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THE
EARTHEN VESSEL
AND
GOSPEL HERALD.

E. V., VOL. LXI., No. 706. G. H., VOL. LXXI., No. 865.

Echoes from the Sanctuary.

“GOD SAITH.”

BY “PHILOTHEOS KAI PHILANTHROPOS.”*

“Unto the wicked God saith.” . . .—Psa. I. 16.

OUR text was penned by Asaph, who was not only the author of several inspired Psalms, but a leader of the singers when God's ancient people assembled to “keep holy day.” He had, therefore, many opportunities to observe those who thus gathered ostensibly to worship the Lord. What his insight into their characters was, it were hard to say, but he must have had solemn thoughts about many of them. Such of these thoughts as accorded with the Divine will, God doubtless used when inspiring him to write these impressive words. He was thus led to record the tremendous fact that God had spoken to the whole earth “from the rising of the sun to the going down of the same.”

Then He spoke from the literal and local Zion. *To-day* He speaks from no particular locality, but through His one true Church, the ministers of which should be His witnesses, to voice His truth to the whole human family. (Verses 1 and 2). God speaks in this way *now*, because it is His purpose to come hereafter to judgment; when the ungodly will be summoned to receive their final condemnation, and His saints and the unfallen angels will be present to attest that His sentences on each are just † (verses 3 and 4).

I have a purpose to-night. It is to dwell with all the earnestness I can on God's words to the *wicked*, but in passing I would notice the

* “One who loves God and loves men.” The discourse of which the first part only is here given, has been deemed to comply the best with the Editor's request for a discourse expressly and pointedly addressed to men and women who give no evidence of saving grace, and make no religious profession, but who are “where the Fall left them, and their sins have brought them to.”

† “Sinner,” observed the gentle and saintly Doddridge, “if the Judge of all should condemn you to everlasting destruction at the last day, even your own mother, who now loves you so tenderly, will say ‘AMEN’ to the words which consign you to endless woe.”—EDITOR.

consolation here presented to His living family. These will not form part of the vast throng that surround the "great white throne" when "the books are opened," and the wicked are consigned "to the lake of fire for ever." They are to be favoured with "boldness" in that tremendous day (1 John iv. 17). The reason is plain. *Their* judgment is a long-past event. Their sins were imputed to their dear Surety, and condemned and punished in His person on Calvary's cross. "God sent His own Son in the likeness of sinful flesh, and as an offering for sin, and condemned sin in the (that is to say His) flesh. There is, therefore, *now* no condemnation to them that are in Christ Jesus" (Rom. viii. 1, 3). Thus we sing:—

"Payment God cannot twice demand,
First at my bleeding Surety's hand
And then again at mine."

All the Lord's people are therefore "freed from sin," but who are *these*? To this vital question I here find a reply in the two-fold character ascribed to them. They are indentified as "*saints*," and as those who have made "*a covenant with the Lord by sacrifice*."

Now saints are separated ones, who have been made to differ from other men by being brought into sympathy with God in His thoughts of sin, and led to hate what, in some form or phase is congenial to every man's carnal heart. Thus they are holy. What is hateful to Him they avoid, while they love what He loves, and often cry:—

"On Thee, O God of purity, I wait for hallowing grace."

Further, "They have made a covenant with God by sacrifice." The covenant of grace—of which the sacrifice of the Lord Jesus was the outcome, is an "everlasting covenant," and was in force before the foundation of the world. But a heaven-born faith ratifies it when making "the blood of the covenant" (Heb. x. 29), a plea for mercy, and praying thus:—

"Remember all the dying pains that the Redeemer felt,
And let His blood wash out my stains, and answer for my guilt."

These are God's holy ones, who will finally be gathered *unto Him* in close and sweet fellowship for ever. Rejoice then, thou trembling saint. Thy judgment hath already passed. The penal displeasure thou has learned to dread so much was removed by Him who died for thee on the tree. "One portion of that ire had indeed scorched thee with eternal fire, but blessed be God, it *spent its terrors there*" (*Cyprian T. Rust.*)

God next addresses His people Israel on the vanity and uselessness of a religion of form and ceremonies, however elaborate and costly, when its spirituality and power were overlooked and denied. He makes no charge against them of withholding the prescribed sacrifices; or omitting the due observance of public worship. They had scrupulously observed His ordinances, but outward ceremonial and even lavish offerings He avers are nothing without living faith in Him. This we too should keep in mind.

"God is a Spirit just and wise, He sees our inmost mind,
In vain to heaven we lift our eyes, and leave our souls behind."

Were salvation a matter of mere *doing* and *giving*, many who have

“a zeal for God” of a certain kind, would strive to obtain it.* The outward devotion of many such is great:—

“Their lifted eyes salute the skies, their bended knees the ground,
But God abhors the sacrifice where not the heart is found.”

In the fifteenth verse we have a Divine direction as to how to act in every season of trial. Trouble is the lot of all. It never wholly leaves any. O for grace to live out the gracious words, “Call upon me!” They that do this, have frequent occasion to glorify Him. New songs are often born of new sorrows.

I hasten to my text. It forms a solemn contrast to what precedes it. “The sad tale of our care,” the Lord permits us to pour into His gracious ear—if our trust in Him be but simple and sincere. “But

UNTO THE WICKED, GOD SAITH.”

The text admits of two methods of treatment. I might dwell—phrase by phrase—on the series of charges brought against this particular person, in the terrible catalogue of his offences against God and man here given. It is, however, laid on my heart rather to enforce the words apart from their context, and in a more general and comprehensive sense.

Many that are far from being so depraved as this bad man might scripturally be described by the searching and incisive term “wicked,” and if the God of truth condescends to speak to one of the vilest of men, He surely addresses others also of better outward repute. To discover and declare what His words to such are, is our present and most solemn business.

WHO ARE THE WICKED ?

Very plainly and boldly I would say that all, without exception—whether virtuous or corrupt—good or bad—are wicked *who are without Christ*.

The Divine standard proclaimed in His holy law is absolute righteousness, conformity in thought, word and deed to every requirement which has emanated from His throne. We may be *moral*, and follow the dictates of our conscience. Through early restraint and good example, we may have avoided what men would censure as wrong. We may have so lived as to command general respect. This is well. It would be folly and sin to decry what all must appreciate as excellent.

But listen. “Follow . . . *holiness*, without which no man shall see the Lord” (Heb. xii. 14). Listen again, “Be ye holy; for I am holy” (1 Peter i. 6). Nothing therefore but holiness can meet the requirements of Him whose name is “Holy.” Twice we are permitted to hear the song which rises unceasingly to His praise in heaven (Isa. vi. 3; Rev. iv. 8). The seraphim do not sing “Moral, moral, moral,” but (as C. H. Spurgeon well observes), “Holy, holy, holy, Lord God Almighty.” Thus:—

“He is a God before whose sight the wicked shall not stand,
Sinners shall ne'er be His delight or dwell at His right hand.”

* Outward observances are temporarily comfortable. Eye and ear are pleased. Self-conceit is fed, and self-righteousness is puffed up; but they are ultimately delusive, for in the article of death and at the Day of Judgment the soul will need something more substantial than ceremonies and rituals to lean upon.—C. H. SPURGEON.

Take pen and paper, and write :—

“ I (*here put your name*) AM HOLY.”

Surely none can do so, and this inability proves that God, who seeth not as man seeth, would count you unholy, that is, *wicked* in His sight. Life is a series of causes and consequences, and does not He say to you, “ Whatsoever a man soweth, that shall he also reap ” ?

Perhaps, pleased with the ring and sweetness of the melody, you have joined in singing :—

“ Jesus, Thy blood and righteousness, my beauty are, my richest dress.”

Did you feel and mean this ? You did not, and methinks that the very voice of God might have addressed you thus :—“ What hast thou to declare My statutes or that thou shouldst take My covenant in thy mouth.” Have you sung :—

“ Rock of Ages cleft for me,
Let me hide myself in Thee,”

when you were neither hiding in Christ, nor seeking to do so ? Whether you were simply thoughtless, or joined in the song of His redeemed in a spirit of formality, I enquire not. It is certain that

“ You mocked Him with a solemn sound,
Upon a thoughtless tongue,”

and is not your singing a lie to God a solemn proof that you are “ wicked ” in His sight ?

Few congregations include many, if any, so bad as the person to whom these special rebukes are addressed—though God’s warning words are applicable to all who have not fled to Him for mercy, through Christ. “ These things,” saith the Lord, “ hast thou done.” Let memory recall at least *some* of thine *actions* which would not bear recording. He continues, “ and I kept silence,” and you stultified your conscience and hardened your heart, forgetful that God’s silence is not His acquiescence, and that though He does not yet express His wrath in tones of thunder, yet, “ He is angry with the wicked every day.” Weeks, months and years may have passed without bringing any outward token of His displeasure at your sins, but “ He will reprove thee, and set them in order ” in all their dread enormity “ before thine eyes.”

“ CONSIDER THIS ! ”

There is a difference between knowing something, and duly estimating its significance and importance. Our Psalm not only states terrible facts, but pleads that these may have due attention. You may ponder them solemnly ; or yield a bare assent and let them pass. This you are enjoined not to do, with what might be styled Divine urgency. You may not be as morally bad as the man here portrayed, but you have forgotten God. He has not been in all your thoughts. He thus here speaks to you. If you would know how He will deal with you, observe how He will deal with others like you. He does not respect any man’s person. “ Now,” or “ O, *consider* this.”

And looking at you, dear friends, and feeling anxious for your true welfare, I would add, in the words of Moses, “ O that they were wise, that they would *consider* their latter end ” (Deut. xxxii. 29).

“ UNTO THE WICKED GOD SAITH, ‘ REPENT.’ ”

The term “ consider ” is not frequent in the New Testament, but the

word "repent" often occurs. Christ's first sermon was on this subject, "The Kingdom of God is at hand: repent ye" (Mark i. 15). He enjoined His disciples that "repentance and remission of sins should be preached in His name among all nations" (Luke xxiv. 47). Paul tells us that his mission was "to show men that they should repent and turn to God" (Acts xxvi. 20). Now repentance is a change of purpose and practice as regards everything we know to be wrong. Jews and Gentiles were therefore bidden to give up all that their consciences forbade, and it would be pitiful if ministers of the Gospel in the present day did not urge men to discontinue everything which could not be recalled without shame and sorrow. Are *your* ways wicked? "Repent" means stop. Reverse the trend of your thoughts, if they are bad. Change your conduct if your life is not clean, and true, and honourable: if your conscience rebukes and God reproves you for much that you say and do.*

You may object that you do not profess to be pious, but God's words to the wicked are (pray consider them) that "He commands *all men* everywhere to repent" (Acts xvii. 30).

Abandon your wrong thoughts about religion. One imagines that since God is so gracious and pitiful, it will be safe to trust His mercy at last. Stop. This thought is untenable, for He saith to the wicked that "the soul that sinneth it shall die." Another fancies that if he does his best, all will be well. Stop. God saith that "cursed is every one that continueth not in all things that are written in the Book of the Law to do them." Many imagine that men called "priests" are competent to ensure the safety of the souls of their fellow-men. Stop. It is a delusion. God saith that "every man must bear his own burden," that there is but "one Mediator between God and men, the Man Christ Jesus," and that His is the sole "Name given under heaven among men whereby we must be saved."

Thoughts are the mainspring of conduct. You cannot think wrongly and act rightly.

Try then to expel wrong and evil thoughts, whether they are thoughts of pride, passion, impurity, self-indulgence or infidelity. The devil will seek to find a lodging for them in your heart, and you may be naturally prone to foster and encourage them. Stop. Turn them out, and whatsoever things are "honest, just, pure, lovely, and of good repute," "think of these things."

Again, "Un'o the wicked God saith," "Despise thou the riches of His goodness, and forbearance, and longsuffering; not knowing that

"THE GOODNESS OF GOD LEADETH THEE TO REPENTANCE"

(Rom. ii. 4). His words and actions, therefore, admit of one of two receptions—they may be (as our text enjoins) "*considered*," or they may, O solemn thought, be "despised." I would that *you* might be led to consider "the riches of His goodness, and forbearance, and longsuffering."

Dear young friends, has He not been very good to you? He placed

* The word in the original for which "repentance" stands (*metanoia*), is very suggestive. It is akin to the verb *meta-noeo*, "I change my views and purpose" in relation to an object or act. Repentance therefore means a change of mind and purpose, and hence of the whole life. Its force is practical rather than emotional. It does not simply mean to feel regret or remorse, but to form an earnest resolution through a change of views.

you at your birth in a happy home, and dowered you with parental love; you have been fed, clothed, educated, and you have not only been taught "to labour truly to get your own living," but you are in suitable situations, and doing well in this world.

Young man, in the vigour of life, young woman with the bloom of health on your cheeks, have you not also largely shared His goodness these score or more years?

Men and women who have been spared to middle age, with half a century or so of committed sins and unmerited mercies behind you—have you repented of sin, or are you secretly or openly proceeding in a course of conduct of which you know your Maker cannot approve. You are "poor pensioners on the bounty of an hour," yet how longsuffering has He been—how forbearing as your Creator, Preserver, and continual Benefactor. Yet if you disregard His will and think lightly of His displeasure, you are *despising* the riches of His goodness. "O consider this, ye that forget God," and as a man who discovers that he is travelling on a wrong road, stops and turns round, so may the thought of the wealth of Divine love that has been expended upon you, lead you to *repentance*,* to that change of mind from which so much amendment and happiness is sure to spring.

The bowels of my compassion yearn over those that are living in allowed and unresisted sin, and I therefore urge this upon you. God here calls upon the natural man to do a natural mental act. Repent then as far as you can. This, however, though it will lead to inconceivable good, will not save you: as will appear from other things which God saith "Unto the wicked."

(To be concluded in our next.)

THE WELSH REVIVAL.

"What shall we then say to these things?"—Rom. viii. 31.

A REVIVAL "in the midst of the years," an influx of Divine and gracious energy which will awaken the Church on earth from her dangerous lethargy; shame her into indignation at the semi-rationalism which she has tolerated within her borders; and stir all holy hearts to a united protest against the infamy of those who are educating the people into the principles and practices of Popery.

A revival, attended with the conversion of sinners who "shall fly as

* It has been questioned whether the "repentance" of Rom. ii. 4, is the moral repentance which is the duty of all men; or the spiritual repentance which is exercised by heaven-born sinners only. We believe the former. 1. From the character to whom the words are addressed. He was not only a natural man, but a very wicked one, pretending to high virtue; censuring vice in others—yet himself practising what he condemned. It could not be said that HE was being led into that repentance to which a living and sensitive conscience was essential. 2. God's elect and redeemed people are not *led into* repentance, it is a special gift, a covenant grant to them through and from Christ. 3. The text is designed as an evangelical statement would not have been addressed to such a character or occur so early in the Epistle. We therefore regard the words as affirming that the natural and appropriate result of God's goodness toward this pretentious and insincere patron of virtue should be to lead *him*—for this word is emphatic—to abandon his hypocrisy and amend his own life.—EDITOR.

doves to their windows" (Isa. lx. 8), and the "sacramental host of God's elect" be increased "with men like a flock" (Ezek. xxxvi. 37).

How this has been hoped and prayed for by all to whom Christ and His cause on earth are dear!

Tidings of an unwonted character have reached us from Wales, and we are informed of an extraordinary religious movement having two centres—one in the north; the other in the south of the Principality.

How this strange uplift of the earnestness of a whole community came about, it were hard to say. "The wind bloweth where it listeth." All agree that it began some few months ago in Cardiganshire, eddied hither and thither, spreading like fire from valley to valley, until it appears to have affected the whole of South Wales.

One report says that the first outward and visible sign of this new power and spirit among the people was witnessed in a country chapel in Cardiganshire. The preacher, after an earnest appeal to the unconverted, besought his hearers whose hearts were moved to testify to their decision to serve the Lord. A long and painful pause followed; which was broken by the rising of a young Welsh girl, who with trembling accents said, "If no else will, then must I say that I love my Lord Jesus Christ with all my heart." The ice was broken. One after another stood up and made public confessions with tears and thanksgiving. So it began. So it is going on. It is "Here am I, send me!" This public determination to put under their feet their dead past of vice, sin and indifference, and to reach out towards a higher ideal, is going on everywhere in South Wales.

Revivals in the past have, as a rule, been associated with prominent men, who have inaugurated and led on the movement—like Jonathan Edwards, Wesley and Whitfield, Brownlow North in Scotland and J. Denham Smith in Ireland—and a name is prominent in the accounts of what is occurring in the part of Wales to which we are referring.

Evan Roberts, formerly a miner, is a tall, graceful, good-looking man of twenty-six, with a pleading eye and winsome smile. Hardly can he be styled a preacher. He talks simply, unaffectedly, earnestly, now and then, but he makes no sermons. Preaching is emphatically not the note of this revival. If it has been by the foolishness of preaching men have been saved heretofore, it is not the prominent ministry in the present movement.

The revival is borne along upon waves of sacred song. The singing, not the preaching, is the instrument which is now most efficacious in striking the hearts of men.

An extraordinary feature in the meetings is their simplicity. They are in most cases absolutely without any human direction or leadership. "We must obey the Spirit" is the watchword of Evan Roberts, and he is as obedient as the humblest of his followers. Each meeting opens—after preliminary singing, while the congregation is assembling—with the reading of a chapter or psalm. Then it is quite informal for two hours or more.

There are no advertisements, brass bands, posters, or huge tents. Neither is there, as a rule, any organisation, nor is there a Director, at least no one who publicly acts as such. In the crowded chapels they even dispense with instrumental music, nor is it needed; for all around surges the pervading thrill and throb of a multitude praying, and singing as they pray.

There is, ordinarily, said to be absolutely nothing wild, violent, or hysterical, unless it be hysterical for the labouring breast to heave with sobbing that cannot be repressed and the throat to choke with emotion as a sense of the awful horror and shame of a wasted life suddenly bursts upon the soul. On all sides there is the solemn gladness of men and women upon whom has dawned the splendour of a new day, the foretaste of whose glories they are enjoying in the quickened sense of a keen glad zest added to their own lives.

One item of intelligence strikes us as solemn and even sad. At M——, a town in Glamorganshire, the revival, we are told, "has been going on for a fortnight, and at the Baptist Chapel they report the addition of nearly fifty members to the Church, fifty waiting for baptism, and thirty-five backsliders reclaimed," all in the space of *fourteen days*. Is there no need of reminder that there are conversions *and* conversions, and that in some cases "the last state of the man is worse than the first?" Surely under these circumstances the porter "Watchful" should be doubly on the alert.*

Our spiritually-minded readers, we are sure, are anxious that "their love may abound"—"in all judgment"—that they "may approve things that are excellent," and would welcome the testimony of like-minded persons who reside in these localities and have opportunity of hearing and seeing what is occurring.

We, therefore, applied to our valued Christian friend, James Taylor, of Gobowen, Oswestry—the son of our late brother of the same name at Bermondsey—once so familiar a figure at our public meetings. It seems, however, that his home is too distant from the localities in question for him to form a personal opinion, and he refers us to accounts given in the newspapers of the day.

It happens also that a very dear Christian friend has a daughter who occupies an official position in the College for the training of teachers, at Aberystwyth, North Wales. It is her aim to maintain a religious tone among the students, and she works zealously in connection with the "Christian Union" of the young ladies of the Institution, of all denominations, who are associated to promote each other's spiritual interests—to which reference is made below.†

A letter addressed by her to her father and the home-circle in Surrey, touches on the subject before us, and begging our readers to remember that it was written hurriedly, *currente calamo*, and with no idea of its being perused by others, we offer an extract (by permission) for their thoughtful consideration:—

"For the last week the main topic of conversation has been the 'Revival.' Until then, it was of interest chiefly to those girls whose homes were in South Wales; but now having reached Aberystwyth, its interest comes closer to all. It is truly a most marvellous thing, and when you hear of some of its effects, and see how dead in earnest some of the people are in it—especially the men—it makes you hesitate before you pass judgment.

"We English girls find it hard to understand how Welsh people can

* Many of the above sentences are from an article by W. T. Stead in the *Daily Chronicle* of Dec. 13th.

† It would appear that there is also a similar confraternity among the young men.

be so easily and openly affected, and our first impulse is to condemn it. Then we are told we have no right to judge of the movement unless we have been to one of these Revival Meetings; some of the strongest critics having come away from one of such meetings in a very different spirit from what he went in.

"I have seen no newspaper reports, so do not know what ideas you have of it. One certainly has to take into account the Welsh nature, which is so very emotional, and their passionate love of singing, which forms a telling item in these meetings. This, together with their natural instinct for religion, accounts largely for their being so sensitive to this movement, for which, however, it cannot altogether account.

"It is a fact, that in one or two mining towns in South Wales, all the public houses have been closed, and they say that the publicans here are feeling rather anxious. I reckon that, as one thing in its favour, even a week of such influence must be good. But I don't understand the excitability and emotionalism which these meetings call forth. Every night for the last ten days they have been held in the Welsh chapels here. Twice, so I heard as a fact, they have gone on till three o'clock the next morning.

"This week, our College men have taken it up, and some whom one would least expect. Some belonging to what is looked upon as a rather pleasure-loving set, asked the committee of the Men's Christian Union whether they would arrange for a prayer-meeting. This was held on Monday afternoon, in one of the class-rooms, which was quite packed, and lasted from two till half past four. Two of the same set, great players in the football team, returned to their 'diggings,' after going to one of the meetings in town, and burnt all their footer (or football) things, with the determination, I suppose, of giving up the game.

"The men have arranged for a special Revival meeting in one of the Chapels on Saturday afternoon, with the object of giving both men and women students an opportunity of going to one, since the evening ones are so late. They asked our Christian Union to take up the matter and canvass the girls to go—but after talking it over last night, we decided we would not do this. If any girl liked to go, she could, but we deemed it wrong to try in any way to force this thing on. We shall rather have to check it, especially any exhibition of feeling with nothing deeper in it.

"But it is not an easy matter to deal with or know what is best to do, for some of the Welsh girls think we are lax as a Christian Union, and are letting an opportunity for good go by, and that of course is the last thing one would do. Naturally the opinions on the question are very varied indeed.—Dec. 9th, 1904."

Further communications will, we trust, be forwarded and we shall welcome any such from those that are favoured with "understanding in all things."

REPROOFS SHOULD BE GENTLE.—"From time to time all gracious men are called upon to censure what they perceive is wrong in others—but this should be done very gently. It is bad enough to require a man to swallow nauseous medicine, without expecting him to take it *boiling hot*."—*W. Jay*.

THE EARTHEN VESSEL

LESSONS FROM THE LIPS OF THE GREAT TEACHER.

BY THOMAS JONES, WANDSWORTH,

Author of "The Crowning Hope."

No. 6.—*Concerning the Future Life.*

LIFE—a state of active existence, the continuance, or duration of our present state. How full of meaning! What profound mysteries! What grand possibilities! What wondrous experiences! Who can define them? Life, growth, development. Learning and forgetting; leaving behind, reaching forward. Life, filled with great privileges, and responsibilities. Such is the natural order.

There is spiritual life, which consists of being introduced to the favour of God, influenced by a principle of grace, which being rightly understood means entire dependence on God. The entrance into this spiritual state is a new birth—"Ye must be born from above." Such a change is produced by the Spirit of God, who works independently of all human methods. He works sovereignly, powerfully and effectually.

The circle of this spiritual life is beholding the Lamb of God, who taketh away the sin of the world—the Lamb, the sin-bearer—the Remover of guilt; the Cleanser of pollution. Then baptism, which follows. Jesus (said John the Baptist) "is He who baptiseth with the Holy Ghost." From such truths, it appears that the ministry of the Great Teacher breathes an atmosphere of rich blessing upon all who are admitted into fellowship with Him. With these blessings and the "exceeding great and precious promises," which concern them, we have to do, as far as spiritual and eternal life can be understood by us.

It is not difficult to perceive that the great hope, announced in the Gospel, belongs to the future. In saying this, we do not for one moment undervalue its sublime teachings concerning "the life that now is." But, if there be no assurance of a life beyond the present, we certainly should be of all men most miserable. The hope we so ardently cherish would be groundless, and the faith we possess would indeed be "vain." We are, therefore, thankful to find from the lips of the Great Teacher, sufficient proof of future life. We rejoice in a risen Lord, "who dieth no more." He lives; we live. Such words are full of grandest hope, they present an impregnable fact—life given is maintained—replenished from the inexhaustible and vast resources of Him "who filleth all in all."

Let us now pursue our usual course, by following our Lord's words upon the future and never-ceasing state of existence, which is the destined state of the elect of God. In the Sermon on the Mount there are certain statements bearing on our subject, some of which we will transcribe for present use. The closing verse of the Beatitudes, addressed to the "persecuted" disciples, contains an exhortation, *viz.*: "Rejoice and be exceedingly glad: for great is your reward in heaven." The Great Teacher further exhorts His followers to "Lay up treasure in heaven."

The kingdom of God, according to Christ's Gospel, is to be sought "first," as the supreme good. It is the hid treasure and the pearl of great price. Such words in their main sense and full accomplishment refer to another life than the present. It is at the judgment day, when

men are raised from the dead, that the Judge will say to the righteous, "Inherit the kingdom prepared for you from the foundation of the world."

Many, doubtless, have noted the fact that another name is given for this greatest good, *viz.*, "Eternal life," which in the first three Gospels refers only to the future: "In the world to come eternal life."

I shall now introduce the reader to the "upper room." Once safely within its sacred precincts, we carefully close the door, and sit at the Great Teacher's feet, as He begins His sublime valedictory discourses. Glancing round we see trouble and anxiety on the countenances of all assembled, for had not Christ spoken of His departure, and stated the awful truth, that "one of them should betray Him." But listen, "In My Father's house," even amid its "many mansions," there is ample room. Note the gracious tenderness in that name "Father." What a lovely name is it for the spiritual state, of which the essential elements are the loving manifestations and presence of God as *Father*; the perfect consciousness of sonship, the happy union of all the children in one great family, and the derivation of all the blessedness from their elder Brother. It has well been said:—

"Heaven is Jehovah's dwelling-place,
The home of ev'ry child of grace,
Where he his Father sees."

Again I read these inspiring words: "In My Father's house." They suggest the idea of our Lord's standing on the mountain top, looking into the great distance beyond, and telling the fishermen what He sees.

Yes, Jesus speaks of the unseen world always as One who knows all about it. It was His own calm, peaceful home, His habitation from eternity. He alone could tell of the glory He had with the Father before the world was. Herein, we have the revelation and sufficiency of the vast resources of the Great Teacher to satisfy all our needs, to gratify our pleasures, and to enhance the delights of our future life.

I have referred to our Lord's departure, which was that of a "Fore-runner," to take possession of the "home" on behalf of all the heirs of grace. He has entered "within the veil," to open and show the way to His redeemed ones.

The perfect union which subsists between the Saviour and the saved is also clearly shown, "that where I am there ye may be also." Being there "at home," means the true vision of the "Father," and "seeing the King"—Jesus—"in His beauty." That will be a holy and blissful experience—a fulness of joy, as Kent sings:

"O sweet employ, to sing and trace the amazing heights and depths of grace;
And spend, from sin and sorrow free, a blissful, vast, eternity."

Another scene, with its instruction upon the subject of the future life comes before us. It is that of Jesus, as with unclosed eyes uplifted to heaven, He utters His marvellous and comprehensive Intercessory Prayer. The glory of Jesus is revealed, His sovereign power proclaimed, and His will concerning His people expressed. "Father I will." No human impotency. It is the voice of command uttered by "God's fellow." "I will," proclaims the Great Teacher's Sonship and supremacy. What is it He wills? That the *given* ones may be the *present* ones. "Be with Me." Can we entertain a doubt as to the reality of future life?

It should be noted that the Great Teacher appears to have had no more perfect way of expressing what heaven was than this, "*where I am.*" Let us try to take in the situation. Our Lord was in the immediate anticipation of Gethsemane; the dark shades of Calvary were gathering around Him, yet nothing could disengage His thoughts from His beloved people; He was thinking of them. The time would soon come when the everlasting doors would be opened to the King of Glory, and He should take His place at the right hand of God, amidst the hallelujahs of angels, and archangels, and the company of heaven, when He shall ascend "far above all principalities and powers." Yet He is thinking, pleading, for His own: that they may participate in His felicity. "That they may behold My glory." No longer through a glass darkly, no longer as afar off from Him, but with Him, beholding His glory—the summit of felicity, the enjoyment of eternity. This beholding does not mean that we shall be mere spectators, but participators, and even more is implied—assimilation: "We shall be like Him."

Oh, what glory! We shall be able to "comprehend with all saints what is the breath, length, depth, and height; to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God."

We "shall see the salvation of God," and "apprehend all that for which we are apprehended of Christ Jesus." We shall enter through the gates into the "city which hath foundations," and "sit down with Abraham, Isaac and Jacob in the kingdom of God"; be clothed with the "best robe," and receive "the crown which the Lord, the righteous Judge, shall give us in that day."

Thanks, eternal thanks, be given unto God for His unspeakable gift! Eternal praise to Jesus Christ our Lord, who "hath brought life and immortality to light through the Gospel."

Thus we close our short papers, praying that some good may be the result of our imperfect work. Upon Thy altar, Lord, we leave it.

THE TREASURES OF THE SNOW.

"Hast thou entered into the treasures of the snow?"—Job xxxviii. 22.

HOW marvellous it is that Jehovah should stoop so low as to commune with His creature man! Yet, in His perfect wisdom, He has made, and keeps in operation the whole fabric of creation, and all His material works act in accordance with what we term "the laws of Nature." He has created man with an intellect, which enables him to search out, and, *in a measure*, understand the working of these laws. In so doing, men, if intelligent and observant, find intense pleasure and gratification. The Psalmist said, "I muse on the work of Thy hands," and "I meditate on all Thy works." Doubtless he found this a delightful occupation, for on another occasion he exclaimed, "For Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands." He also declared that "The works of the Lord are great, sought out of all them that have pleasure therein."

Is it too much to say that God, having endowed man with the power to search out the somewhat hidden mysteries of His creation, expects him to do so? I think not, for God comes to Job, and asks him,

“Hast thou entered into the treasures of the snow?” Winter is fraught with instruction to those who are wise in heart: and the snow is one of its most suggestive object-lessons.

Let us, then, try to consider what are some of these treasures of the snow—all of which exemplify the wisdom of God.

I.—THE SNOW CONTAINS A TREASURE OF BEAUTIFUL DESIGNS, which reminds us that our God, while a God of order, *is a lover of the beautiful*, for all that is beautiful in shape or aspect emanates from Him. Professor Tyndall described a snow shower as “a shower of frozen flowers,” which is beautifully descriptive, for each flake will be found on close examination to be a symmetrical and beautiful crystal. No fewer than 1,000 of these, all differently shaped, but all of exquisite loveliness, have been actually figured, as if God delighted in producing what works the wonder and admiration of His intelligent creatures. The snow, then, bids us cultivate the love of the beautiful, in its power to elevate the mind and develop the aptitude to derive pleasure from the works of God which abound on every hand.

II.—Another treasure of the snow is that it forms A PROTECTION TO THE EARTH FROM COLD. As we guard our bodies with warm garments to keep them warm, so God, in the winter, clothes the earth with a beautiful and suitable garment. “He giveth His snow like wool.” The air entangled among its crystals renders it a bad conductor of heat, and thus prevents the rapid radiation of heat which would otherwise take place and reduce the temperature of the earth to such a degree that it would be fatal to vegetable life. Thus, how manifold are His works. In wisdom has He made them all.

III.—The snow on the mountain tops forms a TREASURE OF PURE WATER, which will in the summer months fertilise the plains below, and supply the crystal springs for the use of man. When the earth is parched and thirsty “He causeth His wind to blow, and the waters flow” from the mountain heights to the valleys beneath, so that the mountains are veritable cisterns, filled with life-giving and life-sustaining water.

IV.—But the greatest and richest treasure of the snow lies in the fact THAT IT IS AN EMBLEM OF VARIOUS GOSPEL TRUTHS. It, for instance, suggests evangelistic labour in its operation: “For as the rain cometh down, and the *snow*, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My Word be that goeth forth out of My mouth.”

Thus we see that the snow and the Gospel come from the same source; effect a Divine purpose, and neither will fail in the mission on which it is sent.

Rain and snow are both emblems of the Gospel, but in different aspects. The former suggests the effects of the preached Word when it leads to immediate results. Rain, when needed, is (so to speak) eagerly drunk in by the thirsty earth, which seems to rejoice in the heaven-sent moisture. So, at times, the Gospel being sorely wanted, comes with the peculiar power of the Holy Ghost and is eagerly welcomed. Then it is

“That souls, enlightened from above, with joy receive the Word,
They see what wisdom, power and love dwell in our dearest Lord.”

At times, however, the truth, when heard by sinners, produces no apparent impression, and falls, like snow, on cold and dead hearts. But let us wait and watch. "As the snow. . . watereth the earth," long after it first fell, so men have been saved through the message of mercy which came to them years before—perhaps from a parent or Sunday-school teacher's lips in their early childhood's days. May this beautiful emblem comfort some despondent preacher or sorrowing mother, or patient soul-watcher, longing for results.

It further suggests analogies at which we at present can but hint, such as, for example, that as the snow-capped mountains are the cisterns of water for the thirsty plains, so the Saviour (revealed by the Gospel) is the source of Living Water for those who thirst after righteousness.

The snow contains a wealth of beautiful designs. So the Gospel is a revelation of designs of a far higher order.

Let the thoughtful reader pursue the figure to its other points of resemblance, and he will be amply rewarded—and may some who never knew the joy of pardoned sin, be led to cry to the living Saviour:—

"WASH ME, AND I SHALL BE WHITER THAN SNOW."

ON GOD'S WAITING LIST.

BY W. ROWTON-PARKER.

Formerly of Crowle, Doncaster.

"Rest in the Lord, and wait patiently for Him."—Psa. xxxvii. 7.

"They also serve who only stand and wait."—*Milton.*

LET it never be thought that, because we are laid aside and kept waiting, we are forgotten of God.

Every Divine purpose is wise and holy; and there is doubtless wisdom and grace in His dealings in this as in all other respects—some gracious purpose to be carried into effect, some deep lesson to be learned, or, it may be, some fitness to be worked in us for further service. He has nowhere told us that we shall understand all His ways. "He giveth not account of any of His matters." Enough for us to know that He does all things well, and that we are in His hands. Then—

"Wait! till the day is breaking, though the night be dull and long:
Wait! God is not forsaking. Thou saint, Be strong, be strong!
Wait! for the time is hastening when life shall be made clear,
And all who know heart-wasting shall find that God is dear."

"But I have been waiting so long," someone may be ready to say, "and I feel sorely tried and discouraged." "It would seem as if God had in my case forgotten to be gracious, or had in anger shut me out of His service." Ah! brother, I know well what all this means, for I, too, have traversed the same pathway. I have been, and, in fact, still am on the list, waiting, not knowing what God will do—shut up and unable to come forth. I have, however, been thus taught to dwell less on my own lack of power to serve, and to think more of His abounding goodness, and to mark how well He can carry on His cause here without ME.

Still, I have a desire in my heart,—as some of you may have—in some humble way, if He permits, to testify His wondrous grace and

unfailing help, that others may know how good He is, and be led to rejoice in His favour, which is "better than life."

"But," say you, "it is hard to be shut up thus when, as it seems, there is so much to be done." This is true, but God can do it without you or me. Nevertheless, "It is well that it was in thine heart" to serve Him, and seeing that He has ordered it otherwise, let us seek grace to leave all in His hands. It may be that we have been brought, as was Israel of old, "to camp before Pi-habiroth between Migdol and the sea, over against Baal-Zephon," that we may "stand still and see the salvation of God." Ere long He will open a passage through the sea. How, I know not, but this I know, that God will deliver all His chosen people who patiently wait His will. You may be as was Job, amid the tragedy of a wrecked home, or a ruined fortune, or, in the agonies of physical as well as mental pain. Yet wait His time and you shall be strengthened to say, "Though He slay me, yet will I trust in Him." God will "bring you out into a wealthy place," and you will see more clearly than you did before, that, "salvation is of the Lord," and that His salvation is sure to all who "patiently wait for Him."

Is not this compulsory waiting among the "all things that work together for good to them that love God, and are the called according to His purpose?" Patience and faith are indispensable in every true Christian, and when patience is sanctified, it becomes a manifest grace of the Spirit which glorifies God, and brings heaven to the soul. In patient waiting for God, we have fellowship with Him, and revelations of His mind and will concerning us, and are brought also to see—as we could not otherwise have seen—the out-working of His secret purpose in the world, and the unspeakable vastness of His rich and sovereign grace, until, like the apostle of old, we are able to say, "I will . . . glory in my infirmities, that the power of Christ may rest upon me."

Of this I am sure, that everything will come out right to all who are interested in the covenant of His love, and patiently wait the unfolding of His will.

Patience, which is faith's passive acquiescence in the covenant love of our covenant God, is often as glorifying to Him as the work of faith in her highest activity. To lie through the weary night in the trenches, silent and almost motionless, is, if the Captain's order, as much serving the King as rushing forward to the imminent deadly breach. Thus—

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

[The interest and value of the above are intensified by the fact that the author has been compelled to resign his pastoral engagement through ill-health, and is living in retirement at Shelford.]

THE MORAL GOVERNMENT OF GOD.

THIS is the title of a work, published in 1841, by James Wells, which is a valuable contribution to controversial Divinity.

Its object is to furnish a correct principle for the interpretation of the many texts which call upon sinners to repent and amend their ways.

It is commonly held that because men are endued with physical, rational, and moral powers, and must answer to God for the use they

make of these—because they are called upon to act according to the light given them, they are practically called upon to do something toward their own salvation, and thus to make a *spiritual use* of mere natural ability.

It is, however, shown, with no common cogency, that between directions and exhortations addressed to spiritual men, and words of caution and counsel addressed to natural men, the clearest line of demarkation should be drawn.

God's moral government extends to all His rational creatures, of whom He is now the beneficent Ruler, as He will hereafter be the unerring and equitable Judge. The Kingdom of His grace includes His elect and redeemed people only.

In His character of Moral Governor, He continually addresses men as men—requiring them to be and to do all that is within their natural capacity, and on which they have information as to His mind and will. He “loves righteousness,” and “hates iniquity” (Psa. xi. 7). He abhors lying, uncleanness, profanity, covetousness, hypocrisy, pride, dishonesty, gluttony, intemperance, laziness, and the host of vices to which many are addicted, and which they may and can abandon if they choose. He pitifully beholds all efforts made through the monitions of conscience to “cease to do evil, and to learn to do well.” He appeals by His goodness now, and by the terrors of the coming day of Assize, to men to abandon what they feel to be wrong, and to make the most strenuous efforts to attain the standard of moral rectitude which He has erected in His own Word.

Should not these things form part of our ministry—and to state and enforce them Scripturally and earnestly be considered a branch of the vocation of all who stately preach to one congregation?

In these *moral efforts there is nothing spiritual or saving*, but the profit will be unspeakably great. Men cannot become better without being happier, more useful, and more esteemed by others in this life; while their condemnation and punishment which loom in the future will assuredly be mitigated in yonder world of privation and pain if they amend their lives now.

In this sense, Biblical exhortations to natural men to repent, to reform, to abandon what is felt to be wrong, and to pursue a higher moral ideal—as the Great Preacher insists—should be regarded.

“The Moral Government of God” was reviewed by J. C. Philpot in the *Gospel Standard* for 1841, in a way which reflects great credit upon the intelligence and candour of this eminent man of God.

With the main position of the book he expresses satisfaction. He records his indignation against the views of certain extreme Calvinists who at that time exonerated wicked men from the guilt of sin on the ground of God's absolute fore-ordination of all that occurs, and commends the vigour of his author in saying that he “leaves this doctrine to fends and atheists,” for, “if carried out, it would drive human society to destruction.”

He, however, takes exception to the *dictum* of James Wells, who, he thought, overlooked an important fact which should rule the exposition of such passages as were referred to.

Many—as we have seen—appeal to men as men, who are accountable to God for what powers they possess as rational and moral creatures.

A large class, however, are addressed, not to men as men, but to the members of the nation which occupied so peculiar a position as owned and favoured by God. These were not only under His government in the same manner as the other inhabitants of the world, but they were also under a government which has been styled a *theocracy*, but which may be more intelligibly expressed in the words of Samuel to the children of Israel, "The Lord your God was your King" (1 Sam. xii. 12).

Laws, therefore, and statutes were given to them which were granted to no other nation; and upon these peculiar privileges, the rebukes, warnings and exhortations of Moses and the prophets were chiefly founded (Deut. iv. 5—13, 32—40; vii. 6—8, 11—15; and Amos iii. 2).

"To make these exhortations to a people under a special government, identical with exhortations to men in a so-called Christian land now, is to confound things that widely differ, and to nullify the peculiar position of the ancient peculiar people of God."

The testimony of these two good men, now long with the Lord, is affectionately commended to our younger brethren in the ministry. Some exhortations to repentance are addressed to God's living people. Be it yours to "warn" and "teach" every one of these "in all wisdom" (Col. i. 28). Some texts refer to God's ancient people only. Let these be faithfully expounded; and enforced if opportunity is granted you. Many, however, refer to the men and women around you in this sad world, seething with sin, throbbing with unrest, pulsing with pain like a diseased heart. Tell these, then, of the Lord in His relation to them; assure them of His observation, and of His book, in which all that they think and say and do is recorded against a future day.

"Feed the flock of God" with all diligence. "Comfort the feeble-minded" with all tenderness. Listen for the faint bleating of lambs, and see that they are tended. Yet suffer no wicked man to go unrebuked and undirected. So shall you declare "all the," or "the whole counsel of God."

It may be urged that such testimony would be legal and Christless; but this objection is wholly groundless. It pleased the blessed Trinity in covenant that in the one glorious Person of the Son of God "all fulness should dwell." "By Him all things were created," and He still upholds "all things by the word of His power." He is "the blessed and only Potentate," whose dominion extends to the three great realms of nature, providence, and grace. The keys of universal dominion swing from His royal girdle. All authority has in Him its great personal centre and source, and it would be impossible rightly to enforce man's natural obligations to God without insisting that "He hath committed all judgment unto the Son," and that He will finally "judge the world in righteousness, by that Man whom He hath ordained." "The moral government of God" has, therefore, the closest connection with the Lord Jesus Christ, though not, of course, in the character of the Saviour of the elect, and such teaching as that for which we are pleading may be urged with fullest emphasis, when we associate it with Him who was the "Man of Sorrows" below.

There was a time when "charging sin home to the conscience" was considered an essential part of pulpit testimony. It is so no longer, as modern published sermons testify. Those of ordinary preachers evade

the awful fact that men and women are sinners, and responsible to God for their wrong-doing; while those of a more evangelical character are addressed almost exclusively to those who possess, or desire to possess, the religion of God. The fact that men, as men, stand in a certain relation to Him, and that *in this character* He addresses all men, is almost overlooked.

The modern divine is silent, because of his disbelief in human depravity, and the fact that men must give an account of themselves to the Great "Judge of all" at last. Consistent Calvinists, aware how Arminians have misapplied the class of texts referred to, have prudentially avoided them altogether. This paper is a plea that these may have attention; and—as the Holy Ghost permits—be enforced on the attention of the wicked. Were this done, it would surely be a revival of

A LOST MINISTRY.

FORETASTES OF GLORY.

BY ANDREW BOOLS.*

I HAVE often thought that the glory which will be the blessedness of the saints might be illustrated by the bud, the blossom, and the fruit of a tree. What is grace here, as one has said, but glory in the bud? And in the buddings of grace what exercises there are to break forth and blossom, and bear fruit to the praise and glory of Him whom gracious souls are called to love, and Who now abideth in the people of God while they are in the wilderness! "Faith, Hope, Charity, these three," which are the principal graces which exercise the souls of the living in Jerusalem, and every other grace are exercised; and is it not the experience of the children of God (when they are favoured in the means of grace) to feel something like Peter and his fellow-disciples did? And they are ready to say with him, "Master, it is good for us to be here." Again, when in secret we are favoured to pour out our hearts to God, and the Lord is pleased to visit us with His great salvation, and we "see the good of His chosen and rejoice in the gladness of His nation," what is this but the budding of grace to blossom in glory?

What a cheerless world this appears to the people of God without these revivings in the midst of their bondage! And does not every fresh visit of the "Dayspring from on high," to warm and cheer the souls of His people, give them fresh desires to press forward "towards the mark for the prize of their high calling in Christ Jesus"? Yes, it is with them in measure as it was with Paul: they want to know more of Him, and "the power of His resurrection and the fellowship of His sufferings," knowing and feeling that it is only those who have fellowship with Him in His sufferings that shall have fellowship with Him in glory.

"If such the sweetness of the streams,
What must the fountain be!
Where saints and angels draw their bliss
Immediately from Thee."

* Extracted from "A Sevenfold View of the Church of God."

EDUCATIONAL HELP FOR YOUNG MINISTERS.

IT has long been to us a source of regret that ours is the only section of the professing Church in England which tenders no educational help to young men who are occasional preachers of the Gospel—and we rejoice to know that the matter is again engaging the attention of the Metropolitan Association of Strict Baptist Churches. As the result of the deliberations of those to whom the consideration of the matter has been delegated are, as yet, not matured, we have no authority to say more at present. Our brethren have our hearty good wishes, and we regret that our physical condition, and the distance of our home from the Metropolis, preclude our active co-operation in what, we understand, is contemplated.

When God is stirring holy hearts to some new branch of service, it often happens that similar ideas occur simultaneously to different persons, who regard the same subject from different standpoints. This is at present the case, as the following letter demonstrates. Correspondence is invited on a matter which concerns us so seriously—but communications to be inserted must be brief, and accompanied with the writers' signatures *for publication*. We will ourselves (D.V.) add a few words next month.—EDITOR.

To the Editor of the "Earthen Vessel and Gospel Herald."

DEAR SIR,—I write to solicit your consideration to a plan for the educational assistance of our younger preachers and Bible-class leaders. The necessity for efficiency in the Lord's work has for some time occupied my mind, and has led to an earnest determination to seek to attain this standard. The chief difficulty that presents itself is—how to proceed. The task seems colossal, the subjects that would prove helpful so numerous and varied, that one is at a loss to decide upon the wisest course to adopt; hence the necessity for such competent tuition as would lead to a definite, systematic course of study, calculated to ensure the desired results.

When I left school I studied for the Pharmaceutical Exams. by the "lecture system." I do not remember whether the Society itself published these Lectures, but the idea was this:—

For the payment of a nominal fee, lectures were sent in pamphlet form by post. As new lectures were received, the former were returned—also by post. These lectures dealt with all the subjects that the Pharmaceutical Society demanded, leading one step by step, and thus giving suitable training for the exam. By this means it became possible to become a qualified chemist without going to college.

Now, could not some such plan be adopted to assist our preachers and teachers whose education is limited, and whose opportunities for attending classes is remote?

The benefit of this system lies in the fact that it requires no special day, hour, or place for study, but the work can be carried on 'bus, tram or train at any time, when a few minutes are available.

We have in our denomination some men of learning and long experience. You refer, in your October issue, to one as "our premier Greek scholar." If the plan were thought workable, could not such gentlemen be constrained to take the matter up, and give to their less favoured brethren the benefit of their own attainments? These lectures might be both educational and theological, and, perhaps, contain some instruction in the art of preaching.

The plan might, perhaps, be supplemented by direction as to the choice of text-books for study, similar to those given by the *Baptist Union*. These

might possibly be brought within the reach of all by an arrangement with the publishers, and the generosity of a few friends.

If workable, it seems to me that this system would be an incalculable benefit, not only to our younger preachers, but also to Sunday-school teachers, especially those who have the elder scholars and Bible-classes entrusted to their care.

This method would at least have this advantage, that, after the initial outlay, which would not be very great, it would cost the Association nothing, nor would it prove pecuniarily burdensome to those who were reaping the benefit.

Pardon the length of this letter. I have condensed to my utmost ability. You, I know, sympathise with seekers after knowledge who would endeavour to make themselves more efficient in their work, if they only knew how to proceed.

I am, therefore, sure that you will regard these suggestions with interest, even if you do not think them practicable.—Yours in Christian bonds, W. A. TOOKE, 7, Blunt's Road, Eltham, Kent.

ALL YOUR NEED.

“Your Father knoweth what things ye have need of.”—Matthew vi. 8.

Of all the things that ye have need,
Your Heav'nly Father knows;
Forth from the fountain of His grace
An ebbless fulness flows,
And free supplies to needy ones
He graciously bestows.

Shall He who made the darkness light
By His divine command,
Who measures all the waters in
The hollow of His hand,
Shall He neglect His “little flock”
Here, in the shadow-land?

Shall He who hears the raven's cry,
Who still is “good to all,”
Who clothes the lilies of the field,
And marks each sparrow's fall,
Forget His children's “daily bread”
And hear not when they call?

Nay, He shall like a Shepherd feed,
They shall be satisfied,
The outward needs from day to day
By His own hand supplied,
And for their inward longings too
His mercy shall provide.

KATE STAINES.

THE FUTURE OF THE UNGODLY.

THE revered John Cooper, of Wattisham, in his last Association sermon delivered at Hadleigh, in 1876, related that a young man of sceptical tendencies observed with a sneer, to an old Christian, that “he could not believe that God would send him to hell when he died.” “My friend,” was the reply, “what else could He do with you?”

The preacher added that this wise rejoinder was made savingly useful to this careless scoffer.

Should an unconverted person read these words, pray give them attention. If you die as you are to-day, what could God do with your soul but to banish it from the society of the holy intelligencies of heaven, and to what other place could He consign you than to the regions of woe and pain?

THE SPIRIT AND THE TRUTH.—The Holy Ghost invariably acts on the minds of God's elect by the Truth, but He does not always restrict Himself to the words of the Book which He inspired. To many, the words of evangelical hymns have been savingly blessed. John

Bunyan, during a season of great spiritual darkness, was saved from despondency by the application of a text from the Apocrypha. "Look at the generations of old and see. Did ever any trust in the Lord and was confounded" (Ecclesiasticus ii. 10). A thoughtful girl once complained to J. N. Darby, the Plymouth Brother, that a text had comforted her, but that on seeking for it in the Bible, she found that it had been impressed on her mind inaccurately. "My child," was his reply, "it is written, 'My sheep know My voice,' and if Christ has sent you a word, receive it, and be thankful for any consolation it has conveyed to your heart."

"HE IS PRECIOUS."

(1 Peter ii. 7.)

Jesus is precious when the soul
Is brought to feel its sin ;
'Tis He that makes the wounded whole,
And speaks His peace within.
Since I a conscious sinner am,
I may to Jesus flee ;
To find the all-stoning Lamb
Will welcome even me.
What, though the sin and guilt of years
My condemnation seal,
He my great Advocate appears,
And doth His love reveal.

'Tis Jesus, of exceeding worth,
Who speaks my sins forgiven ;
He is my only hope on earth,
He all my hope for heaven.
How fair is Jesus to behold
To newly-opened eyes !
More precious He than much fine gold,
Here choicest treasure lies.
Come, Holy Spirit, and display
More of His matchless grace ;
Till in the light of endless day
I see Him face to face.

H. L.

REVIEWS, LITERARY NOTES, ETC.

Cheering Words for 1904. Edited by Ben. J. Northfield, March, Camb. Cloth neat, with portraits of H. J. Galley and Eben. Beecher. R. Banks & Son, Raconet Court, Fleet-street, E.C. One Shilling.

THIS is unquestionably the cheapest book of its character on sale. Evangelical in its sentiments: devout and earnest in tone: and with ample variety in its contents—it is adapted to interest and profit both old and young. The monthly numbers do much good in encouraging "Bible searching" among its youthful readers, and providing for their recreation "what," as Cowper says, "leisure hours demand." The likenesses present the features of two of our ministers—the youngest and one of the more advanced in years—in our ranks. Let us pray for these; and also implore for the genial and gifted editor and all his colleagues Divine help to continue to furnish such cheering words as God may own and bless. Finally, do not suffer any Christian home to be without this goodly little volume for perusal in the long winter

evenings. We might add that the monthly issues are, by their taking contents and many illustrations, well adapted to localization.

A Sevenfold View of the Church of God. E. Wilmshurst, Blackheath, S.E.; and of the Author, Andrew Bools, 109, Sabell-road, Smethwick, Birmingham. Price One Shilling.

THIS, though a little like "Boston's Fourfold State," so beloved of our gracious ancestors, is an independent and original work; and presents the subjects indicated by its title in a scriptural, savoury and experimental light. We should judge it to consist of the "echoes" of seven sermons, delivered to congregations of plain and unpretending Christians, and by persons of this class it is just the book to be loved and prized. We give an extract, as a sample, on another page.

Fifteen Bible Nuts Opened and Proved Sound. By Rev. Cameron Mackay. Glasgow: W. Asher, Howard-street. Price 6d., by post 7d.

THIS is the work of a Scottish clergy-

man, who claims to hold consistent Calvinism very much as we, the English Strict and Particular Baptists, hold it. The "nuts" are Gospel subjects, which have presented difficulties, and which it is the design of the book to elucidate and explain. Two of these we will mention as specimens. — "Repentance, faith, and good works are not *conditions* of salvation, but *parts of it*, and follow the new birth in the order of time." "The lost will be condemned for non-conformity to the moral law, not for the rejection of Christ's atonement, of which the offer to them is a fraud." These and some kindred topics are dealt with in a way so plain and positive, as occasionally to remind us of James Wells himself. The booklet has been bitterly censured in the organ of the Free Church of Scotland, and we who agree with it in these particulars, would assure our brother, the author, of our best wishes for its sale and circulation. We, of course, do not commit ourselves to every opinion expressed, but the thoughtfulness and devout spirit of the whole command our respect; and we would wave a benediction to the brave, solitary man, who dares to stand alone for the truth's sake. He would, however, do well to obtain a London in addition to his local publisher.

The Baptist Almanack for 1905. R. Banks & Son, Racquet-court, Fleet-street, London, E.C. Price 2d.; interleaved with blank paper, 4d.

WE never cease, year by year, to wonder at the enterprise and capacity which each issue of this Almanack manifests. Complete as such; and replete with ordinary information; and its lists of Baptist ministers, occasional preachers, and Sunday School officials, render it not simply useful, but ESSENTIAL, to all who have religious work in hand. The literary matter of the above is interesting, and the portrait and notice of our old friend and fellow-student, Archibald G. Brown, will be valued by many. The very fair likeness of our brother Sapey, the new minister of Soho Chapel, with the brief appreciation appended, will also prove interesting to the many Strict Baptists, to whom this honoured sanctuary will ever be a hallowed spot.

Australian Particular Baptist Magazine, November, 1904.

MONTH by month, our brother Beedel, the Editor, sends us his Magazine, which we never read without some profit and glow of heart. The article on "The Scottish Church Case," in which he kindly refers to our writings

on the subject, is interesting, but we fear that none of us are sufficiently acquainted with facts to form altogether reliable opinions. The matter in its *legal aspect*, to us, presents small difficulty, but from our point of station we could hardly view it as a victory for the truth, as our brother Beedel styles it. The ancient "Confession of Faith," though indisputably Calvinistic, is affected by Baxterianism and enforces an "offer" of grace, as an essential branch of the Gospel ministry. On this, the Free Church leaders are very emphatic. In fact, they hold the "yea and nay" system much on the lines of the late C. H. Spurgeon. Their election of Mr. Urquhart to a Professorial chair, amply demonstrates this, and their violent treatment of Rev. Cameron Mackay (see our Review of his "Bible Nuts") for repudiating "offered grace," leaves this matter beyond a doubt. Assuredly, they are not with our brother Beedel and ourselves, on these and kindred questions.

The Parish Clerk. By Alfred Dye, of Rowley Regis. Post free from the Author, 1s. 6d.

THIS is a neat little volume, tastefully got up, and containing two poems. The first, bearing the title, *The Parish Clerk*, being in the form of an allegory. The second, which is founded on the incident recorded in John iv., is headed "The Blessed Saviour and the Samaritan Sinner." Amongst the many favours which are bestowed by the hand of a gracious God, that of godly parentage occupies a prominent place. Our author was thus blessed, and on the anniversary of his father's death, penned a few lines and put them aside. This forms the basis of the present poem, wherein somewhat of the life, history and experience of this godly man is set forth, the title being suggested by the fact that he for some years acted in that capacity. The excellency of an experimental vital religion and the Communion of Saints are dealt with, and with the parish clerk we say:—

"And tho', O Lord, unworthy, here I am.

I would Thee thank for that abounding grace

Which first converted me, and stirred my soul

To seek Thy favour rich."

"Whoso offereth praise glorifieth God," and he says:—

"For once allow *Forgetful* or vain *Care*
Within your house a couch, or easy chair,

They'll go to sleep, and let indifference make

You (not understanding 'all the pains you take)

A heap of strange confusion, in your home,
And land you helpless in a wood to roam,
But sanctified Remembrance of God's ways,
Assists a man to write unto His praise."

In the second poem the sovereign grace of God in the salvation of the sinner, is treated in an interesting manner. We have enjoyed a dip into the volume, and heartily commend it for the excellency of the subjects.—
J. E. F.

That Glorious Future, or Key to the Revelation. By J. L. Thompson. Published by Morgan & Scott. Price 2s. 6d.

MANY writers have taken in hand the exposition of this difficult part of Scripture, with the result that varying interpretations—some of which are extremely fanciful—have been given. The book before us is a new and greatly improved edition of a work which was first issued some years ago. It represents something like sixteen years' devoted labour on the part of the writer. No attempt is made to fix the dates for the happening of the events predicted, but the various parts of the book are briefly commented upon. There is evidence of close and careful study, and the author states his views with candour and clearness and in a spirit becoming the subject. He combines the historic and futurist views which he regards as being, when rightly understood, not two, but one, the relation between them being that of shadow and substance. From the fourth chapter, the whole is apparently regarded as future. Whilst we do not agree with the view advocated, there is much in the book that is suggestive and which will repay study. The statement on p. 210, that "the gift

of life is offered to all," we dissent from as being erroneous. Life is not offered, but given. "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John xvii. 2). "I give unto My sheep eternal life" (John x. 28). "You hath he quickened, who were dead in trespasses and sins" (Eph. ii. 1).—J. E. F.

FAREWELL TO THE "BAPTIST MAGAZINE."—We understand from the *Baptist Times and Freeman*, that "*The Baptist Magazine* is for the present to be discontinued." We have read the above with some sadness of heart. Though its line of testimony was far different from our own, we entertained a sincere regard for the grand old Serial which so long has been the organ of our Denomination in the widest sense of the word. It is impossible to have a hand-grip from our brother Rev. James Stuart, of Watford, without feeling that one is in touch with a brave, bright and brotherly man, fully competent for his Editorial work, and that this should be thus terminated, is a matter of sincere regret. The current of public appreciation, however, seems to be less and less in favour of the more elaborate articles of what were once standard religious magazines. Telegrams rather than treatises are the order of the day. We ourselves have seen the demise of *The Church*, *The Baptist Messenger*, and *The General Baptist Magazine*. Three such only now survive. "*The Sword and the Trowel*, *The Gospel Standard*, and our own poor little *Vessel*, are still struggling on. May God continue us still, if it be His good pleasure. If, however, the cedar falls, what can the fir-trees say?

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WHO CAN TELL!

1904 is closed, and we are now at the opening pages of a new volume of life's history. The past we know, the future lies hidden, and who can tell what is written on the pages which day by day will be turned over?

"Dear Lord, I do not wish to see
My fate, with curious eyes;
What gloomy lines are writ for me,
Or what bright scenes may rise."

A review of the past, by which the dealings of the Lord, and His manifested goodness therein, are recalled,

stirs the heart of the child of God, causing him to exclaim, "O magnify the Lord with me"; for the truth is recognised that hitherto the Lord has helped.

Reader, it is well with thee? The Lord says, Say ye to the righteous it shall be well with him, and he only who has been born again can truly say It is well.

Life itself is uncertain, and equally uncertain is that which will happen in any individual life. Judging, however, by the past, we may look for varying

experiences so long as we journey here. days of sorrow and of joy, days of pleasure and of pain, days of sighing and of song. Whilst, however, we cannot tell what a day may bring forth, this much we know, the Lord has given to those who fear Him promises, which are exceeding great and precious, one of which is, As thy *days*, so shall thy strength be. Too oft we bring tomorrow's cares into to-day. So if there be uncertainty and change on the one hand, on the other there is that which is certain and unchanging. He is faithful who hath promised, and He Himself declares I change not.

The Lord loveth Zion, and every heaven-born soul is dear to Him. Gathered in various places in the name of the glorious King, He makes His presence amongst them known, causing the heart to burn, comforting, strengthening, feeding the saint, and making effectual His word to the bringing in of other sheep. Every true citizen rejoices in Zion's prosperity, and will seek her good.

The answer in days past has come to earnest prayer. Shall not our prayers rise then night and day that He will send *now* prosperity? Who can tell but that there shall come such a gracious revival as shall cause a gladsome shout, "The Lord hath done great things." That it may be so, is the earnest desire of.—Yours to serve,

JAMES E. FLEGG.

NEW CROSS.—The Robin Society held its annual meeting in Zion School-room on Dec. 12th, under the presidency of Mr. T. G. C. Armstrong, chairman of the committee. The report was presented and adopted, showing that 14,257 children had been fed during the winter months, and nearly 200 sent to the seaside for a week in the summer. The committee was re-elected, and grants made of 12,392 meals to be given during the next few weeks. Contributions of money, cards, cuffs, and clothing of any description gladly received. On Boxing-day many arrangements were made to give a breakfast to 1,600 poor children in Deptford and neighbourhood. [Our brother Armstrong, 30, Tyrwhitt-road, Brockley, will be glad to receive gifts in money or kind for carrying on this excellent work among the little ones. ED.]

STEPNEY (ВЕРНОВТН).—We were favoured to celebrate the 30th anniversary of the re-opening of this Sanctuary, Lord's-day, Nov. 6th. Our pastor, Mr. J. Parnell, preached in the morning from Job xvii. 9, and in the evening from Prov. xxiv. 27. On the following Tuesday, Mr. E. White delivered an excellent discourse in the afternoon from Deut. ii. 7. A good company of

friends remained to tea. Mr. G. J. Applegate, presiding, at evening meeting read Isa. lxxv. 17-26; our pastor offered prayer. The chairman gave a brief, but very interesting speech on the history of our Church, taking us back to the time when we worshipped at Bluecoat Fields. Mr. W. G. Olark addressed us from "Lo, I am with you always, even unto the end of the world." He remarked, I think it means, I am with you in deepest sympathy, in community of interest, in secret soul-sustaining power, &c. Mr. F. C. Holden spoke from 1 John i. 7. He said the greatest of all blessings is to hold fellowship with God. Fellowship is a sweet and sacred feeling of concord, harmony, agreement; it consists of free communication from the Lord to our souls. Mr. R. E. Searse founded his remarks on John xiv. 15, 16. He said, There is a potent force in love, faith works by love. If I am following Christ I am keeping His commandments. Where the Holy Ghost is, Christ is. Mr. E. White in speaking on "These are they that follow the Lamb," remarked, He is the principal, the pathway. His people must go where He goes, tread where He trod. Our pastor spoke from Exod. xxxiii. 14. He said the presence of God is most essential, it differs from all other presence. It is influential, it is universal. Singing the Doxology and Benediction by the chairman, closed a very enjoyable meeting.—HAYTER SCRIVENER.

SHOULDHAM STREET, W.—Services in connection with the twenty-eighth anniversary of our Sunday-school were held on Lord's-day, Nov. 27, and on the following Tuesday. Brother Bull, of Borough Green, Kent, preached two excellent sermons in the morning from Matt. xvi. 18, "On this Rock I will build My Church," &c., and in the evening from Heb. iv. 1, when a number of old scholars and friends favoured us with their presence. The children very nicely sang hymns and anthems for the occasion. The conductor, Mr. Guttridge, ably led them, and our desire is that they may be amongst that favoured company singing the Song of Moses and the Lamb. In the afternoon our pastor suitably addressed the children. On the following Tuesday between seventy and eighty sat down to tea, after which a meeting was held in the chapel, presided over by brother G. W. Bartlett, of Streatham, whose sympathetic remarks were much enjoyed. Brother W. Harris led us at the throne of grace. A report was read, when mention was made of the home-call of our beloved superintendent, brother A. Oakes, who had held that office since the formation of the school. He was one who had earnestly contended for the faith, and

was beloved by all who knew him; also the appointment of fresh officers to the school. The following brethren gave good and sound addresses—Messrs. White, Belcher, Mitobell, Galley, Bull, and our pastor. We felt it good to be there, and realised the Lord's gracious presence in our midst. We are pleased to record that one dear sister has been constrained to join Church fellowship, and our prayer is that others may be led from darkness into the kingdom of our Lord and Saviour Jesus Christ.—**W. W. MARTIN.**

**RECOGNITION SERVICES OF MR.
C. T. DYKES AS PASTOR AT
ORFORD HILL, NORWICH.**

FAVOURED with a beautiful day, many friends from neighbouring Churches met with the Church at Orford Hill to welcome Mr. Dykes to his work at this place. The meetings were well attended, and were felt by many to be seasons of great blessing.

The afternoon gathering was presided over by pastor R. Mutimer. Prayer was offered by Mr. Mothersole.

After a few words of welcome by the chairman, and the expression of his joy in taking part in the services, pastor E. Mitchell clearly defined the nature of a Gospel Church. He was greatly helped, and his sermon, we feel sure, will not be soon forgotten.

The pastor then stated to the following effect

HIS CALL BY GRACE.

It is with peculiar feeling that I stand here to-day to tell you what the Lord has done for me. I echo the words—

"Indulgent God, how kind
Are all Thy ways to me!"

I am the child of many, many heroes. It was my great privilege to have Christian parents, who were, and are, members of the Church at Brentford, and my earliest recollections are in connection with that sacred spot. I was taught the Word of God from infancy, and was deeply interested in its narratives as told by my teachers and by my sisters in the home. My regular attendance at school being insisted upon, I passed through all the classes; but even in my early days I was Satan's easy prey, and from companions acquired evil ways. I did not, however, go my own way without smittings of conscience, which led to resolves to do better; but, alas! these resolutions were soon broken. My doings were concealed from friends and relatives, and though they may not have thought it, I was desperately wicked, and can now see how grace shines resplendently in my case. About this time I attended some mission services, was much impressed, and being persuaded to go into

the inquiry room, was there urged to give my heart to Christ. In a few weeks' time, however, it seemed as though one devil had been driven out but seven had entered in its room. Leaving school, and being apprenticed to a wheelwright, I resolved to go right and do well. There was a young man in the place who I knew was identified with a Church of Christ; but the first day I was there I heard him utter awful oaths. There I found opportunity for entering into open sin more deeply, and was caught in the coils of the gambling curse. I wandered about on Sunday afternoons, and soon ceased going to our own chapel at night. On one of these afternoons I was invited and went with a party on the river. Though I thoroughly enjoy the water, I was wretched, and glad when I got ashore. The time arrived when Mr. Mutimer came to Brentford. He commenced an afternoon Bible-class, and being requested, I joined, and soon became greatly attached to the teacher as a man. I found the class interesting, and attended regularly, yet continued in my old ways. Becoming dissatisfied with my position and the restraint, I resolved to run away from home and enlist in His Majesty's service. I passed the doctor and was admitted, the officers being none too particular to know the truth. Here again I determined to lead a better life. When the step I had taken became known to my friends, they were deeply grieved, my dear mother being almost broken-hearted, and under three months I was bought out. Well I remember the Easter Monday, about this time, how earnestly my mother begged me to go to the service. Instead of doing so, I made my first appearance in a theatre. There were smittings of conscience, but I had broken the barrier; I was fascinated, I meant to have my fill, and my only dread was lest anything should appear bearing upon sacred things. I obtained a situation at such a distance from home that my way might not be hindered. I lived in the heart of London, and in sin. Here I took to drink. I can truly say,

"Preserved in Jesus when
My feet made haste to hell."

I was brought almost to the borders of fatalism. But the time when God would work drew near. I went home on Saturday, and on Sunday morning attended the service. I had been to the theatre every night, and was in the house of God that morning. I was listless, but a statement was made, something like this: "Young man, you were in the theatre last night." I was full of rage, for I thought there were those who knew, and had told Mr. Mutimer about me. I determined to shake off my feeling, but the arrow stuck fast. I went to one of the lowest places of

amusement, but was miserable, and could not stay in the place; it was as midnight darkness in my soul. In the situation I then had there was a young man who had wrong ideas, but whose heart was right; and he tried to persuade me once again to give my heart to Christ. I went anywhere and everywhere in London seeking for some light. It became evident that the change which had taken place was perceived by my friends, and a letter received from my sister (though containing only a few words) proved helpful. I attended the services at Brentford and was interested in them, the rage and enmity were gone, and I wanted peace. One afternoon in the Bible-class the hymn was given out, "I need Thee, precious Jesus." That was as balm to my soul. I saw my interest, and realised that for such a sinner as myself there was a Saviour. Mr. Mutimer's ministry was greatly blessed to me, and I was brought onward little by little. For such blessings I have to thank my God, and will do till I die. After a sermon preached by my pastor from the words, "I will go in the strength of the Lord," I gave in my name for membership and was baptised, being subsequently received into the Church.

CALL TO THE MINISTRY.

I received great blessing from the Bible-class, and now that the Lord has brought me into the ministry, I know better the value of those studies of the Word of God. Both president and members had many happy seasons. Our pastor had it laid on his heart that some open-air services should be held in connection with the Church, and that the members of the Bible-class should undertake the work. I was spoken to about it, and agreed that it would be a good thing, not thinking of attempting to speak myself. In arranging for the speakers, however, my pastor informed me that I was to be one; but I flatly refused, saying that I could not speak, and was absolutely unfit for such work. But Mr. Mutimer will not take no for an answer. One Saturday afternoon I went to his home, and whilst walking round the garden he handed me a Bible opened at chap. i. of Jeremiah, and told me to read it. I did so, and was dumb. So he said, "You must take your part in the open-air service," and I did, and the Lord helped me. Thus matters went on for some time, when I grew cold. A particular trouble overtook me, which the Lord turned into blessing, and a sermon from "All things work together for good" was to me a season of revival. Soon after, I was greatly concerned about the salvation of others, and had great exercises of mind concerning the Lord's work, not that I felt I had ability for speaking. Whilst my mind was thus exercised one evening,

the pastor sent for me, and he then in the course of conversation asked me whether I was exercised in any special way. Now I had not breathed a word concerning my state of mind to anyone. I was startled, as talking with me he seemed to know exactly where I was, and he then told me he had himself been exercised about me. He then said, "You will have to go and speak in the Lord's name," but I replied that such a thing was impossible. He told me not to talk rashly, for a way would be opened up. I went away troubled. Before a fortnight had passed, a brother from a neighbouring Church called on our pastor and said their pastor was leaving, and he was constrained to come to Brentford and enquire whether he had a young man who would speak to them. He said, "Yes." There was no way out, and I had to go. With many fears I ventured, but the Lord was my Helper, and I have since heard that on that day a young man was blest who has been since baptised. On the next occasion, however, I felt it would have been well had I sat down and said nothing. I had no liberty. Thus I was humbled. I heard no more for some time, and concluded my preaching days had closed. But presently other invitations came, which I accepted. After a while, being much cast down, I had a conversation with my pastor, and he said, "Well, if you have no love for the work, give it up." But I was anxious that souls might be blest, and oh how I wrestled! The exercise was profitable, I felt my dependence, realised that God was my Helper, and went on until every Sunday was occupied in telling out the Gospel. I never sought it, but I believe God Himself has led me into it. To serve Churches at a distance from home was difficult, situated as I then was; but a situation was provided by which this obstacle was removed, and in which I could see the hand of God.

CALL TO NORWICH.

The first I heard concerning Norwich was in Marsh, 1903. My pastor informed me that he had received a letter from this Church that they wished me, if possible, to give them a Sunday. Soon after this I received a letter from brother Purling, asking for some open dates. Three or four dates were sent, and one was selected for the first Lord's-day in June. About going to Norwich I was strangely exercised, and on mentioning the matter to Mr. Mutimer, he spoke to me in a most encouraging manner. I shall never forget my first coming down, and the walk and talk with brother Purling, to whom I felt at once greatly drawn. On the Sunday I had much liberty, but was grieved to see the low state of affairs. I became deeply interested in the welfare of the Church, and promised to go again. On

my journey home I was full of Norwich. I had had no similar experience in regard to any Church I had previously served. It was useless trying to shake off the thought; it became intensified. I had not entertained the thought of ever becoming a pastor; but on my journey home I felt if ever such a thing should be, I should like a Church similar to that at Norwich. My pastor enquired about my visit to Norwich, and I gave him some account, without, however, mentioning anything of my own peculiar experience. Some time after this I received a note asking me to see him. On my complying, he put to me a question, something like this: "Have you ever been exercised as to becoming a pastor?" I hesitated, but he had it all out of me, and then told me he had received a letter from brother Purling, enquiring whether there was any likelihood of my becoming a pastor. Other engagements with the Church were entered into. It was arranged I should preach here the nine Sundays in the early part of this year. During those visits I was much helped in speaking plainly the things that I believed, being desirous the people should know what manner of man I was. I did not believe in compromise. At the end of this time I felt more drawn to you, and I believe you were to me. This was followed by an invitation to preach for three months, and then an invitation to the pastorate, which I felt led to accept, and here I am, trusting by God's help to fill the position of pastor of this Church.

One of the deacons, Mr. Purling, then stated how the friends had been led to invite Mr. Dykes to become their pastor.

At the evening meeting the chair was again occupied by Mr. Mutimer. Pastor Muskett, of Yarmouth, read the Scriptures, and Mr. Franklin, of Brentford, prayed.

The pastor-elect clearly stated his doctrinal belief.

The charge to the pastor from the words, "Make full proof of thy ministry," was then given by brother R. Mutimer, and contained wise counsel for the new pastor. The charge to the Church was given by brother James E. Flegg, his remarks being based upon the words, "Holders and helpers."

Brief addresses were given by pastor S. Willis and Mr. Dann, after which these interesting meetings were brought to a close by earnest supplication for blessing on the union by the brother of the pastor,
J. E. F.

SAXMUNDHAM.—On Sunday, Dec. 4th, special services were conducted at Saxmundham Baptist Chapel, in the morning and afternoon by Mr. A. H. Large, of Lowestoft, and in the evening

by Mr. W. H. Berry. Our brother Large's services were heartily approved, and testimony has been borne to the appreciation of the plain, practical remarks made to teachers and scholars. In the evening the scholars gave recitations. They had been trained by the superintendent, Mr. B. Cooper, and they did him credit. On Thursday, Dec. 8th, the scholars were given a free tea, and at the afternoon meeting they were awarded prize-books for good attendance. Mr. Berry presided and gave an address. A very pleasing feature at the evening meeting was the presentation to each scholar with some article—such as gloves, ties, handkerchiefs, etc.—which had been sent by a gentleman of Ipswich, who sympathised with the effort made at Saxmundham by the Suffolk and Norfolk Home Missionary Society to establish a Sunday-school there. The children again recited, and several friends rendered vocal and instrumental help.

MOUNT ZION, CHADWELL STREET.

THE fifty-third anniversary was celebrated on Dec. 11th and 13th. We were favoured with good congregations, and at the close of the services could truly say, "He hath done all things well." At 10 a.m. the usual prayer-meeting was presided over by our esteemed brother Fricker, who has for over fifty years been connected with the Cause. The preacher for the morning was pastor James Easter, of Kentish Town, who, after reading and sweetly commenting on the 46th Psalm, preached an excellent sermon from Psa. xxvii. 9 and Heb. xiii. 5, noticing—the petitioner, the petitioned One, the petition itself and the promise. The sermon was much enjoyed. In the evening we were visited by pastor R. Mutimer, who preached to our profit from Ruth ii. 10.

On the Tuesday afternoon Mr. Bush delivered a discourse founded upon 1 Pet. i. 7. The discourse was greatly appreciated.

At the evening meeting the chair was taken by our beloved pastor, who was supported by brethren O. S. Dolbey, F. Fells, J. Bush, T. L. Sapey, J. Easter, and R. Mutimer.

The meeting was opened with the singing of "Kindred in Christ, for His dear sake," after which the chairman read and commented upon Psa. cxxii., saying it was a bad sign when friends lost their delight in God's house. Prayer was offered by brother J. Mayhew.

Our pastor having reviewed the Lord's goodness during the past year, Mr. Sapey spoke in reference to the God of Israel, basing his remarks upon Psa. lxxii. 18. He alluded to God's works in creation, but dealt chiefly with the covenant of

grace. Mr. Dolbey dwelt upon the words, "What new thing is this? What new doctrine is this?" emphasized the inspiration of the Scriptures, and discoursed upon the miracles wrought by Christ and His disciples. Mr. Bush made some choice remarks upon the fourfold prayer contained in Psa. xxviii. 9. Mr. J. Easter gave a missionary address from Luke iv. 43, 44, noting that our Lord preached Scripturally, spiritually, and successfully, after which Mr. Mutimer uttered some precious thoughts on a bundle of promises (Isa. xlii. 16). The closing address was by Mr. Fells, who spoke upon the Head and the members, from Ephes. iv. 15, 16. The collection was excellent. After a few words of thanks from the pastor, the meeting was closed with prayer.

D. BUTCHER.

WALTHAMSTOW, ZION, MAYNARD ROAD.

SPECIAL services were held on Nov. 13th and 15th, in connection with the thirtieth anniversary of the formation of the Church and the re-opening of the chapel after repairs and renovation. On the Sunday, Mr. Licence preached two sermons from Psa. cxlix. 4, and Ezek. xxxiv. 15.

The services were continued on the Tuesday afternoon, when Mr. E. Mitchell once again visited this Cause, and preached an appropriate discourse upon Matt. vi. 32, "For your heavenly Father knoweth that ye have need of all these things," which was much appreciated, as it proved to be a word in season.

A good number of friends partook of tea, after which a public meeting was held at 6.30 p.m. Mr. E. H. Britton presided, and read Proverbs viii., and then called upon Mr. Licence to seek the Divine blessing.

Pastor E. White gave an encouraging address, based upon Psalm cii. 16, "When the Lord shall build up Zion, He shall appear in His glory," shewing in a thoughtful way how the Lord builds up and establishes His people.

The report of the secretary, Mr. J. Sharpe, was then read, from which it was gathered that the Gospel had been faithfully proclaimed, and the incidental expenses had been met. The Sunday-school had also been well sustained, under the guidance of the energetic and persevering superintendent, brother Wallis. The Gospel message had also been constantly circulated in the neighbourhood by means of the tract, *Cheering Words*, and it was hoped the Lord would bless this effort.

The treasurer, brother Turnpenny, explained that in September the Church was somewhat unexpectedly plunged into difficulties through a part of the walls of the building, and the roof be-

coming unsafe, and the local authorities decided that it was absolutely necessary to pull down and rebuild a considerable portion of the same. The deacons at once took the matter in hand, prayerfully and carefully, relying upon the blessing of the Lord, and financial assistance from friends of sister Churches. At this meeting it was stated that the work had been thoroughly carried out, the chapel had also been suitably renovated inside and out, new vestries erected, and a complete system of drainage, with lavatory accommodation (which did not exist before) had been provided. This enforced undertaking has cost £200, which is a heavy burden for this small church to bear, and while thanking friends who have already helped, the deacons would be very grateful for any further donations, which lovers of a free grace Gospel felt constrained to give. "God loveth a cheerful giver" (2 Cor. ix. 7, 8).

Pastor R. E. Sears, dilated upon Psa. xci. 4, "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler," and the remarks made were full of confidence, and caused an inspiration of trust, faith, and hope, in the hearts of the people at Walthamstow in the Lord Jesus Christ.

Pastor S. T. Belcher dwelt very suitably upon "Be ye stedfast in the truth," and gave good sound counsel to adhere to the Gospel, and to take courage for the future pathway.

Mr. E. Rose, of Fulham, spoke acceptably, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. iv. 6).

The services were much enjoyed, and the collections were excellent. In separating, the friends felt that all praise and honour must be rendered unto the King of kings.

