, the president occupying the Chair, and the meeting commenced with singing the hymn, “Children of the heavenly King,” &c. The vice-president (brother Mutimer) read Acts ii. Prayer was offered by brethren H. T. Chilvers, Chas. A. Guy, of Gravesend, and C. D. Jeffs, of St. Albans.

A hearty vote of thanks was moved by brother A. Steele and seconded by brother W. S. Millwood, and was carried unanimously by the meeting to the friends at Brentford for entertaining and preparing tea. For the pastors, delegates and friends of the Association, brother R. Mutimer responded in a very suitable manner.

The collection was taken, and amounted to £9 8s., which, with £4 14s. 2d., the proceeds from the tea so kindly given by the friends at Brentford, made a total of £14 2s. 2d.

Brother E. Mitchell then preached a very much appreciated sermon from Acts iv. 33, “And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.” It was resolved that the sermon be put in print.

The happy and very enjoyable meetings were brought to a close with singing and prayer.

ONE WHO WAS THERE.

SURREY TABERNACLE.

ON Wednesday, 16th October, special services were held in connection with the 71st anniversary of the formation of the Church.

In the afternoon Mr. Kern, of Ipswich, was enabled to preach a Gospel sermon from the words found in Micah vii. 18. Tea was afterwards served in the large vestry, which was well filled, many friends from sister Churches being present.

The evening meeting was presided over by our beloved pastor, and he was supported by the deacons, and several ministerial brethren and friends. The meeting was opened by our venerable friend, Mr. I. C. Johnson, of Gravesend, reading Psa. cxxii. Mr. Savage then implored the Divine blessing to rest upon the services.

The Chairman, in a short address, recounted some of God's mercies to the Church during the years that had passed, and declared that the same glorious truths which were preached

when the Church was first formed were still loved and honoured.

After singing the hymn, "Far as Thy Name is known," Mr. Holden spoke from the words in Psa. xx. 5, and also thanked the Church for the kind sympathy extended to him in his great bereavement.

Mr. G. W. Clark, whose first appearance it was on our platform, was next asked to speak, and took for his text, "But Thou art the same, and Thy years shall have no end" (Psa. cii. 27).

Brother Carr, on being called upon, said that he had with him a memento of the past in the form of the bill announcing the first anniversary services in connection with the formation of the Church in the Old Surrey Tabernacle. The speakers on that occasion being Messrs. Abrahams, Wells, and Silver. The bill, which was suitably mounted and framed, was then presented to the pastor on behalf of the Church. The Chairman heartily thanked our brother Carr for the gift.

In asking Mr. Morling to address the meeting the Chairman took the opportunity of expressing the high appreciation with which his (Mr. Morling's) writings for the *Surrey Tabernacle Witness* were received.

Mr. Kern, in speaking from John xiv. 19, "Because I live, ye shall live also," showed that the life of the Church was indestructible.

After a few closing remarks by the Chairman, the hymn, "Lord, dismiss us with Thy blessing," was sung with great heartiness. The Pastor pronounced the Benediction, and thus brought to a close a season long to be remembered.
H. C. W.

PONDER'S END (EDEN).—On Thursday, September 26th, special services were held in commemoration of the tenth anniversary of the opening of the chapel, and the fifth of the pastor's settlement. In the afternoon brother R. E. Sears discoursed to us interestingly from the narrative of a celebrated sea voyage recorded in Luke viii. 22—26. A graphic description was given of the mariners setting sail; the sleeping Jesus; the raging tempest; the imperilled sailors; the awaking of the Master at the cry of His servants; the rebuke of unbelief; the adoring disciples; and the safe arrival on the other side. Several of the hearers expressed their warm appreciation of the pointed and practical remarks emphasized by the preacher. A goodly number of friends partook of tea. At the evening meeting the chair was ably occupied by Mr. F. T. Newman (Hon. Sec. of the Association), whose wise and sympathizing observations ministered comfort and encouragement to pastor and people. Brethren Sears, Nash, and

Gull addressed the assembly with much fervour and feeling. Christian friends and helpers were present from Waltham Abbey, Enfield, Winchmore Hill, Tottenham, and Edmonton, to bid us good cheer. Collections realized £8 7s. Of the sum collected £5 will be assigned to the reducing of the loan debt on the building. The present burden on the property is £45. "The Lord hath done great things for us, whereof we are glad." May His great Name be ever extolled.—A SERVANT OF EDEN.

GLEMSFORD.—On Sunday, Sept. 29, the forty-second anniversary services of Providence Baptist Chapel were held. The preacher was Mr. Haddock, of Occold, who delivered three sermons, morning, afternoon, and evening, to large congregations. On the following day, Monday, the harvest thanksgiving services were held, when, in the afternoon, Mr. Haddock again preached. This service was followed by a tea, to which upwards of a hundred persons sat down, and at 7.15 a public meeting was held, which was addressed by Messrs. Haddock, Firbank, and Oudmore. All the meetings were very hearty and exceptionally well attended, the collection being the largest that has been taken at this place of worship for years. Appropriate hymns and anthems were nicely rendered by the choir, under the leadership of Mr. Fenn.—*Local Paper.*

WHITTLESEA.—We are pleased and grateful to be able to send a most gratifying account of services held at "Zion," Whittlesea, in connection with the Sunday-school anniversary and harvest thanksgiving. On Sunday, September 22nd, a prayer-meeting was held at 7 p.m., when the Divine blessing was earnestly sought and confidently expected. The pastor (Mr. J. T. Peters) preached on that day. The morning sermon could not fail to encourage and stimulate to still greater earnestness the teachers in the Sunday-school, and all who are interested in the spiritual welfare of the children. The text was, "And they brought young children to Jesus." In the afternoon a children's service was held, and the children were much interested to hear the pastor tell of "good soldiers of Jesus Christ," their armour, weapons, and the foes they meet with. Numbers attending each service were most encouraging, and in the evening especially so. The sermon in the evening was the old, old story of the Cross, showing the awful reality of sin, the inflexibility of God's law, and the exceeding riches of His grace, who by it has redeemed us from the curse, being made a curse for us. The text was, "God forbid that I should glory," &c. Services were continued on the following Tuesday, Mr. H. T. Chilvers,

of Keppel-street, preaching afternoon and evening. In the afternoon we thought he had taken to heart the injunction, "Comfort ye, oomfort ye, My people," for his sermon was full of consolation. A tea was provided in the schoolroom, at which a good number sat down. The text in the evening was, "Then drew near unto Him all the publicans and sinners for to hear Him." The messenger and his messages were much appreciated by those who know and love the truth, and cannot fail to be blessed by Him who has said, "My Word shall not return unto Me void," &c.—C. B.

IPSWICH (ZOAR).—Harvest thanksgiving services were held on September 25th. A sermon in the afternoon by Mr. H. T. Chilvers, from Zeph. iii. 5, "He faileth not," was listened to with sacred pleasure and profit. The keynote of it was: That God cannot fail; that no ground could be found upon which God could fail in providence or in salvation. The well-filled chapel testified to the deserved esteem in which this gifted and gracious young brother is held. After a well-attended public tea an evening meeting was held, presided over by our beloved pastor (Mr. Bardens). After singing, brother Welton earnestly pleaded for the Divine blessing upon the services. Part of Mark iv. was read, and very appropriate addresses were delivered by brethren Bland, Stocker, Chilvers, Ling, and Cordle. Between the speeches the old familiar harvest hymns were sung. Our full choir, under the leadership of brother S. Garrard and the organist, Mr. J. Threadgall, further added to the praise portion of the service by rendering two anthems—"Sing to the Lord of harvest," and "Hallelujah! Praise ye the Lord!" Our congregations and collections were the best for many years past; everyone seemed blessed and delighted with the good things they had heard. This happy meeting closed with singing "All hail the power of Jesu's Name!"—H. B.

BERMONDSEY (SPA-ROAD).—The 57th anniversary of the Church was commemorated by services held on Lord's-day, September 29, the pastor (A. Steele) preaching in the morning and pastor Dadswell (Courland-grove) in the evening. On the following Wednesday, October 2nd, a public meeting was held, presided over by Mr. Harold Cooper. Addresses appropriate to the occasion were delivered by the chairman, brethren T. Jones, J. Hall, J. House, and the pastor. There was an encouraging attendance of members and friends, the speeches were helpful and much appreciated, and the collections good. Praise the Lord.

SOHO (SHAFTESBURY-AVENUE).

SERVICES commemorating the twenty-seventh anniversary of our beloved pastor's settlement were held on Sunday, September 29th, when brother Ackland preached very acceptably morning and evening. The following Tuesday, October 1st, brother Shaw preached in the afternoon, showing kindly and generous sympathy. The evening meeting, presided over by our genial friend, brother Abbott—while we were very conscious of the absence of our pastor's actual presence—was a spiritually joyful gathering. The chairman made a few suitable remarks on the words, "Be still, and know that I am God." Brother Bush expressed his loving sympathy with the absent pastor and the Church, and was enabled to speak sweetly from the words, "Where two or three are gathered together in My name, there am I in the midst of them." Brother Thomas spoke on the necessity of faithful preaching. Our brother Lynn, while affectionately commending our pastor to the care of his flock, made suitable and able remarks on Heb. xi. 27, "As seeing Him who is invisible." During the evening a message of sympathy was sent from the meeting to our honoured pastor. The following letter was read to the meeting, written in our pastor's own handwriting, showing his strong mental vigour:—

"Soho Baptist Chapel, 166, Shaftesbury-avenue, London, W.C.—To the flock of Christ Jesus gathering for holy worship and service in the sanctuary above named, on October 1st, 1901, and all beloved friends who are associated with us in the sweet and sacred privilege.—Accept my strong and ardent sentiments of affectionate esteem, with a lively desire that a holy pleasure may be largely realised in your assemblies to-day. A powerful sense of the true worth of Christian fellowship, with its deep reality, pervades my mind as I contemplate the common interest we together share in the continuity of our association as pastor and people at this period—the completion of the 27th year of my labours of love with you in the kingdom of our Lord. Under circumstances of a peculiar character, which render it impossible for me personally to participate in the celebration of God's lovingkindness, we are glad of sacred and sweet reminiscences of many past seasons, when, with His love filling our hearts, our souls also thrilling with anticipations and sacred realisations, our cup of joy overflowed, and now for a season we wait. For near eleven long months God has imposed silence on me.

"Anxious to learn and do His will, to observe His ways, and follow His leading only, we cry for patience, knowing that our God is never in a hurry. He will show us His way—NO disappointments for the Lord's trusting ones.

"Your 'constancy of faith'—as a Church is 'a wonder unto many.'—your love in the Lord towards one another, has been an 'object-lesson' to not a few of your observers.

"Jehovah has, during this period of our

mutual trial, glorified Himself in you by your 'confessed subjection.' I pray that your faith fail not.

"What shall I say of your tender conduct towards myself? Dearly Beloved! . . . O how often in heart sorrow, and in hours of anxious questionings concerning the meaning of His strange dispensation. O how often, I say, have the tokens of your remembrance of my dear ones and myself proved to be the echo of the Divine voice, conveying solace to my mind and comfort to my soul.

"The thoughts of my mind, the prayers of my soul, during the hours of Sabbath-day services have been of such a sweetly hallowing character that space has actually appeared to be annihilated, and the degree of

'The fellowship of kindred minds
Like to that above.'

Then, beloved, how ardently have I longed for the hour of complete and perfect restoration to health and strength, that the 'joy of testimony' might again be mine.

"The one desire of my soul—to declare unto you the riches and grace of our adorable Lord.

"I thank God with you, my beloved, for the rich repasts He has furnished you with by His servants. O how large this mercy! May much fruit result.

"To the honoured chairman of this evening, the good preacher of the afternoon, and the beloved brethren whose service will secure your interest and welfare this evening, I count myself very deeply indebted for their kind sympathy and very valuable aid. May the peace of God be with you. Believe me.

"Yours in love and devoted pastoral concern,
JOHN BOX.

10, Knatchbull-road, Camberwell, S.E."

We thank God and take courage.

G. S.

HAVERHILL (CAMPS-ROAD).—Harvest thanksgiving services were held in the above chapel on September 24th, when brother Bardens, of Ipswich, was helped to preach two God-glorifying sermons—afternoon text, Psa. c. 4; evening, Rom. vii. 34. There was food for the hungry and water for the thirsty, and being favoured with grand weather, both congregation and collections were a great improvement on last year. We were greatly encouraged, and are still looking to our covenant God, who has held us up till now.—G. F.

MAIDSTONE (PROVIDENCE).—October 9th is a day which will long be remembered by the friends who were present at the harvest thanksgiving services, as a day of refreshing from the presence of the Lord. Hundreds of people were pouring into the town, for it was Lifeboat Day, and a trades' procession was parading the streets. Struggling through the crowd, we managed to reach the chapel, and, entering into its welcome quietude, found pastor R. Mutimer, of Brentford (president-elect of the M.A.S.B.C.) discoursing to a goodly company on the

blissful assurance of the Psalmist's words, "My times are in His hands." Tea followed, the schoolroom being crowded with friends (many of them from a distance) who received a hearty welcome from brother H. J. Walter and his devoted wife. The chapel was well filled at the evening meeting, over which pastor R. Mutimer presided and delivered a most interesting and instructive address on the "Soil" upon which the seed of the kingdom was to be sown. Having to leave early, his place was taken by T. G. C. Armstrong (New Cross), who spoke on "Sowing and reaping;" "Whatsoever a man soweth, that shall he also reap." Brother Goldsmith (Gravesend) described the "seed" which was to be sown, and brother D. Baker (Peckham) gave an impressive exposition of the "Bread which came down from heaven, of which if a man eat he shall live for ever." The collections were good, realising about £5.

D A T C H E T.—Anniversary and thanksgiving services were held on Oct. 2, when it was an occasion of great joy to see the little sanctuary filled to overflowing downstairs, some taking to the gallery. Our beloved brother Mitchell preached two Christ-exalting sermons. Afternoon service commenced with the hymn, "Come, Thou Fount," &c. The text was from Heb. ix. 7, "Not without blood." Our brother was helped most sweetly to show the excellency and preciousness (above all others) of the Saviour's blood, as to its value in redemption, efficiency in salvation, and the source of all blessing; after which was sung the hymn, "Sovereign grace o'er sin abounding." Tea was provided in the chapel, to which over sixty sat down. Evening service commenced with hymn, "Come let us join our cheerful songs." The text was from Psa. cvi. 4 and 5, and, as our brother travelled along the path of the believer experimentally, heart answered to heart as face in a glass. Some of God's people (our brother said) got into a tight place sometimes, and the writer could testify to the truth of this, but to the glory of His grace let it be said that our God is Jehovah-Jireh. Our brother asked if anyone desired to be numbered with this people? If so, they must take their lot, which sometimes here was a hard one, but yet it was the lot of an inheritance. The sermon was listened to with rapt attention, and there were many expressions of enjoyment. The closing hymn was "Abide with me," and so ended a most glorious and ever-to-be-remembered day for Datchet. Praise God. We were glad our aged pastor, brother Rush, was able to get over in the afternoon. God be very gracious to him as he quits the

old house to take up his mansion. Collections for the day, £5 ls. 4d. Thus we thank God and take courage.—Yours in Christ—H. W. R.

OLAPHAM (REHOBOTH).—Harvest thanksgiving services took place on Sept. 24. Mr. John Bush, of Surbiton, preached from the words, "As the apple-tree among the trees of the wood," &c. (Solomon's Song ii. 3). Dividing the subject into three heads (1) Saving Attraction, (2) Rest and Satisfaction, and (3) Refreshment, the preacher proclaimed some comforting matter in connection with the blessed Apple-tree as it stands in relation to the tried and afflicted family of God, and the comfort and rest under its shade, with the refreshing times gained thereby. Our friends realised the Master's presence in listening to the exaltation and glorifying of our Saviour Jesus Christ. The evening service was held under the presidency of our brother C. H. Fuller, who, after reading Matt. x., called upon brother Mundy to lead us to the throne of grace, after which the Chairman called brother Bush again to speak of something touching the King. Basing his remarks upon the words, "Blessed be the Lord, who daily loadeth us with benefits" (Psa. lxxviii. 19, first clause) our brother vividly portrayed the knowledge spoken of here, linking it with Paul's knowledge, who said, "Blessed be the God of my salvation," whose gifts are as lasting as the everlasting hills, and is a never-dying burden bearer. Brother Howard again took up the theme, same Psalm, verse 10, "Thou has prepared of Thy goodness," dwelling upon the liberty, victory and glory spoken of. Brother Dadswell gave a very helpful discourse from the words, "Except a corn of wheat fall into the ground and die it abideth alone," &c., our brother referring to Christ speaking of Himself as a corn of wheat, and abiding alone. What great consequences were involved, as no fruit would come from corn unless it die, so Christ must die, the sacrifice for fruit to come from His death. Brother Beecher spoke on Deut. xxvi. 6, our pastor closing with seasonable remarks from Gen. i. 11, 12, all starting from God, the beginning of all things, natural and spiritual, referring to the harmony of the whole, although great distinctions. Our meeting closed with the Doxology.—**JOSEPH ARNOLD.**

BERMONDSEY (LYNTON-ROAD).—Special services to commemorate the anniversary of the laying of the foundation stone of the chapel and the settlement of Mr. B. T. Dale as pastor were held on Tuesday, October 8th, and much enjoyed by the friends. In the afternoon Mr. John Bush preached from

Rom. xii. 12, "Rejoicing in hope, patient in tribulation, continuing instant in prayer;" and the word he was enabled to deliver was gladly received. After tea had been partaken, a public meeting was held, when Mr. Thomas Green, of the Surrey Tabernacle, presided, and addresses were given by brethren Dolbey, Dadswell, Bush, Boulden, Knott, Rundell and Dale, all of whom were helped to speak with acceptance. The occasion was an encouraging one to the pastor, the members of the Church, and the friends gathered, and another Ebenezer to the Lord's goodness was raised. May He largely bless the labours of the pastor in the coming year.

MEOPHAM.—The first anniversary of pastor W. A. Dale was held on Wednesday, September 18th. A goodly number of friends gathered to the afternoon service, and heard a very able sermon delivered by pastor E. W. Flegg, the subject being, "Things that are not fables" (1 Peter i. 16). After this enjoyable and inspiring sermon we adjourned to the tea tables sufficient in number to fully occupy them. The evening meeting commenced at 6.15. The congregation, which had increased by this time, had the pleasure of listening to pastors E. White, E. W. Flegg, C. Guy, and the pastor (W. A. Dale). The pastor addressed the congregation upon the word "Ebenezer." What it meant in Israel's experience. What it means in the Church's experience to-day. What its meaning was in his own experience amongst them. Brother E. White delivered a very sweet address from Eph. iii. 8: The littleness of the messenger; the greatness of the message. Brother Flegg very encouragingly opened up Mark vi. 46, "He saw them toiling in rowing." (1) Sent by Jesus; (2) Watched by Jesus; (3) Relieved by Jesus. Brother C. Guy spoke very instructively upon "A Faithful Minister," basing his remarks upon Col. i. 7, We thank God for this helpful season of Christian fellowship, and for His presence in our midst.—**A BELIEVER.**

FLEET, HANTS. (EBENEZER).—The harvest thanksgiving services were held on September 18th. Our brother, Mr. Bond, preached afternoon and evening, the text being, "Now, therefore, our God, we thank Thee, and praise Thy glorious name" (1 Chron. xxix. 13). In the first service he dwelt more particularly on the duty and privilege of the Christian for thanksgiving and praise for temporal blessings; in the evening on the spiritual side. We believe it was a time of thanksgiving with many present. We were favoured with fine weather and the presence of surrounding friends, who manifested their practical

sympathy by contributing to the collection £11. "Bless the Lord, O, my soul! and forget not all His benefits."—J. G. L.

CHATHAM (ENON).—Harvest thanksgiving services were held on Sunday, September 29th. Two sermons were preached by Mr. A. Andrews, of East Grinstead: that in the morning from 2 Sam. xxii. 7, "The Lord liveth;" and in the evening from Ruth ii. 2, "Let me now go to the field, and glean ears of corn." Our young brother was enabled to set forth some good Gospel ears, which is the privilege of the Lord's people to gather. These services were continued on Wednesday, October 2nd. Our esteemed brother H. T. Chilvers gave two excellent sermons, full of Gospel teaching and admonition. In the afternoon from Psa. xxiii. 6, "Surely goodness and mercy shall follow me all the days of my life;" and in the evening from Rom. xii. 12, "Rejoicing in hope," &c. Although the weather was stormy and very much against us, preventing many from being with us, those that were there felt it to be a very happy time. Tea was served in the schoolroom. Collections were good, and we have great cause to be thankful and to press on in the good work of the Lord. "On wings of faith mount up my soul and rise" was sung to the good old tune "Inheritance," which closed these very happy services.—C. C.

GLEMSFORD (EBENEZER).—Special services were held on Sunday, September 22nd, when three excellent sermons were preached by pastor R. C. Bardens, of Ipswich. On the following Monday harvest thanksgiving services were held, when two sermons were preached by Mr. Bardens: Afternoon, from Psa. lxxv. 10; evening, from Rev. xxii. 22, 23. Our beloved brother was greatly blessed in proclaiming the goodness of God, and graciously helped in exalting his blessed Master and encouraging us as a Church. A public tea was held at 5 o'clock, to which about 100 sat down, the arrangements being ably carried out by Mr. O. W. Clarke. Congregations good. Collections upwards of £6. Thanks be to God for His great goodness. Another happy season was brought to a close by singing, "My Jesus has done all things well."—A. M.

PORTSMOUTH (REHOBOTH).—On September 22nd we celebrated our sixth anniversary of the formation of a Gospel Church. Our esteemed brother James Ayling, of Chiddingfold, Surrey, preached morning and evening to full congregations, basing his discourse in the morning on the words, "Husbands, love your wives, even as Christ also

loved the Church, and gave Himself for it" (Ephes. v. 25). He was enabled to dwell sweetly on the work of redemption and the ultimate glorification of all believers. The evening text was Acts xxvi. 22. The preacher said these words seemed to him especially suitable to the occasion, as they dealt with the past, and we could say the same, for without his help we could not have carried on; but he felt persuaded the work at Rehoboth was of God, and thus it had stood and would stand till time was no more. On Monday afternoon these services were continued. At 5.30 many sat down to tea. In the evening brother Ayling again preached a sermon from the words, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." He dwelt experimentally with the fears of the family of God, and proved their final perseverance was an accomplished fact in God's sight. As a Church, though a little flock, yet God had said He would make a little one to be a thousand and a small one a strong nation. He believed there was more real union here than ever. We had no collections at these services, but the donations handed in to the secretary and cash in the box (free-will offerings), together with a substantial profit on the tea, resulted in a gain of several pounds to the Debt Extinction Fund on the new chapel.—JOHN S. JORDAN (Hon. Sec.).

WOOD GREEN.—Park-ridings Sunday-school celebrated their ninth anniversary on Sunday, September 29, when brother S. Hutchinson preached morning and evening, also giving an address to the children in the afternoon. Our brother suitably spoke from the words, "One thing." We were encouraged by the presence of some scholars and friends from Tottenham. The following Tuesday, October 1st, Mr. E. Mitchell, of Chadwell-street, preached in the afternoon from the words, "Remember now thy Creator in the days of thy youth" (Eccles. xii. 1). Tea was provided, to which a goodly company of friends and children sat down. The evening meeting was presided over by Mr. Oakes, of Shouldham-street. After the reading of the Word, and prayer by brother M. E. Green, of Chadwell-street, our secretary read his report of the past year's labours. It stated that we had great cause for thankfulness to God, two of our scholars during the past year having followed Christ through the waters of baptism. Brother Hutchinson led our minds to consider Samuel and Eli. Our brother had two points, which were—(1) Respect to the old; (2) Supplementing each other's service. Brother E. Marsh spoke from the words, "First the blade," &c. Mr. E. Mitchell spoke

from the words, "Ye must be born again" (John iii. 7). Brother W. F. Waller, of Shouldham-street, spoke very helpfully from the words, "Faint, yet pursuing." The chairman pronounced the Benediction. We thank God and take courage.—OASIS H.

MENDLESHAM GREEN.—The Lord hath not forgotten to be gracious to His people here. Jireh Chapel still stands to prove the truth, "The Lord will provide." He provided manna in the wilderness for His people Israel; He provides for us and sustains us by supplying us with food convenient for us; He still "fills the hungry with good things." His table is spread for them in the wilderness. May we be favoured with spiritual appetites, and hear the gracious invitation, "Eat, oh friends." We met on Lord's-day, Sept. 29th, to thank Him for His goodness in sending another harvest. Mr. A. J. Margerum preached three good sermons to good congregations, the morning text being taken from Matt. xiii. 39, "The harvest is the end of the world;" afternoon text, Psa. cxxxv. 13, "Thy name, O Lord, endureth for ever; and Thy memorial, O Lord, throughout all generations." Evening text, "It is well." May we ever be able to say "It is well." May God bless the services of that day by bringing many to His feet to "Crown Him Lord of all."
—L. SCARFE.

CRICKET HILL YATELEY (ZOAR).—Harvest thanksgiving services were held on Wednesday, September 29th, when two sermons were preached by Mr. F. Fells, of Highbury. The afternoon discourse was from Psa. xc. 17, first clause. After speaking of "The Beauty of our God" as the subject, our brother enlarged on three thoughts of same: (1) Elements of beauty, viz., Divine Holiness—Divine mercy and grace—and the combination of the various attributes in one complete whole. (2) Where the beauty of God is seen, viz., In nature—in His house—in the Gospel—and in Christ. (3) Some of the characteristics, viz., It is just—is never fading—and never disappoints. The evening text was found in Mark iv. 26—29. (1) Seed possesses life—must be sown, and in right soil, to bring forth the desired end. (2) Its growth a profound mystery—not all done in a day. (3) The result of all this is the harvest home. It was a profitable time, and we felt it was good to be amongst those who desire to bring forth fruit to the glory of God, the great Husbandman. About 45 sat down to tea. Collections were good. We look forward by precious faith to that great day when He shall gather His wheat into His heavenly garner. Unto Him who is

worthy be glory for ever and ever. Amen.—H. J. PARKER.

STAINES.—On Sept. 26th, Mr. T. G. C. Armstrong, of New Cross, gave an exhibition of Indian Idols and Curiosities, and lectured on behalf of the Young Helpers' Famine Fund in connection with the South Indian Strict Baptist Mission. Mr. J. McKee, senr., presided; Mrs. McKee, junr. (Bedfont), and Mr. Froud in the dress of a Mahomedan lady and gentleman occupying seats on the platform. On Oct. 3rd, the Harvest thanksgiving services were held. In the afternoon pastor H. T. Chilvers (Keppel-street), preached to a goodly company from Psa. xxiii. 6. Tea and public meeting followed, presided over by Mr. T. G. C. Armstrong (New Cross), and addresses were given by pastors J. Jeffs (Hounslow), W. Willis (Colnbrook), and Mr. Sayers (Egham). Collections were made for the Chapel Funds, and the schoolroom was tastefully decorated with fruit and flowers, the gifts of loving friends.

READING (PROVIDENCE).—On Sept. 25th, a lecture on "Missionary Life and Work in India" was given by Mr. T. G. C. Armstrong (New Cross), who also exhibited a collection of Indian Idols and Curiosities. The chair was ably filled by Mr. E. P. Fisher, who was attired in the costume of a Mahomedan gentleman, and his youngest daughter as a Mahomedan lady. A collection was taken on behalf of the Young Helpers' Famine Fund in connection with the South Indian Strict Baptist Mission.

WALTHAM ABBEY (EBENEZER).—Services to give thanks for the fulfilment of God's gracious promise, viz:—"While the earth remaineth . . . seed-time and harvest . . . shall not cease," were held on September 19th. Mr. F. C. Holden, of Limehouse, who for many years has conducted the afternoon services on similar occasions, delivered a profitable discourse from the words, "The Lord is good, a Stronghold in the day of trouble; and He knoweth them that trust in Him" (Nahum i. 7). We felt it good to be there, and we know that it is no vain thing to serve the Lord. After the spiritual feast a goodly number then partook of some of the Lord's temporal mercies in the schoolroom. The evening meeting was ably presided over by W. G. Faunch, Esq. "Come thou Fount of every blessing" was heartily sung. The 145th Psalm of praise was read, after which Mr. G. Elnaugh, of Southend, led us to the mercy-seat. The chairman spoke concerning gratitude for continued goodness, followed by "Awake, my soul, in

joyful lays," &c. Mr. W. E. Palmer, the late pastor, said it reminded him of the voice of God, and the salvation of His blood-bought family. Mr. C. Hewitt followed with an earnest address from Jer. xxxi. 14, "My people shall be satisfied with My goodness, saith the Lord." Mr. Peacock spoke encouragingly from Isa. xii. 6, "Great is the Holy One in the midst of thee." How great the Saviour's love in saving and presenting the whole Church of God faultless before His Father. Mr. Holden then reminded us of the mercy promised for ever by the covenant-keeping God. We then sang of the covenant "In all things ordered well." Mr. M. E. Green referred to the harvest and the gratitude due to the Giver of every good and perfect gift. After singing,

"Blest be the tie that binds
Our hearts in Christian love."

the meeting was closed by Mr. Holden pronouncing the Benediction.—J. P.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THE sixteenth Annual Meeting was held at Shouldham-street, on Tuesday, October 15th. The afternoon attendance was good, and the evening excellent. The Association has never had such good meetings. The sermon in the afternoon by pastor R. E. Sears was founded on Matt. xxviii. 18, and Luke xxiv. 49. He treated (1) Of the Redeemer's unique position; (2) Of His power in heaven; (3) Of His power on earth; (4) Of His endowment of His disciples with power from on high. His testimony of the woman's seed in possession of all power, having all the resources of Deity for the fulfilment of His work, and for the weal of His own, and of the slain and risen Lamb as "Master everywhere, and the absolute and unlimited Sovereign," was most timely and suitable, and well led up to the power and blessedness of the sent servants of God in the limitless resources of their glorious Lord.

The well spread tea tables were fully occupied. At the social board, pastor W. Chisnall presided. He mentioned tenderly the sorrows of the bereaved, and the blessedness of the servants of God who have entered into rest.

Punctually at 6.30 brother C. C. Harris took the chair of the public meeting. He read Isa. xl. 1—11, and, after prayer by a brother, called on the President of the Association, pastor R. E. Sears, who made a presentation of a Marble Timepiece to the late labourious and devoted secretary, brother George Flower. In a gracious speech, he declared that "all the brethren love him," and turning to brother Flower, said, "We prize your labours, and would

like you to have a reminder of our gratitude. Will you, with the hearty love of all your dear brethren, accept this testimonial."

Brother George Flower, in replying, said, "I can stand obaistisement; I can bear criticism, but kindness always makes an indescribable impression on me." In a useful speech he strongly urged his brethren always when preaching to "remember those who are out of the way."

Brother S. J. Taylor, as secretary of the Benevolent Fund of the Association, gave as its motto, "By this shall all men know that ye are My disciples, if ye have love one to another." His report was most satisfactory, and showed gifts to sick brethren of £8, and a balance in hand, after payment of small expenses, of £6 17s. 4d. He appealed for augmentation of this valuable and helpful Fund.

Brother F. Elnaugh then moved thanks to pastor, deacons, and Church, for use of the chapel and schoolroom, and to the ladies for the tea. His useful address was based on 1 Cor. iv. 20.

Brother J. J. Smith seconded, and spoke on Ministerial thankfulness. (1) For putting in the ministry; (2) For enabling; (3) For power. "Of God, and not of us."

Pastor W. F. Waller replied, and declared it an honour to belong to this Society, indicating its value to the Churches.

Secretary Samuel Banks then gave his report. He stated that pastor S. T. Belcher had accepted the trusteeship. The finances were not too strong—a total for the year of £12 16s. 5d. His report was full of pungent words.

Brother C. C. Harris, the chairman, then gave his address. He declared our great need of men. He discussed the question of education and the pulpit, and pointed out the sad disproportion of Biblical study in Colleges. The chief education should be at the Master's feet, with instruction direct from the Word of God. Subordinately, a means of ordinary education would be advantageous in some cases. "Strength in the Gospel is a thorough knowledge of the Word of God." In referring to the Presidential Address of Dr. Maclaren, he hailed the doctor's emphasis of the need of keeping to the truths; of the necessity of the Spirit; of the new birth; and of realized union to Christ; and dwelling on the value of communion with the Lord he said, that to Mary it was given to perform the highest service to her Lord permitted to any mortal; and this he attributed to her sitting at her Master's feet. He desired that our ministers might thus obtain their strength.

Pastor H. T. Chilvers then proposed, "That having heard the statements

made by the Hon. Sec., and the hearty invitation given to all pastors of pure Baptist Churches, this meeting would urge upon them the advisability of strengthening the hands of their brethren by joining the London Strict Baptist Ministers' Association." His text was, "He that winneth souls is wise." Our brother said, "I tremble for men who are not faithfully proclaiming the Gospel of the Lord Jesus Christ, a Gospel on which the soul may live and die. We tremble for the souls of men, and ask God to make us by His might winners." It is hoped that brother Chilvers's address will be published in a few days.

Pastor F. Fells, seconded the resolution. He dwelt on some of the features of the ministry as described in 1 Cor. iii. and iv. 1.

Then followed a motion of thanks to chairman, speakers, and singers. All the resolutions were heartily and unanimously carried. The collections of £6 14s. 2d. were augmented by a brother present to £7 7s. 0d.

STRICT BAPTIST MISSION.

FORTIETH ANNUAL MEETING.

ON Tuesday, the 22nd October, the Annual Meeting in connection with the Strict Baptist Mission was held at Soho Chapel. Bright, enthusiastic, and stimulating were the gatherings, and we bless God for the blessings realized throughout the day. Although the day was dull and threatening, we were cheered by the company which assembled in the afternoon to hear pastor F. G. Burgess, of Wellingboro'. His remarks were weighty and appropriate, and will live long in our memory. Notwithstanding the fact that he has so recently left the sick chamber, our brother was greatly helped in setting forth the Gospel from Matt. xxiv. 14, noticing the following points:—The message to be carried, the messengers who are to carry it, the multitude it is to be carried to, and the manifestation.

The evening meeting was presided over by our esteemed Vice-President, pastor R. E. Sears. After singing, and the reading of part of the 28th of Matthew, Mr. Burrage, of Watford, sought the Divine blessing. A report was read by the Secretary, which recorded progress, both in the work and financially. (A copy will be sent, post free, to anyone applying to either of the Secretaries). The financial statement showed increase, both in receipts and expenditure.

The Chairman referred to the lamented absence of our valued President, rejoiced in the good work done by the Mission, and spoke a few earnest words from the phrase, Wake up.

In a very spirited address, Mr. John Bush moved the adoption of the report.

In commenting thereon, the speaker was glad that the first note was praise to God, and this was no empty sound. There was much for which to praise God. Whilst many things in our Church life at home were saddening, there were some who were awake. Then it was praise for progress. Our God is a God of progress, whose purposes were fast ripening; and true progress in spiritual things was a mark of Divine favour.

The adoption of the report was ably seconded by our brother Cornwell, of Brixton, who made some profitable observations upon our mission work, basing his remarks upon the words, "The God of the whole earth shall He be called."

A letter from our esteemed brother Mitchell (who was prevented from being with us by an engagement in the country) was read, expressing sympathy with the work, confidence in the workers, and hope for good meetings.