NEW CROSS (ZION).—A very enjoyable gathering was held on Dec. 6th, when Mr. W. J. Nash, hon. sec. of the Sunday-school, celebrated the jubilee of his connection with the school, by inviting the officers and teachers (past and present), the elder Bible-classes, and a few friends to a social evening. About 80 sat down to tea, and the number was considerably augmented afterwards, when the pastor, Mr. J. Bush, presided. After-prayer by deacon Jas. Martin, the chairman congratulated the host upon such a gathering, and the occasion of it. Fifty years was a big slice in a man's life, and to have been permitted to serve all that time, was a cause for much thankfulness. He spoke some words full of love and wisdom to the teachers on their mission, message, Master, and material, urged the necessity for preparation for the work, and asked that a band of twelve young men and

twelve young women might be formed, who should pledge themselves to bring at least one stranger with them when they came to the House of God! Having to leave early, the chair was taken by Mr. T. G. C. Armstrong, superintendent. Mr. Nash gave a brief sketch of the rise and progress of the school, and three minute addresses were given by Brethren J. D. Taylor (50 years in the school), J. Downing, and A. East (26 years each), F. Young (20 years a teacher), and Messrs. T. Green, W. Howard, A. H. Riddle, Chas. and W. Taylor, and others, interspersed with the singing of anniversary pieces, solos, "The Better Land" by Mrs. W. Howard, and "The Beauteous Land" by Mr. W. Howard, and a recitation by Miss Riddle. Refreshments were served during the evening, and the party broke up about 10.30.

CARLTON, BEDS.—Recognition of Mr. John Kingston, Tuesday, Nov. 22nd., though stormy and cold, was a red-letter day at the above chapel, when services were held to welcome the new pastor. Our respected brother, E. Mitchell, of London, preached an appropriate sermon in the afternoon from John i. 37, 38, to a good and appreciative congregation. Tea was provided in the schoolroom, to which about 70 sat down. At the evening meeting Mr. Mitchell presided. Mr. Roe, of Succoth, Rushden, read, and brother Wright, a deacon from Wellingboro', offered prayer. The chairman then gave good words, and spoke affectionately concerning their pastor, whom he had known for many years, and added some spiritual, wholesome, and loving advice, both to pastor and people. Addresses were then delivered by Brethren Underwood, Wren, Roe, and Croxford. The senior deacon, brother Noble, gave some reasons which had led to the choice of Mr. Kingston to the pastorate; who concluded by making a few remarks, and thanking all present for the heartiness of the welcome, and the good advice given by the brethren. The collections were satisfactory. To our covenant God be all the praise.

CANNING TOWN (SHIRLEY-STREET).—On Tuesday, Dec. 6th, a public meeting was held, presided over by Mr. F. B. Applegate, who after the opening hymn, read and expounded the 22nd chapter of Numbers. Pastor E. White led us in prayer. The chairman in an earnest and able speech on the deodance of the study and belief in the Old Testament Scripture, exhorted his hearers to stand by and hold fast to the whole of the Bible as the Divine revelation of God. Addresses were delivered by Brethren S. J. Taylor from Psa. lxxviii. 24, "They have seen Thy

goings, O God, in the sanctuary." Pastor E. White from Matt. xxviii. 9, "And they came and held Him by the feet, and worshipped Him." Pastor F. C. Holden from Prov. x. 22, "The blessing of the Lord." Mr. W. H. Abrahams from Isa. xxxii. 18, "In quiet resting places." We were much encouraged as a church by this meeting, for although the weather was very unpropitious, not one of our speakers was absent, and from the opening to the close of the service we all felt that it was good to be there. To our Sovereign Lord be all the praise.—J. W.

ELTHAM.—The Supplementary Sale of Work in the Class-room at Balcaiskie-road Chapel, resulted in an addition of over £12 to the Building Fund. Will our friends please send help to supply the remaining £400 still needed to declare this House of Prayer free of debt, to our Treasurer, F. J. Catchpole, Esq., 11, Jermingham-road, New Cross, S.E., or to Mr. E. G. Greenway, 17, Earlehall-road, Eltham, S.E.

HINTS TO CHRISTIANS.

Too many professors content themselves with only a part of truth and righteousness. They appear tenacious for some things, but evidence a great inattention and carelessness as to others. Truth is a perfect whole, and must not be divided. It is a chain of many links, nor can one of the many be spared as useless. The Holy Ghost has engaged to lead the redeemed into all truth, therefore all truth is profitable; all the doctrines, promises, precepts, and institutions of the Lord are to be revered and retained by His servants.—*John Stevens.*

1. Cultivate a thankful remembrance of what great things God has done for you, and be thankful (Psa. c. 4, and cxxvi. 2; Col. iii. 15; 1 Thess. v. 18).

2. Let your songs of praise be full of thanksgiving unto the Lord for His mercy, goodness, love and grace. Do not too frequently sing doleful ditties about yourselves (Psa. xc. 1; Ephes. v. 19, 20; Col. iii. 6).

3. Remember your first love, and ask the blessed Spirit to renew the favour and zeal thereof daily within you (Rev. ii. 4; Psa. cvii. 4, 5).

4. Learn to live by faith on the Lord Jesus Christ, and the promises of God, and not on your own frames and feelings (John vii. 47, 48; Gal. ii. 20; Heb. vi. 17, 18; Prov. iii. 5).

5. Look to the example of your Lord as your pattern for imitation, wherein He would have you walk in His steps. Let the godly zeal and fervid devotedness of the saints of the Bible stimulate your spirit, and beware of imbibing the infection of the evil example of cold and dry or worldly minded professors of

religion around you (Psa. xvi. 8; Heb. xii. 1, 2; 1 Peter ii. 21, 22; 1 Thess. v. 6).

6. Let your views of truth embrace the whole counsel of God; avoid partial or distorted views of the Gospel of God's grace, and carefully shun the poison of false doctrine and erroneous teaching (Psa. cix. 128; 2 Tim. iii. 16, 17; Psa. cxix. 80; Col. ii. 8).

7. Follow after holiness—in heart, in thought, in word, and in deed (Psa. xix. 14; Heb. xii. 14; 1 Peter i. 14, 15).

8. Pray earnestly and watch carefully against sin of every kind, especially that by which you are most easily overcome (Psa. cxxxix. 23, 24; Matt. xxvi. 41; Heb. xii. 1).

9. Have stated seasons for private prayer; do not neglect that important exercise so specifically enjoined by our dear Lord with such gracious assurance of abundant reward attending on its practice (Matt. vi. 6; Ephes. vi. 18; Col. iv. 2; Psa. lv. 17; Dan. vii. 10).

10. Highly value the Gospel ministry, attend thereon regularly and prayerfully, and cheerfully and liberally contribute to its support. As far as you can, and all efforts of a Scriptural character that aim at extending the knowledge of the Lord, and the Gospel of the grace of God (1 Thess. v. 12, 13; 1 Cor. ix. 14; Phil. iv. 8, 18).

11. Value prayer-meetings, where Christ has promised to be present. If you love Him, go and meet Him there, and unite in asking for His blessing (Matt. xviii. 19, 20; Heb. x. 25).

12. Read the Word of God with prayerful meditation, every day (Psa. i. 2; John v. 39; 1 Peter ii. 2).

13. Converse with your fellow-Christians as much and as often as you can on the things of God (1 Thess. v. 11; Psa. cxvi. 16; Mal. iii. 16).

14. If you have a family or household let there be in your dwelling a morning and evening sacrifice of prayer and praise, with reading the Word, and try to make the service interesting and profitable (Deut. xii. 12; Psa. cxviii. 15; Acts x. 2; Ephes. vii. 6).

15. Watch against coldness and hardness of heart. Entreat the God of all grace to keep your conscience very tender (Heb. iii. 12, 13; Psa. xix. 12—14).

16. Remember what God has forbidden in the matter of dress and conformity to the world, and fear to disobey His commandments respecting those things (Isa. iii. 16; 1 Tim. ii. 9, 10; 1 Pet. iii. 3—5; 1 John ii. 15, 16).

17. Let your conversation or speech be such as may minister grace to the hearers, and avoid all foolish talking, impure jesting, and idle expletives (Ephes. iv. 29, v. 4, and Col. iv. 6; Matt. v. 37).

18. Make God's commands and not your own feelings, your rule of duty (John. xv. 10; Dan. iii. 17, 18; James iv. 17).

19. Choose your companions and friends from amongst those who fear God (Psa. cxix. 63; Prov. xiii. 20; 1 Cor. v. 11; 1 John v. 1).

20. Do not, by listening to his suggestions give place to the devil. Resist him unhesitatingly and determinedly, and he will flee from you. Cry daily to God to be delivered from the evil one, and from all evil workers and evil works (Ephes. iv. 27, vi. 11; James iv. 7; Psa. cxvii. 10).

21. Try to do good to others, especially to the household of faith (Heb. xiii. 16; Gal. vii. 10; 1 Thess. v. 15).

22. Earnestly seek the spiritual welfare of those around you; prayerfully and lovingly seek to be instrumental in the salvation of souls (Prov. xi. 30; Dan. xii. 3; Rom. xv. 2; 1 Thess. v. 11; Heb. iii. 13; James v. 19, 20).

23. Let the love of Christ be your constraining motive of obedience, and carefully guard against corrupt or low motives, mixing up with your religious activities. Serve your God cheerfully, and with your whole heart (2 Cor. v. 14; Song i. 4; Psa. xxxii. 11, cxix. 69).

24. Aim to be spiritually minded and to set your affection on things above. Let there be no idol in your heart to draw it away from God and His service (Rom. viii. 6; Col. iii. 12; Prov. xiv. 14; Psa. cxix. 2; Heb. iii. 12).

25. Think often on the second coming of our Lord and Saviour Jesus Christ, and expect that happy and glorious event with joyful anticipation, for so did the saints of old as is evident from many Scriptures. — R. H.

Aged Pilgrims' Corner.

THE January Number of the *Quarterly Record* is especially interesting, and will, it is hoped, be the means of enlisting new supporters, and of stimulating the interest of existing contributors. The portrait is that of the late Lady Lucy Smith, of Nottingham, who, with her husband, the late Henry Smith, Esq., nobly helped the Society more than forty years ago. Other illustrations and several articles make up a useful issue. Copies will be sent, post free, to any friends who will place them in the hands of those likely to help.

The work of the Society is now so diversified and widespread as to be increasingly interesting from every point of view. A perusal and distribution of its literature would do much to aid in its maintenance, for no grace-taught heart can remain indifferent to the ministration described in its books and pamphlets. New Annual Subscribers and Collectors are greatly needed, and the Committee hope that the New Year will witness a marked growth in their number.

The Autumn Sale of Work and Tea have recently been held in the Hall of the Hornsey Rise Asylum, with very satisfactory results. The Benevolent Fund for the help of sick and infirm inmates has received much benefit through this effort of the Lady Visitors, and the inmates enjoyed their meeting with many friends at the tea. The claims upon this useful Fund are very heavy just now, and special gifts would be thankfully received.

In the evening, Mr. W. Sinden, preached to a large congregation in the Asylum Chapel, from Psa. lxxviii. 72. It was an excellent sermon, many testifying to the power and unction which rested upon the word spoken. The collection was for the Maintenance Fund of this beautiful home.

May the love of Christ constrain many to enable the Aged Pilgrims' Friend Society to be a "Gaius mine host" to help on their homeward way. Old Honest, Standfast, Christiana, and also Much Afraid and Little Faith, representing the 1,700 pensioners, who, in the stages of their feeblest condition, and, therefore, of their greatest need, so strongly appeal to all who are walking in "the footsteps of the flock."

Gone Home.

JOSEPH MERSON,

deacon of the Church at Newton Abbott, passed away on Nov. 14th, 1904, at the age of 75 years. His remains were interred in the Ting Burial Ground attached to the Old Baptist Chapel in East-street. The service was conducted by Mr. Joseph Tarr, assisted by Mr. Geo. Leaman, Mr. Parr, Roehampton, and Mr. Larke, Torquay, who bore testimony to the Christian qualities of the deceased. On the Lord's-day following, Mr. G. Leaman preached appropriate discourses from Rom. v. 21, and 1 Cor. xv. 45.—J. B.

MRS. M. A. LEWIS,

It is with sorrow we have to record the death of our dear mother, which took place suddenly on Saturday, August 27th, at her house at Winchmore Hill. She was blessed in former years with a godly mother. It is the earnest desire of her friends that this brief memorial of her may be preserved for the glory of God's grace and the good of others. These are her own words left in writing:—"Gower-street Chapel being closed, I went on Aug. 1st to hear Mr. Pells at 'Soho,' Oxford-street. He preached from Psa. lx. 4. I heard him very sweetly, and longed for the time to hear him again. The sermon seemed all for me. I heard him

several times after, and the Lord did so bless the Word to my soul that, after hearing him on September 17th from Psa. lxxviii. 11, I had no power to leave the chapel until I had spoken to him about joining the Church. The Lord gave me a sweet answer to prayer from these words, 'My grace is sufficient for thee,' and I was baptised by Mr. Pells on October 31st, 1858. Mr. Pells' recognition service was held on Tuesday, November 9th. There were a great many ministers present, and also a great number of friends. Between four and five hundred took tea. It was a very delightful meeting, the chapel was entirely crowded. On December 19th Mr. Pells preached a funeral sermon from 2 Cor. v. 1. I heard him so sweetly that I felt as though I, too, longed to depart.

'My soul anticipates the day,

Would stretch her wings and soar away..

I also heard Mr. Pells very sweetly upon Acts xxvi. 5 (last part). It was indeed a feast to my soul. I heard him most blessedly on many points, but still longed to have it made more manifest that I belonged to Christ. In the order of Divine Providence I removed to Brixton in 1870. There seemed no place like 'Soho,' after being a member there eleven years. I went then to hear Mr. Hall, of Clapham, and he seemed to impart just the food my soul longed for. I can truly say, I found it good to be there. I sat down to the ordinance of the Lord's Supper, and found it indeed to be a feast of fat things to my soul, such as I had not had for a long time. After I had attended there about two years, I went to hear Mr. Cornwell at Brixton Tabernacle. He preached from Heb. ii. 11. I enjoyed his preaching much. I did indeed obtain a blessing, so also did my dear husband, who felt after hearing him so well, that he could not refrain from coming forward and testifying that he was on the Lord's side, my husband having been baptised in December, 1871. I obtained my dismission from 'Soho,' and we, with nineteen others, were received into the Church at Brixton Tabernacle on Jan. 7th, 1872. This was indeed a happy day; I think it was the happiest day of my life." My mother was for some time a teacher in Rehoboth Sunday-school. Her life abounded with the evidence of true Christian faith, and firm reliance and trust in a covenant-keeping God. Nearly all Mr. Cornwell's texts and notes of his sermons are written down. After the death of my lamented father we were removed to Winchmore Hill, and myself having been baptised by Mr. Cornwell in 1887, I and my dear mother united with the Church here, where we remained until her death. Now she is greatly missed. She was a good supporter of the Cause, the poor,

and the Lord's ministers as well. She was in humble circumstances, but the Lord had provided enough for her daily wants; and she used to say, whatever she gave was always made up to her again. One friend said to me, "I loved your mother; she was a Christian; she gained love and esteem from all who knew her." Another said, "She was so bright and cheerful: she always had a smile for you." She used to say, "Religion never was designed to make our pleasures less." Three years ago last May, my mother was taken with a bad faint. I cried unto the Lord to spare her a little longer to us, and He heard me. Oh! it was real prayer; yet there was the trial afterwards. She was in bed five weeks. Patience and happiness, with quiet resignation, filled her mind. She was spared to get up again and see her youngest daughter baptised; but she was never the same again, being very weak and feeble, and she lost the use of her hands, which she felt very much. She, however, sweetly realised the promise, "As thy days, so shall thy strength be." She could not go out alone. She was always anxious to go to the house of God, in fear the time might come when she could not go at all. The last time she attended chapel was on Sunday morning, August 21st, 1904. She joined in two lines of the hymn—

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink."

He end was sudden. She was in moderate health on the Wednesday, had a great wish to go out. When out she said, "Oh, it is so lovely!" and seemed to enjoy it. In a moment she was stricken with paralysis. She had always hoped she should be no trouble to anyone at the last. She was wondrously sustained; her mind was fixed upon heavenly things. There was not a doubt in all her affliction; she left everything, only to wait her heavenly Father's will. On Friday she wished us good-bye, saying, "I have no wish to live; I am quite ready to go." In the evening she repeated the 23rd Psalm. After passing a restless night, at her wish, a few verses were read to her; but her speech being affected, it was difficult to understand all she said—something about waiting. She soon passed into unconsciousness, and, like going into a sweet sleep, she peacefully passed away at five minutes to five on Saturday, August 27th, 1904. These words came with power to my mind—"Well with the Lord." She was buried at Southgate Cemetery on August 31st. Service was first held in the Chapel at Winchmore Hill, conducted by pastor C. Cornwell. Let me die the death of the righteous, and let my last end be like hers, so prays her sorrowing daughter—M. A. LEWIS.

CHARLES SMITH,

who was for over thirty years a deacon of the Church formerly meeting in Camden High Schools, entered into rest on November 28th, 1904, aged 84. Our beloved brother had for some time been ailing, but the end came somewhat suddenly. On the preceding Sunday he was somewhat better, but on the Monday signs of dissolution were apparent, and he passed away soon after 8 a.m. During his connection with the above-named Church our brother manifested a beautiful spirit, an affable demeanour, and high-toned character. To the utmost of his ability he served the Cause, frequently entertaining the supplies, enjoying communion with godly men. When the Camden Hall was closed, he, with others, united with the Church at Bassett-street, but, living in Holloway, he found the distance too great, and eventually joined the Church under the pastoral care of Mr. Sinden, under whose ministry he profited and whose friendship he enjoyed. His remains were interred in Finchley Cemetery on Saturday, December 3rd, by Mr. Sinden, his former fellow-deacon, Mr. C. J. Burrows, taking part. Being early in the day, few only could be present, but these met at the grave to show respect to one who was most highly esteemed. He is not lost, but gone before.—P. HARROW.

ODD NOTES.

WE regret to learn of the serious illness of Mr. Lawrence, who has been such a good and staunch friend to Shalom Chapel, Hackney.

The British and Foreign Bible Society has now received £200,000 towards the quarter of a million guineas desired to complete its Centenary Fund. This is a handsome sum, when the heavy taxation and bad condition of business generally is considered. Many religious societies are now feeling the stress of these conditions, the London City Mission having to reduce its staff by about thirteen men.

A sum of £747 was subscribed to purchase and maintain *The Gospel Magazine*. Of this sum Messrs. Collingridge received £200, so we gather the balance is for the purpose of meeting the loss in continuing the publication.

Will each reader of THE EARTHEN VESSEL AND GOSPEL HERALD obtain at least one additional copy this month, and send to a friend not already a subscriber, and thus help to extend our circulation? Monthly Contents bills may be had post free on application to the publisher.

Echoes from the Sanctuary.

“GOD SAITH.”

BY “PHILOTHEOS KAI PHILANTHROPOS.” *

(Concluded from page 10.)

“Unto the wicked God saith.” . . .—Psa. l. 16.

WE proceed to enquire what God says to the wicked in His Holy Word.

THERE IS GRACE FOR SINNERS, HOWEVER GREAT.

Again and again has He told us that, solemn and awful as is His anger, there is, under certain circumstances, deliverance from the guilt and penalty of sin. This is the main subject of the Bible. Preachers should constantly dwell on it. Thus then, I would once more proclaim the great fact. Wicked men are in terrible danger; but there is a way of escape. A great salvation has been provided. “O consider this, ye that forget God.”

“I BELIEVE . . . IN THE FORGIVENESS OF SINS.”

The Lord further says that this salvation is wholly through His mercy, and is effected by the full, free, perfect, irreversible and eternal forgiveness of sins. To grant pardons is the prerogative of the King—a right arising out of His exalted position, and with which no inferior person can interfere. So, in the highest sense, the right and power to pardon sinners belong to God. “There is forgiveness with Him, that He may be feared” (Psa. cxxx. 4), or regarded with loving reverence. “He will pardon those whom He reserves” (Jer. l. 20). Wicked persons, in all ages, have received “the knowledge of salvation by the remission of their sins” (Luke i. 77). Many who once offended Him, have been forgiven, and have lived and died in peace with Him. These could say, “Bless the Lord, O my soul: and all that is within me, bless His Holy Name. Bless the Lord, Who forgiveth all thine iniquities” (Psa. ciii. 1, 2). Manassch, King of Judah, whose crimes were so terrible that we cannot recount them: Paul, once “the chief of sinners,” and many others, are happy in heaven to-day. “Blessed is the man,” however wicked he may have been, “whose transgression is forgiven, whose sin is covered” (Psa. xxxii. 1). God is infinitely great, but how glorious does He appear when forgiving His implacable enemies. “Who is a God like unto Thee, that passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy” (Micah vii. 18). Would that all who hear me might be led to consider this marvellous fact!

* The above is not presented as a model sermon, but as the best forwarded in response to the Editor's challenge in our last Volume, page 229. Thoughtful readers are entreated to read it as a whole; when they will, we are sure, be impressed with its value as an address to the unconverted.

"Great God of wonders! All Thy ways are matchless, Godlike, and Divine;
But the fair glories of Thy grace more Godlike and unrivalled shine.

Who is a pard'ning God like Thee—or who has grace so rich and free?"

SALVATION GLORIFIES GOD.

Further, "Unto the wicked God saith" that in forgiving sinners, He secures high glory to His own Name, and satisfies the sense of right in the hearts of all whom He pardons.

Many motives might lead a human monarch to show mercy. The kindness of easy good nature; a desire for popularity; a political reason which cannot be disclosed—might conduce to the signing of the warrant of release. But God cannot unsay Himself or revoke His threatenings. He must respect His law. If mercy is shown, it must not be at the expense of truth. Blazing in the awful light of His eternal throne, the indestructible words stand, "the soul that sinneth it shall die." How then can wicked men be forgiven by the great Being who "changes not," and who assures us that "He will by no means clear the guilty"? (Exod. xxxiv. 7). To this question the Lord replies by directing attention to the Lord Jesus, "Whom He hath set forth a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God (and) to declare at this time His righteousness: that He might be just, and the justifier of him who believeth in Jesus" (Rom. iii. 25, 26).

He here "*declares*" two things. First, how He could have righteously forgiven transgressions, which were committed before Christ came in the flesh. He presents to our view His only-begotten Son, dying for sinners on the Cross. He tells us that, because Jesus had undertaken to make atonement for sins, those in question, "which were done aforetime," were passed over in His forbearing grace. "The Lamb slain from before the foundation of the world" (Rev. xiii. 8) was thus His warrant for these early acts of His sovereign mercy. The blessed Cross at which He bids us look, manifested that He was righteous in forgiving the long train of favoured sinners, who, in the old time, had been pardoned and taken to heaven.

God then "*declares*" a second fact—His righteousness in justifying sinners in the present days. Our anxious hearts may ask how, *how*, HOW can God absolve us, and pronounce such sins as ours forgiven, and put away for ever. This is the Divine reply. He again presents Jesus, the Sin-bearer, on the Cross as He appears in the light of the Gospel, and bids us read the longed-for answer *there*.

Christ suffered and died as a "propitiation," or atoning sacrifice. "He bore our sins in His own body on the tree" (1 Pet. ii. 24). He shed His precious blood when enduring God's anger—and now, *now*, at this present moment, while our clocks are marking the flight of time, and tolling the knell of each departing hour, God can be, God is, perfectly righteous in pronouncing every sinner justified and forgiven who trusts for mercy through the doing and dying, the sufferings and sacrifice, the obedience and oblation of His dear Son. A Divine rescript securing the free, absolute, and eternal pardon of all the sinners for whom Emmanuel died, was written in the blood of His heart, and is a judicial warrant for all the saving proceedings of God.

GOD'S FAITHFUL SAYING (1 Tim. i. 15).

Thus to the wicked "God saith" "It is a faithful saying, and

worthy of all acceptation that Christ Jesus came into the world to save sinners." It is "a *saying*," because it is a short and familiar expression, universally known. It is "a *faithful saying*," because it is absolutely true and reliable. It is "worthy of all acceptation," because it concerns and demands the careful attention of all." Are you a wicked person? Have you forgotten God? If so, will you not "*consider*" it, perhaps for the first time, solemnly and earnestly, as befits its high importance.

"All ye that pass by, to Jesus draw nigh,
To you is it nothing the Saviour should die?"

The God who speaks to the wicked to-day is thus, as He assures them, "a just God and a Saviour" (Isa. xlv. 21). "Just," for He never wronged one of His creatures—"just" to angels and men—to the evil and the good. He will be "just" in punishing sin as in pardoning offenders. None are summoned to the Court of our Monarch but those whose characters are irreproachable. None will be welcomed into God's eternal presence but those whose characters are immaculate—"Holy as the Holy One." All who will troop through the pearly gates into the New Jerusalem will bear His name and stand unabashed in His righteousness for ever.

Again, "Unto the wicked God saith" that the salvation of sinners is the highest expression of His goodness. "He is good to all." His gifts are impartially and universally bestowed. God is love, and in His love all men share. But He "so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish," as but for Him they all would. "For *His great love*, wherewith He loved us," "He saved us by His grace" (Ephes. ii. 4, 8).

This then is the old, old story, the good news or glad tidings which is called the Gospel, and which we delight to preach. Will you consider it? "Ecce Homo!" Behold the man, "Go, mark Him well!"

Think. His back is lacerated with many stripes. Vile men pluck His beard from His cheeks, and curse Him, though He answers not a word. On His brow is the crown of thorns. The blood rolls down His sorrow-stricken face, mingling with His tears. Who is this? It is Christ Jesus, the God-Man. See, they lead Him to a hill outside the city. They strip Him ignominiously; they nail Him to the crude and cruel Cross. He is raised aloft between two thieves. There He hangs in agony, throbbing in every nerve; His heart and head are nigh to bursting. He is faint from loss of blood, and hungry through lack of food. Burning with thirst, He cries, "I thirst." Unsheltered from the sun's hot rays, naked before the gaping multitude, alive to their taunts and jeers, He suffers acutely with untold bodily anguish. Yet far more awful is the load of sin which His Father has laid on Him. Most terrible of all is the hiding of His Father's face, which wrings from His heart the piercing cry, "My God, My God, why hast Thou forsaken Me?" (Psa. xxii. 1). Bless His dear Name, He bore all this for sinners like you. He died, He rose again.

"He ever lives to intercede before His Father's face,
Give Him, my soul, thy cause to plead, nor doubt that Father's grace."

"WHO HATH BELIEVED OUR REPORT?"

News so glorious, one would surmise, would receive universal and eager attention. Not so. After a sermon by Paul himself "some believed,

and some believed not" (Acts xxviii. 24). So will it be while time lasts. A few that have hitherto forgotten God will consider these things, and turn to Him. Many will remain thoughtless and wicked.

To these God says, "Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 41). A man has declared some solemn things unto you to-night, and he is tenderly anxious to know whether you will *consider* them seriously, or *despise* them and perish.

TRUE BELIEF AND TRUE REPENTANCE.

If you are *led* to consider them, you will become sorry for your sins, and repent of them in God's sight—in a different way, and for different reasons from those I before described. The repentance of moral amendment is one thing ; this is another. Jesus is exalted to bestow it. The Holy Spirit produces it in the heart. It reveals a condition which Christ only can set right—a need which He only can supply ; a danger which He only can avert. Its language is a low moan, sigh, or cry, "Lord, save me or I perish." "God be merciful to me a sinner."

"Unto the wicked God saith" that "he that covereth his sins shall not prosper," but, "whoso confesseth and forsaketh them shall find mercy" (Prov. xxviii. 13). This refers to the "repentance toward God" (Acts xx. 21), which is "not to be repented of" (2 Cor. vii. 10). and not to the cruel and hopeless remorse "which worketh death." It is, *mark this*, "TOWARD GOD." Naturally our thoughts revolve away from Him. By grace they turn towards Him. This repentance which, as we said, has the Holy Spirit for its Author, is accompanied by faith. We sorrow over our sins, turn to the Cross, and wash in Jesus' blood. "All our righteousnesses are," we own, "as filthy rags," and we seek shelter in "The Lord our Righteousness." May God grant you grace thus to repent and to trust in the only Saviour.

Whether you have led a good or a bad life, the score of your sins is very long ; and God's sentence reads that, "The wages of sin is death." "The gift of God," however, is "eternal life through Jesus Christ our Lord."

An officer in the Russian army, who owed a large sum of money, after making a list of his debts, appended the words :—"Who can pay all this ?" Musing over his misery, he fell asleep. Meanwhile the Czar came in. He read the despairing enquiry, and, over his Imperial signature, wrote, "I can and will."

The accumulation of your guilt may wring from your heart the desperate cry, "Who can pay all this ?" Listen, the Lord Jesus Christ will say to you : "It is finished," "Thy sins which are many, are all forgiven thee," "Go in peace." Then your happy song will be :—

"I ran the score to lengths extreme,
But all the debt was charged on Him."

There is hope in God's Word for the blackest of sinners. God saith : "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 unto our God for He will abundantly pardon." "Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

Are you conscious of your need of Christ? Then to you He saith: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." "He is able to save unto the uttermost all that come unto God by Him."

This recalls an incident in the ministry of Rowland Hill, whose chapel a poor degraded girl from the streets was once led to enter. His theme was the fulness and freeness of God's grace in receiving sinners, to extol which he exclaimed "that He takes on with the devil's 'left-offs!'" The truth was blessed. She wept her way to Jesus' feet, and found mercy.*

Thus unto the wicked God still saith, "Look unto Me and be ye saved all the ends of the earth, for I am God, and beside Me there is no Saviour!"

THE VALUE OF THE DIVINE SCRIPTURES.

BY EDWIN WHITE, ENON CHAPEL, WOOLWICH.

"Most wondrous book! bright candle of the Lord!
 Star of eternity! the only star
 By which the bark of man can navigate
 The sea of life, and gain the coast of bliss
 Securely." — *The Course of Time,* Robert Pollok.

IN studying the Word of God, we do not come to sit in judgment upon the Book, but to hear reverently and believingly what God, the Author of the Book, has to say unto us. In the language of youthful Samuel we say, "Speak, Lord, for Thy servant heareth." If we would gain profit by the study of God's Word, we must ourselves be taught of the Holy Spirit. Our intellect, our heart, our conscience must be entirely submissive to His teaching. Then when we are willing scholars surrendering ourselves to Him, He will teach us all things, and bring all things to our remembrance which our Lord hath spoken to us.

1.—THE VALUE OF THE SCRIPTURES is based on "their Authority," though in their production they cover a period of many years, and were written by a number of men. We are assured they were all divinely inspired by the Holy Ghost, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." He inbreathed into them the thoughts and the words they were to write. There is a "Thus saith the Lord" stamped on every page of this Divine Book; David, the sweet psalmist of Israel, wrote: The Spirit of the Lord spake by me, and His Word was in my tongue (2 Sam. xxiii. 2). Our Lord, in His ministry, constantly quoted from the Scriptures as His authority in teaching, and although there was His Divine right seen in His speaking, "I say unto you," He led His hearers to the Word. If His teaching seemed contrary to the Word, it was not so, He was only explaining its deeper spiritual meaning which underlies the letter of the Word.

* We have not met with this story in any memoir of Rowland Hill, but an almost similar one is told about George Whitefield, which we give on another page.—EDITOR.

“Think not that I am come to destroy the law, or the prophets, I am not come to destroy but to fulfil: for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” Let us then with unwavering faith accept every Word of God without questioning; although translated into our mother tongue, we have a very accurate rendering of the original.

2.—THEIR EFFICIENCY. There is a power in God's Word possessed by no other book. It penetrates the deepest recesses of the heart. It convinces the conscience. It subdues the wayward will. It illuminates the darkened understanding; it produces such a change in a person that it makes the careless thoughtful, the sinful repentant, the godless prayerfully suing for mercy at the footstool of God's throne; it brings down pride, “The sword of the Spirit which is the Word of God,” slays righteous self. It makes the sinner ashamed of himself and loathe his sins. It opens his heart and makes a way for the reception of the Gospel of sovereign mercy and love. The Word opens his eyes to see a beauty and desirability in Christ. It leads him to the Cross and lifts his burden of sin and woe. Turns his sorrow into joy; wipes away his tears and speaks words of peace to his troubled heart. Assures him of his interest in the spotless victim who died for him on the tree; the Word fills him with hope and assurance of eternal glory. It has made him a new creature; it upholds him in the life he now lives, for he lives upon the Word of God. It strengthens in temptation, it supports him in trial, it is his weapon in conflict with every evil—the smooth brook from whence he takes the stone to smite giant sins and lay them prostrate at his feet.

3.—THEIR VARIETY. They contain history the most ancient from the creation; yea, they inform us of God's eternal love and plan of redemption ere the world had its birth. They predict future events until the Angel of God shall stand on sea and land, and declare that time shall be no longer. They tell of the most marvellous events this world has ever seen, and they record the most minute transactions which would pass unnoticed only by an omniscient gracious God.

They give instruction for every path of life, and advise us for each step we may take. No emergency can arise, however perplexing, but we shall find guidance given us in these sacred oracles how to act. Are we bowed down with sorrow? Here are found the choicest words of comfort in all literature to cheer our saddened spirits. They visit the home of bereavement and the open grave, and yield their sweet solace there. The poor and needy are not overlooked in their struggle; but heart-cheering promises are given to them. The lover of the beautiful may range through these sweet fields and pluck its fragrant flowers; may climb its lofty mountains and there gaze out beyond the confines of this lowland earth. Is the heart glad and filled with ecstatic joy, and would it find a song of praise worthy to sing to the Most High God? Here, in this sacred Book, is found the grandest poetry ever penned. Does the human soul long to speak in prayer and fail to find the fitting language? Here are prayers, sublime in their utterance, pathetic in their pleading, humbling in their confessions of sin and weakness, earnest in their entreaty for help and pardoning grace. Would we speak to our fellow men on the important theme of their soul's salvation, and are we slow of speech and lacking in words to clothe our thought. Here

shall we find the most impressive oratory that ever fell from human lips to teach us how to address men concerning sin and salvation, in language, solemn, faithful, earnest and instructive to their souls. When we reach the end of life's journey, and the shadows of evening are lengthening and earth's light grows dim upon our path, this sacred volume will prove a lamp of undimmed brilliancy to light us through the dark valley to worlds beyond. From infancy to manhood and down to old age, it is adapted to every stage of our journey, and has a message suited to every need.

(To be continued.)

SUSPENDED JUDGMENT.

A WORD ON THE WELSH REVIVAL.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. xviii. 13.

"He who a hasty answer gives ere information he receives,
Is most assuredly to blame, 'tis wilful folly, lasting shame."

"The Book of Proverbs Versified," by JOSIAH BRISCOE.

RECENT tidings of this remarkable movement present few, if any, new features. Its area has widened, but its character remains much the same. Numerous conversions continue to be chronicled; and where its influence extends, moral reformation and social improvement are universally observable.

Newspaper correspondents have found accounts of it both acceptable to the public and remunerative to themselves, and their glowing paragraphs are the main source of our information. This is to be deplored, as none but spiritually-minded persons are competent to come to a trustworthy opinion on the question.

Nor can we place much reliance on the enthusiastic testimony of those ministers who have embraced the opportunity of connecting what may prove a great historic movement with their own names.

We are, however, as far from attaching importance to the criticism of some who persistently condemn the doings of all that do not pronounce "shibboleth" as they do, and would decry the movement, as a whole, because their favourite phraseology is not currently employed and their methods are not adopted. There is a sin against the Holy Ghost into which such are in danger of falling, by speaking unkindly of those on whom "the Spirit of glory and of God" may, without their perceiving it, "rest." "On your part," writes Peter, "He is glorified; on their part He is spoken against," or literally, "blasphemed" (1 Pet. ix. 14). From such an offence against God, we earnestly pray to be preserved.

Nevertheless, it is to be greatly desired that some well taught and experimental Christians of our own "faith and order," clear-headed and warm-hearted, who know the language and the moral pulse of the people, would favour our readers with their judgment—as in God's sight.

The operations of the Holy Ghost often differ from our ideas and forecasts. He is the "Free Spirit" (Psa. li. 12), and imparts "to every man severally as He will." Precedents afford but partial guides to a correct estimate of His present proceedings. Certain great principles

are, however, observable whenever His gracious power is put forth in the salvation of the elect; and for the workings of these, evidence should at the present time be sought, as without these spiritual features, the movement will lack important demonstration of its Divine origin. We may mention:—

A sense of sin, which is very different from regret for folly or remorse for crime. God's anger is as real as His love. The Law is as truly a disclosure of His thoughts as the Gospel. An evangelist who presents Him exclusively as a Being of love, overlooks the fact that "the wrath of God has been revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i. 18), and leaves the consciences of his hearers uninstructed in most important matters. Sin, as evil in God's sight, will be presented and deplored wherever the Lord is present to quicken and heal.

Much searching of the Bible, a loyal and prompt acceptance of all its teachings; and deference and adherence to its commands, are of paramount evidential importance. A Revival in which the enunciation of the truth is not prominent lacks a chief credential. Quickened hearts are questioning hearts, and demand satisfactory information, obtainable from one source only. The singing of sentimental hymns alone gives no guidance for the forth-putting of heaven-born powers of renewed souls.

A personal drawing to the personal Saviour, to whom all the operations of the Holy Spirit tend. Every movement inspired by Him is in a Christ-ward direction.

Submission to the Supremacy and Sovereignty of God—the two Divine facts so hateful to the unrenewed mind.

The salvation of individual souls proceeding *in accordance with God's well-known order of things*. We admit that His methods are not invariable, and that true conversions may differ in many particulars. Yet as low tide precedes high tide, and darkness goes before dawn; as babes cry before they can speak, and crawl before they walk, so in spiritual things, God's little ones tremble before they trust, and sorrow before they are solaced. Fear precedes faith. All must meditate terror (Isa. xxxiii. 18) ere they receive an assurance of pardon. God's days invariably begin with nights. "He killeth and maketh alive." Much as the experience of His work in the soul may vary in different persons, in the nature of things this Divine sequence must, to some extent, be manifest.

Have any who have undertaken to help those at a distance to a just appreciation of what is transpiring, formed their own opinion in accordance with these principles, which all will admit, accord with the standard of eternal truth?

Yet the judgment of Charity is imperatively called for. Phraseology may be faulty where essential truth sways the mind. Arminianism, alas, is all but universal in Great Britain, and its odious cant pervades current religious speech. No man should therefore be made "an offender for a word" unthinkingly employed, without due heed to what it expresses and involves. Such expressions as "the Spirit striving with man," "a sinner's giving his heart to God," "Jesus wanting to save all here," "you may desire salvation when it is too late to obtain it," or, "Christ died to give all men a chance," are to us abominable

lies, yet we have heard them from the lips of men whose souls we felt were alive to God and who really meant well, faulty as their utterances were.*

Finally, may the Lord reveal His own heart to all who love Him as to His own mind in regard to this unprecedented movement. "In His light" only can "we see light" (Psa. xxxvi. 9). For this let us pray till the Lord shall send another Barnabas to Wales; and oh, that he too may "see the grace of God," and that it is true that much people are being "added unto the Lord" (Acts xi. 22, 24).

CHRIST AND SATAN'S CASTAWAYS.

"Wherefore He is able also to save them to the uttermost that come unto God by Him."—Heb. vii. 25.

SOME fashionable ladies were induced by the Countess of Huntingdon to hear George Whitefield, who was at this time her guest. On the morrow they, however, complained that he was "a most unaccountable preacher," for he had declared "that Jesus Christ welcomed sinners so freely that He was willing to receive Satan's castaways."

When charged with this, the great preacher pleaded guilty, but added, "Whether what I did was right or otherwise, your Ladyship must judge. About an hour ago, a poor, aged, miserable-looking woman gave a modest rap at your door, and requested an interview with me. I consented, when she said, 'Sir, I heard you assert last evening that Jesus was willing to receive the devil's castaways. Now, sir, I have been on the town for many years, and am so worn out in his service that I may with truth be styled one of these. Do you think, sir, that He would receive me?'"

"I," continued he, "assured her that there was no doubt of it, were she but *willing* to come to Him."

The sequel showed that this was the case. The poor creature's sound conversion followed, and her Ladyship was assured, on reliable authority, that when she, some time after, died, she left a charming testimony behind her that "though her sins had been as scarlet," the atoning blood of Christ had washed them "as white as snow."—*Life and Times of Selina, Countess of Huntingdon* (1707—1791), Vol. I., p. 104.

REAL CHRISTIAN FRIENDS.—How rare these are! Sometimes they may try us much; but still the union, when once formed by the Holy Spirit, remains. Love is called the "bond of perfectness;" but O, what a lack of this love and sincerity there is in our day! Those are now, for the most part, esteemed the best friends who use the most flattering words, are the most pliable, and can say "a confederacy" to shun the cross.—*Memoir of Eli Ashdown*, p. 263.

*Of this character is a sermon by "Evan Roberts, Leader of the Welsh Revival," delivered on Friday, Dec. 16th, 1904, and reported in *The Christian World Pulpit*, for Dec. 21st. In it he states that the Holy Spirit "presses hard on the door of our heart, but He cannot get in. It is open to everybody else, but not to Christ." Yet other sentences seem to indicate his experimental knowledge of fellowship with the blessed Spirit.

HEAVENLY PEARLS IN HOMELY SETTINGS.

No. 1.—The Divine Defence.

BY THOMAS JONES, WANDSWORTH.

(Author of "The Crowning Hope.")

"Hast Thou not made an hedge about him?"—Job i. 10.

"Around a saint who feared His name,
 With whom the devil strove,
 Jehovah fixed a wall of flame,
 And hedged him up with love.

Like him, our refuge is the same,
 In safety we abide,
 With walls of everlasting flame
 Hedged round on every side."—KENT.

THIS, with God's permission, is to be one of a short series of colloquial papers on themes of interest to all God's children.

Our text is taken from the Book of Job, on which Professor Momeri, in his "Defects of Modern Christianity," hazards the assertion that "it is one of the least read books of the Bible." This, from his standpoint, may be true; but it is not so from ours. With the majority of the tried Christians whom we have known, it has been not only a favourite portion of the Inspired Volume, but a bosom companion.

It is certainly unique—unequaled among its peers. "A noble Book," writes the sage of Chelsea, "all men's Book—apart from all theories about it—one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. It is our first, oldest statement of the never-ending problem—man's destiny, and God's ways with him here in this earth—and all in such free, flowing outlines, grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation. There is the seeing eye, the mildly understanding heart, so true every way: true eyesight and vision for all things, material things no less than spiritual. . . . Such living likenesses were never since drawn: sublime sorrow; sublime reconciliation; oldest choral melody as of the heart of mankind,—so soft and great; as the summer midnight, as the world with its seas and stars!" ("On Heroes." Thomas Carlyle. People's Edition, page 45).

Its subject-matter has given rise to a diversity of opinions. Some think that it is historical in the strictest sense; others view it as purely a work of imagination. Orthodox writers, however, regard it as literally true, divinely inspired, and containing the veritable history of the life, trials, and experience of the man of Uz. By this view we ourselves take our stand. An observation upon its purpose may be timely. Its chief object appears to have been to refute an error, common in Job's day, that affliction was invariably retributive, and also to enforce the truth that good men are by no means exempt from affliction. Yet a third purpose probably was to silence the cynical mistrust which is so common to the human heart. It shows how a good man can suffer, yet bless God; may lose all, yet not abandon hope; can be the subject of mysterious dealings, yet retain faith in his Maker.

But to the question immediately suggested by our verse—THE SECURITY OF THE RIGHTEOUS. "Hast Thou not made an hedge about

him?" This was the question of Satan, who, though he uttered truth, did so with a malignant design. It was to insinuate that the patriarch's religion was wholly mercenary. The "craft and subtlety" of the interrogation are, however, not our present theme, but the fact that God had made an hedge about His dear servant, and that He still does the same for all believers.

"An hedge about him." The learned have been busy in propounding other readings of the verse, or suggesting various facts on which the figure may be founded; * but the simplest idea advanced really meets all requirements. It is that the object which was in the writer's mind was one of the hedges common in the East, where they ordinarily consist of thorny bushes, the sharp prickles of which render them practically impassable by man and beast. They therefore prove effectual defences against all intruders.

John Gadsby informs us in his "Wanderings" that his boatman, when towing his boat, would occasionally come to hedges of thorns, planted by farmers to prevent their crops from being trodden down, in which case he had invariably to turn off to the water's brink, as it was impossible to pass through them (Vol. II., p. 59). This familiar object, then, well illustrates *the safety of the saints*.

This arises from the fact that they are *enclosed*. We are environed by God. The covenant Angel, the Lord Jesus at the head of all the bands of heaven, surrounds with His army all that fear Him (Psalm xxxiv. 7). We are guarded by His power. His providence superintends the natural life: Divine grace makes a hedge about the spiritual life; so that "when the enemy comes in like a flood, a standard is uplifted against him."

"Thus far, but no farther, shalt thou come," is God's sufficient word. He put a hedge about Job, and all that Satan could do was to afflict him; his life he could not touch. "Spare his life." Thus the power of the adversary was limited; the hedge was too high to climb over, too low to get under, and too dense to be forced out of the way. Thus, as an old writer quaintly observes, "Satan might walk round this hedge, or peep through it; or stand on tip-toe to look over it, 'with mingled cruelty and rage;' or revile those that were secure within its enclosure, as Rab-shakeh stood 'by the conduit of the upper pool' and 'cried with a loud voice' to make Hezekiah and his people afraid (2 Kings xviii. 28); but he cannot pass through what grace has interposed. 'Salvation will God appoint for walls and bulwarks' (Isaiah xxvi. 1)."

To this may be added the fact that, as believers, we are *now*

* Thus Dr. Good—quoted by Barnes—considers the figure to be derived from the science of engineering, and renders it, "Hast Thou not raised a *palisado* (or a fence of pointed pales or stakes) about him?"

Another suggests: "Hast Thou not fortified him with a rampart?"

Another: "Hast Thou not protected him with Thy hand?" which suggests many passages in which God's hand is referred to, and would give the key-note to the song—

"I midst ten thousand dangers stand,
Supported by His guardian hand."

A fourth divine would read: "Hast Thou not encircled him?"

The Revised Version, it may be observed, makes no amendment.—AUTHOR'S NOTE.

guarded by our *Lord's prayer*, which may be said to encircle us—"I pray for them." One of the things for which He prayed was that His people might be kept "*from the Evil One*" (John xvii. 16, R.V.).

A personal influence and power accompanies all our Lord's prayers, especially in the one on Peter's behalf: "I have prayed for thee." Here the arch-enemy is introduced and his intention is stated "to sift thee as wheat." I have already seen thy danger, fully recognised thy weakness, and so have determined that thy faith shall withstand the temptation of the enemy. If we but realise this blessed fact, it will greatly encourage and strengthen us in our daily conflicts, cares and trials. What security and confidence these truths afford, well warranting the long-loved song—

" More happy but not more secure,
The glorified spirits in heaven."

We close by enumerating *two* of the great links in the Divine chain: "No condemnation—no separation" (Rom. viii. 1 and 39). In the light of these inspired words we may exultingly challenge the world, the powers of darkness, and all their united forces to battle. The victory must be ours; "For greater is He that is for us" than the combined "armies of the aliens."

" Then will I say, ' My God, Thy power
Shall be my fortress and my tower :
I that am formed of feeble dust,
Make Thine almighty arm my trust.' "

THE REVIVAL IN THE WEST.

BY "ONE WHO HAS SEEN AND HEARD."

MANY of our readers in East Anglia will remember our beloved colleague, Rev. W. T. Henderson (now in his 80th year), who was associated with us in 1890, 1897 and 1898, when visiting so many of our Churches in Suffolk and elsewhere as a Deputation from "The Particular Baptist Fund" of London. The savour of his gracious words abides in not a few hearts, and all who know him value him as a reliable and most kindly friend.

The following, from his pen, embodies the substance of a communication from one of his grandsons, an undergraduate of Oxford University, who—though not connected with our own section of the Baptist Denomination—is a living, earnest, and intelligent Christian; whose testimony on this matter will, we are sure, interest our spiritually-minded readers.—EDITOR.

"The Revival in South Wales last month excited so much attention in Cardiff (at which I was staying) that I determined to see and hear for myself what was going on. I therefore, having time at my disposal, proceeded to M——, a small town in the Rhondda Valley, and in the heart of this remarkable movement. That night there was a meeting in the large Baptist Chapel, which was quite full.

"What at first struck me was the obvious absence of all previous arrangement, method, and form. Evan Roberts, it is true, occupied the platform, though he delivered no exciting address, but simply now and then repeated appropriate texts of Scripture, or replied to questions

or appeals. There is nothing striking in his appearance or manner, and he and some other ministers who were present seemed controlled and

DOMINATED BY AN INVISIBLE POWER.

“Of this I myself was also strangely conscious, which is the more wonderful as the entire proceedings—hymns included—were in the Welsh language, with which I am wholly unacquainted. No one spoke to me; nor did I to anyone. What I experienced I can neither explain to others nor even to myself. Never before did I so realise the presence and power of the Holy Spirit, and His direct influence upon my soul.

A REVOLUTIONISED LIFE.

“I loved and was humbly desirous to serve the Saviour before this, but a new-born purpose took hold of my heart, that, whatever my future course might be, I would tell others the way of salvation.

WHAT WAS WITNESSED.

“Some features, ordinarily associated with meetings of this character, were lacking. No seats were, for instance, reserved for persons who might be constrained to declare themselves penitent or who desired the counsel or prayers of others. There was excitement, and at times some little confusion. Several persons, some apparently well to do, with others evidently very poor—both old and young—from time to time, rose and exclaimed that they renounced their evil doings and besought mercy through Jesus Christ. This, at least, I gathered to be their meaning from their tears and from the constant repetition of the same phrases. These cries, whether loud or low—vociferous or soft and tremulous, with the prayers and hymns, seemed prompted by the strange indescribable power to which I have referred—and again and again, though I did not understand a word, I myself could hardly refrain from calling out in full sympathy.

“The meeting did not close till a late hour, and the appearance of the streets afterwards was most remarkable; the whole place seemed to be under a sort of spell. Kindly farewells were uttered in hushed and gentle tones; and, here and there, the sound of a long-loved hymn was borne on the midnight air as grateful worshippers wended their homeward way.”

Transcribed and abridged by W. T. H.

CRITICISM HEADED.

WHEN our late brother, W. Knibb Squirrell, commenced preaching, the deficiencies of his early education were conspicuous, and it was long ere he could master his *aspirates*. This was observed by Deacon Shadrach, the principal (mis) manager of a chapel in which he frequently officiated. Anxious to obtain information about “a coming-up minister” (as C. W. Banks would have styled him), I asked this worthy personage’s opinion.

“Well,” was the reply, “he is a hearnest young man, but ’is haitches is horful. We all wish he would try to be more akkerate in his *pronoun-iation*.”

The criticism, though oddly expressed, was not uncalled for, and when it reached our brother *through another channel*, he resolved on

self-improvement. He sought and obtained help from the "Pastors' College," though never an enrolled student. When practicable, he attended the ministry of men of culture and taste. He "chewed and digested"—to quote Lord Bacon—thoughtful and suggestive books, and worked hard to become an efficient public speaker. The record of his holy and God-honoured pastorate at Woolwich manifests that "his profiting appeared unto all."

Perhaps it had been better had he laboured there

"Until the evening bell
Called the tired worker home to his repose."

Certainly his career seems to us one of "Life's broken melodies;" yet God makes no mistakes. "A Christian is immortal till his work is done."

DAVID AND ABSALOM.

BY N. PARKER WILLIS.*

(Reprinted by Request.)

"Would God I had died for thee."—2 Sam. xviii. 33.

THE waters slept. Night's silvery veil hung low
On Jordan's bosom, and the eddies curl'd
Their glassy rings beneath it, like the still,
Unbroken beating of the sleeper's pulse.
The reeds bent down the stream; the willow leaves,
With a soft cheek upon the lulling tide,
Forgot the lifting winds; and the long stems,
Whose flowers the water, like a gentle nurse,
Bears on its bosom, quietly gave way,
And lean'd, in graceful attitudes, to rest.
How strikingly the course of nature tells,
By its light heed of human suffering,
That it was fashion'd for a happier world!

King David's limbs were weary. He had fled
From far Jerusalem; and now he stood
With his faint people, for a little rest
Upon the shore of Jordan. The light wind
Of morn was stirring, and he bared his brow
To its refreshing breath; for he had worn
The mourner's covering, and he had not felt
That he could see his people until now.
They gathered round him on the fresh green bank,
And spoke their kindly words; and, as the sun
Rose up in heaven, he knelt among them there,
And bow'd his head upon his hands to pray.

* American poet, essayist, and journalist (1806—1867). His "Pencilings by the Way" and "Poems on Scriptural Incidents" are the best known of his works. We shall be happy, from time to time, to furnish our readers with productions like the above, which, though long-loved favourites, are difficult to obtain. The above is extracted from the English edition of "The Poetical Works of N. P. Willis" (London: Routledge & Co., 1850).

Oh ! when the heart is full—when bitter thoughts
 Come crowding thickly up for utterance,
 And the poor common words of courtesy
 Are such an empty mockery—how much
 The bursting heart may pour itself in prayer !
 He pray'd for Israel—and his voice went up
 Strongly and fervently. He pray'd for those
 Whose love had been his shield—and his deep tones
 Grew tremulous. But, oh ! for Absalom—
 For his estranged, misguided Absalom—
 The proud, bright being, who had burst away
 In all his princely beauty, to defy
 The heart that cherish'd him—for him he pour'd,
 In agony that would not be controll'd,
 Strong supplication, and forgave him there,
 Before his God, for his deep sinfulness.

The pall was settled. He who slept beneath
 Was straighten'd for the grave ; and, as the folds
 Sank to the still proportions, they betray'd
 The matchless symmetry of Absalom.
 His hair was yet unshorn, and silken curls
 Were floating round the tassels as they sway'd
 To the admitted air, as glossy now
 As when, in hours of gentle dalliance, bathing
 The snowy fingers of Judea's daughters.
 His helm was at his feet ; his banner, soil'd
 With trailing through Jerusalem, was laid,
 Reversed, beside him ; and the jewell'd hilt,
 Whose diamonds lit the passage of his blade,
 Rested, like mockery, on his cover'd brow.
 The soldiers of the king trod too and fro,
 Clad in the garb of battle ; and their chief,
 The mighty Joab, stood beside the bier,
 And gazed upon the dark pall steadfastly,
 As if he fear'd the slumberer might stir.
 A slow step startled him. He grasp'd his blade
 As if a trumpet rang ; but the bent form
 Of David enter'd, and he gave command,
 In a low tone, to his few followers,
 And left him with his dead. The king stood still
 Till the last echo died ; then, throwing off
 The sackcloth from his brow, and laying back
 The pall from the still features of his child,
 He bow'd his head upon him, and broke forth
 In the resistless eloquence of woe :

“ Alas ! my noble boy ! that thou shouldst die !
 Thou, who wert made so beautifully fair !
 That death should settle in thy glorious eye,
 And leave his stillness in this clustering hair !
 How could he mark thee for the silent tomb !
 My proud boy, Absalom !

THE EARTHEN VESSEL

“ Cold is thy brow, my son ! and I am chill,
 As to my bosom I have tried to press thee !
 How was I wont to feel my pulses thrill,
 Like a rich harp-string, yearning to caress thee,
 And hear thy sweet ‘*My father !*’ from these dumb
 And cold lips, Absalom !

“ But death is on thee. I shall hear the gush
 Of music, and the voices of the young ;
 And life will pass me in the mantling blush,
 And the dark tresses to the soft winds flung ;
 But thou no more, with thy sweet voice, shalt come
 To meet me, Absalom !

“ And oh ! when I am stricken, and my heart,
 Like a bruised reed, is waiting to be broken,
 How will its love for thee, as I depart,
 Yearn for thine ear to drink its last deep token !
 It were so sweet, amid death’s gathering gloom,
 To see thee, Absalom !

“ And now, farewell ! ’Tis hard to give thee up,
 With death so like a gentle slumber on thee ;—
 And thy dark sin !—Oh ! I could drink the cup,
 If from this woe its bitterness had won thee.
 May God have call’d thee, like a wanderer, home,
 My lost boy, Absalom !”

He cover’d up his face, and bow’d himself
 A moment on his child ; then, giving him
 A look of melting tenderness, he clasp’d
 His hands convulsively, as though in prayer ;
 And, as if strength were given him of God,
 He rose up calmly, and composed the pall
 Firmly and decently—and left him there—
 As if his rest had been a breathing sleep.

 GOD’S DISCIPLINE—A FABLE.

IT was proposed to some wheat, as it waved in the autumn breeze, that it should be made into a loaf for the King’s table. It replied that it would be highly pleased to be thus presented to the Monarch in his royal palace ; and it swelled with pride at the thought of so high an honour. Then came the reaper, and the wheat received a stroke at its roots and was laid prostrate. “Alas !” it cried, “is this going to the King ?” But there it lay, drying in the scorching sun, till it was drawn to the threshing-floor, where it was beaten without mercy. After this, it was winnowed, and then tied up in darkness and carried to the mill. “Is not this almost over ?” cried the poor wheat ; but no, it was poured into the hopper and ground to powder. Then it was pressed and packed. Nor was even this all. It had to be mixed with water, worked and kneaded, and subjected to various other changes, and finally to the process of cutting and shaping into loaves. “Ah ! may I not rest

now?" sighed the poor wheat. "Yes, now you may," exclaims the baker, and forthwith thrusts the loaves into a heated oven. When baked—and not till then—it was fit for the King's table.

MORAL: If God intends to honour you by allowing you to honour Him, He will lay you low, flail, winnow and grind you; He will knead and fashion you and pass you through the fire. Then you will discover what it is needful to do with pride.—*The Gospel of the Tabernacle*, by R. E. Sears, p. 127.

H A P P I N E S S .

Do you seek happiness? Yes, it is so,
Yet to the world for your pleasures you go;
But you will find that again and again
Satan deceives you; your search is in vain.

Do you want riches, or honour and fame,
Are you desirous to have a great name?
Should you obtain these and much more beside,
E'en then you would not be quite satisfied.

Do you seek happiness? Listen to this—
Only my Saviour can give perfect bliss.
He giveth joys that you cannot conceive
Till by His grace you are brought to believe.

Sin is the cause of all misery here,
Sin makes earth dark, and causes all fear,
But through the Lamb Who expired on the tree,
Sinners are pardoned, made happy and free.

Do you seek happiness? Ah, then, I know
Find it you will if to Jesus you go;
He giveth pleasures unfading and pure,
That grow brighter and brighter, and ever endure.

HETTIE.

THE UNITY OF THE TRUTH.—"The Bible is one harmonious whole. Men may contradict themselves in trying to explain its holy mysteries; but could we read our Bibles *now* as we shall in the light of heaven, we should see every part in unity and harmony, forming one glorious temple of truth."—R. E. SEARS.

"CHARITY . . . IS KIND" (1 Cor. xiii. 4).—We need grace to keep us in the world, but much more in the Church. How easy to be influenced by a wrong spirit! What a mercy the Lord has promised to keep the feet of His saints! Let everything in the church be done with prayer and thanksgiving.—*Memoir of Eli Ashdown*, p. 242.

HALF A GRAIN OF FAITH.—February 23rd, 1898. Having to preach at Camberwell, at the Chapel of the Aged Pilgrims' Friend Asylum, "after much death and bondage," I knew not "what to preach from." But "I read the word with *half a grain of faith*, and had a good time."—*Memoir of Eli Ashdown*, p. 225.

AN EVERY-DAY RELIGION.—What a mercy to have *an every-day religion*! I am often trying to call upon the Lord and to seek Him, with the greatest lets and hindrances in my way, a hard heart, a spirit

of infidelity and sin ; but I find it profitable to struggle on, and often prove that some of the greatest discouragements turn out the greatest blessings. Though I feel in soul as poor as poverty itself, *under a touch of His mercy* I feel reconciled to His will, and can again say:—

“How harsh soe'er the way,
Dear Saviour, still lead on.”

—*Memoir of Eli Ashdown*, p. 242.

EDUCATIONAL HELP FOR MINISTERS.

It is said of Origen, the Christian Father, that, after his conversion to God, he gave all diligence to acquire the learning of the Schools, that he might lay his attainments as treasures at the Master's feet. This noble idea finds an echo in the hearts of all who are truly called to His holy service. They are conscious that their mental powers need development. They long for the ample page of knowledge to be unrolled before them. They would *be* and *do* their very best, that “their profiting might appear unto all.”

These desires will meet with sympathy from those who rightly estimate the importance of the Christian ministry. They would gladly help such men with means, books, and by maintaining agencies which might prove of real advantage to them. How this can be done is a pressing question to the Strict Baptists of to-day.

Men of great energy and steadfastness of purpose, it is true, have done wonders as lonely students in the way of self-instruction and improvement. William Carey and Andrew Fuller in days gone by, and James Wells, Charles Hill, Israel Atkinson, John Hazelton and William Palmer, in more recent times, acquired a respectable acquaintance with general knowledge by dint of their close application to that on which their hearts were set. Too many, however, have failed in such attempts. They did not know how to use books, even if suitable ones had been within their reach. Efforts at regular study proved abortive; and they finally settled down into common-place mediocrity, tacitly admitting that they were baffled by difficulties they could not surmount.

There are many in this case to-day. Some of these are itinerants, or occasional preachers; others are settled pastors who have home claims and cares in addition to pressing ministerial duties. From many quarters we seem to hear the cry “What shall we do?” proceeding from these brethren.

As a general rule *class instruction is ineffective* for men of this type. A class, to be serviceable, must be composed of persons who are about on an average in capacity and attainments. This, it is evident, a score of such brethren as we are contemplating could not possibly be. They would differ in age, talents, and education, and it might be difficult to find even two or three to whom the same *curriculum* (or course of study) would be advantageous.

Moreover, class instruction involves the exposure of individual ignorance on many points. Public teachers, especially, if they have passed their youth, are sensitive, and would shrink from letting it be known how slender their acquirements really are.

It is, again, difficult to ensure regularity and punctuality of attendance and loyal adherence to a prescribed course of instruction. These, and other things, proved almost insuperable difficulties when the writer had a students' class under his care thirty years since.

The plan of instruction by written or printed lectures, suggested in a letter from Mr. W. A. Tooke in our January number, presents some advantages; but we fear that enthusiasm would be apt to decline for lack of

the personal influence of a living teacher, whose vocal instruction, patient and re-iterated explanations and genial sympathy, would be so sorely missed.

A friend to the general project points out that in many localities higher-grade schools for adults are maintained by the authorities, at which, for nominal fees, the instruction our young men need could be easily obtained. He suggests that our better educated brethren, both ministerial and otherwise, should be deputed to obtain information on these matters from different districts, and hold themselves in readiness to counsel brethren as to the best course to be adopted, and to help and encourage them to persevere in it. This idea is at once so feasible and practicable that we deem it worthy of earnest attention.

Brethren in the country who could not avail themselves of such advantages might be aided in another way. We are not a learned body, but some, at least, possess a respectable acquaintance with general learning and literature. These might be formed into a little unpretending educational association, to whose secretary any country brother who desires to add to his knowledge and develop his powers might apply and be relegated to one of their number, who would suggest a course of study to be maintained by correspondence. Great practical good might be thus effected. The brother at a distance would be stimulated by the assurance that a competent Christian friend took an active interest in his progress and improvement. He would be bound in honour to keep to his undertaking to do as he was counselled, with zeal and constancy, and saved from mere desultory and aimless attempts, which lead to so little good.

Under existing circumstances the first educational business of our recently settled pastors is to present themselves to the Baptist Union for examination, that their names may appear next year in the list of accredited Baptist Ministers. This our brethren J. E. Flegg, W. H. Berry, of Saxmundham, and W. H. Potter, of Grundisburg, have, greatly to their own credit and to ours as a body, already done—and others should follow suit immediately. Gladly would we ourselves help any settled pastor who entertains the idea.

In Memoriam.

IN LOVING MEMORY OF
WILLIAM JOHN PARKS,

Who fell asleep on Sunday, January 8th, 1905,

In His 81st Year.

"We look for the Saviour, the Lord Jesus Christ, Who shall change our vile body that it may be fashioned like unto His glorious body."—Philippians iii. 20, 21.

"So He giveth His beloved sleep."—Psalm cxxvii. 2.

"Help, Lord, for the godly man ceaseth," is a heart-cry often enforced, as again and again the "dark-robed Angel" is sent to summon the excellent of the earth to their eternal home. So felt we when the above card reached us.

Our deceased brother was one of the treasurers and the devoted supporter of the "Aged Pilgrims' Friend Society." Though, we believe, nominally a member of the Church of England, one always thought of him simply as a lover of Christ and His people—especially those who stood most in need of sympathy and succour.

As a worker for the Master he was always most practical, punctual and painstaking, infusing a business-like spirit into all "his labours of love."

His theology had for its watchword, "To the praise and the glory of *His* grace." The creature must be laid low; the Saviour supremely exalted. Preachers of the school of Joseph Irons, Dr. Doudney, J. J. West, Mr. Battersby, W. J. Parks, of Openshaw (his distinguished namesake, though no relation), and Thomas Bradbury, of Camberwell, were his delight.

He passed away somewhat suddenly, to be greatly missed. It is hard to conceive who will fill his place.

His dear and devoted widow and family have our sincere sympathy in their season of bereavement and sorrow.

REVIEWS, LITERARY NOTES, ETC.

The Bible Handbook; an Introduction to the Study of Sacred Scripture, by Joseph Angus, M.A., D.D. New edition, revised by Samuel G. Green, D.D. Large crown 8vo., 848 pages. Six shillings net. Religious Tract Society.

THIS is the re-issue of a book which has long been regarded not only as valuable but *essential* to ministers of ordinary abilities and attainments. While acceptable as a preacher, and eminent as a Greek scholar, its gracious and gifted author stood alone as the greatest living "finger-post" to the subjects covered by the title of this, his principal work. He could at once indicate the volumes in which reliable information respecting these was to be found; and hence was able to present, in a condensed but intelligible form, the varied stores of knowledge contained in its pages. It has, however, for some time been felt that the important accessions to Biblical literature that have been made during the last fifty years, and the changes which have taken place in the opinions of devout and reliable scholars on many material points, rendered an up-to-date edition necessary. If the long-loved Handbook was to retain its place in the estimation of studious Christians. It has accordingly been thoroughly revised and in part re-written by Dr. Green, formerly Principal of Rawdon College, whose high attainments fully qualified him for the task. Not a sentence seems to have escaped his attention. In many places small infelicities in diction have been gracefully amended. The arrangement of the contents is improved, a few redundancies disappear. The chief contents are given in bold

and clear type. Scriptural references are indicated in the modern fashion, 2 Cor. v. 14, for instance, being cited as "2 Cor. 5¹⁴." Altogether, as a literary production, it is a well-written, well-printed, and well-got-up volume such as it is a pleasure to read.

While claiming to be in all essentials, as we have said, "up-to-date," the rash and vicious conclusions of the Higher Critics find no favour with the Editor. He maintains that the Pentateuch was in truth the production of "Moses, the man of God." He holds that Job was a real person and repudiates the idea that the book which bears his name is a work of fiction. He cogently argues in favour of the historical veracity of the prophecy of Jonah. He opposes the idea, so commonly held, that there were two Isaiahs—one, the author of the first forty chapters; the other, by whom the rest were penned. He gives unanswerable reasons for believing that the fourth Gospel was penned by the "disciple whom Jesus loved"; and tilts at the view of Professor Cheyne, advanced in his "Contents of the Psalter," that the whole collection was composed by pious Jews after the Exile in Babylon. Thus, while those who desire accurate information on such topics may rely on the *true* scholarship displayed, all may be assured that the safest lines of interpretation have been maintained by this veteran scholar, who has our sincerest thanks for his "labour of love."

Memoir of Eli Ashdown, an Autobiography with a continuation, by J. K. Popham, of Brighton. London, Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C. Price not furnished.

THIS is a record of the life and labours of one most justly esteemed an excellent minister of Christ Jesus by our *Gospel Standard* brethren. From the portion which he himself penned, we learn that he was born at Mayfield, in Sussex, in June, 1831; that he was at first a farm labourer, and that subsequently, in 1850, he commenced to learn the trade of a miller, which he afterwards pursued for some years. At about this period a work of grace was begun in his soul, though he experienced strange alternations of terrible convictions of sin with occasional and transient gleams of hope until December, 1863, when the Lord for the first time visited him with His salvation and gave him the assurance of the pardon of his sins. In 1864 he first had thoughts of preaching the Gospel; but, with habitual caution, he kept these to himself till 1870, when he was induced to declare to others the power and preciousness of the Lord Jesus—and he was regarded as an acceptable "supply" both by the Calvinistic Independents and the Strict Baptists of the locality. To the latter, he at length attached himself; was baptised in 1872, and accepted the charge of a small cause at Burgess Hill in 1874, which he served with loving devotion for seven years, having by this time given up business. In 1881 he yielded to the solicitations of his many friends in the Metropolis and undertook the pastorate of the historic church at Great Alie Street, London. Up to this period he is his own biographer, but our honoured brother at Brighton had to take up the story at this point, and very simply and unassumingly tells us how this brave, good man continued to serve his Master, till, in March, 1904, he received his summons home.

Two things strike us in this honest and unvarnished record—the integrity of Mr. Ashdown as a man, and his protracted soul-troubles ere he was favoured to enjoy peace with God. Had God done nothing for him in grace, we feel that his would have been a just and upright character; yet he was marked out in God's mysterious sovereignty to "long repent and late believe" in a way that has had few parallels. His own account of the Lord's dealings with him is interesting, spiritual, and touching, quaintly expressed and penned with a spontaneity and frankness which at times will stir solemn and deep feeling in responsive hearts. The frequent allusions to Sussex and its God-fearing sons will make it pleasant reading to all who

love this favoured county, and revive the grateful recollections of some with whom the Lord first met, in the places and under the ministers of truth mentioned in these pages. An excellent portrait, and a picture of the "Interior of Zoar Chapel" with its imposing pulpit, add to the value of the book. To one slight inaccuracy we crave attention. John Bailey (1778-1830) did not, as the Editor supposes, "fall asleep" in 1824 (page 205). In that year, however, he resigned his pastorate at Whitechapel, and subsequently became the minister of the old "Waterside" Chapel at Wandsworth, Surrey, in which place he died in his sleep in October, 1830. The book before us has our high commendation as a profitable and instructive one. A few pithy bits, which we have culled here and there, will be found in other pages of this number.

"*Sovereign Grace o'er sin Abounding*," the autobiography of Alfred Dye, London. E. Whilmshurst, 23, Warwick Lane, E.C.

THIS is a second edition, improved and with the addition of a portrait, of a work which received a commendatory notice some years since in this magazine, from the pen of the late William Winters, F.R.H.S., who was at that time the Editor. Interesting, instructive, and not without spirituality and savour, it should find readers, and above all purchasers—a class all too uncommon in the present day. It is the duty of those with money at their disposal to encourage a truthful author, and this good brother should have the support of those who love to know of the wonders of the Lord in Providence and Grace.

The Baptist Handbook, 1905. Edited by Rev. W. J. Avery. Baptist Union Church House, Southampton Row, W.C. 2s. 6d. net.

YEAR by year, our good friend and brother takes untiring trouble to make this all that it should be—and with conspicuous success. Many new features appear in this volume, especially the introduction of the names and addresses of the Secretaries of the Churches—an idea which, by the way, was long since originated by the spirited publisher of the *Baptist Almanack*—and the localities of all the spheres of labour with which the ministers in the "accredited list" have been connected. The latter is an important feature, as it is often most useful to know a man's antecedents and

movements. Some deficiencies under this head are, however, noticeable. H. F. Griffin was for example at "Jireh," East Road, London, where he acquitted himself right well, before his Canadian ministry in 1872-81; and W. F. Edgerton held pastorates at Chatham and Reading before his engagements at Beccles, Gamlingay, Oldham, Woolwich, Harlington, and Rattlesden. We are glad that our brother, R. Thomson, *Glas. Univ.*, is reinstated, though on Morley the record is discreetly silent. We are still of opinion that there is

curious confusion as to the recognition of settled pastors of our own faith and order. The names of O. S. Dolbey, H. T. Chilvers, and H. M. Winch are not given; while space is accorded to C. Cornwall, G. W. Morley, and W. Dixon. Grey Hazlerigg does not appear, A. E. Realf does—though both of high standing in the same town. There are doubtless subtle reasons for distinctions so observable; but we fail to grasp them. With a few improvements the Baptist Handbook would be perfection. Are these *really* unattainable?

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HOME MISSION.

YOUNG men desirous of using their gifts in the Lord's service will be glad to know that the Home Mission Committee have arranged that classes be formed; a course of study pursued, which shall materially help in fitting for the work. The course of study will include English grammar, Church history, theology and homiletics.

A form of application, together with any information desired, will be promptly supplied to any young brother by the Hon. Sec., T. Jones, 38, Mexfield-road, East Putney, S.W.

Will our generous brethren who so kindly promised donations to the "Home Mission Fund" at our half-yearly meeting, kindly remit to T. Jones, who will be pleased to accept and duly acknowledge them?

SHOULDHAM STREET, W.—The New Year's meeting of our Benevolent Society was held on January 17th, when a very helpful and encouraging time was enjoyed. Our chairman, Mr. Burrows, read Psa. ciii., and Mr. Smith led us at the throne of grace. After the reading of the report, the chairman based some very helpful remarks on "little things." Mr. Mitchell followed, proving from personal experience the blessedness of remembering the poor, and reminding us that while "benevolence" meant "*well wishing*," "beneficence" meant "*well doing*." Mr. Elnaugh (who came as a substitute for Mr. Belcher) gave as his subject for thought on Psa. lxxiii. 7, four R's:—Retrospection, Recapitulation, Resolve, and Realisation. Our pastor then briefly but encouragingly spoke on 1 Cor. iii. 9 (R.V.), "Fellow-workers with God." Mr. Sapey, taking James ii. 16, spoke of

the practicalness, the reason or motive for, and the far-reaching power of beneficence; the blessed assurance of the commendation of the Master here, and the reservation of it hereafter. Our gathering was not large, but the Lord inclined the hearts of those who were there to give liberally, for which we thank Him and take courage! Our pastor having heartily thanked the ministerial brethren and friends for their help and cheer, a very happy meeting was closed by singing the Doxology.—A. H.

IPSWICH (BETHESDA).—On January 11th about 150 friends gathered to ten, and afterwards many more came to join with the teachers in their annual meeting. Our pastor presided over the meeting, and was supported by his father, Mr. Chilvers (of Chelmsford), Mr. Ransom (of Somersham), and Mr. D. Whitton. The secretary presented a gratifying report, showing an increase of 30 scholars. Reference was made to the difficulty experienced owing to lack of accommodation, and it was stated that much was being done to augment the Building Fund. Ten scholars and three teachers have, during the past year, become members of the Church. An excellent address was given by our pastor from 2 Tim. ii. 15, after which his beloved father, who received a warm welcome, spoke words which will be long remembered, emphasizing the fact that where love and unity prevail God will bless. Mr. Ransom based his remarks, which were listened to attentively, upon Neh. vi. 3, and Mr. Whitton followed with some stimulating and cheering observations. The supt., Mr. E. Chilvers, expressed his gratitude for help given. We feel much encouraged by the meeting, and hope for greater blessing. Our branch at Whitton is being stamped with God's approval;

though one door was shut another was opened, and our pastor is receiving much encouragement in his arduous labours.

—
**"PROVIDENCE," MEYRICK ROAD,
 OLAPHAM JUNCTION.**

THE ninth anniversary of the pastorate of Mr. R. E. Sears was celebrated on Jan. 8th and 10th, and proved memorable for happy gatherings, and inspiring words from God's servants whom we were favoured to hear.

On Sunday morning our pastor took as the subject of his address to his young hearers, "Spring Flowers from Sunny Lands," and for his later discourse he spoke with liberty on the ever-new theme, "We preach Christ crucified." On the Sunday evening we had the pleasure of hearing pastor E. Mitchell, of Chadwell-street, who expounded and enforced with much clearness the doctrine of justification.

Tuesday afternoon commenced with an earnest devotional meeting at which fervent prayers for the reviving power of the Holy Spirit were offered by brethren E. White, H. J. Galley, J. W. Sears, H. Ackland, and H. T. Chilvers.

The sermon was preached by pastor H. T. Chilvers, of Ipswich, on the portion, "We have found Him" (John i. 45). The discourse was much enjoyed by the good gathering which had assembled.

In the evening a public meeting was held, presided over by the pastor, who was in a happy mood, and gave expression to the goodness of God during the years of his pastorate, and to blessings in the ingathering of souls which had been experienced in the past twelve months.

Spirited addresses were delivered by brethren E. White, W. S. Baker, H. J. Galley, J. Easter, H. T. Chilvers, and H. Dadswell. Pastor T. Jones, of Wadsworth, who was in the meeting, also gave a short concluding address.

Two special anthems were sung, "The King of Love my Shepherd is" and "Abide with me." The collections, which were for the Church Funds, amounted to over £10.

A number of visitors from other Churches joined with us on this joyful occasion, and one and all seemed to feel it was good to be there. Pastor and Church look backward with joyful gratitude, and forward with godly confidence, being able to record peace, unity, and prosperity, by the goodness of God.
 F. W. KEVAN.

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NEW CROSS (ZION).—The members' New Year's tea and social meeting was held on January 5th, 1905, when there was present the largest number of friends for several years past. Pastor J. Bush presided, and read Isa. lxxii.

and offered prayer. Mr. T. G. C. Armstrong gave a brief account of the year's work, and the way in which they had been led to invite their chairman to the pastorate. Mr. F. J. Catchpole (treasurer) said they were in the happy position of needing no statement of accounts, as they were in debt to no man. The pastor gave a deeply interesting account of his early life when, as a boy of 12, he was a cashier in a drapery establishment in Deptford, and found his way into Zion Chapel when Mr. G. Wyard was pastor; his call by grace under the ministry of Mr. J. Wells of fragrant memory, and his baptism by him 35 years ago; since which time he had been led by grace to speak in his Master's name. He declared the purpose of his ministry would be doctrinal, experimental, and practical. Brother Loosley followed in prayer, and brief brotherly addresses were given by brethren A. H. Riddle, J. D. Taylor, and J. Martin. Brother F. Young proposed a very hearty vote of thanks to the officers of the Church for the very able way in which they had found supplies for the pulpit while they were without a pastor. This was seconded by brother J. Downing. Brother Armstrong, as the senior deacon, acknowledged the kindness with which their efforts had been received, and assured all present that never a wry word had been spoken by any of the diaconate to another, but love, amity, and peace had always prevailed. The Lord's Supper followed, and with marks of evident reluctance, a sweetly solemn, but happy gathering came to an end.

—
**EBENEZER CHAPEL, WOOBURN
 GREEN.**

WITH a view of improving the attendance at the Sunday-school, weekly meetings of young people have been recently held every Monday evening, from 7 to 8 p.m., consisting of scholars attending the Sunday-school and others who attend nowhere on the Sunday. The instruction imparted is based on God's Word and on similar lines to the Sunday-school service, at the same time making it as interesting as possible and easily understood. Three weekly meetings have been held and the number of children attending have been from thirty to forty, which is very encouraging.

A few friends have also put in an appearance. Ornamented cards, with a passage of Scripture on each and a card attached thereto, have been given to the children to hang on the walls of their homes, and it is hoped by this means the Word may be blessed to the parents.

On the Thursday evening after Christmas a free tea was given to all the children, and several friends were also present. By the kindness of an

old friend of the Cause, oranges were distributed to the children on leaving. An excellent tea was provided, which was much appreciated by the children, and to which they did ample justice.

In the evening, after the tea, a meeting of children and friends took place in the chapel. Brother Mayo, the respected superintendent of Zion Chapel, presided, and gave an address on trusting in the Lord.

Pastor Morling, of High Wycombe, gave a most encouraging address, and referred to his experience at Ipswich in years gone by. The Sunday-school there had quite died out, when he determined to re-start the school again. He had to contend with some opposition and with "cold-water" remarks; but, under God's blessing, it grew and prospered, and pastor Bardon has now a flourishing school, and brother Morling has had the pleasure of baptizing several of those who were formerly scholars therein.