Mr. S. Hutchinson, who was very warmly received on rising, was the next speaker. From his knowledge of the Mission work, gained by personal experience in India, he was well qualified to speak on the great need in mission work. This, the speaker, said was prayer—prayer for the Missionary, that health might be maintained; for their spiritual life, and that they might be wise as serpents, and harmless as doves. In dwelling upon these points, our brother spoke highly of our beloved Missionary and the work he had done. Then, prayer was needed for the converts. Mr. Hutchinson closed his interesting missionary address with a few words personal and explanatory.

Pastor F. C. Holden, of Limehouse, in a brief speech, dwelt upon the aims and ends of our mission work, and a stirring speech by our energetic Editor, pastor L. H. Colls, of Tring, brought to a close these interesting gatherings. The collection amounted to over £20. The work is going forward; the Gospel is being carried by our earnest brother Booth into districts where Christ is not named; funds—increased funds—are urgently needed. Who will help in this endeavour to spread abroad the truth we love so well?

JAMES E. FLEGG.

BRAINTREE (SALEM).

RECOGNITION SERVICES.

SERVICES were held on Sept. 25th, to mark the settlement of brother A. Baker as pastor. The afternoon service began at 2.45. Mr. H. S. Boulton, of Chelmsford, presiding. After singing, "How did my heart" &c., Psalm 122, and 1 Tim. iii. were read. Pastor C. Price, of Dunmow, fervently sought the Lord's blessing. The chairman having reminded the audience of the solemn, yet happy nature of the proceedings,

hoped the pastor and Church would enjoy a long period of unbroken union and blessing.

Pastor E. White, of Woolwich, stated, "The nature of a Gospel Church," basing his remarks upon 1 Tim. iii. 15, "The Church of the living God, the pillar and ground of the truth." Our brother delivered an impressive and Scriptural definition of the Church of God, in its head, foundation, members, constitution, laws, and destiny. The pastor, relating his

CALL BY GRACE,

said, I was born July 21st, 1860. My parents attended the Church established by law; I was brought up to attend with them. In the course of years, I was asked to be confirmed at the parish Church. I said no, feeling I was unfit, and made up my mind to have my fill of worldly pleasure, but grace had ordained otherwise. I well remember, when 15 years of age, my mother calling me, and saying to me, that she repented having prayed the Lord to spare me when I was young. For she said, "When you were young, you were a good boy, and had you died, I know you would have gone to glory; but you are such a bad fellow now. If you died, I very much fear you would not go to be with Jesus. It grieves me bitterly to see you fast travelling the downward road. Continuing, she said, "If you die in your present state, hell will be your portion." She pleaded with me to forsake the ways of sin. My mother's words cut me to my heart. Evangelistic meetings being held in the village, I attended, and was deeply convinced of sin. I was told to believe, but I felt unable to do so. I proved, "Law and terrors do but harden, all the while they work alone." At the age of 19, I removed to Colchester, and attended Eld Lane Baptist Chapel. Then I was directed to the Strict Baptist Chapel at St. John's Green. I heard Mr. Thorrington and Mr. Brown. I was brought into contact with Mr. Bowles, who sought to encourage me. He said, upon one occasion, "We know that we have passed from death unto life, because we love the brethren." These words were applied with power, giving me comfort. I knew I loved them, and longed to join them. Eventually I was baptised by Mr. Brown, and received into the Church.

CALL TO THE MINISTRY.

Brother Baker said, I am no volunteer for the work: I have been pressed into it. After joining St. John's Green, I was asked to take a class in the Sunday-school. This I did, and found much happiness and joy in the work. In the Providence of God, I was removed to Stisted, and I attended Braintree. Shortly after settling at Braintree,

many of the friends left, and opened a room for preaching.

The late Mr. Wheeler, said, when I first came to Braintree, "The Lord has sent that young man here, to be a help to us." One Sunday the minister engaged did not come. Brother Wheeler asked me to preach. I told him I had only spoken once in public, and would rather someone else. He said, I must try; I did so, and was graciously helped through the day. I had no thought of ever preaching again; but the ministers failed to keep their appointments, and I had frequently to fill a gap. Mr. Wheeler was taken home to glory. The Church was thus deaconless. It fell to me to arrange for the pulpit being supplied. The friends said their wish was for me to preach to them. I suggested they should seek for someone else. After a time Mr. Cudmore came, but he did not remain long. When he resigned, several friends left. We were placed in difficulties, and again I was pressed to take the services. Seeking the Lord's guidance, I have continued until now.

Brother Spearman, the deacon of the Church, then read a short account, explaining why the Church asked brother Baker to become their pastor, believing the Lord's hand had guided them, the congregation had increased, and the word was received with acceptance. The pastor-elect related how he had been led to accept the same. The ministerial brethren present, having expressed their approval of the statement, the afternoon meeting concluded with prayer. About 100 sat down to tea.

The evening service commenced at 6.15, pastor H. S. Boulton again presiding. After reading the Word, brother H. Chilvers, of Chelmsford, sought the Lord's blessing. Brother Baker having read the articles of his faith, the chairman asked the Church to rise in approval of their choice, and then joined the hands of brother Baker with brother Spearman, giving a few kind and brotherly counsels.

Pastor H. G. Polley, of Halstead, prayed.

Pastor E. White delivered the charge to the pastor, taking as a text, 1 Cor. xv. 58. The speaker addressed the pastor upon attitude, activity, and anticipation, with spiritual power.

Brother Polley followed with an instructive charge to the Church, from 1 Thess. v. 12, 13.

Short addresses were given by brethren Cottee, Price, and Chilvers. The singing of "All hail the power of Jesus' name," and prayer brought these services to a close. Before closing the services, the chairman mentioned that he would like to see a Union of the Essex Strict Baptist Churches. Several

friends responded, and hoped that such a Union would be formed. Churches from Colchester, Coggeshall, Chelmsford, Dunmow, Halstead, Marks Tey, and Witham, were represented. What is the feeling of the Churches of truth in Essex?
HOPEFUL.

Aged Pilgrims' Corner.

ON October 1st, the Secretary addressed a well-attended meeting at Clifton, Bristol, where the Society is gradually securing a considerable measure of local support; and from this centre its claims are being made known in the West of England. The Society's literature will be gladly sent to any friends who will distribute it in this part of the country.

* * *
The 22nd anniversary of the Brighton Home was held on October 8th, in the Royal Pavilion. The ladies conducted a successful Sale of Work during the day, and in the afternoon a public meeting was held, presided over by Mr. S. Hannington. Among the speakers were Messrs. Sinden, Day, Baxter, Popham, and Hewitt. There are now 57 pensioners in the town and district, involving an expenditure in pensions of upwards of £400 per annum.

* * *
On November 15th, the Winter Sale of Work will be held at the Hornsey Rise Asylum at 3 o'clock. Tea at sixpence each will be provided in the Hall at 5 o'clock, and in the evening at 6.30 Mr. W. Sinden will preach in the Asylum Chapel. It is hoped that many friends will combine to make these gatherings successful.

* * *
A special effort is being made to secure a large addition to the Annual Subscription list of contributors of 7s., 10s., and 14s. With 1,566 pensioners, and an annual expenditure in pensions alone of £12,000, more help is needed and will be thankfully received.

NO WANT.

(Psa. xxiii.)

I SHALL not want: the Lord He is my Shepherd;
He watches me with eyes which never sleep,
His tender care of me remains unceasing
And safe from every foe His love shall keep.
I shall not want: He leadeth by "still waters,"
In pastures green He maketh me to rest.
I have no natural need but He supplieth,
And with the "finest wheat" my soul is blest.
I shall not want: for He my soul restoreth;
My kind, forgiving Saviour, ever nigh
When sins oppress, 'tis His sweet, gentle
whispers
That calm my fears and check each
troubled sigh.

I shall not want: He is my faithful Leader,
Through paths of righteousness He guides
me here;
The way may oft perplex and make me
wonder.
But while I follow Him, there's naught to
fear.
I shall not want: for e'en in darkest
valleys,
Where others fail to help, He's with me
there;
Helpless and weak, I lean on my Belovéd,
And where I fail to walk, His arms shall
bear.
I shall not want: I have abandoned solace;
His "rod and staff" they are my comfort
still.
I find true peace and joy as He doth lead
me—
So patient, calm, obedience to His will.
I shall not want: my cup with joy o'er-
floweth;
The blessings of the Lord are numberless;
E'en what He doth withhold are wise with-
holdings,
To add new blessings to my happiness.
I shall not want: for goodness and rich
mercy
Shall follow me through all my pilgrim
days.
Above all joys, I have His blessed presence
And promised grace and strength in all
my ways.
I shall not want: for when this life is
ended,
I shall for ever dwell with Christ above,
Shall see without a veil His matchless
splendour,
And learn the boundless limits of His
love,

K. STAINES.

Gone Home.

EDWARD PHILIP BROWN.

In the death of Edward Philip Brown the Strict Baptist ministers have lost a faithful servant and friend. The immediate cause of death was cerebral hæmorrhage; he was in a semi-conscious state about two days previous to his departure. His life was one of faith in the Person and finished work of our Lord Jesus Christ. For the most part of our brother's trying affliction he was cheerful and patient, frequently expressing a desire to lay down the earthly tabernacle and to "be clothed upon with his house which is from heaven." Our friend was born at Reading in 1850, and died at Coggeshall (Essex) on the 29th ult., being but fifty years in the world, though from 18 years of age, when the work of Divine grace was first begun in his soul, at Knowle Hill, he was not of it. And now he is in the mansion prepared for him by his loving Saviour, whom he delighted to serve in our village churches in his younger day. Latterly his labours for the Master were principally in Essex, Norfolk, Suffolk, and Chesham (Bucks). Our brother was much helped in his early days by the ministry of James Wells; he was baptized by Mr. Pearce, at "Providence," Reading, his native town. His remains were buried on the 4th inst., at Coggeshall, a number of the leading tradesmen of the town being present to show their esteem for our departed friend. Our late friend was for about five years pastor of the Strict Baptist Cause at Coggeshall, in which town he carried on a business as seed merchant

and grower. He was a great friend of my father's, a staunch Strict and Particular Baptist, and also a thorough watcher for souls. The Lord comfort the family and sustain the widow, in the prayer of—
SAMUEL BANKS.

ELIZABETH PAPWORTH.

of Oakington, Cambs., fell asleep in Jesus on September 18th, aged 62. This dear woman was well known to me for many years. Her home contained everything this world could produce to make life happy, but the time came for the first harp-string to be cut, and the mother's chair to be vacant, and the fond husband and loving family of nine (all grown to man and womanhood) left to weep as they never wept before. Mrs Papworth was a very healthy woman for many years. For many months her health began to give way by an internal complaint. In July, this year, she came to Margate, where everything was tried to help her to eat, but the Lord was taking down the "earthly house." After a time she returned home, when it was soon made plain that her days were few. She became weaker and weaker. In this great affliction the likeness of Christ shone: not one word of murmuring escaped her lips. Now and then she would say, "O my poor body!" Beyond that, the will of God was her will. She could not give any exact time when the workings of grace first operated upon her soul. This was a little trouble to her: but I told her not to fear, as her life was a proof of grace in the heart. The dear Lord gave her joy and peace in believing and a longing to be gone. In this affliction she made every arrangement for the family, and talked as though she was going on a long journey. In this submissive state of mind she rested for days, longing for the Lord to fetch her home. The Lord was all her desire and all her salvation. Our beloved sister called all her children to her side, and one by one they received a mother's blessing; and when the youngest, a daughter (who has been through much affliction) came, it was a painful scene. Then the poor body sank fast, until death came, as a

"Porter at the heavenly gate,
To let the pilgrim in,"

ready and waiting. She gently crossed her hands, and, with a child-like sigh, passed away. The funeral took place on Sept. 23rd. There were many friends from far and near, and many tokens of respect from others who could not attend. We arrived at the chapel about 2.30. At the wish of the departed, Hymn 739 (Denham's), "Draw near, O ye blessed," was sung, and then reading, after which another hymn was sung (1002, Denham's), "When Thon, my righteous Judge, shall come." Then I gave them a short address from the words, "The whole family in heaven" (Ephes. iii. 15); then finished with prayer. From the house of God, where we had met for many years, we went to the grave, and committed the body to the tomb, until the day come when Jesus shall demand it. May the Lord bless the dear ones, the husband and family. May they all walk in the ways of their dear mother. So prays—J. HARLICK.

ARTHUR SHARPE,

the beloved son of James Sharpe, of Chelmsford, was taken to be with Jesus in glory, after a short and painful illness, on August 14th, in his 35th year. Called by grace

divine in the room of his dying mother, he, only a few months before, bore precious testimony to the power of the Gospel. The light of the Lamb was with him as he entered the valley. This enabled him sweetly to exclaim as he entered the pearly gates, "All-sufficient;" "Faithful;" "It is all right now;" "Sweet Jesus!" Interred in the grave his mother was placed in, only a little time back, to await the "morning" call, Mr. H. S. Boulton conducting the services in the Baptist Chapel and at the grave-side.—H. S. B.

MR. THOMAS WATTS

was born at Wellingborough, December 12th, 1843, and was suddenly called home, September 19th, 1901. Like most young people he delighted in the pleasures of this world. He was taken, when quite a young man, by his father, who was a God-fearing man, to Rushden, to hear the late Mr. Charles Drawbridge, under whose ministry the Lord was pleased to convince him of sin, and set him at liberty under the same sermon. Soon after this he had a severe illness, and, when partly recovered, had a longing desire to make confession of his faith by baptism. He was received by the Church at Rushden, and baptized by Mr. Drawbridge. After the death of Mr. Drawbridge he, with several others, built a chapel at Wellingborough, at which Mr. Lee was ordained pastor, under whose ministry he sat for a short time. Being called to the ministry he supplied the Churches at Eaton Bray, Catworth, Sharnbrook, and other Causes. He was removed from Wellingborough, and resided for many years in Bristol, where he heard the Rev. James Ormiston, Rector of St. Mary-le-Port Church, and was much blessed under his ministry. It was also a blessing to some of his children, especially to one who was called by grace and set at liberty whilst sitting under him. But whilst fully at home with the preaching there he was not at home in the Church, and had a desire to reside where there was a Baptist Cause of truth, and a way seemed opened to him to come to London. He then joined the Church at Bow, and was recommended by Mr. Lee to several causes of truth to supply for them. Afterwards removing, in 1900, to Peckham, he supplied the Church at "Mizpah," Peckham, twelve months with acceptance. Last February our brother entered upon a few engagements with us at Heaton-road, at our wish: and after supplying a few times, it was decided to ask him to take all the preaching services until the end of the year, with a view to the pastorate. He gave it his prayerful consideration, resulting in his assent. He had only entered upon the work three weeks when the Master called him home as he was walking to the chapel. What we know not now, we shall know hereafter; whilst some have felt that we may not, as a Church, have to wait till then. Our brother was the means of bringing considerable hope into the life of the Church here. "He doeth all things well." We have not a word of murmur to raise against it. The funeral took place on Tuesday, September 24th, when the mortal remains were brought to "Zion." Here a service was conducted by brethren Cornwell and G. W. Clark, after which a number of friends followed the cortege to the cemetery at Forest Hill to witness the interment. May the Master blessedly sustain the bereaved family, and sanctify to us the mysterious stroke of His hand.—JOHN KNIGHTS.

Good Security.

BY E. MITCHELL.

“He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.”—Prov. xix. 17.

A STORY is told of the witty Canon of St. Paul's, Sidney Smith, that being invited to preach a charity sermon, at a place where he had previously preached, he received a gentle hint that his former sermon had been a little too lengthy for the hearers, and that the charity had suffered by reason thereof. On the second occasion the Canon read the text at the head of this paper, and, after reading it, remarked that he would not offend as he had done before, and then, said he, there is the text, “If you like the security, down with the dust,” and resumed his seat. The sermon was short, but very pithy; whether the hearers practically applied it the story does not tell. We might be excused if we were to leave this story with our readers, and allow them to make the application, for the demands on our space this month are unusually pressing, but we shall, nevertheless, attempt to drive this nail home into the minds and hearts of our readers. The text brings us face to face with

THE POOR IN THEIR POVERTY.

These we always have with us, and truly they are objects of pity, and the more so as the colder weather comes on, which not only increases their need, but often at the same time diminishes their ability and opportunities to obtain supplies. But we remember that there are not a few who are *the Lord's poor*; members of the mystic body of the Lord Jesus, and our brethren and sisters in Christ. These, with their wants, especially appeal to us. The position we occupy in connection with our magazine brings us into touch with many of these poorer members of the flock. Some of them are aged servants of the Lord, who have done good work among the Churches, but are now past labour; or, if not quite past service, labour with diminished powers, and for a monetary remuneration altogether inadequate to supply their temporal necessities. Others are widows of servants of the Lord who have gone to their reward, but for a time have left their widows behind them; aged, worn out, and in some cases destitute, in a somewhat similar case to the widow of old who cried to Elisha, “Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take —+.”

Some of these poor have been in better circumstances, and in days gone by, were themselves helpers of the poor, and supporters of the causes of truth to which they have belonged. But losses, sicknesses, bereavements, and other occurrences have reduced them to poverty, and, in many cases, want and distress. We “open our mouth for the dumb,” and plead with those upon whom God has bestowed a sufficiency to consider the cases of their poorer brethren and sisters. The text leads us to contemplate the exercise of one of those benevolent principles

which God implants in the hearts of His people at regeneration, and nourishes by His Spirit's grace.

PITY FOR THE POOR.

Pity is a Godlike thing. Nothing is more natural to God than compassion. How much we owe to His Divine compassion !

"O, had He not pitied the state you were in,
Your bosoms His love had ne'er felt ;
You all would have lived, would have died too in sin,
And sunk with the load of your guilt."