Pastor Tilbury, referring to David, hoped they would be able to look back upon the meeting as "a good day" in their experience.

Brother Dulley, senior deacon, gave out a hymn, and brother William Tidbury engaged in prayer.

Brother Harry Tidbury spoke of the kindly feeling which had always existed between them and Zion Chapel, High Wycombe, and hoped it would always continue.

Brother Scott spoke of the meeting as "a day of small things," and hoped future blessings were in store for them.

The children recited and sang at intervals, and votes of thanks were proposed and seconded by brethren Tidbury and Dulley to pastor Morling for his enjoyable address, and to brother Mayo for so very ably presiding, which were cordially received by all present.

Thus ended a very enjoyable and encouraging meeting, and we earnestly trust that real blessing will be the result.

WATFORD TABERNACLE.

ON Wednesday, January 4th, the members of the Church and congregation celebrated the twelfth anniversary of our pastor, Mr. G. W. Thomas.

In the afternoon pastor R. E. Sears preached to a good congregation. The service was followed by a public tea, of which nearly a hundred partook.

At the evening meeting there was a large gathering of friends. Our pastor presided. Mr. W. P. Pickett read the financial statement for the year, which showed the Church to be in a most healthy financial condition.

Our pastor then gave an address, in the course of which he referred to his

twelve years' pastorate. He reminded the congregation that when he first came, the stairs leading to the gallery were barred up, and the Sunday-school children were gathered near the pulpit to make it appear there was a congregation. That was now altered. The first night he attended a prayer meeting six were present. They had certainly had their troubles, but had borne them well, and they had also had many and great blessings. Twelve years ago the membership was 40, to-day it was 179. During that period he had given the right hand of fellowship to 220. Last year 15 had joined the Church—12 by baptism. The almshouses were flourishing: they had now 10 inmates. In the Sunday-school there were 326 children and young people. The services at the branch chapel, "Beulah," were well sustained, and there were signs of blessing. Concluding, the pastor thanked the friends for their many and great kindnesses to him.

Good addresses were given by brethren R. E. Sears, C. D. Jeffs, A. Burrage, F. Staddon, and W. Derham.

STRICT BAPTIST MISSION.

A NEW YEAR'S missionary prayer meeting was held at North-road Baptist Chapel, Brentford, on Monday, Jan. 9th. Pastor R. Mutimer presided, several hymns were sung, and fervent prayers offered. Pastor T. L. Sapey, of Soho, gave an address.

Amongst many other petitions prayer was offered up that journeying heroes might be granted to our brother Booth and his loved ones; and also that the girl convert who has been removed from the influence of our missionaries might be blessed, and that the opposition of her parents to her being baptized may be removed.

One young brother in his prayer referred to the mission as "the mission of the Church."

Brother Sapey, in the opening remarks of his address, said that he liked that designation, for mission work should not be looked upon as the hobby of a few: it is the Church's work. He based his address on the words, "Thy kingdom come." He said that although we may be disappointed because there are so few signs of blessing, yet we should remember that our part is not to count the fruit but to send the labourers—not to reap, but to sow the seed. The kingdom is God's kingdom—the kingdom of grace. To encourage missionary work is consistent with our belief that all the elect shall be saved, because we believe God is a God of means, and that He will fulfil His word and bless the preaching of the Gospel to the salvation of souls. The kingdom is an everlasting kingdom. How does it come? "Not with observation." We should put our

wealth into the enterprise; not merely our money, but our wealth of interest, desires, and prayers. We ought to support the Mission because we believe in what is preached. Our brethren in India are preaching the truth, and therefore, by helping the S.B.M., we should be helping to spread the truths we love.

A. UBADUCK, Junr.

"EBENEZER," CLEVELAND ROAD, ILFORD.

NEW YEAR'S services were held at the above place of worship on Lord's-day, January 8th. Sermons by the pastor, Mr. J. Othen, morning and evening. On the following Tuesday special services were held: afternoon, at 3.30, sermon by Mr. Mutimer, of Brentford, from the words, "He shall dwell on high, his place of defence shall be the munitions of rocks, bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off" (Isa. xxxiii. 16 and 17). His testimony was much blessed to the souls of many.

The evening meeting commenced at 6.30, Mr. Mutimer presiding. After prayer by our pastor, who, through indisposition, was unable to remain, addresses were delivered by brethren Holden (Limehouse), from Psa. xlv. 5, "God is in the midst of her; she shall not be moved: God shall help her, and that right early"; Welstand, from Psa. cvii. 7, "He led them forth by the right way, that they might go to a city of habitation"; and S. J. Taylor, from Psa. xxxi. 15, "My times are in Thy hand."

Several testified to the time of refreshing that had been granted them through the blessing of the Lord attending the words spoken. The attendances were not large, and the collections only moderate.

GEO. S. FAUNCH.

ZOAR CHAPEL SUNDAY SCHOOL, IPSWICH.

THE teachers' and Bible-class annual tea and social evening took place on Wednesday, January 4th, when over fifty sat down to tea and enjoyed social converse and praise afterwards. We would record our heartfelt gratitude to God for His abundant mercies during the past year.

Pastor R. C. Bardens presided over the after-meeting. After singing, brother J. Threadkell read a portion of Scripture, and brother S. Garrard sought the Lord's blessing. Our president gave some loving counsel to the workers.

The secretary, brother A. Forsdiok, read the report and balance-sheet of the past year, showing how graciously the Lord has dealt with us in making His

Word life and power in the salvation of sinners. One young brother and six young sisters from the Bible-classes have confessed their faith in Jesus and been publicly baptized, while others are anxious, but fear to presume. We thank God and take courage. There is a small increase in the number of scholars, and two more teachers have been added to the staff, while we have several willing helpers amongst the young. The balance-sheet showed a small amount due to treasurer, which was reduced during the evening.

After singing "Come we that love the Lord," brother Threadkell (superintendent) gave items of attendance of the teachers and scholars, giving the teachers a motto for the New Year—"Walk worthy unto all pleasing." &c. (see Col. i. 10), making a few remarks on the same.

Brother Baldwin (deacon) expressed pleasure at being there, and congratulated the school on its report of the past year, and also trusted that the present year would prove to be even more fruitful.

Brother N. Howe followed with a few homely thoughts on the words, "Faint not." His heart was cheered at seeing so many young people present.

Others that addressed the meeting were as follows:—Brother G. W. Gardener, sister Mrs. Threadgall (who conducts the F.W.B.C.), and spoke of the joy of seeing the effects of the Lord's work in the hearts of its members, brethren S. Garrard and S. Wade, and Mr. E. J. Smith.

A vote of sympathy was passed with those who were laid aside by affliction.

It was a most enjoyable evening, with a pleasing variety of speaking and singing. Above all, we realised the presence of the Prince of Peace.

We are hoping and praying for yet greater blessings to rest upon, and be made manifest in the coming year in this little hill of Zion.

A. F.

NORTH ROAD, BRENTFORD.

NEW YEAR'S meetings were held here on Sunday and Monday, January 1st and 2nd. On Sunday, besides the usual preaching services by our pastor, Mr. R. Mutimer, we held during the day four prayer-meetings, the first commencing at 9 a.m. Our pastor gave us a motto-text at this meeting, which it may be well to record here—"Think upon me, my God, for good" (Neh. v. 19).

On the following day our brother, B. J. Northfield, preached two excellent sermons for us. In the afternoon we took for his text, "Speak unto the children of Israel, that they go forward" (Exod. xiv. 15). The divisions were—(1) The people addressed; (2) Who it is that is speaking; (3) The command given; (4) The spirit in which we

should receive this commandment to "go forward," which should be with a spirit of reflection, cheerfulness, humility, prayerfulness, submission, trustfulness, and fearlessness as regards temporal concerns, but always in the fear of God; for He who gave the command is our Guide: "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

In the evening our brother took for his text, "See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil" (Ephes. v. 15, 16). After showing the great need for the precepts of God's Word, as well as for the promises, he divided the text as follows—(1) Some characteristics of the persons addressed—"children of God" (ver. 1); objects of Christ's love (verse 2); "saints" (ver. 3); "children of light" (ver. 8); "wise" (ver. 15); made wise unto salvation. (2) The admonition—"See that ye walk circumspectly." (3) The result suggested—"Redeeming the time"; this will be the result of a wise walk. (4) The reason given—"Because the days are evil."

Both these services were much enjoyed by the friends present, and our hearts were made glad, and our faith strengthened to "go forward" into the New Year, trusting in the Lord and praying, "Guide me, O Thou great Jehovah," &c. E. FROMOW.

ELTHAM (BALCASKIE ROAD, ELTHAM PARK, close to "Well Hall" Railway Station, S.E.R.).—We desire, through the medium of our magazine, to tender our heartfelt thanks to all the friends who contributed to make the third anniversary of Mr. Samuel Banks' ministry at Eltham so great a success on Thursday, January 19th. Pastor J. E. Hazelton preached in the afternoon, and gave us a spiritual feast from Gal. iv. 6—the position, privilege, and portion of the children of God. General Sir Wm. Stirling and Mr. John Piggott were both prevented by recent illness and tardy convalescence from taking part in the evening meeting. Mr. F. J. Catchpole, however, ably presided, and we are grateful to him and to the brethren who addressed the assembly, viz., pastor W. H. Rose, Rev. F. C. Lovely, B.A., Mr. Geo. Francis, and Mr. Thos. Loosely; also Mr. Joseph Mayhew, who opened the meeting with prayer. The friends who sent help (General Stirling, Mr. Piggott, Mr. C. Wilson Sears, Mr. Chas. West, Mr. A. J. Robbins, Mr. Thos. Green, Mr. C. C. Harris, Mr. T. G. C. Armstrong, E. S. B., Mrs. Brown, Mrs. J. W. B., and Mrs. George) are hereby assured of our pastor's sincere gratitude. The total sum sent and collected was £16 10s. 11d. Thus are we encouraged by the goodness and

grace of the Lord to enter on another year's labours (if spared) with renewed heart and spirit refreshed.

AYLESBURY.—On Sunday evening, December 18th, our sister, Miss Kingham, followed her Lord in baptism in the presence of a large congregation. The service, which was conducted by brother Staddon, of Watford, was a most impressive one, his helpful discourse being based on Moses' enquiry, "Who is on the Lord's side?" Miss Kingham is 81 years of age, and although she was for years associated herself with the Strict and Particular Baptist Churches at Hastings, Trowbridge, and Aylesbury, it is only recently that she has been led to feel a desire to herself follow the Saviour in the sacred ordinance.—J. E. B.

BETHESDA (NOTTING HILL GATE).—The New Year social gathering was held on January 5th, and at 6.30 a comparatively good number took tea. At 7.30 a public meeting was held, brother Spire in the chair, and a spirit of praise and hopefulness prevailed throughout. After a hymn had been sung, the chairman read Psa. xc. and brother Clover offered prayer. The chairman then spoke from Deut. viii. 2 and Rom. viii. 28, calling special attention to remembrance of "all the way." Brother Andrew followed, emphasizing "we know" in Rom. viii. 28. Brother McNally next spoke helpfully on 1 Cor. xv. 58, as relating to doctrines, and brother Thiselton gave a rapid survey of progress during 1904, distinctly encouraging in character. The singing of praise was the subject of the next speaker, brother Rowley, while brother Coulson was greatly helped in elucidating the teaching of Acts xxvi. 22. The addresses were interspersed with hearty singing. The chairman was accorded a vote of thanks, and the meeting, which was much enjoyed by all present, was concluded by prayer for God's blessing upon what had been done. We thank God and take courage.—J. W.

STRICT BAPTIST MISSION.

MR. S. T. BELCHER, late pastor of the Church at Homerton-row, and *corresponding secretary* to the "Strict Baptist Mission," has resigned the latter position, owing to his acceptance of a call to the pastorate of the Strict Baptist Church at the Tabernacle, Wellingborough. His colleagues on the committee greatly regret the loss of his valuable services, but feel the force of his contention that Wellingborough is too far distant from London for him rightly to discharge the secretarial duties. His connection with the "Mission" remains, and his interest in

it is as warm as ever, and he will continue both to preach and lecture on its behalf as before. His colleagues are devoutly grateful for his past loving services, and pray that his labours at Wellingborough may be abundantly blessed of the Lord, and that he may enjoy a long, happy, and useful pastorate in his new sphere of labour. Mr. W. Chienall, pastor of the Church at the Old Baptist Chapel, Castle-street, Guildford, has been led to accede to the unanimous request of the committee that he should step into the vacancy caused by brother Belcher's removal. His address is Wycliffe, Farnham-road, Guildford. Will the friends and supporters of the "Mission" kindly address their letters to him? The expected visit of Missionary E. A. Booth, with his devoted wife—they are expected to arrive in London about March 26th—is regarded as an event of great importance in connection with the "Mission." Mr. Booth, during his stay in England, will as far as possible visit all the Churches who subscribe to the "Mission," and any other of our Churches that may desire a visit.

Mr. Chienall will be glad to receive early applications from the Churches, as it will greatly facilitate his work in arranging Mr. Booth's services. Due notice of "Welcome Meeting" and other services will be given, as soon as the arrangements can be made. The united prayers of the friends of the "Mission" are requested, that our brother's home-coming may prove a blessing to the Churches, and result in a large increase of missionary zeal.

EDWARD MITCHELL,
President Strict Baptist Mission.

WOKING (HORSELL COMMON).—We held our social tea and gathering on Wednesday, Jan. 18th, when a goodly number of friends sat down and did justice to the excellent repast provided by our sister, Mrs. Head. After tea, the evening was spent in singing hymns, prayer, and addresses by brethren. Mr. Brooks, senr., of Bexley, presided, and altogether a most happy evening was spent, and concluded with singing "All hail the power of Jesu's name."—**ONE WHO WAS THERE.**

READING (PROVIDENCE).—The annual New Year's services were held at this Cause on Wednesday, January 4th, when pastor E. Mitchell, who has visited us on similar occasions for many years, preached two sermons. The afternoon service was opened with the hymn, "Come, Thou fount of every blessing," after which our brother read Rom. v., and afterwards spoke from verse 9 of the same chapter. His theme was "justification," and the subject was divided under two head-

ings: (1) The believer's present position, and (2) his future security. The text in the evening was taken from Psa. li, 12. Tea was provided at five o'clock, to which a goodly number of friends sat down.

BRIXTON TABERNACLE SUNDAY SCHOOL.

30TH ANNIVERSARY.

SPECIAL services were held on Sunday, January 10th, and Tuesday, the 12th, and were much enjoyed by all who were favoured to take part in them. The pastor, Mr. C. Cornwell, preached the sermons and gave an address in the afternoon. The text at the morning service was Gen. ii, 12, "And the gold of that land is good." During his discourse, which was closely followed and addressed specially to the children, he briefly passed in review the journeying of the children of Israel, and shewed that faith alone could recognise the good hand of their God upon them. At the afternoon service, the superintendent, Mr. R. Guille, read the 1st Psalm, the children recited pieces, and the pastor spoke from the words, "And they shall call His name Jesus." In the evening the text was from 1 Cor. xiii, 13, "These three," and after identifying the graces by their fruits we found charity (love) the greatest, because it never died.

Hymns and anthems specially chosen were very creditably sung during the services of the day, the attendances being very good. The collections amounted to £13 5s. 0d.

On Tuesday afternoon Mr. B. T. Dale preached from 2 Cor. v, 14, "For the love of Christ constraineth us," in which our brother was much helped to exalt the Lord, and make Him very high, shewing the effects of that love, which brought Him from above, carried Him through His sufferings and the tomb in active and passive obedience to His Father's will, and by which we are also led, by its kindlings in our hearts, to bear His yoke.

The children had tea in the school-room, there being quite 150 present, and we were glad to see so many happy faces, and they appeared to enjoy themselves immensely.

In the evening Mr. G. W. Bartlett, the superintendent of the Streatham Sunday-school, took the chair at the public meeting. He commenced by reading Mark ii, and commenting upon the chapter. Mr. Guille led us in prayer, after which the chairman expressed his delight at again being present and seeing so many bright faces before him. He then spoke on the motto for this year, which was "Cleave to that which is good."

The Secretary was then called upon to read the report, after which Mr. T.

L. Sapey spoke a few choice words from Psalm cxxvi. 5, 6, dividing them into (1) The sowers; (2) The seed; (3) The field. Mr. G. W. Clark asked the children to "think" of the many prayers which were offered up on their behalf, of the arm upon which the teachers leaned, of the tears shed, and of their looking for the harvest. Mr. Dale shewed the true meaning of Joseph's Egyptian name, which was given him by Pharaoh, in Gen. xli. 45 (1) The revealer of secrets; (2) The discoverer of hidden things, and (3) The Saviour of the world.

After the speeches came the prize-giving, which occupied some time, and much cheering; then the secretary, on behalf of the teachers, handed to the superintendent a gift of an oak writing-desk, accompanying it with a speech appreciative of his services in those offices which he had so long and worthily fulfilled. As the presentation came as a surprise, our brother seemed almost overcome, but he was able to give us a warm response, and testimony that "Here his best friends and kindred dwelt."

EBENEZER CHAPEL, WOORBURN GRBEN.

THE New Year's meeting was held on Wednesday, 11th January, when a sermon was preached in the afternoon by Pastor Mutimer, of Brentford, from Phil. iv. 3, "Whose names are in the Book of Life," and Phil. ii. 16, "Holding forth the Word of Life." In illustrating his subject he referred to the visit of a sceptic to an Assyrian shepherd, who enquired of the latter if the sheep in his fold had names. The shepherd replied by calling out the names of the sheep, to which they severally answered. The sceptic next enquired if he knew the sheep individually, which was answered affirmatively, and also that each sheep had a distinguishing mark. One, said the shepherd, had a slit in his ear, another a crooked tail, another a bend in his leg. This coincided with the Saviour's account in John x., "I am the good Shepherd," &c., so precisely that the sceptic was fully convinced of the truth of the Scriptures. The discourse was much enjoyed, after which friends and children sat down to tea, no charge being made to the latter.

At the evening meeting, which was largely attended, and presided over by the pastor, Brother Tilbury, addresses were given. The chairman referred to two new departures by the Cause. First, co-operation in Foreign Missions. A collecting-box lies on the table every Lord's-day, to which scholars and friends freely contribute, and which will be very soon full. Secondly, the young persons meeting (a full account of their meeting appears in this month's

issue). Pastor Tilbury said it gave them great pleasure in welcoming Mrs. Mutimer, who had accompanied her husband. Brother Mutimer remarked that he always made a point never to refuse an invitation to Wooburn Green, as he invariably got a blessing there; in watering others, he himself got watered. This was warmly reciprocated by the entire congregation, who have always been largely blessed by his ministrations on the occasion of his visits. Addresses were also given by Pastor Morling and brother Mayo from High Wycombe.

Friends from Wycombe, Penn, and Maidenhead, put in an appearance, and Wooburn friends desire to thank them very much for thus encouraging them. Brother Heather, of High Wycombe, remarked the other evening at a meeting at Penn that the Churches require "cementing" together in the bonds of unity and sympathy, and co-operating with each other, and it is pleasant to note that a stir is being made in this direction, friends visiting each other at their various special gatherings, sympathising with each other and working together. It gives additional zest to the meetings and adds to the sweetness of the words:—

"Kindred in Christ, for His dear sake,
A hearty welcome now receive."

WEST CROYDON (SALEM, WINDMILL-ROAD).—A special New Year's meeting was held on Jan. 11th, 1905, when Mr. T. Jones, of Wandsworth, preached in the afternoon at 4 o'clock to a good number of friends, from Lev. xvi. 2, which was listened to with great interest. After partaking of tea in the schoolroom, the friends assembled again at 7 o'clock, when Mr. Jones preached from Psa. cxvi. 7, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee," pointing out Christ Jesus and the believer's call and experience in obtaining that rest. Thus we celebrated our New Year's meeting; the Lord's presence being felt, we had in all things a good season.—T. ALCORN, *Secretary*.

WHITTLESEA (ZION).—The New Year's tea and meeting was held on Jan. 5th. From various causes, such as illness, &c., the tea was not quite so well-attended as usual. The meeting in the evening was very helpful. Our dear pastor, although at the time far from being well, presided, and was helped to make a few encouraging remarks on "the coming in of the year." He said that it was a time to call to remembrance the many favours we had received, to erect new Ebenezers in acknowledgment of God's goodness, and to "look up" for all needed supplies, and take courage for the future. After

his brief remarks, a very well-known friend, pastor B. J. Northfield, gave a spiritual and helpful address from the word "Looking," noticing it in several different aspects. Pastor A. Morling, of Cottenham, whose voice we had not heard before, gave a stirring address from the position of the Israelites at the Red Sea, drawing homely and practical lessons from the same, which were much appreciated. Our earnest prayer is that the Holy Spirit will seal home the truth with power, and that God will save now, and now send prosperity. - C. B.

FARNHAM, SURREY (PARK LANE).

RECOGNITION services in connection with the settlement of Mr. H. J. Parker as pastor took place on Dec. 7th, 1904, in the presence of a large number of friends.

The afternoon services were presided over by our brother Medhurst, of Fleet, who after announcing hymn and reading a short portion of the Word called upon brother Goelsing, of Hartley Wintney, to engage in prayer.

Brother Parker then stated his call by grace to the ministry and to Park-lane, which he was enabled to do in a very earnest, simple, and soul-stirring way.

After desiring to thank God for the great benefits bestowed upon him in a godly parentage and a bright Christian example, coupled with the earnest prayers and supplications of a godly, though much-afflicted, mother, our brother traced the Lord's dealings with him as a child, and was enabled to give abundant proof from time to time of the work of grace in his soul. There were times of repentance, sorrow, and grief as the burden of sin and guilt were laid upon the heart and conscience, which was only removed by the peace-speaking blood of a precious Redeemer. There were also times of backsliding and waywardness, which would from time to time be indulged in, but always there would follow times of repentance and hungerings and thirstings after righteousness. It was in the year 1886 that the Lord graciously spoke pardon to the soul, and our brother was set at happy liberty. The words which were applied were these, "Thy sins which are many are all forgiven thee." Thus the Lord works His sovereign will among the sons of men as well as among the armies of heaven.

Continuing thus for some time our brother was next exercised about the ordinances of the Lord's house, and after much meditation and prayer, was helped to go through the sacred rite of believer's baptism, being baptized, with four others, on the first Lord's-day in April, 1893, by Mr. W. Prior, of London. Our brother's mind was next directed

to the ministry. He had always had a great impression that one day he should be called to preach the Gospel of our Lord Jesus Christ, but, like Mary, kept these things to himself and pondered them in his heart.

It had been his prayer for years that he might be enabled to show to others round what a dear Saviour he had found, and the desire became stronger each day, until, after much prayer for help and guidance in the matter, our brother promised the Lord that if it were His divine will and purpose to call him he would go. He wanted it to be of the Lord, so did not mention a word to anyone, but it seems that it was firmly fixed upon the mind of many of his friends that he would one day be engaged in proclaiming the Gospel of free and sovereign grace. And thus it proved again to be of the Lord, and the call came quite unexpectedly at last. But our brother refused, for the which he suffered much. The enemy was busy, and thrust hard and sore, which could only have one effect, and that to drive him to the throne of grace for pardon, and to seek again the Lord's gracious call, promising by His help and grace never to refuse again.

After some months our brother was asked to supply at Swallowfield, near Reading, and was graciously helped and enabled to go forth bearing precious seed, which is the Word of God. This was Nov., 1895. Other doors were now opened, viz., Cricket Hill, Yateley, where our brother had been brought up from infancy, Farnborough, Fleet, Hartley, Wintney. Amongst these our brother was engaged almost constantly for nearly three years, when there came a time of trial and suspense. Having cancelled his engagements at Cricket Hill through a misunderstanding with the deacons, it was most noticeable that with same all other doors were closed, and continued so for some time, until it became a source of trial and a time of much prayer concerning same. At last the thought came to our brother's mind that having closed at Cricket Hill, that at Cricket Hill he would have to again commence. After being pressed by brethren and friends, and after again asking the dear Lord for another token of His favour, our brother offered to help the friends at Cricket Hill any time they needed it, and strange to say, in less than 48 hours after announcing same, our brother had received an invitation to speak at Cricket Hill, Fleet, and Farnborough, and the Lord so blessed the testimony of our brother that one dear sister was set at liberty, and shortly after came forward and was baptized. This was in 1900, and from that day till now our brother has been enabled to go forth in the might of God's spirit. Other invi-

tations were now received, amongst which was that of Farnham. This was March, 1902, and he continued to supply through 1902 and 1903. In October, 1903, an unanimous invite to supply for six months was sent from the Church at Farnham, and being helped, encouraged, and blest of the Lord, was accepted, and we are bold to say that it is all of the Lord from first to last. The members present were called upon to give sanction to same by standing.

The hands of the pastor-elect being joined with the senior deacon, brother C. Attfield, the recognition prayer was offered by brother W. Chisnall, of Guildford.

Brother E. Mitchell, of London, was next called upon to give the charge to the pastor. The portion which our brother chose for the occasion is found in Rev. ii. 10 (last clause), "Be thou faithful unto death, and I will give thee a crown of life." We were led to consider this from two points: 1st, A stirring exhortation; and 2ndly, A stimulating encouragement.

It was a profitable time, and one we hope will, by the help of God, never be forgotten.

Tea was then partaken of. The evening service was presided over by brother Brand, of Guildford. Opening again with hymn and reading, brother Mitchell was called upon to offer prayer. After another hymn, our Chairman gave an address, based on the words found in Exod. xxi. 1-6. His remarks were well received, and much enjoyed.

Brother Chisnall next gave the charge to the Church from Matt. xviii. 20. 1st, A New Testament Church; and 2ndly, A New Testament Minister.

Brother Medhurst next followed with Psa. xxxvii. 23, and it was good to hear of the Lord's dealings with His servants in their days of prosperity and adversity.

Brother Lawrence, also of Fleet, spoke from 2 Tim. iv., first few verses.

A most pleasant and profitable time came to a close all too soon, and the singing of the Doxology expressed our heart's prayer to and for all.

Collections in all £4 10s. 2d., which, after expenses deducted, were handed to the pastor, who desires to thank those friends who so kindly helped.

ONE WHO WAS THERE.

BOW (MOUNT ZION).—On January 15th and 17th New Year's meeting was held. On the 15th, two sermons were preached by the pastor, Mr. W. H. Lee. On Tuesday, the 17th, Brother Cornwell, of Brixton, presided over the meeting, and after reading and expounding the 12th of Acts, called on Brother Borham to seek the Lord's blessing. Brother Rundell, of the Surrey Tabernacle, delivered an able address from Psalm

cxliv.—Jacob and his spiritual seed. Brother Smith spoke of spiritual light from Isa. lx. 19, Brother Fountain on "Fear not." A few words from the pastor closed a very spiritual meeting.

SOMERSHAM.—On January 19th the New Year's tea meeting was held, a very happy time being spent. The chair was occupied by Mr. Ladbroke, who gave a very suitable address. Pastor Ransom followed, reviewing his 16 years' labours. Mr. F. J. Harsa t, of Wattisham, gave a solemn and earnest address from "Where is the God of Elijah?"

STAINES.—Sunday School Anniversary services have just been held. On Lord's day, January 15th, Mr. W. Stanley Martin conducted the morning and evening services, which were very interesting and instructive. Mr. Joseph McKee presided at the children's service in the afternoon, who several scholars recited portions of Scripture, hymns, &c., Mr. Martin giving the address. On Thursday afternoon, the 19th, Mr. J. E. Flegg delivered a very suitable and encouraging discourse. Tea was provided in the schoolroom, at which all the tables were filled and the repast greatly enjoyed. At the evening meeting Mr. Thos. Wild was chairman. Addresses were given by Messrs. A. Jeffs, J. Cowdrey, and J. E. Flegg. There were also several recitations, which were well received. The report, as read by the secretary, Mr. John Holden, was very encouraging. We again bless the Lord for the past year's mercies, also for the anniversary services, which were all well attended. The singing at all the services was very good, great credit being due to the conductor. The collections were most encouraging, thus showing the interest taken in this good work of Sunday-school instruction. We thank all our friends, trusting they may be always abounding in the work of the Lord.

IPSWICH (ZOAR).—On the 18th January it was the writer's privilege to be present at the afternoon service and tea in the above place of worship (to which his grandmother, who was a member, used regularly to walk 4½ miles), when we found a chapel fairly well filled for such an occasion. A savoury discourse was delivered by pastor H. T. Chilvers from the words, "He knoweth the way that I take." Tea followed, and the evening meeting proved profitable, with addresses by

Brethren Ransom, Chilvers, Ling, the pastor, and others.

Aged Pilgrims' Corner.

THE Society has sustained a great loss by the death on January 8th of Mr. W. J. Parks, its acting treasurer. For twenty years he had most efficiently filled this office; his time and sympathies were unstintingly given to the Institution, which has never had a truer friend. He showed his love to the Lord's aged poor in many ways, and his genial presence and gracious words will be sorely missed by the recipients.

All who had the privilege of working with him were deeply attached to him, and admired the grace of God in him. He was a steadfast believer in the foundation truths upon which the Society is based, and among his departed personal friends were Joseph Irons, James Wells, J. J. West, and James Battersby. The home-call to this beloved friend has created a gap indeed in the hearts of the executive of the Institution, who will ever cherish his fragrant memory.

The lady visitors of the Hornsey Rise Home kindly supplied the inmates with small joints of meat for Christmas, and those in the Stamford Hill and Brighton Homes received similar gifts. The friends in the Camberwell Home had a tea, as usual. Thus all were remembered during the month.

In view of the increasing number of pensioners, and the consequent financial pressure, additional support becomes more urgently needed, and the help of all who wish the Society well is asked in obtaining new annual contributions of 7s. and upwards. It is the smaller sums that are especially useful in maintaining the work at its present level.

Upwards of 7,800 aged pilgrims have been granted life pensions during the well-nigh one hundred years of the Society's history, and more than £353,000 have been distributed. This is a retrospect that may well evoke praise to our covenant-keeping God; and though each year has its appointed share of difficulties and trials, it also brings abundance of grace and blessings.

Gone Home.

MRS. JOHN BUSH.

We record with sorrow the almost unanticipated death on Saturday, January 21st, of Mrs. John Bush, of King-

ston-on-Thames; the wife of our beloved friend the minister of Zion Chapel, New Cross Road. We are sure that universal sympathy will be felt for our dear friend in his heart-crushing bereavement.

MIRIAM COOK

Of West End Farm, Mellis, Suffolk, passed away December 3rd, 1904, in her 70th year, having for some time been a painful sufferer with a malady which the best medical skill proved unavailing to check. Her mortal remains were interred in the old church yard, Mellis, Tuesday, 6th December. In accord with the wish of deceased and the family, Pastor R. Mutimer, of Brentford, officiated. Notwithstanding the incessant downpour of rain, a large number of relatives and sympathisers gathered at the grave-side. The deceased having been a regular worshipper at Stoke Ash Baptist Chapel, where her son, K. Cook, is the esteemed superintendent of the Sabbath School, the above place was well represented by the presence of Mr. E. Hitchcock, Mr. Copping, C. Dealt, F. Rose, and Mr. Colson, and many others. The dear departed one was a lover of the house of God, the people of God, and the Christ of God, but was never able to make a public profession; but the sorrowing husband and family can well appropriate the lines of the hymn in relation to the home-call of their dear one.

"Say, why should friendship grieve for those
Who safe arrive on Canaan's shore?
Released from all their hurtful foes,
They are not lost, but gone before."

MR. W. G. FAUNCH (of Ebenezer,
Cleveland-road, Ilford).

It is with deepest regret that we have to announce the removal by death of our dearly-loved brother, Mr. W. G. Faunch, the senior deacon. For about forty years he laboured assiduously for the cause of God in this place, and we cannot but feel grateful to God for the blessing which throughout this long period attended his efforts. He was before all things a man of peace and quietude, loved by all who knew him, because of the grace of God which they saw to be in Him. His doubts and fears were many, but the Lord never allowed him to be in very deep soul-trouble. If a time of refreshing were granted him, he would "thank God and take courage." It is neither our desire nor intention to enumerate our brother's virtues; it is the very last thing he himself would wish, but to add that by God's grace he was induced to do much for us as a Church. Mainly through his instrumentality the Cause was kept open at a time when it was in such low water that notices had been posted

announcing the date when the doors would be closed. The ground upon which our chapel is now built was his gift, a further piece being recently given by his liberality for extensions when required. He was spared to see the Cause in a fairly prosperous condition, as it now is, and free from debt. Early last year he suffered much from a diseased bone in the right foot, having to undergo three operations before recovery. During this time he was making arrangements for removal to Chipping, near Buntingford; but before the time for the change of residence arrived, a fresh malady manifested itself—tumours in the inside. He removed to his new residence on the 4th of October, and lingered until the 26th of December, when the Lord took him. During his last illness he was enabled to rest peacefully and confidently upon Christ as his one and only hope of eternal life. Those who were favoured to be with him, as well as the writer, were agreed that it was a pleasure to be in his company during the last few weeks of his life. His conversation was in heaven, and he would say, "If I held my tongue, the very stones would cry out," when speaking of the goodness of God to him. The devil was not permitted to harass him much in his last days. His last message to the Church was "Let brotherly love continue." May the Lord grant an answer to his petition. Daniel Herbert's "Dying Christian" was his great favourite when his end drew near. He passed away very peacefully, being buried in Buckland Churchyard on the last day of the old year, nearly all the family following. As a Church, we have sustained a great loss; as a brother, natural and spiritual, I mourn the loss of a dear relative, with whom I have walked and talked for fifty years, and can truly say that for the last thirty years we have taken sweet counsel together. A funeral sermon was preached by our pastor on Lord's-day, January 1st, from the words, "Mark the perfect man, and behold the upright, for the end of that man is peace." There was a good attendance of sorrowing relatives and friends.—GEO. S. FAUNCH.

DANIEL LAWRENCE.

The Church at Shalom Oval, Hackney Road, has again sustained a severe loss by the home-call of another of the beloved deacons who has been associated with the above place for upwards of 35 years. He first became a member of the Bible Class presided over by Brother H. D. Mobbs, now of Southend, and was a very regular attendant. For some time after he had joined the class he was in much darkness of soul, but our ever gracious Lord, through the

ministry of the late Mr. H. Myerson dispersed the gloom, and at his baptism revealed Himself to him as his own personal Saviour. About 20 years ago our brother was led to take charge of a class of lads in the Sunday School. Here he was blest, and some of his scholars now love to tell to others the precious things they learned from him. He was a man who did not mind what part of the Master's work was given him. He was as happy in conducting the Infant Class as the Bible Class. To know him was to love and respect him. He always put the Lord first. How many of God's dear people he has, under God, been the means of comforting we cannot tell. He was ever happy in helping the poor and needy as far as he was able and would say, when gratitude was expressed, Thank God, not me. Some of us can ill-afford to lose those we have been associated with for nearly forty years, and who, like our late dear brother, have filled the office of deacon and Bible Class teacher. Truly he could say, to live is Christ. The visits of Brethren Mobbs, Cooper, and Henson, as well as their kind letters, much cheered our brother during his long and painful illness. A few days prior to his death, Brother Henson sent a card with the precious words, "Your life is hid with Christ in God," which he repeatedly requested his wife and daughter to read to him, and even when unable to speak he would point to the card and his face would brighten as he again heard the words. Truly the words of the poet expressed his experience—

" 'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply,
Solid comfort when we die."

This is all of Grace. Quite up to the last week of his life our brother was anxious to know of the welfare of the Church and School at Shalom. Frequently after the writer had offered prayer for God's presence in his sick chamber, he would say, "Just one minute before you go," and then he would lift up his heart to God for resignation and patience to his Father's will, and then at parting would say, "I am in my Father's hands; He will do only that which is right." He was called home on December 26th. All that was mortal was conveyed to his beloved Shalom on January 2nd, when a most solemn and impressive service was conducted by Brethren H. D. Mobbs and T. Henson, after which he was laid to rest till the Resurrection morning in Ilford Cemetery. On Sunday, January 15th, Brother Henson conducted a remarkable memorial service, when a large congregation of friends and employees were present, a further account of which will appear, "with the Editor's permission," next month.—C. FEWSTER.

Echoes from the Sanctuary.

A PAINFUL ENQUIRY AND A SATISFACTORY EXPLANATION.

BY EDWARD MITCHELL, CLERKENWELL.

“Why am I thus?”—Gen. xxv. 22.

A PURITAN writer observes that “God gives promises to His people, and then appears to write *death* across them.” God’s original promise to Abram, when He called him to leave his country and his kindred, was “I will make of thee a great nation.” Abram believed the Word, and came out from his kindred, and then God appears to allow the condition of Abram and Sarah to become such as, from the natural point of view, rendered the fulfilment of the promise an impossibility. In dealing thus with Abram He tried His faith, and at the same time conveyed an important instruction to him, and to all the people of God—that the true children are not born after the flesh, but in a supernatural way, by the efficacy of the promise. But after Isaac’s birth the promise seems to tarry, for at sixty, after twenty years of married life, Isaac was childless. This state of things led to earnest prayer—“Isaac intreated the Lord for his wife.” Thus early in the history of the Church do we learn what was plainly declared by the mouth of His servant Ezekiel many ages afterwards, “I will yet for these things be enquired of by the House of Israel, to do it for them.” The promise comes first, afterwards the fulfilment, but midway between the promise and the fulfilment stands prayer, which was

“Appointed to convey the blessings God designs to give.”

He who believingly pleads the promise is sure to prevail. Isaac is an example of this. God heard his prayer, and granted his request. But answered prayers not infrequently bring fresh exercises to the soul. Rebekah was greatly disturbed. Something quite beyond and outside the ordinary and natural experience of women distressed and distracted her, and led to the enquiry of our text. This is a veritable account of what befell Rebekah, but though we are by no means in love with the school of allegorists, who too frequently made the sacred Word a nose of wax which they fashion according to their own wild and unrestrained fancies, yet we cannot but think there is a mystery underlying this piece of history. As in the account of Sarah and Hagar there was a great spiritual truth underlying the natural facts, so we think there is here. The answer of the Lord to Rebekah’s enquiry seems to set this beyond doubt. At any rate, we think it may be fairly allowed us to notice some spiritual experiences which the incident suggests to our mind. We know how the Apostle applies this portion of the sacred records to prove the sovereign election of God, but our object is to accommodate the words to the experience of Christians, taking Rebekah as representing the believer, in whose soul flesh and spirit carry on a

continual conflict. Our points are four—the *experience, the enquiry, the explanation, and the encouragement.*

THE EXPERIENCE.

Following the line already indicated, we speak of the experience of believers. They learn by experience the truth of Paul's words, "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Concerning this experience we remark that it is *peculiar*. Only the heaven-born soul is acquainted with it. There is, indeed, sometimes in the natural man a conflict between passion and principle, which may appear a little to resemble this spiritual conflict. A man's passions tempt him to some act which his understanding and conscience condemn. In some instances the conflict may be severe and protracted, and it may be that conscience obtains the victory, though more frequently passion gets its way. Yet, though there may be some resemblance, the conflict which a natural man may feel is a very different thing to that inward spiritual conflict which the child of God endures. The natural man's conflict seldom gets beyond acts; the spiritual man's conflict extends to the thoughts, movings, and motives of the heart and mind. This is ground the mere formalist does not tread, but with which the truly spiritual man is well acquainted.

This experience is also *painful*. The Apostle Paul had a stout heart, and endured with undaunted courage the many hardships, pains, and persecutions his Master called him to pass through. In the Philippian jail, with a sore body, and in a most uncomfortable and painful position, no moans of distress issued from his lips, but prayers and praises arose to God from that loathsome cell. In all his sufferings and trials he is a cheery optimist, rejoicing even in his tribulations; but when engaged in this spiritual conflict it is far otherwise with him. In Rom. vii. he gives us an anatomy of his soul exercises. Cabined, confined, and thwarted in his endeavours after holy service; offended, stung, and tortured by the uprising of things within him which he loathed, and even brought into captivity by the law of sin, he cries out in his strong agony, "O wretched man that I am! Who shall deliver me from the body of this death?" Yet even here hope comes to his rescue, and "he thanks God through Jesus Christ our Lord." Not to feel, and feel keenly, the conflict augurs insensibility, and may indicate death, but it is not the part of wisdom to stop at the groan, and overlook the cause we have for thankfulness, even in the midst of the conflict.

But, again, this experience is not unfrequently *perplexing*. The subject of it scarcely knows what judgment to come to concerning himself when thus well nigh torn asunder with this inward conflict. Newton, in his well-known hymn, which seems, in part at least, to have been suggested by this portion of the Word, personating the tried and perplexed weak believer, makes him say:—

" I love, why am I thus?
Why this cold and lifeless frame?
Hardly sure can they be worse
Who have never heard His Name!"

The hymn appears to have been intended for such as have not experienced a clear deliverance. But it may equally apply to such as after a season of great joy, when they have realised their sins forgiven,

and persons justified and "accepted in the Beloved," find their joys decline, and the foes, whom they had fondly supposed to be dead, revive again and fiercely attack their souls. How perplexed are they under this experience! Tempted, too, to suppose their departed joys were only a delusion. If it was the work of God in my soul, why am I thus? And thus the soul may be tossed upon the billows of perplexity. But this may be the case with some who have long believed in the Lord. There comes a season when their inward foes develop fresh activity and seem altogether beyond control. They have never been so buffeted previously. They have never seen and felt the evils of their fallen nature like this before. They seem to be inwardly rent asunder. "The good that they would they do not, but the evil which they would not, that they do." Perplexed and dismayed they cry out, "Why am I thus?"

This experience is, too, more or less *perpetual* so long as we dwell in the body. The flesh grows no better. We have no quarrel with the term "progressive sanctification" so long as it is understood of the development of the new man, the believer's growth in grace and in the knowledge of the Lord Jesus Christ, but we incline to think that the more a man is really sanctified, the more the conflict will be felt. His light will be clearer, enabling him to discern sin where he did not suspect its existence; and his sensibility will be greater, whereby the presence of sin will be more keenly felt. It is a point of great importance that we should know that the flesh will fight to the bitter end, and be present with us until the last gasp; for it will save us from carnal security on the one hand, and despondency on the other. We shall be on our guard against our enemy, and, while hating the flesh with a perfect hatred, we shall not be unduly cast down when we feel its strivings, or detect its deceitful workings.

We now come to notice

THE ENQUIRY.

Rebekah's conduct discovers both grace and wisdom, for "*she went to enquire of the Lord.*" What method she observed it is needless for us to enquire. We know in what way we must enquire in Gospel days. We shall do well to take all our hard cases to the Lord in humble prayer, and look to get our difficulties resolved by means of His Word. There may have been *some petulance* in Rebekah's mind. "If it be so, why am I thus?" sounds a little like some disturbance of temper as well as of mind. Anyway, we have need to be on our guard, for the flesh is an unruly beast, and may even infect our prayers. Not a few have been tempted to think it was better with them when in Egypt than now they are in the wilderness. Impatience is, alas, a very common fault with tempted and tried believers. The patient Job was not always free from it. Let us not forget that its commonness does not lessen the evil of its nature. Impatience too often issues in murmurings, and even rebellion. "Let patience have her perfect work."

The enquiry expresses *doubt and wonder*. "If the Lord be with us, why then is all this evil befallen us?" said one very sorrowfully. So Newton depicts the tried and weak believer saying:—

"Could my heart so hard remain,
Pray'r a task and burden prove;
Ev'ry trifle give me pain,
If I knew a Saviour's love?

When I turn my eyes within,
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

If I am a child, why am I thus ?

Ignorance of God's dealings is also apparent. "The same afflictions are accomplished in your brethren that are in the world," dear tried one. You are not alone in these exercises, as you suppose. No strange thing has really befallen you. Hear how accurately your case is described by Newton.

"I asked the Lord that I might grow
In faith, and love, and ev'ry
 grace;
Might more of His salvation know,
And seek more earnestly His face.
I hoped that in some favoured hour
At once He'd answer my request;
And by His love's constraining
 pow'r,
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart;
And let the angry pow'rs of hell
Assault my soul in ev'ry part.
'Lord, why is this?' I trembling cried.
'Wilt Thou pursue Thy worm to
 death?'
'Tis in this way,' the Lord replied,
'I answer pray'r for grace and
 faith.'

These inward trials under His divine and unerring direction serve to free us from self, and cause us to cleave closer to the Lord Jesus Christ.

But however disturbed, distressed, or disheartened we may be the throne of grace is our refuge. Let us, like Rebekah, take it all to God in prayer. It is our privilege to pour out our hearts before Him—that is, to pour out all that is in our hearts—our fears, anxieties, perplexities, troubles, and sorrows. In these respects, "Just as I am" should be our watchword. He has an ear to hear us, a heart to sympathise with us, and ability and inclination to assist us. Let us then enquire of the Lord.

We notice next

THE EXPLANATION.

The Lord is His own interpreter. He both can and will resolve our difficulties. He does this sometimes by His Word; it may be when we are searching it, or He may bring some portion to our minds with power, savour, and enlightenment. Not unfrequently He employs His servants, who are themselves exercised, tried, cast down, and also comforted and cheered for this very purpose. Herein lies much of the value of a truly experimental ministry. The people, with wonder and delight, hear their own inward exercises described, and have them explained to them, albeit the preacher is quite ignorant that he is speaking to them particularly. Says Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The explanation shows that the opposition is *natural and inevitable*. The believer is the subject of two principles that are diametrically opposed to each other; that can no more dwell peaceably together than can fire and water; just as, when fire and water come into collision, the water will strive to quench the fire, and the fire endeavour to disperse the water into vapour, so the natural corruption in man will and must fight against the new heavenly principle of grace, which has been implanted in every regenerated man. "The law of sin which is in the members will conflict" with the "law of the mind" of every true believer. There is no escape from this while life lasts here. The con-

lict has arisen because the man has been regenerated. This explains the otherwise mystery in the most satisfactory way, for the conflict proves that its subject is a possessor of spiritual life. For—

“It is a sign of life within, to groan beneath the power of sin.”

The last point that claims our attention is

THE ENCOURAGEMENT.

Rebekah was informed that “the elder should serve the younger.” Spiritualised, this means that grace shall reign. Nature is the firstborn in us, while grace is the younger. So also it is written, “Sin shall not have dominion over you, for ye are not under the law, but under grace.” This is good news to the fighting, and, it may be, the almost fainting, spirit. Here is gracious encouragement to every believing warrior. The victory is assured. Even here and now, while engaged in the conflict, we may in a measure triumph. “Walk in the spirit, and ye shall not fulfil the lusts of the flesh,” though you may be plagued with and hindered by them. Grace has secured for us that we shall overcome. Let us rest upon the gracious Word of our God, gird on the armour more tightly, grasp our weapons more firmly, and advance undauntedly to the battle. God will give us the victory. Soon our foe will be annihilated, and we shall enter into the full enjoyment of a glorious triumph through His grace.

“O glorious hour! O blest abode!
I shall be near, and like my God;
And flesh and sin no more control
The sacred passions of my soul.”

GOD IS LOVE.

“GOD is love” Himself. When His love ceases to be, He ceases to be, which is impossible. In this love, He chose all His people; so we may safely say there will be nothing lacking towards them that a holy Triune God can do, His wisdom can invent, or His power perform. “Israel shall be saved in the Lord with an everlasting salvation.” “O, the depth of the riches both of the wisdom and knowledge of God!” All His attributes, His infinity of grace, love, wisdom, power, and mercy, beam forth in His covenant relationship to His people, in His own time and way; and out of this deep spring their salvation and glory. Yet His glorious Church, without spot or wrinkle or any such thing, can never add one iota to Him. If she could, then before she was brought into existence the glorious Jehovah was not perfect; He received an addition, which would be blasphemy to think. Who hath first given to Him, and it shall be recompensed to him again? “For of Him, and through Him, and to Him, are all things. To whom be glory for ever. Amen.”—*Memoir of Eli Ashdown*, page 60.

FOUR GRACIOUS ATTAINMENTS.—Four things are hard to attain to, and to walk in: *Thy will be done; give Me thy heart; deny thyself; only believe.* When grace thus reigns it is well.—*Memoir of Eli Ashdown*, page 223.

THE VALUE OF THE DIVINE SCRIPTURES.

BY EDWIN WHITE, ENON CHAPEL, WOOLWICH.

(Concluded from last month).

IV.—THE preciousness of the Holy Oracles of truth appears yet further when we consider THEIR SUFFICIENCY. They are sufficient in their matter to instruct our mind. If we had no other book and were well acquainted with this, we should be no mean scholars. "They are able to make wise unto salvation." No other book will do this. In vain we ask science and philosophy, How shall man be just with God? This book alone solves the important problem, and it does so most satisfactorily. The highest intellect here finds a plan beyond human reason of the highest order—sublime, for it is God's conception, worthy of Himself; and, like all His glorious works, it is so perfect it needs no embellishment from puny man.

It is sufficient to answer all the cavils of unbelief.

"This is the Judge which ends the strife
Where wit and wisdom fail."

It is sufficient as a basis for our faith to rest upon secure. We can live and die upon its sacred truths. Its doctrines are a solid foundation. Its promises are the pillars. The oath and covenant of God are the bulwarks of our faith; we need no other. The person, merit, and atonement of Christ which it reveals is sufficient for all our salvation and our hope. It is sufficient at all times. Whatever advances are made in learning, the Bible does not become obsolete. It is always before the times, for it carries us on into eternity. It is sufficient for all man's deepest needs, sinful and fallen as he is. There is everything in it to lift him up and place him higher than angels are. It stills the throbbings of a longing heart hungering for God; it eases the guilty conscience and gives true peace; its truths rested upon, fill and satisfy the believing soul, so that no more is needed but heaven itself at last to consummate the bliss.

V.—THEIR VERACITY.—The Word of God cloaks nothing, or conceals it in any way. The glaring faults of its characters are as faithfully set forth as their virtues. Abraham's prevarication about his wife and his sin with Hagar, as well as his noble faith and implicit obedience to God's command regarding the offering up of his son Isaac are recorded; David's lust, adultery, and murder are written down without any extenuation of his grave faults; Peter's blasphemy and base denial of his Lord, as well as his brave confession of faith. We have a faithful picture of fallen man and the dreadful outflow of all the sin of his wicked heart in rebellion against a holy God, side by side with the manifestation of the fathomless depths of God's mercy and love to sinners; we have the spotless character of Christ, who was purity, love and truth embodied in human form, and we have man's inveterate hatred of the Son of God. The picture is sad and humbling that man should be guilty of such foul crimes which are recorded in the Bible, but they, nevertheless, are absolute facts which cannot be gainsaid. Fiction may paint her heroes with all the noblest virtues and hide all the deficiencies and vices. The Bible never does that. It would not be a true book if it did. Its faithful impartiality stamps it with undeniable veracity through all the ages in every detail which it records.

VI.—THEIR SIMPLICITY.—The Bible contains the loftiest thoughts couched in the most sublime language of all literature, but it is still a book written for the “common people.” It visits the Court and tells of the doings and sayings of kings, but it moves in rural scenes. It speaks to the ploughman as he tills the soil, and the shepherd on the hillside as he feeds and guards his flock, in language which they can readily understand. It has a message for the fisherman toiling amid daily peril on the deep. He feels that the God who gave the Bible knew just his danger and his need. The mother, with her home duties so exacting and wearying, often finds comfort and help in the grand old Book—the very word she needs. The child, young and inexperienced, will find here sacred lessons just suited to their age and capacity; but best of all is its simplicity in the matter of the soul’s salvation. Here we find no involved theories, but heaven’s simple plan; “Believe on the Lord Jesus Christ and thou shalt be saved.” It points out clearly the path to heaven for simple souls; he who makes this Book his guide shall not err. It speaks to the heart rather than the intellect, and its language is understood by all those who love God, whether they are versed in human learning or not. They are taught of God, and know the meaning of His Word, for it answers as an echo to their inner experience, or rather their experience answers to the Word.

VII.—THEIR CERTAINTY.—The Bible is not written in dubious language. Its writers spoke because they knew; there is no hesitancy in the Bible statement; no apologies are made, no requests to accept its statements if they are proved to be true. We are requested to “Search the Scriptures,” but it is to prove that we are wrong if our opinions are not in harmony with God’s Word. The Bible speaks with absolute inerrancy. The slight errors (if there are any) in its translation do not alter its certainty. We have *the Word of God*. We have not followed cunningly devised fables. The Bible has stood the test of all the critics, and will stand when hostile works against the Bible have all perished and been forgotten. The Bible will still remain an impregnable fortress when all the shafts of man’s unbelief have fallen blunted and broken at its base. It will still continue to speak in solemn certain tones to the sons of men—of God, of sin, of salvation, of heaven, and of hell. It will remain, as long as the world doth stand, a certain trustworthy guide to all heaven-bound pilgrims in every age. They will never miss their way to that celestial city who follow its teachings. Those who live by the truths of this Book will be calm and secure in every storm; their lives will be fragrant with holy deeds; no one will have cause to doubt “Whose they are and whom they serve,” and when their journey is completed and the cold waters of death are surging around them, they will have no cause to fear. An abundant entrance into the haven of eternal peace shall be most assuredly ministered unto them in that hour. They who commit themselves to the sure teaching of this Book will have certainty in life, calm support in death, an eternal abode for ever and for ever in bliss.*

The following verses, with scriptural confirmations, are extracted from an old Bible, published in 1600. Though often reprinted, they will bring our meditations to a befitting close:—

* The author’s manuscript ends here. The quaint and suggestive verses, with the truly spiritual prayer, are extracted from our Brother S. T. Belcher’s “Here and There,” for February, 1905.

INCOMPARABLE TREASURE.

Esai. xii. 3 and xlix. 10.	Here is the spring where waters flowe
Reu. 21, 6, and 22, 17.	To quenche our heate of sinne ;
Jerem. xxxiii. 15.	Here is the Tree where Trueth doth grow
Psal. cxix., clx.	To leade our liues therein.
Reu. ii. 7, xxii. 2.	Here is the iudge that stints the strife
Psal. cxix., cxlii., cxliv.	When Mens deuises faile ;
Jon vi. 35.	Here is the bread that feedes the life
	That death cannot assaile.
Luke ii. 10.	The tidings of saluation deare
	Comes to our eares from hence :
Ephes. vi. 16.	The fortress of our faith is here,
	And shielde of our defence.
Matt. vii. 6.	Then be not like the hogge that hath
	A pearle at his desire,
2 Pet. ii. 22.	And takes more pleasure in the trough,
	And wallowing in the mire.
Matt. vi. 22.	Reade not this booke in any case
	But with a single eye ;
Psal. cxix. 27, 73.	Reade not but first desire God's grace
	To understand thereby.
Jude 20.	Pray still in faith with this respect
	To sanctifie therein,
Psal. cxix. 11.	That knowledge may bring this effect
	To mortifie thy sinne.
Joshua i. 8.	Then happy thou in all thy life
Psal. i. 1, 2.	Whatso to thee befallas,
Psal. xciv. 12, 13.	Yea, double happie shall thou be
	When God by death thee calles.

A PRAYER.—O gracious God and most mercifull Father, which has vouchsafed vs the rich and precious iewel of thy holy worde, assist us with thy Spirit that it may be written in our hearts to our euerlasting comfort to reform vs, to renew vs, according to thine owne image, to build vs vp and edifie vs, into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this, O heauenly Father, for Jesus Christ's sake. Amen.

THE MINISTRY OF FLOWERS IN THE HOUSE OF MOURNING.

BY "SEXAGENARIAN."

IN our youth it was the fashion to make Death—even in the case of Christians—most dolorous and gruesome. Funerals were environed with every possible accessory of gloom. Strange garments were donned, hideous cloaks worn, females hid their heads in hoods, and men assumed scarfs and hat-bands. Black feathers must be displayed and a costly pall used, or due respect to the memory of the deceased was not, as it was considered, shown.

We are wiser now. We feel that sorrow for the dead and sympathy with the bereaved can be far more aptly expressed than by such doleful symbolism. Our tender and regretful thoughts are therefore generally signified by floral gifts, to be distributed around the chamber where the coffined form awaits interment, or to be laid upon, or cast into the grave.

Flowers—the most beautiful of God's earthly creations—are thus made emblems—significant, though silent—of some of our holiest and

deepest feelings. Who has not felt a measure of consolation, hope, and tenderness in response to their mute eloquence and suggestive testimony? Who, in the hour of Nature's deepest grief, has not recognised in their untranslatable messages, an influence which brought the hush of an indescribable solace to the heart?

Their ministry and message are unmistakable. They address us in a universal language which none can fail to understand. "A well-meant word *may* wound a sorrowing heart." *Their* silent messages must carry comfort.

Thus we do not assent to those who would give them no place in homes that are "in the valley of the shadow," or banish them from the coffin that awaits the Minister's last words of committal ere it is lowered out of sight.

The intimation, "No flowers," seems to us a rather ungenerous repulse to the solicitude of friendship, which, if sentimental, can hardly be aught but sincere. Moreover, why should those who fain would comfort us be debarred the melancholy pleasure of showing their sympathy in the only feasible manner, and which is appreciated by all as delicate and appropriate?

We cannot deem the money wasted that is expended in the purchase of these tributes of affection or esteem. It goes to support a most respectable and elevating occupation—for this floriculture must surely be considered. It provides almost the only means by which friends both near and distant can give silent expressions of sympathy. Gifts always attest the reality of sympathetic tears.

We wonder not, therefore, that a brother beloved, by whose side we recently stood to voice the last "farewell" on earth to the wife he had lost, should acknowledge the kindness which took this form by stating the comfort which these mute mourners had given him, as his "dear one was so fond of flowers."

Our Lord was far from restraining the ministry of the two women who, in the lavishness of their love, anointed His precious feet with the most costly unguent then known (Luke vii. 38; John xii. 3); nor would He, we are sure, restrain the outflow of our poor pity which thus endeavours to make itself felt.

Yet a question arises—Might not these lovely objects be pressed into a second ministry when their first is fulfilled? We leave them to wither and decay in the lonely Cemetery. Could we not use them ere their beauty fades to comfort others who may really need consolation as much as ourselves?

Surely it were wise and kind to send the flowers which friendship furnished, each of which is "a thing of beauty" and "a thought of God," to the Cottage Hospital, or some lowly home of sorrow or suffering. They might make "the clammy lips of fever smile." Their re-arrangement might give employment to listless hands. They might whisper hope to a crushed and carebound soul. They might assure one whose faith was dim—

"That God who careth for the flowers
Will much more care for him."

Better this than to let them lie to be trodden by the sexton's men, or to abandon them to die and rot on the cold sod.

A closing thought. Funereal wreaths are, after all, but *post-mortem*

compliments, expressions of feelings excited by the havoc which the visit of "the dark-robed angel" has caused. They have, as we have admitted, their place and propriety; but should not the recollections and emotions to which they testify have more frequent witness in our conduct to the living? Send flowers to garnish the death-chamber of your lost friends by all means; but oh, be actively, generously kind to those that are spared.

A poet, of whose name we are ignorant, takes up our subject from this point of view, and furnishes us with a fitting close to our meditation. It is entitled, "Now."

Ah, do not wait till I am cold and dead,
And earthly sounds no more can reach mine ear,
But let your words of love and praise be said
While I can hear.

Ah, do not wait to bring me fragrant flowers,
Till on a grassy mound they strewn must be,—
Let me enjoy them in Life's daylight hours
While I can see.

And those of you I sorely have offended,
If you the truest Charity would show,
Why cannot your Forgiveness be extended
Now, while I know?

Tho' to the Dead all things must be forgiven,
What profit they, when in the Grave laid low?
Living, for praise, love, pardon, we have striven,
We need them now.*

HEWN FROM THE ROCK.

"Look unto the rock whence ye are hewn."—Isa. li. 1..

THIS is an exhortation to God's ancient people, then in exile, to remember their origin, that they might be encouraged to believe predictions of the great things which God would yet do for them as a nation.

It may be applied to all true Christians to recall *where* and *what* they were when the Lord first made His mercy known to them, that they may walk humbly and hopefully in the light of His promised grace in the present and the future.

The conversion of sinners is thus compared to the quarrying of stones, their removal from their original position, and their safety and happiness in the "grace wherein they" now "stand."

The image is peculiar, and not to be found elsewhere, and may well be made the subject of holy meditation.

Salvation is a sovereign work. The block of stone has no power to remove itself, nor can a sinner do aught to effect his own salvation. He is powerless under the doom of a broken law, unless the Holy Spirit operate and "translate him into the kingdom of God's dear Son."

But the process, though essentially the same in all cases, differs circumstantially, according to the characters and temperaments of those who are affected by it and the wise-ordering pleasure of God.

* We extract the above, which is signed J. M., from "The Enfield Tattler," for Jan., 1905.

The stone obtained from the Peak region of Derbyshire is hard and tough, and must be removed by the process of blasting. Holes are therefore made behind the portion of rock which it is desired to remove. These are filled with gunpowder or dynamite, and slow matches are carefully adjusted, which are connected with these explosives by a train of some inflammable substance. When these are arranged, the workmen hurry away, and all below are warned to keep clear of the mass that is about to fall. The last of these, having lighted the match, follows his mates, and the line of fire creeps to the powder or dynamite. There is then a great explosion, the mass is dislodged, and falls with a crash like thunder to the level ground beneath.

The quarrying of the stone found in the locality of Bath is, however, quite different. It is soft and friable, and is removed by sawing the living rock. The blocks, when thus dislodged, are quietly lifted on trollies and conveyed to the nearest railway station.

In this case the process of blasting is needless, and would, in fact, reduce the stone to powder, while the gentler method surely affects its object. In both examples the results are the same, but how greatly the methods differ!

So in the conversion of sinners. Some, like the stones of Derbyshire, must pass through a whirlwind of emotion and fears, and terrors must drive them from their former state. Others, like the stones in the vicinity of Bath, are dealt with in grace with *all-forceful gentleness*; yet in each case the purpose of God is accomplished and the sinner is no longer what and where he was, but prepared for his place in the living Temple, of which Christ is the Chief Corner Stone.

"Hearken to me," cries holy Isaiah, "ye that follow after righteousness; ye that seek the Lord." Have ye been hewn from the rock of nature? Have ye been removed from the sphere of doom? Enquire less how this was done, than whether it is an experimental and observable fact. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged;" and while "lost in wonder, love and praise" at the distinguishing grace manifested in your salvation, you will delight to sing:—

"How wise and various are the ways
The Saviour doth pursue
When dealing with the chosen race
And forming them anew!"

Transcribed by H. L. S.

"I WOULD, BUT CANNOT," ETC.—May 16th, 1897. This has proved "a day of trial and temptation. How long will vain thoughts lodge within me and give me all this pain? Indwelling sin has great power over me, and fills me with fears and heaviness. O that I could pray and be heard!"—*Memoir of Eli Ashdown*, p. 224.

A DISSATISFIED PREACHER.—December 20th, 1896. "Engaged at Croydon. Text, Isa. xxxviii. 16, 'Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation,' etc. I cannot say much about my preaching, only it was not what it should have been."—*Memoir of Eli Ashdown*, p. 224.

LONG-LOVED LYRICS.—No. 2.

"I SHALL BE SATISFIED."

BY THE LATE (MRS.) CECIL FRANCES ALEXANDER.*

Reprinted by Request.

"I shall be satisfied, when I awake, with Thy likeness."—Psalm xvii. 15.

NOT here ! not here ! not where the sparkling waters
 Fade into mocking sands as we draw near ;
 Where in the wilderness each footstep falters—
 I *shall* be satisfied—but O ! not here !

Not here—where all the dreams of bliss deceive us,
 Where the worn spirit never gains its goal !
 Where, haunted ever by the thoughts that grieve us,
 Across us floods of bitter memory roll.

There is a Land where every pulse is thrilling
 With rapture earth's sojourners may not know ;
 Where Heaven's repose, the weary heart is stilling,
 And peacefully life's time-toss'd currents flow.

Far out of sight, while yet the flesh enfolds us,
 Lies the far Country where our hearts abide ;
 And of its bliss is nought more wondrous told us
 Than these four words, "I shall be satisfied."

"Satisfied !" "satisfied"—the spirit's yearning
 For sweet companionship with kindred minds ;
 The silent love that here knows no returning—
 The inspiration which no language finds—

Shall these be satisfied ? The soul's vague longing—
 The aching void which nothing earthly fills ?

O ! what desires upon my soul are thronging
 As I look upward to the heavenly hills.

Thither my weak and weary steps are tending—
 Saviour and Lord ! with Thy frail child abide,
 Guide Thou me Home, where, all my wand'rings ending,
 I then shall see THEE—and "be satisfied."

THE ROCK OF AGES.

JESUS, Thou Rock of Ages,
 Who ever dost abide
 'Mid every storm that rages,
 Our souls in Thee would hide !
 Thy promises can never,
 No never, altered be ;
 Though we are changing ever
 No change takes place in Thee.

Thou Rock of our Salvation,
 We trust our souls to Thee.
 We fear no condemnation ;
 Thy death hath made us free.
 Our hopes in Thee we centre ;
 Upon Thee we will stand
 Till called at last to enter
 The fair Immanuel's land.

HETTIE.

* Also author of "There is a green hill, far away," "We are but little children weak," "The burial of Moses," etc. The deceased lady was the daughter of Major Humphreys, of Strabane, County Tyrone, Ireland. She was born in 1823, and died a few years since. In 1850 she married Dr. W. Alexander, now Archbishop of Armagh—better perhaps known as the Bishop of Derry—an eminent preacher and expositor. There is in all her compositions a grace and tenderness which, added to their poetical melody and beauty, invest them with a charm almost unique. Her "Burial of Moses" we hope to give next month, according "to request."—EDITOR.

GOOD NEWS FROM A FAR COUNTRY.

"I sought the Lord, and He heard me, and delivered me from all my fears."
—Psalm xxxiv. 4.

WE have few greater joys than to learn that our pages are read with appreciation by spiritually-minded friends in distant lands. It was therefore with real pleasure that we received some time since a letter from "R. F. D., No. 15, Richland, Kalamazoo, Co. Michigan, U.S.A." The writer, Mary A. Eaves, was born in Wisbech, Cambs, more than eighty years since, and emigrated to the States in the later forties. In her youth she was met by God in grace, and formed the acquaintance of a few choice Christians, some of whom were long afterwards known to us, especially John Hazelton and Thomas Beeby, who, with his wife, was under our pastoral care in 1890-5.

Our venerable correspondent is an invalid, having been confined to her bed for ten years, and writes with a faltering hand. After introducing herself, she narrates how she was brought to know the Lord under

ARMINIAN TEACHING.

"In your October number," she says, "you mention J. G. Pike, of Wisbech, the author of 'Persuasives to Early Piety,' which many years ago, when an earnest seeker after salvation, I read attentively, but was unable to fulfil its requirements.

"I attended the ministry of his son, Carey Pike, and, if possible, missed no meeting when the chapel was open. All was in vain. I informed him, when pressed to open my heart, that I desired to be a Christian. He replied that this was not sufficient, and that I must put these desires into practice. I felt, 'fain would I, if I could.' I cannot describe my anxiety and distress of mind. I wanted to be holy, but could not control my thoughts. 'The more I strove against sin's power, I sinned and stumbled still the more.' Alas! I had not then heard the Saviour say, 'Come hither, soul, I am the Way'; nor had I learned that 'without *Him* I could do nothing.'

"The sermons of Mr. P. were of an alarming character. 'Woe is me, for I am undone,' 'Thou art weighed in the balances, and art found wanting,' 'Whatsoever thy hand findeth to do, do it with thy might,'—were three of his texts at this time. I also heard his father on the words, 'The harvest is passed, the summer is ended, and we are not saved.' These sermons consisted of warnings, threatenings, and persuasions to accept the offer of salvation. I regarded Mr. Carey Pike as a saint, and do so still. The members of the Church I viewed as godly people, and earnestly wished to be like them.

"Mr. Thomas Beeby, with his wife, Sarah, who afterwards removed to West Ham, Essex, were at this time members. With them I used to converse. I did not tell them of my own distress, but sought their mind as to the case of a person convinced of sin, but dying before it was pardoned. He assured me that the Lord does not work in this way, as He never leaves His work unfinished. I therefore feared that it was not the Lord's work in me, or I should become holy like other Christians.

"I had heard of people repenting, receiving pardon, and becoming holy and happy, and that everyone might enjoy the same privilege if they would close in with the offers of mercy. I longed to be in that

path, but could not get there. On one occasion Mr. P. preached from 'Behold the Man.' He spoke of the birth of Jesus, His life on earth, teachings, miracles, and His painful death on the cross; and while he was setting forth the sufferings of the Saviour I became so absorbed that I did not hear what followed, and seemed to forget where I was. Words I had never thought of came to my mind, with their meaning, which I think must have been the Spirit's work. 'Or ever I was aware, my soul made me like the chariots of Amminadib.' I became a member of the Church, though still mourning my unfitness; but a blessed feeling came over me as I walked from the pew to the baptistery that I was walking in the steps of Jesus. Although it is over sixty years ago, I well remember the expressive way in which Mr. Pike read

'When God makes up His last account
Of natives in His holy mount,
'Twill be an honour to appear
As one new-born and nourished there.'

SOUL-WEANING.

"Still I was troubled at my inability to attain to the standard of religious perfection set forth in Mr. P.'s ministry. Were I truly converted, I thought, I should be as holy and happy as he described. Though I certainly had no desire for worldly pleasures, irreligious people seemed in a better condition than I was (Psa. lxxiii. 4, 5). This I told him, and begged him to remove my name from the Church Book; but he replied that it 'was a device of the devil to hinder me in my Christian course,' adding words of kindly encouragement. My burden was then for a short time lightened, till 1 John iii. 9—'Whosoever is born of God doth not commit sin'—again awoke my fears that I was a stranger to the new birth. I opened my heart to my dear friends Beeby, who cheered me with the assurance that the meaning was that *the holy principle* implanted by God in the souls of chosen and redeemed sinners cannot act aversely to His will and ways.

"I had heard the word Calvinism, but what it meant I knew not. My only concern was to be saved and live a Christian life. At that time a copy of the *Gospel Standard* fell into my hands, in which, to my surprise and joy, I found my own experience delineated. I afterwards heard preaching which corresponded with its teachings, and, hard as it proved to think of leaving the General Baptist Chapel,* I gradually felt that now I knew a little of the preciousness and sweetness of the doctrines of 'free and sovereign grace,' I could regard it as my spiritual home no longer."

(To be continued, if God wills.)

NATURE AND GRACE.—"The flesh" is strong, as we know but too well; and "the spirit" is strong, as we also know; but alas, how feebly and imperfectly. But O, the difference between the *self-depend- ing* energy of nature and the *Christ-depend- ing* power of faith.—P.

* Until recently, the Baptist Denomination was divided into two clearly defined sections: "General Baptists," who were Arminians, and "Particular Baptists," who were Calvinists. The latter included Fullerites, like C. H. Spurgeon, and those who hold absolute grace, like ourselves. The two sections were nominally and legally merged into one a few years since, which we greatly deplore. Both J. G. Pike and his son Carey were unmistakable and avowed Arminians, though estimable and holy men.—EDITOR.

THE GREATEST BLESSING ON EARTH.

BY THE LATE CHARLES HILL, OF STOKE ASH.

“For there God commanded the blessing, even life for evermore.”—
Psa. cxxxiii. 3.

LIFE is the greatest and noblest blessing man possesses. All and everything without it is worthless and useless. It is a *reality* in itself, and imparts a reality to all surrounding it. It is cherished, succoured, and retained with assiduity and care, “Yea, everything will a man give for his life,” and he relinquishes it at the command of its Divine Author only.

Christianity is something more and something greater than creed, form, or profession. *It is a life*—a grand, noble, magnificent life, and expresses to its possessor the good-will, pleasure and purpose of a triune Jehovah to him, and furnishes him with a power to appreciate the Divine favour, to fulfil the obligations it imposes, and to anticipate with joy its glorious issues and rewards. A religion without life is a body without a soul, a shadow without a substance, a form without a power—a mockery, a cheat, a delusion, and a lie.

It is in God, and God alone, that nature in its various departments, dependencies and phases, lives, moves, and has its being. Apart from him it never would have been, and apart from him it could not be continued. His will is the law, and the length of its days. Could we ask the highest creatures God hath made to communicate to us the gifts and excellencies of life, the nearer they are to the throne the louder they would say, “It is not in us to bestow them.” They could not convey any of their natural endowments to man, any more than man himself can impart his human nature to an insect; for life, with all its proper appendages, capacities, and exercises flows freely and solely from Him who only “hath life in Himself,” and who infinitely and eternally lives, independent of others.

It is in Christ that Christianity lives, and from Him alone the Christian derives his life. Christ is its centre, its source, and its circumference. In Him we *spiritually* live, move, and have our being; and as easily could we extract sparks of fire from a cucumber by the rays of the moon as we could obtain spiritual life elsewhere. “I am the Life,” and “because I live ye shall live also,” are alike the testimony of Him who spake as never man spake. Nature lives in *God*; Christianity lives in *Christ*. Natural faith recognizes and reposes in *God*; spiritual faith relies in *Christ* and on His cross. Nature has no light and help other than its own to conduct it to God, its object of faith; but Christianity requires extraneous, supernatural, and Divine direction and support to bring it to Christ, the great end and object of all its trust and hope.

Christian life is an inner principle, deeply implanted in the soul, mysteriously dwelling in the secret chambers of the heart. “It is hidden with Christ in God,” and in the saint “is a fountain of living waters, springing up into eternal life.” It is not an impulse communicated from without, but a vital principle within, that makes itself felt without. It acts from necessity, and not from expediency. Its deeds are the outward development and outgrowth of its inmost nature; it acts because it lives, and its acts express the character of its life.

Christian life is a life from the dead. "You hath he quickened who were dead," "born again," "born of the Spirit," "was dead but is alive," are the sentiments of a divine theology, well understood by all who can say with Paul, "The life I *now* live [in distinction from a former life] I live by faith in the Son of God, who loved me and gave Himself for me." Days of death are passed away, but the remembrance of these remain. The Spirit of the living God has caused the believer in Jesus to make the solemn transit, and pass from death unto life, from wrath to peace, from destruction to safety; from Sinai, with its coronal of lightning, its voice of thunder, and its atmosphere of wrath, to Calvary, with its cross of suffering, its cry of victory, and its crown of undying glory.

Christian life is a growing life, perfect and complete in principle, but progressive in its development: first the blade, then the corn, and then the full corn in the ear; first babes, then youths, then fathers, then, finally, the perfect man in Christ Jesus. It grows by feeding on the provisions of the Gospel, by inhaling the air of truth, by drinking of the streams of grace, by basking in the rays of the Sun of Righteousness, and by the exercise of its own powers. It grows upwards, downwards, outwards, and always. Storms and darkness, afflictions and sorrows, sanctified by God, promote its expansion, fasten its hold, array it with bloom, and cover it with fruit. Like the trees and the plants, it lives to grow, and its growth proves its vitality and displays its beauty.

Christian life is active, its pulsation is incessant, and its streams of existence ever flow through the golden arteries. It has its mission to achieve, its work to do, its duty to perform. Its activities are directed to glorify God, to represent Christ on earth, to seek the advancement of the Redeemer's visible kingdom on the earth, and to benefit humanity the wide world o'er. It acts *from* love, it acts *by* love, and wins love in return. The best and noblest history in the world is the history of Christian life in acts of sacrifice and suffering, devotion and denial for the sake of God and Christ, truth and men. Truly the best theology is a beautiful life, and the best deeds the deeds of goodness.

Christian life is an immortal life; it can never cease; its principles are deathless and eternal. It vanquishes death as the *last* enemy, and triumphs over the grave; and while it imprints on the last footsteps with which it indentates the sands of time the fact "that the days of its mourning are over," it springs with elastic step to the throne of its Author dressed in immortality and beauty, to live in His life, to partake of His joy, and to realise the fulfilment of the great and glorious promise—to behold His glory.

GOD'S LOVING TOUCH.—I may feel a thousand times more like an infidel than a believer, and be tempted to disbelieve in the inspiration of the Bible and the reality of all the blessed things and facts which it reveals. The Lord, however, will not suffer true faith to be always dormant and inoperative: often with His own loving touch raises it back to activity. Thus "though damped, it never dies."—*P.*

WHAT IS A REVIVAL ?

A WORD BY THE EDITOR; AN ADMONITION FROM A VETERAN
"PASTOR AND TEACHER."

ACCORDING to good modern dictionaries a Revival is (1) "a time of extraordinary religious awakening" (Davidson), or, (2) "an awakening among large numbers of men to their spiritual concerns"; or, (3) "a renewed and more active attention to religion" (Annandale). Of the three, the last only accords with the Scriptural use of the Word.

It is employed to describe a renewal of National devotion to God among His ancient people. "Revive, O Lord, Thy work in the midst of the years" (Hab. iii. 2). "Will Thou not revive us again that Thy people may rejoice in Thee?" (Psa. lxxxv. 6).

It refers to the renewal of the force and fervour of personal religion in Old Testament saints. "Though I walk in the midst of trouble, Thou will revive me" (Psa. cxxxviii. 7). The Lord dwells with His true people "to revive the spirit of the humble, and the heart of the contrite" (Isa. lvii. 15). To the exiles returned from Babylon there was vouchsafed "a little reviving in their bondage," in the energy of which "they set up the House" or the second Temple (Ezra ix. 8, 9).

In this sense it, however, rarely occurs, the word "quicken" generally taking its place—as will be observed in its eleven occurrences in the one hundred and nineteenth Psalm—and in such passages as, "Quicken me, O Lord, for Thy Name's sake" (Psa. cxliii 11).

This suggests the permissible and proper use of the word "revival" in the present day. "To revive" is to renew, recoup, or restore the energy of life which already exists—not to impart life where it was not previously.

The movement in Wales, if it is what many good men believe it to be, is an unusual, perhaps wholly unprecedented, manifestation of the presence and power of the Holy Spirit. Its influence, however, appears to be mainly confined to the conversion of sinners to God. This involves their regeneration through His creative power. The use of the word Revival to describe what is now transpiring is therefore misleading. Apathetic and half-hearted saints indeed need to be revived—but men that are dead in trespasses and sins need to be "born again"—or the religion thus originated will be only the outworking of the energy of natural piety, which inevitably ends in collapse and too frequently in moral degeneration.

It is, we are aware, futile to take exception to the current and popular use of any favourite word. To thoughtful men we, however, appeal, and submit that the conventional sense in which this term "Revival" is to-day being everywhere employed—may lead to errors of judgment by no means unimportant.

Nature can never rise above her own level, or ascend to what is spiritual. "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit" (John iii. 6), and when we talk of a Revival we should enquire what it is which is supposed to be affected in men. If affrighted nature only is driven by terror into a state of alarm and emotional piety, woe, woe, to all concerned! If the Holy Spirit's all-creating beams are indeed displaying the dawn of everlasting life in the hearts of hundreds of elect and redeemed sinners, we will bless our God with

thanks unfeigned. Such a work is not a Revival, it is the actual passing of these men and women from death unto life through the sovereign and life-imparting energy of the Holy Ghost.

A true and widespread Revival in the hearts of God's heaven-born believing and baptised people is the great and urgent need of our Churches. This we have felt with increased intensity since the preaching and printing of our beloved Colleague's Discourse on the subject, and which (shame on us!) was suffered to pass with so little notice.* May God appear and "revive His Work" in this cloudy and dark day. Dear reader, even while these pages are before you, breathe a prayer that He will speedily do this for Christ's sweet sake.—EDITOR.

AN ADMONITION FROM LEICESTER.

The cautiousness and sobriety of the remarks on the Welsh Revival—as it is styled—in recent numbers of the EARTHEN VESSEL have pleased me. Some are prone to pronounce too hasty a judgment, one way or the other, on such events. My inclination is to pray, with I confess a good deal of trembling, that some real benefit to religion may result. I cannot refrain from some anxious fears about the young persons so prominent in the movement, and the youthful preacher who seems, in a wonderful manner, to influence these as well as their seniors. Yet I cannot help hoping he may be preserved in what I cannot but feel is a *very dangerous position*.

As to the Revival, I have tried to lead my people to test it Scripturally and kindly. There seems, in these days, such a need of an awakening amongst ourselves that modesty well becomes us in judging of what goes on elsewhere. But a Revival must be of the right sort, and really of the Lord, to be of any lasting value.

There may be Revivals of different kinds; a Revival, too, of *religiousness*, without any revival of true *religion*. In Reformation days there was the renaissance—an intellectual movement—as well as the revival of true Scriptural godliness—the Revival of an Erasmus, as well as the Revival of a Luther. In judging, then, of a Revival I must ask the following questions:—

1. What is revived? 2. How was it effected? 3. What are its accompaniments and effects?

1. As to the first question, our dear old Bibles afford us a ready answer. "Wilt Thou not revive *us* again, that *Thy people* may rejoice in Thee?" It is, then, the true people of God who need and desire this Divine awakening. Then, again, "Revive *Thy work*, O Lord in the midst of the years." Then it is the gracious work of the Lord in the souls of His people to which this gracious energising refers. Their love, their hope, their godly fear; in fact, their spiritual life inwardly, and the manifestations of it outwardly. A Revival implies something to be revived. A right Revival—something right. The Beast we know was revived when his deadly wound was healed; a woeful Revival!

2. But as to the second question, How is the Revival effected? By the truth in the hand of the Spirit of truth. The Revival must be

* Preached at Chadwell Street Chapel, Oct. 13th, 1903, before the Metropolitan Association of Strict Baptist Churches, by James E. Flegg, of Wandsworth Common, and given as a "Echo," in our Volume for that year, under the title, "The Needed Blessing"—the text being Hab. iii. 2.

in harmony with *the* truth as it is in Jesus, or what is it worth? No lie is of the truth, and the Spirit cannot use a lie in any Revival which is from Him. It may be very elementary truth, and yet quite in harmony with the truth. It may only dwell upon man's utterly lost state and the Divine provision of a remedy in God's free grace as it is in Jesus. Still it is truth. I should hardly expect a Revival from a pulpit elaboration of the profound articles of a denomination. Children may sing "Hosanna" who could hardly be expected to intone the Athanasian creed, admirable as this certainly is in the great doctrinal Articles of the Trinity. A preaching, or talking, that acts upon the flesh may produce a Revival of that which it acts upon; but the old man certainly requires no reviving. The thing is to have him well buried.

3. Then, in respect to accompaniments and effects. But here I would be very tender. There may be some fire of the sanctuary, and yet some false fire intruding. The true fire of God fell in days of old from heaven, and yet the false fire of Nadab and Abihu was brought in. May it not be so in this case? May not Mr. Evan Roberts have received some fire from the Lord, and yet there may be something superadded? His directions are in themselves assuredly good when he tries to lead his hearers to follow the influences of the Holy Spirit. But may he not be sadly mistaken as to the nature of those influences, or how the Holy Spirit leads His people? Surely God's people are not led by a succession of impulses, or even sensible, discernable workings of the Holy Spirit. Dr. Owen beautifully remarks that there are breathings in our hearts after God when we can see nothing of the kind, and workings of the Holy Spirit which are never framed to that height that we ourselves can pronounce them to be such workings. Then Paul tells us that the spirits of prophets are subject to the prophets. When I read then of young girls bursting out into song in the midst of a minister's discourse; of young men rebuking their elders, as in North Wales; and various other rather disorderly things, I cannot help referring to 1 Cor. xiv., where Paul says that God is the God of order, and not of confusion in the Churches. Paul, too, permitted not women to speak, but to be in subjection. But in Wales women certainly do not obey him. But let me still be kind. Charity hopeth all things. If so much wildfire was kindled in the Apostolic Church at Corinth, may we not at once hope and tremble, and pray for the Welsh Churches and the young Revivalist. As to our own Churches, the words of Berridge again and again come to me as producing prayer.

"Send help, O Lord, we pray,
And Thy own Gospel bless:
For godly men decay,
And faithful pastors cease;
The righteous are removed home,
And scorners rise up in their room.

The flocks that long have dwelt
Around fair Zion's hill,
And Thy sweet grace have felt,
Uphold and feed them still;
But fresh folds build up everywhere,
And plenteously Thy truth declare."

BEFORE I WAS AFFLICTED.

"It is good for me that I have been afflicted, that I might learn Thy statutes."
—Psalms cxix. 71.

I WENT astray before I was afflicted ;
I wandered thoughtlessly from paths of right ;
My foot had slipped had not Thy love prevented
And brought my foolishness before my sight.
And now I thank Thee for Thy wise correction ;
"Not joyous" once it seemed, but hard to bear,
Till Thou didst bring me to Thy "wealthy places"
To find the joys Thy chastened only share.

I am not poorer for Thy fire's refining ;
'Tis true Thou didst take many things away,
But Thou didst give much more, and Thine own gladness
Reigns in my heart with gentle, soothing sway.

Nor do I love Thee less since Thou didst chasten ;
Nay, Lord, Thou knowest that I love Thee more ;
My heart goes out with more intense affection,
With more exclusive longing than before.

I would not be without the lessons taught me,
E'en though I learned them in the school of pain ;
Thou didst draw near and teach Thy child "to profit,"
Not only for Thy glory but my gain.

I know Thee better since Thou didst afflict me—
Know more about Thy tender sympathy,
Thy patient love, Thy faithfulness so wond'rous,
Thy precious thoughts of peace and love to me.

Thou art more dear to me, my chief Belovéd ;
My heart is glad in Thee, and satisfied,
And as I feel Thy presence it is easy
To count but vanity, all things beside.

Dear Lord, I thank Thee for Thy kind correction ;
"Not joyous" once it seemed, but hard to bear ;
But now I know it was because Thou loved'st me,
And bless Thee for this token of Thy care.

KATE STAINES.

THE SECRET OF SAVOUR IN THE PULPIT.—July 21, 1895. "Preached from Psa. lxxix. 19, 'Thou hast known my reproach and my shame and my dishonour ; my adversaries are all before Thee.' I preached the Lord's helping power to others, feeling *myself a poor, guilty sinner*, and needing help and mercy too."—*Memoir of Eli Ashdown*, p. 222.

LITTLE SINS ARE SORE SORROWS TO A TENDER CONSCIENCE.—January 23rd, 1900. "A trying day, with darkness, doubts and fears. I spoke hastily at supper-time, and went to bed in heaviness. How I need grace and wisdom to make and keep me right!"—*Memoir of Eli Ashdown*, p. 229.

DELIGHT IN GOD.—It is easy to be pleased with God when His Word and ways please us. But how hard to feel thus when He frowns, rebukes and chastises. To this, however, faith is sure sooner or later to be brought—and then we know that

"Too wise to be mistaken He, too good to be unkind."—P.

REVIEWS, LITERARY NOTES, ETC.

Heather Bells. By Bessie W. Rumsby.
London: Stockwell, Creed Lane, E.C.
Price not given.

A BOOKLET of sixty-one pages, containing lyrics by the wife of the highly esteemed Minister of the Baptist Chapel, Stradbroke, Suffolk. Any eulogy upon these productions must be pronounced with reservation. Their author would do well to learn more of the technique of verse-making. Some of her lines do not scan. Strained, if not impermissible, rhymes are to be found. Banalities, though rare, occur—as “a quiet churchyard grave” (page 30), or the tamest of conceivable endings to a poem of real beauty (on page 32)—“wild violets, Of all earth’s flow’rs the flow’rs I love the best.” One or two glaring faults—such as employing “way” to rhyme with the same word, *way* (in a different sense); spelling “Crocuses,” *crocus’s*; and a misplaced verse on page 13, are, doubtless, to be attributed to the carelessness of the printer, rather than to the incompetence of the author.

Still, these verses, as a whole, manifest the genius of a living poet. They touch and thrill the heart and bring it into rapport with what is true and beautiful and beyond the range of ordinary observation and thought. We feel that we are in the presence of one whose knowledge of nature is uncommon, and to whom ordinary wayside flowers tell strange secrets concerning their mission and ministry—snowdrops, violets, wild roses, meadow-daisies, daffodils, cowslips, the sorrel, the wood-anemone, the heather and the white-thorn—all in turn doing duty in her songs.

Many will enjoy her pieces for their intrinsic merit; but more, perhaps, will be interested in them for the revelation they afford of a somewhat rare personality. Many gifted women, it may be, could write better poetry. Few, we are sure, could evolve the same melodies or strike the same chords.

The versatility which these pages manifest is very remarkable, ranging, as the verses do, from quaint and fantastic fancies to themes deep and devotional—from the exquisite “Leaf from a Fairy’s Diary” (page 49) to the pathetic poem on “Calvary,” the treatment of which solemn theme is not only original, but suggestive. Witness one verse:—

“Had Love grown numb, did hands refuse
to do
Love’s bidding on that dire and darkening
morn?
O Love so idle! when the Hate of men
Found its expression in a crown of
thorn.”

The poem, “Life’s Evening,” we quote in full, not only because it is worth reading, but also because it alike exemplifies the faults and the excellencies of its writer:

“When our work is done, beloved, when the
busy day is past,
When the singing time is ended, and the
night is coming fast,
When the light upon our faces is the glory
of the west,
God grant that we together at eventide
may rest!

When our sight is dim, beloved, and our
strength is failing fast,
When we sit together waiting for the call
that comes at last,
When the white-robed, noiseless angel
shall summon you to go,
God grant that in the stillness I may hear
Him call me too!

When you sleep at last, beloved, in a quiet
churchyard grave,
When above you grow the grasses, and
the trees their branches wave,
Where the violets shed their fragrance,
and the daisies near you bide,
God grant me then, beloved, to slumber
at your side!

When the morning breaks, beloved, and
you waken up again,
The other side of dying, and the other
side of pain,

When the Saviour’s unveiled glory shall
burst upon your view,
God grant me then, beloved, that I may
see with you!”

The gem of the collection is, we think, the dedicatory verse—“To My Husband” :—

“Your love has been to these my wayside
songs as sun to flowers;
I therefore dedicate this book to you, and
call it OURS.”

God’s singers among Baptists are rare. We believe that since the publication, in 1865, of Harriet Louisa Martin’s “Angel Visits,” no book of verses by one of this denomination has so manifested the mystic, indescrivable afflatus which elevates the rhymster into the poet, as that which we now lay down, grateful to have been awhile under its spell.

FRANCESCA.

Our Life after Death: or, The Teaching of the Bible Concerning the Unseen World. By the Rev. Arthur Chambers, A.K.C., Vicar of Brokenhurst, Hants. Taylor, Brooke House, 22, Warwick Lane, E.C. Price 3s. 6d. nett.

ESCHATOLOGY, or the branch of Theology devoted to the revealed future of mankind, has in all ages engaged the

earnest attention of devout and earnest thinkers; who—speaking generally—have been led to take one of three opinions on the subject.

Some hold the view, common to the majority of evangelical Christians, that man is by his original constitution, and in accordance with the design of his Creator, immortal, and that an eternity of ineffable happiness or of degradation and punishment awaits all the sons of Adam.

Others, denying that it is the revealed will of God that man as a creature shall live for ever, conceive that eternal life will be the portion of those only who accept the offer of the Gospel, and that all who die in sin and unbelief will, after the re-union of their souls with their bodies at the Resurrection, be subjected to such equitable punishment for their sins as will finally terminate their existence and destroy, or annihilate them altogether. The names of Edward White, Samuel Minton, and H. H. Dobney—in justice it should be said, all most saintly men—are prominent among the advocates of these opinions.

A third class—who admit man's existence in an intermediate condition after death, and the actual resurrection of the body at the Second Advent of the Lord—contend that while those that have died in faith will then enter into Heaven's fulness of Joy; the wicked will be doomed to a course of remedial chastisement—more or less terrible and prolonged—which will

finally effect their repentance and faith and thus lead to the unending happiness and perfection of the whole human race. The late Dean Farrar's "Eternal Hope" may be taken as presenting the argument for this plausible scheme in its most popular form.

The Rev. Arthur Chambers shares the sentiments of this distinguished and fascinating writer; which he devotes the 273 pages of his book to proving. He is fond of Greek quotations, which he introduces frequently; but his arguments are the same as have been answered again and again by far more competent scholars than he.

The wonder to us is—not that he entertains these opinions, but that they should be held by a clergyman whose prayer-book insists that without a sound creed "a man cannot be saved," and "shall without doubt *perish everlastingly*," and who prays, whenever he buries the dead, that God "will not deliver us into the bitter pains of *eternal death*."

We object to the teachings of this volume, not in the spirit of hard and obdurate orthodoxy, but in humble subjection to what we believe to be the teaching of the Scriptures. The eternity of future punishment is to us of all revealed truths the hardest to hold in acquiescent faith. We have but one retreat from the terror which the thought of it excites in our poor shrinking heart. "Shall not the Judge of all the earth do right?"

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

LIMEHOUSE (ELIM, PEKIN STREET).—Once more we gratefully record the goodness of the Lord manifested in connection with the celebration of the thirty-fifth anniversary of the formation of the Church. Sermons were preached by the pastor, F. C. Holden, on Lord's-day, Jan. 29th. On Tuesday, the 31st, Mr. E. Mitchell came amongst us. There was a special unction attending his discourse from Rom. viii. 28 to the hearts of many who were present. A good company was present to tea. At the evening meeting brother F. T. Newman, in his usual kind and able manner, presided. Brother J. Clark gave a lucid and able address from 1 Pet. ii. 7. Brother T. Jones was at his very best upon the words, "But My salvation shall be for ever." Brother E. Mitchell took us for an interesting and profitable walk round about Zion, her palaces, bulwarks, towers, &c. The

pastor made a few remarks upon the Lord's goodness and faithfulness, also thanking the chairman, brethren, and friends who had come to cheer, help, and encourage him. Collections amounted altogether to about £10 5s. The Doxology was heartily sung at the pastor's request, and the happy service closed in good time by singing a hymn and prayer.

BROADSTAIRS (PROVIDENCE).—Sunday-school Anniversary.—On Lord's-day, January 22nd, special sermons were preached by the pastor, C. Bloy, and hymns suitable to the occasion were sung by the children. On Wednesday, the 25th, parents and scholars met for tea at 6.45, when the chapel was fairly filled. The children recited and sung in a very creditable manner. During the evening pastor W. Dale gave an address on "Pilgrims."

The superintendent rendered an account of his stewardship, and reported a good increase in the number of children. The pastor distributed the prizes, adding a suitable word to each recipient. A very handsome Bible—the gift of scholars and teachers—was presented to Miss V. Sims, who has been connected with the school for several years, and a walking-stick was presented to the superintendent and deacon of the Church, Mr. G. Kennett.

HERTFORD (EBENEZER).—The annual meeting for the late pastor, Mr. R. Bowles, was held on January 26th. Mr. C. Cornwell, of Brixton Tabernacle, preached in the afternoon from Gal. iii. 9, speaking on Abraham as a type of Christ, and also as a type of the Church, and he was helped to bring forth some precious Gospel truths. The friends afterwards partook of tea in the school-room. In the evening Mr. G. Savage, of Wimbledon, preached from Rom. xii. 13, and was helped to give some practical and seasonable teaching, which was well received and appreciated by the friends. The attendances, from various causes, were very small. The collections for our aged and afflicted brother Bowles (including the sums contributed personally to our brother) amounted to over £16. Brother Debnam brought down a nice sum, which he had kindly collected from friends in London. Our brother Bowles desires to thank all those friends who have so kindly contributed to his necessities. He has now turned his 80th year, and is very weak and sadly. We may add, the Church here has allowed him 3s. per week since he removed from the Chapel House; but owing to the removal of many of our people in providence, and others being laid aside, the Church is quite unable to continue this, and such help as friends can send our aged brother will greatly cheer him.

TOTTENHAM (EBENEZER, NAPIER ROAD).—The 17th anniversary of the opening of the chapel was held on Sunday, Jan. 22nd, 1905, when pastor John P. Gibbens preached in the morning from the text, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones" (Isa. lviii. 11). In the evening pastor Hutobinson, of Wood Green, took for his text Acts xiii. 38 and 39, referring to the subject-matter—the forgiveness of sins, the perfect justification, the contrast between the law and the Gospel; also the proclamation, "Be it known," &c. On the following Tuesday, January 24th, pastor T. L. Sapey, of Soho, preached in the afternoon from the text, "That in all things He might have the pre-eminence." The evening meeting was presided over by Mr. E. H.

Britten, who read the 116th Psalm, remarking on the same as to prayer, use of means, &c. Pastor T. L. Sapey addressed the meeting from Matt. xviii. 20, "For where two or three are gathered together," &c. Pastor G. W. Clark, of Wilton-square, spoke on Lam. iii. 24, "The Lord is my portion, saith my soul." Pastor E. Littleton, of Crowborough, took for his subject, "My cup runneth over," &c. (Psa. xxiii. 5), noting also that the Holy Spirit keeps us dependent and poor. Brother Ackland addressed the meeting from Philip. iv. 19, "But my God shall supply all your needs," &c., referring to our numerous needs. Brother Grimwood spoke from Psa. cxvi. 7, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Pastor J. P. Gibbens made a few remarks on Psalm lxxxi. 10, noting the declaration—a God of past mercies and present emergencies.—W. L.

SAXMUNDHAM.—On Thursday evening last pastor H. D. Tooke, of Lowestoft, gave a very interesting lecture, entitled "The Pulpit, the Pew, and the People," at the Baptist Chapel, to a large and appreciative audience. Pastor H. M. Morling presided. The lecture was very comprehensive, and in dealing with the pulpit the lecturer instanced its power, its influence by the pew, its necessities, mission characteristics, wit, repartee, ludicrous circumstances, awkward positions, too-literal interpretations, slips of speech, absent-mindedness, nerves, notices, and eccentricities. With reference to sermons, he alluded to long, short, preparation, no preparation, strange texts, "Cowards' Castle," personalities, applications, and, referring to the pew, Mr. Tooke made reference to the minister's best friends and otherwise, attendance, critics, questionable compliments, sleepy hearers, prayer meetings, weddings, singing, collection. The choir rendered some good music. At the close pastor W. H. Berry proposed a hearty vote of thanks to brethren Tooke and H. M. Morling, and Mr. Fulcher seconded, and the proceedings terminated by singing the Doxology.

BLAKENHAM.—There is a hymn commencing, "Now thank we all our God." As all blessings enjoyed and all good gifts received come from Him, may our hearts be tuned to praise Him. On January 25th we had a special service on behalf of the children in the Sabbath-school, numbering fifty-three, who were all invited, with their mothers, to a free tea. Several other friends joined us. The weather was all that could be desired. After tea a Christmas-tree was provided for the

children, "laden with useful articles," through the kindness of many dear, loving friends, far and near, whose fingers had been busy with the needle for some time past. Each child received an article of clothing, also a parcel of nuts, and in addition to that, through the kindness of our esteemed friend and brother, Jabez Wright, of Ipswich, who joined us at tea, each child received three oranges. At 7 o'clock a public meeting was held, presided over by our kind friend, pastor H. T. Chilvers. The children then recited creditably, sung sweetly, and looked very happy; while a thrilling address was given by Mr. Chilvers from the words, "Be not weary in well doing." Many dear friends came from Ipswich and other places to wish us "God-speed." Our chapel was packed with attentive hearers, and seats all down the aisles were full; also our hearts were made glad in the Lord. May He bless our boys and girls, and make them in early days to walk in His paths. "God of our fathers, be the God of their succeeding race."—M. A. MOORE.

LIMEHOUSE (ELIM).—Our New Year's social meeting was held on January 5th. Pastor F. C. Holden presided, and, in opening, read the 91st Psalm and gave an address and details as to members. Prayer was offered by brethren Nash, Walter, Woodley, and Bayes, sen., and addresses were given by brethren Welstand, Nash, Cornelius, and Sewell. We were favoured with a good spiritual meeting.

SUDBOURNE, SUFFOLK.—On Wednesday, the 18th January, the annual New Year's tea and public meeting was held at the above Baptist Chapel, an institution inaugurated by our late brother Large, who laboured successfully for so many years here. In the afternoon brother H. D. Tooke, secretary for the Suffolk and Norfolk Home Missionary Society, preached to a good congregation. A public tea followed, and upwards of 100 persons were present. At the after-meeting Mr. C. Keer presided. Brother W. H. Berry, of Saxmundham, read the 122nd Psalm, and brother Nichole, of Aldringham, prayed. Addresses were then given by brethren J. S. Oxborrow, F. Lockwood, H. M. Morling, and H. D. Tooke. Miss Louie Keer presided at the organ in the afternoon and Mr. A. Keer in the evening, and some real, good old Suffolk singing to Union tunes took place, the parts being taken admirably. Very good collections were taken on behalf of the Cause and Sunday-school. At the close brother Berry proposed a hearty vote of thanks to all concerned, and concluded the meeting by pronouncing the Benediction.

CHADWELL STREET SUNDAY SCHOOL ANNIVERSARY.

We felt grateful to our heavenly Father for propitious weather and excellent congregations on the occasion of our 33rd anniversary, which we celebrated on February 12th and 14th.

The usual morning prayer-meeting was conducted by Mr. Applegate, who read Luke iv., commencing at verse 16, "And He came to Nazareth, where He had been brought up." Suitable hymns were sung and earnest prayer offered. Our beloved pastor preached the sermon in the morning, and though entirely devoted to the children, many of the older folk will not soon forget it.

In the afternoon an address was given by Mr. J. Hazelton (of Hill-street) from Prov. xxii. 2. He noted five meeting places, at two of which all met, and at the other three some would meet, viz.: The Cradle, Cross, Church, Cemetery, Coronation. Mr. Hazelton also preached in the evening, his text being Sol. i. 17, in opening up which he showed (1) The urgent need and importance of stability in religion; (2) The nature of the beams of cedar and rafters (or galleries) of fir.

On Tuesday afternoon pastor R. Mutimer (of Brentford) was the preacher. Taking as his text Matt. xiii. 3, our brother spoke well upon (1) The Sower, (2) The Seed, and (3) The Soil.

At the evening meeting the chair was taken by Mr. F. T. Newman. After the opening hymn the chairman read Psa. xix., and prayer was offered by Mr. Knight. After a few introductory remarks by the chairman as to the blessing which had attended Sunday-school work, the secretary (Mr. Mackenzie) read a very satisfactory report. The school was full—the number being 353, with 32 officers and teachers. The financial statement showed a small balance due to treasurer. Our superintendent, being unable to be present, was mindful of our gathering, and sent a wire wishing for us a happy evening. His absence was greatly regretted. The adoption of the report was moved by pastor Voysey, who based his remarks on Deut. vi. 7—9. This was seconded by pastor F. Fells, who spoke encouraging words to the little ones from Prov. xxvii. 10. Mr. W. Pryor had a cheering word for teachers. Mr. Dawsell followed upon the words, "Is the young man Absalom safe?" referring to the dangers which beset young men—sons of godly parents today. Pastor Mutimer followed with an address to the children on Onesimus.

The pastor, in his genial manner, thanked all the friends for their kindness, but especially our heavenly Father for His great mercy. The collection was excellent. Great credit is due to the friends who trained the little ones

in song. Prayer by the chairman closed the meeting. D. BUTCHER.

HORNSEY RISE (ELTHORNE ROAD).
—Special services to celebrate the fourth anniversary of the pastorate of Mr. H. D. Sandell were held as follows: On Lord's-day, January 15th, our pastor preached from 1 Sam. vii. 12; and in the evening Mr. J. P. Gibbens from 1 Peter ii. 7. On the following Tuesday Mr. R. Mutimer preached in the afternoon from Acts xxvi. 22, 23. After a social tea, the public meeting was held in the evening, presided over by Mr. F. B. Applegate, who read 1 Kings xvii., and called upon a brother to seek the Lord's presence and blessing by prayer. The chairman then made a few opening remarks, referring to the Lord's providential dealings, as recorded in the chapter he read, and even to His people at the present time. Mr. E. Beecher then encouragingly addressed us from the words, "He hath done all things well." Mr. T. L. Sapey followed from the words, "Whom we preach." Mr. A. Andrews was next from "Blessed are they which do hunger and thirst after righteousness." Mr. J. P. Gibbens spoke feelingly from the personal supplication, "I am Thine, save me." Our pastor closed with a few words of welcome, and thanking chairman, ministers, and all friends who had helped, and for the collection made on his behalf. The services were well attended, and we believe proved to be spiritually profitable, so that both pastor and Church were much encouraged in commencing another year, and desire to thank the Lord and press forward.—H. G.

ACTON TABERNACLE, ACTON LANE, W.

New Year's meetings were held in connection with this Cause on January 24th. A good congregation assembled in the afternoon to hear our brother, Mr. E. Mitchell, who preached from the words in Mark ix. 41, "Because ye belong to Christ." In the latter part of Matt. xxv., which he had previously read, and in the text, he said, we have a lesson in charity, but especially do we see how the Lord Jesus Christ identifies Himself with His people. Little acts of kindness—the least thing done to Christ's people in the spirit of love, "because they belong to Christ," He will reward. This point he illustrated by telling of the kindness of the Duke of Brunswick to Luther on his return from the Diet of Worms. We need to believe the Word of God, said the preacher. God means just what He says, and will fulfil His own word to the very letter. The words of the text are a statement of proprietorship: "Ye belong to Christ." Everything belongs

to Christ in a general sense; He made all things, and therefore owns them. But when Christ speaks of some belonging to Him, He means in a special and particular sense. His people belong to Him by deed of gift. His Father gave them to Him: "Thine they were and Thou gavest them Me." They are Christ's, too, by right of purchase. He paid a high price for them—He purchased the Church of God with His own blood. Said the speaker, "I am unable to understand a redemption that is not special and particular." Christ's people, moreover, he said, are His by conquest. We were rebels against God and against His authority. We said in our hearts, "We will not have this Man to reign over us." Christ conquered us by His love, and we became obedient subjects.

"Just I am, Thy love unknown.
Has broken every barrier down:
Now to be Thine, yea, Thine alone,
O, Lamb of God! I come."

We belong to Christ in grace relationship. We belong to Christ as children to a parent. Jesus Christ is the Father of His people, and all are His dear children. As a wife belongs to her husband, "Ye belong to Christ." The nearest and dearest of unions is used to set forth the relation of Christ to His Church. "I am my Beloved's and He is mine." We belong to Christ as the members of His body. Jesus Christ would not be perfect if the least member were wanting. If we belong to Christ He will claim us. If Christ claims us as His own, we shall know what it is to be arrested, subdued, humbled, and brought to cry for mercy. We shall sit at His feet like Mary, and become submissive as Paul, and, like him, we shall cry, "Lord, what wilt Thou have me to do?" The discourse was much enjoyed, and to many it was indeed a season of refreshing.

About fifty friends sat down to tea, after which a public meeting was held, under the presidency of our warm-hearted and genial brother, Mr. F. B. Applegate. The opening hymn, "O God of Bethel, by whose hand," &c., having been sung, brother H. C. Wilkins engaged in prayer. The chairman then read Dan. vi., beginning at verse 10. He observed Daniel was an instance of a man kept faithful to his God. It was a great encouragement to any child of God to know that the same grace that had enabled Daniel to stand fast in the time of trial could enable him to endure when tried. God had said, "As thy day, so shall thy strength be." "My grace is sufficient for thee."

Brother A. Andrews followed, and remarked that if with Daniel we could say, "My God," we could rejoice with the Psalmist in the 48th Psalm, and say, "This God is our God for ever and ever. He will be our Guide even unto death."

God was known by His people as a faithful God—a God of goodness, mercy, and grace. God was united to His people in ties of blood, and this relationship would never be severed. He would be their God for ever and ever, and as a flock, would feed them and guide them all their journey through.

Brother E. Mitchell was next called upon to speak, and based his address on Psalm xxxvi. 7. David, he said, turned his eyes away from man to God, and contrasting the goodness and faithfulness of God with much that he had met with in man, he exclaimed, "How excellent is Thy lovingkindness, O God!" Lovingkindness was a very precious word: a compound of the sweetest spices.

Brother T. L. Sapey being unable to be present, brother Thomas Baldwin was the last speaker and announced as his text Ephes. i. 5. In the course of his remarks he said a distinction should be made between election and predestination. Election was God's choice of His people before all time. Predestination took in all the destined pathway. The word indicated the full and Divine view which God had of all His people when He gave them to the Lord Jesus Christ. Adoption was the taking of a child, not a relative, out of one family and putting it into another. Not to make us sons, but to make manifest our sonship, God sent forth the spirit of His Son into our hearts. It was a great mercy when God occasionally rebuked us; He was dealing with us as with sons. All real Christians found grace and providence wonderfully blended.

Brother Elliott, on behalf of the Church, very heartily thanked brother Applegate for his kindness in presiding, the speakers for their excellent addresses, and the many friends for their presence. A good, happy, and profitable meeting then closed with the Benediction by the chairman, and the Doxology.
S. G. E.

CANNING TOWN (SHIRLEY STREET).—Anniversary services of the Sunday-school were held on Sunday, February 5th. Mr. J. D. Fountain (of Ilford) preached morning and evening; and addresses were given in the afternoon by Mr. J. D. Fountain and the superintendent. On the following Tuesday a public meeting was held, under the presidency of Mr. F. J. Moule, who read Psalm ci., and our brother, Mr. Read, engaged in prayer. The chairman gave us a speech teeming with words of good cheer and encouragement, and expressed his pleasure in seeing the progress and increased prosperity of this good work among the young of Canning Town. The secretary (brother D. Golding) then read the

report and balance-sheet, which showed that the school, during the past year, had maintained a good attendance of scholars, who could have greatly been increased but for lack of teachers, and closed with an earnest appeal for helpers in this good work for the Master's sake. Addresses were delivered by pastors T. L. Sapey, H. J. Galley, and brethren E. P. Baldwin and W. H. Abrahams. Singing and recitations by the scholars were much appreciated; and prizes were distributed by the chairman. After singing, this happy meeting was closed with prayer by the chairman.—J. W.

HOMERTON ROW.

NEW YEAR'S meetings were held on the 8th and 12th of January. Pastor E. W. Flegg preached on Lord's-day morning and evening, his texts being John iii. 33 and Gen. xxviii. 15. The friends at the close expressed themselves as having been favoured with special times of refreshing in these discourses.

On Thursday afternoon pastor E. White, of Woolwich, delivered an excellent sermon from 2 Thes. ii. 13. We wish the chapel could have been filled with hearers. The evening meeting was presided over by brother W. S. Millwood, an old friend of the Cause, who in a genial manner expressed himself as feeling always *at home* at Homerton-row. Brother W. Pallett, of Waltham Abbey, sought the Divine blessing, after which the following brethren addressed the meeting:—Brother Sapey from the words, "Not I, but Christ" (Gal. ii. 20); brother E. W. Flegg, "I am He that liveth" (Rev. i. 18); brother Grimwood, "Thou remainest" (Heb. i. 11); brother Ackland, "Casting all your care upon Him, for He careth for you" (1 Pet. i. 7).

Brother Farrow gave a short statement as to the financial state of the Church, which showed that we were in rather a better position than last year at this time, there being only a balance of £5 due to the treasurer.

Brother Baker spoke a few words exhorting the friends not to forget the assembling of themselves together, but to be in their places, as far as possible, every time the doors were open, mentioning how faithful the servants of the devil were to their master, how they would wait for hours in inclement weather for the theatre doors to open; and should not we, as servants of the King, show our loyalty and love to Him by being in the sanctuary as much as possible? Our late esteemed pastor, having felt that his work was done amongst us, had gone to another sphere of labour; the prayer of all was that he might be much blessed and used to the honour of God there. Had we had the

arranging of matters, we should doubtless have arranged it differently; but God had taken him from us; He had, however, graciously remembered us in sending men after His own heart to supply the pulpit, and our prayers are up unto Him that He will in His own time send us another under-shepherd.

The meeting, which had been a very happy and spiritual one, was then brought to a close. The speakers were manifestly led by the Spirit of God; their utterances were savoury of Gospel truth and comfort, which will make the gathering a pleasant memory for many days to come.

SALEM CHAPEL, BOND STREET, BRIGHTON.

THE tenth anniversary of the pastorate of Mr. F. Shaw was celebrated on January 18th, when a sermon was preached by pastor E. Mitchell in the afternoon. The service, which was well attended, commenced by the singing of Hymn 173 (Denham's).

Mr. E. Mitchell, having read Rom. v. for the lesson, based his remarks on the 9th verse, "Being now justified by His blood, we shall be saved from wrath through Him," presenting two ideas—(1) the believer's present position, "Being now justified"; (2) his future: "Much more then, being now justified by His blood, we shall be saved from wrath through Him." The preacher went on to say that it was only infinite wisdom that could contrive the way in which sinners could be justified. The thing impossible with man is possible with God, the whole scheme originating in the eternal mind of God our heavenly Father, and it is God Himself that passes the sentence of justification. It is a present blessing, "being now justified," calling attention to Rom. iii. 24—"Being justified freely by His grace through the redemption that is in Christ Jesus." There, said the speaker, you have the Spring and Fountain Head of justification. Justified by His blood: here we have the ground upon which God pronounces a sinner to be justified. It is through the blood of Christ; it is through Christ Jesus. But what about the future? Being now justified, we shall be saved from wrath through Him because of our union with Him. How secure then is the believer! The preacher brought his remarks to a close by expressing an earnest desire that it might be given them of God to realise it.

The evening meeting being opened by the singing of Hymn 793 (Denham's), the pastor read Psa. ciii., and prayer was offered by pastor W. Sturt, of Hurstpierpoint.

Mr. F. Shaw, the pastor, then addressed the meeting, and said that his feelings had already been expressed by

the language of the opening hymn, "Kindred in Christ," etc. Giving a brief resume of the year, he stated that two had been removed by death, two removed to other Churches, while five had been added by baptism, two by testimony, and one transferred; three were waiting to be added to the Church, two by baptism; so the Lord had kept the water moving. The deacons had health and strength given to them to fill their places with hardly a break during the whole year; the pastor bringing his remarks to a close by requesting his hearers to join with him in singing Hymn 949, "I my Ebenezer raise."

Mr. Thos. Carr very graciously spoke from the words, "The grace of our Lord Jesus Christ be with you all. Amen."—expressing the words as being his most sincere desire for them, his address being much enjoyed.

Pastor E. Mitchell followed with some thoughts on the words, "He shall glorify me," insisting upon the work of the Spirit and its importance in relation to our salvation. He was much appreciated, as also was Mr Sturt, who followed with an earnest and encouraging address.

Mr. O. Lucas, the treasurer, was enabled to state that the balance-sheet was a clean one, showing a small balance to the good.

The collections at the close of the services proved to be very good, amounting to nearly £12. What abundant reasons for the pastor and people then with heart and voice to join in the Doxology. "Praise God from whom all blessings flow"! And so, while our eyes and hearts are lifted in gratitude, we pray to be favoured with a continuance of these mercies. D. R. S.

HORHAM.—In response to an appeal from the Aldringham Baptist Church to other Churches of the denomination in Suffolk for financial help in the work of re-building or renovating their chapel, the Church at Horham kindly invited pastor H. M. Morling to preach and take a collection for this purpose. On Sunday, Feb. 19th, the services were held; good congregations attended both morning and afternoon. We felt it good to be there—were conscious of the presence and help of the Holy Spirit. At the close of the services we were greatly cheered and encouraged on hearing the amount of the collection—£5 8s. 9d. We desire to record our thankfulness to God for His favour to us, and to the dear friends at Horham for their great kindness, and we pray that what they gave to us and to the Lord was repaid to them in blessing, and that God's work may abundantly prosper in their midst. We would ask—Who will do

likewise? We are only poor people. We must soon do something to our old chapel. We need at least £500. We have collected about £180. A few collections would do much towards helping us in this necessary work.—H. M. M.

ALDRINGHAM.—On Wednesday evening, February 15th, pastor H. D. Tooke, of Lowestoft, delivered his lecture, "The Pulpit, the Pew, and the People." Pastor W. H. Berry, of Saxmundham, presided. A good audience gathered and listened with evident appreciation to the many things interesting, amusing, and especially instructive to both preachers and hearers. Our Sacred Singing Society rendered selections of music during the evening. The collection, which was on behalf of our Renovation Fund, amounted to £1 14s. 6d.—H. M. M.

TOTTENHAM (EBENEZER).—That the Lord is abundantly blessing our Sabbath School here is an undoubted fact. This was especially manifest on Tuesday, February 7th, when the parents and scholars assembled for the usual tea and prize distribution. About 230 sat down to tea, after which the friends and scholars adjourned to the chapel for the evening meeting. The chapel was packed. It was a sight some of us will not easily forget. Our pastor occupied the chair, and after reading Psalm cxliv., called upon brother Green to open the meeting with prayer. This was followed by ten recitations from various scholars. Mr. Stanley Martin had specially come down to address us, basing his remarks on "Bells." Our brother mentioned the various bells we are continually hearing, including the telephone, school, dinner, death, and fire bells, drawing from each spiritual and profitable lessons. The address throughout was Scriptural and helpful, and we pray that much blessing may result therefrom. Whilst we were happy to see such a large number present, we would above all desire to record the manifestation of the Master's presence in our midst.—E. J. V.

STOWMARKET.—On Tuesday, Feb. 7th, the Suffolk and Norfolk Strict Baptist Ministers' Conference held their winter meetings at Stowmarket Baptist Chapel. Several pastors and brethren assembled for prayer in the morning. It was a soul-refreshing time. The Holy Spirit was there, and most earnest supplications were made for a revival of God's work, both in the hearts of His servants, and in the midst of the Churches generally. In the afternoon, after the usual business had been transacted, pastor W. Dixon read an excellent paper on "Human Responsibility." The discussion which followed was very

animated, but very kind, and we believe each of the brethren felt that they had profited by the same. In the evening the usual public meeting was held. There was a good congregation. Pastor W. Dixon read the Scriptures and prayed. Earnest evangelistic addresses were delivered by pastor A. Morling (Cottenham), on the "Healing of the Woman of Canaan's daughter;" pastor F. J. Harsant (Wattisham), on "Never man spake like this Man," and pastor G. F. Wall (Bardwell), on "Revival." Altogether the day was a very happy one. Our souls were blessed, and we trust God was glorified. The friends at Stowmarket kindly provided dinner and tea, and did their best to make us comfortable.—H. M. M.

BEXLEY HEATH (OLD BAPTIST CHAPEL).—The ninth annual meeting in connection with the Building Fund was held on Wednesday, 15th February. In the afternoon, to a well-attended congregation, Mr. R. Mutimer, of Brentford, preached a very instructive discourse on the burial and resurrection of our Lord, from Mark xvi. 6. After tea a public meeting was held, the chair being taken by Mr. R. Mutimer, who, after reading and prayer, made a few appropriate remarks on past, present, and future. The secretary, Mr. R. Lane, read the report, which showed that nine years ago a liability of £800 was incurred in purchasing the freehold and altering and renovating the chapel, but as the result of arduous work with our late pastor, and the kind assistance of the M.A.S.B.C., the debt had been reduced to £51. To God be all the glory. Mr. E. White, then, in an interesting address, led our thoughts to the eternal building of God, not made with hands, basing his observations on 2 Cor. v. 1. It was then the pleasing duty of the chairman, on behalf of the friends, to present to our late pastor, Mr. E. W. Flegg, a gold watch, with an inscription that it was presented to him by the members and friends as a recognition of earnest and devoted labours to the Cause. Mr. Flegg was affected by this expression of love and esteem, and spoke from Neh. v. 19. Mr. West, of Erith, followed with the encouraging words, "It is I, be not afraid." After singing and the Benediction, a meeting of mingled joy and sorrow terminated.

MAIDSTONE (PROVIDENCE, MOTE ROAD).—The Sunday-school anniversary was held on Sunday, February 12th, when pastor H. Bull, of Boro' Green, preached, in the morning from Isa. xlix. 19, 20, and in the evening from Rom. i. 16, 17. He also conducted a children's service in the afternoon, speaking from Ps. xcvi. 1. These services were much enjoyed. On Wednesday, 15th, a tea and

public meeting was held, commencing at 6.30, Mr. D. Baker, of Peckham, in the chair. Secretary's report showed a deficit of £2 18s. 9d., but we are thankful to say that with the collections on Sunday and that taken during the evening, we were able to wipe this out. Recitations were given by the scholars, and prizes distributed. During the evening the secretary was presented with a purse of money from teachers and friends. This was one of the best festivals we have had for some years.—H. B.

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

WE held our annual meeting on the 26th January, 1905, at Chadwell-street, Clerkenwell. There was a good attendance in the afternoon to listen to a sermon by pastor H. T. Chilvers, who based his remarks on three sentences in Isaiah 6:

1. I saw also the Lord;
2. Then said I, woe is me;
3. Here am I, send me;

being a God-honouring and soul-refreshing discourse.

In the evening, our president, pastor R. E. Sears occupied the chair, when the secretary read a report of the year's work, and the balance-sheet was given by the treasurer, Mr. F. T. Newman. An interesting account of the new Sunday-school hymn-book was given by Mr. I. S. Vinal, who stated it had been critically examined by our president, also by the president and vice-president of the M.A.S.B.C., pastors E. White and E. Mitchell. Pastor E. Marsh had written the preface. All heartily recommend it to our Associated Churches for the Sunday-schools, Bible-classes, Bands of Hope, and special services. It is now in the printer's hands. Price, when ready, cloth covers, 2d. each; leather, 6d. each.

Special mention was made of the kind help rendered to the book by Mr. H. S. Nunn, Mr. Robert Banks, and others.

Our president then addressed us, speaking from 2 Chron. xxxi., "Thus did Hezekiah . . . he did it with all his heart, and prospered."

The following brethren gave good Gospel addresses:—Rose, Chilvers, Steele, Wakelin. Brother Mitchell, in a few kindly words, voiced the feelings of the meeting that the secretary send a letter of sympathy to our brother John Bush in his great trial in the loss of his dear wife.

"Brethren, he needs our prayers," which was supported by Mr. H. S. Nunn.

The singing of "O God, our help in ages past," and the Benediction, concluded one of our best and most encouraging and helpful meetings.

February 10th, pastor H. J. Galley again delivered his lecture on "Our

Sunday-schools and Baptist History" at Mount Zion, Hill-street, Dorset-square, it being much appreciated.

CLAPHAM JUNCTION "PROVIDENCE," MEYRICK ROAD.

THE Sunday School Anniversary Services were held on February 12th and 14th. We have to thank God for a realized blessing in our midst, and for fruit gathered during the past year. Four scholars under the age of sixteen years have testified their love to Jesus by baptism. Two lady teachers were removed in providence to Bexhill-on-Sea, but three others were constrained by God's grace, and volunteered to fill the vacant places. The school is larger than for many years past. Special hymns and anthems were heartily rendered by the scholars and choir, under the conductorship of our brother Ebenezer G. Marsh.

On Sunday, February 12th, our pastor (Mr. R. E. Sears), preached two soul-inspiring sermons, morning and evening, to good congregations, and conducted a Young People's Service in the afternoon, the chapel being crowded with scholars and friends. The address was highly instructive, and with an optical illustration—a red neck-tie—our Pastor based his remarks upon Deut. vi. 12, "Beware" being the central figure illustrated, reminding us of the many "signals" which we daily meet with in the public streets and the thoughts connected therewith. The junior scholars received their prizes at the close of the service.

On Tuesday afternoon, February 14th, pastor B. J. Northfield preached a Christ-exalting sermon from Mark vi. 56, the divisions being: (1) A very pitiable picture of humanity; (2) A wonderful record of the Saviour; (3) A worthy example suggested. A good congregation of friends assembled. A large number, including elder scholars, sat down to tea. The evening meeting was presided over by Mr. J. F. Catchpole; after the reading of a portion of God's Word, brother W. P. Goodley invoked the Divine blessing.

The secretary read the report of the past year's work. The teachers number 23. There are 364 scholars on the books. 123 members of the I.B.R.A. The Band of Hope had a membership of 117, average attendance 97. Total receipts, £39 11s. 10½d.; expenditure, £40 1s. 6½d. Small deficiency, £1 5s. 5½d. on School funds, and a balance in hand of 2s. 10½d. for mission funds. The superintendent (Mr. F. W. Kevan) read

several letters received from old scholars of the school.

The chairman congratulated the officers and teachers upon the success which had attended their labours, and exhorted them to continue in the work for the Master.

Mr. W. H. Rose, of Woolwich, riveted the attention of all, and spoke of "A famous city, with its 100 gates of brass—Babylon." His thoughts were given under the two headings of the "Ear-gate" and "Eye-gate," and proved very instructing and interesting.

Mr. Isaac Vinall spoke with liberty, basing his thoughts on Jesus, when He met the two disciples after that He had risen from the dead.

Mr. W. J. Mansfield, an old scholar, who met with a hearty reception, spoke with much power.

Mr. B. J. Northfield, in a few words, wished the school "God-speed."

The chairman then presented the elder scholars with their prizes.

During the evening several recitations were given, and two solos were sung, "Count your many blessings," by W. Keeble, and "Glory for me," by Miss Webber. Our pastor spoke a few words of encouragement to all.

In conclusion, we believe that much spiritual blessing has been realized, owing to the initiation by Mr. Kevan of a Preparation Class for teachers, held every Saturday evening during the year. Prayer has been heard; all the praise be to our Redeemer.

Collections amounted to £15 11s. We thank God and take courage.

MORDAUNT WM. KEEBLE, School Sec.

Aged Pilgrims' Corner.

THE Society's financial year will close on the 31st inst., and the Committee earnestly appeal to all friends of the Lord's aged poor for such contributions before this period as will make up for the lack of legacies during the past twelve months, a want which has caused much anxiety. An expenditure of £42 daily is not easily met.

The inmates of the Camberwell Asylum were entertained at tea by the Committee and Lady Visitors, a few weeks since. Such an opportunity of Christian fellowship was much enjoyed by the aged friends. Mr. Creasey presided over the evening meeting, and brief addresses were given by Messrs. Dolbey, Savage, Bumstead, Philcox, Boulden, and the Secretary.

The Lady Visitors of the Hornsey

Rise Asylum have the pleasure to inform their friends that preparations are being made for the Annual Sale of Useful and Fancy Work on Friday, July 7th. They would be thankful for any articles, especially dressing jackets, aprons, pinafores, adults' flannelette underclothing, bedroom slippers, etc.

The proceeds will be devoted to the Benevolent Fund for providing medical attendance, necessaries for the sick, and nurses in case of need. The ladies are anxious to make this Sale special, hence pecuniary and other gifts would be most valuable to them.

A lady collector writes:—"I feel I am much more indebted to the pilgrims than they can be to me, as they were the means of bringing me in close connection with so many of the Lord's children, and though not able to do so much from increasing age and infirmities—I am in my 84th year—I shall always be deeply interested in this valuable Society and all connected with the different branches of the work. If young friends should be led to become collectors through reading my letter, may they be as much favoured as I have been; then they will bless the Lord for the privilege He has given them."

Gone Home.

MRS. BRISCOE.

Mary, the beloved wife of Josiah Briscoe, peacefully fell asleep in Jesus in the early morning of February 9th. For several years her health had been failing, and the infirmities of age increasing, though her last illness was of short duration, and at first her recovery was hoped for. But everything that skill and kindness could suggest proved unavailing, and she peacefully—almost painlessly—"fell asleep," and was laid to rest in Abney Park Cemetery on February 13th. Our pastor (Mr. E. Mitchell, of Chadwell-street) and our late pastor (Mr. F. Fells, of Highbury) kindly conducted the funeral services at the residence, and afterwards at the cemetery, where a group of attached friends from both Churches paid the last tribute of affectionate sympathy.

—J. B.

MR. JOHN BUSH, SENR.

My dear father received his home-call on January 6th, at 6 a.m., after a brief illness, at the ripe age of 84 years. I may describe him as one of the Lord's hidden ones, he never having made a profession of Christ publicly, but so long as I can remember he was one of those humble walkers in the fear of the Lord, loving the habitation of God's house, and never being absent or late at

the services. During his illness I visited him frequently, and when he felt he should not get better he was somewhat dark in his mind. I read and prayed with him, and then asked him upon what he was resting. He said :

"On Christ the solid Rock I stand,
All other ground is sinking sand."

He was sweetly restful and peaceful until the end came, often repeating some favourite hymn, which expressed his happy state of mind. Almost his last words were :—

"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."

His end was perfect peace. I have lost a tender-hearted and loving father, but I would bless the Lord for sparing him for so many years, knowing that my loss is his eternal gain.

MRS. JOHN BUSH, SENR.

Only thirty-six hours after, she received the summons to come up higher and join her late husband. She was formerly a member of the late John Forman's at Mount Zion. Her pathway was not a bright one, and like many of the Lord's children she often had to walk in the dark. Three weeks before the Lord took her home she had a stroke which deprived her of her speech, so that she was unable to leave any dying testimony, and suffered very much. My sister, who was with her when she died, described her sufferings to be the most painful she ever witnessed, showing how sovereign is our God. They were both laid to rest together at Finchley Cemetery on Jan. 12th, 1905.

MRS. JOHN BUSH.

My precious wife fell asleep in Jesus on Saturday morning, January 21st, at 1.15, after a very short illness. She was in her usual health on Monday, the 16th inst., and on Tuesday had what we hoped would prove a slight attack of bronchitis. On Thursday she became worse, and on Friday heart failure set in, and she peacefully passed away in the early hours of Saturday morning. I said to her on Friday, after the doctor had seen her, "My darling, the Lord is about to take you home." "What," she said, "to-day?" I replied, "I hope not, but I don't think it will be long." She looked at me, and her calm sweet smile I shall never forget. "Well, dear, for your sake and the children, I should like to stay; but He knows best, and His will be done."

" 'Tis sweet to lie passive in His hands,
And know no will but His."

She then gave loving counsel to all her children, and repeated many precious things. My dear daughter Nellie, whose husband the Lord took from her in July last, said, "Mother, dear, you will see

my dear Bert before I shall" to which she replied, "I shall see the King in His beauty." Her last words were to one of my daughters, "Take care of your father, I am going home; to-day is gain." The whole of that verse had been a great comfort to her during the illness, "For to me to live is Christ, and to die is gain." We were baptized together at the Surrey Tabernacle, thirty-five years since, by James Wells, of sweet memory. I have lost one of the most loving and devoted wives, and my children a tender, sympathetic, and affectionate mother, and many have testified to their loss of a true friend. We laid her to rest on Wednesday, January 25th, in the presence of many dear friends, who came from distances out of love and respect. Our brother and friend, Mr. W. J. Styles, spoke comforting words to our sorrowing hearts. I would humbly bow to the will of my Lord, and bless Him for so precious a gift, and for the forty years of sweet companionship we have had together, with the dear hope of soon meeting where no death shall ever come to separate, but we shall be for ever with the Lord. Yours in deep sorrow,
—JOHN BUSH.

N.B.—I have been deeply touched by the many letters and expressions of loving sympathy received, and would express my heart-felt thanks to all, still asking a continuance of the prayers of God's living family.—J. B.

The following verses were found in my dear wife's handwriting on the top of her private drawer, which I opened a week after her home-call; they came as a message from heaven.—J. B.

"I am home in heaven, dear ones ;
O, so happy and so bright !
There is perfect joy and beauty
In this everlasting light.

All the pain and grief are over ;
Every restless tossing passed ;
I am now at peace for ever,
Safely home in heaven at last.

Did you wonder I so calmly
Trode the valley of the shade ?
Ah ! but Jesus' love illumined
Every dark and fearful glade.

And He came Himself to meet me
In that way so hard to tread ;
And, with Jesus' arm to lean on,
Could I have one doubt or dread ?

Then you must not grieve so sorely,
For I love you dearly still.
Try to look beyond earth's shadows ;
Pray to trust our Father's will.

There is work still waiting for you,
So you must not idly stand.
Do it now, while life remaineth ;
You shall rest in Jesus' hand.

When that work is all completed
He shall gladly call you home ;
Oh ! the rapture of that meeting !
Oh ! the joy to see you come !"

MR. JAMES JOSEPH FOWLER,
who was formerly in membership with

the Church at Speldhurst-road, passed away on February 5th, aged 66.

MRS. FRANKLIN.

Our dear friend, Mrs. Franklin, whose mortal remains we laid to rest on Friday, January 13th, was born on December 10th, 1816, and departing on January 9th, 1905, was thus 88 years of age. Early in life she was awakened to a sense of her condition as a sinner before God by reading a little book, called "The Young Cottager," and a great change was wrought in her. During her long life it was manifest that she loved God, loved His people, loved His house, and when strong and vigorous was always ready to serve her Lord in any way she could. Many a one has reason to bless her for her practical sympathy. Outspoken to a degree, yet one of the kindest hearts beat in her breast; and in many ways she was a help, not only to the cause of truth, but to the poor of God's family. In her home life her Christianity was not hidden; she strove not only to speak rightly but to walk rightly, and her children rise up and call her blessed. She was married in the year 1846, and for 58 years lived happily. Her aged partner—93 years old—still lingers on, but hopes one day to join her above. Her prayer has been for her children, not that they might have wealth or long life, but that they might be brought to know the Lord; and we believe her prayer will be answered, so that there may be a united family around the throne of God. Some of her favourite hymns and sayings during her life were:—

"Earth is a darksome, lonesome place,
Without Thy presence, Lord;"
and,

"Led by Him we brave the ocean,
Each tumultuous storm defy;
Calm amid tempestuous motion,
Knowing that the Lord is nigh.
Waves obey Him,
And the storms before Him fly."

After a baptizing service at the chapel she repeated to one of her daughters:—

"And when I'm to die, 'Receive me,' I'll cry;
My Jesus has loved me, I cannot tell why;
This one thing I find, we two are so joined,
He'll not live in glory and leave me behind."

She took to her bed on November 11th, 1903, and during her illness, especially at the latter end, endured severe pain, but was never heard to utter one murmuring word. Her patience was indeed wonderful. Possessed of an extraordinary memory, her mind was stored with portions of the Word and sacred hymns, and these were made very precious to her. I saw her on Friday, January 6th, and prayed with her. I quoted a verse:—

"Other Refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me."

Several times, after I was gone, she repeated:

"Still support and comfort me."

I saw her again on the Sunday, but she was practically unconscious to all surroundings, but several times murmured, "Only Jesus." On Monday morning her spirit departed. Her end was peace: she simply fell on sleep. The following words, taken from *Cheering Words*, were especially sweet to her:—

EVENTIDE.

BY M. A. CHAPLIN.

["*Cheering Words*," October, 1904.]

My reading days are over now: the books
I've loved so long
Seem simply but the echo of a faint and far
off song:
So near and so tremendous is the future at
my feet.
That what I want is something which will
make that future sweet.
And there is nothing like the Word, the
ever blessed Word,
When that dear Word and my poor heart
are in divine accord:
I cannot understand it all, nor trust it as I
would,
But oh! the honey in God's thoughts which
can be understood.
And now and then, it seems to me, the
writer of a hymn
Has caught the light within a word which
to my eyes was dim:
Listen! my soul looks back to see the
burden Thou didst bear
While hanging on th' accursed tree, and
hopes her guilt was there.
I croon it in the night-time when the strange
fears stronger grow;
I breathe it in the morning 'neath the
Scriptures' hopeful glow;
And when my fears are over, and I see His
face above,
I'll bless the Lamb with cheerful voice and
sing His bleeding love.
Steal in, oh! whispering hymns of strength,
amid my failing powers;
Bring the soul's morning music into nature's
evening hours:
Help me to praise a precious Christ with
my last labouring breath,
And dying clasp Him in my arms, the
antidote of death.

MR. S. HALL,

of Camberwell, passed away on Wednesday, January 18th, aged 83. My father was a subscriber to, and frequently wrote pieces for, the *EARTHEN VESSEL* from its commencement. In early life he was brought into Gospel liberty under the late Mr. Abrahams, and was baptized at the Baptist Church, Cripple-gate. He, however, subsequently joined the Church under the pastoral care of Mr. Sinden, and was the oldest member of that Church. He frequently took part in the services at the Aged Pilgrims' Asylum, Camberwell.—A. B. HALL.

WILLIAM HENRY TAYLOR,

pastor of the Church at Commercial-street, fell asleep in Jesus on Thursday morning, February 16th.

Echoes from the Sanctuary.

“WORK FOR THE DAY IS COMING.”

A WORD FOR WEARY WORKERS, BY A BROTHER AND COMPANION
IN TRIBULATION.

“The night is far spent, the day is at hand.”—Rom. xiii. 12.

“Work, for the night is coming!
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.”

THESE pathetic words are popularly supposed to furnish a correct estimate of the lives of holy and active Christians; and to present a high motive for persistency and energy in the service of God. Life's little day at the best is brief. “The shades of night are falling fast.”

“Our hearts though stout and brave
Still, like muffled drums are beating funeral marches to the grave.”

Opportunities must cease. The conjunction of events which now makes godly effort possible and hopeful is terminable and transient. “Work,” then, “for the night is coming.”

THE SENTIMENT DISPUTED.

Common as is this conception of a life of devotion to God, we venture to question its accuracy, and would bring it to the test of truth.*

We, nevertheless, concede at the onset that the idea has apparent support in the Word of God. For instance, it seems to be implied in Solomon's well-known words, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.” We should, however, remember that the writer was a jaded sensualist, who had wasted his splendid powers and opportunities in folly and self-indulgence. Such a man's review of life was perforce gloomy. All through this book he never looks beyond the tomb. No God to “receive him to glory” (Psa. lxxiii. 24) is present to *his* mental vision, as He was to that of Asaph. What, therefore, in his limited view has to be devised and done, must be attempted and accomplished soon or never, for life is overshadowed by impending death. The philosophy is indeed sound as far as it goes—but it does not attain to the high ideal of a life loyally and lovingly devoted to the service of God.

* The writer does not forget that the brevity of this mortal life is referred to in the Bible as a reason for gracious humility and sobriety (Psa. xxxix. 4; 1 Cor. vii. 29—31; 1 Pet. iv. 7). It is, however, never used, as our duty-faith brethren so often employ it, as a motive for a sinner's at once making his peace with God; or in the sense which it is the object of the above sermon to oppose.
—AUTHOR'S NOTE.

Again, we recall the memorable saying of the Master's. "I must work the works of Him that sent me while it is day : the night cometh when no man can work."

This, though it expresses a universal truth in relation to humanity, here refers only to Christ Himself. It was part of His voluntary humiliation while here below to submit to the limitations of time and space, which are common to all men. He could travel from place to place only by physical and exhausting effort. What He covenanted to do on earth had to be done in its prescribed season. His own *day* of mediatorial and meritorious service is thus here intended. Such were the conditions under which the work given Him by God must be performed. It had to be done at the pre-appointed time, which was—as He spoke—hastening to its tragic close (Luke xxii. 37).

In this, *our* experience differs from *His*. His life on earth was a prolonged day of service and suffering. To Him, the light was perfect. He beheld every foe, read every heart, forecast the future with unerring certainty, and felt as if present, the coming sorrows of the future. Before Him loomed the dark culmination of human ingratitude and cruelty ; and the terrible hiding of His Father's face.* Emphatically might *He*, therefore, say, "the night cometh."

We work, as best we can in the gloom of present *night*. But few of the adverse forces marshalled against us are visible. We are ignorant of the dangers and disasters that lie before us. Our hope, however, is the dawn of a bright and blessed future ; "The night is far spent, the day is at hand." In our progress we are slowly leaving the shadows behind, and we are bidden to work on, and to await and expect the joyful disclosures of the coming morning. He thus toiled in the day which was to be closed by the terrible night of His cross and passion. We labour in the night which is to lead to the ineffable light of a morning without clouds.

AN IMPORTANT DISTINCTION.

We here—be it noted—refer solely to the Christian's life on earth as a period of special and unique service for God. Truth is many-sided ; many of the figures of the Bible illustrate it in more than one aspect—as do the frequent allusions to day and night when used in connection with the course of the Christian's life in this world. As God's living and loving children we are said, in another sense, to be pursuing our heavenward journey by day, and in the light.

This we do *dispensationally*, in contrast to those who lived before the advent and passion of the Saviour. He "abolished death and brought life and immortality to light by the Gospel." Through Him the "darkness has departed," "and the true light shone forth." The dim obscurity of Old Testament times is gone. Every Christian is a child of the day.

Again, according to the measure of spiritual favour accorded us, *we live in the light experimentally*. "We have been delivered out of the

* For this train of thought the author is indebted to a Discourse by Rev. John Caird, M.A., on "The Solitariness of Christ's Sufferings," the text being Isa. lxiii. 3, "I have trodden the wine-press alone," and the subject the causes of our Lord's loneliness as a sufferer. "One of the most obvious of these is shown to be that all His sorrows were clearly and fully foreseen." Sermons, page 134.

power of darkness, and translated into the kingdom of the Son of God's love" (Col. i. 13), and thus were "called out of the darkness into His marvellous light" (1 Pet. ii. 9). Hence, though "once darkness"—not simply in the dark—we "are now light in the Lord," and should walk as the children of light (Eph. v. 8). "Ye, brethren, are not in darkness . . . but ye are all children of light, and children of the day" (1 Thess. v. 5). Our Lord, therefore, assures us that those who "follow Him shall not walk in darkness, but shall have the light of life" (John viii. 12).

This, however, by no means upsets our position. Figurative representations of the truth may differ according to the standpoint from which it is regarded, but they cannot contradict one another. In reference to our *walk* by faith in Christ, we are "sons of the day"—the day which will know no eventide (Zech. xiv. 7); and the glory of whose close will exceed the brightness of its noon. "Thy sun shall no more go down, neither shall thy moon withdraw herself: for the Lord shall be thine everlasting light." In reference to our *work* for Christ the case is, however, different. We are called to toil in the dark, assured that "joy cometh in the morning" (Psa. xxx. 5).

THE CORROBORATION OF EXPERIENCE.

This view is *corroborated by experience*. None that faithfully serve the Lord are to any great extent, consciously working in the light. Shadows, though soon to flee away, now obscure the vision. Of many things we are compelled to cry "we know not"—"we see not"—or, at best, "we see through a glass darkly." Our perception of the truth is imperfect—the direct course of duty, often anything but plain. We are mysteries to ourselves, and others are mysteries to us. We trust in them and are disappointed. We confide and are deceived. Our colleagues fail us when most we need their support, and perhaps become opponents and hold us up to contempt.

Results are doubtful. Great principles are at work of which we are ignorant. Desires which seem so holy, are found to clash with Divine purposes. The power of prayer fails us through lack of light. "We know not what we should pray for as we ought." "Also when we cry and shout He shutteth out our prayer" (Lam. iii. 8), as it were slamming Mercy's door upon our appealing hearts. Thus it is ours to labour in the gloom, hardly knowing where we are and what our actual environment is.

Who knows what success is, and how to ensure it? Is our "labour in the Lord in vain" or not? * Results often show that what at one time seem matters for congratulation are really to be deplored. Will results abide or diminish into nothing, like a snowball held in a hot hand? Every true religious biography, the chronicle of any Christian community, the history of God's one Church on earth,—all confirm the conviction that our labours for Christ are, and must be, pursued during the night watches.

But there is brightness ahead. Nature's day terminates with night ;

* See Isa. xlix. 4; 1 Cor. xv. 58; Gal. ii. 2 and iv. 11; 1 Thess. iii. 5; and other passages. These would well repay the labours of the Christian student if studied in conjunction with each other. O for more such prayerful delvers in the wide field of the truth!

God's days begin with evening (Gen. i. 5) and end with the morning.* Mysteries will be explained; misconceptions cleared up; apparent failures be seen to have been real successes; and efforts that we deplored as vain, proved to have led to rich results, in the light of the coming dawn.†

Thus the Apostle closes his sustained and splendid demonstration of the glorious resurrection of those who die in Christ by making the light of the future irradiate the gloom of the present. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58). Keep on in prayerful, patient, and persistent effort, amid a thousand discouragements.

"Courage, brother, do not stumble,
Though thy way seem dark as night;
There's a star to guide the humble—
'Trust in God, and do the right.'

"Trust in the Lord and do good, . . . and He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm xxxvii. 3, 6).

The subject is not unimportant. Truth is truth, whether we assent to it or not. Facts are unalterable and unaffected by our knowledge of them. Nevertheless, our views of things largely influence our character and conduct. Hence it is most desirable to share God's estimate of our service for Him.

It is true that "swift to its close ebbs out life's little day"; but the joys that grow dim, and the glories that fade away, are earth's joys and glories. "The fashion of this world," indeed, "passeth away," but there is another world "whence all our hopes arise."

Sing then, O my brothers, sing, but not in the minor mood of natural sentiment, which broods over the vanished past and bemoans the fast-receding present. Sing to the key-note that Hope ever strikes, even amid the encircling gloom, and, for the old morbid, melancholy strain, let our song rather be:—

"Work, for the day is coming,
Work in the waning light,
Work in the shades of the gloaming,
Work in the dreary night.
Work till life's tangled story
Ends with the rise of the sun,
And at the dawn of the glory
The Master says, 'Well done.'"

THE FAITH THAT CLEAVES to Christ is accounted by God "fruit" to His glory. One end of all His dealings and discipline with our souls is to exalt His dear Son as the Object of our trust and love—"That all (saved) men should honour the Son, even as they honour the Father."—P.

* The enemies of God and His truth may triumph over His people for a season, but "the upright shall have dominion over them in the morning" (Psa. xlix. 14, and Rev. xi. 26 and iii. 9).

† See the chapter in Mrs. E. C. C. Baillie's wonderful "Protoplast" on "The First Day."

AN ALL-IMPORTANT QUESTION.

“What is Truth?”—John xviii. 38.

BY EDWARD MITCHELL, CLERKENWELL.

Being the President's Inaugural Address at the Thirty-fourth Annual Meeting of the Metropolitan Association of Strict Baptist Churches.

MEN, BRETHREN, AND FATHERS, FELLOW-BELIEVERS IN OUR LORD JESUS CHRIST, AND HEIRS TOGETHER OF THE GRACE OF LIFE.—It were base ingratitude on my part not gratefully to acknowledge the mark of your esteem and regard manifested in again placing me in the presidential chair of our Association. Yet if I had consulted my own feelings I should have been in the pew listening to some other brother rather than in the pulpit addressing you. I am rapidly becoming one of the aged brethren whose views may be regarded as somewhat of the fossil order by the younger brethren springing up around us. It appears to me that changes are taking place among us—perhaps necessarily and rightly so. These changes may be more in the mode of expression than in the substance of the things expressed—more a matter of phraseology than theology—yet I remember that we are exhorted to “hold fast the form of sound words”; which exhortation seems to imply that if we let the “*form of sound words*” go, it is not at all unlikely that we may at the same time lose the truths enshrined therein; that, in loosing our hold of the body, we may allow the spirit that animates that body to escape us.

Our brethren who are to follow me have had the great advantage of having their themes chosen for them. To get a subject for my address, and that subject to be the right one, appropriate to the occasion, and on which a measure of blessing might rest, has been a matter of exercise to my soul. Whether I have succeeded in this, the effect, or otherwise, that may follow will decide; that I have earnestly sought it my conscience will bear me witness.

The question put to our Lord by Pilate, “What is truth?” will form the basis of my address. A more important question it is difficult to conceive, but Pilate did not wait to receive an answer. A materialistic cynic, his enquiry was contemptuous—“Truth! what is truth?”—as if there were no truth, or no truth that interested him. To us, brethren, truth is, or should be, all-important. To obtain the clearest and fullest answer to this question should be a leading desire of our minds. To know the truth, experience its power, walk in it, and proclaim it to others, the great aim of our lives.

In answer to the question, “What is truth?” it has been replied that “God is *essential* Truth, Christ is *incarnate* Truth, and the Scriptures are *revealed* Truth.” It is with revealed truth we would deal. The subject is far too large to be treated comprehensively; we can only select a few points for our address. But we would just say here in passing, that we can hold no fellowship whatever with, nor can we allow the name of Christian to be properly applied to, any who deny the *constitution of the Redeemer's person*—that He is both God and man in one undivided personality—the *reality of the atonement that He has made*, and the *justification by grace of believers “through the redemption that is in Christ Jesus.”* Deniers or evaders of these fundamental truths may be very learned, highly-cultured persons; they may charm men by their eloquent

preaching, or fascinate them by their powerful personality; they may utter many moral truths in their discourses; their lives may be outwardly blameless, and their churches or chapels crowded with hearers, but they are not God's servants, but are thus described in the unerring Word: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. xi. 13—15). Let no man deceive you, my brethren. Listen to the words of truth: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds" (2 John x. 11). And, again, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8). Let these cautions and warnings sink down into our hearts. Greater crime a man can scarcely be guilty of than that of perverting the Gospel of Christ. They are the worst kind of rebels against God, and most injurious to men, who preach their own inventions instead of the Gospel of Christ.

But our purpose is to put, and endeavour to answer, this question—"What is truth?" in relation to a few points wherein no small differences of view prevail in the professing Church to-day. We commence with *man's condition*. What is truth

CONCERNING MAN'S CONDITION BY NATURE?

A right understanding here is of the utmost importance. A lack of this appears to lie at the root of most of the errors of modern evangelicalism. A knowledge of the condition of man must necessarily affect the language in which one addresses him. In pursuing this inquiry we shall confine the discussion to the testimonies and teaching of revelation, to which alone we shall go for the answer. Reason, experience, and observation might be called as witnesses, and they would all, so far as they are qualified to bear testimony, corroborate revelation; but the Word goes far beyond the others, is much clearer in its witness, and, being the Voice of God Himself, is infallible—

"This is the Judge that ends the strife,
Where wit and reason fail."

Man's condition may be viewed in a two-fold aspect—the *legal* and the *spiritual*. To commence with the *legal*—*his condition in relation to the law*. The Scriptures inform us that man enters into this world as a condemned creature. Nor is it silent as to the cause of his condemnation; it results from his natural and federal relation to Adam, the first parent of mankind. God created man originally in His own image (Gen. ii. 27). He placed the creature thus made upright, under a law, a covenant, the breach of which was death (Gen. ii. 17). Adam transgressed his Creator's command, and involved himself, and all his posterity, who were considered as being in him, in condemnation. "In Adam all die" (1 Cor. xv. 22). "By the offence of one judgment came upon all men to condemnation . . . by one man's disobedience many were made sinners" (Rom. v. 18, 19). Let this be clearly apprehended, and the falseness of the statement, current in the religious world,

that man is born in a state of probation, and condemned because he will not receive the Gospel, becomes apparent. It is the law that condemns the sinner; he enters into this world under its condemnation, and is amenable to its sentence for all his personal transgressions. But the Gospel is simply "*good news*." It unfolds the way in which God saves sinners freely, by His own grace, from the dread condition into which sin has brought them. The ordinary method of presenting the matter referred to above destroys the very life-principle of the Gospel and changes it into another law, in which men's duty is to believe—believing thus being made a work—and on the discharge of his duty he is rewarded with salvation—thus making faith a condition, taking the place of personal obedience to the law, and, in fact, the man his own saviour. Need I say that this is not the "good news" of salvation which the Apostles preached, and by which sinners are saved?

We come now to consider the *spiritual aspect of man's condition by nature*. The result of the first transgression was not only that the penalty of death was incurred, but it also issued in the loss of that image in which man was originally created. Consequently Adam transmitted to his posterity a corrupt, a vitiated nature. Thus runs the Scripture: "Adam begat a son in his own likeness, after his image" (Gen. v. 3). He could not impart what he did not possess. Sin had sent its poison throughout Adam's whole being, and the stream of corruption flows through the veins of all his posterity. The whole history of the world is a commentary upon this sad and solemn fact. Here is God's own testimony: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). And, again, after the flood, "The imagination of man's heart is evil from his youth" (Gen. viii. 21). We have, too, our Lord's personal testimony on this point. He who knew what was in man, said, "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark viii. 21, 22). The black catalogue of evils, the seeds of which, even when they have not broken out in the life, are found in every human heart, occupies nine verses in Rom. iii. And most emphatically does the Apostle Paul, in Eph. ii. 1—3, set forth man's sad condition as being "dead in trespasses and sins, and by nature "children of wrath."

Let these infallible descriptions—and, if time permitted, we might multiply them almost indefinitely—be placed over against the popular view of man's condition, and what disparity is at once apparent. I have just read some words by a prominent evangelist in the Free Churches of this land which may serve to illustrate this point. He is reported as having said: "Deep down, latent in every man's soul, is the desire to be good; to be better than he knows himself to be." It is apparently upon this latent principle that he bases his hope of reaching and raising men; and to it I presume that he appeals. Now this reluctance to admit that man is the utterly lost creature which the Scriptures declare him to be, and this supposed latent good that is in him, appears to me to be the ground of the many unscriptural appeals to sinners, who, according to the Scriptures, are dead in trespasses and sins, to arise and perform living actions. But it would be objected by some, "We do not expect men to do these things of themselves, but look to the Holy Spirit

to enable them to do them." To this I reply, "that the Holy Spirit never enables the old nature to do anything spiritual, but with sovereign power "quickens whom He will," and then enables the soul that is quickened to believe on the Lord Jesus Christ; whereas your address is delivered to all who come under the sound of your voice, and therefore implies either that the man possesses the power himself to perform what you bid him do, or that he can command the operations of that Spirit, Who, as our Lord Himself declares, "breatheth where He willeth," and is in no conceivable sense subject to the will or caprice of men."

Brethren, there is a *great danger lurking under this method of address*. I speak not now of the dishonour done to the Holy Spirit by robbing Him of His sovereignty and omnipotence, but of the danger to those who hear these addresses. Human nature is quite capable of bringing forth a counterfeit conversion. It can be wrought upon by principles of self-love—that is, to escape hell, and obtain the joys of heaven, which may be set before men in a moving and entrancing way—it may be wrought upon to forsake outward sins, so that there may be a remarkable reformation; it may in a natural way, and with much emotion, too, do as it is exhorted to do, accept Christ as its supposed Saviour; and, without any conscious hypocrisy, imagine it is savingly converted, when it has never risen above natural principles, and is destitute of regenerating grace. Nature's imitation of grace may be a very close one, difficult, nay even impossible at times, for man to detect, but it always lacks a sound conviction of its own utter badness and weakness; the broken and contrite heart; the whole-hearted reliance upon the Lord Jesus Christ, and the tender filial fear of God, which is His own covenant gift to His chosen ones. The popular method of addressing sinners is calculated to foster false views of man's powers, and likely to produce false conversions.

In conclusion on this point. Man is dead in law—under condemnation—dead spiritually—alienated from God, and an enemy by wicked works, entirely destitute of spiritual life. It is not intended that the faculties of his soul are destroyed—they remain, but vitiated by sin—else were he not an accountable being. The poison of sin has so entered into his being, that he is at enmity with God, and destitute of either power or will to recover himself from his lost condition. Nor will any conceivable patching up suffice to bring him back to God. A new life must be imparted to, and implanted within, him; he must be quickened—made to live anew—by the Holy Ghost, or ever he can enter into the kingdom of God. Let but this truth be experimentally known, and the foolish notion of man's spiritual powers inevitably perishes, and his utter dependence upon sovereign grace for salvation is established.

We ask next, What is truth

IN RELATION TO MAN'S REDEMPTION ?

Two answers to this question are given. Time was when all the Reformed Churches gave but one answer, but that unity was broken by the introduction of Arminianism. The two views referred to are known as "*General Redemption*" and "*Particular Redemption*." The first of these doctrines asserts that the whole human family, without exception, was redeemed by the death of our Lord Jesus Christ, while the second teaches that it was a special portion of mankind, sovereignly selected by

God, that was redeemed by that stupendous transaction. Our adherence to the latter view has procured for us the name of "*Particular Baptists.*" Not a few of those ranked as believers in "*general redemption,*" judged by their own statements, appear to believe in no real redemption at all. This need not surprise us. The down-grade is an ever-increasingly steep gradient, and those who hold general views too frequently slide down into Unitarianism, or something scarcely distinguishable therefrom. But we have not to do with those who have forsaken redemption entirely—they have placed themselves altogether outside the Christianity of the Scriptures—but there are numbers, as zealous for redemption as are any of ourselves, who regard it, and speak of it, as a general transaction in which the whole body of mankind is interested. The old simple question, "What is it that saves a sinner?" cannot be answered on grace principles according to their scheme. If God has made no difference, then the saved man must in some way, and to some extent, have made the difference himself; and is, therefore, entitled to some share of the glory of his salvation—a principle, it is needless to say, that will never be admitted in heaven, and is abhorred by every true believer here on earth, whatever may be the vagaries of his creed.

We may be helped to a right view of this important truth *by considering what redemption means.* To redeem is to buy back. It supposes a former ownership or possession, and then in some way a lien upon the possession which must be paid off in order to its enjoyment by the original owner. The laws of redemption of land under the Mosaic economy afford illustrations of the principle, as does also the redemption of the first-born. In every such transaction there are the *redeemer*, the *redeemed*, the *purchase price*, and the *deliverance of the redeemed to the Redeemer.* These are all found in the eternal redemption of sinners. The Redeemer is our Lord Jesus Christ—this all agree upon—and the purchase price is His Own precious blood—concerning which there is no dispute among Christians. "For we were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a Lamb without blemish" (1 Pet. i. 18, 19). There remain to be considered the *redeemed* and the *deliverance.* Must not these correspond if the transaction is real and just? Is it not the part of justice to see that the Redeemer receives that which He has bought at so great a price? But it may be objected that those who are not delivered have themselves to blame for the loss of their souls. Will not this throw us back on man, and make him, not the Redeemer, his own saviour? Does it not also reflect upon the power and grace of the Holy Ghost, and flatly contradict the Word of God? "For whom He did foreknow, them He also did predestinate. . . . Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified them He also glorified" (Rom. viii. 29, 30). There is no fracture here, no weak link in the chain; all is as strong, sure, and settled as the eternal purpose of God, or the throne of the Almighty Himself.

Let us consider two or three other Scriptures on this point, and then pass on. Our Lord says in that solemn, glorious, heart-gladdening prayer, which He offered just prior to His paying down the ransom price,—"As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou has given Him" (John xvii. 2). What

hinders the Redeemer, Who has power over all flesh, from delivering His ransomed ones? But clearly His mission is not to deliver all men, but all His chosen ones. Truly all nations, in another sense, are given to Him. But of some it is written, "Thou shalt break them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel (Psa. ii. 9). Can we suppose Him to have redeemed with His Own precious blood those whom He will thus treat? Again, He Himself said, "The good Shepherd giveth His life for the *sheep*," and in the same chapter He tells some of the Jews that they were *not His sheep* (John x. 11 and 26). Once more, we read, "Christ loved the Church, and gave Himself for it" (Eph. v. 25). And the song they sing before the throne is thus phrased in praise of the Lamb, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain and hast redeemed us to God by Thy blood *out of every kindred, and tongue, and people, and nation*" (Rev. v. 9). The song is of *particular* and *personal* redemption, and the *redeemed* and *delivered* are identical. What is the worth of a redemption that does not really redeem, but leaves the redeemed to perish in their sins? Will such a transaction bring any glory to God? Will it, can it, ever form the matter of a song of praise? It is impossible to make salvation to be wholly a matter of grace if one adheres to general redemption. For it is not, according to this scheme, the redemption of Christ that really saves the sinner, because those who are lost were equally redeemed with those who are saved. On this scheme, redemption simply places man in a salvable condition, and leaves him to accept or reject his opportunity at his own will; and so the man who is for ever lost has just as much to praise God for as the man who is saved—the difference must be credited to the man himself who seized on his opportunity. Over against this, to me, shocking supposition, I place the words of truth which have often cheered and elevated my own heart. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved) (Eph. ii. 4, 5). By His Holy Spirit's power and grace, God delivers those whom His dear Son has redeemed, and in this way their redemption is manifested.

Time will only admit me to touch one other point, "What is truth"

CONCERNING THE ACTUAL SALVATION OF MEN?

Jonah's confession—"Salvation is of the Lord"—is an epitome of our creed. The spring and source of salvation is the eternal sovereign love of God. From this infinite fountain, salvation, with all its streams, issues. Our opponents charge us with representing the Father as an angry Being Who needed to be placated by the death of His Son. I need not stay to refute this slander. But we do believe God to be infinitely just, as well as He is infinite love, and that justice, as well as love, shine resplendently through the Cross. As the Father's love is the sole spring of salvation, so the mediation of the Son, our Lord Jesus Christ, is the one great channel through which salvation flows down to us. "There is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). We also believe that the Holy Ghost alone applies the blessings of salvation to those for whom it was designed; and that those whom the Father chose and loved, for them the Son shed His precious blood, and the Holy Ghost assuredly quickens and saves. Thus "salvation is of the Lord" from the beginning to the end, and

entirely of grace from foundation to topstone. Paul demonstrates this in Ephes. i. and ii., as well as in many other places in his epistles.