There are many things and ways in which we cannot at all imitate our Lord. We cannot imitate His power, but we may in some measure resemble Him in pity for the poor, who so much need our help.

Pity is a *practical grace*, not a mere soft emotion. The reality of our pity for the poor may be accurately gauged by the help we render them in their need, taking into account our ability and opportunities. A pity that does not extend to practice will not be acknowledged by the Lord, "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 ?" A grasping Christian, a covetous Christian, a selfish Christian, an unpitiful Christian : these are all contradictions in terms. A Christian is possessed of the Spirit of Christ, "If any man have not the Spirit of Christ, he is none of His." The Spirit of Christ is the spirit of love, compassion, and kindness. Let no man deceive himself here. "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." That experience is to be profoundly mistrusted that does not produce Christ-likeness. "By their fruits ye shall know them."

But the text also introduces a principle in God's government.

THE PITIFUL SHALL RECEIVE PAYMENT,

"That which He hath given will He pay him again." The truly compassionate soul finds sufficient compensation for all that he disburses in the joy of imparting to the needy. He proves "that it is more blessed to give than to receive." His pity does not arise from mercenary motives. Rather he freely bestows from the spirit of love, and because he knows that it is His heavenly Father's will that he should relieve the necessities of the poor. None the less, however, it is a rule in God's government of the world that he that gives shall receive again. Here are the Master's own words, "Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." The apostle Paul likens liberality to the poor to sowing seed. "But this I say, He which soweth sparingly shall reap also sparingly ; and he that soweth bountifully shall reap also bountifully" (2 Cor. ix. 6). A *wise* liberality never impoverishes, but surely enriches all who practise it.

The promise of our text affords a *reinforcement to Christian liberality*. Mr. Prudent-Thrift not unfrequently effects a lodgement in the town of Mansoul (he is only my Lord Covetousness in disguise), and speciously pleads against the exercise of a liberal spirit. "You may live to need what you intend giving away," says he, or, "Your own family require all that you possess." "It will be foolish and imprudent to part with

what you have, for you don't know what may befall you." In a thousand ways he will prove that what we ought to give is "nothing to nobody." But let us oppose the Word of God against his specious pleadings. To listen to the voice of the flesh, and shut up our compassions from the poor, is to say, "That it is better to serve Satan than trust in God." To act upon the suggestions of a covetous spirit, is to flout God's providence, and think to obtain advantages from the devil that cannot be obtained from God. "He has said it, and shall He not make it good." "That which he hath given will He pay him again." Here is God's promissory note. Is not the security good enough? Fie on our unbelief which would mistrust the sure Word of God, and, in effect, make Him a liar. Remember that it is He who owns all things, and distributes them as He pleases, who has spoken this word; and, as it were, brings Himself in our debtor, pledging His own credit to encourage our liberality toward our poorer brethren and sisters.

Liberality and kindness to the poor of the flock is an evidence of grace in the heart, which no Christian can afford to have lacking in his character. God is love, and believers are under a law of love, and the one evidence adduced by the Lord Jesus Christ in His description of the last great assize, by which the righteous are distinguished from the wicked, the sheep from the goats, is this principle of active love and benevolence. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." And, "Inasmuch as ye did it *not* to one of the least of these, ye did it *not* to Me." What will He say to you, dear reader?

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 12.—CHAPTER V. 1—11.

"Therefore being justified by faith we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." The fifth chapter is a concise review of the blessings, privileges, and advantages of those who are "justified by faith." And at once we must differ from those expositors who think the sense is best expressed by reading the first verse thus:—"Therefore being justified,—by faith we have peace with God." This method of reading completely isolates the passage from all that has been advanced before, and, however ingenious, must be discarded. We need not repeat our distinction between the doctrine of faith and the grace of faith, it will suffice to remind the reader that "justification by faith" is the designation of the apostle's system of theology as opposed to "justification by works."

The first in order, as well as first in importance of the blessings flowing from justification, is "*peace with God through our Lord Jesus Christ.*" Sin was a breach of the peace; it alienated man from God, and exposed him to the curse of a broken law; and he must have perished hopelessly and without remedy, but for the intervention of the Mediator. "But now in Christ Jesus we who sometimes were far off, are made nigh by the blood of Christ." Peace is now made—*satisfac-*

torily, because on a solid and righteous basis—*comprehensively*, for no requirement of the law has been left unhonoured, none of the sins of the redeemed has been passed by unavenged. This peace is *far-reaching*, for it includes the Old Testament believers who lived before the incarnation, the whole army of Gospel saints who have followed since that event, and the as yet unborn millions required to make up the number who must be presented “before the presence of His glory with exceeding joy.” And, moreover, it is as eternal in its duration as it is perfect in kind; for, so long as peace remains between the Father and the Son, it must remain also undisturbed between the Father and the family. And this peace we are said to have in possession. “We which have believed do enter into rest,” and “have ceased from our own works as God did from His.” The great question, “What must I do to be saved?” is now settled and set at rest for ever. Christ has done all for us, and God and justice ask no more.

Faith next realises a very gracious standing in the sight of God. Very often this “*access by faith*” has been referred to as access to a “throne of grace;” but, indeed, it is far more comprehensive than this, it is a favoured entrance into a state of familiar and holy intercourse with God generally. “*Access into this grace wherein we stand,*” suggests the whole question of, “*How do we stand as believers before God?*” Perhaps no single sentence so well meets this inquiry as “Ye are complete in Him.” Pardoned, justified, washed, clothed, accepted, adopted, made heirs, loved, cared for, protected, preserved, guided, blest, communed with; these are but a few selections from the language of the infallible Word, descriptive of “the grace wherein we stand,” and to which access is obtained by faith. Furthermore, faith enables us to “*rejoice in hope of the glory of God.*” The peace and grace enjoyed now are the pledge and earnest of joys to come, in which “a far more exceeding and eternal weight of glory” is to be anticipated; and when the full results of the life and death of Christ will be completely and for ever realised.

“And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

The condition and prospect of the believer, as indicated, may well furnish him with grounds for rejoicing. And should it be objected that the afflictions and trials the Christian has to go through must needs be a drawback to his rejoicing, the apostle adds, but “we glory in tribulations also.” For faith is far-seeing, and goes to the root of the matter. In the first place, the believer’s afflictions bear the happiest fruits, and enrich him with the choicest blessings. “Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed,” but rather produces confidence. Moreover, all the tribulation of a believer can be traced up to “the love of God, shed abroad in the heart by the Holy Ghost.” And the heaviest affliction, when viewed in the light of Divine love, becomes matter for praise; and so faith can glory in infirmity.

“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God

commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

The mention of the love of God (in verse 5) leads to the consideration of its great illustration—the gift of Christ, and His voluntary sacrifice. Attention is first called to the persons for whom Christ died. These are described as "without strength," "ungodly," "sinners," and "enemies." Each of these expressions seems, with increasing force, to show the absurdity of seeking justification by the deeds of the law; and on the other hand to multiply encouragement to the anxious enquirer. Does he feel that these terms but too accurately state his sad condition? Yet there is a door of hope opened for him; for the death of Christ embraces such characters as this. And although the subject of grace is made a God-fearing man, a righteous man, an obedient child, a faithful servant, *it was not as such* that Christ died for him. It was "*while we were yet sinners,*" "*when we were enemies,*" that this mission of love was undertaken; and, therefore, it is to those who painfully feel their lost estate that the consolation of it is to be administered.

The love of God, in this expression of it, is without a parallel. Men have been known to die in substitution for others, but only when rare qualities have existed in the person. Bare righteousness scarcely procures such a sacrifice. Those who are simply just (for that is what is meant by "a righteous man" here), are seldom loved. To be sternly, coldly, rigidly exact, but never to be generous or kind, will not excite much admiration. But for a good man—one who is benevolent, a philanthropist, a public benefactor—one might perhaps be found willing to die. But the love of God leaves all such comparisons in the distance. He gave His only Son for His enemies, and the Offended died to set the offender free.

This view of the love of God gives rise to a most important argument. We are "JUSTIFIED by the blood" of Christ, "RECONCILED" by the death of Christ. Now if Divine love did so much for us when we were "*ungodly,*" "*sinners,*" and "*enemies,*" how much more will it do for us now that we are "*justified*" and "*reconciled.*" And if such inestimable blessings are secured by the death of Christ, what may be expected to flow from the life of Christ, appearing as He does in the presence of God for us. The apostle simply says, "much more;" and the repetition of this expression, as well as also that of, "not only so," is very suggestive. Express all that can be expressed by human tongues of the blessings of justification, there is still "*much more*" to be said. Reckon up in order the fruits of redeeming love, till mortal powers are exhausted, and then write underneath all, "*And not only so.*"

"*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement*" (reconciliation). We shall thus be able to truly "joy in God," instead of regarding Him with that dread and terror which belong to the state of condemnation under the law. We have received, not "*the atonement,*" for God has received that, but the "*reconciliation*" (see margin); have blessedly realised that through our Lord Jesus Christ all is now made right and satisfactory between God and our immortal souls.

It is desirable to pause here also for a moment, as David does when he writes, "Selah," in the Psalms, for these eleven verses make a complete paragraph—a precious collection, like choice flowers arranged in a bouquet, of the glorious issues of the salvation of God. Gracious reader, turn back and read them again; for truly if you can appropriate all that there is in them, the angel Gabriel might wish his lot were similar to yours.

THE SHEPHERD'S PRESENCE.

"**T**HOU art with me" is covenant ground, and speaks of covenant relationship and responsibility. The sheep of Jehovah had wandered, in the cloudy and dark days of unregeneracy, upon the mountains of sin and iniquity, and were exposed to the storms that prevailed there. But Jesus was appointed by the Father as the Shepherd to come down from heaven into this wilderness, to gather each and all of them into the fold prepared above, for it is written, "They shall all pass under the hand of Him that telleth them;" "not a hoof shall be left behind." Further, the Shepherd Himself thus describes His mission in regard to us poor Gentile sheep: "Them also I must bring, and there shall be one fold and one Shepherd." Jesus is responsible for the salvation of the sheep to His Father. At His hand will the Father require them, and Jesus recognized His responsibility. "He will take me to His Father's throne, and say, 'Father, here he is; I haven't lost him,'" as said the old workhouse godly veteran. O blessed and heart-cheering truth!

" Our Surety knows for whom He stood,
And gave His life a sacrifice;
The souls once sprinkled with His blood
Possess a life that never dies."

Now, David realized that he had been gathered by the Chief Shepherd. Do you, dear reader, or are you yet at large in the field of the world? And David rejoiced in the Shepherd's presence, saying, "Thou art with me." Do you? Do I? The presence of God is everything to a believer, so that he can sing:—

" Thy presence makes my paradise,
And where Thou art is heaven."

"Thou art with me," then, suggests self examination. Is that so? Some of the Lord's living family realize His presence, and some do not. Our salvation does not depend upon it, for it is in Christ, and eternally secured there. But our comfort, peace, growth, and fellowship do.

"In Thy presence," said David; and David's Lord, too, "is fulness of joy; at Thy right hand there are pleasures for evermore." There are three experiences at least possible to a child of God with reference to the realization of the Lord's presence. "Whoso is wise and will observe these things shall understand the lovingkindness of the Lord." 1st.—It is possible to be let alone by God. "Ephraim is joined to idols: let him alone." "I will go and return to My place." Thus Ephraim, having joined himself to idols, is left by himself and to himself, without any bright, shining, sweet upholding, or word of good cheer. Without guidance, for he hath spurned it; he now stumbles

aimlessly on with a hard, impenitent heart, a proud and careless spirit, and an ever accusing conscience. What do you say? Shall one of the trees of righteousness, of the Lord's right hand planting, be left to wither and die for want of the early and latter rain? No, not that; but left severely alone for awhile, and sometimes a long while, until it is very dry and parched up, and feeling ready to die; and then, having found all earthly springs bitter to his taste, and his own handiwork to be broken cisterns that can hold no water, again, in his dire need, he eyes the fountain of living waters, and cries out: "As the hart panteth after the water brooks, so panteth my soul after Thee. O God." And then, with deep soul-longing, and still deeper self-loathing and abasement, he is permitted to realize the fulfilment and enjoyment of the promise: "I will pour water upon him that is thirsty, and floods upon the dry ground."

Shall the prodigal be left to wander further and further from God upon the dark mountains of sin and iniquity until he comes to the edge of a frightful precipice, and, losing his balance, falls headlong into hell? No, praise the Lord! not left to do that, but left sufficiently long for him to wish to fill his belly with the husks that the swine do eat, and strive to accomplish it. At length, however, he is filled with his own ways. "Let alone" is the Old Testament version of Jehovah's treatment of Ephraim; "delivered unto Satan for the destruction of the flesh" is the New Testament version of the same stern, solemn description. Until Ephraim is ashamed of his own ways, and confounded, and in his deep affliction in that far off country so dry and barren, where the rebellious dwell, the Holy Spirit gives him visions of the old home, and its well-spread table and sacred fellowship; and his lips begin to quiver with the language of confession and prayer, a mist rises before his eyes, the tears start, and he says, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son; make me as one of Thy hired servants." Then the great, loving, heavenly Father, who had heard Ephraim bemoaning himself thus, and observed him, ran to meet him, and fell on his neck, and kissed him, accepting his confession of unworthiness, which was the father's due, but kissing away the prayer, "make me as one of thy hired servants," because contrary to His will, and, therefore, utterly impossible. Then, in quick succession, follows the best robe, the ring, the shoes, and the feast; and all to welcome back, and restore to his old position in the family, "a poor prodigal son." Truly we may well say, and sing, too, with admiring and adoring gratitude:—

"Wonders of grace to God belong,
Repeat His mercies in your song."

JOSEPH MAYHEW.

"EARTH crowned Him with thorns, and placed Him in the midst among the malefactors. Heaven crowns Him with many diadems, and places Him 'in the midst of the throne.'"—*F. Harper.*

CORRECTION.—In November issue, page 355, first line of third stanza read *abundant* for *abandoned*; and in fourth line of same stanza read *obedient* for *obedience*.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Denizens of the Deep. No. 12.—Whales.

WHALES, though dwellers in the deep, and rangers of the ocean, are not, strictly speaking, *fishes*, for they are *warm* blooded, produce their young ones alive, and suckle them afterwards, many of them proving very kind and devoted parents, and they breathe by means of lungs instead of gills, all which peculiarities have induced naturalists to place them among the Mammalia, the highest order of back-boned animals.

There are several kinds of whales—the Greenland, the Sperm, and other varieties. Some kinds are comparatively small, while others may attain the enormous length of 70 or 80ft. and their bodies thick and ponderous.

They have no hind limbs, and in some species especially, the head is very large, and the eyes small, the mouth being large only in the whalebone whales, in whom great plates of “baleen” occupy the place of teeth.

Dolphins, Porpoises, Sea Unicorns and Killer Whales all belong to the order “Cetacea,” the Killer whales being the terror of the sea wherever they are found, all the others being in deadly fear of these voracious seal wolves.

It is however with the Greenland and Sperm whales that the hunters have most to do, and these furnish many points of interest.

The Greenland is a “whalebone” whale whose mouth is furnished with a series of horny plates, one in front of the other, imbedded in a fleshy substance like the roots of our finger nails. In the first stage of growth it is like a brush of hairy bristles, which in time solidifies, but the free ends are always fringed with bristles, which catch the small particles of food floating in the sea water, with which the whale fills its mouth, allowing the water to escape without swallowing it. Small jelly fishes, soft bodied molluses of an *inch* in length, and a lot of other little creatures form much of the nourishment of a monster from 40 to 70 feet long; and as these little creatures feed on jelly specks of which 1,000 or more might be laid upon a shilling, the “immensely great and immensely small” are brought very close together, and the small sustains the great!

“The blowing” of the whale is caused by the escape of the “expired” air from its lungs, which coming in contact with the cold air outside, is thrown off like a spout of water.

Under the skin of the whale a thick layer of fat lies embedded from 8 to 15 inches deep, covering the whole body, except the tail and flippers, and this “blubber” yields a large quantity of oil. The tail is very large and strong, furnished with cords of tendon, which, like a telegraph cable, are attached to the flesh of the whale’s body, and thus it has a great propelling power, and can also prove a destructive weapon to its assailant.

The Sperm whale is much fiercer than the one just referred to; its full average length is about 60 feet. The head is enormous, being about half the bulk of the whole animal; the lower jaw has from 20 to 30 teeth on each side, the upper jaw which quite overlaps it, having hollows

into which the teeth fit. The skull has a "basin shaped" reservoir in which the spermaceti is stored, and the throat is very much larger than that of the Greenland whale. It is found in different parts, but chiefly in tropical or sub-tropical seas. The Coast of New Guinea, Australia, Japan, China, and various other places have yielded the whalers much prey, and many thrilling stories of narrow escape from death have been told, when the wounded whales have dashed their pursuers' boats to pieces, and almost destroyed their lives. Sperm whales often travel in companies, and seem much attached to each other. They move at the rate of 4 or 5 miles an hour when unmolested.

Sperm oil is very valuable, the wholesale price of it during the years 1835-72, being from 4s. to 10s. per gallon. Spermaceti, though solid as we get it, is in a liquid state in the head of the whale.

Whales are not often mentioned in Scripture, and the words (Hebrew and Greek), translated whale in our Authorised Version, really mean "sea-monster," which would include any fish of enormous size. Therefore all sceptical arguments about the impossibility of a whale swallowing Jonah are baseless, and have only had a supposed foundation in an imperfect rendering of the original word. In the Book of Jonah are simply told that the Lord "prepared a great fish" for the purpose, and in the New Testament it should have been translated in a similar way.

Whales were the largest creatures of the sea our forefathers could think of, and believed them to be far bigger than those that have since been discovered, and that is most likely the reason why the translators used that word; modern classifications, however, include in the tribes many animals only a few feet long, as the white whale, and others.