If man is in the condition that the Scriptures declare him to be—"dead in sins"—it is manifest that *nothing short of a Divine power can reach his case or save his soul.* To quicken dead sinners and apply the blessings of salvation to them—designed by the Father and procured by the Son—is the peculiar office and work of the Holy Spirit in the great scheme of God's salvation—the covenant of grace. We fear that the greatness of this work is very dimly apprehended, or otherwise men would cease to exhort their fellow-men to do for themselves that which the Holy Spirit alone can accomplish, and which is described in the Word as being a display of "the *exceeding greatness* of His power to usward who believe" (Eph. i. 19). It is spoken of as a quickening—that is, making the dead to live—a resurrection, a new creation; terms which exclude all creature assistance, and indicate a work of omnipotence. By nature men are devoid of spiritual life, and hence require a new life to be imparted; they are also at enmity with God—awful condition!—and under the power of Satan, "the (apostate) spirit that now worketh in the children of disobedience" (Eph. ii. 2); and, consequently, a power superior to the combined strength of Satan and the evil disposition of man itself must be exerted to work deliverance. This great work the Holy Spirit has undertaken to perform on behalf of the chosen of the Father and redeemed by the Son; this work He has been accomplishing all down through the Gospel ages; He is performing it to-day, and will continue to work salvation in the hearts of men until the last "vessel of mercy" shall have been brought to the saving knowledge of our Lord Jesus Christ. A due consideration of the condition into which sin has brought man will show beyond question that nothing short of omnipotent grace can possibly reach his case. Offered grace is illogical and illusory, and useless to one dead in sin, under the dominion of Satan, and actuated by enmity against God; almighty conquering grace is needed, and this the Holy Spirit supplies. His operations are sovereign, invincible, and effectual.

The power of the Spirit is exerted in salvation on moral and spiritual lines. Man was seduced from his allegiance to his Creator, and must be brought back to a living, loving, cheerful obedience. To this great task the Spirit addresses Himself. Redemption by the blood of Christ has opened the way for this greatly-to-be-desired consummation. God has reconciled sinners to Himself by putting away their sins by the sacrifice of His Son. The Spirit makes reconciliation an experienced fact in the hearts of men. *The Gospel occupies a prominent place in this gracious work*—"it is the power of God unto salvation to every one that believeth" (Rom. i. 16); that is, it is the means the Spirit uses in conveying salvation into the hearts of men as they are brought to receive its truths and believe on Him Whom it sets forth. Hence the Gospel is to be preached to all men—preached, my brethren; proclaimed with trumpet tones everywhere—preached, not offered—that were beneath the dignity of an herald of the King of kings—but announced as the "GOOD NEWS," the glad tidings of salvation. The power and application thereof lie entirely in the hands of the Spirit. We must preach it with all our heart and soul, as men who have experienced its worth; as men who know the perishing state of those whom we address, and long

that they with us may experience its blessings. Nor must we fail to warn our hearers of their terrible condition as sinners, and of the doom that awaits them if they die in their sins, while we unfold the provision of mercy and point awakened ones to "the Lamb of God, which taketh away the sin of the world" (John i. 29). We cannot be too earnest, loving, or persistent in the discharge of our office; but let us not fail to insist upon the necessity of the Spirit's work, not only in beginning but also in carrying on the work of grace until its final perfection.

The Holy Spirit is sovereign and free in all His operations. We cannot lay down any set of rules for His conduct. He not only "breatheth where He willeth," but also how He willeth. It is probable that among the many millions of souls whom He has prepared for glory there are no two whose experiences are exactly similar. The wind, which is a Scriptural symbol of His operations, blows with very varying force at different times. So likewise the Spirit at times comes with terrific force to a sinner's heart, like a tornado, uprooting everything in its progress, and producing the most terrible fears, while at other times He may come like a gentle zephyr breathing upon the soul. Nor is age or moral condition any hindrance to Him. He may, and does, quicken little children, and He saves old and hardened sinners. Nor is the state of intellect in the subjects of His grace any obstacle to His work. He can make fools wise, and work in the heart of an imbecile; He can, too, humble the proudest mind and bring the greatest intellect to receive the kingdom of God as a little child. All praise to Him Whom nothing can hinder in His gracious operations, and to Whom all of us who know anything savingly of Jesus are indebted for that knowledge.

The Spirit does not violate man's moral constitution in any of His operations—rather He works in and upon the faculties of the soul. A new germ of life He sovereignly implants in the subject of His grace, and, usually, gradually develops that life. He enlightens the mind, which sin has darkened, so that the man begins to see things as they really are—sin as an abominable thing which deserves perdition, and God as an immaculately holy and inflexibly just Being. The judgment, before perverted, is rectified; the conscience, stupefied by the opiate of sin, is awakened and made sensitive; the will, beforetime rebellious, is subdued and set in the right direction, and the affections are purged and sublimated. The law of God convinces of sin, all lying excuses expire, and the soul feels and confesses the justice of its sentence. The man feels, too, his own helplessness, and dies to all hope of any relief being obtainable by his own efforts. This is preparatory to revealing the Saviour and glorifying Him—the emptied sinner is prepared to receive a full Christ; the sick and dying one can appreciate the good Physician. It is the Spirit's work to take of the things of Christ, and show them to the soul that He has thus prepared to receive them. And with what joy—a "joy that is unspeakable and full of glory"—does the soul, empowered by His grace, believe on the Lord Jesus Christ and rejoice in His salvation! This may be effected in a short space of time, as in the case of the Philippian jailer, or years may pass ere the process is thus far completed and the soul realises salvation, as in the case of John Bunyan. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." The notion that He is striving with all men, and retires in most cases from the contest defeated by the

obstinacy of the sinner, is utterly unwarranted by the Scriptures, and would rob Him of the glory of His sovereignty and omnipotence. "He quickeneth whom He will." "He speaks, and it is done; He commands, and it stands fast." "I will work," saith He, "and who shall let it?" Woe indeed were it for man could His gracious purposes be frustrated: surely, then, none could be saved. Let but the real state and condition of man be truly known, and at once it is manifest that nothing short of the almighty invincible grace of the Spirit can avail to save him from sin, Satan, and himself.

The time at our disposal has already passed, and we must somewhat abruptly conclude. Only this further remark, and we close. *The fact that the application of the blessings of salvation to the souls of men is entirely in the Holy Spirit's hands should serve to stimulate us in our work of preaching the Gospel.* It is the means that God has appointed, and the Spirit employs, in gathering in His people. Let us be under no mistake about their being no good in man, but let us keep in mind this truth, that the Spirit has undertaken to gather in Christ's redeemed sheep. Let us preach the Word with all our heart and soul, and let our appeal be to the Spirit to accomplish His Own work in the hearts of our hearers. Let us believe in the Holy Ghost, and unitedly pray, "Let Thy work appear unto Thy servants," and Thy truth—"the truth as it is in Jesus"—mightily prevail. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

GOOD NEWS FROM A FAR COUNTRY.

(Concluded from page 82.)

"Am I a God at hand, saith the Lord, and not a God afar off?"—Jer. xxiii. 23.

THE ministry of those who have not been led to receive and preach the full-orbed gospel of sovereign grace has often been made savingly useful to God's elect and redeemed people; nor have we the shadow of sympathy with the spirit which would lead men to deny this fact. "Honour to whom honour" (Rom. xv. 7); and if God has deigned to employ one of His children in any branch of His service, let us speak well of the messenger, while we accord glory to the Master.

The letter of Mary A. Eaves, partly given in our last number, touched our heart by its gracious and grateful references to J. G. Pike, of Derby, and his son James Carey Pike, of Wisbech, who were well-known to our aged correspondent in her youth, and the latter of whom was her first and faithful and affectionate pastor.

His son, the Rev. E. Carey Pike, B.A., it is our honour to number among our ministerial acquaintances; and we were recently much interested in some of his reminiscences, both of his saintly father and grandfather.

These good men, were, however, honest and avowed Arminians, and the doctrine of free-will ere long ceases to satisfy Christians who are conscious of owing their salvation from first to last to the free and uncontrollable grace of God. We have seen that this proved the case with

the young disciple whose life-story is before us. We have now to learn about her

NEW AND CONGENIAL ASSOCIATIONS.

Providence about this time led to the removal of her home from Wisbech to the locality of Guyhirn, where John Hazelton—as related in his “Memoir,” by the writer—had just commenced his labours in the quaint little chapel. It was a season of blessing to the Church. The truth came with peculiar power to many hearts, and the peace of God was largely enjoyed by the members of the congregation.

“One Sabbath,” our friend relates, “I walked the four miles, crossed the river by the ferry-boat, and found myself for the first time in that humble sanctuary. In the course of his sermon, the beloved preacher made a remark which produced a powerful impression on my mind. ‘Some one,’ he observed, ‘may be here who is saying—But mine is such a zig-zag experience, and I cannot comprehend what is going on in my mind.’ This gave me great encouragement, and led me to prize his ministry. He baptised my dear husband’s father and mother, but he himself did not see his way to join the Church while in England—though I eventually did so, and thus connected myself with the Strict Baptists. In after years I never ceased to love this dear man of God, and when, in 1875, I heard that his sermons were issued, I sent for them and have most of them still.

LEAVING THE HOMELAND.

“In 1854 circumstances led to our emigrating to the States. My husband left England in May; I, with my children, in September. Through weakness I was unfit to travel, and when we had been out at sea rather more than a week I was so ill that it was feared that I should die, and some kind-hearted fellow-passengers were planning what should be done with my children. But the Lord restored me, and has proved my faithful, unchangeable Friend ever since.

“I thank you for the verses on the words, ‘There was no more sea.’ I have read and re-read them, till I know them by heart. I saw the tall, white cliffs fifty years ago, as I stood on the deck of the ship when leaving dear old England. I think I can form some idea of what it is to stand on one of those cliffs and watch the sea. There is a beautiful description of one of its aspects in the first chapter of ‘The Memoir of John Hazelton,’ which I have often read with delight. We were six weeks on the water.

“I did not see the sea in as many aspects as are described in the poem—I could not be on deck much, having the care of three small children, one an infant of six weeks when I left England. I heard the ‘swelling, surging, splashing,’ but I did not see its ‘ripples on the shore,’ there being no shore visible. A feeling of awe and admiration came over me every time I looked at that great expanse of ocean. Truly God’s works in creation are wonderful. They are ‘immensely great, immensely small,’ though, as the poet well says, the work of Redemption ‘exceeds them all.’

DWELLING ALONE.

“We could find no Church of the same faith and order in these localities; nor—speaking for myself—have I once heard a free-grace sermon in America, although I believe that there are places where the truth of God is experimentally preached.

"My husband died in 1864; and ten years ago I had the rheumatic fever, from the effects of which I have never wholly recovered: I have not been able to walk since, and my arms and hands are so crippled and weak, that I cannot use them.

COMFORT IN SOLITUDE.

"My main comfort is derived from reading, and especially in committing sacred poetry to memory, as I did, many years since, C. T. Rust's beautiful lines on Calvary, which appear in part in Mr. Hazelton's 'Memoir.' How I should prize the whole of the poem if you could oblige us with it. I learned it when so ill with rheumatic fever, in great pain, and almost distracted with the incessant talking of a loud-voiced woman. I took that course to shut out the clamour, and I succeeded. The sacred poetry that is in my memory has been a solace many times, especially at night when I cannot sleep.

"I take great interest in all that pertains to religious matters, and, although I have never seen the writers in the EARTHEN VESSEL, I feel that they are my friends and kindred dear. I greatly miss the correspondence of my friends T. and S. Beeby,* whom I mentioned above. They have dropped the mortal load and taken their flight to glory and to God. In this month's EARTHEN VESSEL is a hymn, the whole of which I have often wished to see—that commencing 'For ever with the Lord.' Can you not give us Mrs. Alexander's 'I shall be satisfied?' I have her 'Burial of Moses.' It seems to me that poetry that has Scripture for its basis retains its beauty and never becomes flat or insipid.

"I am more and more impressed with the force of Mrs. Chaplin's line—'So near and so tremendous is the future'—and O, I so desire the form of covenant blessing which will make my hope of this clear and dear. And there is, after all, no book like the Bible—the ever blessed Word of the living God. It is 'well with my soul, it is well,' when I can feel that His Book and my poor heart are in sweet accord. I ask you, dear Mr. Styles, to excuse me and to cast the mantle of charity over all my defects.—I am, sincerely yours,
M.A.E."

THE EVANGEL OF NATURE.

SELECTED FROM C. H. SPURGEON'S SERMON ON "HARVEST TIME."

THERE are four evangelists in the Bible. So there are four evangelists in nature—Spring, Summer, Autumn and Winter.

First comes the Spring—and what says it? By its magic touch, insects which seemed to be dead, awake. Seeds that were buried in the dust lift up their radiant forms. Birds, that were distant or silent, are again heard to sing. The voice of Spring says to man: Though thou sleepest, thou shalt rise again. There is a world in which thou shalt

* Mrs. Sarah Beeby referred to above, like the writer, was confined as a helpless invalid, to her bed for many years, though her intellect was bright, and her faith tenacious and strong. We several times conducted a little service in her room, a few friends being invited. She would observe—"I cannot go to chapel: but the chapel comes to me."

We have inserted the above in the hope that not only will many be interested, but that it may lead to similar communications, however simple and homely, from our readers in foreign lands.

exist in a more glorious state. Thou art but a seed now, and thou shalt be buried in the dust, but in a little while thou shalt arise. Such is the bright and hopeful evangel of this beautiful season.

Then comes the Summer, saying to man : Behold the goodness of a merciful Creator, who "makes His sun to shine on the evil and on the good," adorning the earth with flowers, making it blossom like Eden, and smile as the garden of the Lord.

The Autumn follows. Its message concerns fruition and the joyful results which follow patiently pursued toil. Its evangel is that our labour is not in vain, especially if it be "labour in the Lord." "They that sow in tears shall reap in joy."

Winter comes last, crowned with a coronal of ice, and warns us that there are times of trouble for all men. It points to the fruits that we have stored up in Autumn, and says : Man, take heed that thou store up something for thyself ; something against the evil day which will surely come. Lay up for thyself the fruits of Autumn, that thou mayest be able to feed on them in Winter.

Finally, when the year expires, its knell tells us that man must die—and that the end of all things is at hand. Oh, for wisdom to listen to the evangel of the seasons !

Transcribed by H. L. S.

HEAVENLY PEARLS IN HOMELY SETTINGS.

No. 2.—*Gethsemane.*

BY THOMAS JONES, WANDSWORTH.

(Author of "*The Crowning Hope.*")

"And they came to a place which was named Gethsemane"—Mark xiv. 32.
 "By Thine agony and bloody sweat—Good Lord, deliver us."—*Litany.*

"Go to dark Gethsemane, ye that feel the tempter's power ;
 Your Redeemer's conflict see ; watch with Him one bitter hour ;
 Turn not from His griefs away ; learn of Jesus Christ to pray."

PLACES there are whose interest will ever remain unique. History—both secular and religious—abounds with the records of distinguished persons, great events, and notable localities.

Bedford is thus immortalised by the memory of the "glorious dreamer," John Bunyan—once immured for conscience's sake within its ancient prison. Stratford-on-Avon prides itself on being the birth-place of one of England's greatest poets. Runnymede, near Staines, will remain famous to all time as the place where King John signed the Magna Charta of our liberties.

Loyal Baptists, when their train stops at Kettering Junction, still eagerly crane their necks to obtain a sight of the house which was once the residence of that distinguished widow lady, Mrs. Beeby Wallis, in which the Particular Baptist Missionary Society was founded on October 2nd, 1792—and its first and memorable collection of £13 2s. 6d. was made.

So of places mentioned in the Bible. It may, indeed, be in some cases impossible to identify them ; but their names are "household words" with us, as they will be to succeeding generations.

I think of Eden, with its innocence and crime, but who knows its situation? I remember Sinai, with its awful thunders and its inflexible laws. I picture Bethlehem, "sequestered from the noise of strife," which will ever stand as the birth-place of the Holy Babe—the Incarnate Immanuel. I associate the Jordan with His baptism, the descent of the Spirit, and the attesting Voice of God. The mind reverts to the wilderness, the scene of His mighty conflict and glorious triumph. I recall the Mount of Transfiguration and its "excellent glory." To-day I want to concentrate my thoughts upon Gethsemane, at the foot of Olivet, the place of His mysterious agony and acquiescent prayer.

Can we, in imagination, enter this historic garden? We can only picture it from the records of the Gospels, since opinions differ concerning its situation. These we need not discuss. What took place there alone concerns us, rather than the garden itself. Indeed, we are not concerned about Peter, James or John. It is the Lamb of God who arrests our attention and claims our best thoughts; so, like the Greeks, "we would see Jesus."

Shall I dare venture to ask the reader to think of the agony of Gethsemane; the sublime suffering and overwhelming sorrow of our Lord; the shadows of which were already blackening over the path of our blessed Redeemer? Oh, could we enter within the sacred enclosure of His heart-feeling at the moment when He was (so to speak) mentally robing Himself for the sacrifice—folding round his sinless manhood, and laying upon His sinless soul the sins of His people!

We read, "He was sore amazed"—filled with consternation at the thought of all He must pass through ere He reached the goal. He was appalled; the deep thought suggests great sinking, arising from overwhelming trouble. It has been wisely said that sorrow has but few words. There is, as most of us know, terrible concentration in grief; the soul groans under the heavy pressure. At such times it is darkness at mid-day—the very splendour of high noontide is turned into gloom.

Again, I read "very heavy," oppressed, weighed down. The words depict the feeling of one surrounded with sorrow. It is the yearning of heart-sickness.

"O what a sad and doleful night preceded that day's morn,
When darkness seiz'd the Lord of Light, and sin by Christ was borne."

"My soul is exceeding sorrowful." The "Man of sorrows" was now so exceedingly sorrowful that previous sorrows were as nothing to this. The soul of Jesus was face to face with the mighty conflict. So intense were the sorrows of Jesus that for a moment it would seem as if nature must sink under the terrible ordeal. It may have been the peculiar feeling of life's ebbing out. This will appear more clearly as we, for a moment, review the events which occurred in such rapid succession—the betrayal; arrest; forsaking; and Peter's denial; the mock trial; suborned witnesses; cruel mocking; insult; loathsome spitting; blows; awful scourging; unjust condemnation; culminating in the painful death on the cross. All these things were present to the Sufferer. "Out of My distress"—plumbless, measureless distress—"I called upon the Lord."—

"Mysterious conflict! dark disguise! hid from all creatures' peering eyes;
Angels, astonished, view the scene; and wonder yet what all could mean."

Why this unmitigated sorrow, this unparalleled suffering? What

means this awful conflict, this mighty battle? Draw near, ye men of the twentieth century, and see His garments dyed with blood. See if there be any sorrow to be compared with His—the pure, immaculate Son of Man, Son of God. All ye that pass by, behold the scene as on Him “the vengeance fell,” the enormous weight of the sins of His people laid. This wonderful Sufferer is my Substitute, Saviour, Friend, Brother. “He loved me”—the great proof of His love—“and gave Himself for me.”

“O for such love let rocks and hills their lasting silence break;
And all harmonious human tongues the Saviour's praises speak.”

Jesus, the Lord of life and glory, was in Gethsemane according to Divine plan. It was part of the eternal covenant of redemption, drawn up before the foundation of the world. It was the carrying out of God's eternal purpose for the everlasting salvation of the election of grace. The Shepherd was to be smitten, the sword was to enter the Man who is His fellow. Into this garden of the “olive press” our glorious Redeemer voluntarily entered to take the cup and drink all that was in it; here to receive the baptism of suffering. And all, yes all, for sinful me! Verily, “greater love hath no man than this”! Do not, for one moment, mistake the meaning of what we say. He was not there because He had sinned. His friends testified that He was “the Holy One of God.” His bitterest enemies could find no faults in Him. God declared Himself well pleased with His work. He entered Gethsemane as the sin-bearer. This is the saint's hope and the sinner's plea.

Another thought remains. In Gethsemane, Jesus gained a glorious victory. To me it appears that the victory of the Cross was gained in the garden. The decisive battle was fought on that memorable night. There the bitterness of death passed, so that Jesus could subsequently “endure the Cross and despise the shame” in clear prevision of “the joy that was set before Him.”

Into every life there comes a Gethsemane—a time of profoundest sorrow, sternest conflict, deep and saddest heartache! Here, then, we are initiated into the secret—how to *bear our sorrow*. What is best to do? Jesus, by His example, exemplifies the way; He prayed thrice, employing each time the same words. Is it a Gethsemane with you? Take your sorrow to the Lord! Learn from Him submission to the decisions of our Father's love. “Not My will, but Thine be done.”

“Father, whate'er of earthly bliss
Thy Sovereign Will denies.”

Much, very much grace will be needed, but not more than our Lord can give. May He graciously reveal to us our interest, both in the suffering Saviour and in the exalted Lord!

CHRISTUS TRIUMPHANS.

A CHRIST who desires what He cannot obtain,
Disappointed must evermore feel;
And if disappointed, 'tis perfectly plain,
Is not He whom the Scriptures reveal.
For the Saviour who bolds, by covenant right,
All those whom the Father once gave,
Is majestic in mercy, unthwarted in might,
And doth to the uttermost save.

LONG-LOVED LYRICS.—No. 3.

THE BURIAL OF MOSES.

BY THE LATE (MRS.) CECIL FRANCES ALEXANDER.

"He buried him in a valley in the land of Moab."—Deut. xxxiv. 6.

By Nebo's lonely mountain,
 On this side Jordan's wave,
 In a vale in the land of Moab
 There lies a lonely grave;
 And no man dug that sepulchre,
 And no man saw it e'er;
 For the "Sons of God" upturned the
 sod
 And laid the dead man there.*
 That was the grandest funeral
 That ever passed on earth;
 But no man heard the trampling,
 Or saw the train go forth.
 Noiselessly as the daylight
 Comes when the night is done,
 And the crimson streak on the ocean's
 cheek
 Grows into the great sun;
 Noiselessly as the springtime
 Her crown of verdure weaves.
 And all the trees on all the hills
 Put forth their thousand leaves;
 So, without sound of music,
 Or voice of them that wept,
 Silently down from the mountain's
 crown
 The great procession swept.
 Perchance the bald old eagle,
 On grey Beth-peor's height,
 Out of his rocky eyrie
 Looked on the wondrous sight;
 Perchance the lion stalking
 Still shuns that hallowed spot;
 For beast and bird have seen and heard
 That which man knoweth not.
 But when the warrior dieth,
 His comrades in the war,
 With arms reversed and muffled drums,
 Follow the funeral car:
 They show the banners taken,
 They tell his victories won,
 And after him lead his masterless
 steed,
 While peals the minute gun.

Amid the noblest of the land,
 Men lay the sage to rest;
 And give the bard an honored place,
 With costly marble drest.
 In the great minster transept,
 Where lights like glories fall,
 And the sweet choir sings, and the
 organ rings
 Along the emblazoned wall.
 This was the bravest warrior
 That ever buckled sword;
 This the most gifted poet
 That ever breathed a word;
 And never earth's philosopher
 Traced with his golden pen,
 On the deathless page, truths half so
 sage
 As he wrote down for men.
 And had he not high honour
 The hillside for his pall,
 To lie in state while angels wait,
 The stars for tapers tall;
 And the great rock-pines, like tossing
 plumes,
 Over his bier to wave, [land,
 And God's own hand, in that lonely
 To lay him in his grave.
 In that deep grave without a name.
 Whence his uncoffined clay
 Shall break again (most wondrous
 thought!)
 Before the judgment day,
 And stand, with glory wrapped around,
 On the hills he never trod, [life
 And speak of the strife that won our
 With the Incarnate God.
 Oh! lonely tomb in Moab's land!
 Oh! dark Beth-peor's hill!
 Speak to these anxious hearts of ours,
 And teach them to be still.
 God hath His mysteries of grace—
 Ways that we cannot tell; [sleep
 He hides them deep, like the secret
 Of him He loved so well.

FAITH AND ITS OBJECTS.—God only knows to whom He has imparted the grace of faith; but He discloses the existence of this precious gift by presenting the objects with which it is designed to deal. So "faith" in its gracious actings "cometh by hearing." We should often pray that God will reveal the proper objects to our faith of His people, that we may "look unto Him and be lightened."—P.

* The "Sons of God," or, as some versions read, "the angels of God," is a poetic departure from recorded fact. It is distinctly stated that "He—that is, the Lord—buried Him."—EDITOR.

ON THE REVIVING OF RELIGION IN THE
YEAR 1741—2.

[DEAR MR. EDITOR,—I have lately been reading the life of Mr. Daniel Allen, Pastor of the Particular Baptist Church at Sydney, New South Wales, by Mr. F. Beedel. Apparently there is no publisher in England, which seems almost a pity, as there are probably those in the mother country who have friends in the Colonies, and possibly some whose ancestors formed part of the early Colonists. To such, these memorials of a godly man might be interesting, though I am aware that we are already inundated with books, and perhaps the sale would be small. The letters are excellent. Am sending you a copy of an old poem, thinking it might form a fitting sequel to your articles on the "Welsh Revival." It was first published by Whitefield in his "Christian History," 1742, and afterwards included in a small volume of "Original Hymns and Poems" by James Grant in 1784. His best-known hymn, "O Zion, afflicted with wave upon wave," was composed to an old Scotch melody, "The yellow-haired Laddie." The third edition of this little book lies before me. How we should welcome a revival among our own people (and also in a wider sense) corresponding with the features described in this poem. Should we not?—With best wishes, Believe me, yours sincerely, MARIAN HOBBS.]

THO' oft while threatening clouds prevail,
Thy Zion's gifted comforts fail,
Tho' while Thou veil'st Thy quickening face,
Our holy Hallelujahs cease ;
Yet, sure, according to Thy Word,
Praise waits for Thee in Zion, Lord ;
For in our hearts Thy hand inlays
A disposition still to praise.

And now Thy grace our souls proclaim,
O Zion's God, we shout Thy Name ;
Since Thou her walls begin'st to build,
And turn her to a fruitful field.

Long ran the promise underground,
And few its quick'ning virtue found ;
Now forth it bursts, and largely flows,
Sov'reign, subduing thousand foes.

Bold stubborn souls are struck with fear,
The dead Thy voice alarming hear ;
Thy dreadful vengeance from on high,
Ready to strike, the blind espy.
Trembling they stand to open view,
Amaz'd, inquiring what to do ;
Servants of God, O kindly show
How to escape the impending blow.

Behold the man polite and kind
Of blameless life and soul refin'd !
Peaceful his forty years he spent,
Nor dream'd he needed to repent :
See, now he looks with deep surprise
And strange amazement in his eyes !
His former course, his heart within,
Appears all wretchedness and sin.
Quench not the thought, but patient sit
At the Almighty Healer's feet !
Deep tho' He strike 'tis all in love,
All-gracious shall the issue prove.

Hark how the tender lambs bewail
Their base, their vile original ;

In youthful tears their grief express,
 Complaining sad of soul distress.
 Dear little babes, see how they run
 To corners, and all comfort shun ;
 In moving words and melting air
 Their hearts are quite dissolved in prayer.
 Go on, ye tender feeble race,
 Go on to seek the Saviour's face ;
 His Word is sure, His heart is kind ;
 Seek, for He's promised ye shall find.

But whence these sad complaints and groans,
 This stirring 'mongst the wither'd bones ;
 This new, this sweet repenting cry ?
 Is not the God of Jacob nigh ?
 Sure it is He : let earth resound
 His power, that mighty is to wound,
 And every tongue His mercy tell,
 That no less mighty is to heal.

For lo ! His voice that calms the wind
 Speaks pardon to the guilty mind ;
 Sweetly commands their grief to cease,
 Commands the conscience into peace.

That God from whom was all their fears—
 Now their eternal joy appears ;
 Justice, that loud for vengeance cried,
 Now pleads successful on their side ;
 From day to day new wonders rise,
 New mercies open to their eyes ;
 Their names they read in heaven's record,
 While resting on Jehovah's Word.
 Oh ! now, their souls transported sing
 The conquest of their glorious King,
 Who travelling in Almighty strength,
 Their stubborn hearts subdued at length.

“ For ever, worthy, glorious Lord !
 Worthy in heaven to be adored,
 Worthy their highest notes to raise,
 Worthy on earth of all the praise ;
 Thine own essential glories shine,
 With brightest lustre all Divine ;
 And what created tongue can tell,
 Thy beauty as Immanuel ?
 God in our nature—wondrous theme !
 God, dying sinners to redeem !
 Dying our guilty souls to save,
 Dying that such as we might live !
 Ye who surround the throne above
 Exalt this high, mysterious love ;
 Help us in praises to reveal
 The love we share, the grace we feel.”
 Take up the song ye waving trees !
 And join, ye solemn roaring seas !
 Let universal nature bring
 Her various voice, and loudly sing !
 The great eternal Word adore,
 And glory in His conqu'ring power,
 Boast ye of His victorious Name,
 And shout the triumphs of the Lamb.

REVIEWS, LITERARY NOTES, ETC.

The Sunday School Catechism for Senior Scholars, by E. Marsh. Second edition. T. R. Loosley, Southwood Road, New Eltham. Price not given.

The Sunday School Catechism for Junior Classes, by E. Marsh. Second Edition. T. R. Loosley, as above. Price not given.

THESE are re-issues of the Catechisms which were prepared with great ability and diligence by their esteemed author some years since, and published by the Metropolitan Association of Strict Baptist Churches. The fact that the first editions have been disposed of in proof that they have fallen into many hands; but we have no means of ascertaining how far they have been used for the special purpose for which they were designed. In fact, it seems an unsettled question whether Catechisms are—or are not—adapted to meet the requirements of an ordinary Sunday-school in the present day.

Those who contend that they are, refer us to the seventeenth century and the blessing which rested on the Assembly's Catechism when publicly explained by Puritan preachers to the young people of their congregations. Watson's "*Body of Divinity*" and other smaller books still witness to the fidelity with which these faithful men performed this important branch of their ministerial work, and are cited to prove what good might now be effected on similar lines by the diligent use of such books as the above. Is it not, however, overlooked that there is a vast difference between the Church-life of the Puritans and early Presbyterians, and our own? Sunday-schools were unknown. Religious instruction was far more theological than now, and the time and talent which are necessary to make Divinity interesting and instructive to the young are at the disposal of few who have their real interest at heart. Very heartily do we wish that the above booklets might form the basis of the lessons habitually given to the children entrusted to our charge—but we confess that we see more difficulties in the idea than appear to strike many of our brethren. Experience will furnish the true and final test—and we trust that zealous and truth-loving teachers will make resolute attempts to turn these invaluable manuals of the doctrines we love to the best account—before abandoning the attempt as hopeless.

The senior Catechism might with advantage be given to all who desire membership with our Churches, and its perusal earnestly requested. It is to be feared that we—as a people—are losing ground from a lack of decision and determination respecting our distinctive principles; and a revival of the old emphatic interest in these would assuredly be an omen of future blessing.

We think it a pity that these Catechisms are not to be obtained of a publisher in or near Paternoster Row.

The Life of Christ by Isaiah, the Son of Amos. With preface and notes by "Nemo." Passmore and Alabaster, Paternoster Buildings, E.C. Price one shilling nett.

THIS book, which is produced in the somewhat affected style of modern art, is apparently designed to obtain the attention of persons of æsthetic culture, who the author would fain beguile into looking at a book which may be owned to the profit of their souls. Its plan is to give on one page, extracts from the Prophet directly foretelling his Divine Master—such as His forerunner. His birth, His appearance, His ministry, and so forth; and on the other, annotations elucidating the verses selected. The latter are good, but would, we think, be better if a little more expository; but, as this curious book, as a whole, does not claim criticism, we content ourselves with observing that in certain quarters it may affect good, as, indeed, the pure Word of God can never fail to do. Just as "a verse may reach him who a sermon flies," so this book may be read by some who would turn from a commonly produced tract with inattention or disgust.

The Sword and the Trowel for February.

Passmore and Alabaster. Price 3d. SOME fifteen years ago it was whispered that the late C. H. Spurgeon was about to issue a "Commentary on Isaiah" on the lines of his "*Treasury of David*," which no doubt would have proved both a literary and a commercial success. The report, however, was unfounded. Nevertheless, it would appear that among his papers what we judge were rough and early notes of such a work have come to light and are promised in consecutive portions in the *Sword and the Trowel*, the first being given in the February number. We have read these with, we confess, some disappointment. There is little of the cryptic scholarship to be found in his

notes on Psalms, and some important verses, as for instance Isaiah 1. 18, have no comment at all. This is to be deplored, as all would value his matured view of "Come, now let us reason together," and be glad to know whether the Author shared the view of James Wells that the "now" indicated the characters addressed, namely, those whom God had graciously rendered spiritually reasonable. Still, as a new feature in the Magazine, these pages invest it with great interest and will, we trust, maintain and improve its circulation.

The Metropolitan Tabernacle Pulpit. Sermons by C. H. Spurgeon. The fiftieth volume. London: Passmore and Alabaster, Paternoster Buildings. Seven shillings.

WHEN the 500th sermon appeared there was, we remember, great rejoicing at the Tabernacle. A grand supper was given to a large company of friends, including us poor students; and the thanks of all to Mr. Phillips, the founder of the feast, were voiced by our revered tutor, George Rogers, who based his remarks on the words, "The bowels of the saints are refreshed by thee, brother." A little of the old pride and pleasure comes back at the sight of this book, which the courtesy of the publishers has placed in our hands. We dare not review it. Commendation would be impertinence. God be praised for such a ministry!

It was Mr. Spurgeon's good fortune not only to have able and enterprising publishers, but to find in the firm of Passmore and Alabaster like-minded men, whose souls rejoiced in the success of his writings, and to whom the issue of the fiftieth volume of his sermons is doubtless an occasion of exceeding joy. The source of the

great preacher's power remains an unsolved problem, which subtle analysis has failed to elucidate. "It is the Lord's doings, and it is marvellous in our eyes." The volume before us is worthy of its predecessors and fraught with the aroma of the grace of the Well-beloved. Would to God that the preacher "being dead may yet speak" to thousands of hearts.

No other sermon in this portly volume is, as we judge, comparable to that on "Harvest time," No. 2,896, the first of Mr. Spurgeon's sermons which was printed, and which was also re-published in 1856 in "The Pulpit Library," a selection of his more special discourses in large type. As an example of his early style it is unique—a model of pulpit eloquence. We commend it as such to our brethren. An extract will be found on another page.

The Gospel Magazine for March, 1905.

Edited by James Ormiston. London: Arnold, 74, Strand, W.C. Price 6d.

A NUMBER of more than usual interest, owing to its containing a striking portrait and a memoir of Mr. James Wright, who succeeded George Muller as Honorary Director of the Ashley Down Ophanage, Bristol. The leading feature of the long service of the immortal founder of this noble institution—the author informs us—"was that God Himself, and not man, was trusted to supply its needs in all its branches. Mr. Wright followed on the same lines, and his habit of making every detail the subject of prayer gave continuity to the vast undertaking." The humblest record of such a life could not fail to be profitable, and this—with the appreciations which follow—is well expressed and eminently readable, as well as tender and gracious.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES. ANNUAL MEETINGS.

At Soho, on March 14th, a large number of pastors and delegates assembled for business at 10.30, the President, pastor E. White, in the chair. After a part of the first chapter of Acts had been read pastor W. F. Waller, of Shouddham-street, and brother Goldsmith, of Gravesend, implored the Divine blessing.

The Chairman, in welcoming the pastors and delegates, traced some analogies between the meeting of the early Church and the gathering of to-day, and trusted the presence and power of the Holy Spirit might be realized. The report showed that in most of the Churches there were evident marks of Divine favour. A new chapel had been erected at Eltham, and new school-building at Homerton Row. There had been an increase in the number of baptisms over the previous year. There

had also been an increase in the number of teachers and scholars. The various other reports were read and adopted. A statement was made by pastor T. Jones that the Home Mission Committee had formulated a scheme under which some of the weaker Churches were being aided, and classes were being arranged for assisting young men.*

During the meeting a telegram was read from pastor H. J. Galley, who is on a visit to Wales, as to the revival there.

The ballot for President and Vice-President resulted in the choice of brethren Thomas, Jones, Mutimer, and Bush.

Pastors J. Parnell and E. Beecher were appointed to represent the Association at the Annual Meetings of the Suffolk and Norfolk Association.

The Half-yearly Meeting it was agreed should be held at West Hill, Wandsworth.

A large number of friends having partaken of lunch, the afternoon meeting commenced at 2.30.

The new President, pastor E. Mitchell, occupied the chair. The 122nd Psalm having been read, brethren Burrage and Abrahams prayed.

In opening the proceedings the Chairman observed that these days were occasions when the friends could enter into the spirit of the psalm read; probably no services drew together so many representatives of our Churches as these annual meetings. Christian fellowship was enjoyed with friends who did not frequently meet, and he trusted the earnest prayers offered might be graciously answered, that all might return the better for having met. Adverting to the work of the Association he referred to the mutual interest of this Association and the Suffolk and Norfolk Association, and he then very heartily welcomed pastors Gorham and Morling, the delegates from the latter Association, and wished them God-speed in their work.

The first address was given by pastor E. Beecher, of Croydon, upon the words, "There is a sound of abundance of rain." He contended that whilst prayer was important—prayer for revival—what we most needed was more faith. True prayer must be answered, being founded upon God's promise. Although there had been no rain for three years and six months, when God said I will send rain Elijah prayed and sent his servant to see. There need be no fear that God would withhold the blessing which was really sought; he intended not only that a sound should be heard,

but that the showers of blessing should descend. The Lord reigned, not only on His throne in heaven, but in His Church, and in the heart of each true believer He was able to make all grace to abound. He had declared this should be sufficient.

Pastor Gorham, one of the delegates from the Norfolk and Suffolk Association, was then listened to with both pleasure and profit. He referred to the union existing between the two Associations and his pleasure in attending the day's meetings, and gave some account of the work in the counties. He then proceeded to address the meeting from John x. 10, "I am come that they might have life, and that they might have it more abundantly." He took this to be the Shepherd's mission to the sheep. His was a many-sided mission. He came to bear witness, to seek and to save His sheep, and in the end He laid down His life for them. Only Jesus dare say I am come that they might have life, and He dare not say it unless He was God. He gave to His sheep His life—spiritual life; they are made to become partakers of the Divine nature, and this being so it is not subject to the dominion of death, for in that He died, He died unto sin once, and in that He liveth, He liveth unto God, and Christ has said, Because I live, ye shall live also. This life has dominion over sin, for "Sin shall not have dominion over you." We at times complain because we feel so much of sin in us, and because we are overtaken by it; yet it is true, sin shall not gain the mastery; it interferes with our peace, disturbs our enjoyment, but it shall not reign. This life is above the power of Satan. He may worry the sheep; he always will so long as they are here, but the promise is, God shall bruise Satan under your feet shortly. It cannot be conquered by the evils of the world. It is manifest in spiritual activity. We pray for revival—Wilt Thou not revive us again? But it seemed to the speaker that when God's people were led specially to pray for this revival they were already revived. None can get to heaven unless life is imparted, and this was but another way of putting John iii., "Ye must be born again."

Pastor R. Mutimer followed with a timely address from the words, "Content earnestly for the faith once delivered unto the saints." Jude, recognised the need for the exhortation to earnest contention, and the same need existed to-day. The faith is "all the principles of the Gospel." Jude said certain men had crept in unawares, but he would not allow the faith to be set aside. The old faith had not yet done its work. In the Tower of London there were shields hanging on the walls; he supposed they were there as relics. God

* Pastor T. Jones, 38, Mexfield-road, Wandsworth, Secretary to the Home Mission Committee, will be glad to furnish particulars of the classes to any brother who desires to avail himself of them, and also from any of the Churches.—J. E. F.

save us, said our brother, from so regarding the faith; the Gospel can produce results to-day as in times past. There is God's promise for it. One part is regeneration by the Spirit's power. There may be much talk about the Spirit without recognizing the necessity for his work in regeneration. Then also there is salvation by grace, and the deity of Christ. As they claimed to come nearest to apostolic order and practice, their duty was plainly set forth. It was a trust. Were they loyal to it? The Gospel is always abreast of the times. No other Gospel was needed than this, and for this they were to contend.

Pastor H. M. Morling, from Suffolk, expressed in kindly words the greetings of the Norfolk and Suffolk Association to the Metropolitan Association, referred to the greatness of the work, the unity of effort, the need for mutual sympathy and prayer, and the earnest desire that the Word of God might run and be glorified.

The schoolroom was crowded for tea. At the evening meeting brother E. Mitchell occupied the chair, and after a portion of Scripture had been read brethren Throssell and Guy engaged in prayer. The report adopted at the morning meeting was read, after which the President delivered his inaugural address, which was based on the question, What is truth? Papers were read by pastor J. Parnell on "Spiritual Revivals: Their Need, Source, and Results," and by pastor A. Steele on "Christ the Sole Lawgiver of His Church." (These will be found in full in the Annual Record, copies of which can be had from the Secretary).

The meetings throughout the day were well attended, hearty and inspiring, and we pray that much blessing may follow.

The collections amounted to over £18.

JAMES E. FLEGG.

WELCOME TO PASTOR S. T.

BELCHER AT WELLINGBOROUGH.

THE weather being very favourable, a large number of friends gathered with the Church and congregation at the Tabernacle to welcome our esteemed brother Belcher to his new sphere of labour. The chapel was well filled, and as the afternoon meeting commenced the sun poured his beams into the building and all was bright and cheerful.

These important services were presided over by the President of the Metropolitan Association of Strict Baptist Churches, pastor E. Mitchell, who appeared quite at home. The proceedings were opened by Hymn 969 (Denham), after which pastor E. Roe, of Rushden, read a part of Ephes. iv. and prayer was offered by pastor Jarman, of Irthlingboro'. Our hearts went with our brother's earnest suppli-

cation for the blessing of God upon the union.

The Chairman remarked upon the importance of the services, his long acquaintance with the pastor, and the esteem in which he was held, his activity and diligence, and trusted the union would be long and fruitful.

Pastor Shinn, of Northampton, delivered a thoughtful address on fellowship—most suitable to the occasion. He rejoiced with the Church in having a pastor. Doubtless they had high hopes and great expectations, and he would suggest some few ideas as to the way in which these hopes and expectations might be realised. He based his remarks upon the words, "They continued steadfastly in the apostles' doctrine and fellowship." The pastor's relation to his people and the people's relation to their pastor was one essentially of fellowship. The pastor was everybody's pastor, not the pastor of a few. There was the fellowship of sympathy—sympathy with the pastor in his work; they might be the means of bringing others to hear the Word. Fellowship in prayer—the prayer-meetings should be well attended and prayer should rise in secret. As they expected blessings to come through their pastor, they should seek that the Holy Ghost should seal the service. Fellowship in the reading of the Word. Here the speaker urged the regular systematic reading of the Scripture. Fellowship in systematic giving for the maintenance of the Cause. Each one should do his part, however small, and it should be regarded as a privilege.*

The writer followed with an address founded on Rom. x. 14, 15, in which the following points were briefly touched upon: (1) The purpose of God: that men should know, believe, call, be saved. Hence it was necessary to make clear man's need by showing his condition according to God's Word; then the Gospel came as good news. In this Christ was set forth as the sinner's Saviour. His threefold office of Prophet, Priest and King was declared. (2) That men might hear, the Gospel ministry was instituted; for how shall they hear without a preacher? Thus Paul rejoiced that he was appointed a preacher. The glad tidings were not told out by angels, but by men—men who knew their worth, men who were saved, and men who were instructed by the Spirit of God. (3) The true preacher is a God-sent man; for "how shall they preach except they be sent?" Their pastor held a commission; he was not appointed by any ecclesiastical autho-

*As our brother was speaking on this point we could not help thinking if this were more generally recognised, anxiety in regard to finances would be lessened and questionable means of raising money would not have to be resorted to.—J. E. F.

city, but called thereto by God. Then the true preacher was a man with a message. The Lord did not send His servants and leave them to make up a message; but He gave the message, and for this the servant waited on his Master. And, further, he was a man with a mission. No man could do another's work. The Lord Himself had the right of appointment, and believing, as the speaker did, that God had sent their pastor to them, he felt there was no other man who could do the work that he was appointed to accomplish. Such are to be regarded as God's gifts, and to receive gifts from those benefited.

A brief address was then given by pastor J. Kingston, of Carlton, from the words, "I will give to Jerusalem One that bringeth good tidings." He referred to pastors as God's gifts to His Church, and to-day they were rejoicing in having received such a gift. Having attended one of their prayer-meetings, he knew the people to be men of prayer. Our brother spoke as to the different kinds of message God's servants were entrusted with, and how these should be received.

The schoolroom was packed at tea. The evening meeting commenced at 6 o'clock. After a hymn had been sung, the writer read 1 Thess. v.; after which brother Bennett, of Rushden, prayed earnestly for God's blessing on the meeting and the future prosperity of the Church.

The Chairman (Mr. Mitchell), who was mindful that others had to speak, gave utterance to some sweet thoughts in a condensed speech from, "He hath given unto us exceeding great and precious promises," touching upon their character and certainty. To one of these promises he referred—viz., "I will give you pastors after My own heart." An old divine had said God had but one Son, and He made Him a minister. They believed the Lord had sent brother Belcher amongst them. After referring to the work of the ministry and the aim of the minister, and giving kindly exhortation, he closed his pertinent remarks by observing:—Recognise then that one of God's great gifts is a pastor. Come to hear in the spirit of the words, "I will hear what God the Lord will speak," and, you may depend upon it, you will not come in vain.

Pastor R. Mutimer then delivered an earnest spiritual address from the words recorded in Acts xi. 23, "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." After speaking of the circumstances which led up to the visit of Barnabas, our brother spoke of (1) what Barnabas recognised, (2) what he realised, and (3) what he emphasized.

As a rule, men see what they look for. Barnabas did not go to see scenery, pictures, or libraries; he went without prejudice, but with a definite purpose. He went to see living temples; he recognised what he expected. This is what their pastor would watch for—the effects of grace upon hearts, the influence on their lives of the preached Word. We cannot see the wind, but we behold its influence: even so with the grace of God. The effect would be apparent in repentance, faith, prayer, and godly conversation. What Barnabas saw rejoiced his heart—he was glad. He saw Christ was believed on—the Gospel received. He was glad for Christ's sake. Here were men translated out of the kingdom of Satan into the kingdom of God, and he was glad for the Churches' sake, for every sinner saved meant the strengthening of the stakes as well as increasing their number; and for the individual's sake also he was glad. It was always a source of joy to a pastor to see these fruits. Brother Mutimer then emphasized the emphasis. In an interesting manner he opened up the "cleaving," and went on to show the necessity for the exhortation. It requires as much grace to advance in the divine life as to start. We are strong as we cleave to the Lord. He hoped the report of great blessing might reach their pastor's friends in London, and they would be glad to send a Barnabas who, when he saw the grace of God, would be glad.

After an anthem had been very creditably rendered by the choir,

Mr. Wright, one of the deacons, stated how the Church had fared whilst without a pastor and the steps which were taken, leading up to the invitation given to brother Belcher to become their pastor; and while he was speaking one could not but feel the hand of the Lord was in it.

At the conclusion of this statement the newly-chosen pastor gave some account of God's dealings with him. This having been already fully published, we omit giving it here. The friends were held spell-bound as our brother told his story, and hearts and eyes were both affected. His own experience in connection with his coming to Wellingborough was clearly told, and, in dependence upon his Lord, he entered upon the work there.

A telegram was received from our dear brother Marsh, who for some time laboured at Wellingborough with much success. He wished that covenant blessings might crown the day.

We were then favoured with another anthem; after which brother Partridge, of Wollaston, delivered a brief warm-hearted address on "Love one another," and a few words from the esteemed Secretary (Mr. Perkins) brought to a

close the services, which, we are sure, will be remembered for many days to come.

May God Almighty richly bless the union, to the glory of His own great name.

JAMES E. FLEGG.

SOHO CHAPEL,

114TH ANNIVERSARY OF THE CHURCH. SPECIAL services were held on Lord's-day, February 26th, when Mr. Cornwell preached in the morning and Mr. Dads-well in the evening, sermons which will long be remembered. These services were continued on Tuesday, February 28th. The afternoon was begun by prayer and praise, followed by a sermon by Mr. Dolbey from the words, "And when they had preached the gospel to that city," &c. (Acts xiv. 21, 22).

In the evening Mr. Millwood kindly presided over the meeting. He spoke of the sword of the Spirit with its two edges—suitable for old and young. The following cheering and stimulating addresses were given:—

Mr. G. W. Clark, after referring sympathetically to the absence of dear brother Bush, to his severe trial and affliction, spoke very encouragingly from the words, "No weapon that is formed against thee," &c. He said:—This promise is the heritage of the servants of the Lord. Constantly are the forces of evil opposed to the Church of God. Apostasy—the spirit of indolence and sloth which sweeps over her; it is the latter which we experience in our day; it is a lack of spirituality—a want of a living grasp of things Divine. This promise is a word of Divine assurance; it is as full as God Himself. The help is not in the promise itself, but in the force and power behind it. Is there a weapon that seems to have prospered against you? The time will come when all the secret powers of the Evil One shall be revealed. "Bold shall I stand in," &c.

Mr. Galley spoke in a very inspiring manner from the words, "Have ye received the Holy Ghost since ye believed?" He reminded us that the Holy Ghost was given in New Testament times in a measure that we shall never possess. We must be careful how we apply these words to this day. The Holy Ghost came to us when dead in trespasses and sins and said, "Live." The Spirit led us to Jesus. "How do ye receive the Holy Ghost since ye believed?" The first comes with an irresistible power and grips us, whether we will or not. How have ye received since then? "Grieve not the Spirit"; "Quench not," &c. Are there not times when we do this? We do not read our Bibles when prompted to do so. The Spirit says, Pray, and we pray not. We obey not His instructions to be baptized and come around the Lord's Table.

When the Spirit says, Go, we go not. How patient, tender and gentle is the Spirit of God! Oh for a quickened ear always to hear His call!

Mr. Mitchell very sweetly spoke of the friendship of Jesus. He said it is not a mere name. He makes known His secrets to His friends; it originated within Himself. He became our Surety in the great council before time. As soon as sin entered the world He began to show His friendship—He laid down His life. The Holy Spirit makes known to us personally and individually this friendship. For a friendship to be real, true and durable, there must be (1) righteousness—no honour where no righteousness; (2) propriety—high and lofty one on one hand, and on the other poor and wretched one. Our Lord Jesus Christ in His condescension loses no honour; He prepares His friends: "But ye are washed, sanctified, and justified." (3) Mutual esteem. In Solomon's Song how highly the Church esteems Jesus! and the Lord Himself vies with her in speaking of her beauty; He beholds her as complete in Him. Show your friendship in your acts. Be friendly to His cause in jealousy for His honour. Be zealous for the honour of His Name. What a splendid thing to have Jesus as our Friend! We shall be helped and lifted above trouble and trial. Make use of His friendship continually.

Mr. Dads-well dwelt upon the words. "And he prayed again, and the heaven gave rain," &c. (James v. 18), very sweetly. The incidents in the life of Elijah are for our instruction and encouragement. It is a wonderful story, when, as the sun was setting fast, Elijah sent up the prayer that God would send fire and witness to His power; and while yet speaking, fire descended. And so He answers His people. Another scene. After the multitude had melted away Elijah went up to the top of Carmel, and there he bowed in humble acknowledgment, in gracious intercession. The answer did not come at once. "He must be tried seven times" sets forth perfection and persistence. To the Holy Ghost only dare we look for the blessing He has promised. He will pour upon us the Spirit of grace and supplication, but will send us on to the mountain-top to look for the faintest sign. Is there anything too hard for the Lord? We talk of impossibilities; but our Lord does impossibilities. So he prayed, and the answer of the Lord was upon him for good. May God stir up our hearts to pray in His own time and way.

Mr. Sapey referred to the opening remarks by Mr. Millwood concerning the sword of the Spirit with its two edges—the sharp edge seemingly to cut down, to wound, to kill; but the same

sword lifted up to point to the Saviour that taketh away the sin of the world.

At the close of the day all felt it had indeed been good to be there.

The combined collections, with donations, amounted to £10 11s. 9d.

G. S.

WANDSWORTH, WEST HILL.

ON Lord's-day, Feb. 26th, special services were held in connection with the twenty-fourth anniversary of opening the chapel. The services were conducted by our pastor, who was graciously helped to preach two edifying discourses to good congregations, notwithstanding the inclemency of the weather. The morning subject, "Divine promise of all needs being supplied"; that of the evening, "Barnabas at Antioch: What he saw, felt, and did."

The services were continued on the Tuesday, the afternoon being devoted to praise and prayer, with a very excellent address by pastor E. White, after which a large company sat down to a well-prepared tea; the social cup and friendly greetings, conversation, &c., being over, the friends adjourned to the "upper room," where our lady friends had tastefully arranged a stall of useful garments and fancy articles for sale. These speedily changed hands, and the conductors reaped a good reward for their labour of Christian love. It was but a small effort, but profitable. They were able to hand over to the treasurer towards liquidating the chapel debt the sum of £19 10s. 6d.

The evening service commenced at seven, under the presidency of our esteemed friend, Mr. F. T. Newman. Brother Cooper was called upon, and gave us a brief report of the cause of chapel debt, and to whom the money was due. Very able addresses of a spiritual nature were given by brethren J. E. Flegg, R. Mutimer, R. E. Sears, E. White, and the Pastor. Special hymns and anthems were well rendered under the efficient conductorship of deacon F. Drain. The proceeds of all the services, together with a sum collected by two dear friends, amounted to the grand total of over £44, which more than clears off all liabilities. God is indeed good to us, and is greatly blessing us. Friends are being led under the ministry of the Word to enter into Church-fellowship with us. Peace, love, and concord, dwell in our midst, and best of all, God is with us. We heartily thank friends from sister Churches for their presence and help on the occasion.

On Tuesday evening, March 7th, we held our old scholars' re-union. It afforded all of us great pleasure to meet old friends who were once working together in the Cause, but who in Providence have been rendering service for our Lord elsewhere. The friends

gathered for tea at six, and spent a very enjoyable time together. A meeting afterwards; presided over by our pastor, who cordially welcomed the friends in a few kindly words. Bright, brief, and brotherly addresses were given by brothers Carters, Morris, Dean, Cooper, Kevan, Adams, and Drain. The meeting was closed by prayer and Benediction. Brother Cooper desired that the well-known hymn, "God be with you till we meet again," should be sung. After singing the first verse the pastor said, "Stay a moment while two brothers offer prayer." Eleven brethren in succession prayed, and never were we in such a meeting before. The Holy Spirit of God was present. Several of our dear young friends were deeply impressed. That same spirit of prayer continues. It is truly a ripple of the wave of revival. Lord send showers of blessing upon Thy Church! The final meeting closed just before ten o'clock.

STREATHAM (PROVIDENCE, HAM-BRO' ROAD).—The eighth anniversary services of the above Sunday-school were held on Sunday, Feb. 26th, and Tuesday, February 28th). Mr. E. Gentle took the services on Sunday, and spoke many encouraging words to teachers and parents. In the afternoon his address was specially directed to the scholars, the subject being "Three Boys of the Bible." On the following Tuesday the services were continued. There was a tea, at which 75 sat down, and this was followed by a public meeting. W. P. Goodley, Esq., presided, and was supported by pastors C. Cornwell, W. F. Waller, A. Andrews, and A. E. Brown. The Secretary gave the report for the year, which was very encouraging, describing the prosperity of the school. It stated that one teacher and two young friends of the senior Bible-class had testified of a work of grace in their hearts, and had been baptized and added to the Church. The two have been in the school from its commencement, and their testimony was as to good received in the Sunday-school. Our attendance has increased, the average in the morning being 38 scholars and in the afternoon 56; the number on the register being 77. Financially, our income during the year amounted to £30 5s. 9d., besides £3 13s. collected for the Missionary Society; and thus we were able to clear an adverse balance of £5 18s. 7d. and have a balance in hand of £2 2s. 2d. Each speaker was helped to address us on Sunday-school work, and was listened to with much pleasure and profit by a full congregation. The children sang their hymns, also anthem ("Rejoice in the Lord"), with very great credit. All were sorry at the absence of our superintendent, Mr. G. W. Bartlett, who was away from home

through illness. Collections amounted to over £10.

BETHESDA, NOTTING HILL GATE.

SERVICES in connection with the 31st anniversary of the Sunday-school were held on March 12th and 16th. On the Lord's-day, Mr. W. E. Jones preached in the morning upon Psa. cxliv. 12, giving also a brief address to the scholars upon "Remember."

In the afternoon our brother again addressed the children, speaking upon "Bells," especially calling attention to five Gospel Bells which are rung by the teachers.

In the evening he preached from 1 Chron. xxii., part of ver. 18. He was graciously helped throughout the day, and the attendance was good.

On the following Thursday at 5 o'clock about 150 scholars and friends sat down to tea, and appeared to appreciate it.

At 6.30 Mr. R. E. Sears presided over the public meeting. During the evening addresses were given by the Chairman, Mr. Daun, and Mr. F. Fitch.

The Chairman spoke of God's free gift, illustrating by a pretty incident of a dying gipsy boy, who was brought to a saving knowledge of Jesus by a visit from a young lady.

Mr. Dann, late superintendent, spoke from Ruth i., end of ver. 16, "Thy people shall be my people, and thy God my God," giving a message to the teachers, to the scholars, to Bethesda Church, and to the parents.

Mr. F. Fitch, secretary Keppel-street Memorial Sunday-school, spoke of the pleasure it gave him to be in the place where once he was a scholar, and then, from various portions where children are mentioned in God's Word, he gave some sound advice. Each of our dear brethren's addresses were much enjoyed.

Our superintendent, Mr. H. T. Thiselton, spoke of the way God had blessed us during the past year, and in conclusion made reference to the loss the school was sustaining owing to our sister, Miss Partridge, having to remove to a distance, which prevented her continuing the work. Our sister had been a teacher for fifteen years, and had never been late—a splendid example to all workers.

The Annual Report showed much cause for joy. The Bible-class, began on the first Lord's-day of the year, had progressed, and now, under the charge of brother Spire, was indeed a great blessing to the Church. Our numbers had decreased in the latter half of the year, leaving an average attendance of 66 in the afternoon. Twelve children had gained medals for punctual and regular attendance; one for seven years, and three for four years in succession. Our finances showed a marked improvement.

Beginning with a small deficit, we closed with a balance of £2 13s. 7d. Receipts, £26 13s. 6½d.; Expenditure, £23 17s. 7½d.

Special hymns were sung between the addresses, the infants rendering their parts wonderfully well, which gave great credit to their teacher, Miss Ham. An anthem was sung by the teachers and members of the Bible-class, and was much appreciated; we feel our best thanks are due to brother Crick for the way in which the singing was accomplished. Recitations were given during the evening, and kept a very high tone, being full of sound advice. Prizes in order of merit, and medals, were distributed, special prizes being given for repeating Catechism and answering Bible Questions in *Cheering Words*. Near the close of the service an agreeable surprise was given to the secretary, brother Crampin.

Mr. H. T. Thiselton, junr., after a neat speech, presented him with a Bible on behalf of those who were members of the Bible-class when held in the Sabbath-school, and which the secretary had conducted *pro tem*. Being taken quite by surprise, brother Crampin briefly responded. Collections amounted to £5. We desire to record our gratitude to God for all His goodness towards us, not only in the Sabbath-school, but also in the Church, where He is causing His face to shine, and we earnestly hope that Bethesda may become endeared to the hearts of many more, because of the Lord's mercy shown towards them while within its walls. And to Him we will ascribe all the glory, &c.

HOUNSLOW.—On Feb. 19th and 22nd we celebrated our Sunday-school anniversary. On the Sunday, about 190 prizes were presented, and we had a short and suitable address from Mr. Johnston, the minister for the day. On the following Wednesday, the children met at 5 o'clock for tea, together with some of the mothers. Mr. Mutimer presided over the evening meeting, and after reading a portion of Scripture called upon brother A. J. Robbins to seek God's blessing. We then had a loving and lively address from Mr. Mutimer, after which the secretary presented a very satisfactory report, showing that all matters connected with the school were in good working order, and that the ladies' and mothers' sewing meeting, which meets every other Wednesday, was doing a good work. Several recitations were given by the children, and special hymns heartily sung. Profitable addresses were also given by brothers Borrett and McKee, junr. The well-filled chapel and happy faces will not soon be forgotten.

E. JEFFS.

SAXMUNDHAM.—The third anniversary of the re-opening of the Saxmundham Baptist Chapel was held in March. On the Sunday, Mr. W. H. Berry, the Missioner, preached special sermons. On the following Thursday afternoon, "an hour's service" was conducted by Mr. H. M. Morling, of Aldringham, and there was a very fair gathering. A public tea followed. Mr. Berry presided at the after-meeting, which opened with an instrumental piece. Mr. E. Crisp offered prayer. "The Glory Song" was rendered by Mrs. Savage and Miss N. E. Berry. The chairman having given an address, a duet was rendered by Mrs. Fairweather and Miss Ward. Mr. Frank Lookwood gave an excellent address. Mr. J. S. Oxborrow also spoke at some length, and was followed by Mr. H. M. Morling, who is always well received at Saxmundham. Some good old hymns were rendered by the augmented choir. At the close Mr. W. H. Berry proposed a hearty vote of thanks to brothers Morling, Lookwood, Oxborrow, for their inspiring addresses, and all who had helped, and concluded the meeting by the Benediction.

MARGATE.—The services in connection with the 11th anniversary of the Sunday-school, held on March 12th and 13th, were most encouraging, all services being well attended. The pastor preached in the morning from Heb. vi. 10. In the afternoon he gave an address to the school from the words, "Remember thy Creator." In the evening the text was Rom. i. 14. The services proved seasons of spiritual profit. On the 13th the children and a good number of friends partook of tea. Several friends from Broadstairs, together with their pastor, Mr. C. Bloy, favoured us with their company. At the evening meeting the chapel was packed. The pastor presided, and after a few opening words by him, specially selected hymns were heartily sung, a number of pieces were recited, and brief suitable addresses were delivered by brethren Camp, Wise, and Bloy. The prizes which were distributed were calculated not only to interest, but also to instruct. The report presented showed 140 scholars on the books, 20 members of the Bible-class, conducted by brother Wise, and that 120 copies of *Cheering Words* were circulated monthly. Hearty thanks were accorded the friends who had laboured well to make the anniversary a success.

LEE (DACE-PARK).—Truly, "God works in a mysterious way His wonders to perform." He put it into the heart of two of our deacons at the beginning of this year to request that we have a week of prayer for God's special bless-

ing. This was unanimously agreed to by the officers and members of the Church, and the first week in February was the week chosen for the same. Between 20 and 30 met together each night, and many fervent earnest prayers ascended to God, and those who were able to meet will not soon forget that "Week of Prayer." We felt God's Spirit in our midst, and in our hearts, and we knew that the answers to our petitions would come. Therefore, we met together again one night to receive the answer, and God gave it to us by putting it into the heart of another deacon to urge that we should have a week's mission. This also the Church unanimously agreed to, and brother A. J. Burrage, of Watford, was invited to conduct the same. The mission was well advertized, saturated with prayer, and was in every way a real success. Large numbers gathered each night. The Spirit's power and influence was felt, and the glorious Gospel of our Lord and Saviour Jesus Christ was faithfully proclaimed by our young brother. Many who never enter a place of worship were prevailed upon to come to these services, and we know that much good was done in the name of the Master, and we are looking for great results. Now, having realized God's blessing thus far, we had more special prayer-meetings to plead for Divine guidance, and we were as a Church unanimously led to invite Mr. A. J. Burrage to devote his whole time to the continuance of the work as "Home Missioner" until the end of the year, commencing his labours at once. This he has felt constrained to accept, and is now working in our midst. The welcome meeting is fixed (D.V.) for Tuesday, April 18th, and we hope to see a good number of friends on that occasion. We praise God for all His goodness to us, and now we are looking for the showers of blessing which he has promised;

"For His grace and power are such,
None can ever ask too much."

E. W. T.

WETHERDEN (MISSION CHAPEL).—We can again raise an "Ebenezer" at this little place. It gave us much pleasure to meet with the children on Monday, February 13th, when their winter treat took place. Tea was provided for them at 5 o'clock, at which some of the parents and friends joined them. Public meeting at 6.30; pastor S. B. Stocker, of Stowmarket, presided. Brother S. Haddock offered prayer. Recitations and dialogues were then rendered and hymns sung by the scholars and some of the young friends of the Bible-class. By the help of kind friends we were able to give the scholars books for prizes, which were presented

to them by pastor S. B. Stocker; also to the young people of the Bible-class books were presented from Mr. Abbiss, who is being made very useful amongst them, and we thank God for sending him into our midst. The chapel was well filled and a very interesting and enjoyable time spent. We can join with the lines of the hymn—

“Yet to the children’s feeble voice
He lends a gracious ear;
And while the sheep in Him rejoice,
The lambs to Him are dear.”

J. M. S.

Aged Pilgrims’ Corner.

THE April issue of the *Quarterly Record* has just been published. It contains an excellent portrait and biographical sketch of the late Mr. W. J. Parks, particulars of the approaching anniversaries, and a variety of interesting information respecting the Society, which, in 1907, will commemorate its centenary. Copies of the *Record* will be sent to any friends who will place them in the hands of others who will be likely to become subscribers.

A public meeting in aid of the Society has recently been held in Enon Chapel, Woolwich, where for many years valued help has been given by Mr. White and his deacons and Church. Mr. J. B. Collins, a member of the Committee, presided, and addresses were given by Messrs. Rose, White, Abrahams, and the Secretary. A liberal collection was given.

Meetings have also been held at Hastings and Eastbourne—in each place with encouraging results. In addition to the collections, several new annual subscribers were obtained and much local interest was evoked. Considerably more than 100 pensioners live in the County of Sussex; hence additional contributors interested in these aged recipients would be gladly added to the list.

The Society has suffered a heavy loss by the passing away of Mr. Samuel Sharp, of Old Change and Brecknock-road, for many years a trustee and member of the Board. He rendered many important services to the Institution, and by his genial manner and spiritual gifts endeared himself to all with whom he came in contact.

1,675 Pensioners, in all parts of the United Kingdom, are now upon the books. Upwards of £12,300 per annum are expended in pensions alone, and to meet this sum the regular income is inadequate. An additional sum of £2,000 per annum is needed for the maintenance of the Homes.

Gone Home.

MR. WILLIAM ARCHER.

AFTER a long and active life in his Lord’s service, our brother, Mr. William Archer, peacefully entered into his eternal rest on Lord’s-day, January 29th, in the 74th year of his age. Our brother was born at Barking, in Essex, on March 26th, 1831. His parents at that time were Wesleyans; but removing to Chadwell Heath, in the same county, they were led to attend the services at the Baptist Chapel in that place. Deciding eventually to join the Church, they were baptized by Mr. Thos. Kendall, who was then the pastor. Our brother accompanied his father and mother to the house of God, and it was early manifest that a work of grace had been begun in his young heart by his interest in the worship and his attachment to the people of God. This was shown, too, by his willingness to help in any way he could at the chapel. One of the little services he rendered, he has told us, was to snuff the candles. When about 15 years old he was greatly distressed about his sins and felt he should be lost. For three months he could find no comfort. But whilst returning from the fields one morning, he heard the voice of Jesus say, “Come hither, soul; I am the Way,” and he was filled with joy and peace. Many a time has the writer heard him tell how his dear mother rejoiced with him, and how together they blessed and praised the name of the Lord. Soon after this it was his joy to follow his Lord in the ordinance of Baptism and to take his place with his parents at the Lord’s table. In the year 1852 he came to London, and was favoured to sit under the ministry of Mr. Philip Dickerson, and our brother and his wife united with the Church at Little Alie-street in February, 1854. Here he took an active interest in the Sick Visiting Society. At the invitation of Mr. J. H. Dearsley, in 1860 he joined the London Itinerant Baptist Ministers’ Association, and was soon constantly engaged in speaking in the Lord’s Name. For eleven years, too, he served the Association as Secretary. In 1885 he accepted the pastorate of the Church at Acton, which he continued to hold until failing health, the infirmities of age, and, too, the long distance from his charge, he having gone to reside at Mill Hill, which compelled him to resign the office, and he preached his farewell sermons on October 26th, 1902. It was greatly due to our brother’s earnest and untiring efforts that the present comfortable meeting-place in Acton-lane was erected and the freehold land on which it stands was secured to the Church. After his retirement our brother occasionally supplied the pulpit at Acton, and it was a mutual joy when

the old pastor and his little flock again met at the Lord's table. At Mill Hill also our brother, in conjunction with other Christian brethren, conducted Gospel services in the Memorial Hall on Friday afternoons. But soon the labourer's work was to close. His last illness of four months' duration was peculiarly trying; but abounding grace enabled him to bear the weariness "most patiently," and his mind was "always peaceful." Asked by his beloved wife on one occasion if the wakeful night seemed long, he said, "No; I am thinking out sermons and preaching most of the time"; and on another occasion he said his subject had been "The preciousness of the blood of Christ and the joy of His redeemed ones." Thus, when no longer able actively to engage in his loved employ, "Jesus Christ, and Him crucified," was the theme of his thoughts and his song in the night. On the Saturday night, though conscientious, he was unable to speak, and on Lord's-day morning, at 10.15 o'clock, he fell asleep, to awake "for ever to be with the Lord." A memorial service was held at Mill Hill on Thursday, February 2nd, in which Mr. J. W. Stuttle (of Mill Hill) and Mr. G. W. Thomas (of Watford) took part. The mortal remains of our brother were then conveyed to Highgate Cemetery, where, in the presence of a number of friends, they were interred, Mr. G. W. Thomas officiating at the grave. In the home-going of our dear brother William Archer, many will miss a familiar and kindly face and an old and steadfast friend, whilst the Church at Acton will long remember and esteem him as a true pastor and a faithful minister of Jesus Christ. May the God of all comfort sustain the heart of our dear aged sister in her bereavement and make all grace to abound towards each member of the sorrowing family.—S. G. E.

JOHN SMITH,

who for 50 years itinerated the country as a preacher of the everlasting Gospel, was called home on Christmas morning last at the age of 78 years. He was born at Lower Winchendon, about seven miles from Aylesbury, and very early in life, graduated in all kinds of folly and sin, and was looked upon as the ringleader in wickedness of the lads about him. At the age of 18, the grace of God met with him; he experienced a change of heart, and a change of life followed, but the work was so gradual that he was often constrained to exclaim in the pulpit that nothing but almighty grace could ever have lifted him out of the miry clay, and placed his feet upon the rock, and given him a name and a place among the people of God. At that time he had such a love for the house of God that he often said he could have lived and died there. He and his wife were baptized at Cuddington, and he

soon became a teacher in the Sunday-school. Being married early in life, and a family coming along, with wages about 7s. or 8s. a week, it was often a time of privation with them, and during the Crimean war his earnings were not sufficient to pay for the bread they needed. Still the Lord brought him honourably and honestly through it all, so that in his later days he was always ready to acknowledge the goodness of God to him. In the year 1855 the Lord first opened his mouth to speak in His name, and from that date to the year 1889, with the exception of three years, he was preaching once a month at Birtton, near Aylesbury. During the three years he was away he was living near Blackheath, and seems to have preached very regularly at Vinefields, in the little chapel built by Mr. S. K. Bland. At the expiration of that time he returned to his old occupation in the country as a farm-labourer, but obtaining a job at the Aylesbury milk factory, he remained there for 29 years, until the infirmities of age compelled him to relinquish it. All through these years he was engaged nearly every Lord's-day in visiting country Churches, and holding forth the Word of Life with much acceptance to the people of God. A few years ago he and his wife came to reside with his daughter, Mrs. Slade, at St. John's, New Cross, and she being a member at Zion, he was very regular in attendance on the means of grace there. His voice was often heard in the Monday evening prayer-meetings, and at intervals, while the Church was pastorless, he preached with much acceptance on Thursday evenings. Becoming anxious about the things of this life, and fearful that his little store of savings would be exhausted before he was called home, it was a comfort to him when some friends succeeded in placing him on the funds of the Aged Pilgrims' Friend Society, for which he used to say, "Bless the Lord, oh my soul." Towards the last he became too feeble to attend the house of God, which was a great trial to him; but the tabernacle was taken down very gradually. On Christmas Eve as he retired to rest he expressed a desire to see the dawning of Christmas-day, and at about 8.30 a.m. he fell asleep, and was at last at home with his Lord. His remains were laid to rest in Brockley Cemetery, pastor E. White, of Enon, Woolwich, a very old and tried friend, kindly officiating. It has been thought that some of the friends who knew and appreciated our brother's services in the Master's cause would like to perpetuate his memory by erecting a stone over the grave, which a kind friend purchased for him. Any contributions for this purpose will be gratefully received by his daughter, Miss Slade, 3, Strickland-street, St. John's, S.E.

Echoes from the Sanctuary.

THE "GLORY" SONG AND WHO SHOULD SING IT.

"And in His Temple doth every one speak of His glory."—Psa. xxix. 9.

MANY are fascinated with the "Glory" song. They were taught it by the gentleman who has introduced it to the public; or have learned it from others who heard him sing it. It is said to be "wonderful." The words captivate the mind. The ring and rhythm of the sweet music haunt the memory. If once it takes possession of you it will not leave you.

We are enjoined to "sing praises with understanding" (Psa. xlvii. 7). Indeed, to do so without duly considering what the words express and involve, and in whose lips they would be appropriate, borders on absurdity. The "Glory" song can properly belong only to those who exercise faith in Christ and have "been sealed with that Holy Spirit of promise" (Eph. i. 13). From others it would be profane mockery.

Yet it is daily being put into the lips of thousands as a means of grace. Is not this solemn? Must it not do harm? Sacred music is often used by Satan to lull simple souls to sleep—to serve as an opiate to restless consciences and induce a dead profession—the most dangerous condition in which sinners can be in relation to God.

WHAT "GLORY" IS.

Glory is the state of happiness into which God's people will enter when Christ has come the second time and the judgment of the quick and the dead is over. Do you find pleasure in singing the "Glory" song? If so, pray enquire whether you have any real reason to anticipate that you will be among those who will surround Him with joy at that day.

GLORY AWAITS THE CHOSEN OF GOD ONLY.

Glory will be the future portion of the elect of God. Those who are to participate in it are those whom God has "foreknown," "predestinated," "called" and "justified." No others will be "*glorified*" (Rom. viii. 30). These four great words mean far more than being pious or religious. You may have much solemn feeling, and much joy and ecstasy, without being one to whom they refer. If you are not quite sure that they describe you—refrain, *for the present*, from singing:—

"When by the gift of His infinite grace,
I am accorded in Heaven a place,
Just to be there and look on His face,
Will through the ages be glory for me."

GLORY FOLLOWS EFFECTUAL CALLING.

Glory will be the future of those who have been called by grace. Read, "The God of all grace who hath called us unto His eternal *glory* by Christ Jesus" (1 Peter v. 10). Being "called by His

grace" (Gal. i. 15) through the Gospel is very different from being interested in a sermon, or charmed with a song. It is the work of the Spirit, who conveys God's truth to the heart with power (1 Thess. i. 5). Have you been thus called? Are you sure? If not—if you must sing—choose something else till your mind is clear on the point. God searches the heart. Insincerity is hateful to Him. Beware, "nor mock Him with a solemn sound upon a thoughtless tongue."

GRACE PRECEDES GLORY.

Glory in heaven will thus follow grace here. "The Lord will give grace and glory" (Psa. lxxxiv. 11). Those who will "stand with Christ in glory—Looking o'er life's finished story," receive pardon and peace here before they die. Can *you* truthfully sing:—

"Ah! but for free and sovereign grace
I still had lived estranged from God,
Till Hell had been the destined place
Of my deserved, but dread abode.
But O, amazed, I see the hand
Which stopped me in my wild career;
A miracle of grace I stand,
The Lord hath taught my heart to fear."

"The eyes of the Lord are in every place beholding the evil and the good." He sees us. Can we honestly say that the unseen hand of Divine grace has arrested us—that we are walking uprightly—that we are God-fearing persons. If not, we do not possess "a good hope through grace," and it is sinful folly to sing a hymn which represents that we are "rejoicing in hope of the glory of God."

CHRIST IN US IS THE HOPE OF GLORY.

Those who truly have before them the bright prospect which forms the theme of the "Glory" song, have Christ formed in them" (Gal. iv. 19), who "dwells in their hearts by faith" (Eph. iii. 17), and is thus "the hope of glory" (Col. i. 27). This is a great fact which we cannot fully explain. It does not mean that Christ *as a person* occupies holy hearts; for till the last day He will be in heaven at God's right hand. It must mean that His life is in the souls of those who are united to Him as their Head. Hence, through the Holy Spirit who dwells in them, they "have the mind of Christ" (1 Cor. ii. 16; 1 Phil. ii. 5) and "the spirit of Christ" (Rom. viii. 9); for "he that is joined to the Lord is one spirit" (1 Cor. vi. 17). I do not enquire whether you *fully* understand this—I am sure you do not; but I ask if anything in your heart corresponds with the words, "Christ *in* you." Do ideas and feelings come to you which do not and could not arise from any power or principle of your mental or moral nature; and which are quite different from the thoughts and intents of your natural mind and disposition. In a word: "Is Christ in you"—through His Spirit—"the hope of glory?"

Pray do not throw this aside without consideration. If "Christ is not formed in you," you are deluding yourself and deceiving others and playing the hypocrite every time you sing the "Glory" song: for all that profess religion in whom Christ does not thus dwell are "reprobates." It is God's own Word (2 Cor. xiii. 5).

CROSS-BEARERS ONLY SHOULD SING THE "GLORY" SONG.

Lastly, they only have ground and reason to hope for glory, whose religion costs them self-denial and sorrow for God and His truth. No cross, no crown. "If we be dead" with Christ, "we shall also live with Him. If we suffer, we shall also reign with Him." It is our "affliction"—to us so real and heavy, though really light and momentary—which "worketh for us a far more exceeding and eternal weight of glory." John, in the "Revelation," relates that he had a glimpse of the Glory-land, and thus saw in vision the things which form the burden of this song. "Who were these white-robed singers who stood before the Lamb?" He was told that "they had come out of great tribulation," for "through much tribulation we must enter the kingdom" (Rev. vii. 14).

You say you love to sing :—

"Yes, just a smile from my Saviour, I know,
Will through the ages be glory for me."

The sentiment is pleasing, though rather flippant. However, let this pass. But what warrants you in singing of Christ as "My Saviour"? Of some He will say at the last day: "I never knew you." Are you sure that He is yours in the sense which He is to His true, tried and suffering people. Has He told you so? Do you "daily deny yourself and take up your cross and follow Him"? (Luke ix. 23.) Does *He* smile on you *now*, while the world frowns? Does *He* speak peace to your soul, while noisy, self-confident professors sneer at or shun you? If not—if these tokens for good are lacking—your hope is vain.

I am far from advising you not to sing, but I beg you to sing what you, in the secret of your own soul, know and think and feel, and not what popular evangelists force upon you. What are truths to others may be lies from you, if recounting, as your own, aspirations, joys, and hopes of which you have no experience in your own soul.

It is well to sing of Heaven, if assured by the witness of the Spirit that we are by grace heaven-born and heaven-bound; but to do so as if our hearts were set on reaching it, when even our natural conscience testifies that the future home of God's holy ones would be utterly uncongenial to us, is an act of spiritual imposture so great, that it must tend to stultify the soul and blunt all moral susceptibilities.

It may be that you have been to recent meetings hoping to find peace, only to experience bitter disappointment—as I, your friend, did in days gone by, at gatherings of a similar character. I know what it is to wrestle in sincere earnestness; to listen with pitiful eagerness; to look at others and wonder why the blessing never comes to me. At length I saw that my salvation was a private and personal matter between Christ and my soul—and resolved to let those who professed to manufacture Christians alone, and simply trust my soul to Christ. My experience warrants this counsel.

"Let all who mourn their lost estate,
And sigh beneath sin's awful weight,
To Calvary draw nigh,
And there, with tear-dimmed eyes, behold
The crowning act of love untold—
'The Lord of Glory' die.

Wait sinner, wait, at His dear feet,
 His sacrifice is all complete,
 Make it thine only plea ;
 Till He thy grief shall chase away,
 And in love's tender accents say,
 ' Fear not, I died for thee.'

“SPIRITUAL REVIVALS: THEIR NEED, SOURCE, AND RESULTS.”

BY JABEZ PARNELL, MINISTER OF REHOBOTH CHAPEL, STEPNEY.

A paper read at the Thirty-fourth Annual Meeting of “The Metropolitan Association of Strict Baptist Churches.”

DEAR MR. PRESIDENT, AND BELOVED FRIENDS,—The subject allotted to me is now, and has been for some time, engaging the marked attention of many, not only in England, but more particularly in the Principality of Wales. Nothing would rejoice our hearts more than a reliable assurance of a spirit-wrought and grace-sustained revival. It is not all gold that glitters, but if the reported awakening is of God it will remain steadfast throughout all the changing vicissitudes of the future. If sinners are savingly converted to God we therein do rejoice, yea, and will rejoice.

The word revival is manifold in its meaning. Sometimes it means a restoration to former vigour, activity, or efficiency, after a period of languor, depression, or suspension ; as the revival of hope, the revival of one's spirits by good news, the revival of a drowned person, the revival of a person from a swoon, or the revival of trade. In the Greek of the New Testament it means to live again, return to life, or to flourish again, as in the notable example of Christ, who died “and rose and revived.” Specifically applied to the subject in hand, it means an extraordinary awakening in a Church or a community of interest in and care for matters relating to personal religion. We now pass on to note firstly the need of spiritual Revivals, and there can be little doubt about the importance of this matter.

A vigorous Revival *is greatly needed* by each of us. We might as well begin with ourselves. Soul prosperity is both good and desirable. At times the tide of our graces is at a low ebb. We go about our religious duties as though we were sleeping partners. In experience we frequently resemble old trees that have ceased fruit-bearing ; the spirits get depressed, the vigour of mind becomes exhausted, and the wear and tear of every-day life bring us almost to the verge of despair, and our only language to God is, “My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is, to see Thy power and Thy glory, so as I have seen Thee in the sanctuary.”

A spiritual Revival is *specially needed* in each of our several homes. The family circle must not be overlooked by us. How many of us here present have daily prayer at the family altar ? Domestic religion is an invaluable blessing. Who but the head of the household should be the officiating priest ? Why should there be any decay in family worship ? In olden times there was a Church in a house. Mutual Bible-readings, simple expositions, and short but fervent prayers are wonderful advan-

tages to the young and rising generations. It is no small comfort to Christian parents when the home influence has the ascendancy over all others, "that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

A gracious Revival is *urgently needed* in every department of our Associated Churches. There is such a thing as settling upon our lees, and leaving others to do what we ought to do ourselves. But still, example is better than precept. Where are many of our dear children, beloved teachers, Church members, and hundreds of our regular congregations on the Lord's day morning? Of course we say nothing against home duties and family requirements. Nevertheless, the low condition of our spiritual barometer touches us most acutely. The cheering aspect of the few does not obviate the low-water mark of the many. How few of us breathe out fervent petitions for Divine benedictions upon our individual souls and services half as earnestly as Saul of Tarsus breathed "out threatenings and slaughter against the disciples of the Lord." Church activity should resemble that of the Royal Arsenal when the nation is threatened with the determined invasion of a powerful enemy. Every man at his post, and every man at his best. May the Lord "revive the heart of the contrite ones."

A genuine Revival is *morally needed* throughout the United Kingdom. The modern customs and manners of the people call aloud for virtual improvements. The morals of our great cities appear to be more than ever on the wane. Were this all, we might hope for better days, but alas, "the truth hath fallen in our streets." For the last fifty years there has to our thinking been a gradual decline of the full proclamation of God's unadulterated Word, and at the present moment it would be difficult in many respects to tell where we really are in a theological sense. What with the habitual habit of pleasure-seeking, the persistent desecration of the Sabbath day, the non-attendance at the appointed means of grace, the indiscriminate teaching of many a pulpit orator, and the don't-care kind of religious formality of the professing community—lead us naturally to infer that the high standard to which this nation had, through the mighty influence of the Bible and the wonderful providence of God, so gloriously attained, is being gradually lowered; and what can arouse the inhabitants of these islands from their morbid drowsiness but a trumpet voice from the throne of the Eternal? "Awake thou that sleepest and arise from the dead and Christ shall give thee light."

A revitalization is *sadly needed* the whole world over. This applies to the people of God upon the land and upon the sea, among the Jews and among the Gentiles, in our home Churches and in our missionary enterprises. On every hand and in every clime the great Arch-tyend of the human race is active throughout the inhabited parts of this earth; ungodliness, superstition, idolatry, and false doctrines are most prevalent. The whole earth hath corrupted its way by wicked inventions and Satanic practices. In the face of these undeniable facts, who but the redeemed of the Lord can proclaim or reflect the glorious light of God's salvation? Apart from the special aid of omnipotence the scattered flock of Christ will make no headway, and the worm Jacob will never thrash the mountains of iniquity; but let God arise in His restoring

and reviving operations and the work will be done. Oh, for a return of the bright days of Reformation, the luminous times of true Protestantism, the happy periods of real Calvinism, and to a gracious upheaval of the languishing state of Christianity by the mighty power of God from on high.

II. The source of spiritual Revivals ; and we do not ourselves limit the word Revival to a single meaning. We think in Scripture it may have a double or two-fold bearing. First, in reference to the Lord's people, and secondly, with regard to God's special work in quickening poor sinners from death to life. For the sake of clearness we make this distinction. A Revival with God's people is a resuscitation or a revivification of those latent gifts, graces, or vital powers already in possession; whereas in the recruiting work of God there is a spiritual resurrection of those hitherto in a state of ignorance, darkness, and unregeneracy. "O Lord, revive Thy work in the midst of the years." In which text the word is active and the prayer explicit. According to the learned, the word means to keep alive, make alive, or cause to live. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations ; spare not, lengthen thy cords and strengthen thy stakes : for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

One source of Revivals is the *Divine favour* or good pleasure of the Father. "All our springs are in Him." He is the fountain of living waters. Whatever may be the channel, agency, or operation, He is the head. The giving out and the stirring up of saving benefits rest with Him whose "delights are with the sons of men." There will be no fresh spring time in the renewed soul, like as there can be no resurrection beauty in the kingdom of nature, except the Lord is pleased to renew His smiling visits. In His favour is life and by His power our horn is exalted. Weeping may endure for a night, but joy cometh in the morning. "O Naphtali, satisfied with favour and full of the blessing of the Lord." May we be favoured to drink of the river of Divine pleasures.

Another source of Revivals is the *Atonement of Christ*. "If any man sin we have an advocate with the Father, Jesus Christ the righteous," and sin we do almost incessantly ; and therefore require fresh applications of the precious remedy. Constant sinning requires an equally constant purging. Renewed evidences of spiritual interest are gracious revivals to the downcast spirit ; none but those who are consciously cleansed can with propriety speak of cleansing to others. A fresh sight of the Lamb of God gives a fresh impulse to the heirs of salvation. Jesus' advocacy is an infallible assurance of reconciliation to God : and of complete expiation of the guilt of sin. Every return to life, vigour, and prosperity, in connection with the New Testament Church, is founded on the blood-shedding of the dear Redeemer, consequently our private or public teaching should be permeated with the sweet doctrine of Christ's propitiation for our sins.

A third source of Revivals is the *wonderful adaptation of the Gospel*. The Scriptures upon this point are innumerable : Moses, David, Isaiah, Ezekiel, Hosea, the Apostles and others were familiar with this diffusive subject. Two or three instances can only be quoted : "My doctrine

shall drop as the rain, My speech shall distil as the dew." For as the rain cometh down, and the snow from heaven, etc., so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." In short, there shall not only be drops of dew and drops of rain, but "showers of blessing." Buds of grace, like the buds of nature, shall become really apparent, and no wonder, since the source is Divine, the blessing suitable, the gift copious, the range undeterminable, the perpetuity unceasing, and the specific design a flourishing and delightful change. The Gospel is the "great rain of His strength." "It is both efficient and invincible." It is the power of God unto salvation. No opposing forces can withstand its ordained commission. Every mountain cast up by sin, Satan, and the world must fall down before its onward march. When and where it operates, it annihilates every kind of weakness and every vain imagination, and assumes the supreme command.

Another source, and that a *primary one*, is the Spirit of the living God. He must take hold of us before we can take hold of the horns of the altar. Every stream of blessing and every influence of grace are by this agency. He is the Spring Head of every personal and mutual revival. He is the sole origin of grace in the heart, of light in the mind, of life in the soul, of liberty in the spirit, of sealing in the understanding, of purging in the conscience, of purity in the conversation, of freshness in the ministry, of vital activity in the Church, and of all the under-surface grace secrets of God's favoured children, which are not at all times bright, useful and prominent to the apprehension. Without the Holy Spirit's sovereign agency and energising power, there will be no re-awakening in the Church militant, no visible resurrection and coming together of the dry bones, no Pentecostal effusion upon the waiting disciples, no healing of the nations by the deepening and spreading of sanctuary waters. Holy Ghost power is life and breath to the spouse. He who first moved upon the face of the waters, and hatched life into them, must warm our hearts and move our affections God-ward, or we shall never be like the chariots of Amminadib; there is no other resource for an uplifting. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

The last source we will just name is *prayer*. Our object in using these divisions is for the sake of order, and to assist the memory of our dear friends. It is well known from the particular circumstances of Elijah, who prayed so earnestly for the return of rain, that the "effectual fervent prayer of a righteous man availeth much." Those who are intimately acquainted with the sweet promise of God, will, when rightly moved by the Holy Spirit, pray for a rich blessing in strict harmony with the promise. The promise of God is, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed and My blessing upon thy offspring; and they shall spring up as among the grass, as willows by the watercourses." The petition is, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" Or as Ezra, "lighten our eyes, and give us a little reviving in our bondage." As much as to say, our hearts are stony, our captivity

deplorable, our spirits depressed, our prospects blighted, our ruin imminent, our destitution great, our conscience sleepy, our consolations small, our interest clouded, our enemies triumphing, our years fast ebbing to a close, our fetters heavy upon us; and so our prayer tallies exactly with our present state and condition, and so, O Lord, the fountain of mercy being full, let some refreshing streams flow down to us.

III. The results of Spiritual Revivals, and there can be no doubt but what this leaping again into a bright array is both visible and self-evident, as much so as the light of the sun, the approach of spring, and the return of nature's beautiful and universal adornment. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The seasonable influences of the Holy Spirit, like the re-animating powers of "streams, rivers, or floods," are sure to make manifest their living and obvious effects. For there is a kind of "Analogy between the water in the natural world and the Spirit's influence in the moral world." In either case there are cleansing, softening, fertilising, satisfying, and effectual results. "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." In all revivals, as one has said, certain allowances must be made, and certain distinctions must be observed. Mere excitements, like the early dew, will pass away, but genuine conversions will become more and more exemplary. Real conversions are rare instances now-a-days. It would be a serious time with our Churches should the burials, for any length of time, be more than the births. Like Barnabas, we desire to see more and more the "Grace of God, and be glad." Even moral virtue is good, but "Ye must be born again."

In all the departments of nature, providence and grace, there have ever been, and ever will be, cause and effect. They are inseparably connected; this is affirmed by the light of sacred history. The still small voice is enough to re-empower the mysterious Elijah. The sound in the tops of the mulberry trees is a visible token for David to bestir himself. The prophet's assurance of an abundance of rain induces the King of Israel to hasten with all speed to Jezreel. A single announcement that John Bunyan, George Whitefield, or John Wesley would preach in the open air at five o'clock in the morning, brought thousands to hear them; and what shall we say of Wales, where the great revival is now going on? Who can account for its mysterious commencement? It was sudden, rapid, spontaneous, unexpected and astonishing. Without newspaper advertisements and commodious building preparations, without the presence of well-trained and celebrated Evangelists, without the regular routine of pulpit preaching and the usual external use of means, a great motive power, like an irresistible gust of wind, took hold of the hearts and affections of the people, and from that moment to this, like a heavenly hurricane, has swept everything before it. Say not it is too good to be true. It may be a mystery to us, but it is no mystery to Him whose Omnipresence pervades all things visible and invisible. At all events, may God the Holy Spirit work such a glorious revival in our midst, so much so that saints shall be revived, sinners saved, and enemies confounded.

And then, to close our short paper on this attractive and interesting subject, where a thorough revival in the highest and best manner takes

place the results will be both influential and God-glorifying. When Christ opened the eyes of the blind, or the apostles cured the "lame man at the Beautiful gate of the Temple," the joyful news spread like wildfire. By which miracles others were mightily influenced, and God was glorified in each miraculous act; and so, if the Lord shall be pleased to revive us individually, mutually, collectively, and universally with His fresh anointings, such a revival could not fail to influence in some respects both friend and foe. Any way, such a momentous event would warm the heart of the minister, improve the week-night prayer-meeting, stir up the spirit of languishing members, and inspire all labourers in the Master's vineyards with a fresh determination to "Know nothing among men save Jesus Christ, and Him crucified." May it be so for His name sake. Amen.

HYPNOTISM AND HOLINESS.

STRANGE tidings from Liverpool! "Evan Roberts, the revivalist, has recently suffered from shuddering fits of depression. He at times sits silent, apparently unconscious of what is occurring. At one meeting he exclaimed that someone was trying to hypnotise him. A professional mesmerist has since admitted that he was actually present for this purpose." This—which appeared in a journal of repute—has caused thought, and led to a request for an explanation.

In 1775, Dr. F. A. Mesmer, a German physician, announced that he had discovered a strange power, styled by him "animal magnetism," which is possessed by some people and which enables them to control and coerce the thoughts and actions of others. These are, in more modern phraseology, said to be hypnotised—or reduced to a nervous and mental condition in some respects resembling sleep. There is some truth in the idea, but the public performances of those that have professed to exercise this influence have been so intermingled with imposture and buffoonery, and their art has at times been privately practised for purposes so discreditable, that the science—if a science it be—has fallen into disrepute.

No Christian—especially no minister of the Gospel—should have anything to do with it.*

It may, however, serve a good purpose to state under what conditions only this power can be exerted.

When the matter first excited attention it presented a most tempting subject to writers of fiction, and, therefore, served as the foundation of innumerable stories of men who exercised weird and uncanny influence over others. These are represented as having been constrained, by occult means, to act involuntarily, or even contrary to their personal inclinations and desires—as the mere passive instruments of those that controlled them—and to go where they would not, to write what they did not believe, and even to commit crimes, when in this half-conscious state. These stories are garnished with learned and mystical expres-

* Two Strict and Particular Baptist ministers, whose names often appeared in this magazine in former years, lost caste and ruined their reputations in this way. J. P. Mursell, of Leicester, also is stated in his Biography by his son to have countenanced the practice—but perhaps his mental infirmity had then commenced.

sions, and are thus often regarded as founded on fact, though purely the fruit of imagination. Hence they are doing serious and wide-spread mischief.

This enforces the necessity of distinguishing between the ascertained and authenticated facts of this branch of psychological science and the wild fancies of ingenious writers of fiction.

The excitable young Welshman appears to have been affected by some popular but utterly false notions, and to have suffered accordingly.

It should be known that no person can hypnotise others apart from their cognizance and voluntary consent. Without one's own wish and will none can affect us in this way ; but if we yield to them we become to an extent their mental slaves.*

We should therefore keep aloof from all real or pretended possessors of this power, abstain from books which profess to teach the art, and beware how we tamper in any way with the mysterious powers of our own mental nature, or suffer others to tamper with them.

How important, too, to give our hearts to God (Prov. xxiii. 26), since a heart devoted to Him is impervious to the semi-diabolic influence, which undoubtedly has lured some to their destruction.

"Fear God," then, "and keep His commandments," and the love of Christ will both control and constrain your will-power, and leave you graciously free to exercise it yourself. "Present your bodies, therefore, a living sacrifice, holy and acceptable to God ; which is your reasonable service." "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God."

"Put round my heart Thy cord of love—it hath a kindly sway ;
But bind me fast, and draw me still, still nearer every day."

THE INCOMPARABLE LOVER.

BY ALFRED B. TETTMAR, WILLENHALL.

"What is thy Beloved more than another beloved?"—Song of Solomon v. 9.

COMPETENT scholars differ widely when expounding this unique portion of the inspired volume ; but the majority agree that it is a sacred allegory in which human affection, of the purest and most devoted character, is employed to illustrate the love that exists between the saints and their Saviour, and their mutual communion and intercourse.

In our passage, the "Lover of our souls" is represented as having "withdrawn Himself." The living child of God needs no commentator to explain what is here intended. He knows that fellowship with Christ is often interrupted by periods of absence, during which the poet well interprets the sorrowful feelings of his heart.

"But ah! when these short visits end, though not quite left alone,
I miss the presence of my Friend "like one whose comfort's gone."

Such distress is here referred to. The lonely one therefore goes in quest of her Beloved ; hastening from place to place to find Him, and

*The writer owes these important facts to his friend, J. E. Flegg, of Clapham Common.

craving from all she meets information respecting Him. Some give her no comfort, but treat her roughly; "the watchmen" wound her; "the keepers of the walls" remove her "veil." "The daughters of Jerusalem" are, however, considerate and kind, and, addressing her as "the fairest among women," put to her the enquiry of our text.

Methinks I hear her reply, ringing with ever-increasing force adown the ages, and finding an echo in every holy heart. He is ten thousand times more precious than any other beloved can be. "White and ruddy, the chiefest among ten thousand." "His head is most fine gold," for He is the Son of God. "His legs are like pillars of marble," for He is mighty to sustain the responsibilities and burdens of all that trust Him. Yea, He is altogether lovely, incomparable in all that endears Him to the wise in heart. This He is:—

First, in *His ability to save and befriend*, as He claims that "all power in heaven and in earth" has been given to Him.

His hand wields omnipotence and sways the sceptre of universal dominion. There is, therefore, nothing that He cannot do for those He loves, in the way either of deliverance, bestowment, or transformation. Sins may be heinous, but He can forgive them; defilement deep-dyed, but He can remove it; necessities many, but He can meet them; distance from righteousness and God remote, but He can annihilate distance and bring us to God.

Secondly, He exceeds all others in *wisdom*. The wisest of men have failed. Solomon, who excelled all in this particular, made many mistakes. But never was there any failure with Christ. He never misapplied the knowledge He had, or adopted wrong methods of dealing with men. He never failed to gain the object at which He aimed. He perfectly effected what He undertook. He saw the end from the beginning, truth in all its relations, and the means which that end required for its attainment. Perfection in *wisdom* as well as *power* is therefore characteristic of Him.

Thirdly, He excels all others in His wonderful *love*. None love as He does. The warmest hearts are cold when placed by the side of His. Even a mother's pales before His. Hence His sacrifice and sufferings on our behalf—"Who loved us, and gave *Himself* for us." Bow at the manger which cradled Him, gaze on the form He assumed, enter the village home in which he was reared, follow Him in His wanderings in the laud, and stand by the cross on which He suffered and died, and you will not fail to testify that as the Beloved none approach Him in glory.

Fourthly, He is more than others in *sympathy*. His heart is as tender as it is warm, and His love as active as it is large. "We have not an High Priest who cannot be touched with the feeling of our infirmities." The sympathy of Christ is the exercise of power, as well as the outgoing of pity. It soothes by sustaining, and lightens the burden of suffering and sorrow by allying Divine strength with our weakness. As He feels for you, so He helps you. It is not thus with men. Their sympathy seldom goes beyond words and sentiment; but His compassion is untiring and exhaustless.

This He is, further, in the character He exemplifies, the resources He commands, the gifts He confers, and the power He exercises on behalf of His people as their Captain and King, Keeper and Guide.

None, therefore, are like Christ in the estimation of a spiritually-

enlightened and grace-taught soul. There is no one whom such would think of comparing with Him. Dear reader, what is your experience of the worth of the Saviour? Is He more to you—immeasurably and infinitely more—than all others? If so, you may regard this felt conviction of the preciousness of Christ as constituting a Scriptural and unmistakable evidence of the existence of Divine life in your soul. And, if you are enabled to perceive beauty in Jesus now, if your eyes have been opened to behold glory in Immanuel, feeble and dim though the view at times may be, so surely will you be with Him where He is, to contemplate the ceaseless unfoldings of His unclouded glory through all eternity.

“Jesus, Thou art enough the mind and heart to fill,
Thy love to sooth the anxious soul, Thy blood its fears dispel.”

DIVINE ELECTION THE EVANGELIST'S INSPIRATION.

BY HERBERT J. GALLEY, WEST HAM, ESSEX.

“I have much people in this city.”—Acts xviii. 10.

GOD'S gracious doings in Time are regulated by His determinations before Time. Our Lord has a people whom the Father chose; for whom He died, and whom He must bring into the one flock of the redeemed (John x. 16).

These great facts are by some believed to have a tendency to repress our zeal in making His wonderful love to sinners known by the free preaching of His holy Gospel. This is an error. The doctrine of election, when rightly held, is a great inspirer of energy and effort in evangelical work. An illustration may make this clear.

Picture some gold-diggings, where many are hard at work, though the uncertainty of success at times greatly damps their ardour.

Anon, we find them toiling far harder than before, and evidently with the most sanguine hope that their labour will be abundantly rewarded. Whence this new zeal? One of the band has obtained an Ordnance Survey of the district, which indicates, on high authority, where they may expect to find the precious metal of which they are in search. This furnishes them a fresh motive for effort. A truce to mere guessing. They now *know* the great fact that the gold lies within a few yards of them. All, therefore, work with a will to unearth the prize.

Thus, if we believed in an uncertain plan of salvation, should we not be often haunted with the depressing fear that, after all, but few results might attend our labours, and that much of our toil might prove fruitless and vain? This enervating thought is, however, forbidden by the Divine assurance that the Lord has a people, foreknown and ransomed, whom it is His purpose to call by such preaching as ours. He sends us to find them, when and where this gracious purpose is to take effect in their salvation. Did the Ordnance plan assure those men that gold was near to reward their efforts? So to Paul, when Corinth, as a sphere of evangelical labour was new and strange to him, was bidden by the Lord neither to be afraid nor to hold his peace: “for I have much people in this city.”

The incident was indeed local and concerned one man and one ministry ; but it embodies a truth wide as the earth and as unalterable as the everlasting hills.

“ For as the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall My Word be that goeth forth out of My mouth. It shall not return unto Me void ; but it shall accomplish that which I please ; and it shall prosper in the thing whereto I sent it ” (Isa. lv. 11).

With what confidence Paul must have preached the Gospel at Corinth for eighteen long months, after receiving the assurance that the Lord had “ much people ” there !

When our Risen Lord gave the great command to His disciples, which the great Duke of Wellington called “ the Church’s marching orders,” viz., to “ go into all the world and preach the Gospel to every creature,” He meant exactly what He said ! We are to preach anywhere and everywhere as opportunity presents, to anyone and everyone to whom we have access, in the full assurance that the Lord has “ much people,” and that He will gather in His elect from the four corners of the earth.

God never wastes time or material, neither are His attempts ever mere experiments. When He lays the burden of souls upon holy hearts and directs His servants to labour in any sphere in His service, this is but a part of His eternal Covenant purpose to bring to light His gold, though now concealed amid the “ ruins and rubbish ” of the fall.

Let all who have the desire for the salvation of men be impressed with this, and pray with greater assurance and work with re-doubled energy ! They cannot pray and labour in vain, for the Lord has “ much people,” whom He will certainly gather through their instrumentality.

Many that have followed these remarks have been touched with the poet’s words :—

“ Then will I tell to sinners round
What a dear Saviour I have found
I’ll point to His redeeming blood,
And cry, “ Behold, the Way to God.”

May all that are fired with this noble purpose take heart of grace from what we have considered—“ I have much people in this city.”

ALL BELIEVERS are not necessarily true Christians, but all true Christians are sincere and heartfelt believers. It is good to believe in the inspiration of the Bible, the existence and attributes of the Persons in the blessed Trinity in Unity, and the plan of salvation as revealed in the Gospel ; but such faith alone does not constitute us the living children of God. On the other hand, all who are saved are profound and experimental believers in these things. Grace and infidelity cannot co-exist in the same heart.—*P.*

THE PRECIOUSNESS OF SALVATION.—“ Who can contemplate the value of a grain of grace when this life ends ; and who can contemplate the wretchedness of the man, woman, or child who dies without grace ? ”—*Memoir of Eli Ashdown, page 211.*

SOME FORMER REVIVALS ;

OR, LIGHT FROM THE PAST ON A PRESENT-DAY PROBLEM.

"Enquire, I pray thee, of the former age."—Job, viii. 8.

IT is often hard to form an accurate estimate of the immediate present. Lying tongues, now voluble, must first be silenced ; the chatter of fools who will not observe, and cannot think, must be repressed ; winds from the hills must clear the air and enable us to view things in a dry light, before the truth can be known. Some men praise every novelty, while others condemn every departure from the old order in which their grandsires delighted. Hence, if one is in search of sound opinions, testimonies so clash as to bewilder an honest man.

Exact historical parallels obviously cannot occur, but a long by-gone event frequently elucidates a recent one to which it bears some resemblance. A comprehensive knowledge of the past thus enables us to estimate the present with a measure of accuracy—to reason better from causes to consequences ; and from what *has* been, to judge of what *is* and *is likely to be*.

We have lately procured the autobiography of an individual* the record of whose life and labours would, we thought, cast light on some current events on which all that love God and His truth should desire to know the truth. It bears no date. Whether it is a reprint of an American book ; why no words of introduction, and no notes of elucidation are vouchsafed, and with what object it is now issued, we are not told. We have, however, read it for the purpose stated, and have learned some facts about one who made a noise in the days of our childhood, and ascertained what he thought about himself ; what he attempted ; and what, as he believed, he accomplished in the service of God.

PROFESSOR CHARLES G. FINNEY (1792—1875)

was born in Connecticut. His parents were not "serious." Few of their neighbours were religious, and the sermons he heard when young were common-place and often absurd. His childhood over, he attended a High School, acquired some knowledge of more advanced subjects, and studied law under an attorney. Up to 1818 he felt no interest in sacred things, but was then induced to read the Bible, a copy of which he purchased. This led him to attend the ministry of Mr. Gale, a Presbyterian and moderate Calvinist—under whose influence he became very restless, though in doubt as to the credibility of the Christian faith.

CONVERSION.

On a Lord's Day in 1821 "he resolved that he would at once settle the question of his soul's salvation, and if possible *make his peace with God.*" After alternating between fear and hope for some time, he saw an unearthly light, which he calls "a spiritual baptism," through which "all fear of condemnation dropped out of his mind, and his sense of guilt left him."

He soon after joined the Church, and felt a desire to preach ; but the doctrines of grace troubled him. After long discussions with his pastor and other ministers, he became utterly ashamed of the "Confession of

* "The Life of Charles G. Finney." The Salvation Army Book Department, Fortess Road, N.W.

Faith"—the doctrinal basis of the Presbyterians—which he henceforth repudiated, and adopted the Arminian scheme of a universal atonement and the duty of all men to accept salvation when offered. He thus abandoned free grace for free will, which was the burden of his future ministry. Worthy Mr. Gale, however, still remained his friend.

THE REVIVALIST.

Very solemn is his recital of his Evangelical labours. His power of appeal was as great as his ingenuity in devising means for arousing natural fear in the hearts of sinners. Many of the methods now commonly employed to induce men to decide for Christ owe their origin to him. He claimed that God taught him "the best method of winning souls"—and in numerous instances, in America, what he styles "Revivals" followed his efforts. He seemed to think that he had a monopoly of Divine influence, and could ensure the conversion of men almost at will. The anecdotes of his success are numerous, though generally unauthenticated. Sheriff B——, "a Louisville merchant," Dr. W——, Judge G——, and quite a host of Mr. D's, S's, M's, with "*the vain young woman*," "*the merchant and his wife*," and "*the officer's wife*," are paraded as trophies of his power.

His work on "Revivals," becoming popular in America, was republished here, John Angell James, of Birmingham, introducing it by a preface, "as much for the purpose of caution as recommendation."

This fell into the hands of Potto Brown, a wealthy miller of Houghton, near St. Ives, Hunts, a very prominent professor, who hated the doctrines of grace, and estimated Evangelical success solely by *tabulated* conversions. He appears to have been a most shallow and conceited man, whose judgment—apart from the concerns of his business—was wholly unreliable. He it was who so failed to perceive ability in C. H. Spurgeon that he sought to dissuade him from continuing in the ministry. "My young friend," he observed, "let me give you a bit of advice. You'll never make a preacher, so *just give it up*"—and this after the pastor of Waterbeach had established his reputation by many months of faithful service. "He was," writes C. H. Spurgeon, "a rank Arminian." But money accounts for the religious influence of many who, apart from it, would be wholly unnoticed. It is, alas, too true in the Christian world, that "men will praise thee when thou doest well for thyself."

This gentleman, with some others, was induced by the perusal of the Professor's book to persuade its author to visit England, with the confident expectation that the conversion of sinners to an unprecedented extent would follow his labours.

FIRST VISIT TO ENGLAND, 1849.

The American's impression of the religious state of England at this time was that the Churches of all denominations were in a lethargic and lukewarm state—which was an error—and that he, of all men, was competent and commissioned to arouse them. His ideal of religious prosperity was excitement: whereas gracious men here preferred the sobriety and quiet intensity of sustained and spiritual earnestness. "Patient continuance in well-doing" characterised our assemblies; noisy fervour aroused by passionate Arminian appeals was in the highest estimation in the States.

Strange and sad were his opinions on prayer, answers to which he denied were conditioned by the sovereignty of God. Petitions that the Holy Spirit would act in the way desired in reviving God's people and giving effect to the preached Gospel must not be qualified by expressions of submission to the pleasure of God. To pray, "Lord, if it be Thy will, grant us these blessings for Christ's sake," was insulting the Most High. It put an "if" where He had put none, and where He had expressly revealed His purpose—and this in the face of words so plain as "He heareth us if we ask anything according to His will" (1 John v. 14).

He believed that there is inherent power in the Gospel of itself to save, if it is effectually preached. He repeatedly speaks of ministers who *convert* men; pities a society whose agents *converted* five only annually ("Lectures," p. 163); and applauds a minister who *converts* more than all who have come from a certain seminary or college (p. 164).

With ideas like these, Finney's mission was to *Americanise* British Christianity.

This was his programme, which he pursued by conducting services of a highly inflammatory nature at Houghton; Birmingham, and the Whitfield Tabernacle, Shoreditch, of which Dr. Campbell was then the minister. His own accounts of his success in these places are most enthusiastic. He came to win souls for Christ, and claims to have done so everywhere. He is, indeed, reticent as to details. He does not tell the story of individual conversions, or relate interviews with anxious inquirers. He is incensed with John Angell James for his guarded references to a ministry and methods so unlike those which God had signally owned in his own case. He offensively informs us that no fewer than fifteen hundred impenitent sinners attended Carr's Lane Chapel; but we do not learn that one of these was met with at his own services at Mr. Rowe's place in the same town. He makes no reference to "The Anxious Inquirer," a book which—though not without inaccuracies—had been so wonderfully owned of the Holy Ghost as to demand universal respect.

While, however, he "damns with faint praise" or covertly insults this most gracious servant of our Lord's, he gives prominence to Potto Brown, especially to his gift of £50, and to the Rev. James Harcourt (subsequently of the Boro' Road and Wandsworth), as "a talented man, a rousing preacher, and an earnest labourer." Dr. Redford, who, as he says, regarded him with favour, is introduced as "a prominent theologian"; but Dr. Campbell and Dr. Tregelles, a scholar of world-wide reputation and a most holy and devoted Christian, have scant commendation, for they ventured to take exception to his most legal position—that the conditions upon which men are saved are "the atonement, faith and repentance." Evidently one had to swallow Mr. Finney's divinity in every particular, or Mr. Finney would think very meanly of you. His mission lasted from August, 1849, till April, 1850, when he returned home.

SECOND VISIT TO ENGLAND, 1858.

In December, 1858, he paid a second visit to England—but his reception was far less enthusiastic than before. God-sent ministers of real truth and power were influencing Christians of all denominations. Spurgeon's grace and gifts were now universally recognised, and his Calvinism though not so pronounced as ours, had won, in many quarters, a high respect for the doctrines of sovereign grace as he

advanced them. The great Revival movement of 1857-1859 had touched thousands in all parts. These facts affected the attitude and action of many toward this unreliable Revivalist, who evidently felt that he did not stand so high in the regard of the religious public of England as in the past.

He does not indeed state as much. He presents, in the most favourable aspect, his services at Boro' Road Chapel and Spitalfields, where he had "a glorious work of grace." He describes his labours at Edinburgh and Aberdeen. His friends engaged a Temperance hall at Bolton, in which "conversions did not multiply as fast" as heretofore, though "some persons from Manchester attended." Thither he next went, but his success was small, owing "to a dissatisfaction with some of the men who were selected to engineer the work." In fact the accounts of his "Second Visit to England," and his "Labours in Scotland and England," in 1860 (chapters xxxiv. and xxxv.) are most tame and greatly padded out with extraneous matter. Birmingham did not want him. At Huntingdon only does anything like the former enthusiasm seem to have been experienced. He was not again invited to the Tabernacle at Moorfields, and falls foul of worthy Dr. Campbell, who "had written several articles in opposition to his *supposed* views," but to whose "strictures he paid no attention." Much bitterness of spirit is evident, and he writes throughout, with occasional exceptions, like a depressed and disappointed man. He left this country in August, 1860, to return no more.

CLOSING YEARS AND AN APPRECIATION.

He subsequently laboured quietly as pastor of a Congregational Church at Oberlin and Professor in the religious seminary he had helped to found, completing his last course of lectures in July, 1875. He died in the August of that year.

It is conceded that he was indisputably a moral and consistent man. No trace of savour or unction is, however, discernible in his opinionative and conceited autobiography, the perusal of which would be like "a dry wind in the wilderness"—to quote C. W. Banks—to a living and spiritually-minded Christian. He was, however, no religious weather-cock. He early conceived the most intense aversion to the moderate Calvinism of "the Princeton Theology,"* which he hated with a perfect hatred to the last. His Arminianism went far beyond Wesley's. To his credit be it said that he fearlessly denounced slavery, advocated teetotalism, and insisted that the repentance of gross sinners must, if genuine, be followed by restitution. His success as a preacher arose from his power "to perpetually grapple with the natural conscience"; his weakness consisted in his constantly aiming at sudden conversions; his love for numerically tabulating the results of his labours; and his idea that Divine blessing was invariably indicated by the frenzy of half delirious excitement.

Time is the test of true evangelical success. "He that endureth to the end shall be saved"; while conversions which are transient invariably

* This is a moderate form of Calvinism, much resembling the system of Andrew Fuller, which our fathers resisted so stoutly. The grand "Systematic Theology" of Charles Hodge, D.D., and the smaller "Outlines of Theology" by his son, A. A. Hodge, D.D., both professors in the Theological Seminary, Princeton, New Jersey, are standard works on the subject. Dr. C. Hodge's well-known Commentaries on "the Romans," etc., are of this order.

lead to pitiable moral consequences. "The last state" of men so affected "is worse than the first." Can we determine what Finney really did for the religious life of England and Scotland? During the last forty-five years the writer has enjoyed the acquaintance and been favoured with the confidence of scores of Christians of all denominations in London and elsewhere. Many of the Lord's true and tried people have, in converse with him, ascribed their conversion to James Sherman, J. H. Evans, J. A. James, Newman Hall, James Wells, Jonathan George, George Murrell, George Wright, or C. H. Spurgeon—with others—but never has he met with one to whom the ministry of C. G. Finney was blessed. This page will fall into many hands. Can any of our readers mention the name of a true and sincere Christian to whom he was made useful, or cite the memoir, biography, or obituary notice of anyone whose alleged conversion was effected under his ministry and who subsequently died in "the faith of God's elect."

On the other hand, the devastating blight of semi-Pelagianism invariably followed in his wake, and one minister who is approvingly mentioned in the memoir as having been benefited by his influence, we knew well—and we can hardly conceive a servant of God whose later years less exemplified devotion to the truth and zeal for the salvation of men. His claim that his converts at Huntingdon and the Christians who were blessed there during the revival that he inaugurated, had a prominent share in the erection of Trinity Chapel, is, we fear, a rash overstatement; while the Arminian spirit which to this day blights the religious communities of the locality is appalling.

It is noticeable that few of the ministers whose saintly reputations are fragrant to this day had confidence in his influence for good. Dr. Campbell, after a time, saw reason to mistrust his theology when better informed of its character. Spurgeon shrank from it. J. A. James, in 1840—before he visited England—in a letter to Dr. Fletcher, of Stepney, calls him "poor Finney," and expresses the opinion, "his books—in spite of his vulgarity and rash and hazardous phraseology—have done immense good in this country; far more good than *they will ever do harm.*" Qualified commendation at the best, which the man he so fairly reviewed, repaid in the way we have related.

Of course none that loved the truth associated with him. The character and tendency of his ministry were faithfully exposed in the EARTHEN VESSEL, to which faithful men who were "set for the defence of the Gospel" contributed searching and Scriptural articles on the subject, to save the feet of the unwary from being entangled in this dangerous snare. Welle and Foreman, Dickerson and Hazleton, Philpot and Kershaw held their peace.

One of these—in his day our dearest and best ministerial friend—would, we are sure, have adopted as his own the words of an aged minister to whom, next to C. H. Spurgeon, was accorded the honour of being instrumental to the real conversion of sinners to God in the last century: "I have been a mere plodding working husbandman, using old instruments with some industry, and following old methods with a kind of dogged perseverance and considerable success. I set out in my ministry with the idea of *usefulness* so deeply imprinted on my heart, and so constantly present to my thoughts, that I could never lose sight of it for long."—J. A. James, in his 73rd year.

Finney died thirty years since, but *Finneyism lives*, as is proved by the large and extending sale of his works in London, and by the popularity of another preacher from America* at the present time. We are therefore devoting some pages to an examination of this most dangerous system of religious theory and practice.

(To be continued, if God wills).

“I'M VERY SORRY.”

“**B**EN,” said Ethel, “you don't know how to get on with father when he means to whip you; you tell him that ‘you couldn't help it,’ that ‘somebody else made you do it,’ or excuse yourself in some other way. This makes him more angry, and he just punishes you worse.”

“Well! what ought I to do?” asked Ben.

“Oh,” explained Ethel, “I always tell him *I'm very sorry* at once, and he lets me off mostly always. He never beats me like he did you last night.”

Christian reader, learn a lesson from a child's prattle. “If we say we have no sin, we deceive ourselves.” Far wiser is it, and more becoming to our relationship to God, to exclaim with tear-dimmed eyes and faltering lips, “I will declare mine iniquity: I will be sorry for my sin” (Psa. xxxviii. 18).

THE STORY OF “A SONG OF THE WELL-BELOVED.”

(See Page 153).

THIS—according to John Stevens—was composed, nearly a century ago, by a young Christian lady, who subsequently married a member of the Sturton family, well known as chemists and druggists in the Fen districts—this one being a resident at Sleaford.†

If the story, once very common, is to be believed, it was a veritable “Song in the night,” having been composed in the gloom of the greatest sorrow that an affectionate and trusting heart can experience. Its author had loved—dearly and deeply—one who proved fickle and false, and receded from his promise to make her his wife. Her grief was great,

* The addresses of Dr. Torrey manifest a tendency to the errors of Thomas Erskine, of Linlathen. Finney himself would hardly have endorsed the following, which we heard a few days since at the Royal Albert Hall: “Christ came to procure, provide, proffer, and promise a potential pardon to every man, woman and child born into the world.”

† From “Christian Conflict, Letters of Thomas Hardy, of Leicester” (1790—1833), we learn that he was a friend of this family's. Several of these “Letters” were addressed to Mr. and Mrs. John Sturton, of Sleaford, Lincolnshire, and one to their son, Mr. John Sturton, junior, of Peterborough. The former were intimate with John Stevens, of London, and were probably his frequent hearers during his brief ministry at Boston. In some way they appear to have introduced Mr. Hardy to the great London Pastor. From his letters to them, it is evident that they were Christians of high intelligence and spirituality.

but, happily, she knew where to seek for sympathy and support, and in the love of the Saviour found the solace for which her sad and lonely heart pined. In happier days she had been wont to sing a ballad, based on the sweetness of human affection, which she now remembered with plaintive feelings. The long-loved music haunted her, till at last a new song to the old measure and melody came, unbidden, to her mind, its refrain being, as far as possible, retained. This forms the lyric of this month's issue. Its pathos will be generally felt. The great truths, so beautifully expressed, will also come with power to many that are spiritually minded. Perhaps, also, these lines may prove to have been thus reprinted for the special comfort of some young Christian sister in similar circumstances in England or far away beyond the sea. Our heart certainly prays for a blessing to accompany them, and we feel sure that we shall hear that God has used them as thus re-issued.*

The poem enters into some interesting anecdotes of past days.

In the *Baptist Messenger* for 1878, it is related that a gentleman, who was tenderly attached to a young lady, was obliged to leave home for a considerable period, during which she was constrained by grace to become a follower of the Lord Jesus. Hearing, on his return, of her conversion, he tauntingly said: "I suppose you cannot sing us a song *now*?" "Yes," she replied, "but *I will*," and, sitting at the piano, sang some verses of Part I. of the "Song of the Well-Beloved" as we have given it. So affected was he by the touching words and the firm stand the dear girl made for her Saviour, that it led him to serious impressions, which resulted in his conversion also; and in years to come they walked happily together in the ways of God.

Another verse—the fifth in the first part—was cited at the funeral of our aged brother Jeffs, the father of the Church at Brentford, in the autumn of 1884. They came from the lips of our poor, poor friend and brother, G. W. Shepherd, creeping, perhaps, without his cognizance, into his full and touching prayer. It is always good to remember that—"To die in the Lord is a covenant blessing," but how appropriate so to do over the upturned earth of the grave of one of God's people.

Six months after, we were staying at a hotel at Mentone, C. H. Spurgeon, our first pastor and ever-beloved friend, being at the same time the guest of Mrs. Gudgeon, whose villa was hard by. Through his kindness we were much in his company; attended worship with him each morning in her drawing-room, and for three Sundays heard him preach in the little private chapel in her beautiful grounds. On the last of these delightful occasions he related this anecdote as a fact:—

A young Christian lady, who was slowly dying of decline, was one evening impressed that her end would come within a few hours. Her

* As is our wont, we have taken honest pains to give this poem correctly, and, should errors have crept in, we should be greatly obliged if any of the present members of the Authoress's family can set us right. Some of the verses are given as hymns in Stevens's collection (No. 20), in *Hymns of Praise*, by E. Mote (No. 32), and in Denham's (No. 170). They are also introduced into Gray's Hymnal (No. 324). Verse 5 of Part I. we give as it fell from Mr. Spurgeon's lips on the occasion referred to. We have never seen it in print. We should value a copy of the music and words of the original song, if any reader can obligingly forward them.

long illness had proved most trying—as she well knew—to an affectionate sister who had tenderly nursed her, and she longed to spare her further fatigue. Early in that night she therefore begged her to go to bed, for she might safely be left, as she was “all right.” At dawn the sister went to her bedside, only to find that her spirit had fled. Under her candle-stick, however, was a half-sheet of paper, on which she had spent her dying energy to write her farewell assurance that she was departing to be with Christ, “which is far better.” It ran thus:—

“When death is at hand I’ll not fear undressing,
Nor shrink through the valley of shadows to go;
To die in the Lord is a covenant blessing.
Will He fail to be with me? Ah never! Oh, no!”

This, doubtless, the great preacher himself experienced, for he too passed away six years later in a hotel adjacent to the little sanctuary in which he related the story. God grant, both to the reader and the writer, to have “hope in our end” when “our change shall come”; and may *The Song of the Well-Beloved* often cheer us on our homeward journey.

“IN YOUR PATIENCE, POSSESS YE YOUR SOULS.”—“It is much easier to move about in trials than to stand still in humility and the fear of the Lord.”—*Memoir of Eli Ashdown*, page 135.

LONG-LOVED LYRICS.—No. 4.

A SONG OF THE WELL-BELOVED.

(Ascribed to Mrs. John Sturton, of Sleaford, 1808.)

PART I.—“JESUS, LOVER OF MY SOUL.”

“For love is strong as death.”—Song of Solomon viii. 6.

As I now bid “Adieu”

To the world’s fancied pleasure,
You pity my weakness.

Alas! did you know
The joy of salvation,
My heart’s hidden treasure,
Would you have me forsake it?

Ah never! Oh no!

In the gay scenes of life,
When happiness wooing,
In its stead I encountered
Disappointment and woe;
I perceived that a phantom
I then was pursuing;

I never once found it,
Ah never! Oh no!

But now the sweet sunbeams
Of glory are shining
Upon my bright path
As to Heaven I go!
With Christ’s love in my heart,
On His promise reclining,

Shall I yield up my treasure?
Ah never! Oh no!

By the counsels of Jesus
My feet are directed;
He is my Companion,
We intimate grow;
With His love I am blessed,
By His arm I’m protected,
Say, should I forsake Him?

Ah never! Oh no!

When death is at hand
I’ll not fear undressing,
Or dread through the valley
Of shadows to go;
To die in the Lord
Is a covenant blessing.

Will He fail to be with me?
Ah never! Oh no!

And in my last moments,
When fording the river,
His promised protection
I surely shall know;
For He is my Saviour
For ever and ever.
Shall I yield up my treasure?

Ah never! Oh no!

PART II.—UNCHANGING LOVE.

“He hath said, ‘I will never leave thee, nor forsake thee.’”—Heb. xiii. 5.

WHILE Jesus in love
My affection engages,
With what soft emotions
My spirit doth glow !
This sweet consolation
Each trouble assuages,
He'll ne'er cease to love me ;
Ah never ! Oh no !

Driven out of myself,
My own righteousness loathing,
To Him, my dear Saviour,
For refuge I go ;
He graciously feeds me,
He finds me my clothing,
And ne'er will forsake me,
Ah never ! Oh no !

I cling to His cross ;
There I see my salvation ;
Tis finished—complete ;
I'm redeemed from all woe !
Rejoicing, I read
“There is no condemnation
To those in Christ Jesus,”
Ah never ! Oh no !

No dart, though Satanic,
No strong accusation,
No watery deep
Through which burdened I go ;
No sin, no uncleanness,
No hellish temptation
Can change His affection,
Ah never ! Oh no !

Since Christ is my Head,
With joy I remember
That His Body, to which
With affection I glow
(Though of this I'm the most
Insignificant member),
Were imperfect without me !
And could it be so ?

Triumphantly glorious
To Heaven He ascended
O'er death and the tomb,
Their powers laying low ;
And by Him we shall rise,
When Time's course is ended.
The Grave will not hold us
For ever, ah no !

We look and we long
For His glorious appearing,
When His pleasure at home
We fully shall know ;
Safe, safe in His arms,
His glory then sharing,
Nor leave Him for ever,
Ah never ! Oh no !

No more shall we mourn
That His face He's concealing ;
No Satan, no sin,
Base intruders below,
But ever behold Him
Fresh glories revealing ;
Amen, Hallelujah !
Come Lord. Even so.

THE MINISTRY OF THE SPIRIT.—“The Holy Ghost is the only true Teacher and Guide of all the election of grace ; and the promises are, ‘He shall guide you into all truth’ ; and ‘They shall all be taught of God ; and great shall be the peace of thy children.’ The Lord appeared to Jacob on the way to Padan-aram and spoke to him in a dream. When he awoke he was afraid, and said, ‘How dreadful is this place ; surely the Lord was in this place, and I knew it not ; this is none other but the house of God, and this is the gate of heaven.’ And he set up a pillar and poured oil thereon, and entered into a covenant with God.” Thus God's presence fills the soul with love, reverence, and fear, and makes a man shrink to nothing in himself. This ‘fear,’ or reverence, ‘of God is clean, and endureth for ever ;’ He is sanctified by all that are near Him.”—*Memoir of Eli Ashdown*, page 64.

THE ONLY PENAL SUFFERER.—“Christ was the only penal sufferer—the only One of God's family that has ever been called to endure the penalty of sin. We suffer in relation to our transgressions, but we shall never, through favour, suffer penalty for our guilt.”—*John Hazelton*.

LOVING SYMPATHY.

"And He had compassion on them because they were tired and lay down."—
Matthew ix. 36 (margin).

THE multitudes that round Thee
pressed,

And would draw near to Thee,
Were "only tired," Lord, and yet
They drew Thy sympathy.

Thy loving heart so soon did feel
With them in their distress,
For Thou Thyself did'st often tread
The path of weariness.

How sweet to know, as years roll on,
Thou dost remain the same,
And with compassion dost behold
The weakness of our frame.

And still in gentle tones we hear—

"For rest come unto Me ;
Reclining in My loving arms
All weariness shall flee.

"Tis well that thou should'st oft grow
tired,

That thou may'st crave repose,
For I would have thee near to Me,
Love's secret to disclose.

"Someday thou shalt enjoy with Me
A long unbroken rest,
When thou shalt dwell in heav'n above,
And be for ever blest."

M. H.

HANDS OFF.—"It is written that 'the wicked one toucheth you not.' Christ will not allow any hand to be finally laid on His people. To sin He will say, 'Hands off !' To Satan He will say, 'Hands off !' To the world He will say, 'Hands off !' To tribulation He will say, 'Hands off !' and finally to all our enemies, and to death, the last enemy, He will say, 'Hands off !' and we shall enter into the eternal liberty of Emmanuel's Land."—*James Wells*.

SIN IN THE SAINT.—"I cannot make out that by regeneration the old man has lost a single member, but is as complete as ever—a uniform and perfect sample of all the wickedness of the whole world and of every individual thereof. But I as heartily, believe that in regeneration a new nature as to all its principles is infused into every one who is born of God."—*Thomas Hardy, of Leicester*.

THE FRUITS OF RIGHTEOUSNESS.—"Providence is the handmaid of grace, for the operations of which in the soul, it frequently makes way in a marvellous manner. Affliction, especially, often opens the heart to Jesus Christ. It tests our religion, shows the futility of all that is of the flesh, and bids us welcome our Lord and Master to His own blood-bought seat."—*John Hazelton*.

"HYPOCRISY in relation to the things of God is a very terrible state to be in. To pretend to pray is almost the culmination of sin. If there are men that do this, they are the worst hypocrites in existence, and most awful characters. To appear as a wolf in sheep's clothing before men is bad enough ; but so to appear before God is a thousand times worse."—*John Hazelton*.

"OUR MERCY is, Jesus and His blood are strong enough both to deliver and to 'save to the uttermost.' We need faith, submission, repentance and patience, that He may be Lord, and we be kept at His feet, in our proper place. There it is, that the droppings of the sanctuary distil on us as 'the cloud of the latter rain.'"—*Memoir of Eli Ashdown, page 212*.

HEART HUNGER.—"If God had not said, 'Blessed are those that hunger,' I know not what could keep weak Christians from sinking in despair. Many times all I can do is to complain that I want Him and wish to recover Him."—*Bishop Hall*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION.

It is many a day since such a missionary meeting like that which was held on Tuesday, April 4th, has happened in connection with Strict Baptists.

The never-to-be-forgotten occasion was the Half-yearly Meeting and Public Welcome to Mr. and Mrs. Ernest A. Booth after five and a-half years' service in India.

Two services were held. In the afternoon the body of the Baptist Chapel at Hill-street, N.W., was filled by 4 o'clock. The meeting commenced at 3.35, with the Vice-President (pastor R. Mutimer) in the chair. Psalm lxxii. was read by him. Pastor L. H. Colls and brother C. C. Harris engaged in prayer.

Missionary E. A. Booth said: You are not more pleased to see me than I am to see you. I thank you very heartily for your kind welcome. Then our brother suggested the following as subjects for special prayer:—1. Our brother David Morling. 2. Our preachers. 3. Our teachers. 4. Our Bible-women. 5. Our scholars.

Brother H. Dann (Brentford) spoke from Psa. li. 12, "The joy of Thy salvation."

Pastor H. J. Galley (West Ham Tabernacle) dwelt upon 2. Cor. iv. 4, "The god of this world who blinds," and Luke iv. 18, "The Spirit of the Lord . . . and the recovery of sight to the blind."

Pastor H. J. Parker (Farnham) took Isa. lv. 11, "My word shall not return unto Me void."

Earnest prayer was offered by pastor S. Hutchinson (Wood Green) and S. Green (Surrey Tabernacle).

The good old hymn, "From Greenland's icy mountains," concluded a happy afternoon's service.

Between two and three hundred sat down to tea at 5 o'clock.

Punctually at 6.30 the President (pastor E. Mitchell) took the chair, supported by a number of well-known ministers and warm supporters of the Missionary Society.

The Scriptures were read by pastor S. Hutchinson, and pastor T. Jones (West Hill) sought God's blessing on the Mission and the meeting.

The Chairman said he was reminded of the stately presence and heavenly countenance of the former President of the Mission (now in glory), brother John Box, who was with us on the occasion of brother Booth's former visit. Taking brother Booth by the hand, he (the Chairman) then heartily welcomed him home.

The first speaker was pastor E. Marsh (Warboye, Hunts), his text being, "Lord, what wilt Thou have me to

do?" He referred to three things in regard to the vital operations of the Holy Ghost—(1) Life, (2) progress, and (3) completion.

Brother Josiah Morling (High Wycombe) said he would just like those who accuse us of not preaching to sinners to look in at this crowded meeting. After expressing his thankfulness to God for preserving his son in the foreign field, he referred to the "promises of God" and their fulfilment in the salvation of sinners.

Brother Chisnall (Secretary) read a letter recently received from Missionary David Morling, in which he wished for a good meeting and sent his hearty "salaams."

Brother Booth, who on rising was accorded a hearty welcome, after thanking the friends for their kindness to Mrs. Booth and himself, addressed the meeting on—(1) The people amongst whom the work was carried on; (2) the progress made; and (3) the programme for future work. He graphically described the field of labour, and gave details as to the immense number of the heathen. He pointed out the advantage of city work coupled with the preaching in the villages, substantiating his remarks by quoting a resolution recently passed at a Mission conference. The difficulty owing to caste rule was dealt with, our brother remarking that a man may remain a Hindoo and yet read his Bible and profess Christianity—anything so long as he observes caste rule and recognises the supremacy of the Brahmin. But when he is baptized, Hindooism has done with him. He then went on to speak of the gradual progress of the work, the present number of native workers being 23. After alluding in high terms to the work of brother Morling—who preached in Tamil before the speaker left India—Mr. Booth said the work divided itself into three or four parts—the evangelistic work, Zenana work, and the educational work. Upon each of these, interesting and instructive observations were made, and we learned more of the important work done by the beloved wife of our Superintendent among the women of India. Touching incidents of conversion were told out, for which praise ascended to God, one account specially interesting being that of a widow who at the present time was in training for a Bible-woman, the cost being borne by the native Church in addition to defraying its own expenses.

The programme for the future involved the erection of a central place of worship, and our brother was hopeful that means would be forthcoming to

enable a division of work to be made and a region at present untouched by missionary effort—where darkness reigned supreme—might be entered. For the building £300 would be required, towards which he asked for special contributions. His address, which lasted about an hour, was listened to throughout with deep interest.

The collection having been taken, the Chairman, in a most cordial and kindly manner, publicly welcomed Mrs. Booth, the audience rising.

Pastor L. H. Coils (Editor of *Strict Baptist Mission Herald*) was sweetly helped during the few minutes at his disposal to point us to (1) a glorious possession—the Gospel; (2) a glorious power—the excellency of the power is of God, and not of us.

Pastor S. T. Belcher (Wellingborough) moved a vote of thanks to our friends at Hill-street for their kindness.

Pastor J. E. Flegg (formerly Minute Secretary) seconded the vote, and said that the words on his mind were, "What shall I do, Lord?"

Mr. C. C. Harris said that the friends at Hill-street did not look for any thanks, but were glad to have such a meeting at Mount Zion.

Pastor W. Chisnall (Secretary) said he was glad because of the splendid spiritual unanimity throughout the meetings.

Pastor R. E. Sears closed the meeting with prayer. "Praise God from Whom all blessings flow."

Collections about £50.

A cheering letter was read from a lover of the Gospel in his 95th year, stating that, being desirous of making some acknowledgment of the Lord's goodness to him, he felt he could not do better than in aiding missionary enterprise. Our friend enclosed £50 for new building. Other sums also were promised, including one of £50 from a friend who was present. Any donation towards this special object will be gratefully acknowledged by the Secretary.

P. J. C.

HIGHBURY.—The fourth anniversary of the pastorate of Mr. Frank Fells was celebrated on Lord's-day, April 9th. The pastor preached in the morning from 1 Cor. iii. 9, 10. In the evening pastor Edward Mitchell delivered an excellent discourse upon the "Three appearances of Jesus" (Hab. x. 24—28). The services were continued on Tuesday, April 11th. Pastor Archibald G. Brown preached a beautiful sermon from Matt. xiv. 30, "Beginning to sink." We shall never forget it; it was a time of rich blessing for all; moreover, it was very searching and solemn, yet it was full of encouragement. At this service our dear friend,

pastor E. Mitchell, blessedly led us at the throne of grace. At the evening meeting W. R. Fricker, Esq., presided. Brethren Mitchell, Mutimer, Sears, Galley and Easter delivered addresses full of power and grace. The pastor spoke a few words at the close, and Mr. H. B. White, a beloved deacon of the Church, also voiced our feelings of gratitude to all who aided us in the meetings. We especially prize the visit of friends from other Churches. May the prayer of pastor T. L. Sapey which was offered at the commencement of the meeting be abundantly answered. Congregations were excellent. Collections more than £21.

CLAPHAM (BEDFORD ROAD).—Services were held on Tuesday, March 21st, in connection with the 48th anniversary of the Church. A good congregation gathered in the afternoon, when an excellent sermon was preached by Mr. J. Bush from Rom. viii. 33. Our brother feelingly referred to the heavy trial he has recently been called to pass through, and opened up the text in a manner which was most profitable. The evening meeting was presided over by Mr. J. M. Rundell, who read and briefly commented upon Psalm cxlv. Brother Arnold having offered prayer, a concise report was given by brother Mundy; this told of blessings realised. Mr. J. Bush delivered a stirring address from Gal. v. 1, noticing—"The cost of the freedom: its righteousness and its adaptation to those who were in bondage to sin and Satan. Mr. Carr spoke powerfully from 2 Tim. i. 12, and showed how Paul obtained his knowledge—the object of his faith. Mr. J. Clark led our minds to contemplate the grace of our Lord Jesus Christ, basing his observations on the words, "The grace of our Lord Jesus Christ be with you all." The points dealt with by our brother were the purpose of love and mercy, the special approbation of the Lord, and the lovingkindness of Jesus Christ. Mr. Goodenough then gave a sweet address from Heb. x. 23, speaking of the origin of faith, and what faith was. Our dear pastor then gave us a few well-chosen words upon the passage, "Hitherto the Lord hath helped us." The collections were encouraging, and a profitable and spiritual meeting was brought to a close by the singing of the Doxology.—**ONE WHO WAS THERE.**

LIMEHOUSE (ELIM).—Anniversary services in connection with the Sunday-school were held on March 12th. Our pastor, Mr. F. C. Holden, delivered an appropriate discourse in the morning on Christ the exemplary Teacher, founded on John xvii. 26. In the evening Mr. E. White preached an excellent

sermon from John iv. 36. Comparing the natural with the spiritual, he beautifully described the process of sowing, reaping, and rejoicing. The services were continued on the following Tuesday, when Mr. Moule kindly presided. He made some appropriate remarks to teachers and scholars. The report having been read, addresses suitable to the occasion were given by our pastor and brethren Brazier and Sapey. Recitations and singing by the scholars followed, and a large number of prizes and text-cards were distributed. Miss Wanstall, in recognition of her services as organist, was presented with a handsome Bible. Collections, including sums specially subscribed, amounted to £11. After a vote of thanks to the Chairman, the enjoyable service was brought to a close by the singing of the anthem "Mizpah."—T. BAYES, Sec.

NUNHEAD GREEN, S.E.

THE third anniversary of the pastorate of Mr. J. R. Debnam was celebrated on Lord's-day, March 19th, and Tuesday, the 21st. Our beloved pastor on the Lord's-day was much helped in preaching two deeply instructive and Christ-exalting sermons, the morning text being taken from Matt. xxvii. 42. The sermon in the evening was based upon the words in Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever."

On Tuesday (21st) we were again much blessed and refreshed while listening to a very precious and well-thought-out discourse by our esteemed brother J. E. Flegg, of Wandsworth Common, from the words in I John iii. 1, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

At the public tea we were rejoiced to see the schoolroom comfortably filled with members of the Church and congregation and visitors from sister Churches.

At 6.30 the public meeting was held, presided over by our esteemed and loving brother, Mr. E. T. Newman, in his usual kind and godly manner. The pastor, in a brief statement, said his note must be that of praise and thanksgiving unto the Lord for all His great and continued goodness and mercy to the Church and himself through another year. The Lord had been his great help in every time of need and trial; the Word preached had brought forth some fruits; additions had been made to the Church, which was quite united and enjoying the spirit of love and blessing of peace. He asked for more help at the weekly prayer-meetings, some of the brethren being often prevented from attending through business.

A spiritual and loving address was

given by brother E. Beecher, of Croydon, from Acts xx. 24, his theme being the ministry received from the Lord Jesus. Our brother spoke sweetly upon the ministry of love, pardon, reconciliation, peace, comfort, and establishment.

Next followed a most appropriate address by brother J. E. Flegg from the words in Psa. cxv. 12: The mindfulness of God and the blessing of God; the retrospect—He hath; the prospect—He will.

Brother T. Jones, of Wandsworth, gave us sweet and solemn words from Isa. vi., his points being—(1) The vision of the Lord Himself; (2) of the cross; (3) of liberty; (4) peace; (5) glory.

Brother A. J. Steele, of Bermondsey, spoke, much to the delight of his hearers, upon the precious anointing (Psalm cxii. 10).

A short address was then given by E. J. Debnam, of Woolwich (son of the pastor), the subject being Christ and His people, the light of the world.

The pastor thanked all who had helped to make his third anniversary such a success by work and presence, including the Chairman and his brother ministers.

The good old hymn, "All hail the power of Jesu's name," having been sung, one of the best and happiest of such meetings was brought to a close by prayer and the Benediction.

The deacons had much pleasure in handing to their beloved pastor the sum of £10 6s. 6d. as the nett proceeds of these happy services.

CHAS. A. ANDERSON,
Church Secretary.

CHATTERIS (ZION).—On Mar. 15 the Annual Finance Meeting was held. Over 100 members of the Church and congregation sat down to tea, after which the meeting, presided over by our pastor, Mr. Winch, was opened by singing "Kindred in Christ." After reading a portion of Scripture and seeking God's blessing, the Chairman made some interesting observations as to the work of the past year, showing how great a cause we had for praise. Mr. J. C. Smith then presented the Report and Statement of Accounts, showing a balance of £14. This, however, was to be spent in carrying out some necessary repairs. He referred to the fact that the new organ which had been erected was paid for. Good addresses were given by brethren T. Gowler and E. Barrett, deacons, in proposing a vote of thanks to Mr. Smith. An anthem, entitled "God doth not leave His own," having been rendered, Mr. N. Peggs, Superintendent of the Sunday-school, spoke well as to this department of work, as also did the Secretary of the Christian Band in reference to that

Society. The Chairman having thanked all helpers, the meeting was closed by singing "Blest be the tie that binds," and in parting it was felt there was good reason to thank God and take courage.—ONE OF THE MEMBERS.

BERMONDSEY (SPA-ROAD). — Services in connection with the seventh anniversary of the pastorate of A. Steele were held on Sunday, March 26th (when sermons were preached by the pastor), and on Tuesday, March 28th. In the afternoon Mr. W. Jeyes Styles (Editor of E.V. & G.H.) preached a most excellent sermon based on "the Crossing of the Jordan" (Josh. iv. 5-9). At the public meeting in the evening F. J. Catchpole, Esq., took the chair and gave a warm-hearted and inspiring address on "overcoming faith." Good Gospel addresses were also delivered by brethren Debnam, Mitchell, Sears and Dadawell. Each of the speakers had a kind and brotherly word for the pastor. There was an exceptionally good attendance at the services, especially of the pastor's old friends from North London. The total collections (Sunday and Tuesday) amounted to £16 10s. 3d. "We thank God and take courage."

**CALVINISTIC PROTESTANT UNION
(HIGHBURY, ISLINGTON AND
CLERKENWELL AUXILIARY).**

FRIENDS gathered in good numbers at the 14th annual meeting of this branch, which was held in Providence Baptist Chapel, Highbury Place, London, N., on the 31st March, under the chairmanship of pastor F. Fells. A very satisfactory report for the past year was read by the secretary, and the cash statement shewed a balance in hand at the present time of £4 2s. 5½d. Rousing and encouraging speeches were delivered by pastor James Easter, Mr. Job Williams, Mr. D. Catt (who gave a full report of the work of the parent society for the year) and pastor H. D. Sandell. Mr. L. D. Smith, of North-West London Branch, was also present, and strongly urged the formation of an Educational Class. The president of our branch (pastor E. Mitchell), having been temporarily laid aside through illness, was unable to be present, and many sympathetic references to this were made.
H. J. O.

RUSHDEN (ZION). A public meeting in connection with the Sunday-school was held on March 27th. After tea, of which a large number of parents and friends partook, the superintendent presided over the meeting, and in opening made some interesting remarks. The report, which was of a satisfactory nature, was read by the secretary, Mr. Webb. Several pieces of poetry from "The Gleaner" were recited by the

children, and Mr. A. B. Hall gave an address from Psa. cxlv. 4 and 5, in which he traced God's works in creation, providence and grace.

WOOLWICH (ENON). — The 14th anniversary of the pastorate of Mr. E. White was celebrated on March 28th. An excellent sermon from Psa. lxxviii. 23, 24, was preached in the afternoon by Mr. J. Bush. The attendance was larger than in previous years, and the service much appreciated. The tea was given by the ladies. The after-meeting was ably presided over by Mr. F. T. Newman. Our brother, H. D. Mobbs, having implored the Divine blessing, a warm-hearted address was given by brother Bush. Mr. J. E. Flegg spoke well on the Word of God, its value, power and veracity. Mr. J. Parnell on the Preciousness of Christ, intrinsically, comparatively, superlatively. Mr. W. H. Roe on the Man in the Pulpit, an object of observation, temptation and compassion. Mr. C. West and Mr. W. H. Abrahams also spoke words of encouragement. The pastor closed with heartfelt thanks to the ladies, chairman and speakers. Collections £11.

RISHANGLES, SUFFOLK. — On Lord's-day morning, April 2nd, the quarterly prayer-meeting was held. Our pastor (W. J. Dennee) presided, taking as the motto, "The beauty of the Lord"; he read suitable portions upon it. Prayers were offered by brethren Lock, Moore, Blake, Leeks and Chapman. Truly God was in our midst, and many felt it good to be there, and we trust it was but a foretaste of the blessing we are to receive. May God add His blessing.—M. MOORE.

NEEDINGWORTH, HANTS. — In November of last year a Bible-class was commenced by our pastor, Mr. Folkard, and has proved a greater success than was anticipated. At the closing meeting, which was held on March 23rd, about 50 sat down to tea, and afterwards a report was presented by the secretary, and addresses given by our pastor, Mr. Potter, of St. Ives, and Mr. Ashby. Mr. Gaunt referred to some remarkable answers he had received to prayers. It was good to be there.

CHELMSFORD.—On April 5th the annual tea and public meeting in connection with our Bible-classes took place. About 65 members and friends partook of tea in the schoolroom. The subsequent meeting was attended by a good number of class-members and friends and presided over by our pastor (Mr. H. S. Boulton). After reading a portion of Scripture and prayer, the chairman spoke well on "God's Word." Mr. R. Chaplin then submitted the

annual Cash Account. Mr. F. J. Hazelton, the secretary of the Tuesday evening class, gave the Annual Report of that class, which was satisfactory. Special mention was made of the deep earnestness of our pastor's addresses at the weekly class-meetings during the past winter. Mr. D. Monk gave a short account of the Sunday afternoon class, which showed a good attendance, notwithstanding other gatherings for the young in the neighbourhood. Mr. Boulton's deep concern for the class members' spiritual welfare and the earnestness of his words were also noted in this report. Mr. Monk afterwards spoke on the words, "He hath done all things well." Mr. Jackson made some remarks on "God as a Sun and Shield" (Psa. lxxxiv. 11). Mr. J. Clover spoke of the value of the Scriptures as a sure guide, basing his remarks on the words, "According to the Scriptures." Mr. J. W. Cottee (a deacon) then gave a very helpful and encouraging address, which I trust served to show the interest felt towards the classes, and the spiritual life of the members thereof. "Praise God from Whom all blessings flow."

F. J. H.

COURLAND GROVE.

SUNDAY SCHOOL ANNIVERSARY.

SPECIAL services to commemorate the nineteenth anniversary of the above Sunday-school were held on Sunday, April 9th, when Mr. H. Dadswell (pastor) preached to good congregations both morning and evening; and in the afternoon addressed the scholars, teachers, and friends present, afterwards distributing a large number of prizes, which included thirty-nine Bibles. On Tuesday, about one hundred of the senior scholars and several friends partook of tea, after which a public meeting was held, the pastor presiding. Prayer was offered by the secretary, Mr. Walter Edwards, who had been connected with the school since its establishment nineteen years ago. The report submitted by the superintendent, Mr. A. Vine, was of a very bright and encouraging nature, and showed a record of real and loving work for the Master. The number of scholars on the roll (including the Bible-class) was 215, an increase of 20 for the year, with 16 officers and teachers. The attendance was very good, especially in the morning, and the conduct excellent. The Band of Hope had 85 members, with an average weekly attendance of 55. The branch of the International Bible Reading Association had 60 members, and the school had subscribed £4 6s. 6d. to the Strict Baptist Mission, and £2 10s. 6d. to the Children's Country Homes Fund. On March 10th, fourteen scholars were examined in Scripture knowledge in connection with the

Sunday School Union, four gaining prizes. Several of the children gave suitable recitations in a very creditable manner, and the service of praise was very heartily rendered. Splendid addresses were given by Mr. W. Stanley Martin, on "Bells," and Mr. A. Steele, on "Remember," which were much enjoyed by the large gathering present. The collections were good, and the whole of the services will be remembered with much pleasure for many days to come.—*Clapham Observer*.

WANDSWORTH, WEST HILL.

THE first anniversary of the pastorate of Mr. T. Jones was celebrated on Lord's-day, April 9th, when services were conducted, morning and evening, by the pastor, the subject selected for the day being the consideration of an evangelical ministry. These services were greatly appreciated, and much enjoyed by those present.

On the following Tuesday, pastor L. H. Colls, of Tring, delivered an encouraging discourse founded on Isa. lix. 1, which was very heartily received by a good congregation. After the sermon, friends assembled round the tea-tables, which were well stored with provisions and decorated with ferns and flowers, giving a bright cheerfulness to the meal.

The evening service commenced at 6.30, under the presidency of our dear and respected friend, Mr. Catchpole, of New Cross, who, after the opening hymn of praise, read a portion of the Word; after which Mr. Looseley offered prayer. A short but concise report of the work done was given by the Church Secretary, Deacon Deane, who told the friends that they as a Church had much cause for thankfulness in the progress made during the past year. Congregations had considerably increased, prayer-meetings had proved seasons of much blessing, and our Thursday evenings had been most encouraging. The debt on the chapel had been cleared off, and all the organizations of the Church were flourishing. A branch of the Aged Pilgrim Society had been formed; Bible-classes established, which were conducted by the pastor and his dear wife; a quarterly service for the young people, conducted on "review" Sundays, were highly prized. Several had joined the Church, and five were now before the Church for baptism. We have the "Glory Song" every Sabbath, sung out in clear notes of Gospel grace. Jesus is the theme. He had been presented in a loving way that seekers had been helped and lambs gathered.

The Chairman spoke words of brotherly regard to our pastor, and greatly rejoiced in the work done, and hoped that even greater blessing may rest upon the united labours of all at

West Hill. The evening was spent in holy song and rich spiritual addresses by brethren Beecher, Colls, Debnam, Loosely and the Pastor. These services were profitable, and will be treasured by many in days to come. The collections, £17 7s. 5d., were handed to the pastor. The usual vote of thanks to the chairman, speakers, and ladies, were heartily passed, and most sincerely do we thank friends from other Churches, especially the number of friends from Zion, New Cross, who came over to see and help their old pastor. "Praise ye the Lord."

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE young people's spring gatherings took place at Salem, Wilton-square, on April 15th, 1905. Mr. Ernest Gray (Brighton) preached an excellent missionary sermon in the afternoon. Tea and public meeting followed, presided over by pastor J. Parnell (President). Miss Hillier (Missionary-elect) who is proceeding shortly to take up Zenana work in connection with the Mission, received a hearty welcome and gave an interesting account of her early life, call by grace and to missionary life. Addresses were delivered by Mr. T. G. C. Armstrong (New Cross), on "Power," pastor F. Fells (Highbury), on "Presence," pastor G. W. Clarke, on "Prayer." A telling address was also given by pastor S. Gray (Secretary), a few words by Mr. F. J. Catchpole (Treasurer) and the Chairman. Collections realized £5.

STOCKWELL ROAD (Brixton Tabernacle).—The annual gatherings in the interests of "The Society for the Relief of Necessitous Protestant Ministers, their Widows and Orphans," were, through the kindness of the pastor and deacons, held in the above chapel on April 11th. The service of worship was conducted by Mr. A. Andrews, and the usual sermon was delivered by Mr. W. Jeyes Styles, whose theme was "the Palestine Relief Fund of A.D. 58 an Example to Present-day Churches," a parallel being sustained between the poor saints of Judæa, for whom collections were then solicited from the Gentile Churches, and the Society for which the preacher pleaded. After tea, provided and prepared under the direction of Mrs. Charles Cornwell by the lady friends of the Church, the public meeting was held, at which Mr. O. S. Dolbey, with rare tact and geniality, presided. The Report and Financial Statement for 1904-5 having been presented by the Hon. Secretary, Mr. J. T. Doggett, interesting and instructive addresses were given by the brethren Andrews, Jarvis, Rundell, Savage, and Sinden, in all of which high testimony

was borne to the good effected by this modest little Christian agency. It was explained that within certain limits the scope of the Society is undenominational. It was simply required that its beneficiaries (whether settled pastors or otherwise) should hold and proclaim the doctrines of sovereign and free grace, or be the widows of such whose necessities constituted a sufficient plea for help. Calvinistic Independents, Baptists, and even truthful clergymen, have been aided from its funds; but the larger proportion, year by year, were Baptists, on whom, therefore, its claims for support were great. A hearty vote of thanks to the ladies for the tea, to the minister and his deacons, to the Chairman and to our brother Doggett, closed the proceedings.

WILLENHALL (LITTLE LONDON BAPTIST CHAPEL).—Special services in commemoration of the 113th anniversary of the Church worshipping here were held on Lord's-day, March 26th. The preacher for the occasion was pastor H. Morris Winch, of Chatteris. Long will the hallowed memory of these remarkable services live in the hearts of those who were privileged to attend them. That our beloved and honoured brother was, indeed, brought into our midst in all the fulness of the blessing of the Gospel of Christ, and under the rich anointing of the Holy Ghost, was unmistakably evident; not only by the delightful discourses which he was enabled to deliver at the morning and evening services, but also by the appropriate address which he gave to the members of the pastor's Sunday afternoon Adult Bible-class. The congregations were good, the singing hearty, and the collections satisfactory. The Lord's goodness to us as a Church encourages us to pray to Him for a still larger outpouring of His blessed Spirit, who has said, "I will increase you with men like a flock."—A. B. T.

PORTSMOUTH.—On Monday, Feb. 6th, we established a branch of the Children's Special Service Mission at "Rehoboth" Baptist Chapel, Terwick-street, Landport. The meetings are held every Monday evening from 7.30 to 9 o'clock; a charge of 3d. per member is made, and all children over the age of seven years are allowed to join. We have up to the present enrolled 55 members. Mr. C. A. Prichard, a teacher in the Sunday-school, was elected President. We use the "Golden Bell" Hymn-book to sing from, the Scripture portion for the day is read, and the President prays and addresses the meeting. Then follow solos, duets, and recitations by the members, and so a bright evening is spent. We believe we are doing a good work amongst the children, they

being brought under the sound of the Word, and receive Gospel teaching. We see the scholars again in the week; also some of our old scholars who have gone into service and are unable to come to us on Sundays, can manage to come to the Monday meetings, and so we are keeping in touch with them. On Monday, March 27th, we had a tea-meeting, about 50 members sitting down to tea, and on the Wednesday following we held the Annual Sunday-school Free Tea, about 130 scholars partaking heartily of a good meal. In both cases a pleasant meeting was held in the evening. On Monday evening, April 10th, we held a Magic Lantern service for the children. The pictures were kindly shewn by pastor Gittings, of Zion Chapel, and explained by Messrs. J. Jordan and Prichard. The subjects were the "Life of Joseph," "Birth of Christ," the "Prodigal Son," and the "Parable of the Sower." Much sound Scriptural teaching was introduced by the two above-mentioned brethren in the course of their remarks. A very enjoyable meeting was brought to a close by the singing of "God be with you till we meet again," and prayer by pastor Gittings.

Aged Pilgrims' Corner.

THE 98th Annual Meeting will (D.V.) be held on Wednesday evening, May 10th, at 7 o'clock, in the Mansion House. The Right Hon. Evelyn Ashley will preside, supported by General Sir W. Stirling, K.C.B., R.A., and Messrs. Devan, Bush, Rawlings and other friends. Tickets can be obtained at the Office, and the attendance of all well-wishers is cordially invited.

A sermon will be preached (D.V.) on Thursday evening, May 25th, at 7 o'clock, by the Editor of "The Gospel Magazine," in St. Stephen's Church, Coleman-street, City, when it is hoped that all who value the Gospel of God's sovereign grace will make an effort to attend the service. The Church is at the Gresham-street end of Coleman-street.

The Inmates of the Hornsey Rise Asylum and the Brighton Home have been entertained at tea by the Lady Visitors and Committee, and much enjoyed these opportunities of social and spiritual intercourse. Brief addresses were given at the tea-table by various friends.

The Saturday evening Prayer-meetings at the Camberwell and Hornsey Rise Asylums are held at 6.30, and, with other services, are open to the public. The visits of any Christian friends will be heartily welcomed and will do much

to sustain services upon which much blessing has rested for many years past.

The Society has for its sole object the welfare of aged men and women whose lips and lives testify them to be possessors of the grace of God, and whose poverty gives them a further claim upon the help and sympathy of their fellow-members of "the household of faith." Upon the basis of distinctive and spiritual Protestant truth, the Society is undenominational, and its 1,671 recipients live in all parts of the United Kingdom. It would be safe to say that but for the permanent and regular payment of the pensions, the majority of those now on the books would be compelled to seek the shelter of the Workhouse, and thus give up their own little homes, and in uncongenial society pass the remainder of their days.

Many subscribers have recently passed away. New contributors would be thankfully enrolled, and in view of the approaching centenary it is hoped that many will come forward, for fresh help is urgently needed.

Gone Home.

ADA RACHEL CASSE, the beloved wife of Stephen Casse, peacefully fell asleep in Jesus on February 20th, 1905. For several years her health had been failing, and though her last illness was of short duration, and everything that skill and kindness could suggest was done, all proved unavailing. Both she and her husband were members of Enon Baptist Chapel, Chatham—the latter also the superintendent of the Sunday-school. On the Friday evening before her death the enemy harassed her, suggesting she never knew anything of the love of God, that she had a name to live but was dead, and many other evil suggestions. But on the Saturday her husband was called to the bedside, and she exclaimed, "The day is breaking"; and in reply whether the dawning was clear, she said, "Yes, bless His dear Name, He has come." At her request they sang, "Perfect peace." She then sang part of it herself; also other hymns—"For ever with the Lord," "Give me the wings of faith to rise," "Hark how the choir around the throne," and repeated Psalm xxiii. In reply to the question who had her hand, she said, "Jesus holds my hand; He has come, and no merit in me. Jesus is perfect—perfect peace, perfect joy, perfect rest." Then gradually she sank, and on Monday she quietly passed away at 12.30 noon. Her last words to her husband were, "Thank God for all His mercies." She was laid to rest in

Chatham Cemetery, pastor Bull, of Borough Green, performing the service.—O. C.