In concluding our glimpses at the Denizens of the Deep for the present year, we would admiringly confess the wisdom, power and glory of the great Creator, and while the sensitive mind cannot but regret that many comparatively harmless creatures have to suffer a violent death, and one which is sometimes attended with circumstances that seem so unnecessarily cruel, we would desire to look beyond the present chequered scene to the new heavens and new earth wherein dwelleth righteousness, and ask,

" Shall we meet beyond the ocean
Where the surges cease to roll ? "

where all is peace and joy and love for evermore !

Whose are we now ? If we are Christ's servants, where He is there shall we be also, but if we are not His, where He is we can never come.

"FACTS are the foundation-stones of the Gospel. Every doctrine is based on a fact. Herein lies its charm. Few men can reason, or understand a system of philosophy. But a *fact*—something that took place, or was done, or suffered—can be understood by all ages and capabilities. There is many a dry page in theological books. But there are no dry pages in the New Testament. Why not ? Because the crucified and living Christ is ever pictured before our eyes : it is not Christianity, it is Christ."—*F. Harper.*

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

“And all the angels stood round about the throne, and the elders, and the four beasts, and fell before the throne on their faces, and worshipped God”
—Rev. vii. 11.

THE redeemed in heaven, what a delightful thought, and a grand inspiration! Great thoughts flow into one's mind too big for words, and too rapid to write. The Bible, the grand revelation of God, opens and closes with conflict between good and evil. Yes, it opens with man's defeat, and closes with man triumphant. So it tells the whole story of humanity, and the wondrous story of God's eternal plan of redemption. Through that stupendous redemption the defeated become victorious. To redeemed man is granted full and abundant entrance into the kingdom of indescribable blessedness and effulgent glory; surpassing the loftiest conceptions of the most highly cultured sons of men. We need, and greatly need, to keep heaven near; and our hearts warm with holy anticipations. Alas! we know so very little of that country so bright and fair, it so often appears little more than a shadow, and the terms by which the glory land is represented are at best figurative. Its true, deep realities we do not know! The very extent of our knowledge is aptly described by the apostle: “We only know in part.” Yet hope is bright, faith is strong, and love abounds. The seed is incorruptible which has entered our hearts, and that seed grows, and with it there comes the heart throbbings and longings for the breaking of the dawn of heaven's glorious morning, when all clouds shall disappear, and immediate vision of Him who is the express image of the Father fully realised. Thus we get back to our subject of future life, and once more, in imagination, mingle with the “great multitude,” and listen to their song of, “Salvation to God and the Lamb.” We venture to ask the patience of our readers while we try to give a very brief description of this.

ASSEMBLED COMPANY.

The assembled company is represented by three distinct titles, viz., angels, elders, four living creatures. To help my friend, the reader, suppose we attempt an elucidation of the characters here represented by saying a few words on each class. First in order are the ANGELS. They are God's messengers. The interest they evince in redemption is well known to every Bible reader. The important part they perform in the economy of Divine mercy, the assistance they render to “the heirs of salvation,” the important errands on which they have been sent, the wonders they have wrought, and mighty deeds performed, all of which must be passed by for the present. There are, however, one or two thoughts I would impress on our minds, the first of which is, that the angels are represented as taking special interest in all that pertains to the redemption of men; and that they are uniting with the representatives of the redeemed Church in ascribing all honour to “the Lamb of God.” Here I would recall our Lord's words, “There is joy in the presence of the angels of God, over one sinner that repenteth.” If the repenting, returning sinner is a cause of joy, what must the entrance of the perfectly matured and richly clad saint awaken in the hearts of those angels of God? We cannot conceive!

The next in order are the ELDERS. In chap. iv. 4, the number of the elders are given; they are said to be *twenty-four*. Very various and conflicting opinions have been entertained respecting these elders. Some think from the number twenty-four that they refer to the twelve patriarchs, (and the twelve apostles, as representing the old and new dispensations. However that may be, we think from the position they occupy they appear to have a regal character, or are of a kingly order. Why I say this is because they are represented as sitting on thrones, and have on their heads "crowns of gold." The design of the writer appears to me to symbolise or represent some class, because so small a number would not compose the whole of those around the throne: this conclusion is supported by other symbols used by the inspired writer. That these elders are human beings is apparent, and are designed in some way to be symbolical of the Church as redeemed, appears from the language they use in their song of praise, where they say: "Thou hast redeemed us to God by Thy blood." Moreover, I take it that these elders represent the whole Church in every land and every age of the world. They are said to be redeemed "out of every kindred, and tongue, and people, and nation." So then in the verse before us the elders represent the Church triumphant—the Church victorious. They have "crowns," "harps," and they say that they are "kings and priests," and that they shall "reign on the earth." [See chap. v. 8—10.]

We proceed to the third class named in our verse, the "*four living beings*." In the first place I would note the striking analogy between Ezekiel's vision and that of John. In the former we have a whirlwind and cloud which appeared in the North, illuminated with brightness as of fire. Out of the midst of the cloud appeared the likeness of *four living creatures*; each has four faces, four wings, and hands under their wings; straight feet like the ox; the four faces are severally like the face of a man, of a lion, of an ox, and of an eagle; denoting wisdom, strength, swiftness and obedience.

In approaching John's vision I do so with great diffidence, being fully aware of the diversity of opinions existing among the learned respecting the *four living beings*. However, as far as I can ascertain, the number *four* generally refers to things of earth, as several passages demonstrate in the book before us. (See chap. xiii. 1, 11.) "The four living beings" (chap. iv. 6, 7). A certain writer says: "They seem to represent four distinct classes, each federally united among those blessed saints who occupy the foremost places in the kingdom of glory." It will be observed by careful readers that these four beings hold a primacy in the world; among created beings, man; among birds, the eagle; among cattle, the ox; among wild animals, the lion. The characteristics of these four chiefs of creatures unite to make a perfect picture of the spirit of true service, which should be brave as the lion, patient as the ox, aspiring as the eagle, and intelligent as man. Thus we have tried to help our readers through these difficult things, and if we have succeeded in however small a degree, it will be an ample reward for our imperfect work. Just a word on their

WORSHIP.

This is the one thought confirming, at least, some of our remarks that angels, elders, and four living beings are all united in one kind of employment—that of worship. "They"—the united assembly—"fell

before the throne on their faces." Surely this betokens the usual attitude of profound adoration; a mark of becoming humility, which shows how fully they realise the greatness and immaculate perfection of the Supreme Being, before whom they prostrate themselves, veiling their faces and crying, "Holy, Holy, Holy, Lord God Almighty." In this low posture they worship, *i.e.*, they honour the Lamb, and adore the God of grace, at the same time show their submission to Him whose right it is to reign for ever and ever!

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LOVING KINDNESS.

BY PASTOR A. E. REALFF.

"We have thought of Thy lovingkindness, O God, in the midst of Thy temple."—Ps. xlviii. 9.

BOTH date and author of this Psalm are unknown, but the words evidently are designed to commemorate some signal deliverance, perhaps that recorded in 2 Chron. xx., when Jehoshaphat overcame a strong confederation of foes by prayer alone, God appearing for him in a most remarkable manner. Looking at the passage which stands at the head of this paper, we see first—

A HAPPY PLACE:—

"*Thy temple.*" What and where is that? *Creation is God's Temple.* Mountains are His altars; birds His choristers, for they warble His praises; and all the flowers put forth sweet and fragrant incense. "The heavens declare the glory of God, and the firmament showeth His handiwork."

Where is God's temple? "Thus saith the Lord, Heaven is My throne, and earth is My footstool." "I dwell in the high and holy place, with him also that is of a contrite spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones."

Believers are God's temple. "For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people," (2 Cor. vi. 16.)

But the Lord had a temple at Jerusalem, the house which Solomon erected for His worship. The Psalmist seems to be thinking more especially of that. It was "most magnificent"—a noble edifice indeed; and any house used for the worship of God and of Christ, however humble it may be, is to His people the happiest spot on earth. It is their religious "*home.*"

We feel much happier in some places than in others, because all places are not equally calculated or adapted to inspire, promote, or prolong happiness. We cannot be happy in the place of sin, of wicked scoffing, of foolish trifling, of carnal pleasure, of worldly amusement. In this wide world no place is so well adapted to promote happiness as the house of God. Therefore, says George Herbert, "Where most prayer is, is likest heaven." How many, who despise prayer in life and health, welcome at least the outward form of it when near death! "It is written, My house shall be called a house of prayer for all people." Yes,

THE HOUSE OF GOD

is a happy place, because there His people learn what they can seldom (if ever) learn elsewhere ; and even when one does learn it elsewhere, that can generally be traced directly or indirectly to the services of God's house. Man's utter ruin by nature, and through the Fall ; the awful and inevitable consequences of an irreligious life ; the one and only way of salvation, contrived and provided by the wisdom and love of God—these are the “good tidings of great joy” that are heard constantly there. “The faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners,” is declared and expounded in all places of truth ; and by grace the chosen not only hear about, but learn to tread the heavenly road. By fresh supplies of that grace, here freely bestowed under the Word, they are “made meet for the inheritance.” Thus the sanctuary is Christ's school, wherein we unlearn what is wrong, and continually take fresh lessons from the Great Master. Here, too, we meet our heavenly Father. He lends a sympathetic ear to all our prayers, accepts our praises, forgives our sins, corrects our errors, refreshes our minds, comforts our hearts, raises our hopes, removes our fears, resolves our doubts, and gives grace for “every time of need.” Here also we meet His people, “the excellent of the earth,” in whom is all our delight, and have sweet fellowship with them in the very best things—

“There my best friends, my kindred dwell,
There God my Saviour reigns.”

Again, dear reader, look at the text, and you will see

A HAPPY SUBJECT :—

“*Thy lovingkindness.*” God's judgments would be an awful subject, His sovereignty a deep subject, His majesty a glorious subject, His holiness a sublime subject, His providence an instructive subject ; but His lovingkindness is surely a happy subject. It is so *if we consider the Author.* God Himself is supremely happy—always so. He needs nothing from any of His creatures to increase His happiness. He possesses in Himself every perfection. He could easily have consigned this entire fallen world to utter and everlasting destruction, and created in its stead myriads of other worlds. But how then could His lovingkindness have been exhibited towards us ?

Consider the lovingkindness itself. It is not kindness merely, but superlative kindness. It is pity for the wretched, and that exhibited in such a loving manner. It is salvation for the lost, grace for the graceless, help for the helpless, and love to “the unthankful and the evil.” This is especially exhibited in Christ and His Gospel.

“God in the person of His Son,
Has all His mightiest works outdone.”

“Scarcely for a righteous man will one die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us.”

“Sinners are high in His esteem,
And sinners highly value Him.”

“How excellent is Thy lovingkindness, O God ! Therefore, the children of men put their trust under the shadow of Thy wings.” This made John Newton write concerning himself :—

“Thou did'st once a wretch behold,
In rebellion blindly bold,
Scorn thy grace, thy power defy;
That poor rebel, Lord, was I !”

“Once a sinner near despair,
Sought the mercy-seat by prayer;
Mercy found, and set him free;
Lord, that mercy came to me !”

Yes, and grace delivers its subjects not only from wrath due to sin as its everlasting punishment, but from its enthralling dominion in the heart and life. “Sin shall not have dominion over you,” says the Word, “for ye are not under the Law, but under grace.” O, dear readers, is not this a happy subject indeed? The aged Peter thought so when he wrote, “Unto you who believe, He is precious . . . who in time past were not a people, but are now the people of God . . . In whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory.”

This brings us to the third point,

A HAPPY EMPLOYMENT :—

“*We have thought,*” etc. God's people are the most thoughtful people on the face of the earth. But, alas! how many are thoughtless regarding the eternal welfare of their immortal souls! Man has been described as “the thinking animal,” the word being derived from the Sanskrit *manu*, to think.* But only the real Christian thinks true, deep, right thoughts, and that about everything. “In the multitude of my thoughts within me, Thy comforts delight my soul.” “I hate vain thoughts, but Thy law do I love.” The believer delights above all things to recount the lovingkindnesses of his God. “Bless the Lord, O my soul, and forget not all His benefits.” And he is glad to

“Tell to all poor sinners round,
What a dear Saviour he has found.”

His language, therefore, is that of the Psalmist, “Come and hear, all ye that fear God, and I will declare what He hath done for my soul;” and of *Christna Pal*, the first Hindoo convert :

“O thou, my soul, forget no more
The Friend who all the misery bore;
Let every idol be forgot,
But O, my soul, forget Him not.”

How glorious to be able to say with the apostle, “I know whom I have believed,” etc. And with the hymn-writer,

“Though I, the chief of sinners am,
Yet Jesus died for me.”

Dear reader, whosoever thou art, may God grant thee this happiness. Is God's house a happy place to you? If not, how would you enjoy heaven? But if it is, that is a good sign. “We know that we have passed from death unto life, because we love the brethren.” The un-renewed in heart have no pleasure in these things; they find no happiness here.

* Dr. Downes.

SPIRITUAL WAYMARKS.

“Now these that I have brought forward are distinguished waymarks which seem to tower above the rest, but you know that on a high road all the waymarks need not be of the same conspicuous character. There may be several broad and high in order to distinguish the road with greater clearness, and be more evident guides for the lost traveller; but between them there may be smaller waymarks. So it is in grace. We have set up some of the more conspicuous; now let us look at some of the smaller.

“Has the Lord ever *given you any love to His people?* We must not overlook this waymark, for it is one of the Spirit's own giving. ‘We know,’ says John, ‘that we have passed from death unto life, because we love the brethren.’

Again, has the Lord ever *melted your heart under the word of truth*, given you a good hope through grace, a sweet intimation of His favour, a prospect of better days, and though you are following the Lord in chains, yet it is with weeping and supplications, and there is an expectation in your soul that He will in due time appear, and bless you with pardon and peace? This is a waymark, for it is an opening in the valley of Achor of a door of hope.

“Do you ever *feel any softening of heart* into godly sorrow on account of your backslidings, any contrition of spirit or any confession of your sins, so as to long to return unto the Lord with a broken heart and weeping eyes? This is a waymark; set it up; it is an indication that you are in the way, for this is that ‘repentance unto life’ which Jesus is ‘exalted to give,’ as well as ‘remission of sins.’”—*J. C. Philpot.*

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

NO. IX.—BAPTIST MARTYRS IN ENGLAND—(continued).

QUEEN MARY, in her attempt by force to re-establish the Papacy in this country, earned for herself the title of “Bloody Mary”; and the sky was lurid with the bonfires of Protestant burnings.

In the first year of her reign (1553), RICHARD WOODMAN, as a Baptist, was burned at Warbleton, Sussex, in company with nine others, by order of the Bishop of Winchester.

HUMPHREY MIDDLETON, a Baptist, of Bocking and Braintree, in Essex, whom Cranmer had kept in prison till the last year of Edward VI.'s reign, was re-taken and burned by Gardiner, Mary's cruel adviser.

Many who suffered at this period were Baptists, though they were not especially marked out for death on that account.

Coming to ELIZABETH'S reign, we note that Queen Elizabeth's chief adviser in religious matters was Archbishop Whitgift, who, in his hatred of all Puritans, especially distinguished the Baptists as “heretical and treasonable,” and used all possible means for their extinction. Many were cast into jail without trial, where they “died like rotten sheep.” These were Englishmen. Small wonder is it, then, that Baptist refugees from other countries found no refuge here; but were again banished under pain of severest penalties.

TERWOORT and PEITERS, two Dutchmen, were burned. Elizabeth had “hung up” the old writ for the burning of heretics passed in 1400, as a

menace, but in the case of these two Baptists it was carried out, while some of their companions perished in prison.

JOHN PENRY was another of the Elizabethan martyrs. No fuller or firmer Baptist than he e'er blew the Gospel trumpet on this our native isle. His labours in the Lord were mostly in Wales; indeed, he was styled "The young apostle of Wales" in the 16th century. Probably he was the first, after the Reformation, to preach believer's baptism openly and publicly to his fellow-countrymen. The religious condition of Wales in John Penry's day was simply deplorable; in the midst of which God upraised and set him as a burning and shining light; though when this unique ministry was withdrawn, the heathenish darkness he had done so much (instrumentally) to dispel, again closed around an oppressed and neglected people. Truly brief life was here his portion, for at the early age of 34 he suffered martyrdom for Christ's sake, being hanged like a criminal at a place called St. Thomas-a-Watering, in the Old Kent Road, on the 29th of May, 1593.

The last martyr BURNED in England was EDWARD WIGHTMAN. He was tried, by order of James I., before the Bishop of Lichfield and Coventry; and, being convicted of divers heresies, was delivered to the secular power, by which he was burned at Lichfield, April 11th, 1612. Among the charges against him were these:—That he taught that the baptizing of infants is an abominable custom, and that the Lord's Supper and Baptism are not to be celebrated as now practised in the Church of England.

VAVASOUR POWELL, a famous Welsh evangelist, was born in 1617. He was a noble champion for the truth in these dark days, being a Calvinistic (or Particular) Baptist, though observing open Communion. In London, Dartford, and many other places, besides the little Principality, he saw active service.

Powell's experience resembled Bunyan's, who was also an open-Communion Baptist, though Powell's sufferings for Christ's sake and the Gospel's were more than those of Bunyan, and much more than those of the famous Strict Baptist, Benjamin Keach. During his eventful ministerial career Vavasour Powell was incarcerated in no less than 13 different prisons, and had to pass the last 11 years of his life, almost without intermission, in one or other of them. He died, through his long and cruel sufferings, at the hands of his various persecutors, in Karoone House, the then Fleet Prison, in Lambeth, October 27th, 1670. His remains were interred in Bunhill Fields, where so many of the Fathers of British Nonconformity sleep.

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E., Oct., 1901.

MATERIALS SUPPLIED SUNDAY-SCHOOL TEACHERS.