CAROLINE CATCHPOOL.

THE Church at Charsfield has suffered loss by the rather sudden home-call of our beloved friend, Caroline Catchpool. She was early taught to know and love the Lord, being convinced of her state by nature while in the Sunday-school of the Established Church. Being removed in providence to Ipswich, she often attended Bethesda Chapel with relatives and became anxious about her connection with the Established Church, and was persuaded to prayerfully study the New Testament, and, as the result, was baptized by Mr. Kern. In 1879 she was transferred to the Church at Carlton Rode, Norfolk, and from thence to Charsfield. She was enabled by grace to maintain a very consistent walk; but, always being of a delicate constitution, she could not enjoy the privilege of going to the house of God so often as she desired. She was greatly beloved by many for her self-sacrificing spirit, and respected by all who knew her. She was interred in the churchyard of her native village, Monewden, on March 24th. Born December 31st, 1849. Fell asleep in Jesus on March 18th, 1905. May this removal be sanctified to all her friends, and may they all be followers of those who through faith and patience inherit the promises, and may the Lord raise up others to fill vacant places. So prays—ONE OF THE BEREAVED.

MR. DAVID DULLEY.

The Church at the Tabernacle, Wellingborough, has sustained a heavy loss in the home-call of our esteemed friend. It was our privilege to be acquainted with him for many years. Always kind and courteous, we gratefully remember his encouraging and helpful words, particularly in our early attempts to serve the Master at Wellingborough, and his acts of thoughtfulness and kindness. He will be missed by many. Born in 1833, he was in early life brought to know the Lord, and was baptized at Irthingborough by Mr. Triman. About four or five years later he united with the Church at the Tabernacle, continuing in membership until the close of his earthly career. He evinced great interest in the Cause of Christ at Wellingborough, and was a most generous supporter of the Cause there. For many years he filled the office of deacon and won the esteem of those with whom he was brought into contact. His faith was not dead but living, and manifested practically, for not only did the Church of which he was a member partake of his generosity and help, but many besides. He knew the truth, loved it, and rejoiced in it. About three years since, our brother purchased all rights in the Tabernacle and

pastor's house and presented them to a body of trustees. He was prevented from attending the recognition service of our brother S. T. Belcher, but he sent a loving and affectionate note. Not only in the Church and in the family was our friend esteemed, but, as was evident from the large representative gathering at the funeral, by his fellow-townsmen. In his home-call the family have lost a loving father, the poor a generous helper, the Church a good adviser and liberal supporter, and many a true friend. For some time Mr. Dulley had been unwell, and he departed, to be with Christ, on March 20th last. On the Sunday following the funeral a memorial service was held, the chapel being crowded. A sermon appropriate to the occasion was preached by pastor S. T. Belcher from the words, "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. We pray that the blessing of God may be realised greatly by the Church at Wellingborough, and heartily do we sympathise with them and the family in the loss they have sustained.—J. E. F.

EZRA FLETCHER,

on February 1st, at the age of 54, fell asleep in Jesus after a long and painful illness. His hope was built on the solid rock, Christ Jesus; he enjoyed much of his Lord's presence and his end was peace. For 28 years he was connected with the Church at College Park, Lewisham. On February 6th our brother's remains were interred at Lewisham Cemetery, when Messrs. Voysey, Holden, and Banks, took part in the solemn service, many friends being present. The widow and the family thank friends for their kind sympathy with them in their bereavement.

MR. JOHN HARDING,

late of Wilby, Suffolk, was born on September 4th, 1823; he fell asleep in Jesus on February 4th, at the age of 81 years, after an illness of painful and acute suffering, borne with much Christian fortitude and patience, through which he was never heard to murmur. He was graciously sustained by his loving Lord, with whom he was so much favoured to live in sweet fellowship and blessed communion. Our beloved brother was called by grace in the early years of his manhood; he was baptized at Horham by the late James Galpine on Oct 3rd, 1847. For 32 years he honourably filled the office of deacon, which office he sustained till his home-call. He was truly a man of God, full of faith and of the Holy Ghost. We feel sure, and can say as one of his devoted children has written us, by his removal from earth to heaven the world, Church, and family are poorer and heaven is the richer. In his

last hours he seemed to be conversing with the heavenly world; his last words were, "Happy! happy!" Thus passed away from our midst to the eternal glory, one who had truly loved and served his Lord and Master in his day and generation by an honourable Christian profession, being to all around a living, bright example of the true religion of Jesus Christ. His mortal remains were laid to rest in the chapel burial ground on February 9th, in the midst of a large company of friends. Pastor A. J. Ward, of Laxfield, officiated, and spoke words of Christian love and sympathy to the sorrowing family and friends. Pastor S. H. Bolton, of Chelmsford, made special reference to the life and decease of our dear brother on Sunday afternoon, February 12th, preaching from Rev. xxi. 4. May the Church at Horham continue to be furnished with such men of true piety and faith, seeking only the glory of God and the welfare of His Church and kingdom.—J. R. DEBNAM.

MRS. ANN BROWN,

who for many years was a member of the Church formerly worshipping in Camden High Schools, departed to be with Christ on February 16th last, at the ripe age of 82. Her father was a member of the Church at Zion, Trowbridge. She appeared to have been convinced of sin very early in life, probably under the ministry of the late J. Warburton, senr. Coming to London at the age of 20, she was married when 22, and settling in Goldington-street, St. Pancras, attended the ministry of Mr. Cousins at Beulah Chapel, Camden Town. Subsequently, removing to Camden High Schools, she was baptized and received into the Church by Mr. Webb in October, 1871. The writer has visited her for a long time weekly, and had many seasons of sweet communion. Some time since she thought the end was near; but she was spared, and, it appeared, for a purpose. Up to that time her husband gave no evidence of being a changed character. Soon after this, however, he manifested anxiety in regard to spiritual matters. The writer had an opportunity of conversing with him. In a few months he died, and we believe he is now at rest. The last interview I had with her was about a week before her death, when she was patiently waiting, and on February 16th she passed peacefully away. The funeral took place on February 23rd—Mr. C. J. Burrows, by the request of our departed friend, officiating. A short service was held in the house, and then, in the presence of several friends, the remains were deposited by the side of her beloved husband.—D. BUTCHER.

MR. W. MOXHAM

was born in the year 1853. He was nurtured in a Christian home in Brad-

ford-on-Avon, and, when 19 years of age, professed his faith by baptism at Cambray Chapel, Cheltenham. For some years he was pastor at "Providence," Clapham Junction, and, by some who sat under and profited through his ministry, he was to the last held in high esteem. From Olapham Junction he removed to Chatsworth-road. Here for many years he laboured and was much beloved by the friends. His life, though not a long one, was very active. At the comparatively early age of 51 he received the home-call. He was laid aside for eleven weeks ere God took him. He said it was as if God had laid His hand upon him, and said, "No more work for you." He did not speak about dying, but wanted to get well to preach the Gospel. At first it seemed as though he was just overdone, for he had been crowding in a great deal of work, and with rest he might recover. Nothing, however, did any good, and the doctor found that he was suffering from endocarditis. At times he seemed better and his friends were full of hope, but he went back, and one after another dangerous symptoms were manifested and life ebbed away. He passed away on Sunday morning, February 12th, 1905. The funeral took place on the following Friday, and the high esteem in which our departed friend was held was evidenced by the large gathering of sympathetic friends inside and outside the tabernacle in Chatsworth-road. The address at the funeral was delivered by Mr. R. Richard, who spoke of the manliness and sterling Christianity and the manifold labours of his life. On the following Lord's-day, a memorial service was conducted by Mr. G. P. McKay. We are glad to know that the widow has realized the sustaining grace of God in this heavy trial, and pray she may have much nearness to Him who is the Husband of the widow and the Father of the fatherless.

W. POTTER.

On Wednesday, February 15th, all that was mortal of Mr. W. Potter, one of the oldest members of our Church, was laid to rest until the trumpet shall sound. A goodly number of members and friends were present at the cemetery. On Lord's-day, the 19th inst., our beloved pastor preached from the words of Jesus in John xi. 25, 26. It was a most solemn time; the chapel was full, and we hope the great day will reveal that the sermon was not preached in vain. Our late brother will be greatly missed. He was one of the trustees. He was a man of prayer; he loved the Word of God, the house of God, and the people of God, and was never so happy as when joining in singing the praises of his beloved Saviour. May the Lord add many such to the Church.—G. ELNAUGH, "Providence," Prittlewell, near Southend-on-Sea.

Echoes from the Sanctuary.

THE MINISTRY OF THE LAW AND THE MESSAGE OF THE GOSPEL.

THE "law of a nation" is the official proclamation, issued for the information of all whom it may concern, of the principles on which its subjects are governed. It states the conduct incumbent on those who are under it; the protection it extends to those who abide by its requirements; and the penalties which will be exacted of such as fail to comply with its enactments. Though expressing the convictions of all right-minded persons, it is supposed (in a monarchical government) to emanate from the Monarch of the realm. Technically, all law proceeds from the Throne and is enforced by its authorities. Offenders are counted the enemies of "our Sovereign Lord, the King," while those that obey it are entitled to his protection and favour.

This definition, in some respects at least, applies to the Law of God. Having exercised His sovereign power in the creation of the human race, He has constituted Himself their one Law-giver and Judge, and He governs them on the moral principles He has made known. "The Lord reigneth," "righteousness and judgment are the habitation of His throne." He will eventually wind up the vast concerns of time, when the present condition of things will for ever cease. "He cometh to judge the earth, with righteousness shall He judge the world" (Psalms xcvii. and xcvi.).

He requires nothing of any as moral agents which is not essential to the well-being of the individual and beneficial to the community. He that fulfils these requirements "shall live by them." Punishment of the most terrible and exhaustive nature attends disobedience. "Lawlessness," to which He gives the comprehensive title of "sin," will be followed by death* (1 John iii. 4). "All unrighteousness is sin" (1 John v. 17), and "the soul that sinneth it shall die."

The Saviour has given us an epitome of the Law of God. The affections indicate character. What men love is the test of what they are. Hence He declared that fulfilment of the Divine Law is "to love the Lord God, with all the heart, soul, mind, and strength; and one's neighbour as one's self." What far-reaching holiness is here demanded! The law, like its most righteous Framer, is holy, just, and good. It admits of no concession or excuse, can concede no palliation or mitigation of its terms, or make a difference between man and man—offender and offender. "He," it is declared, "that is guilty in one point is guilty of all" (James ii. 10). This lays the axe at the root of

* "Sin" is lawlessness" is indisputably the correct translation of this text. Transgressions or trespasses are from their very nature conscious and voluntary acts. Were these here intended, the original would run *he parabisis tou nomou*. Lawlessness means entire disregard of the nature, claims and penalties of the law in its entirety. It indicates the condition of sinners as "carnally minded." "For the mind of the flesh is death" (Rom. viii. 6, R.V.).

all morality or human virtue as the ground of acceptance with God. His verdict upon all men as rational and accountable creatures is "that there is none righteous, no, not one" (Rom. iii. 10).

THE MINISTRY OF THE LAW.

The Law is the instrumentality employed by the Spirit to bring elect and redeemed men into a just sense of their true condition in God's sight. Hence they are led to estimate their actions—not by the verdict of conscience alone—but by the declarations of the inspired Word. "By the Law"—when applied to the heart in its guilt-detecting power—"is the knowledge of sin," and transgressors are silenced as to all extenuation of their iniquity and compelled to plead guilty before Him Who is "a discerner of the thoughts and intents of the heart."

To state and enforce this is an important branch of the testimony of "a good minister of Christ Jesus." Obscure the majesty of the law and you minimise the glory of the Gospel. Hence John Kent well recounts what the Law, in the hands of the Spirit, was in his own conversion:—

"How awful the state I was in
 When Satan's proud vassal I stood,
 Bound fast in the fetters of sin,
 Rejecting salvation by blood:
 On self my dependence was laid,
 I thought myself holy and free,
 Till Sinai its terrors displayed,
 And drove me, dear Jesus, to Thee.

Thus stripp'd by the precept at last,
 A debtor insolvent I am;
 My sins, both those present and past,
 Were borne and removed by the Lamb;
 From hence the conclusion I draw
 With Gospel assurance,—that he
 Whose heart was ne'er broke by the law,
 No sweets in the Gospel can see."

This witness is true.* "The Law is our pedagogue unto Christ," resembling in its solemn functions the servant among the ancients who had the charge of conducting children to and from school, and in various ways preparing them for the preceptor, that they might be better able to profit by his instructions. So the Law, stripping and humbling the sinner, reduces him to a condition to appreciate the vast and vital truths what are to be learned only from Christ (Matt. xi. 29)—His person, His work, His example, and His living and abiding teachings.

This furnishes a test of the reliability of the testimony of those who are bound by their office to declare "the whole counsel of God"

* Hence the necessity for what our fathers styled "a law work," though it is not a Bible phrase, and sinners may be unaware of its nature while suffering the keenest soul-trouble through it. The writer was for long and weary months the subject of great agony of soul for sin, though ignorant of God's way of peace and gaining no instruction from Arminian and duty-faith preachers. How did we wish that the terrible burden of accountability were not ours, and that, like the beasts that perish, we had no future existence, no soul to be lost, and no judgment to come. The condemned cell—in a spiritual sense—is an awful place of confinement. Does the reader know anything about it?—
 EDITOR.

(Acts xx. 25, 27, R.V.) Sinners are faithfully dealt with only when the Law is expounded as the standard of what God requires of men.

This is the undoubted defect of popular modern preaching, which leaves hearers so awfully ignorant of the nature of sin and the circumstances which made the sacrifice of Christ essential ere a salvation on righteous grounds could be extended by a Holy God to guilty and condemned men.

It is to sinners not only *convicted* by the Law, but *convinced* of its terrors, that the Gospel appeals.

“’Tis perfect poverty alone
That sets the soul at large ;
While we can call one mite our own,
We have no full discharge.”

Spiritual misery alone cries for Divine relief, for :—

“ Mercy is welcome news indeed
To those that *guilty* stand ;
Sinners who *feel* what help they need
Will bless the helping hand.”

THE MESSAGE OF THE GOSPEL.

“ How then can man be justified with God ? ” By the perfect obedience of Christ, the everlasting Son of God. He is the righteousness of all His people. He has covered the precept with His perfect obedience and endured the penalty of the broken Law in their stead. “ He is,” thus, “ the end ” (or the completion) “ of the Law for righteousness to every one that believeth.” Is then the Law of God nullified ? Nay, Jesus did not come either to destroy the Law or to excuse us from obedience to it. He gloriously honoured it. Paul, though it condemned him, rejoiced in it, and “ delighted in it after the inward man.”

Christ’s work *for* us, in perfectly fulfilling and satisfying the demands of the Law, justifies us before God, while the Spirit’s work *in* us enables us to “ work out our own salvation with fear and trembling ” by a sanctified life. This justifies us before men and “ glorifies our Father in heaven.”

“ There is, therefore, now no condemnation to them who are in Christ Jesus ” (Rom. viii. 1). Yet let us take note of what follows. The words, it may be, do not occur in the original of the first verse, but they are indisputably found lower down in the fourth, namely, “ who walk not after the flesh but after the Spirit.” These two truths are inseparable. The latter will evidence the former.

We shall sing :—

“ The best obedience of my hands
Does not appear before Thy throne,
But faith can answer Thy demands
By pleading what her Lord has done.”

and as heartily shall we also sing :

“ Take my hands and let them be
Consecrated Lord to Thee.”

W. K. P.

"CHRIST THE SOLE LAWGIVER OF HIS CHURCH."

BY ALBERT STEELE,

*Minister of Marlboro' Hall Baptist Chapel, Bermondsey.**A paper read at the Thirty-fourth Annual Meeting of "The Metropolitan Association of Strict Baptist Churches."*

THE consideration of our Divine Lord in the character in which He comes before us to-night is not an unimportant one. We are frequently and gratefully led to contemplate Him as the Saviour, the Substitute, the Advocate and Intercessor, the Friend, the Brother, the Heavenly Lover of His Church. And if we think of Him in association with law, almost instinctively there leaps to the lips of His people the glad utterance, Christ our *Law-fulfiller*! The Church clings to this vital truth with a tenacious faith. She recognises that on her behalf Christ by His life of perfect obedience, and by His atoning death, has succeeded where she so miserably failed; that He fulfilled all the requirements of that law, went to the end of it for righteousness, magnified it and made it honourable. Grand accomplishment this by the *Law-fulfiller* for the law-breakers! The popular maxim is "What's done can't be undone." We make bold to traverse this, and say, *What's done can be undone by what Christ has done!* If "by the deeds of the law there shall no flesh be justified," by this unique deed of Christ His Church shall be abundantly justified in God's most holy sight.

It seems right and reasonable, as it is Scriptural, that this same *Law-fulfiller* should be the *Lawgiver*. He was designated to this office by ancient settlement. "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." The Psalmist adopts the language, "Judah is my *lawgiver*." Yet later we have the witness of the prophet, "The Lord is our *lawgiver*, the Lord is our King, He will save us," and still later the Apostle's testimony, "There is one *lawgiver* who is able to save." Christ is the *Lawgiver* to all creation; all things are under His control. What men in their wisdom call the laws of nature are His laws, and all nature moves in obedience to them. Sun, moon and stars pursue their courses under His exact government. These, and all the works of His hands, proclaim not only the making hand Divine, but the regulating and controlling hand Divine also.

Christ is the *Lawgiver* to all created *intelligencies*. All mankind is subject to and dependent upon Christ-given laws for the regulation of life in all its affairs; in its providential aspects, as well as in its social and moral conduct. These prescribe the duty toward God and man. The Ten Commandments are still in force, though men are disposed to treat them as a dead letter. But the great *Lawgiver* testifies that He "came not to destroy, but to fulfil" and to maintain the application of the Divine enactments. In all His teachings, in the sermon on the Mount, and on many other occasions, He legislates for the *good government of the world* as well as the Church. And better for the world if it were influenced by His wise and beneficent principles. There could not be better laws framed for the purpose, nor can they be wilfully broken with impunity.

But the Divine mind contemplated dealings with men other than as His creatures simply. In His Sovereignty and Love, God determined

the forming from the mass of fallen humanity *a people* for His eternal praise. To His beloved Son was this stupendous undertaking—the “making them a people which were not a people”—committed, and by Him carried to a successful and glorious issue. By His wondrous act a ground of at-onement was established between a holy God and sinful man; a benefit that applies to all the election of grace, to all out of the world's wide wilderness who, from hearts regenerated by the Holy Spirit, call and believe on the Lord Jesus Christ. They are a “*blood-bought! Christ-sought! Spirit-taught!* people.” They are born again, they come out from the world, they openly profess faith in and love to their Lord, and walk in His commandments. Such constitute His Church—“The Church of God which He hath purchased with His own blood.” *Christ's Church*, as *thus acquired*, and His by the *donation* of the Father. “Thine they were, and Thou gavest them Me.” By virtue of this double hold His rights are secured and indisputable. He is the *one Owner* of and *Ruler* over the *one Church*. He is “the Head of the body.” What the head is to the natural body, Christ is to the spiritual body, and that's everything. He is to be Supreme in the life! the will! the walk! and the affection of His Church. His will in all is her law. Christ is her sole Lawgiver, then, we notice briefly :—(1) In her attitude to the State; (2) In her conduct in the world; (3) In her Christian fellowship and communion; (4) In her inner spiritual life.

(1) *In her attitude to the State.*

The Church owns *spiritual allegiance* to none but Christ. “One is her master.” “He is Son over His own house.” She is amenable in this respect to the laws neither of Kings, Popes, nor Archbishops, but of Christ only. This is the principle for which the Church bled and died in the evil days of old when Rome, with impious intent, usurped the authority of Christ and set up Antichrist as lawgiver, and imperiously commanded allegiance from the Church; with the fires of Smithfield as an alternative. And the spirit of Rome is to-day what it was then, if its power is by the mercy of God held in check. In those days Christ was the only recognised Lawgiver of His Church. So must He be by the Church to-day. For there are powers in our midst making a bold bid for authority over the “Lord's heritage.” The law of the State has been invoked to override the law of Christ in the conscience of His Church to bind her by human enactments to the acceptance of, and payment for, teachings for herself and her children that are utterly repugnant to her, and run counter to the legislation of her Master. This assumption the Church resists; allegiance to Christ as *sole Law-giver* is paramount with her. Willing, as peaceful and loyal subjects of the State, in all matters temporal to “render to Cæsar the things that are Cæsar's,” she repudiates all intermeddling with or coercion of the “Nonconformist conscience” in matters spiritual. To her own Master the Church stands or falls. Her responsibility in respect of conscience and conduct is to Christ only, and His law obtains with her, binding her to render “unto God the things that are God's.” We are aware of the animus of those who regard the dissenting Church as schismatics. We understand their anxiety for the spiritual oversight of our children. They call it *love*. When, as in some places, they teach their own

children that it is a sin to go to chapel or to chapel Sunday-schools, we are justified in suspecting the sincerity of their love to us or ours. *It's not love!* If it is, it's the sort of love the wolf has for the lamb. We can put up with the hatred, but we don't want the love. Our cry is:—

“Add not unto your cruel hate your yet more cruel love.”*

All we ask is to be let alone. We are satisfied for ourselves and our children to be under the sole legislation of Christ in our worship and in the doctrines we hold and that hold us. We sincerely differentiate between a State Church and a Church State, and all our predilections are in favour of the *latter*, as warranted by our great Lawgiver.

(2) *In her conduct in the world.*

Our Lord gives no uncertain directions for the government and guidance of His *Church in the world*. His sermon on the Mount is of no narrow interpretation. It applies to-day with all the authority of the Lawgiver to His Church. In her business transactions, and in her moral and social behaviour, she is to be governed by the principles He has laid down. “Business is business, and religion's religion” say some, and we know what they mean. Christ does not institute this distinction. The business transactions of His Church are to be on Christ's lines—not on the lines of the world:—“Do unto others as they do unto you.” The world is not the lawgiver of the Church here. *Christ is*, and His summing up of the code given to His Church is:—“Whatsoever ye would that men should do to you, do ye even so to them,” and added:—“*This is the law.*” The Church will not go very far wrong if her business affairs are conducted in accordance with the golden rule of Her Legislator. The Church in her seasons of *leisure* is still subject to the law of Christ. She is not a law unto herself in this respect. “Come out from among them and be ye separate.” Separation from the world in its follies and vain pursuits is what He enjoins on His Church, and her recreations are to be governed by that principle. This applies to His Church at all seasons, and in all places. His laws for the regulation of her life and conduct in the world are not to be pigeon-holed as inapplicable and inconvenient when she goes on *holiday*. They are in force alike at the sea-side as in the business life. Christ is as much the Lawgiver of His Church while at Littlehampton as when in London.

(3) *In her Christian fellowship and communion.*

Christ has legislated for His Church in relation to the gathering together of His people for the purposes of *public worship*, praise and prayer, and for mutual edification and spiritual intercourse. As gathered in His name, He gathers with them. As He was wont in the days of His flesh to take part in the services of the Lord's House, so does He by example and precept lead His Church to follow in His steps. And the law of the Master is voiced by His servant—“Forsake not the assembling of yourselves together, as the manner of some is.” In the *ordinances* of His Church the great Lawgiver has so ordered things as to leave no room for doubt as to the binding character of His will respecting them, nor is it left to her to discuss the essential or non-essential nature of them. *Baptism* by immersion had His

* “Virginia.”—Lord Macaulay.

sanction and approval by His own personal observance, and He accompanied His commission to His followers to preach the Gospel with the injunction to baptize all believers. His Church has no warrant to go behind the command of her Lawgiver to accommodate any who, wishing to enter into Church fellowship, are unwilling to obey the Master in His authorised and ordained way. Christ is the sole Lawgiver of His Church here, as He is in respect of the other ordinance, *the Lord's Supper*. The very name implies that it is not *our* institution, but *His*. And it is not competent to His Church to issue invitations indiscriminately to His sacred and most blessed hospitality. It is therefore not lack of charity on the part of His Church when she requires the observance of Christ's orders on the part of would-be communicants. It is her concern to be faithful to her Lord's commands!

All the members of Christ's body are also *members one of another*. A Church state is not a selfish state; "no man liveth to himself." So Christ is the Lawgiver in respect to *kindly ministry* by His Church. He left in her midst a poor people so that she might exercise this grace. It is His law of love—"A new commandment I give unto you that ye love one another." Charity is to be exercised toward the erring also; not the cold and callous attitude of the world, not the law of the lawyers, but Christ law: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." That's the law for His Church. And the same law holds good in regard to mutual *burden bearing*. Self says sometimes, "I've burdens enough of my own," and the world approves the sentiment. But Christ's Church may not take her law from self or the world, but from Christ, and that it: "Bear ye one another's burdens, and so fulfil the law of Christ."

Our Lord designs to carry on His work by the agency of His Church. So He finds employment for all His members in some department of *service* or other. The voice of the Lawgiver is heard—"Son, go work to-day in My vineyard." Yes, "to gather the ripe grapes." Certainly, if that be the direction of His law to us. But it may mean the digging up of fallow ground, the taking out of stones and weeds. There is generally a lot of this before the fruit-gathering. Go preach, go teach, go visit the sick and afflicted; carry a message of consolation to some tried and troubled heart; go into the highways and slums, go to the uttermost parts of the earth and proclaim a Saviour's dying love among the heathen. In whatever direction the call may be, no conferring with flesh and blood; His will is the law of His Church. He has first claim and sole claim on her energies in whatsoever sphere of labour it pleases her Lawgiver to appoint. It's an honour for the Church to be legislated for in this service for Christ.

" Oh honour, higher, truer far
Than earthly fame could bring,
Thus to be used in work like this
So long, by such a King."

(4) *In her inner spiritual life.*

In her *inner spiritual life*, as well as in her outward profession, Christ's Church is brought under the benign legislation of her Lord. The law of *faith*, the law of *trust*, the law of *love*, in her heart, placed

there by Him. "I will put My law in their inward parts, and write it in their hearts." And where these divinely-given laws are in living and lively exercise, they exert a restraining power; not as a galling bond, but as the "easy yoke" of Christ. And their constraining power is such as to induce the praise, "O how I love Thy law; yea, Thy law is within my heart." Then is found and enjoyed by the Church His "perfect *law of liberty*," and she sings:—

"In a service that Thy will appoints
There are no bonds for me;
For my inmost heart is taught the truth
That makes Thy children free;
And a life of self-renouncing love
Is a life of liberty."

Now, as Christ has the sole right to legislate for His Church and does so for her benefit and blessing, He is entitled to her *loyal and faithful obedience*. He rebukes that spirit that calls Him Lord! Lord! and doeth not the things that He commands. His laws have their fitting outcome in their careful observance by His Church—"Tis His to command, her's to obey." But surely, by His Church, the Church He loved and gave Himself for, there will be more than a mere *obligatory observance* of His divine laws. The apostle says, "If ye fulfil the royal law, ye do well." Yet love to Christ will put the fulfilling on a loftier plane; it will evoke the spirit of a *glad and joyous obedience*. As the desire of the Church is for this spirit of loyalty, the Holy Spirit will prompt and help to that measure of "*love which is the fulfilling of the law*." There rings in the ears of the Church still the loving call of the Master—"FOLLOW ME." That call is at once her inspiration and her bond; and her quick reply is—"By Thy grace we will"; for:—

"Tis to Thee we owe allegiance,
God our Saviour and our King;
May we render true obedience;
Every day our tribute bring;
And with rapture
Of Thy love and glory sing."

His law, then—above every other law, as He Himself is above every principality and power—shall be our law, for "*Christ is the sole Lawgiver of His Church*."

THE SOUL'S AVENUES.—"Lord," prayed a Christian in my hearing, "save us from closing the avenues of our souls to Thyself." At first my old Calvinistic heart revolted at the expression, deeming it contrary to the truth of the supremacy and sovereignty of the Spirit; but afterwards I felt its propriety, and I offered the same prayer with some little softness of feeling and contrition. Certainly we may all entreat the Lord, as I have hundreds of times:—"Open the intercourse between my longing soul and thee."—*W. J. S.*

"GLORY, I take it, will be the completion and the perfection of the salvation of our God. All His purposes will there be matured, all His promises fulfilled; while all our desires will be satisfied, all our prayers answered, and all the requirements of the mediation of Jesus will be crowned."—*John Hazellon.*

THE FLOATING AXE-HEAD;

OR, "DOES THE BIBLE TELL LIES?"

"Reason and Faith are like Esau and Jacob. Reason is the first-born; but Faith inheriteth the blessing."—*Thomas Fuller.*

REASON is the faculty or power of the mind by which we draw conclusions from facts of which we are assured. As the result of observation, or from the testimony of others, we obtain the knowledge of what actually is. From the knowledge so obtained we infer the truths which these ascertained facts involve. Thus, from observing natural objects, as the earth itself, the heavenly bodies, animals, plants and minerals, men have ascertained the powers which regulate the material world. From studying conduct in ourselves and others—from noting the effects which follow actions—men have ascertained the principles which regulate the motives, and the results of actions for which we are accountable to God and man.

The Reason is, therefore, a most important power of the mind. When it is wholly lacking, human beings are idiots. When it operates but feebly or partially they are fools—or men who act stupidly because they cannot or will not think and resolve in accordance with what are universally known to be facts or truths by rational or rightly-judging persons.

Reason, therefore, is the mind of man occupied with what has come within the sphere of the observation of ourselves and others.

Beyond, or without the sphere of what is observable or discoverable, Reason cannot act. It can occupy itself with a star, though millions of miles distant, and ascertain its size, and its movements, and even, by spectrum analysis, strange facts undreamed of in years gone by. But it can ascertain nothing of the nature of God, the mode of His being, or the good pleasure of His will, because He is not within the province in which only Reason can act. A higher faculty must operate, or we shall remain in absolute ignorance of God; and perhaps, like the fool, deny His very existence (Psa. xiv. 1).

"Say then, of God above or men below,
What can we reason, but from what we know?"

as a moral poet enquires; and as Anne Steele with propriety informs us:

"In vain would boasted Reason find
The way to happiness and God;
Her weak directions leave the mind
Bewildered in a dubious road."

Reason—being thus the mental power of a fallen creature—is therefore an insufficient and defective guide, and when suffered to obtrude beyond its own province, becomes the occasion of error and delusion.

A religious rationalist is one who makes reason the umpire in all matters of theology and denies whatever is contrary to his own ideas of fact, cause and effect. He reads in his Bible of miracles, but never having witnessed one he assumes that those who recounted them were either deceivers or deceived.

A semi-rationalist admits miracles unless he can account for them in a commonsense way. This, when possible, he eagerly does, not only for his own satisfaction, but because such explanations, as he supposes,

remove difficulties from those who would fain admit the essential facts recorded in God's Book. It will be advantageous to concede to a sceptic that the Red Sea was not divided miraculously (Ex. xiv. 15-17), or that Balaam's ass did not actually speak (Num. xxii. 30), since he may thus be induced to believe in the paramount miracles of the Incarnation and the Resurrection of Christ. Insist on what is essential, give up all that is unimportant, and you will greatly facilitate the wider reception of the Gospel. This method is adopted by a writer in a recent number of a denominational newspaper.*

If, therefore, anything has passed among Bible students as a miracle, which, upon closer investigation, seems in method or purpose unworthy of the Divine character, ought we still to attribute this work to Him? If what we have lightly held to be the direct work of the Almighty is seen to be an achievement falling well within the powers of wise or experienced men, ought we not at once to account for the transaction without calling in the intervention of the Most High? Though we did this, there would remain the transcendent miracles which fill the mind with wonder and the heart with worship, every one of which would be found in all ways worthy of God. These high miracles of the Bible are defensible, essential, glorious, and all the more so when contrasted with the so-called miracles of Jewish tradition and Roman Catholic legend.

This principle of interpretation should be employed by students of the story of the recovery of the lost axe-head by Elisha, which should be explained in a way which removes it from the category in which it is usually found.

Any experienced forester or agriculturist might have recovered it had he used the means that Elisha employed, without direct Divine assistance. Look again at the story. See if it is necessary to call in an Almighty arm for so simple a work. Does the narrative or the prophet gain anything in divinity or dignity by attributing the act of a practical man to the miraculous intervention of God?"

Elisha, so we are here assured, had the experience of an ordinary forester or agriculturist, and was an expert swimmer and diver. To him it would have been "a simple work" to recover the axe-head from the bottom of the River Jordan. Direct Divine assistance was therefore needless, and was not given. The iron did not swim. The story is a myth. The Bible records a lie. This we should concede to a sceptic in order to remove a stumbling-block from his mind, and induce him to believe that the same book which here recounts a petty, paltry falsehood is absolutely reliable in its statements respecting the person, work, and resurrection of the Saviour.

We leave our readers to ponder these things. Fain would we have selected another subject; but "there is a time to speak."

A poem by the author of the "Book of Proverbs Versified" will bring our thoughts to a profitable and spiritual close.

* The above refers to a short paper on Miracles in the *Baptist Times and Freeman* of April 21st, 1905, by Rev. Charles Joseph, of Cambridge, whom we know and esteem as an able minister of the New Testament to whom we have listened with pleasure and profit. Our remarks have been penned in response to a request. As this newspaper is read by many of our own people we have ventured to indicate the source of teaching so erroneous, as well as its dangerous character and tendency.

“ Ahab, who slew the prophets in his reign,
Himself had ignominiously been slain,
But their successors, having rest and peace,
Had multiplied, and now had so increased
That frequently one heard another tell,
‘ My tent’s too straight, give place that I may dwell.’
Thus to Elisha often they complain ;
They seek his friendly counsel, nor in vain.

The little band repair to Jordan’s stream,
Each with his axe, intent to fell his beam ;
The forests soon with earnest blows resound,
And massive branches strew th’ encumbered ground.
Their tools were simple, and their work was hard,
Yet patient labour earned a rich reward.

But now a sad discouragement befel,
For, lo ! an axe-head in the Jordan fell.
’Twas not his own, the valued tool was lent
By some kind friend, and hence the man gave vent
To bitter disappointment with a sigh ;
Thus to the aged prophet hear him cry :—
‘ Alas ! my master ! oh what *shall* I do ?
Alas ! ’twas borrowed ! it indeed is true.’
He grieved not only that his tool was gone,
But—honest man !—because ’twas not his own.

‘ Where fell it ? ’ asked the venerated sire—
(The question seems a gleam of hope t’ inspire).
The place is pointed out, the man of God,
Like Moses when he waved the mystic rod,
Cast in a stick ; the stick cast in by him
Miraculously made the axe to swim.
By faith in God he Nature’s laws o’ercame ;
Great was their joy, and honoured was God’s name.

And still, as in those wondrous days of yore,
God oft repeats what He has done before ;
The means, though disproportioned to the end—
A simple stick—can make the axe ascend.
Human impossibilities by Him
Are oft removed—the *iron’s made to swim*.
His work progresses, though the world may sneer ;
The iron on the surface *will* appear !
His cause goes on, whoever may oppose ;
For Christ shall triumph over all His foes.
Our unbelief, O Lord, we own with shame,
And give all glory to Thy holy Name.”—JOSIAH BRISCOE.

IN GOD’S HAND.—“ Four matters which greatly concern us all are expressly said to be in God’s hand—our hearts (Prov. xxi. 1), our breath (Job xii. 10), our ways (Dan. v. 23), and our times (Psalm xxxi. 15).”—*Philip Henry*.

TRUE DISSENTERS.—“ There are, now-a-days, many Nonconformists, but few Dissenters. A Nonconformist is a religious professor who for any or for no reason holds aloof from the religious system of which the King is the head, and which is maintained by the law of the land. A Dissenter is a Christian who has studied this question in the light of Holy Scripture, examined the claim for supremacy urged by the National Church, and deliberately adopted and conscientiously maintains another form of worship. A mere Nonconformist may be as flabby as a mollusk. A true Dissenter must at least be a man.”—*W. J. S.*

SOME FORMER REVIVALS ;

OR, LIGHT FROM THE PAST ON A PRESENT-DAY PROBLEM.

(Continued from p. 151).

"That which hath been is *now*: and that which is to be hath already been."
—Eccles. iii. 15.

"Strong emotions, and their remarkable bodily effects, *may* be signs of piety, but are by no means incompatible with delusion and self-deception. The fluency and fervour with which supposed converts give their testimony is no certain sign of God's grace. Many affections and joys, great zeal in a good cause, and strong confidence in personal salvation, are all to be distrusted, inasmuch as all are capable of being counterfeited."—Abridged from JONATHAN EDWARDS ON "RELIGIOUS AFFECTIONS."

ALL lovers of the full-orbed Gospel are under lasting obligations to
WILLIAM HUNTINGTON (1745—1813).

He lived and laboured at a solemn period. Not only were many heresies afloat, but among true Christians the truth of God was lightly esteemed. Tobias Crisp, John Bunyan, Joseph Hussey, Dr. Gill, and John Brine were all but forgotten. Free-grace had no prominent advocates. Charity and candour (falsely so-called) repressed full and free pulpit utterances. The Arminianism of the Methodists and the tame and spiritless semi-Calvinism of Evangelicals of all denominations universally prevailed. Hence he was constrained, as a valiant man of God, to proclaim the Gospel with a decision and determination then little known.

Of experimental preaching there was in his day none. Popular ministers never advanced what they had themselves felt to exemplify the truths they enforced, or dwelt on the dire possibility of diabolic delusion and flattering self-deception. All who attended church or chapel and "professed and called themselves Christians" were accredited with the possession of vital godliness. Pillows were thus sewn to all armholes (Ezek. xiii. 18); nor did faithful men even attempt to take the precious from the vile (Jer. xv. 19).

This ministry, as a whole, "the coal-heaver" regarded as radically defective. Having himself been led to Christ in a remarkable way, he delighted to recount what the Lord "had done for his soul," and how he acquired the spiritual knowledge which formed the burden of his ministry.

THE FOLLOWERS OF WILLIAM HUNTINGTON.

Preachers of all denominations who have, consciously or unconsciously, followed him, have adopted his methods. While insisting on sovereign grace as the only source of salvation, they have freely given a reason for the "hope that is in them" and declared the nature and cause of the sorrows and joys of heaven-born men. Unfelt truth they deemed could not profit (Heb. iv. 2). Mere credence in the veracity and validity of the Bible, which makes "demons shudder," leaves sinners in the danger of original sin and actual guilt (James ii. 19, R.V.).

Ministry of this order has the direct sanction of the Word of God and is largely honoured of the Holy Spirit. It is the only method of proclaiming the truth which "a right judgment" could commend. A man may read up the experience of others, but he *really knows* the full facts of but one conversion—that is, his own. Preachers who ignore what they have themselves experienced, and omit to preach repentance

as well as faith and the claims of the Law as of equal moment to the comforts of the Gospel, do irreparable harm. An attenuated Law means a mutilated Gospel, and obscures the glory of the Saviour.

Godly ministers of this order undisputably effect the most lasting and far-reaching good. They do not tabulate conversions, or glory in numerical additions to their Churches. They prize spirituality of mind and heart in their members far above large and fashionable congregations. "Saplings," they feel, "should summer and winter before being planted in the house of the Lord." None should be hurried into making a profession, and all that are to be baptised should previously be examined, and return "the answer of a good conscience toward God" (1 Pet. iii. 21).

The fruits of such a ministry are, as a rule, men and women strong in God and His truth. They dwell among their own people. They do not gad about after every noisy preacher with his novel "lo here's" and "lo there's." Their consistency is so admirable that the spirit of the Puritans seems to be confined to them in this evil day. With these convictions we proceed to notice

THE MINISTRY OF C. H. SPURGEON,

who, in the early fifties, became the talk of religious England. His theology was from first to last that of Andrew Fuller, but he gave greater prominence to the doctrines of sovereign grace than others of this school. He was not a revivalist. He did not call upon his hearers to avow their decision for Christ at public services. The "penitent form," the "enquiry room," or the excitement of "after-meetings," he never favoured. Those who lingered when public worship was over met with Christian help; but he eschewed altogether the devices of Finney and his imitators. The services he conducted were quiet and orderly, and blessing was looked for through the use of means long employed by established Christians. What results followed need not here be told.

The great preacher never countenanced extraordinary and abnormal efforts to arouse his Church or to convert sinners. He preferred the steady pulse of healthy life to the excitement which invariably subsides into the apathy of reaction; nor was he in any way mixed up with

THE REVIVAL OF 1858 TO 1860.

The year 1857 saw the commencement of a series of extraordinary religious events, which greatly effected Christian communities in Great Britain. A few believers had assembled for prayer in Lodianna, an obscure village in the far west of North America, when a strange and unwonted power came upon the little assembly. It attended succeeding meetings. Sinners were convinced and cried aloud, at times with strong physical convulsions; while God's avowed people professed to be conscious of a deepened earnestness, to which they had hitherto been strangers. The mysterious wave of influence crossed the Atlantic and was soon after felt in Ulster, in which similar scenes occurred. It reached some of the great cities of Scotland and affected Christians of all denominations, and even Quakers consorted with others in the conduct of unwonted services. Great excitement was everywhere manifested. Hysterical screaming was frequent. Men, women and children were alike affected, and cried in soul-agony, under apprehension of God's wrath for sin.

It subsequently reached many parts of England—in some cases to the dismay of sober-minded ministers. Empty chapels were once more filled. Crowded meetings were daily held in the early morning and the late evening. Hundreds of conversions were recorded, and Christians manifested a fervour and forwardness before unknown. This brought to the front a number of men—often called revivalists—of varying grades of grace and talent—who easily attracted overflowing congregations to the theatres, halls, or regular places of worship in which they were announced to minister. Some were of the lowest type and were advertised as “converted” clowns, prize-fighters, chimney sweeps, etc. Others were well-born and educated. The names of four who were prominent survive—Reginald Ratcliff; Richard Weaver, a collier, whose natural gifts were great; J. Denham Smith, originally one of the Plymouth Brethren, a gracious and deeply-taught man; and Brownlow North, a recognised Evangelist in connection with the Free Church of Scotland—under whose ministry “everywhere awakenings and conversions took place.” The burden of their testimony was what was styled “the simple Gospel”—that is, their sermons and addresses were strictly evangelical, but all the distinctive features of Calvinism were carefully eliminated.*

Following Finney, they almost wholly ignored the necessity of the ministry of the Law as preparatory to a believing reception of the Gospel. The preacher might have had a prolonged period of darkness before light came to his soul; but what he had himself gone through formed no part of his ordinary testimony. Often, though he had been the personal subject of a conversion—the genuineness of which none disputed—he preached another of a wholly different character. Faith, so sinners were assured, was the condition of salvation, which could be instantly had for the asking. “There is life for a look at the crucified One.” Accept Christ, whom I now offer, and you will at once be saved.” Like the Glassites or Sandemanians of an earlier period, these men made no distinction between spiritual belief and rational credence. The faith that saves is—as they implied, if they did not assert—bare belief in revealed truths.

The writer well remembers these days. Though under age, he was deeply concerned about his soul. His mind was environed with difficulties, and he attended many meetings and listened eagerly for what he felt he needed. O the wearisome reiteration of the then popular formula, “Only believe and you shall be saved, and heaven is yours for ever.” Now, *do* you believe, or don’t you? If you *do*, you are saved, and should rejoice in the fact. If you don’t and won’t, you will be doubly punished, as you will deserve to be.” Such was the burden of the testimony; and how it distressed and confused us, God only knows.

Singing was a prominent feature, but choirs and vocal solos were unknown. Many Revivalists issued and used their own hymn-books, not a few of the tunes being old ballads or street songs, to which religious words had been composed.

* Spurgeon, on the other hand, preached particular redemption, personal election, and effectual vocation with the utmost clearness, and in 1855 re-issued “The Baptist Confession of Faith of 1689” (an adaptation of the Confession of the Westminster Assembly to the views of those who hold the Baptism of Believers) as an “excellent epitome of the things most surely believed” by himself and his Church.

"The Revival," an unofficial organ of those concerned in the movement, was issued weekly by Morgan and Chase and had an immense sale. It announced and reported meetings; chronicled results; contained appeals to Christian workers to aim at immediate conversions. It also published special requests for prayer and noteworthy answers which had been vouchsafed—a feature new to Christian magazines.

The wonderful religious influence continued for some years. In Wales it was specially felt. Scenes similar to those of which we have recently read were so frequent that modern accounts often read like the old story re-told.

(To be continued, if the Lord wills).

HEAVENLY PEARLS IN HOMELY SETTINGS.

BY THOMAS JONES, WANDSWORTH.

No. 3.—Times of Refreshing (Acts iii. 19).

FAMILIAR as this phrase is, its original meaning may not have struck the reader. It occurs in a notable discourse delivered by Peter in Solomon's Porch, after the miraculous healing of the lame beggar at the Beautiful Gate of the Temple. He repudiates the idea that this man had been made to walk by a power or holiness possessed by John or himself, and affirms that the cure was effected through the Prince of Life, whom the Jews had killed, but whom God had raised from the dead: "His name, through their faith in Him had made the man strong."

His resurrection and the marvel of mercy which had been wrought therefore concurred to substantiate His Messianic claims and to prove that He was the Christ of whom their prophets had spoken. They ought therefore to repent of their folly and crime in rejecting Him, that their sins "might be blotted out," and that "the times of refreshing" which were foretold in the Old Testament and which their nation anticipated with eager and expectant hearts might come.

The apostle's object therefore was to urge them to repent of their great culminating sin and to turn again, so that they might be forgiven and the long looked-for seasons of blessing might come to them "from the presence of the Lord."

The expression is thus seen to refer primarily to the peculiar and special form of national and religious blessing in which God's ancient people would have participated had they felt manifested contrition for the murder of Jesus and turned in sorrow and confidence to Him as the risen and glorified Saviour (Zech xii. 10).

Commentators are not agreed as to its interpretation. Some think that the "times" mentioned must be those of the following verse, and that Peter had his Master's second coming in view, when His ransomed people will enter into the eternal felicity of heaven. The expression, however, aptly describes the peace of mind and the spiritual joy which result from a realisation of the presence of God both in the hearts of holy individuals and in Christian communities at large. This view has its advantages. It opens up to us a warranted expectation of *present*

blessing like that presented to the favoured people. Wherever and whenever the Lord shows His face and reveals His presence, times of refreshing will follow.

In this sense we shall therefore now regard our portion, and speak of it as referring to the very blessing at present needed by the Churches of our God on earth.*

Let us, in the first place, endeavour to ascertain the meaning of the words. It will then be necessary to consider them in their setting. They allude to that inward refreshment of the soul which invariably follows such an experience as the realisation of the pardon or blotting out of our sins invariably brings. "Times of refreshing" undoubtedly are seasons of gracious quickening, eras of spiritual awakening, epochs of revival, when men's souls, being refreshed and stirred, manifest an unwonted interest in heavenly things. As when the parched ground is moistened with showers of rain and puts forth herbs and flowers, so there are times when souls are specially drawn into nearness and fellowship with Jesus.

Such seasons are called "set times," because Divinely appointed by the Great Head of the Church, and are received by the patient spiritually waiting ones, when by His grace they are prepared for their reception in a unique manner. The learned tell us that the word *refreshing* admits of a twofold derivation, and properly denotes either cooling relief from heat, or recovering of breath after exhaustion. It denotes any form of refreshment—as rest, or deliverance from evil of any kind. The fundamental idea appears to be that the times of the Messiah would be times of rest, ease, and prosperity. The prophet speaks of such times: "To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing" (Isa. xxviii. 12). This clearly indicates the happiness men should enjoy under the peaceful government of the Messiah.

"Times of refreshing" suggest the breeze of the New Testament, full of grace, through which all oppressive heat disappears. It is the quiet, undisturbed tranquillity of the soul arising from assured acceptance in the Beloved—the actual refreshment derived from the fulfilment of some precious promise. They are times of gathering increased

* The author has here followed the Revised Version, which is undoubtedly correct: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts iii. 19). "*Opos an* cannot be translated *when* the times shall come, but *that* the times may come. These particles indicate a purpose. The argument therefore is, 'Repent, that your sins may be blotted out, that *in this way* the times of refreshing may come.'"—Dr. Lumby on the Acts, Cambridge Bible for Schools. This is confirmed in Dr. S. G. Green's "Handbook to the Grammar of the Greek Testament," Revised Edition, page 322.

The word *from* (*apo*) does not mean that the blessing would descend *from* heaven, the place of God's more immediate residence and presence, but that it would follow as a result of His special presence in His Church on earth. The seasons of blessing would proceed "from," that is, *in consequence of* singular and unwonted manifestations of His gracious presence.

The word rendered *presence* is not *parousia*, so often applied to Christ's bodily presence on earth after His second advent, but *prosopon*, which means the face or countenance, and hence *such a presence* as admits of the face and figure being clearly seen. Here it indicates the presence of God in His Churches, in the sense familiar to us all. For example, in Fawcett's well-known "Thy Presence, gracious God, afford" (Stevens, 644; Denham, 902).

vigour to fortify the soul for conflict, and quiet rest after toil, by which we recoup our lost strength and recover tranquillity of mind.

These are needed in our Churches, alike by all our ministers, deacons, and members. Without these seasons, progress, increase, and development will be little known, and additions will be "few and far between."

Progress does not proceed from the introduction of novelties, or the adoption of "broader views," but by firm adherence to revealed truth and the full and faithful preaching of "Christ and Him crucified."

Do we desire to participate in the mighty power of the eternal Spirit of God? Are we solicitous for the salvation of our fellows—not to tabulate conversions in our Reports, but for the glory of our Divine Redeemer? Are we anxious to partake of the precious blessings of these spiritual refreshings for their own sake?

Then, what must precede them? What preparation is necessary on the part of the Church? This the Book of God will answer. There must be a full sense of sin. Peter here charged the great sin of the Jerusalem people home to their own consciences—you "killed the Prince of Life." Let there be *in us*, too, deep "searchings of heart" and prayerful examination to ascertain if there be any sin in us. If a real knowledge of sin is discovered, then, as far as God shall help us, let us repent and change our mind, heart, and will. It is this deep godly repentance, this open, candid confession before God, that is needed. The next is conversion—I do not mean regeneration, but a believing, seeking, praying, turning to God. Then follows pardon, here styled the blotting out of sin. The idea is taken from the practice of creditors charging their debtors and, when the obligation is met, of cancelling it, so that every trace of the record is effaced. Thus God pardons sins. He completely removes them and forgets them (Heb. x. 17). Repentance, conversion, and assured forgiveness are thus the preparation for the reception of the times of refreshing.

Some, it may be, will question this. Should such be the case, let us consider some parallel instances.

In the penitential psalm (No. li.) we have before all, a detailed confession of sin and petitions for pardon and cleansing. Then there follow "a clean heart," "a right spirit," "the joy of salvation," and these as preparation for usefulness; in other words, for "times of refreshing."

The prophet Ezekiel again points out that special preparations are necessary. God had promised to bestow a new heart, a new spirit, and other precious gifts. "But for all these things I will be enquired of by the House of Israel to do them." The people of God could really obtain them only by seeking and asking for them (chap. xxxvi. 37).

The example of the disciples is also well known. They waited, they prayed, they abode together with one accord in one place. This was the Divinely-owned preparation at Pentecost. We all know how the Holy Spirit descended upon them, and glorious "times of refreshing" came upon all assembled.

This, then, should be our own attitude and action—our preparation for the presence and power of the Spirit in the midst of our beloved denomination.

It will be brought about by real prayer, and by the full proclamation of salvation by grace, and a redemption free and perfect, through the blood of the Lamb.

We have a Gospel which, when invested with omnipotent power, achieved wonders in the past and is as capable of winning victories to-day. Lift up, then, the standard of sovereign grace and dying love. Let us be patient and tarry the Lord's leisure, and :—

“ Wait for His seasonable aid,
And though He tarry, wait !
The promise may be long delayed,
But cannot come too late.”

THE SOUL'S RETURN TO REST.

BY HENRY NEWTON, WISBECH, CAMBS.

“ Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.”—Psalm cxvi. 7.

THE soul of man, which was originally created in the image of God and for His glory, can never find rest in any object inferior to Him. The entrance of sin has indeed cut it adrift from its Creator, and it seeks satisfaction in things unadapted to impart this rest, but its quest is vain. Hence the unrest and dissatisfaction felt by all, which drive them to plan and pursue what, alas, of themselves they will never obtain.

This weariness is intensified in the hearts of those whom God designs to save. He suffers created streams to be either embittered or dried up, in order to lead the soul to seek by faith its only possible repose, and to enforce the cry :—

“ Lo, the frail vessel Thou hast made,
No hand but Thine can fill ;
The waters of the earth have failed,
And I am thirsting still.”

In our text the Psalmist calls upon his soul to return to that from which he had evidently wandered. Observe, in the first place, that

I.—**THERE IS REST FOR THE SOULS OF SINFUL MEN.** Peace of conscience, quietness of mind, and a satisfaction of the affections are to be found and enjoyed even in this life. What joy should this truth bring to restless thousands ; but, alas ! the darkness of sin, the deceitfulness of the heart and the power of unbelief bar the entrance of their souls into this haven of repose. This rest is to be found only in Christ Jesus, in His glorious complex Person as the God-man ; His finished atoning work ; His unlimited power ; His fulness of grace ; His perfection of wisdom, righteousness, and faithfulness ; His immutability and universal government. Into the reality and blessedness of these things Faith takes the soul, and in them it finds a rest attainable in no other way.

II.—**THE BELIEVER MAY WANDER FROM THE SOUL'S ONLY RESTING-PLACE.** In times of providential perplexity ; of trial and affliction ; of wilderness changes and difficulty ; the subtle workings of unbelief and of carnal reason, aided by the suggestions and misrepresentations of Satan, the foe of God and man, the soul of the believer may lose its peace and quietude. To guard against this, prayerful watchfulness and patience are necessary. Hence one sang :—

“ Quick as the apple of mine eye,
O God my conscience make ;

Awake my soul when sin is nigh,
And keep it still awake."

III.—THE LANGUAGE OF THOSE WHO HAVE WANDERED FROM THIS REST IS NOT BECOMING TO GODLINESS. Thus must it have been with Jacob when he cried "All these things are against me." He had forgotten the Lord's past dealings, and that He can make the most contrary things accomplish His gracious will (Gen. xviii. 14). Asaph too must have forgotten his resting-place when he said, "Verily I have cleansed my heart in vain, and washed my hands in innocency" (Psa. lxxiii. 13). David also must have been in a restless and irritable frame when in his haste he declared that "All men are liars" (Psa. cxvi. 11). Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me." When believers wander from their rest their expressions generally discover much impatience, irritability, and disquietude.

IV.—GOD'S BOUNTIFUL DEALINGS SHOULD PROMPT US TO RETURN. To expect rest away from God is supreme folly. Many, however, appear to wait for feelings of restfulness and peace before returning to the Lord, in whom alone these can be found. Let His gracious and bountiful dealings encourage us to return unto Him. Some of these encouragements are mentioned in our Psalm. In verse 1 we read of supplications that had been heard. In verse 6, of despondency relieved—"I was brought low, and He helped me." And in verse 8, of mercy shown in the direst extremity—"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." The retrospect of such things often proves full of gracious helps, and affords tokens for good to encourage present trust in the Lord.

In addition might be mentioned the marvellous love and grace of God in becoming incarnate; the glad tidings of pardon and peace in the Gospel; and the kind providences interwoven with our life. These all furnish motives to venture before the Lord; to return unto Him as our rest, and to commit the keeping of our souls to Him as to a faithful Creator (1 Pet. iv. 19).

V.—THUS TO RETURN IS HIGHLY ESSENTIAL. *For our own sakes* rest in the Lord is necessary. Our duties are burdensome, and our conduct manifests a tendency to unsteadiness and vacillation. Our souls, too, are exposed to robbers; and how defenceless are we when the peace which "garrisons the heart" is lacking (Phil. iv. 7).

For the sake of others it is also most desirable. How weak is a restless Christian's influence for good! How his conduct bewilders the young seeker after Christ! How contradictory his language to those Scriptures which describe the privileges, position, and blessings of God's dear people! *For the sake of the Church to which we belong it is likewise of high importance.* Restless Christians are prone to morbid introspection, so inimical to earnestness and usefulness. Unmindful of the claims of perishing sinners, they become less and less zealous in effort and attractive in their example. Their work for others is spiritless and impotent, because in themselves the joy of the Lord which "is our strength" has been lost.

It is necessary for the Lord's sake. He is glorified by the faith which brings rest and strength to the soul and stimulates to holy service. The believer who enjoys rest in the Lord, on the other hand, displays the wonderful and mysterious power of Christianity. He manifests

more and more of the spirit and mind of Him whose he is and whom he serves.

These, dear reader, are solemn considerations. May they be laid on all hearts with the emphasis which only the Holy Spirit can impart. Then, with your brother, the writer, you will join in singing "a hymn to Jesus when the heart is faint":—

"I love the Lord who reigns on high;
I called on Him, He heard my cry;
And now again with care distress'd,
I fain would come to Him for rest.

No rest did Christ the Saviour know
When in this world of sin and woe;
He bore what ne'er can be express'd
That we might share His own sweet rest.

O, I have known how great His power
To succour in the trying hour;
My soul has pillow'd on His breast,
And would return to Him—my Rest.

Still, still, His precious blood avails;
His priestly pleading still prevails;
He cannot send thee forth unbless'd;
Return, my soul, to Him for rest.

Foodless and faint to Him I cry;
He answers, 'Eat abundantly';
He ne'er excludes a hungry guest;
Come, O my soul, with Jesus rest.

In vain in other ways I've sought
Peace and content, but found them not;
Cease, fickle heart, thy fruitless quest;
Return to Him who is thy Rest.

Though weird temptations should enclose;
Though mighty are thy many foes;
Thy Heavenly Friend is mightiest;
Return, my soul, unto thy Rest.
My soul, thy Master is Divine;
Wait not for token or for sign;
To Him draw nigh, His word to test,
Return, return, unto thy Rest."

OUR FATHERLAND.—"The renderings of Heb. xi. 14, both in the Received and Revised Versions, fall very short of the force of the Original. 'For they who say such things make it manifest that they are in quest of their fatherland' (*patris*). 'Their fatherland.' Surely there is a sermon, a poem, a mine of suggestive teaching in the very word!"—*W. J. S.*

THE LIVING ONE.—This grand and glorious title is twice referred to the Lord Jesus. Once when the two angels accosted the women who visited His sepulchre on the first Easter morning. "Why seek ye the LIVING ONE (*ton zōnta*) among the dead?" (Luke xxiv. 5). Again, He Himself adopts it: "I am the LIVING ONE (*ho zōn*); and I became dead; and I am living unto the ages of the ages" (Rev. i. 19). Lord Jesu, we ask not that angels should speak to us of Thee; but that Thou Thyself shouldst speak, as the Living One, to our hearts.—*W. J. S.*

REVIEWS, LITERARY NOTES, ETC.

The Fourth Conquest of England. By Allen Upward. London: The Tynedale Press, 45, Imperial Buildings, E.C.

THIS is a sequel to the same author's "Treason," which gave in the framework of a fiction a number of events which occurred in connection with the death of Queen Victoria, and the transference of royal power to our present King—whom may God preserve.

The English are strangely apathetic as to the things that belong to their peace. It was said that in the last century five events only stirred the great heart of the nation—the death of Nelson in 1805, the passing of the Reform Bill in 1832, the illness of the Prince of Wales in 1870, the loss of the "Princess Alice" in 1879, and our Queen's Jubilee in 1887. Much that is important passes unnoticed, while trivial events engage the attention of thousands.

Very sad to the wise in heart is the manifest unconcern with which the Romeward movement of the present day is regarded; which, therefore, calls loudly to competent men and women to seek to arouse their countrymen from their lethargy as to our country's danger.

In this work fiction is again employed to awaken attention to some most alarming facts. After the method originated by Henry Fielding, and so cleverly used in "The Battle of Dorking," our author forecasts the probable future of the next few years, and recounts in anticipative history the re-establishment of Popery as the universal religion of Great Britain.

An old man in Australia is supposed to relate, some twenty years hence, how the Ritualists, in conjunction with the Cecils, the family of our present Premier, stealthily and steadily worked to undo the work of the Reformation. They are represented as succeeding in establishing the supremacy of the Pope in these realms, in deposing our king, and in setting Mary III.—a Jacobite and bitter Papist—in his place.

As a literary task, this was no easy one. To maintain verisimilitude while recounting the strangest and most startling occurrences; to adhere to what we know is going on to-day, and to show how it will inevitably lead to a sequel so improbable as to be almost impossible; and to engage a reader's attention as if a dream of the imagination were a veritable chronicle, demand

genius of a high order; but with some reservations we pronounce the work a success.

The anticipation of our national danger is of course exaggerated; but some of the events anticipated will assuredly become actual facts if something is not done, and that right soon, to arrest the progress of sacerdotalism in the Church of England.

We regret the occurrence of so many technical phrases, such as "anti-Semitic," "the Jacobite revival," "the great Senussite crusade," "the *de facto* ruler," "the unfortunate pseudo-prelate," "a titular Archbishop *in partibus infidelium*," etc. The boy in the Bible-class, or his parents in the pew, will, in many cases, attach no meaning to such expressions. If this is doubted, the reader should enquire of the first average Christian he meets, the meaning of such terms as "Jacobite" and "Jacobin," "the great anthropologist," a "Ghetto," or "the ethical writings of the great Jesuit Casuists."

On the whole, however, our author's idea is ingenious, his motives commendable, and his matter instructive and suggestive, and his book—which is most inexpensive—has our hearty "God-speed."

Owen's Exposition of the Epistle to the Hebrews. An Abridgment. By M. J. Tryon, Stamford. Paper boards, 2s. Cloth, 2s. 8d.; postage, 4d. Farncombe, 30, Imperial Buildings, Ludgate Circus, E.C.

MANY of the choicest evangelical books of the past—especially those of the seventeenth century—are too bulky and voluminous to be suited to Christian students in these days. Good men have therefore wisely devoted their energies to reducing some of these to a more portable form and convenient length, removing redundancies, omitting tautological expressions, and simplifying the style when cumbersome and involved.

Three valuable commentaries on the Epistle to the Hebrews appeared in the golden age when Puritan theology was in the ascendant—that of David Dickson, a Scotch Divine of eminence (1653), which is terse and brief; that of William Gouge, which is full and practical (1655); and that of John Owen, indisputably the greatest of all British theologians and expositors (1668—1674). The latter, in seven octavo volumes, is its author's master-work; but, in spite

of its wealth of truth, its long preliminary exertions, its heavy and involved style, and its utter lack of conciseness, render it—to ordinary readers at least—absolutely tedious and wearisome. An abridgment by Dr. Edward Williams, which was published in 1790, is therefore, as Rev. E. Bickersteth justly observes, “preferred by some to the *prolix* original.” This, however, is in four large volumes, and our brother Tryon has judiciously laboured to condense Owen’s work

further, and presents us with the pith and marrow of seven bulky volumes in a bright and inviting modern book of 283 pages. He has toiled *con amore*, with a zeal and assiduity which do equal credit to his grace and ability, and deserves the gratitude and support of all that share his love for the truths which are here so ably elucidated and enforced. We hail the completion of his great task with fraternal pleasure, hoping to revert to the subject in another issue.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

“SALEM” CHAPEL, RICHMOND.

WELCOME TO PASTOR H. J. WILEMAN.

ON Good Friday special services were held to welcome our brother H. J. Wileman to the pastorate of the Church. He had been with us regularly for some months, and many signs seemed to indicate that it was the right leading of God in the matter. Souls had been blessed and many refreshed by the words given our brother to speak to us time after time.

A sermon in the afternoon by pastor W. H. Rose was much enjoyed by the many who gathered together: while, in the evening, a full chapel told of the interest taken in the event by the neighbouring Churches, and many afterwards testified to a really happy day and an enjoyment of spiritual food. Our brother H. Fowler, of Chiswick, took the chair, as an old friend of our pastor, and brethren Harrison (Richmond), Jones (Wandsworth), Parnell (Stepney), and W. F. Waller (Shouldham-street), all gave good advice and excellent addresses.

Mr. Thos. Robinson read a statement referring to the past history of the Church and to its present position, including the steps that led the Church to ask brother Wileman five years ago, and to renew the invitation at the end of last year, resulting in the happy meeting of that day. He could not help but think with others that, Jonah-like, brother Wileman had at first run away from the way of God’s command; this, he thought, was proved by the troublesome waters he had passed through and by the return that night to the proper pathway.

Brother Wileman, in reply, gave a short account of God’s gracious dealings with him, and said he trusted that the furnace he had passed through had taken away much that might have hindered his work in the new sphere,

and therefore hoped that he was the more fitted for this work now laid upon him.

Our united prayer is that this may prove a real union of hearts to work for Him who did so much for us.

Two young persons were baptized on Easter Sunday.

NORBITON (ZION CHAPEL).—On April 24th (Easter Monday) the anniversary services of the above were held, when two sermons were preached by Mr. T. Sapey—in the afternoon from *Psa. cxv. 1 and 2*, and in the evening from *Philip. iv. 7*. The presence and blessing of our Covenant God was experienced and blessedly felt in our midst, and we feel our brother was greatly helped to declare the truth as it is in Christ Jesus, and once more we go on our way rejoicing.”—J. FRANKCOM.

“PROVIDENCE,” MEYRICK ROAD, CLAPHAM JUNCTION.

THE thirty-third anniversary of the Church was celebrated on April 30th and May 2nd. For several days previously special services were held each evening at 8 p.m. Considerable interest having been shown in this effort, it might be stated that about 2,000 invitation cards were delivered in the thickly-populated neighbourhood of the chapel. Very pleasing gatherings resulted. Prayer formed a large part of the meetings, for we were looking for and seeking a revival of God’s work. Earnest Gospel addresses were also delivered by pastor R. E. Sears and by brethren A. J. Burrage, H. J. Galley, R. S. W. Sears, C. W. Harris, C. W. Sears, H. Ackland, F. W. Kevan, S. J. Keeble, and J. Wright, on various occasions. Time was also found for an open-air meeting on the Saturday evening.

The anniversary services provided a feast of spiritual good things. Pastor

R. E. Sears preached twice on the Sunday. Our pastor was greatly helped, taking in the morning the portion from Luke xii. 49, which he paraphrased thus: "I am come to send fire on the earth; and what will I? Would that it were already kindled! But I have a baptism to be baptized with." In the evening he preached from the words, "The Master is come, and calleth for thee."

On the Tuesday afternoon pastor John Jull, of Cambridge, gave us a discourse, full of thought, on the journey of the Israelites to Elim. The evening meeting was ably presided over by Mr. C. C. Harris. Most stirring evangelistic addresses were delivered by brethren F. Fells, T. Jones, J. Jull, T. L. Sapey, and A. Steele, and the pastor gave a few words in conclusion. The anniversary collections amounted to over £13.

Special hymns from Sheet No. 26 (Banks and Son) were sung at the anniversary services.

For the special week-night services we regretted to find that the new hymn-book of the Sunday School Committee was not yet available. We therefore had to fall back on another book, which, though not free from some hymns we objected to and could not use, yet provided a number of suitable hymns for such occasions. What results are to be traced to these services? "The day shall declare it"; but, in any case, the chapel has been advertised in the district as never before, and neighbours who never entered the building hitherto have come in frequently. While an influence has been exerted upon outsiders, the greatest good has perhaps come to the regular worshippers, and in particular to seekers, including many of our elder scholars, on whom, we believe, lasting impressions have been made. We have not had any startling conversions after the order of the Philippian jailer in Acts xvi., but we are persuaded there is a good deal of work going on such as operated in the heart of Lydia as recorded in the same chapter, and we are looking for its open manifestation in due time.—F. W. KEVAN.

NORTH ROAD, BRENTFORD.

THE eighty-seventh anniversary of the opening of this place of worship was held on Easter Monday, 24th, when we were favoured to listen to three excellent sermons. The congregations at each service were very good, and the collections taken were also very encouraging.

In the morning our brother, Mr. E. Mitchell, preached from Deut. ix. 29, "Yet they are Thy people, and Thine inheritance, which Thou broughtest out by Thy mighty power, and by Thy stretched out arm." Our brother noticed

that this people were—(1) A distinguished people. (2) A lamentably unworthy people. (3) They have a great Friend, Intercessor, and Advocate. (4) Some serious reflections in the consideration of the subject—such as a call to remember what we were, and the need for prayer to be kept humble, lowly, watchful, always striving against sin.

In the afternoon our brother, Mr. B. J. Northfield, preached from Ezekiel ix. 6, "But come not near any man upon whom is the mark, and begin at My sanctuary." He noticed the text in the following order:—1. The injunction. 2. The exemption. 3. Some examples from the Scriptures by way of illustration.

In the evening our own beloved pastor, Mr. R. Matimer, preached from Heb. ix. 4, 5, "The ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant: and over it the cherubims of glory shadowing the mercy-seat." This very interesting subject was dealt with in a Christ-exalting and soul-comforting way in the following order—(1) The chest; (2) the covering; (3) the cherubims; (4) the contents.

We pray that the Divine blessing may richly rest upon these anniversary services, and that gracious results may be made manifest in the comforting and edification of the Lord's people, which are His inheritance, and also in bringing out some of the Lord's hidden ones whom the Holy Spirit has marked and sealed, and who shall henceforth be found by gracious leadings at the mercy-seat, saying, "Say unto my soul, 'I am thy salvation.'"—E. FROMOW.

STRICT BAPTIST MISSION.—Very enthusiastic gatherings have been held in connection with the above, and it is apparent that much success is attending Mr. Booth in these visits among the Churches. We are, of course, unable to enumerate all, but to mention a few where large congregations and good collections have been gathered—viz., St. Albans, Surrey Tabernacle Sunday-school, Chadwell-street, Stevenage, "Eden," Cambridge.—W. CHISNALL, Hon. Sec.

TOWNFIELD CHAPEL, CHESHAM.

THE friends meeting in this place of worship celebrated their pastor's eighth anniversary on Tuesday, the 25th inst., and, judging from the attendance and hearty spirit of union which was manifest, the meeting was a good one. We hope it will give encouragement to Mr. Evans and those associated with him in the Lord's service.

Mr. J. Bush, pastor of Zion Chapel,

New Cross, preached a most helpful sermon from Pet. i. 2-7 to an attentive and evidently interested congregation, at the close of which service tea was served. One thing impressed us very much at the tea—of the staff of helpers, both male and female, everyone knew what they had to do and did it willingly and well.

The evening meeting was presided over by H. Adams, Esq., Highbury Park, who expressed the pleasure he felt in paying them another and third visit, and said he felt that, as knowledge of the friends increased, so there was the experience of increasing pleasure in coming to see them; and that, if life was spared, he should look forward to his visit as part of the recognised yearly work. His remarks were stimulating and calculated to strengthen and cheer the hearts of those who were present. He then called on the pastor, Mr. W. H. Evans, to make his statement in reference to the experience in the past year and prospect for the next.

In response, Mr. Evans said the past had been a year of steady, constant labour, in which there had been the mingling of joy and sorrow, hope and disappointment, that a good spiritual work was going on, especially amongst the young, and at no very distant period he hoped to baptize some, and was looking forward for others to follow. He was happy to say that he and the deacons were working together most happily, and that when he entered the pulpit on the Lord's-day it was with the feeling that he had not an enemy in the place. They were at peace and united in both doctrine and practice; and he hoped, with God's help, so to act and live that the young would look on him as their friend, and the more advanced in years with confidence, esteeming him as a brother beloved for Christ's sake.

Excellent Gospel addresses were then delivered by J. Bush (New Cross), W. Wood (of Bedmond Chapel), F. Fells (from Highbury-place), and C. Burrows (Fulham). Pastor L. Colls, of Tring, was absent through domestic affliction.

Between the addresses good evangelical hymns were sung to tunes in which all the congregation could join.

The collection which followed this service was for the pastor, and was, we were told, a very satisfactory one.

We unhesitatingly say the meeting was a profitable one, and, we hope, will strengthen our friends at Townfield Chapel. ONE WHO WAS THERE.

(*Chesham Examiner*, April 28th.)

LAXFIELD, SUFFOLK.—On Wednesday, April 26th, Mr. and Mrs. Ward invited the members of the pastor's Bible-class, with their friends, to a social tea. About 73 responded to their kind invitation. After a sub-

stantial tea had been partaken of, a public meeting followed, pastor A. J. Ward in the chair. He stated in his opening remarks that he had felt for a long time a desire to do something for the spiritual benefit of the young people, so about two years ago he started a Bible-class, the results of which had proved very encouraging. He desired most earnestly the salvation of souls, and he felt sure it was God's method to work through His Word by the Spirit to accomplish that end. Mr. Clark, the secretary, read a most satisfactory report of the past session; an average of fifty had attended, and some excellent papers had been prepared by members of the class on the subjects studied during the winter. He spoke warmly of the valued help they had received from the pastor in the class. Mr. Warren, one of the members, gave a most solemn address from the words, "The end of all things is at hand." The end of the session had come; how had they each profited by it? The end of their youth would soon come; how were they using it? The end of all their opportunities would soon come; what account would they be able to render for the same? The end of their life would soon come; could they calmly face that, resting upon Christ and the truths of the Bible? The writer, who was on a visit to brother Ward, then gave an address based on the words, "Thy Word is a lamp unto my feet, and a light unto my path," showing that God's Word was a light to reveal what was hidden, to guide in perplexity, to cheer in sorrow, to assure in doubt, to preserve from danger, to establish faith, to lead in paths of usefulness; and at the close of the address he proposed a hearty vote of thanks to Mr. and Mrs. Ward, with her lady helpers, for the happy evening they had all spent through their kind hospitality; this Mr. Edward Goldpink most cordially seconded, stating the pleasure it gave them all to be present, and trusted that under God's blessing the pastor's Bible-class would prove a greater blessing if privileged to meet next winter. Brother Ward thanked all most lovingly for their presence. He and his dear wife felt it a privilege to entertain them; and then closed this successful gathering with prayer.—EDWIN WHITE.

CHATHAM ROAD BAPTIST CHAPEL, WANDSWORTH COMMON.

PASTOR JAMES E. FLEGG.

THE 10th anniversary of the opening of the chapel, and the 6th of pastor J. E. Flegg, were held on Easter Sunday and Monday last.

Two sermons were preached on the Sunday by our pastor, in the morning from 1 Kings xviii. 30, and in the evening from Rom. x. 1.

On Easter Monday our old friend, Mr. G. W. Thomas, of Watford, preached in the afternoon, taking for his text, "After that thou shalt come to the hill of God" (1 Sam. x. 5).

Our brother's discourse was listened to with marked interest, as he led us from hill to hill. He said the hill of sin hides us from God, but not God from us; beyond the hill of sin there is the hill of Calvary, and Christ is seen in the room of the sinner. It is indeed a blessed thought to know that Christ has appeared in our room and put away sin by the blood of His Cross. We were led to think of the hill of grace as one of easy ascent, from grace to grace, glory to glory, and strength to strength. We were also reminded that we have the hill of difficulty and solicitude to negotiate, but God is with us still, and He invites us to come into a desert place and rest awhile.

These hills lead us to the hill of His glory, where we, the redeemed, shall see Him as He is, and be like Him, and never, never sin, while from the riches of His grace we drink endless pleasures in.

In the evening Mr. B. J. Northfield, of March, Cambs, paid us his first visit (and we sincerely hope it will not be his last), taking for his text 1 Sam. x. 26, "A band of men, whose hearts God had touched." Our brother reminded us that for God to touch us is for God to come in contact with us, for it is impossible for any to have true religion without having felt the touch of Almighty God.

God touches us through Christ, and none are so far away but they can be reached with His almighty arm. We were referred to a few bands of men whose hearts God had touched, notably that band of earnest disciples who followed our Saviour and supported Him wherever He went, willing to do His bidding.

Also a band of reformers who in 1555 lighted a fire in England that by God's grace should never be put out—Latimer and Ridley. That fire burns to-day, and may God grant that its warming influence may be felt wherever the Gospel of the grace of God is proclaimed.

There is again the missionary bands of to-day, who go forth in the strength of the Lord to open up new fields of labour for His glory, relying upon His precious promises for success to attend their efforts.

And lastly the band in glory—not yet complete—whose song must be, Unto Him who hath loved us, and washed us from our sins in His own blood, unto Him be glory, power, and dominion for ever.

A large company sat down to tea, and the chapel was well filled both afternoon and evening. Collections,

£20 17s. 0½d. We thank God for all His favours, and look for and pray for richer blessings to rest upon His own Word at Chatham-road. Praise ye the Lord.

ST. ALBANS (BETHEL).—On Sunday, April 30th, we welcomed in our midst our brother E. A. Booth, Strict Baptist Missionary in India, that being the day set apart and known as "Missionary Sunday." The weather was very inclement; consequently our congregations were not large. Our brother was very graciously helped to preach morning and evening, and also addressed the Sunday-school scholars in the afternoon. On Monday evening, May 1st, a missionary meeting was held, Councillor A. Faulkner, being in the chair, supported by Councillor Ryder. We had a very good number with us, and the Chairman (himself a much-travelled man) spoke of the great pleasure it gave him to preside at a meeting of this description, stating that he had been privileged to see the glorious and far-reaching effects of missionary enterprise, and trusted that the result of our gathering would be to stimulate us all to greater effort in this great work. He then called upon our brother Booth to address the meeting, who, in a clear, lucid, and exhaustive manner, described the enormity of the work in that vast country, touching upon all the salient points of the mission work in a way which impressed many of those present. Special missionary hymns were sung, and a hearty vote of thanks to the chairman was passed on the proposition of our pastor, C. D. Jeffs. Our collections in aid of the Mission Funds realized £6 0s. 7½d. To our God be all the praise. Special services were held as usual at the above place of worship on Easter Monday, April 24th, 1905, when we were again favoured to have in our midst our esteemed brother, Mr. E. Marsh, of Warboys, Hunts. We are thankful to Almighty God for bringing him amongst us in good health, as our brother seemed to be in better health than we had seen him for some time. The Lord also heard prayer and granted us a very favourable day, and constrained many of His people to gather together, a very pleasing feature being the presence of so many friends from the neighbouring Churches. The preacher was very graciously helped both afternoon and evening to deliver two highly instructive sermons, which held his hearers in wrapt attention, many testifying to the felt presence and blessing of the Holy Spirit. During the interval of service, a substantial tea was provided, to which a good number of friends sat down. Our collections, which were in aid of the General Fund of the Chapel, were

slightly under last year's amount. To our Triune God be all the praise.—G. W.

STEVENAGE (ALBERT STREET BAPTIST CHAPEL).—On Good Friday special services were held, when we were favoured to hear Mr. J. E. Flegg, who preached two able sermons, afternoon and evening, which were much appreciated by good congregations. There was a public tea between the services, patronised by a larger company than last year. The Church anniversary was celebrated as usual on the first Wednesday in May. Mr. E. Mitchell was the preacher on this occasion, and his remarks were much enjoyed, both in the afternoon and evening, as he was enabled to declare unto us the way of salvation, being greatly helped in exalting a precious Redeemer. We sought the Lord's favour, realized His presence, and now are looking for the signs following the labours of His dear servants, remembering the promise that "My word shall not return unto me void." That there may be showers of blessings, prays,—J. P. P.