To the Editors of the "E. V. and G. H."

SIRS,—Very heartily do I thank you for inserting my communication in your last issue on the "Novel schemes of propaganda," &c. I sincerely hope you will indulge me by inserting the following which is intended as a note of warning to our teachers generally, and school officers particularly. There must be no concession—no false charity allowed to tone down the errors which abound on every hand. I earnestly desire the serious attention, and careful perusal, of the following materials supplied for the adoption and use of the teachers before their respective classes. Pastor John Urquhart is a man well known for his fidelity to truth, and loyalty to his Master. In a letter of his which appeared in the *Glasgow Herald*, the following alarming statements are made upon the "Teachers' Notes," issued by the United Free Church of Scotland, wherein he says, "That teachers and children are taught to refuse belief to Old Testament miracles. In the notes for February of the present year, we are told that Korah, Dathan, and Abiram, perished in a thunderstorm, and in

an earth-fissure which an earthquake conveniently opened. The statement of Scripture that 'The glory of the Lord appeared unto the congregation' (Num. xvi. 19), is got rid of as follows :—'This is a frequent commentator's note, where some event is being recorded which, on reflection, will be found to throw light on the Divine character and ways.' They (the teachers) are also invited to recast the history. God did not command Moses to speak to the rock at Meribah; that was Moses' own idea! Vanity, says the writer of these precious Notes, has suggested to him to work a 'miracle.' But Moses thought better of it, and instead of speaking to the rock, he used what this writer calls natural means, struck the rock twice, and as a matter of course, got water for the people. God is systematically shut out of the narrative. There was no real miracle worked even through the lifting up of the brazen serpent, and all who have heart and hope enough to gaze on it recover. Balaam's ass never spoke (but other asses have). According to the Notes, it is a premature way of saying what we should mean if we described him wondering at his ass' unusual stubbornness, losing his temper at first, and then speculating," etc. So much for the Teachers' Notes as prepared by the U. F. C. S.

I would beg permission to direct attention to the Sunday-school Union, "Notes on Scripture Lessons." These notes ought to be above suspicion; whether they are or not the following extract from page 29 of the Volume for 1900 is, to say the least, painful reading to all who believe in the Divinity of Jesus, the Son of God. I give the words :—"Now that Jesus had become fully conscious of the work He was to do in the world, He next had to determine how it should be done—upon what principle He would work, what means He would employ to accomplish His ends. To give Him time to clearly decide these things, the Spirit of God led Him into retirement in the wild desert, where He would be interrupted by no man. Here He fought His doubts and gathered strength. So occupied was He in thought, that He scarcely noticed the days going by; He did not purposely abstain from food. He was simply too busy with thought to trouble about food," etc. Such the material placed in the hands of thousands of teachers. Love for the Word of God, and faith in Jesus Christ, in whom dwelleth the "fulness of Deity," and who is God over all, blessed for ever, prompted me to send this to you.

Yours faithfully,

"RUSTIC."

THE PULPIT, THE PRESS, AND THE PEN.

Life and Light. Cloth, lettered, with frontispiece, price, two shillings and sixpence, post free, from the Editor only, Mr. R. E. Sears, 23, Lavender Gardens, Clapham Common, S.W.

MANY of our readers are familiar with *Life and Light* in its monthly issue. Here we have five yearly volumes bound in one—vols xix. to xxiii. We have heard it said that *Life and Light* is our esteemed friend's lifework. Certainly it is not his *only* lifework, as the Churches can testify; but it is no small thing to have continued for twenty-three years to circulate thousands of copies monthly of this truthful publication. There are no signs of any falling off. The Editor does not believe in the sacred character of dulness, nor does he deem it an efficacious quality. Indeed, the very title, *Life and Light*, is a protest against somnolence. The

Life is very lively, and the *Light* burns clearly throughout the pages of this book. Short, pithy articles and extracts are its chief features, while occasionally some matter of deep importance is discussed in several consecutive numbers. Its get up does credit to the binder, and makes it suitable to lay on the drawing-room or parlour table, just the place for it, where it can be taken up at any time when a few spare minutes are available. Preachers also may gather many an illustration from its pages wherewith to feather their arrows. It is adorned with an excellent frontispiece portrait of the esteemed Editor and his wife, which many—we place ourself among the many—will be glad to possess. There is also a very suggestive paper entitled, "Triune Rays," added as a supplement. Half-a-crown brings it post free to your house, courteous reader.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE LAST OF KEPPEL STREET BAPTIST CHAPEL, BLOOMSBURY. WEEK OF SPECIAL SERVICES.

[We much regret being necessitated to curtail the report of our esteemed correspondent, "One Who Was There," but the deeply interesting MS. is handed to the Deacons of Keppel-street with the hope that they may see their way clear to publish it in pamphlet form. Many a lover of dear old Keppel-street would prize this souvenir.—E. MARSH.

THE closing services of Keppel-street Baptist Chapel, we believe, will never be forgotten. The first of the series of meetings and final morning sermon preached there by pastor H. T. Chilvers was on September 22nd, 1901, from these words, "Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3). It was in sweet harmony with the first text he preached from within the old walls, "What is thy Beloved more than another Beloved!" In the evening, pastor E. Mitchell spoke from "Your Father knoweth that ye have need of these things." All felt it good to be there.

The special prayer-meeting on Monday, September 23rd was well attended; many friends, with heartfelt sympathy and love, came to join their petition with ours that the God of Zion would quickly appear on behalf of His waiting and tried children.

On Thursday, September 26th, in the afternoon, pastors Jones, Mitchell, and Mutimer gave us savoury Gospel addresses, following which a very large number partook of tea in the adjoining schoolroom. The evening meeting was presided over by C. C. Harris, Esq. The Lord graciously helped each speaker. Pastors J. E. Flegg, Holden, Thomas, Rose, and Steele spoke feelingly, yet with God-given power.

The Christian workers meeting for prayer and praise held on Saturday, September 28th, was well sustained.

The last Sunday was a day ever to be remembered. The first of the services was the ten o'clock prayer-meeting, when a good number met together and besought the Master to help us in our time of need. Pastor E. Marsh, of Gurney-road, preached from the words, "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice" (John x. 4).

In the afternoon pastor T. Jones, of New Cross, gave us a stirring address from the words contained in John x. 28, 29, 30.

THE LAST SERMON

was preached by our pastor, H. T. Chilvers. At six o'clock many seats

were filled, and by twenty minutes past the body of the chapel was almost full. Heavy-hearted and very sad we felt as we rose to join in the opening song. As we saw many a grey-haired veteran, tottering down the aisle to his seat, gaze round the building, the tears coursing down his furrowed cheek, one had to recognise how many generations of Christian workers has our "Home" sheltered. "Our God, our help in ages past," sang the people, and our quivering voices gladly joined, and tried to get out of the circumstances into the shelter of the love of God. "Jesus Christ, the same yesterday, to-day, and for ever," was the text for the evening. Our over-charged hearts were glad to rest on the glorious truth. With God-given power the preacher told the old, old story for the last time in this honoured sanctuary, and recalled many interesting incidents in its history and Church life; but as he went on to tell of the same Jesus, that the Guide of the past was the Guide of the future, though our circumstances changed He remained the same, we were comforted, resting on the immutable and unchanging love of God. Towards the end of his discourse the preacher paused, and, turning slowly round, said, "Good-bye! Farewell to every seat and corner of our dear old 'Home!'" Simultaneously the eye and heart of his hearers followed. When he turned to the pulpit where so many servants of God had stood that are now with *Him* in the glory-land, words almost failed, and a silent, loving, but sad gaze bade it farewell. In the pause that followed the silence was broken only by the sighs and smothered sobs of the stricken hearts. The Communion service following immediately after was indeed a time spent "under His shadow."

The Mothers' meeting, held in the vestry and class-room adjoining the chapel on the next afternoon was, as usual, well attended, about 45 of its members being there besides our own workers. Two of the "mothers" spontaneously gave a testimony of blessing received at the weekly gatherings.

As we walked down the portico one could not but turn and give the last look at the grand old edifice built for God, for on the next day the "housebreakers" had commenced their work, and at the time of writing this it is no more; but the words, "Jesus, the same for ever," rang in our ears; we hugged it close to our sad hearts, and with renewed courage went forth to a strange land, bowing in submission to His will.

Our present scene of labour is a Hall at St. Tolmer's Institute, Drummond-

street, Hampstead-road, near Gower-street Station, where we meet every Lord's-day and Wednesday; but most of our auxiliaries are being carried on in the schoolroom, which we are glad to be able to retain until March, 1902. If you want to know what we are doing, and what kind of services we have at the Hall—*Come and see!*—ONE WHO WAS THERE.

EGHAM (EBENEZER).—On Nov. 13th we held the eighth anniversary of the Sunday-school. Brother Wood, of Bedmond, preached from the words, "The child Jesus" (Luke ii. 27). He spoke particularly of incidents connected with His birth and childhood, making special allusion to His being a loving, dutiful Son, as an example to the children to be obedient to their teachers and parents. He also traced His precious life to the Cross; and was much enjoyed by all present. After tea, at which a good number gathered, the evening meeting was held, presided over by brother Wood, during which twelve of our scholars recited portions of the Word, or profitable pieces. Brother Willis, of Colnbrook, gave a good address on "The secret of the Lord" (Psa. xxv. 14). To know this secret is true health to the soul—it is the secret of enduring wealth, the secret of real happiness. Brother Osbourn, who was formerly the beloved superintendent of this school, also addressed us in his stirring, earnest way, from Isa. lv. 11. He spoke of using the Word of the Lord—the sword of the Spirit,—mighty through God to the pulling down of strongholds of sin and systems of error; blasts from the rock of natural state, never to fit back again. He exhorted us to teach the children the Word of the Lord faithfully and diligently. On Christ's day what a revelation there will be! The meeting closed with the Doxology. We have much to praise Him for in the past, and trust for the future.

WALTHAMSTOW (ZION).—On October 20th the 27th anniversary of the formation of the Church was celebrated, when brother S. J. Taylor preached two profitable discourses. The services were continued on the following Tuesday, pastor J. Clarke preached an encouraging sermon upon Psa. xxxiv. 6. It was felt to be a word in season. A nice number of friends sat down to tea, after which a public meeting was held. Brother Britton, of Salem, Wilton-square, presided, who, having read a portion of Scripture, called upon the late pastor of "Zion" (brother G. Elnaugh), to seek the Lord's blessing. The secretary (brother J. Sharpe), read the report shewing that the experience of the Church in past

years had been a chequered one, but the Lord had sustained His people, and given grace and help according to the day. The Lord had been pleased to call home three of His redeemed ones; it was hoped He would constrain others to come forward. Prayer-meetings had been well sustained, and blessings realized. The Gospel had been faithfully preached. The Sunday-school was in a flourishing condition both in numbers and finance, and under the guidance of the superintendent (brother Wallis), a good work was being carried on. Brother H. C. Turnpenny gave a few suitable words. The monthly, *Cherishing Words*, has been systematically distributed in the neighbourhood. The afflicted friends have been cheered and comforted by Mrs. Turnpenny, as sick visitor. The Band of Hope is still in good working order. The address given by the chairman was cheerful and much appreciated. Brother E. Marsh delivered a good Gospel address. Brother Licence dilated upon Rom. v. 20. Brother Dale thoughtfully considered "Those that feared the Lord spoke often one to the other," &c., and brother Clarke earnestly dwelt upon Acts iv. 33, as to great grace, its source, &c. The meeting was well attended, and it was pleasing to see friends from the neighbouring Churches. Collections were good. May the cause at "Zion" be abundantly blessed, and the Lord constrain many in this great neighbourhood to come and hear the good news of salvation, which is continually proclaimed by His servants. So prays ONE OF THE LOVERS OF ZION.

BLAKENHAM.—On Lord's-day, Sept. 22nd, Harvest thanksgiving services were held, when three excellent sermons were preached by Mr. B. J. Northfield. On the Monday these services were continued, and then we think we had the best wine of all. We listened with intense delight as Mr. Northfield preached with power and sweetness from the words, "Do as thou hast said." We felt thankful to God for suitable weather, and for the many dear friends who came from Ipswich, and neighbouring Churches all round to cheer our hearts, and wish us God speed. May the Lord add His blessing. Amen.—M. A. MOORE.

WANDSWORTH (WEST-HILL).—The annual Benevolent meeting was held on Thursday, November 7th. After partaking of tea the friends gathered to listen to profitable addresses by brethren J. Bush, J. E. Flegg, C. J. Burrows, and our late pastor, W. J. Styles. The meeting was most ably presided over by Mr. Amos Oakes. The practicable sympathy expressed by the friends, as well as the spiritual tone

of the addresses delivered by the brethren, cheered the hearts of those who are most interested in this truly Christian work.

WOOD GREEN.

A SPECIAL meeting was held at Park-ridings chapel, on Saturday, Oct. 19th, in connection with the "Park-ridings open-air mission." About sixty workers and friends sat down to tea. At six o'clock our pastor S. Hutchinson took the chair, supported by pastor W. F. Waller. Special hymns selected from the "Bible Hymnal," were sung. The chairman read Luke xiv. and 1 Cor. iii., after which four briefly prayed.

One of the workers read a report of the work. The keynote was thankfulness and praise. The work was compared to a spiritual oasis. Then a selection was given of some of the Bible open-air services, and reference made to some open-air workers recorded in the history of the Church.

The report also contained a reply to three criticisms made of the work viz:—(1) That it was only copying the fashion; (2) That it was pharisaical; (3) Cast not your pearls before swine.

To the first it stated that we went out, because it was Christ's fashion; to the second, it argued that we "Verily have had our reward." The third, that the words, "Give not that which is holy unto dogs" was stated by Christ at an open-air service. Thirteen open-air services have been held. God's presence and blessing were realized. Noticeable were the young people in the gatherings.

The final expression of the report was that we may be better fitted and qualified thus to serve our Master, and be found looking to Him, learning from Him, and leaning upon Him.

The chairman was asked to give some critical remarks relative to the past work. Brother Hutchinson said when he first visited Wood Green he rejoiced exceedingly to hear that an open-air service was to be held, and he had never heard the Gospel preached as it had been at the corner of Lynington-avenue, Green Lanes.

As to criticisms he should ask us to take all lapses in himself, and ourselves to Him who was the one and only critic, even our Master. He then gave us a few suggestions. One was to remember to pray for the blessing to rest upon the work done. Then to pray for the souls who shall pass by in the coming months, for God knows all hearts. He should like to have seen good tracts distributed.

Pastor W. F. Waller applied the Park-ridings open-air work to a baby born eight years ago. It had many loving attendants. But suffered from what might be termed "dispensatory coma,"

it was on one side—sleepy, but not dead. It had grown into a mission. This led our brother Waller to the words, "What hath God wrought?" He was graciously helped to speak of God's work for us, "in us," and "by us."

Deacon Chas. Waller directed our minds to the words, "He will finish the work." Being of Divine authority it must know success; it was a work of faith; a merciful work, a profitable work. God will finish it. If it were not for the knowledge that He will finish the work, it would not be joyous unto us.

The writer pointed to the phrase in Isa. liii., "The pleasure of the Lord shall prosper in His hands;" viewing the open-air work as part of the pleasure of the Lord.

Brother Turner, another of the workers, spoke from Rev. iii. 11, concerning Christ's coming, and the Christian crown.

Brother Whitaker emphasized the remarks of the chairman as to praying for the seed already sown, and exhorted us to look for future blessing.

Deacon J. P. Pickett characteristically reminded us of the words, "Whosoever He saith unto you, do it." Our brother gave us three words, and applied his text impressively: "Work—do it; Watch—do it; Wait—do it."

Brother Kyte in a few words, gave us his text, and his points, "Look unto Me." (1) For example; (2) For the message; (3) In prayer; (4) For the blessing.

Brother Gee proposed a vote of thanks to the ladies for the excellent tea. Deacon Crowhurst suitably seconded.

WANDSWORTH COMMON (CHAT-HAM-ROAD SUNDAY-SCHOOL). — The sixth anniversary of the Sunday-school was held on Sunday, Oct. 20th, and Wednesday, the 23rd. The pastor, J. E. Flegg, preached a suitable discourse taken from 1 Sam. iii. 7, 8, "Now Samuel did not yet know the Lord;" the sermon proving a blessing to both young and old. In the afternoon Mr. F. T. Newman gave a stirring address to the children and friends, exalting Christ as the Divine and only Door by which could be obtained an entrance into the kingdom of Christ. At the evening service the pastor preached blessedly from Job xxxiv. 32, "That which I see not teach Thou me." The services were well attended, and the Divine presence realized. On the following Wednesday, about 100 children sat down to tea. A public meeting was held under the presidency of Mr. S. Frost. Little discouragements in the annual report were soon lost sight of in the spiritual addresses by brethren Dadswell, Licence, Brown, Waller, and the pastor. Some of the remarks will live, and we pray

redound to the honour and glory of the King of kings. Appeals were made for help toward the building of our new schoolroom. The Lord is with us in this matter. We are hoping, if it be the Lord's will, to hold our next anniversary services under the new school roof. Under the direction of our brother Baxter, special hymns and anthems were rendered by the children and choir. "Hitherto hath the Lord helped us." Praise ye the Lord.—E. ROBSON.

ILFORD (EBENEZER). — Harvest thanksgiving services, Lord's-day, Oct. 13th. Brother J. E. Elsey, preached, morning from 2 Kings iv. 42, and in the evening from Psa. cxviii. 47. On Tuesday, the 15th, pastor J. Chandler preached from 1 Cor. iii. 8. Between 40 and 50 partook of tea. At 6.30 a public meeting was held, presided over by Mr. H. D. Mobbs. After singing, "Come, Thou fount of every blessing," brother Elnaugh (of Prittlewell), sought the Lord's blessing. The chairman then read Ephes. ii., making appropriate and encouraging remarks. Brother J. Goldsmith addressed the friends from Psa. cxxxvi. 1, "Oh, give thanks," etc., referring to the goodness of the Lord in nature, providence, and grace, especially in redemption. Pastor J. Othen, from similar words in Psa. cvii. 1, coupled with Psa. ciii. 1. Brother Welstand then took Heb. x. 23 (latter part), showing the faithfulness of God, both in providence and grace. Pastor J. Chandler followed with encouraging remarks on 2 Cor. viii. 15, "He that had gathered much had nothing over," &c., showing how our Heavenly Father supplies all the needs of His people. All the services were well attended, and the friends contributed freely to the collections. To our triune God be all the praise.—W. G. F.

NOTTING HILLGATE (BETHESDA). —The 34th anniversary was celebrated on Nov. 10th. Mr. J. M. Sennitt delivered two sermons, and on the following Tuesday afternoon, pastor E. Mitchell, preached. After tea had been partaken of, a public meeting was held, presided over by F. B. Applegate, Esq., who read Psa. xix. Prayer and praise having been offered, the report was read, followed by the chairman's speech. Pastor Mitchell regretted that the weekly prayer-meeting was so badly attended. "Pray without ceasing," was the Divine injunction. There was an insect that by taking down air in a globule under the water was able to exist in this way, although surrounded by what would have caused death. The diver, too, in his dress had in his helmet two pipes, one for the conveyance of pure air, and the other for conveying away the carbonic acid gas, illustrating

in these the blessed communion of God with His saints though surrounded by the world. Pastor Chilvers, on Deut. xxxii. 12, "The Lord alone did lead him," said there must be exclusiveness, not Christ and Co. Mount Calvary was more glorious than was Mount Sinai. We need a daily surrender to Christ. How many find themselves reading the morning newspaper or their letters before reading the Bible. We need heavenly guidance every day of our lives. Life's pathway has many crooks. These contain lessons we could only learn in this way. Life is a mystery which only God can solve. Many are Methodists because their fathers were, and so it may be with Strict Baptists. Let us rather cultivate the spirit of the Bereans, to enquire if God's Word leads us. Let us cultivate independence of everyone else. We should have the courage of our spiritual convictions. Pastor Mutimer said that in Mark viii. the blind man was a figure of the state of man by nature. One might be attending a free-grace ministry, but still be blind. Means should be used like those who brought the blind man. The spittle was figurative of the Gospel, it was the means used alone. Our religion must appeal to the senses of men. Pastor Thomas lamented that to-day we see spiritual declension. The grand old Gospel saved the souls of the fathers. What, as Churches, should we want to go down to Egypt for? The doctrines of the atonement and resurrection were sought to be erased. These two important doctrines should be held firmly. Many well-educated ministers of the present day are trying to steal away these precious doctrines. The Lord knoweth them that are His. The united collections amounted to £4 odd.—W. C. B.

SUFFOLK AND NORFOLK BAPTIST HOME MISSIONARY SOCIETY.

FOR seventy years this Society has been seeking, by the help of God, to carry the simple Gospel of Jesus Christ into the villages and out-lying districts of Suffolk and Norfolk, and assist, financially, brethren engaged in preaching it. Samuel Collins, and other men of God, who formed this Society, have long since gone to their rest, but by the grace of God, the work has been continued to this day.

On Wednesday, Oct. 23rd, the annual meetings were held at "Zoar" chapel, Ipswich. Pastor J. R. Debnam, of Horham, preached in the afternoon from 1 Cor. i. 23, 24, the whole theme of the discourse being "Christ and Him crucified."

In the evening a public meeting was held, presided over by T. Stearn, Esq., of Rattlesden.

The secretary, pastor H. D. Tooke, of Lowestoft, read the annual report, which contained many encouraging features. This report will be printed, and will be gladly sent on application to the secretary.

Mr. S. K. Bland read the treasurer's account, which shewed a slight advance on last year's income.

Addresses were given by pastors W. Tooke, of Clare; R. C. Bardens, of Ipswich; J. R. Debnam, of Horham; and Mr. Keeble.

Mr. S. K. Bland thanked the pastor and friends at "Zoar" for so kindly entertaining the Society, and the brethren for their helpful and encouraging addresses.

The Society has decided to re-open the chapel at Saxmandham, which has been closed for some time.

We take this opportunity of expressing our gratitude to the Churches and subscribers in London and the provinces, who have so kindly supported the work of this much needed Society during the year; and to express the hope that a still larger number will help in the New Year to carry the pure and simple Gospel into the villages, &c., of Suffolk and Norfolk.

The secretary will be glad to make arrangements to preach on behalf of the Society, where the opportunity is offered

H. D. TOOKE, *Secretary*.

11. Hervey-street. Lowestoft.

CANNING TOWN (PROVIDENCE).—A public meeting was held at the above place of worship on September 17th, and was one of the most successful, both financially as well as spiritually, that has been held for some time. Mr. F. T. Newman took the chair, and called upon deacon Langham to pray, after which the chairman read Psa. xlv. The following statement of our position as a Church was read:—"At a Church meeting held April 4th, 1900, it was resolved to hold public quarterly meetings in order to gain the sympathy and financial help of the Denomination in clearing off the debt of £100 on the building kindly lent by the Association, of which sum £45 remained on the above date. Since holding these meetings the debt has been further reduced to £27 10s., and we are very anxious to remove the whole of this sum, so that the Lord's house may be free from debt and we may be enabled to put the chapel in thorough repair. The Church desire to express their hearty thanks to the Association for two grants of £10 each and to all the ministers and kind friends who have surrounded them in their time of need and have thus helped to keep open the doors of the Lord's sanctuary. The chairman's speech followed, which was full of Gospel truth

and brotherly counsel to the Lord's people. Addresses full of the Spirit's power were delivered by pastors F. C. Holden, W. H. Lee, T. Watts, and Mr. Read, who spoke in the place of pastor F. Clark, from whom we received a letter stating that unavoidable circumstances prevented him from being with us. Prayer and praise brought the meeting to a close. The attendance was good. It was a great shock to us all to hear on the following Sunday evening of the sudden departure of our beloved brother Watts, whose voice we had so recently heard speaking to us of the glorious beings that inhabit heaven, as described in Isa. vi. 2. On Sunday evening, Sept. 29, Mr. Lowrie preached a memorial sermon from Psa. xxv. 14. He dwelt upon—(1) That there is a people that fear the Lord; (2) That the secret of the Lord is with this people; (3) The possession of this secret of the Lord.—J. W.

LEWISHAM.—COLLEGE PARK.

SETTLEMENT OF A. J. VOYSEY AS PASTOR.

WITH thankful hearts we record the goodness and manifest favour of our covenant God at the Ordination Services.

Special sermons were preached on Lord's-day, October 13th, when our pastor spoke in the morning from Ezek. xi. 19, "And I will give them one heart," and asked for the love and sympathy of the Church and congregation promising as the Lord should help him to give the same in return. This found an echo in many hearts present, and earnest though silent prayers were sent up that the richest blessings of Almighty God might rest upon him and his labours of love in the Lord.

In the evening brother R. Mutimer, of Brentford, preached a good Gospel sermon, which was much appreciated, from Exod. xv. 25, "And there He proved them." The congregations were very good at each service.

On the Tuesday following, the capacity of our little chapel was taxed to the utmost, friends rallying round and many coming from a distance, thus showing their sympathy with the little Cause and appreciation of our pastor.

Brother E. Mitchell presided in the afternoon. Brother Mutimer sought the Divine blessing. Pastor T. Jones, of New Cross, stated the nature of a Gospel Church. Our brother based his remarks upon Ephes. v. 32, "I speak of Christ and the Church." The pastor-elect then gave an account of his call by grace, which was very clear, establishing and encouraging, and after this his call to the ministry. Brother Radford, as representing the Church, then gave a brief outline of the way the

Church had been led in seeking a pastor, and brother Voysey gave an account of how he was brought amongst us and led to accept the call to the pastorate.

The members of the Church were then called upon by our chairman to rise in approval of their choice, and brother E. Marsh joined hands of pastor and deacons, giving an appropriate address. This was followed with earnest prayer by brother H. T. Chilvers.

Tea was then partaken of in the schoolroom, over a hundred friends sitting down.

The evening meeting was presided over by W. Abbott, Esq.

Brother Lockwood, of College-slip, Bromley, offered prayer for the Lord's blessing to rest upon pastor and Church.

Our chairman gave us one of his fatherly addresses, and then called upon our pastor to state his doctrinal belief.

Pastor E. Mitchell gave the charge to the pastor from the words, "Feed My sheep," making some sound pithy remarks and giving Scriptural exhortations to feed "the sheep" and not to forget "the lambs."

Pastor E. White followed with the charge to the Church, speaking from Col. iv. 12, "Epaphras, who is one of you," and exhorted the Church to remember that their pastor was one of themselves, and besought them ever to seek under all circumstances to uphold him as their pastor.

Brethren F. C. Holden, R. Mutimer, and E. Wilmshurst then gave very suitable addresses, which were much enjoyed.

During the services special hymns were sung, and the united testimony of friends is that the Lord Himself was with us.

Collections, after paying expenses, we had the nice sum of £10 16s. 6d. to hand to our pastor. "Praise God from Whom all blessings flow." S. D. R.

CROYDON (DERBY-ROAD).—On Sunday and Wednesday, October 20th and 23rd, the twenty-fifth anniversary services of the Sunday-school were held. Our pastor, Mr. E. Beecher, was greatly helped in preaching both morning and evening on Sunday, the 25th, and gave a very interesting address to the scholars in the afternoon concerning "Light Bearers." On Wednesday afternoon pastor Rose, of Woolwich delivered an excellent sermon from the words, "What sayest thou of thyself?" A good company of friends and scholars assembled for tea, after which a public meeting was held, presided over by Mr. Alderman Thrift, J.P., who expressed his great pleasure in again meeting with old friends

and making new. A report of the year's work was read, and Messrs. Armstrong, Dale and Rose gave us some very instructive and encouraging addresses on the work of the Sunday-school. Our superintendent (Mr. S. I. Clutterbuck) and pastor followed with a few remarks expressive of their gratitude and pleasure at seeing so many taking a practical interest in the welfare of the school. Special hymns were sung by the scholars throughout the services, Mrs. Bennett presiding at the organ. The congregations at each gathering were very encouraging, that in the evening on Sunday being especially good, and our friends right nobly responded to our appeal for financial assistance. We feel that our God has again appeared in answer to prayer that these anniversary services might prove truly successful, and in His strength start into another year.—E. S. B., Hon. Sec.

STRATFORD (GURNEY-ROAD).—The thirty-second anniversary of the formation of the Church was held on Lord's-day, November 17th and the following Tuesday, 19th. Our beloved brother Thomas, of Watford, was blessedly helped on the Lord's-day to unfold the glorious truths of the everlasting Gospel; in the morning from Rev. iii. 11; and evening, 1 Sam. xxi. 9. The Lord seal such testimony with everlasting blessing. On Tuesday afternoon it was a season of strong consolation for the tried in Zion as our dear brother Mitchell opened up the words in Isa. xxxviii. 14: "O Lord, I am oppressed; undertake for me." In his own unique and masterly way our brother dwelt on the following facts suggested by the words: (1) We are sometimes oppressed because we have not said, "Lord, undertake for me." (2) We are sometimes oppressed that we should cry, "Lord, undertake for me." (3) We are sometimes oppressed because we have prayed, "Lord, undertake for me." (4) However oppressed, you may always say, "Undertake for me." The words in season of instruction, encouragement, and living consolation will not soon be forgotten. After tea, in the chapel, brother F. Applegate presided over the public meeting, his own address, after reading the 6th chapter of Daniel, with that of the brethren who followed, was a most marked link with the message of the afternoon, and came as an answer to the people's prayers for special messengers in the afflictions so abundant just now in the Cause. Brother Mitchell spoke on "The path, the promise, the presence, and the place whither we are going," founding his remarks on Isa. xliiii. 2. Brother Chilvers, on Rom. v. 1, dwelt on the present possession that reminds

us of our inestimable position before God. At peace with God, at war with sin. Brother Holden gave strong meat and sincere milk from the words, "Helpers of your joy." Brother Waller, on Isa. xlv. 8, took up the theme of "The power, position, and prospect of the children of God;" while the pastor directed us again to the blessed proclamation of our Lord, "I change not." One of the most encouraging features of this meeting was the presence of our beloved Church secretary (Mr. J. H. Rider) after an absence of three months through illness. It was a joy to have him with us, hear him read his own annual report, and listen to his words of counsel and stimulus. The report showed that thirteen had been added to the Church during the year by baptism, but by deaths and removals in providence the number in membership had not increased. Auxiliaries were well sustained, and the blessing on the Word realised. A kind message was sent, by show of hands, on the motion of the pastor, to two Deacons, with their families, who, like that of the pastor, were absent through affliction. The pastor stated that at the opening of these services £20 were needed to meet deficiencies, and announcing that the collections amounts to £17 13s. 10d., the remaining £2 6s. 2d. was promised to make up the needed sum. The chairman, speakers, and all workers were heartily thanked, and the Doxology as heartily sung, to close the profitable services.

LEYTON (GOLDSMITH-ROAD).—The fourth anniversary of re-opening was the occasion of special services, held on Sunday, November 3rd. Sermons were preached by Mr. A. Silvester. On Tuesday, 5th, Mr. E. Mitchell preached in the afternoon from Psa. xxxvii. 39, 40. In spite of the thick fog a goodly number gathered to the evening meeting. The secretary read the report and accounts, mentioning the loss the Church had sustained in the death of the senior deacon (Mr. C. Finning); and that though they had passed through times of trial during the past year, yet the outlook was hopeful, while the accounts showed a balance on the right side. Mr. E. Marsh addressed the meeting from the words, "He hath done all things well,"—as words of astonishment, of observation, of knowledge, and of saving acquaintance. Mr. Mitchell followed by some forcible remarks upon the work of the Holy Spirit, as shown in the words, "He shall glorify Me." Mr. Silvester took for his subject the words, "Paved with love," noticing the love of the Father, and how all His purposes, providences and promises were "paved with love." Mr. J. P. Gibbens spoke from the words, "God, even our own God, shall bless us,"

observing that the middle clause was the language of faith, and that He was the God of His people by choice, by covenant and by confession; and also noticing some of the blessings contained in the promise "shall bless us." The chairman dwelt upon the word "Fullness," as occurring in the Epistle to the Ephesians.

LIMEHOUSE (ELIM).—Heart-cheering services have been held in connection with the 13th anniversary of the opening of "Elim." On Lord's-day, Oct. 27, our dear pastor preached morning and evening with much enlargement of soul, encouraging, confirming, and comforting the hearts of the Lord's people. On Tuesday afternoon, Oct. 29, pastor O. S. Dolbey preached with spiritual profit. A goodly company partook of the excellent tea provided gratuitously by our lady friends, which was followed by a happy meeting, presided over by A. Boulden, Esq., of the Surrey Tabernacle, who announced hymn 673 (Denham's); Colossians i. was read, and brother Stringer earnestly sought the Lord's blessing. The chairman addressed the meeting, and remarked upon his friendship and loving sympathy for his brother Holden, and reminded him of the goodness of the Lord in blessing him as a minister of the Word, and encouraged him to "go forward." Brethren T. Carr, S. T. Belcher, E. Marsh, J. Parnell, and O. S. Dolbey delivered helpful and spiritual addresses. Pastor Holden thanked the chairman for so ably conducting the meeting, and for his good wishes and prayers for himself, and for the future prosperity of the Church at "Elim;" also gratefully acknowledged the expression of kindness of his brethren in the ministry, and proposed a hearty vote of thanks to the chairman and brethren. Over £20 was raised towards carrying on the Lord's cause here. "The Lord of Hosts is with us, the God of Jacob is our Refuge."—A LITTLE ONE IN ZION.

LEE (DACRE-PARK).—In connection with the pastor's first anniversary very good meetings were held on Sunday, November 10th and Tuesday, 12th. On Sunday morning our pastor (Mr. H. J. Wileman), after he had, as usual, spoken to the children, preached from the words, "Hitherto hath the Lord helped us;" and his remarks specially dwelt on his own experience of God's gracious help during the past. Pastor R. E. Sears preached in the evening, and we question if ever he testified more sweetly concerning the power of God's grace and Gospel. On Tuesday afternoon a goodly number gathered to hear our brother G. W. Thomas, of Watford, exhort us to "Hold fast," Rev. iii. 11

being his text. Not a soul but what was helped or refreshed by our brother's earnest and experimental words. After tea, notwithstanding the weather being a little against us, we had a very good congregation, as so many friends from other chapels kindly came to cheer, and one of the most spiritual and pleasant meetings was deeply enjoyed. Our chairman (Mr. T. Daynes Wood), our pastor, and our dear brethren Waller, Rose, Voysey, and White all contributed in apt and beautiful addresses to make the evening one not to be soon forgotten, and also (including the collection) all that could be desired. To God be all the praise.—EVANGELIST.

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WOOLWICH (ENON).—144TH ANNIVERSARY. The Church and congregation of this time-honoured Cause celebrated the above event on Sunday, Sept. 27th, when the pastor, E. White, preached in the morning, and Mr. E. Marsh in the evening, to good congregations. The following Tuesday Mr. Dolbey conducted the afternoon service, and after a well-attended tea a very profitable and cheerful meeting was presided over by the pastor, in the absence of Mr. Piggott, who was announced to take the chair (who, however, wrote an ample apology, accompanied with his usual kindness, to the secretary afterwards). Mr. White, in his opening remarks, expressed his joy and thankfulness to God for the friends who work and pray with him at Enon, and the large number of young people who are seekers after truth which attend the services, and the prosperous state of the school and the young people's class. Mr. Flegg spoke of the confidence in God's goodness, in which he alluded to the past experiences of the Church. After 144 years He still says, "Lo, I am with you always." Mr. Thomas spoke on the words, "Unto you, therefore, which believe, He is precious." He spoke in his usual cheerful strain, full of confidence, brimful of hope. Mr. Sears followed and spoke from "I speak of the things I have made touching the King." In the course of his remarks he extolled our own King Jesus, setting forth His Divine appointment, and the right whereby we say *my* King. Mr. W. H. Rose also cheered us, and spoke as to having clear views of Christ, and the blessedness of having a keen knowledge of the value of prayer. Mr. W. H. Abrahams, the Sunday-school Superintendent, followed, dwelling cheerfully on the pastor's opening remarks, endorsing his cheerful report of the doings generally of the people, and their faith and confidence in God's continuing mercies. A collection was taken to cover the ground rent. We had a blessed time and hope for more.—J. A. W.

NEW CROSS (ZION).

SUNDAY-SCHOOL ANNIVERSARY.

THE 52nd anniversary of the above was commenced on Saturday evening, Oct. 19th. A large gathering assembled to invoke the Divine blessing on the services which were to follow. Pastor Thomas Jones presided, and an hour was profitably spent in praise and prayer. The Sabbath opened with an early prayer-meeting, led by deacon John Crush. Pastor H. T. Chilvers (Bloomsbury) was helped to deliver an effective Sunday-school discourse to a crowded congregation. Mr. W. Stanley Martin, in the afternoon, was listened to with interest by over 300 scholars and teachers and 150 adult friends; and in the evening the pastor, Mr. Thomas Jones, spoke with his accustomed deliberation and stolidity on "A little child." Special hymns were sung, under the leadership of Mr. W. J. Nash. A large gathering assembled on Monday for prayer, followed by a teachers' and committee meeting. The officers were unanimously re-elected.

Tuesday, 22nd, witnessed a full company of friends to tea, followed by a public meeting presided over by T. Daynes Wood, Esq. Prayer was offered by deacon F. J. Catchpole, and annual report read by Mr. J. W. Nash. It stated there were 318 scholars and 31 teachers; 6 having been baptized during the year, and 27 teachers were Church members. The I.B.R.A. branch numbered 185. The Band of Hope had a membership of 113, with an average weekly attendance of 96; and nearly 60 boys have joined the Anti-Cigarette League.

The usual Christmas morning service was held, conducted by Mr. Armstrong (Chairman of the Robin Society) who, with 10 or 12 teachers, had been engaged in entertaining 1,500 of the poorest children in the neighbourhood to breakfast, forming part of the £802 who had been fed by the Society during the year, in addition to 195 others who had been sent to the seaside for a week's holiday in the summer. The collections for the Society amounted to £3 4s.; weekly offerings for the South Indian Strict Baptist Mission, £30 17s. 3d.; together with £1 17s. for the Young People's New Century Fund, and £1 16s. 3d. for the Famine Fund in connection with the same Society. The Indian Sunday-school Famine Fund received £3 6s., the Continental Sunday-school Mission £2 14s., and the British and Foreign Bible Society £1 8s. 6d. The Band of Hope had contributed £9 9s. to Spurgeon's Orphanage, £7 4s. to the Aged Pilgrims' Friend Society, £1 2s. 6d. to the Calvinistic Protestant Union, The Young People's Workbasket had given £10 12s. 6d. to the Organ Fund, and were about to despatch

garments of about equal value to Mr. Strickson for distribution among the native children in South India. Nine children had been sent to Passmore Edwards' Home at Clacton for a fortnight under the auspices of the Sunday-school Union, and £3 3s. had been collected for its funds; while 6 had had a week's holiday at Southend, given by the Robin Society.

The hon. treasurer, Mr. James Crush, read the balance sheet for the past year, showing £1 14s. 3d. on the right side.

Miss Lucy Standen having resigned the leadership of the Young Women's Bible-class, after a service in the school of 29 years, Mr. Armstrong, on behalf of her fellow teachers, presented to her a handsome five o'clock tea service as an expression of their affection and regret.

The chairman, briefly reviewing the report presented, called on brother H. Adams (superintendent, Highbury) to move its adoption. Taking the word "Touch" as the keynote, he spoke of the touch of Jesus as being an awakening, enabling, and a witnessing touch; while those who taught them were men and women whose hearts God had touched.

Mr. J. Green (superintendent, Penrose-street) seconded the adoption of the report, and spoke on "Jesus Calling a little child unto Him."

Mr. Vine (superintendent, Courland-grove) thought it was good to come and listen to a report of what was being done at "Zion." It was one of the levers to help others to get to work.

Pastor E. Wilmshurst (Croydon) taking up the story of the lad with the five loaves and two fishes, said he was a little boy in good company, with a rich cargo, and a boy of some consequence. He urged the scholars to practice punctuality and perseverance, in learning the lesson, in studying to be quiet, and in listening to what their teachers said.

Pastor Thomas Jones thought the anniversary unique; all the speakers laid stress upon child life, its possibilities and its needs.

Mr. I. R. Wakelin sent a warm-hearted letter and contribution.

Total collections realised £25 5s. 11d.

HACKNEY (SHALOM). — Harvest thanksgiving services were held on Oct. 22nd, 1901. The happiest meeting for many years. A good number sat down to tea, after which a public meeting was held, Mr. H. D. Mobbs in the chair. Mr. Kingston spoke on "Taking fast hold on the blessings of God's Word." Brother Weatherhead spoke at some length on the words, "Love one another," and "Jesus Christ, the same yesterday, to-day, and for ever;" and encouraged the teachers and all con-

nected to be up and doing for so good a Master. Mr. Mobbs called upon our late pastor (Mr. Myerson), who took for his text, "And when their eyes were opened they saw no man save Jesus only." It was like old times when he got warm on his subject. He told us as long as God gave him strength he should preach Jesus only. Mr. Mobbs said he had long wished to see and hear his old pastor at Shalom. He then called on brother Morgan, who said a few words from John 1. 45, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth," and spoke of the greatest of all blessings as being found of Him. Brother Stamp gave us a nice address on "Send them not away." He gave the young men present some good practical advice. Brother Fewster spoke of a God hearing and answering prayer, and of a member of the Bible-class asking "If he obtained scholars could he have a class?" Our prayer was heard for him, and we are glad to say he has got one of the most attentive classes in the school. Brother Yeowell said the gathering in of the harvest would reveal what we had sown. Brother Lawrence said he hoped we should have another such a meeting as this a little later on. The chairman in closing said they would all like to hear there would be baptising next Sunday evening (D.V.) Hymn and prayer brought this happy meeting to a close.—C. FEWSTER.

Aged Pilgrims' Corner.

ON Thursday evening, December 5th, at 7 o'clock an interesting service on behalf of the Society will be held in St. Mary Woolnoth Church, Lombard-street, for so many years the place of the ministry of John Newton. From 1779 to 1807, the author of "How sweet the name of Jesus sounds," proclaimed the Gospel in this Church. On the present occasion the eldest son of the late Dr. Doudney will be the preacher, and it is expected that many friends will assemble.

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The *monthly* pension expenditure has now risen to £1,000, and no less than 1,570 recipients are on the books, 100 of the £5 5s. pensioners are to be advanced to the £7 7s. pension in January, hence a large additional expenditure will be incurred. New annual subscriptions will be most acceptable, and the Committee are hoping for a favourable response to the special efforts now being put forth on behalf of the Society.

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Two hundred annual subscribers of One Guinea each still need to double their contributions to enable the Society fully to avail itself of Mr. B. Deneham's

generous offer. It is hoped that many will respond as the Christmas and New Year's season approach. No cause commends itself more to the people of God than that of the Lord's aged poor.

* * *
The Winter Sale of Work at Hornsey Rise Asylum took place on Friday, November 15th, when an excellent sum was realised for the Benevolent Fund for the assistance of sick and infirm inmates. The lady visitors who kindly conducted the Sale were greatly encouraged, and would thank all their friends who contributed to this result. A large number sat down to tea in the Hall, the inmates being invited as guests.

* * *
In the evening Mr. W. Sinden preached in the Asylum Chapel from John xvi. 14. The building was crowded, and one and all testified to the pleasure with which the spiritual and instructive discourse was received. Several friends had not before visited this Home, and were greatly pleased with what they saw. Callers are always heartily welcome.

Gone Home.

JOHN CARLESS

died very suddenly at the Baptist Chapel, Mendlesham Green, on Sunday, Nov. 3rd, 1901, aged 66 years. He was not a member of the Church, but he knew and loved the truth; he loved the House of God, and the people of God, and was very regular in his attendance on the means of grace, and a good supporter of the Cause of God. He was generally beloved, and will be greatly missed. Our pastor, Mr. D. Dickerson read Hebrews ix., and had just commenced his prayer when our friend was taken suddenly ill, and died within five minutes; it was a solemn time; we were reminded of the uncertainty of life, "Oh how slender is the thread." We pray that this solemn event may be a warning to many, and the death of the one prove to be the life of others. We deeply sympathise with the widow and family. May our God comfort and support them.—H. T. H.

JOHN GLASKIN,

the beloved and esteemed servant of the Lord, passed away at the residence of his son, Kemp Town, Brighton, on October 5th, after months of severe suffering, at the ripe age of 85. His last words were, "Joyful," "Joyful." His favourite verse was,

"Yes, I to the end shall endure.
As sure as the earnest is given."

His pastorates extended over fifty years. He was first pastor of the Church now worshipping at Highbury-place, which he faithfully served for fifteen years; also at Salem Chapel, Bond-street, Brighton, for seventeen years; and was chaplain of the Parochial Cemetery, Brighton, for many years. Subsequently he was pastor at Zion Chapel, Tenterden, for sixteen years, his last pastorate being at Shoreham. His remains were interred at Brighton Parochial Cemetery on October 10th. An impressive

and savoury service was held at the Cemetery by Mr. Gill, of Herne Bay, an old and beloved friend of the departed, a large number of friends being present, and among them being representatives from the Churches at "Providence" (Highbury), Tenterden, Bond-street, and Shoreham. "Blessed are the dead which die in the Lord, for their works do follow them."—W. R. P.

THE LATE MRS. HALL.

Our esteemed brother, Mr. H. W. Hall, writes that the departure of his dear wife was "rather sudden, after a few days' illness from diabetes, accelerated by severe gastritis. Her sufferings were very great at the last, but she was mercifully released from same during sleep on the morning of Oct. 18th. The funeral services were held first at 'Digwell,' presided over by Mr. T. Hull (of Hastings), and Mr. T. W. Tobitt (of the Tabernacle), thence at the Lewisham Cemetery a short service by Mr. Hull. Many friends present. Sermons were preached by Mr. Hull (her esteemed pastor) Lord's-day, Oct. 27th; in the morning, from John xi. 28 (last clause); and in the evening at the Tabernacle by Mr. Tobitt, from Psal. cxxvii. 2 (last clause). I can with confidence say her greatest delight was that she knew whom she believed."

MRS. EMILY HOLDEN

fell asleep in Jesus, October 15th, 1901, in the 77th year of her age. She was the oldest member of the Lynton-road Strict Baptist Chapel; baptized by the late Mr. Thomas Chivers in March, 1854; and was a real pillar of the Church during the long period of 47 years. She often wondered of what use she could be; but her presence in the house of God whenever it was possible for her to be there, and her prayers for the ministers and deacons, brought down many a blessing. She was first made concerned about her soul's welfare while in bed one night, and the solemn question of "What must I do to be saved?" rung in her ears, as if someone had spoken it audibly to her; but it was not till some time afterwards she was brought into Gospel liberty, when going into old Well-street Chapel one Sunday morning, bowed down with the chains of her sin. Mr. Chivers took for his text, "Loose him, and let him go." She felt she must rise from her seat and shout, "That's for me!" She had a trying pathway, and knew feelingly that it is "through much tribulation ye must enter the kingdom;" but amidst it all she was a bright, cheerful Christian, and was always speaking of what great things the Lord had done for her. It was a pleasure to visit her, and many a visitor has been cheered by her testimony as to the Lord's goodness. A few days before her death she expressed to one of the deacons that she should soon be with Jesus, and her face beamed with smiles as she heard the verse repeated, "How sweet the Name of Jesus sounds." She will be long remembered by the friends at Lynton-road. "The memory of the just is blessed."

MRS. MURCH,

relict of the late Mr. John Murch, of Clapham, entered into her eternal rest on Monday, the 11th November, in her 79th year. For the last few years she had been sorely afflicted; at times her pain was excruciating, and she was much exercised relative to her salvation. Yet with all her exercises, her confidence in God's new covenant truth, and the ability of Jesus, the Mediator, to save "unto the uttermost,"

was unshaken. Her prayer to God was, that the Holy Ghost would witness to her soul that she was born of God. On one occasion the writer, on visiting her, found her very ill, and sorely distressed in mind, and he was led to read the third chapter of the Lamentations of Jeremiah, which was much blessed to the comforting of her soul. Our sister was received into the Church worshipping in the old Surrey Tabernacle, March 10th, 1851, by the late revered pastor, Mr. James Wells; and although, through the afflicting hand of God she had not been able to attend for some time, the ministry of our present beloved pastor was much appreciated, and she remained in membership up to the time of her death, having been a member for over fifty years. Her son says: "My mother gloried in the doctrines of grace, and she died trusting alone in the finished work of Jesus; and though we feel our loss to be very great, we know that to her it is eternal gain. One of her last utterances was the verse:

"There I shall see His face,
And never, never sin;
And from the rivers of His grace
Drink endless pleasures in."

All that was mortal of our sister was interred in the grave with her departed husband in Norwood Cemetery, on Friday afternoon, the 15th inst., when several friends from the Surrey Tabernacle, and other Churches, were present. The service was conducted by Mr. Midmer, of Ebenezer, Clapham. With the bereaved family we sympathise. May all the dear children be the recipients of that rich grace by which their dear departed parents were called out of darkness into the light and liberty of the glorious Gospel of the blessed God.—J. M. R.

EDWARD PARTRIDGE

was called from this time state on October 22nd, to be for ever with his Lord whom he loved to serve. He was spared to a good old age to be of service to the Church at Wattisham, to which he belonged. For many years he conducted the early morning prayer-meeting. His presence and prayers will not soon be forgotten. He lived to see his prayers answered in the salvation of some of his children, who adorn the doctrines of grace so dear to their beloved father. He loved the Lord's servants, and will be remembered by many of them by the kindly reception they received at the Castle Farm. Our brother took a keen interest in the house of God, bearing witness that those that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age. They shall be fat and flourishing. He was baptized by the late John Cooper, December 6th, 1857, and, by the grace of God, maintained a honourable profession for 43 years; and after he had served his own generation, by the will of God, fell on sleep at the age of 80 years. The mortal remains were interred in the burial-ground, October 28th, Mr. Ranson (of Somersham) conducting the service, many friends being present.—W. DEAVES.

MRS. W. WEBB.

On Thursday, Oct. 17th, little more than six months after her beloved husband, the Lord was pleased to take unto Himself the ransomed spirit of our dear sister, Mrs. W. Webb. She was only confined to her bed for two weeks, during which time, although she suffered great pain and weakness of body, her mind was sweetly stayed upon the Lord, so that she enjoyed perfect peace,

and expressed herself as being ready to depart and be with Christ. It was a pleasure to visit her, and listen to her expression of gratitude to the Lord for His goodness in the past, and her unclouded prospects for the future; her intellect was bright and clear so that she could repeat from memory many portions of the Word, as well as verses of her favourite hymns. By the grace of God she was an honour to her profession as a Christian in every relationship of life for nearly sixty years. She felt very keenly the loss of her dear husband, but was graciously supported under it, her children (especially her daughter Ruth), was a great comfort to her, and on several occasions during her widowhood I have seen her moved to tears at the expression of sympathy and kindness of Christian friends. It was my privilege during the last years of her life to minister to her spiritual comfort and consolation. It may truly be said of her that she came to her grave in a full age (she was 76) like as a shock of corn cometh in in his season. Her mortal remains were laid in the same grave with her husband, and thus they who lived so many years happily together on earth were not divided in death. The funeral sermon was preached on the following Lord's-day evening from Psa. xxiii. 4, according to the expressed wish of our departed sister, at Eling Chapel, Limehouse, by the pastor, F. C. Holden.

GEORGE STONE WITHERS,

of Ealing (late of Camberwell), aged 63, entered his heavenly rest, Oct. 11th, 1901, after a short, but severe illness. He was a constant hearer at the Surrey Tabernacle for nearly thirty years, one who feared the Lord, and loved a free grace Gospel, but a man of few words, and with no full assurance of his own interest in eternal things until near his end; then truly at evening time it was light, for he felt and said that all was well, and that he was going to be for ever with the Lord. Almost the last words he tried to utter were:

"There shall I see His face,
And never, never sin;
There from the river of His grace,
Drink endless pleasures in."

Also Thomas Richard Withers, son of the above, aged 21 years, called home eight days after his father. He had been a great sufferer for nearly three years, and until within eight days of his decease gave no evidence of spiritual life; his state was specially laid upon the hearts of some of the Lord's people in prayer on his behalf. Strange to say the death of his father was the means the Lord used in shewing him his state as a vile sinner in the sight of a holy God. He was for six days in deep soul trouble, and begging God to have mercy upon him, and once when he and those around him thought he was going he revived again and said, "I am thankful I did not die then;" his dear mother said, "Why, my boy," he said, "I am not prepared to go," and hoped God would speak peace to his soul. Two days before his death (the appointed time) that which he had been longing for came, to the joy of his heart and the boast of his tongue, as far as strength would allow. Amongst much that was said was, "Lord, now lettest Thou Thy servant depart in peace according to Thy Word; for mine eyes have seen Thy salvation" &c. He continued in this happy frame his remaining hours, and a short time before he died, in the midst of severe pain, said, "Mother, I am still on the rock." Is not this a brand plucked out of the fire?