MAIDSTONE (PROVIDENCE CHAPEL, MOTE ROAD).—On Easter Monday held special services on behalf of our Renovation Fund. In the afternoon Mr. Throssell, of Meophom, was greatly helped in delivering a Gospel message to us from John xvi, 14, which was listened to with much interest, and our friends were greatly pleased with our brother's first visit to us. Tea was served to a goodly gathering of friends. A public meeting was afterwards held, Mr. Jas. Martin, of St. John's, taking the chair. The hymn, "Kindred in Christ, for His dear sake," having been sung, and Scriptures read by the chairman, Mr. T. Millen offered prayer. Mr. Martin then spoke from the words, "Unless the Lord build the house they labour in vain that build it," and in a very thoughtful address showed the great advantages of having the blessing of the Lord resting upon our labours. Mr. F. Baker then led us into the exceeding great and precious promises which have been the comfort and stay of the saints of God in all ages. Pastor Throssell spoke from the words, "Master, it is good for us to be here," dividing a very interesting address into three parts: It was a good place, good company, and good conversation. Mr. Brown followed on with "We are saved by hope," expatiating on the blessings of a good hope through grace and its heavenly results. The secretary of the Renovation Fund read a report in which he stated that the alterations, the enlargement of Sunday-school, building of gallery, and re-seating and general renovation of chapel had cost £350, and we had collected about £170, leaving us

with a debt of about £180. He also thanked all who had helped in the work, and said a friend had promised £5 if we could collect together during the year £95, and asked all kindly to help to gain that amount. Our chairman announced the good old-fashioned hymn, "Crown Him Lord of all," and thus ended one of our happiest days at Providence. Our collections amounted to £10 10s. 6d., and should any friend like to help us in our work, which is a large one for us, any subscription would be kindly received by Mr. G. Brown, 34, Stone-street, Maidstone; or by the secretary, H. J. Walter, 83, Upper Stone-street, Maidstone.

BRADFIELD ST. GEORGE.—On Easter Monday, April 24th, we held the 13th anniversary of our Mission Hall, Hessett. Tea was provided, about 40 being present. Mr. W. Dixon presided at the evening meeting. Brother C. Bland, deacon of the Rattlesden Church, engaged in prayer. Mr. Dixon said, we meet here this evening in the interest of the things pertaining to the kingdom of God. The services held here on the Sunday evenings are to tell the old, old story of Jesus and His love. This has not lost its power; we are witnesses that the Word of the Lord does not return unto Him void. The Lord hath set His seal to His Word. The praise and the glory is His. Excellent addresses were given by our brother C. Bland and Mr. Sparrow, a missionary from Bengal. Our brother, Mr. W. Bland, thanked the friends who had taken part, hoping that we may be spared to see another anniversary. The Lord is giving testimony to the Word of His grace at the chapel, and again we say, Praise the Lord.—W. D.

WOOD GREEN.—Special services were held at Park Ridings Baptist Chapel in connection with the anniversary of the formation of the Church and opening of the Chapel on Good Friday. Pastor E. Mitchell was graciously led forth on the words, "Then said Jesus unto Peter, put up thy sword into the sheath: the cup which My Father hath given Me shall I not drink it?" At the evening meeting pastor S. Hutcheson presided and brother White, of Highbury, offered prayer. The chairman, after heartily welcoming all present, gave a short address on "That I may know Him and the power of His resurrection." The resurrection power is that which carries into execution all the results of the life and death of the Lord Jesus Christ. Our beloved and aged brother Henson's theme was "The Church of Jesus Christ." In his original manner he traced the main lines of the history of the Church, pointing to her foes,

especially Rome-Anglican and Rome-Papal. Pastor Rose, of Woolwich, brought to us a message which had been given to an ancient Strict Baptist Church—Rev. ii. 4: "Nevertheless I have somewhat against thee, because thou hast left thy first love." (1) These words reveal the Lord's inspection, and (2) Christ's emotion. God has never left His first love. Our preaching, praying, seeking, visiting are of no avail without love. Pastor Fells, of High-bury, held our minds to John xvii. 24, "Father, I will that they also, whom Thou hast given Me, be with Me where I am." Jesus said Father as none other ever said it. How may I know that I belong to the Lord Jesus Christ by the donation of the Father? Our brother said he liked to put a word to the young because he believed it was possible for those tender in years to know they belong to Christ. To be with Him is heaven, and you don't have to die before you know what heaven is. We have all the essentials of real heaven in our hearts now. A pleasant and spiritual day it proved. "A day of communion" in hope of one that ne'er shall end.—P. J. C.

STEPNEY (REHOBOTH, WELLESLEY STREET).—Those who have the interest of the young at heart will be pleased to read of the enjoyable meetings held at Stepney in connection with the celebration of the 62nd anniversary of our Sabbath School on Easter Sunday and Monday. Our pastor, Mr. J. Parnell, delivered two very encouraging discourses on the Lord's-day, the morning text being, "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;" the evening theme, "But ye, brethren, be not weary in well doing," very appropriately following. The scholars listened with great interest to our pastor's address in the afternoon from, "Thy children like olive plants round about thy table." The scholars and friends were delighted to see our beloved brother, Mr. E. Mitchell, in his accustomed place on Easter Monday afternoon, and paid marked attention to his most instructive and interesting discourse upon, "Them that dwell in houses of clay." The invitation to tea met with a ready response, at the conclusion of which the scholars and friends re-assembled in the chapel at 6.30. Mr. G. J. Applegate, presiding, read Matt. ii. 1—15. Mr. B. Nash offered prayer. The Chairman then called upon the Superintendent to read his report, which showed 136 scholars on the books, making an average attendance of 80½ for the afternoon, with a staff of 12 teachers. The only mournful note in the report was the migration of scholars

and friends to the suburbs, which had resulted in the negotiation to sell the chapel, with the object of purchasing a freehold site and building a chapel at Manor Park. The Chairman's address was brief, but much to the point. "Answers to Prayer" was his theme. Mr. F. C. Holden, speaking of the blessing of the Lord upon our work, remarked—Jacob had to wrestle with God in prayer, and he obtained the blessing. Shall we not, as we advance farther and farther in life, be impotunate in prayer for God's blessing upon the young? Mr. E. Mitchell encouraged the teachers from the words, "Speak to the children of Israel that they go forward." Mr. R. E. Sears spoke from "Launch out into the deep and let down your nets for a draught." Mr. J. P. Goodenough's subject was "Go tell." He remarked—What is our object in connection with Sunday-school work? Preaching the Gospel to the children. It is as unnatural for the Church of God to neglect the young as a mother her child. Our pastor said we can pray for the rising generation, for education is a necessity. We come into the world ignorant of the great verities of eternal truth. The scholars sang the hymns which were composed for the occasion with great credit. Prayer by the chairman closed what will doubtless be our last school anniversary in this honoured Sanctuary. Say, "Ebenezer."—HAYTER SCRIVENER.

EAST HAM (KATHERINE-ROAD).—Special services in connection with the above were held on Good Friday. A good number of friends assembled to hear Mr. J. Clark, who delivered a sermon on the words 1 Peter ii. 24, which proved a refreshing time to those present. Tea followed. The public meeting in the evening commenced at 6.30 under the presidency of our esteemed brother, Mr. G. J. Applegate, who, after reading Numb. xxiii. and xxiv. 1—9, called upon brother Birkett to seek the Divine blessing. The following brethren then addressed the meeting:—Brother Elnaugh, from the words, "He that hath begun a good work in you will perform it unto the day of Jesus Christ" (Phil. i. 6); brother Smith, "The desert shall rejoice, and blossom as the rose" (Isa. xxxv. 1); brother Gull, "Is there not a cause?" (1 Sam. xvii. 29); brother Wellstand, "Father, I will that they also, whom Thou hast given Me, be with Me where I am," &c. (John xvii. 24); brother Othen, junr., "Bless the Lord, O my soul: and all that is within me, bless His holy Name" (Psa. ciii. 1); and brother Clark, "By grace ye are saved" (Ephes. ii. 5). The place was well filled and the collections good.—ONE WHO WAS PRESENT.

PECKHAM RYE (ZION, HEATON ROAD).—Special services were held on Easter Monday in aid of the special efforts which are being made for the reduction of the debt of £400. In the afternoon Mr. J. R. Debnam, of Nunhead Green (in the unavoidable absence of H. T. Chilvers through illness), very kindly preached a most acceptable sermon to a good congregation; after which 60 friends enjoyed an excellent tea prepared by ladies of the Church and congregation. The evening meeting was ably presided over by our esteemed brother, Mr. Jas. Banyard. Earnest prayer was offered by Mr. E. C. Clark, and spiritual addresses given by Messrs. H. Shepherd, H. Dadsell, and J. R. Debnam. We regretted the absence of Mr. Cornwell through illness, and much appreciated his practical sympathy in sending us a sum collected by Mrs. Cornwell. The balance sheet read by our treasurer (Mr. T. P. Vialls) showed that the income of the Fund for the year amounted to upwards of £74, out of which £19 had been spent on urgent repairs, and the year's interest had been met, leaving a balance of £34 in hand. The proceeds of the services, with donations received on the day, amounted to upwards of £8. We thank God and take courage. Any help will be gladly received by the Deacons, or by E. C. Clark, Hon. Sec., 47, Ardfillem-road, Catford, S.E.

TOTTENHAM (EBENEZER).—Easter Sunday morning broke out bright and cheerful, and a goodly number wended their way to "Ebenezer," there to supplicate the throne at the commencement of the anniversary services of the Sabbath School. Brother Looseley was the preacher for the day. After addressing the children from the words, "Lord, that our eyes may be opened," our brother took for his text Matt. xxviii. 5, 6. In the afternoon, brother Day occupied the chair and gave the children some good, sound advice from hearing, learning, and receiving (Phil. iv. 9). Brother Looseley also addressed us very ably from the words, "When I see the blood I will pass over you." In the evening our brother took by way of text 2 Cor. ii. 14, 15. Subject, the Love of Christ—and dwelt very beautifully upon it, pointing out Christ first loves us, then we love Him, and also showing the means Christ uses for our deliverance. The work alone is His. His sacrificial blood has left nothing for us to do. The preacher throughout the day spoke most encouragingly to seekers, whom we believe are in our midst. May his messages bear precious fruit in days to come. The services were continued on Easter Monday, when brother Boulton (of Chelmsford) preached in the afternoon from Rom.

xiii. 11, "Now is our salvation nearer," &c. The great truth in the text was salvation, or the obtaining of the glory of our Lord Jesus. About 150 sat down to tea. Mr. Moule was the President for the evening. The report was read and showed that our school had progressed considerably during the year, about 40 new scholars having been added to our roll, and this, combined with the Lord's smile upon us, sends us forth into the new year full of hope and encouragement. Brother Boulton spoke of the necessity of "Vital Godliness"—extol Jesus, and entertainments will be unnecessary. Mr. Nash next spoke from the words, "The Lord opened the mouth of the ass," showing the wonderful workings of our God. Brother Waller encouraged us from the text, "Labourers together with God," and brother Easter (in our beloved and esteemed brother Wakelin's absence through illness) used the word School as an acrostic; the chairman finishing up with an A B C—aptness in teaching beloved, and Christlike. Thus closed another enjoyable anniversary of our school. To God be all the praise.—E. J. V., Sec.

YATELEY (CRICKET HILL).—The friends worshipping in this time-honoured sanctuary held their usual spring meeting on April 24, when, being favoured with fine weather, good congregations assembled and spent a profitable time listening to two heart-cheering sermons by Mr. E. Beecher, of Croydon. In the interval a good number partook of tea, there being many friends from neighbouring Churches who always receive a hearty welcome. That the blessing of God may continue to rest upon this part of His Church is the prayer of—A VISITOR.

REIGATE (JIBEH, MEADVALE).—Special services were held on Easter Monday, when pastor A. H. Pounds, of Bexley, preached. The congregations were very encouraging. The sermon in the afternoon was based on Isa. lii. 7 and in the evening on John xxi. 6. About forty-five partook of tea, and the collections amounted to £1 18s. 6d.—T. F. LOCHEAD.

CROYDON (SALEM, WINDMILL ROAD).—We celebrated our pastor's fifth anniversary on Easter Monday. Pastor T. Jones preached in the afternoon to a good company of friends upon the "Call, experience, salvation, and exaltation of God's children." The evening meeting, presided over by Mr. Dean, commenced with the reading of Isa. lv., the Chairman making a few remarks on the 1st verse. Mr. Jones spoke from the words, "Unto you that believe He is preciousness." Our pastor, Mr. T. N. Hughes, reviewed the year's

work, and the meeting concluded with the singing of "All hail the power of Jesu's name."—T. ALLOORN.

OLYSGATE (EBENEZER).—Anniversary services were held in the above place of worship on Good Friday. Mr. Palmer, of Fulham, was helped to preach to an appreciative congregation two sermons, which pointed to heaven and showed the road through Him who is the sinner's Friend in the manifestation of such love as to give His life a sacrifice. We were also cheered to have not only those who are located here but usually worship elsewhere, but friends from other Churches—Kington, Norbiton, Epsom, and Cobham. To God be all the praise.

PIMLICO (CARMEL).—The seventy-fifth anniversary of the Church was celebrated on Good Friday. In the afternoon Mr. G. Batchelor, of Tring, delivered an inspiring sermon based upon John xvii. 19—the Saviour's estimate of His people; sanctification of the Redeemer; sanctification of the redeemed. Tea was provided, to which about 80 sat down. The evening meeting was presided over by Mr. A. E. Brown. A report was read, in which it was stated that the work of the Lord was still going on in our midst. There were four candidates before the Church for baptism, besides others, who had been moved by Providence to this neighbourhood from other Churches. The Church has sustained a serious blow by their late pastor being led to tender his resignation; but his many bookings with the Church during the remainder of this year afforded them some little comfort, and they yet cherish a hope that he will remain in their midst. Brother Adderley (deacon) also, in view of a possibility of being taken out of London, had been led to resign his offices held for so long; and having been a very useful factor in the Church's management, it was felt that his removal would be a loss to the Church. These changes, whilst giving some cause for sorrow, yet were the means of bringing us together for earnest prayer that the God of the past would appear for us and thrust other labourers into His vineyard. Suitable addresses were delivered by Messrs. Waller, Batchelor, Coulson, Wright, and Mayhew, and an interesting meeting was brought to a close.—W. H. H.

DATCHET.—Favoured with glorious weather, we held our children's anniversary on Wednesday, May 17th, when our hearts rejoiced to see so many friends meet together to wish us God-speed. Our dear brother, pastor J. E. Flegg, of Wandsworth, preached to us in the afternoon from Matt. xviii. 2, "And Jesus called a little child unto

Him." The discourse was delivered in a most earnest and loving manner. We had personal testimony afterwards that it was a real blessing to many. Tea (to which a good company sat down) was provided in the new schoolroom. The evening service, which was presided over by our worthy friend and brother, Mr. F. T. Newman, was opened by singing the hymn, "Come, children, let us join to sing." Mr. Andrews engaged in prayer. The Superintendent then, in a brief address, reviewed the history of the school. Since February, 1904, six had been added to the Church from its ranks, two or three of whom had never had the privilege of religious home training. Brethren Vinall and Leake gave excellent addresses. Brother Dann was prevented through illness from being present. May the great Physician soon restore our brother to health again. The recitations were well rendered. The happy faces brightened as our brother (the Chairman) distributed the prizes, after which was sung the believer's Glory-song. Thus ended a red-letter day in the annals of Datchet. Collection, £2 19s. 6½d. Praise God.—H. W. R.

WHITTLESEA (ZION).—Successful and encouraging services were held at the above place on Good Friday, April 21. Mr. J. Jull, of Cambridge, preached two excellent sermons—that in the afternoon being based upon, "And they came to Elim" (Exod. xv. 27); it was an experimental discourse dealing with Christian experience. In the evening the text was from 1 Cor. xv. 3, 4, special notice being taken of the latter clause, "according to the Scriptures." Both sermons were much enjoyed, and expressions of appreciation were heard from all. The services were well attended, upwards of 120 sat down to tea, and collections were above the average. We have cause to bless God that He has poured out a spirit of prayer upon us and has gladdened the hearts of pastor and people by adding to our number. Our pastor has baptized fifteen believers this year—four from the sister Causes at Benwick and Whittlesea-road, and two other brethren are waiting to follow our Saviour in His much-despised ordinance. The hearts of pastor and members are knit together in love, and, while we do thank our Heavenly Father for past favours, we earnestly pray that they may be continued and increased.—ONE WHO LOVES THE GATES OF ZION.

CHATHAM (EBENEZER).—The 2nd anniversary services of the Church were held on Good Friday last. A good congregation gathered in the afternoon, when an excellent sermon was preached by pastor Dale, of Bermondsey, from 1 Cor. i. 30, and was much enjoyed by all present. Tea was provided at five

o'clock, when fifty sat down to a well-spread table. In the evening Mr. T. Perry, our minister, preached from *Pea. lxxiii. 7.* Truly God has helped us in sending our beloved minister among us; his faithful ministry has comforted and built up His people here.—**JESSE BROWNING**, Church Secretary.

GLEMSFORD (PROVIDENCE).—On Good Friday the pastor's 5th anniversary was commemorated. In the afternoon pastor E. White, of Woolwich, preached to a good congregation. This service was followed by a tea, to which about seventy sat down. In the evening a public meeting was held, presided over by pastor O. H. Cudmore, who gave the report for the year, the chief items of which showed that, notwithstanding heavy removals and bad trade, the Cause had been maintained. The roof of the chapel had been repaired, new trustees had been added to the trust-deeds, the Bible-class had been maintained, and 3,978 tracts and books had been distributed. During the year the pastor had tendered his resignation, but, at the request of the Church and congregation, had withdrawn it. The meeting was addressed by pastor White and others. The fourth visit of our dear brother White was again much enjoyed, because it was so helpful. To God be all the glory.

IRTHLINGBOROUGH.—Special services were held here on Easter Monday. Two sermons were preached by Mr. J. Kingston, of Carlton, who was helped to speak of Christ to appreciative congregations, many of whom spoke of their pleasure in hearing the Word. We were glad to have our brother's company, and sincerely trust that the Lord will abundantly bless his labours in the time-honoured sanctuary at Carlton. In the interval of worship a public tea was provided, of which a large company partook.

CANNING TOWN ("PROVIDENCE").—A special service was held in the above chapel on the evening of April 4, when Mr. Rundell presided. After singing, "O God, our help in ages past," the Chairman read *Pea. xlvii.* and made some very pithy and savoury remarks on the 5th verse. Brother Fountain then invoked the Divine blessing, after which pastor Lee gave us a few well-chosen words on the ancient landmarks and God's command to Israel concerning them, and spoke as to the spiritual landmarks of the Church which are to be preserved in this present day. Brother Smith spoke upon one of the Lord's most gracious promises (*Iea. xli. 10*), showing how graciously the Lord does uphold His people, collectively and individually. Our dear brother Fountain

then said a few words from *Pea. lxxiii.* He spoke of the castings down of the children of God and of their experience. The Chairman having to leave before the close of the meeting, a vote of thanks was accorded him for His kindness in presiding and liberal help. The meeting closed by singing and Benediction by brother Lee.—**D. GOLDING.**

RECOGNITION OF MR. GOODGE AT ZION CHAPEL, NORBITON.

WELCOME services in connection with the settlement of Mr. P. Goodge as pastor of the above were held on Thursday, April 6th.

In the afternoon, at 3.30, a sermon was preached by Mr. J. E. Hazelton from *Ezekiel xli. 7*, and our brother was led very blessedly into the varied experiences of the children of God in their upward and onward pathway to that eternal rest prepared for them.

Tea was provided at the close of the afternoon service, to which forty sat down.

The evening meeting, presided over by Mr. H. Fowler, was opened by singing the well-known hymn, "O love divine, how sweet thou art!"

The Chairman then read a portion from *2 Thess. v. 12-24*, and having made some helpful, encouraging and truthful remarks based upon the portion read, Mr. Wakelin, of Hill-street, engaged in prayer.

The Church Secretary gave a brief statement of the reasons which prompted the Church and deacons to invite our brother Goodge to the pastorate.

The pastor-elect then made his statement, which went to show how marvelously the Lord had led him out of the heart of the Ritualistic party of the Established Church, first amongst the Presbyterians, and, when the Holy Spirit revealed unto him that baptism was the Scriptural order of entrance to the Church Militant, he then turned to the General Baptists, and, upon being baptized, was received into their communion. He was ultimately brought into the company of Mr. Wellstand, who, under the Spirit's teaching, showed him the way of life more clearly; and being advised to go and hear Mr. C. Adams, of Rehoboth, Riding House-street, he joined the Church there. After some years of much spiritual profit under the ministry of Mr. Adams, and greatly desiring to tell out the glorious news of salvation to poor, lost, ruined sinners, the call came in the midst of deep sorrow and bereavement to proclaim the name of the Lord God Almighty; and in due time, through Mr. H. Fowler's recommendation, he came amongst us, and his coming culminated in the present meeting.

Having to leave early, Mr. Hazelton made a few remarks of welcome to our pastor, and, as he had spoken in the afternoon, said that must suffice for his address.

Mr. J. Rundell, of Surrey Tabernacle, addressed the meeting from Acts xxvi. 22 in his well-known style, with holy zeal and jealousy for the truth of God and the defence of the faith once delivered to the saints. He mentioned that he had been brought out on almost similar lines to our dear pastor.

Mr. T. Sapey next addressed the meeting from Jer. iii. 15, his remarks being to the point, encouraging, stimulating, experimental, and ended with the Spirit's teaching and influence, and much enjoyed by all present.

The meeting was brought to a close by singing "All hail the power of Jesus' name" and prayer by the Chairman.

J. FRANKCOM, Church Sec.

BERMONDSEY (LYNTON ROAD).—

The 89th Annual Meeting of the Sick and Poor Society connected with this Cause was held on May 2nd. The chair was taken by the pastor, Mr. B. T. Dale, in the absence (through family bereavement) of Mr. J. M. Rundell. A report of the work of the Society during the past year was read by the Secretary, Mr. H. Blackman, which showed that over £45 had been distributed, besides articles of clothing, &c., in the relief of many of the aged and needy of the Lord's family. Appropriate addresses were delivered by brethren E. Beeober, G. W. Clark, A. G. Blackman, J. B. Collin, and a profitable evening was spent. The collection, including a donation from Mrs. Jas. Lee, realised over £5.

IPSWICH (ZOAR).—Special services were held on Good Friday. Two sermons were preached by our beloved brother Marsh—in the afternoon, the truth that "Ye are not your own" was forcibly impressed, and, in the evening, "The blessedness of being His own." A well-filled chapel testified to the high esteem in which brother Marsh is held, and great was the joy felt and expressed in listening to his discourses. A very pleasant feature was the presence of the pastor and many friends from Bethesda.
—H. BALDWIN.

Aged Pilgrims' Corner.

THE 98th Annual Meeting of the Aged Pilgrims' Friend Society was held on Wednesday evening, May 10th, in the Mansion House, the noble Egyptian Hall being crowded to its utmost capacity. This year the hour was later than usual, and this, doubtless, enabled many friends to be present who are

unable to attend at five o'clock. The lovely spring evening and the glow of the approaching centenary added cheerfulness to the proceedings, which were throughout unusually bright and interesting.

Among well-known friends present we noticed Messrs. Boulden, T. Green, E. Carr, J. Hodges, W. Bumstead, W. R. Fricker, E. Wilmshurst, R. F. Banks, and B. Wakelin. Many country supporters of the Institution were in the Hall, and the excellent collection taken testified to the stirring of heart experienced.

1907 will be the centenary year, and it is desired to mark it by raising such a sum of money as will enable the Committee to sustain and extend the work and make the four Homes self-supporting. This latter object is of real importance, for thereby the energies of the Executive would be concentrated upon the urgent work of placing the pension expenditure upon a solid basis.

Copies of the Annual Report will be sent to any friends who will distribute them among non-subscribers. Many illustrations of the nature and need of the work are given, and its perusal will, it is hoped, quicken sympathy and interest, so that supplies may be sent for the maintenance of the 1,671 pensioners upon the books.

On Thursday, June 8th, the Camberwell Asylum anniversary will (D.V.) be held at the Asylum. Mr. Dolbey will preach at three o'clock. Tea will be provided at five o'clock, and in the evening the Mayor of Croydon will preside over the public meeting. Addresses by Messrs. Dolbey, Lovely, White, and other friends.

Gone Home.

FLORENCE MARIA SCAE.

One by one the children of God are being gathered home. On earth the new-born soul is drawn to the cross of Jesus, and, when the time of departure from the scenes of earth has come, the enthroned Christ becomes the heart's attraction. What a host that we have known and loved have gathered round the throne of God in heaven! Our beloved sister and friend, Florence Maria Scae, the wife of Mr. H. B. Scae, of Laxfield, Suffolk, commenced life's journey on April 3rd, 1843, and entered heaven on Lord's-day, April 9th, 1905. Laxfield was her birthplace; her father, Dr. Carley, being the respected surgeon of the village. On the death of her father, she, with her widowed mother, removed to Norwich; but in 1861 they returned to Laxfield. Our dear sister at this time was a true seeker of Jesus, and in Him alone she put her trust. But she could not see the necessity for baptism by immersion: but

light came, and prejudice was removed. We have a distinct remembrance of preaching from the words, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luk. xii. 50). Questions were asked: Was Christ only sprinkled with suffering? or was He immersed in woe? In a moment light and power came to our dear sister, and she said, "My Lord must have been immersed in suffering, and I must be immersed in water to show my faith in Him and my love to Him." At this time our sister was in a very delicate state of health, and most of her friends thought that she was not long for this world. We conversed with her, when she expressed her determination to follow her Lord in baptism, if possible. She was proposed for membership, and the messengers from the Church saw her in her own room. God gave her special strength to come to the Church meeting, and she was heartily received. But what about baptism? What would the effect be in her delicate state of health? Her medical attendant said to her, "You will probably die in the water." This opinion soon spread through the village, and on Thursday evening, November 7th, 1861, we had a great crowd gathered in the Chapel at Laxfield to see her die. "If I die in the water, I will follow my Lord," was the language of our sister. We baptized her, and what was the result? From that night she began to recover. Before breakfast the next morning, she walked down the village street, that all might see that she was none the worse for her obedience to her Lord. After this she had about forty years of happy married life. Our sister was an active and useful member of the Church, always ready to lend a helping hand in every good work. It may be truthfully said of her, "She hath done what she could." For the last twelve months she was a great sufferer; but her faith was strong, and, by Divine grace, she rejoiced in the bright prospect before her. Christ was precious to her here, but she longed to see His face. The end came very peacefully, and she "fell asleep." The body was lovingly laid in its flower-lined grave in the New Cemetery at Laxfield on Saturday, April 15th, the service being conducted by her first pastor (R. E. Sears) and her last pastor (our brother A. Ward). A large number of friends gathered in the chapel and at the grave, amongst them being the Vicar of the parish. Much sympathy was shown for our brother, the bereaved husband, and their adopted daughter; also for her aged parent (Mrs. C. Wilson). To this dear one the trial is indeed great, but she knows that "it is well," and she is looking forward to the reunion of kindred spirits in the "better land," where "the Lord shall be her everlasting light, and the days of her mourning shall be ended." "And thy God thy glory"—here and there, now and hereafter.—R. E. SEARS.

MR. WILLIAM MORTON.

Our dear brother was born at Lakesend Norfolk, on August 16, 1843. He was the subject of grace in early life, and was much exercised about spiritual matters. When about 17 years of age, being anxious to know that he was a child of God, he was much encouraged by the text, "We know that we have passed from death unto life, because we love the brethren." A year or so later he was constrained to unite with the people of God at Providence Chapel, March, and was baptized by the late pastor (Mr. Edman Forman) on December 6, 1863. He was

elected to the position of deacon on March 28, 1869, and for a period of thirty-six years served the Church honourably and faithfully. He took a great interest in the affairs of the Church and congregation, and never made the Cause of God a secondary consideration, but put it first, and has frequently set aside matters of business, private and public, so as to fill his position in the Church of God as and when required. He took delight in visiting neighbouring Causes, and was a practical helper on anniversary and other occasions, and will be much missed in this respect as annual gatherings roll round. He sympathized with the poor and afflicted, and the young were the subjects of his constant interest. Until the last year or two he enjoyed good health, and was able to do a large amount of work in planning and superintending his own concerns as a large farmer and filling many important positions in affairs of the town and district, whilst the smallest details in connection with the body of Christians so dear to him never escaped his notice and attention. In May, 1904, however, he was obliged to relinquish the management of his business, as the illness, which resulted in death, had developed, and now began to greatly weaken and distress him. At the end of November he had to take to his bed entirely, and although all that medical skill could devise, and whatever loving ones around could administer to help and comfort was done, it did not avert a fatal termination. The several months of painful illness was borne with much patience and resignation, especially considering the intense suffering which had to be endured more or less without intermission. His pastor visited him many times, and generally found him in a nice frame of soul. Many were the hymns and passages of Scripture quoted by him as being a help and blessing to him. On Lord's-day, April 9, 1905, his ransomed spirit took its flight to the world of joy and bliss, and on the following Thursday the mortal remains were deposited in their last resting-place. A service was conducted by pastor B. J. Northfield (assisted by pastor J. Jull) in the chapel, which was filled, and then at the cemetery a still larger concourse of people had assembled, and throughout the town were signs of respect and sorrow. On the following Sabbath (April 16) a memorial service was held, the pastor preaching from a favourite text of the departed (Psa. xxiii. 6), "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." Hymns selected by our departed brother were sung, and portions of Scripture especially blessed to him were read. The congregation, which filled the chapel entirely, was deeply moved as references were made to one who had sought in the fear of God to serve the cause and interest of Zion so consistently and so long. As a proof the practical help he sought to render the people of God, and a manifestation of unabated interest in pastor and people, a nice and suitable minister's house was built a year or two ago by our brother, and this now comes into possession for the purpose for which it was erected. A widow and grown-up family of five (three of whom are married) are left to mourn their loss, which to him is eternal gain. May all his loved ones for whose salvation he prayed meet him in that tearless and painless region, where, through matchless, sovereign grace, we trust it may be the reader's and writer's privilege and joy to dwell.—B. J. N.

Echoes from the Sanctuary.

THE GLADNESS OF THE "MAN OF SORROWS."*

BY ALBERT ANDREWS,

Minister of "Ebenezer" Baptist Chapel, Lillie Road, Fulham, London.

"I am glad for your sakes that I was not there, to the intent ye may believe."—John xi. 15.

THIS forms part of the introduction to the inspired account of our Lord's greatest miracle. Lazarus—one of the family at Bethany to whom He was tenderly attached—was seized with a serious malady, and his sisters employed a messenger to convey the tidings to Him at the distant place where He then was. Instead of at once proceeding to the relief of these dear friends, He, however, suffered two days to elapse in apparent disregard of their application.

His reasons for this may be surmised. It spared Him the pain of looking at His friend in his agony and his sisters in their grief. Could He have resisted their urgent appeals? Might not His own tender heart have pleaded effectually for an immediate answer to the request that the sufferer might be healed? Could Death, "the king of terrors," have exerted his sway in the presence of "the Lord of life"? and, if not, this opportunity for the transcendent display of Divine power could not have occurred. The highest manifestation of Christ's wonderful love could thus be given only after His, at first, inexplicable delay. "When He heard *therefore* that he was sick, He abode two days still, in the same place where He was."

He then announced his intention of returning to Judæa. This surprised His disciples, as His life had there been seriously threatened. He replied that He had a special object in view. Lazarus was asleep, and He must go and awaken him. This they misunderstood, until He told them plainly that their friend was dead. How mournful must these tidings have been; but what must have been their amazement when He added that, so far from regretting that they had not proceeded to Bethany before, "He was glad for their sakes that He had not been there, to the intent that they might believe."

Thoughts many and important are suggested by this mysterious gladness of our Lord's, to a few of which attention is claimed.

It arose from no lack of tenderness. Kindly and generous men are invariably sympathetic in their emotions. They "rejoice with those that rejoice and weep with those that weep." Here, however, our Lord, with His Divine vision, contemplated the two broken-hearted women, who were full of grief at their brother's decease, with gladness. He looked at His disciples, startled and saddened at the mournful tidings; yet,

* The above is a reproduction from memory by a casual hearer of part of a sermon delivered in the ordinary course of ministry on Lord's-day, May 21st, 1905, revised and partly re-written by the preacher.

instead of assuring them that His compassionate heart shared their sorrow, He asserted that He contemplated what had occurred with complacency and pleasure.

We are, however, sure that this was not occasioned by callous insensibility. None that have read His recorded life can question that *then*, as *now*, it could have been affirmed that :—

“His heart is made of tenderness,
His bowels melt with love.”

Nor was it that He thought little of their grief because temporary and transient only. He indeed knew that a few hours would terminate their sorrow and usher in a morning of wondrous joy. He foresaw that the tears would be arrested and wiped away from those burning eyes, and that those heavy hearts would dance with a new-born pleasure which would obliterate the memory of their present woe. But He could not forget that their grief was, for the time, intensely real and agonising. Whence, then, did His mysterious gladness proceed? The record itself furnishes a reply.

I. The series of events—painful as they were—*would contribute to the declarative glory of God.* This furnishes a reason which should, of itself, be deemed satisfactory and sufficient. The better God is known, the more will He be admired by the wise in heart. All events which display His character and bring His attributes and perfections to view must therefore be contemplated by them with holy delight. To the Saviour all other things were secondary and subordinate to the glory of God, and to this He knew that all that was then occurring would tend. The home at Bethany was darkened by the entrance of death. Jesus had previously said, “This sickness is not unto death, but for the glory of God.” Although Lazarus should die, he should not continue in death, and the glory of God’s power would be manifest in raising him again. “He was glad He was not *there*.” It would have been to the glory of God to have raised him from a sick bed, but a greater manifestation to raise him from the grave after he had been dead four days. Thus, when nearing the end of his earthly sojourn, he could say, “I have glorified Thee on the earth,” for He had ascribed, on all occasions, both in His ministry and miracles, all the glory to His Father in heaven.

II. The Saviour was glad because the issue would contribute to *His Own personal glory as the Son of God.* It is permitted to no mere man, however high his station or distinguished his abilities or achievements, to seek his own glory. The consequences of so doing are seen in Nebuchadnezzar and Herod (Dan. iv. 30; Acts xii. 23). “Let not the wise man glory in his wisdom, or the mighty man in his might, or the rich man in his riches; but let him that glorieth glory in that he understandeth and knoweth Me” (Jer. ix. 23). “He that glorieth, let him glory in the Lord” (2 Cor. x. 17).

But Christ was “the Lord of Glory.” His Godhead, His wonderful love, His atoning work, His voluntary humiliation when He laid His pristine glory by, entitled him to receive glory in a unique and unapproachable sense. His glory and our salvation and felicity are inseparable. Hence His personal glory was a matter of high consideration with Him. He who Himself glorified the Father’s name, and invested it with new and peerless lustre, rejoiced that His own name

would appear eternally glorious as the result of all "He did and suffered for us here below."

Jesus manifested forth His glory in Cana of Galilee (John ii. 11). When the Word was made flesh and dwelt among men, His glory as the "Son of God" was hidden under His humanity. Some there were who had eyes to see, but saw not. Others, whose eyes had been opened, "beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth." The miracles of Christ testified to the Divine and mediatorial glory. His heart, we are sure, yearned with pity for the distressed sisters. He could not refrain from weeping at the grave. As man he wept, as God he cried with a loud voice, "Lazarus, come forth." The Son of God was thereby glorified in the eyes of His disciples, the weeping sisters, and "many of the Jews" who saw what He did believed on Him," and heaven-born faith always loves to crown Him with many crowns as "the Lord of glory."

III. *Jesus*, as the text itself states, *was glad He was not there, for His disciples' sake* What occurred ministered to the confirmation and increase of their faith. It happened "to the intent they might believe. It is clear that some of the Lord's actions were prompted by a regard for the special welfare of His disciples, and to prepare them for their future work. It was thus for *their sakes*. From the following verse we gather that the faith of Thomas was weak, and this manifestation of His Deity in raising the dead would effect a great strengthening of the faith of all the little band in Him as the true Messiah.

Nor was all this done for their sakes alone. The household of Bethany were present to His loving thoughts. His disciples, before whom there extended their career of continuous sacrifice and sustained service, were in His mind. To train these efficiently for their mission and ministry was part of the work here which gladdened His gracious heart. But surely His sympathies were not confined to these; or His gladness to blessings which should accrue to them only. The whole family of God was in His mind—all who should hereafter believe through their words. His words uttered by the grave of Lazarus will, by the Spirit's power, find an echo in holy hearts while time lasts. The sorrowful will shed fewer and gentler tears because "Jesus wept," and the glory of Him who was here proved to be the "Resurrection and the life" shed its soft light on every grave wherein a Christian lies.

Note therefore, in conclusion, that this narrative is beneficial to the Church of God in all ages.

"The gracious dealings of the Lord
Fill up the volume of His Word,
And every new-born soul can tell
Jehovah hath done all things well.

The Lord's dealings with His people are often strange and mysterious. He apparently does not listen to their cries. The blessing they seek does not come. He delays, but denies not. He withholds, for "their sakes," the lesser that He may bestow a greater blessing. All that Jesus has done, and what he is now doing, is for "their sakes." For "their sakes" He who was rich became poor; He came into circumstances of deep humiliation for them. Thus, though deliverance may be withheld, we have not an unsympathetic Saviour, but one "who is touched with the

feeling of our infirmities." He may cause grief, but knowing the ultimate end, "He is glad," for our "tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed." When our deliverance is at length granted, God and His Son Jesus are glorified, and saints learn to say, "Not unto us, but unto Thy name give glory."

Lastly. The Lord ever doth as He pleases and is pleased with all that He doth, though what pleases Him now may for the time pain us. But this will not be for ever; for eventually all that pleases Him will please us, and our eternal gladness will flow from what now makes Him glad. Let Faith anticipate this, and Hope sing the song of the glory that is to be revealed.

" Though painful at present, 'twill cease before long,
And then O how pleasant the conqueror's song."

"MY GOD": A MEDITATION.

BY W. ALLEN DALE, BAPTIST MINISTER, MARGATE.

*Author of "The Life-giving River."**

"Thou know'st my soul doth dearly love the place of Thine abode;
No music yields so sweet a sound as those two words 'My God.'"—MASON.
"O God, Thou art my God."—Psalm lxxiii. 1.

IT is probable that the historic event on which this Psalm was founded was Absalom's conspiracy. Having been informed of it, "he said unto all his servants that were with him in Jerusalem, 'Arise; and let us flee; for we shall not else escape; make speed to depart.'" Their preparations were soon made. The king, with his household, went forth, many of the people accompanying him, and tarried in a place that was far off—somewhere in the wilderness of Judea (2 Sam. xv. 13—23, and xvi. 2).

They formed a weeping company. To witness their beloved Monarch thus driven into exile, and to leave the city of their fathers and its sacred associations, occasioned grief which must have been intensified by their inability to render him any efficient help.

David was now unable to visit Gibeon, the resting-place of the Tabernacle—the Sanctuary that was so dear to his heart, and in the ordinances of which he had so often beheld "the power and glory" of Jehovah. He, however, well knew that Divine manifestations are not confined to localities, and prayed that these might be vouchsafed in the "dry and thirsty land" of his enforced sojourn. Soul-thirst is also still experienced by true and tried believers, who find in this Psalm fitting expression for the sorrows of their hearts. To its six opening words attention is now directed, "O God, Thou art my God."

This confession of faith in God makes manifest an experience of His precious truth in the heart. "The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot. . . . I have a goodly heritage" (Psa. xvi. 5). "The Lord is my portion, saith my

* The above, which was favourably reviewed in our pages two years since, is replete with evangelical instruction and comfort. It is attractively got up and may still be had of the Author for 6d., post free.

soul" (Lam. iii. 24). "When the Lord separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in a waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. . . . The Lord alone did lead him, and there was no strange god with him" (Deut. xxxii. 8—10). According to this Scripture, those who confess out of their believing heart, saying, "O God, Thou art my God," have been chosen of God, found of God, led of God, taught of God, and kept of God. They have had fellowship with Him, and this confession comes from a soul that knows Him and has seen "His power and glory" both as a God and a Saviour.

There is here no uncertain sound. "Thou *art* my God." Some of God's people have not such a measure of assurance as to speak so confidently of their spiritual heritage, yet may, nevertheless, have "the faith of God's elect." The confidence expressed arises from the believer's experience of the grace of God in the heart. If this certain sound is lacking in our testimony to-day, it would be well for us to retrace our steps, and mark how the Lord first brought us to love and fear Him. Let us recall the time when the Holy Ghost first displayed the love and mercy of God to our broken and contrite hearts. How precious was Jesus then! We saw His power and His glory, as our Sin-bearer and Saviour. And by the power of God we have since been kept from evil, kept in the ways of God, kept amid fiery trials, and through deep waters of trouble. In paths of peace and in ways of pleasantness God has manifested His "power and His glory" to our contemplative minds. How glorious has His favour appeared to our believing souls, through Jesus Christ! In what we have experienced of His favour, of the manifestations of His power, and of His wonderful mercy, lies the secret source of our ability to say confidently:—"O God, Thou *art* my God."

A personal and saving knowledge of God affords strength to endure the trials of life. We know our God will not fail us. "The strength of Israel will not lie." Circumstances may change, as in David's experience, and the cloudy and dark day may settle down upon the mind; yet we can commit our spiritual experience to our God, and say, "Thou hast been my help; leave me not, neither forsake me, O God of my salvation" (Psa. xxvii. 9). Our soul's needs none can tell; nor can aught beneath the sun satisfy them. It is a craving for which God alone is sufficient. Hence the plaintive verse is true:—

"Lo, the frail vessel Thou hast made,
No hand but Thine can fill;
The waters of the earth have failed,
And I am thirsting still."

None can give us strength to bear our cross after our Master but He who hath said "I will be a God unto thee," and He will abide with us alway.

In the strange dispensations of God's providence He sometimes permits His child to be deprived, like David, of the outward means of grace. Circumstances at times arise which occasion the cry, "All these things are against me." The angel of the Lord assured Paul, saying, "There shall be no loss of any man's life among you, but of the ship," yet the tempestuous elements and the wreck of the vessel might

naturally have caused the crew to despair of their safety. Amid the mysteries of providence, which to our mind appear to work so contrary to the Word upon which He causes our soul to hope, let us not forget that "fire, and hail; snow, and vapours; winds and storms, all fulfil His Word" (Psa. cxlviii. 8). What He has spoken to His people cannot pass away till all is verified. Whatever may be the course of our life, we have the comfort of knowing "that all things work together for good to them that love God" (Rom. viii. 28). Whether in adversity or prosperity, blessed, therefore, are they who from their heart can say,

"O GOD, THOU ART MY GOD."

"THE IRON DID SWIM."

2 Kings vi. 6.

BY C. H. SPURGEON.

THE axe-head seemed hopelessly lost; and being borrowed, the honour of the whole prophetic band was imperilled, and the name of their God likely to be compromised. Contrary to expectation, the iron was made to rise from the depth of the stream and to swim; for things impossible with men are possible with God.

I knew a man in Christ a few years since who was called to undertake a work far beyond his strength. It was so difficult that the bare thought of attempting it appeared to involve absurdity. Yet his faith rose with the occasion. God honoured his faith. Unlooked-for aid came. "The iron did swim."*

Another was in grievous financial straits. He could have met all claims and more, could he have realised a certain portion of his estate; but sudden pressure came upon him. In vain he sought the help of friends; but faith led him to the unfailing Helper. The trouble was thus averted. "The iron did swim."

A third had to deal with a sorrowful case of depravity. He taught, reproved, warned, invited and interceded; but all in vain. Old Adam was too strong for young Melancthon. The stubborn spirit would not relent. Then came an agony of prayer, and a blessed answer was soon sent from heaven. The hard heart was broken. "The iron did swim."

Reader, What is thy case? Hast thou a heavy matter in hand? Bring it hither. Elisha's God still lives to help His saints; nor will He suffer thee to "lack any good thing." Believe, then, in "the Lord of hosts." Approach Him in the name of Jesus; and thou, too, shalt see the finger of God working marvels. "According to thy faith be it unto thee"; and yet again shall the iron swim.—"EVENING BY EVENING," January 13th.

* Written in 1867. The "man in Christ" was undoubtedly C. H. S. himself, but whether he refers to the wonderful way in which means were forthcoming for the erection of the Metropolitan Tabernacle, or the equally marvellous manner in which what was needed for the purchase of the land on which the Stockwell Orphanage stands, and for the cost of the buildings that were essential, is a matter of question. The reader is besought to compare the above with the extract from the "Baptist Times and Freeman," on page 174, the production of a former student of the beloved author's College.

"THE BAR ON THE HEART."

AN EPISODE IN THE LIFE OF WILLIAM HUNTINGTON.

Part I.—Introductory.

"This is the confidence (boldness) that we have in (towards or concerning) Him, that if we ask anything according to His will, He heareth us."—1 John v. 14.

PRAYER is the mightiest and most far-reaching influence which men can exert here. It, however, has its conditions and limitations, as this—one of the last references to the subject in the Bible—witnesses. Whether the phrase "according to His will" should be conjoined with "we ask," or with "anything," is indeed a question; whether, that is, we should understand that prayer, to be effectual, *must*, in its motive and spirit, accord with the will of God or—that what is desired *must* be what it is His sovereign pleasure to bestow—the learned must decide. Each having scholarly sanction, *both* may be considered as included in the text.

SUCCESSFUL PRAYER.

We thus learn that the power and prevalence of prayer depend on our presenting ourselves as petitioners in a right way and in a becoming spirit, and on our setting our hearts on such things only as our God "designs to give."

The *manner* of our drawing near to God *must* be in Christ's name. Apart from Him we cannot approach the Father. It *must* be inspired by heart-felt belief in His existence and His bounty (Heb. xi. 6). It *must* be humble and submissive. "Thy will be done" expresses the feelings of all who are taught of the Spirit to implore His favours. Without this, prayer would be the mere clamour of an imperious and disloyal heart—though many, alas, even of God's living children must own with shame that unbecoming utterances have escaped *their* poor lips in seasons of strain and sorrow.

The *things for which we pray* must also be in accordance with His will. It is obvious that we may want what it is not God's unalterable purpose to bestow. This fact should ever be remembered when we make our "requests known" to Him. It is only when our wishes and His will coincide that we shall have the petitions that we desired of Him. Prayer is solemn business. Spiritually-minded persons are therefore always desirous to be guided to ask for what is according to His pleasure—and this not in the spirit of mere passive acquiescence in the inevitable, but, as Doddridge sings, with hearts that "welcome all His sovereign will, for all that will is love."

We may ask for right things in a wrong spirit; or for wrong things in a right spirit. Against prayers of either sort our verse is directed. If we "regard iniquity in our hearts" (Psa. lxxvi. 18); if our hands are unholly and we ask in wrath or temper (1 Tim. xi. 8); if we merely crave for temporal aggrandisement and the satisfaction of our natural desires (James iv. 3); if our wandering wishes oscillate between object and object (James i. 6); if doubts rob our petitions of their force and directness (1 Tim. ii. 8); or if, daunted by our first rebuff, we abandon further attempts as futile (Luke xviii. 1)—we may ask sincerely and earnestly, but we "ask amiss." "Let not that man think that he will receive anything of the Lord" (Jas. i. 7).

If, moreover, what we think we need, does not accord with the purpose and pleasure of our God to bestow, however strong our confidence and undismayed our importunity, our prayer cannot have an actual and direct answer.

Parents frequently have to say "No" to their children. God has often to deny an earnest suppliant. Those may decline to give a reason for their refusal; God also may assign no reason for His.

Here, however, for our admonition and encouragement, Heaven's great general principle of giving and withholding is disclosed

ACCORDING TO HIS WILL.

This must mean either "His will" as He alone knows it, or as it is known to us. It cannot be the former, which He discloses to none, and which cannot therefore, be a rule of conduct to any of His people.

"Not angels that stand round the Lord
Can search His secret will."

It will ever be a mystery, vast and inscrutable. It lies at the foundation of the structure of all human lives. It "shapes our ends" and determines our destinies. It affects us at every point, but we are powerless to affect it. The names in "the Lamb's book of life" admit of no additions or erasures. It alone assigns limits to the acts of His power, and the displays of His sovereign goodness and mercy. "He doeth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay His hand or say unto Him 'What doest Thou?'" (Dan. iv. 35).

From the human standpoint, it has no relation to prayer. If it is His will to bestow, His favours are received, apart from our anticipations or petitions. If he determine to withhold, we can obtain nothing, however vehement our desires for His gifts. We cannot therefore frame our petitions in accordance with His great comprehensive, all-embracing purpose, for, as a whole, we are ignorant of it. None can accelerate its developments or impede its operations—for "who hath resisted His will?" (Rom. ix. 19).

He, however, in part makes it known to men, and to His will, thus revealed, our text must refer. What may be known of it is ascertained from the *Scriptures*, from *Providence*, and from the *secret monitions of the Spirit* to holy hearts.

We pray "according to His will" when we implicitly follow the teachings of the *Scriptures*. These inform us of the principles on which He acts—the purposes which He pursues—and the persons whom He favours or opposes. In these things all true Christians, perforce, acquiesce. To fling God's truth in His face, or to refuse to do His will while entreating His favours, would be rebellious folly. Men with hearts that are sound in His precepts obtain His ear at His throne. Others He cannot own or hear their prayers.

We learn to pray according to His will by studying *the intimations of His providential hand*. The present not only explains the past, but pre-ages the future. "Coming events cast their shadows before" in a higher sense than the poet intended. God's actions follow in well-ordered sequence. Hath He "been mindful of us?" He will bless us. Circumstances which He originated must be followed by others, according to the Word of the Lord. Has "the day of trouble" dawned?

Special prayer is enjoined and special deliverance promised (Psa. l. 15). God is a God of order in relation to the progressive operations of His unseen hand; and those who regard it, often learn thus what His will is. The guidance of His eye surely extends to our prayers (Psa. xxxii. 8).

We pray according to His will when we yield to the *inner whispers of the Holy Spirit*. Saints who enjoy much communion with God are often greatly favoured in this manner. "The meek will He guide in judgment," or the right perception of things. "The meek will He teach His way," for "the secret of the Lord is with them that fear Him" (Psa. xxv. 9, 14). Of some He still seems to say, "Shall I hide from Abraham the thing that I do?" (Gen. xviii. 17). Strange previsions of the future are accorded to their minds in prayer, and they know by mystic revelation what course the conduct of God will take.

This is a delicate and difficult subject. Infatuation has overpressed it. The delusions of the devil have been mistaken for Divine disclosures. The fact, however, remains—God does still at times favour His people with a strange uplifting of the veil which hides much from those who know little of such experiences. Prayer in dire extremities has been attended with confidence as to its answer. Petitions for what the natural mind craved, which were seemly and right in themselves, have been prohibited and silenced, from a persuasion as confident, that it was not God's pleasure to do what was desired. "Pray not thou for the people, for I will not hear thee" (Jer. vii. 16, and xi. 14), said the Lord to His favoured servant. To Jeremiah, therefore, it would have been as wrong to "lift up a cry or prayer for them" as it would have been for Samuel, under other circumstances, to have "ceased to pray for them" (1 Sam. xii. 23).

In subsequent disregard of this solemn prohibition, Jeremiah, however, attempted to obtain a renewal of the Divine favour for the nation which it was not, at that time, God's purpose to bless. In vain. Access to the throne on their behalf was wholly barred, in spite of his anguishing earnestness. "Also when I cry and shout, He shutteth out my prayer" (Lam. iii. 8).

An intimation of the Lord's pleasure is thus paramount with all who, while anxious to move the Divine throne, are as solicitous not to be "unwise" as they are to understand "what the will of the Lord is" (Eph. v. 17).

PRAYER WHEN GOD HIDES HIMSELF.

These truths do not, however, cover all the ground. We have at times to pray in the dark, without the slightest prevision of what the will of the Lord is in relation to what we need. We know not what step we should take; what will truly benefit us; the form of blessing most desirable for those for whom we would pray; or the Lord's pleasure in relation to the evangelical labours of ourselves and others. The oracles are dumb; providences are mysterious; the Lord is silent unto us. Then our only resource is submission to God's *unknown* will, and a desire to lie passive in His hands.

"He will do all His pleasure." This fact should largely affect our attitude and action in prayer. "He is in one mind, and who can turn Him?" His purposes cannot be modified by our supplications, or prayer would be dictation rather than petition. We can only confess the Lord's *right* to act as seemeth good to Him, and, having urged our requests in Christ's name, leave all else to "the Sovereign Ruler of the skies." A

prayer is a wish referred to God, hence—following their Divine Master—the saints have invariably qualified their most earnest petitions with the words, “Nevertheless, not what I will, but what Thou wilt” (Mark xiv. 36).

When the soul is thus “alone on a wide, wide sea,” as the writer’s has often been, we can only beg for strength to sit still, and entreat to be kept from unwise words and actions, and even from unseemly and unspiritual *prayers*. In due time, the light that “is sown for the righteous” will irradiate our path, and grace will again teach our souls *how* and for *what* to pray “according to God’s will.”

Men that profess to be always able to cast their burden on the Lord are little to be trusted. One who we know is in heaven, cried “O that I knew where I might find Him” (Job xxiii. 2), nor was he the last to mourn “an absent God.” The grace of prayer will be bestowed as it is needed; and when God’s people find it “in their hearts to pray any prayer unto Him” (2 Sam. vii. 27) they will assuredly experience what is described in this passage. Prayers that are pumped up out of the reservoir of nature avail nothing. Prayers that “bubble up” spontaneously from hearts that the Spirit has exercised (Psa. xlv. 1) must prevail, “because He maketh intercession for the saints according to the will of God” (Rom. viii. 27).

MISAPPREHENSIONS AS TO THE NATURE OF PRAYER.

These considerations, if duly weighed, will demonstrate the worse than folly of much that is often advanced on the subject.

When Spurgeon, in the autumn of 1890, lay seriously ill, all-day prayer meetings for his recovery were held at his Tabernacle, at one of which this petition was offered by the Rev. F. B. Meyer, a popular London minister:—“Lord, Thou hast said that ‘whatever we bind on earth shall be bound in heaven’; and we, assembled here on earth, *bind Thee* to restore Thy servant to health, and that ‘right soon.’”

Again, four hours only before the great preacher was called home, and when he was already in the comatose condition which invariably precedes death from the disease from which he suffered, the congregation at the Tabernacle were assured by Dr. Pierson, who occupied the rostrum, that he was absolutely certain that their minister would not die, such faith had he in the prayer he had just offered, and to which they had responded.

Yet further, Professor Finney was wont to object to the phrase—“And this we humbly ask, *if it be Thy will*,” when introduced into public prayers for the success of Gospel services.” This his present representative, Dr. Torrey, has recently re-echoed. We (he urges) know God’s will from His Word. He wills that men should be saved, and offers mercy to all with this intent. The meaning of our “asking according to His will” is therefore simply that we should frame our petitions on Bible lines; and, when this is done, there need be no reservation of any kind.*

* Many Arminians plead a spurious text in prayer. Lord, Thou hast said that “if any agree on earth to ask anything *touching the Kingdom*, it shall be done for them.” This they regard as ensuring special answers to petitions for the success of evangelical efforts. Needless to say that the words are the invention of men, and are wholly unscriptural.

Let the spiritually-minded reader ponder these things, and enquire whether men who utter such absurdities *can* really be taught and led by the Holy Spirit in this matter.

If spared till next month, we will examine Huntington's little-known "Joy of Faith in the Shadow of Death," in which this subject is ably and experimentally handled by a "master in Israel."

PAST, PRESENT, AND FUTURE.

BY E. MITCHELL.

"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."—Rom. v. 10.

IT pleased God to give the fullest display of His Gospel to the Church through the mind, heart, and pen of the great apostle of the Gentiles. To him was given an "abundance of revelations," by means of which the Church has been enriched in all ages. In his Epistle to the Romans the great fundamental truth of Justification is discussed at large, and with great fulness, so as it is not treated in any other portion of the sacred Word. We regard the prayerful study of this epistle as essential to all who desire to show themselves "workmen that need not to be ashamed," and would commend it to every Christian. The words at the head of this paper are comprehensive. They remind believers of their *past condition*, express their *present state*, and assure them of their *future safety*.

The words, as it were, take us by the hand and lead us to review

OUR PAST CONDITION.

"When *we were enemies*." In verse 6 we are described as having been "*ungodly*," and in verse 8 as "*sinner*." (The first word is thus explained by Bullinger:—"One who has no reverence for sacred things; godless, without fear and reverence before God; not *merely irreligious*, but he who actually practises the opposite of what God demands." The same author thus explains the second word:—"Erring from the way or mark, erring from the divine law, sinful; *as subst.*, one who thus errs, a sinner, transgressor.") These are terrible charges, and indicate a sad condition. But the word employed in the text—"enemies"—and the word our translators have used appears to give the exact meaning of the original—goes beyond them both, and reaches an awful climax in wickedness—haters of God! Can anything more fearful be imagined?

This word *accurately describes our past condition*. "The carnal mind," "the minding of the flesh," and until a man is regenerated he does nothing but mind the flesh. "The carnal mind is *enmity* against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). This witness is true, although the sinner may not be conscious of its truth, and deny its accuracy. The enmity may lie concealed at the bottom of his heart in a torpid state, as some noxious reptiles sleep in the cold season; but it is there none the less, and only requires an exciting cause to discover itself in all its malignity. A minister once, speaking to a miller of his acquaintance, a natural man,

pressed this truth home upon his attention. "No, sir," said the miller, "I don't hate God. I confess I am not all I ought to be, but I love God; I don't hate Him." No amount of argument would move him from this position. Not long afterwards, the mill, which he owned and by which he obtained his living, caught fire. There was no available supply of water to quench the flames; and, as he saw his property consume away before his eyes, he lifted his face heavenwards and cursed God. The exciting cause revealed the enmity which before-time lay hid in his heart.

But this awful enmity does manifest itself more or less clearly in every unregenerate life. It is apparent to the enlightened mind in the heart-alienation from God seen in every natural man. He is "not subject to the law"—the rule, the authority—"of God." The natural mind rebels against the sovereignty of God. The first temptation had this bait, "Ye shall be as gods." From the fall man has desired to be a god unto himself. He cannot and will not brook to be under the rule of his Creator; and when the holy and just law of God is brought before his mind, and the claims and supremacy of God pressed upon his attention, although he may dissemble, in his heart he hates the holy, just, and good God, as the very opposite of what he himself is conscious that he is. This enmity is the root of all sin, and without a change of heart man can never be subject to God or on terms of amity with Him.

Believers are reminded that this was their original, sad and desperate condition. They recognise the truth of the description, and are not unfrequently appalled as they "look to the rock whence they have been hewn, and to the hole of the pit whence they have been digged," by sovereign invincible grace. They know that in their natural condition they were estranged from God, and "enemies by wicked works."

The remembrance of our low original serves for many excellent purposes. By it we are kept humble. "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezek. xvi. 63). It also *magnifies the grace which has saved us.* The worse our condition, the richer the grace that has delivered us therefrom. It is not only that there was no worth in us to elicit the favour of God, but His grace has surmounted the mountains of our wickedness, and overleaped the most awful provocations. Adam originally owed every good thing he possessed to his Creator's free goodness. But for God to pardon our transgressions, subdue our enmity, and bestow upon us greater and richer blessings than those we had forfeited by our sins, this is grace indeed! This excites love, admiration, praise, and thanksgiving in the highest degree. It serves also as an *encouragement.* Fresh discoveries and proofs of the utter badness of our nature try our faith sharply, and we are ready to think that surely God will cast us off. But He regarded us mercifully when we were at enmity with Him. Surely, then, now that with all our faults we desire to love and fear Him, He will not take His mercy from us. Worse we could not be than we were when in our nature's state, and yet "He loved us even when we were dead in sin." Then, having quickened us, He will never forsake the work of His own gracious hands.

(To be concluded, D.V., in our next.)

SOME FORMER REVIVALS ;

OR, LIGHT FROM THE PAST ON A PRESENT-DAY PROBLEM.

(Continued from p. 179).

"A fool uttereth a'll his mind ; but a wise man keepeth it in till afterwards."
—Proverbs xxix. 11.

"Pliable is all for pushing on, making a stir, creating a noise. He attends revival services, and likes to have them protracted. When the fit is on him, he would be willing to be up all night, to turn his house out of windows, and to do all manner of extraordinary things, all to show how full of zeal he is. But, in a little while, it will be all over. It is like the crackling of thorns under a pot, which burn so fiercely that they make the pot boil over and put the fire out."—C. H. SPURGEON, "Pictures from Bunyan."

IN our last, we told briefly, but we trust accurately, the story of the Revival of 1858-1860. Is it possible to view what then occurred in what Carlyle styles "a dry light," and to determine as to

ITS SOURCE, WHETHER SUPERNAL OR INFERNAL ?

The opinions of weighty Christians on what occurred greatly varied. Some ascribed it wholly to the devil ; others regarded it as the result of an unprecedented outpouring of the Spirit. It is probable that its source was Divine, but that the adversary was permitted to interfere with and mar the work. The wheat, in the first instance, was good, but the enemy sowed tares (Matt. xiii. 26). When Satan cannot counteract the operations of God, he frequently counterfeits them. He works on excitable minds and incites a frenzy that appears like holy fervour. Rant and cant are obtruded in place of the sighs of broken hearts and the groans of contrite spirits. On the whole, we believe that there was the working both of Divine power and of infernal influence in the movement we have described.

To *Divine power* we ascribe the many unquestionable conversions to God which were effected in unprecedented and unparalleled ways. To the *craft and subtlety of the devil* we attribute the supposed conversions which not only proved transient, but terminated in a state far worse than that of ordinary unregeneracy and sin. Some who were aroused by the clamour and excitement crept with their broken hearts to Christ and obtained mercy. Others, alarmed by warnings of the present and future consequences of sin, gave, as they supposed, their hearts to God and experienced a sudden conversion. A religion of the noisiest and most obtrusive form followed. Many of these, however, lapsed into flagrant and diabolic evil-doing, and died hardened and sullen, or blaspheming God and raving at those who had deluded them into making the profession of piety which had led to their moral and social ruin.*

PERMANENT RESULTS.

It is astonishing that so few permanent results followed this wonderful and widespread movement.

* If the writer may indulge the humble hope that he was ever put "among the children," it was at this time—through a few of the last drops of "the showers of blessing" falling on his soul. The mysterious influence which affected him—the grace which he would fain believe "taught his soul to pray"—proceeded from no minister or evangelist. He heard many preachers with *interest*, but few sermons came with power to his soul and to none can he ascribe his conversion. It was of the Lord alone if ever he was called into the light.

In Ireland the thousands of tabulated conversions led to no apparent increase in the vital religion of the localities which were supposed to have been centres of blessing. Ere long the cry of feebleness and lament, coldness, carelessness, and flagrant irreligion was once more heard. A few individual conversions were certainly affected. "As many as were ordained unto eternal life believed," and were "returned unto the Shepherd and Bishop of their souls"; but society was little affected, and sin was once more dominant.

In Wales the Revival had a similar sequel. A withering blight was observable in the Churches which had been most roused. The truth was little regarded and the enthusiasm waned into pitiable apathy. Linger- ing memories of Christmas Evans, Williams of Wern, John Elias, or William Breeze, passed from the minds of reputed Christians, and the semi-Pelagianism, which has increased to this day, prevailed.

We have been informed both by a godly clergyman and by a brother of our own "faith and order" that the doctrines of distinguishing grace are now practically unknown in Wales; nor can we hear of one gathering of truth-loving and experimental Christians in the whole Principality. Between those Methodists who are avowedly Arminian and those that retain the title of Calvinistic no essential difference, as we hear on good authority, exists.

In Scotland, we learn from Dr. W. G. Blaikie in his "After Fifty Years"—a record of the early decades of the Free Church of Scotland—that "in 1859 the interest in Divine things was remarkable. There were in many parts great awakenings under Brownlow North, and it seemed to many as if a millennial day were dawning. But gradually the spiritual thermometer sank to its ordinary level" (page 81).

In England, in the early sixties, the Free Churches soon relapsed into coldness and apathy; by far the most depressed, feeble, and inoperative being those that but a few years before had been most worked-up into the fever-heat of unprecedented excitement.

With some exceptions, the happiest and most earnest causes were those of sterling and experimental truth, which, under the wise guidance of their godly ministers, had kept from the dubious Revival and its weird influences.

In the Editor's "John Hazelton—A Memoir," the subject is referred to, and the conduct of this saintly minister in relation to these things is described. Our spiritually-minded readers, if they are wise, will follow his holy example in the present day.*

"WE, according to our capacity and light, *vocalise* the Gospel; God *only*, by carrying it to the heart with power, can *vitalise* it, and make it the word of life."—W. J. S.

It is allotted to some to do God's will by *services*, and to others by *suffering*. To the majority of His people the path of sorrow is the safest.—*Rufus*.

* In preparing the above, the writer has relied on his fairly accurate memory of Richard Weaver, William Carter, Lord Radstock, J. D. Smith, and others.—*The Baptist Messenger* for 1857 to 1861 has been consulted, as has Dr. W. G. Blaikie's "After Fifty Years."

A TOKEN AND ITS TEACHING.

"SHOW me a token for good" was David's prayer "in the day of his trouble," when the "assemblies of violent men sought after his soul." This was not, as is sometimes supposed, a petition that he might be indulged with some inward and evidential sign of his interest in the salvation of God, precious though such experimental indications are to all to whom the Lord is dear. It rather expressed his desire that his God would originate some providential event, so striking and significant that even his enemies might observe it, and "be ashamed" (Psa. lxxxvi. 17).

Nor was David alone in prizing such manifestations of his Heavenly Father's protecting care. Full often still doth faith cry, "Show Thy marvellous lovingkindness, O Thou that savest by Thy right hand them that put their trust in Thee." Full often do grace-taught hearts view with astonishment events that demonstrate how comprehensive is His wisdom, and how wonderful His love; and full often do trembling lips tune anew the strain—"By *this* I know that *Thou* favourest *me*."

Such tokens are, moreover, occurrences, small in themselves, which owe their interest and significance to their connection with other objects of paramount importance. The transmutation of the rod of Moses into a serpent (Exod. iv. 3, 4); the action of the dew upon the fleece that Gideon left exposed (Judges vi. 36—40); the murmuring of the wind in the tops of the mulberry trees at Rephaim (2 Sam. v. 24); the return of the shadow ten degrees upon the dial of Ahaz (Isa. xxxviii. 8), were but trivial incidents *in themselves*, yet how precious as indicating the presence and good-will of the great God of heaven and earth! They manifested that he was, in the plenitude of His power and grace, on the very premises that His troubled people occupied, and assured them of His intention to do greater things for and by them. They read infinite love in the changed rod, the drenched wool, the whispering leaves, and the retreating shadow, and their faint and fluttering hearts grew calm and strong.

"Now all these things happened unto them for ensamples," and what true child of God has not sought and obtained similar signs of His lovingkindness?

An anecdote, the authenticity of which is unquestionable, pleasingly exemplifies these important truths.

About a hundred and forty years ago, Joseph Hart was the minister of Jewin Street Chapel, London. His career had been singular; his experience almost unparalleled; while his knowledge of the letter of the Gospel, combined with his acquaintance with its savour and power, must have given to his sermons a weight and unction of which an idea may be formed from his pathetic and heart-searching hymns. For seven years only was he permitted to feed the blood-bought flock of God, and in May, 1768, his voice was hushed in death. The people who gathered round him were, we are sure, for the most part, true and tried Christians, for none but such would, or could, appreciate a ministry so solemn and Christ-exalting.

One of their number, Mrs. Hannah Porter, was, in 1766, bereaved of an affectionate husband, after only ten days illness; and it devolved on her to maintain herself and her four little children by her unaided industry. Having some knowledge of the ivory-turning business (which

her husband had followed), she ventured, in the fear of God, to take the premises at No. 446, Strand, and to open a shop in this line.

Doubtless her expectations were lowly. Very possibly she knew and acquiesced in her Pastor's own lines—

“Great things we are not here to crave;
But if we food and raiment have,
Should learn to be therewith content.
Into the world we nothing brought,
Nor can we from it carry aught;
Then walk the way your Master went.”

To “provide things honest in the sight of all men” was, however, no easy task for the young widow. The times were hard, the necessities of life scarce and dear, and the struggle for existence severe.

One morning her trouble was unusually great. Her taxes were overdue. She had received a pressing demand for them, and an intimation that the Collector would call that day, but she had not wherewith to pay him. “In her distress” she besought the Lord to help her, and send her what she so urgently required for this purpose. It was at this juncture that “a token for good” was shown her, in a way so singular as to be worthy of record.

That very morning a young woman entered the shop to purchase some trifling article, for which she paid in copper money and immediately departed. As Mrs. Porter was about to put the coins into her till, a peculiarity in one of the halfpence attracted her attention. She sounded it, and it returned a dull, hollow noise, and, to her surprise, parted into two, proving to be really an ingeniously made box, in one of the halves of which, nestling in a receptacle prepared to contain it, was a quarter-guinea—a small gold coin then current.

Her first anxiety was to restore this precious little curiosity to the person who had parted with it, in evident ignorance of its value. Going to the door, she looked out, but the young woman had disappeared. The singularity of the circumstance then began to impress the widow's mind. Following, as it did, her earnest prayer for Divine help, she was led to recognise God's hand in the matter. Her faith was strengthened and her heart assured that He would not fail her in her present trial. Nor was she disappointed. Ere long, other customers came in, the price of whose purchases more than made up the sum she required. The young woman never returned to claim her treasure, and all endeavours to trace her failed.

Providence continued to smile on Mrs. Porter's business, nor was she ever compelled to part with what had proved so signal a token for good.

Not long since, the halfpenny, preserved as a precious relic in the family, was shown to us. It lay beside another of the same date, and, save that the image and superscription were unusually clear, presented no external features of interest. It still easily parts asunder, disclosing a quarter-guinea of George III., dated 1762.

Christian reader, hast thou learned the secret of a life of faith in thy Heavenly Father? He “is good: a stronghold in the day of trouble; and He knoweth them that trust in Him.” Dost thou trust in Him, with patient confidence “committing thy way unto Him” in all things? Then He will not leave thee to thyself in sorrow's gloomy hour, but show thee in some way how near and dear thou art to Him. Art thou a stranger to His salvation? Then how poor thou art! What

wilt thou do in the day of thy calamity, "when other helpers fail and comforts flee"? May it be His pleasure to show thee that thou art a poor helpless sinner, and to bring thee to His beloved Son, that thou mayest obtain mercy through Him.

Our story has, moreover, a postscript. Among the children of that gracious woman was a little boy who, in due course, grew up and became a manifested child of God; and it was from his daughter, who herself had long been favoured to know and love the Lord, that we learned what we have related. Grace, it is true, is not hereditary. It does not run in the blood, but how often does it in the line! Godly parents are thus encouraged to bring their loved ones to Him who has said "one generation shall praise His name to another, and shall declare His mighty acts."

May I and mine, and thou and thine, dear reader, be interested in His great salvation!

A LONDON PASTOR.

"IN DUE SEASON YE SHALL REAP, IF YE FAINT NOT."

WHAT a sweet promise here we read,
T' encourage those who stand,
Strong in the Lord, to sow the seed
Supplied from His own hand.

The Gospel seed will never fail
Where God prepares the ground;
His Word at all times doth prevail,
And joy and peace abound.

Rejoice, ye workers in the field,
The promise is for you;
The barren soil will shortly yield
Fruits nourished by the dew.

For God will send his gracious showers
Upon the seed that's sown.
And buds will blossom into flowers,
Which He will bless and own.

Help us, dear Lord, to look to Thee,
And prove the promise sweet;
Waiting Thy time and Thy decree,
And learning at Thy feet.

Coggeshall.

'ALICIA.'

"HE RESTORETH MY SOUL" (Psa. xxiii. 3).—"It is all of grace from first to last, if we are saved; and how solemnly we have to feel that grace alone can bring us out of the deplorable conditions of mind into which we often get. At times I have had to learn this in real experience. I am just now walking in the light a little more; seeing my way a little more (clearly); and believing a little more that the end will be well. *This is* (of) *grace*: whereas *my* previous darkness, my mistrust of God and the fear that all things were against me, *were not* (of) *grace* but (of) the Devil and my (own) unbelief."—*Hemington's Memorial*, page 45.

GOD ALONE CAN REVEAL HIS OWN GRACE IN OUR HEARTS.—"We sometimes seem, according to our feelings, to be as destitute of real evidence of grace as the spiritually dead. From this, we learn that it is just as much God's work to *show* us our evidences as it is His work to quicken us into life (at first) and implant real evidences of grace within us."—*Hemington's Memorial*, p. 42.

REVERENCE AND GODLY FEAR (Heb. xii. 28).—Reverence is a holy abasement of the soul in Divine *worship*. Godly fear is a religious awe in the soul in holy *duties*—from a consideration of the great danger there is in sinful miscarriages in the worship of God.—*Tryon's "Owen on the Hebrews."*

THE MAINSPRING OF PRAYER: A FRAGMENT.

"Then went King David in and sat before the Lord."—2 Sam. vii. 18.

TO what extremes will people go! What rash assertions do they make! A good woman once said to me, "We must have our prayers squeezed out of us." Her meaning was that, unless pressing trials were upon us, we did not pray. At the time, this struck me as not full weight, and that it would not abide the scales of the sanctuary and the experiences of the children of God.

There was not much pressure of trouble upon the Psalmist when, as we read, "Then went King David in and sat before the Lord." In the first verse we read that "the King sat in his house, and the Lord had given him rest round about." There was, therefore, not much trouble at that time to crush his heart, but rather the pressure of a promise, and gratitude and desire.

In fact, prayer may be *drawn* out as well as groans—that is, prayers forced out of an anguished spirit.

In my own experience I have frequently found that a heavy trouble for a time seemed to stun me, until the Holy Spirit came in with His reviving influence. Then, and not till then, was I again able to breathe out prayers to God.

Thus it was in a most painful bereavement. I felt stunned and stupefied, until these words were gently breathed into my soul;

"Forbear, my friends, to weep,
Since death has lost its sting."

It is then, after all, not the circumstances, painful or pleasant which make us pray, but the Holy Spirit, as the spirit of supplication. All real vital prayer, at any time, proceeds from Him. Never would Jonah have looked again to God's Holy Temple had not the Holy Spirit caused him in his depths, and when fainting, to remember the Lord.

Many years ago, I was, in feeling, where Jeremiah was—in the deepest distress (Sam. iii.). Then I felt a breathing come into my heart. "I called upon Thy Name, O Lord, out of the low dungeon." I hope I could truthfully add, "Thou drewest near in the day that I called upon thee: Thou saidst, Fear not."

Many days have passed since then. Many times have I been in the low dungeon; many times has it seemed as if a stone were cast upon me, to seal the dungeon; many times have waters gone over my head. Yet many times has a breath of prayer come into me in this drowning, dying state. I have cried again and again out of these deep places, and the Lord has revived me, "at my breathing, at my cry."—*Grey Hazlerigg*.

CONTINUAL CONFLICT.—"I scarcely know a day in which I do not get more or less emptied, stripped and pulled down, and feel more or less of reproof and rebuke; [in which I do not experience] a wrestling not with flesh and blood, but with principalities and powers and spiritual wickedness in high places.' No sooner does one obtain a little victory than there is another cry: 'To the battle-field again.'"—*Hemington's Memorial*, page 55.

NATURE AND GRACE.—“Nature is often very pious without there being a particle of grace; but it cannot attain to spirituality of mind and heart. A fountain can never rise higher than the reservoir from which it is supplied, nor can the flesh ever attain to the life of God in the soul.”—*John Hazelton*.

REVIEWS, LITERARY NOTES, ETC.

Owen's Exposition of the Epistle to the Hebrews. An Abridgment. By M. J. Tryon, Stamford. (See Advertisement.) Second notice.

WE can hardly over-rate the works of the Puritans. They were *emphatic Protestants*. Many whom they knew in their youth remembered the dying faces of some who had “played the man” in the fires of martyrdom. To them, therefore, the apostate Church was not only the embodiment of a lie from Hell, but a most hateful system of cruelty and persecution, to be withstood at all hazards. Many—like Owen himself—were most intelligent and *pronounced Dissenters*. They had weighed the claims of the Anglican Hierarchy in the balance and found it wanting. They saw its full development in the reigns of the Stuart kings. They contemplated it, under the dominion of Laud and like-minded men—not beaming and benevolent as in the present day—but acting in a way so bigotted, tyrannical and cruel, as to demand the most determined opposition. They were *intensely godly*, and profound students of the Inspired Volume. They were assiduous but judiciously *elective readers* of a vast range of literature, and scholars of high acquirements and powers. Hence their thoughts were comprehensive and deep, and their theological productions are of high value.

Their weakness lay in their frequent pedantry, their discursiveness, and in their lack of sententiousness and point, which often renders their books uninviting and uninteresting to any who cannot give them careful and close perusal. Thus God, in His high Sovereignty, while He vouchsafed to these men the light of truth to a marvellous degree, withheld from them the ability to express themselves in lucid and attractive English.

The admirable art of *précis*-writing

has been happily applied to many standard works, such as Butler's Analogy, Hooker's Ecclesiastical Polity, Pearson on the Creed, or Locke on the Understanding, to the advantage of many. A few religious works have been so treated, of which Ness's Arminianism, by J. Andrews Jones, is a well-known example, and were the principal of Huntington's writings so dealt with, how great would those that love the truth be benefited.

The book before us is, as we before explained, Owen's great Exposition of the Hebrews, ably abridged and modernised.

A sample will best exemplify its character. On Christ's sitting down on the right hand of the Majesty on high (Heb. i. 3), Owen observes that two things are intended, the second being “His inexpressible majesty and glory. God on His throne, is God in the full manifestation of His own glorious majesty. On the right hand sits the Mediator; yet so as that He also is ‘in the midst of the throne’ (Rev. v. 6). How little can our weak understanding comprehend of His majesty! It is not His rule and authority, but His safety, majesty and glory, which accompany them, that are here intended, as represented by the magnificent throne of Solomon. Beside, the Apostle is not treating of the kingly power of Christ, but of His sacerdotal office; and the glory that ensued upon the discharge itself.” This, and much more to the like effect, is to be found in Dr. Williams's revised and abridged edition of the great Exposition. In the present work it is further condensed—and we are told that of the two things here intended of the Christ of God, the second is “His majesty and glory inexpressible. How little can our weak understandings apprehend (a far preferable word to ‘comprehend’) of His majesty.”

In this way it has been sought to

preserve and present the essential trains of thought, while ideas which are of secondary importance, and which the illustrious Divine loved to throw out with so lavish a hand, are omitted. At times rare ability is manifested in expressing in a few terse terms the contents of a long paragraph, as in the note on "For He is faithful that promised" (chap. x. 53).

In places, however, improvements might be suggested. Why preserve Owen's bad grammar in this very passage, the "nature . . . as are suited?" Why retain the archaic form of the preposition "to" and continually use "unto," which, though perhaps still permissible in very solemn and elevated composition, has here a somewhat stilted, if not grotesque, effect? And lastly, how can it be claimed that "the exact words of the author are preserved" since Owen, as is well known, left untouched the last clause of the sixth verse of the sixth chapter, "Seeing they crucify to themselves the Son of God," etc., while a somewhat long opening-up of the awful words appears in this abridgment? Good though it certainly is, its authorship should have been stated.

On the whole, however, we commend it as a valuable addition to any Christian's library. Our copy shall, if God pleases, have an honourable place among our own books till sight fail and memory departs.

A Memorial of Charles Hemington, comprising a Biographical Sketch, by J. K. Popham, of Brighton. Letters and Sermons, with Portrait. Cloth, price one shilling and sixpence, or with gilt edges two shillings net; postage threepence. London: Farncombe, Imperial Buildings, Ludgate Circus, E.C.

THE name of this honoured man of God, will, while memory holds her seat, be enshrined in our heart, a sermon delivered by him in Gower-street Chapel in 1871 having been made a very special blessing to our soul. We indeed never troubled him by informing him of the fact till, being called to address him on another subject in the autumn of 1903, we ventured to break the silence of thirty-two years, and received a kind reply. It is thus our

privilege to love some in the Lord who do not know us. We grieved over his death with real sorrow, and penned our paper on "Two Noble Kinsmen" not only in the fear of God, but with a little of the tender and unctuous emotion which, we humbly trust, we share with all God's living people. We therefore hail the present volume with respectful appreciation.

It commences with a concise biography which is in substance, identical with the one that appeared in our pages and the obituary we contributed to the *Baptist Handbook*. His life need not, therefore, be here re-told, though we commend this very truthful and tender sketch from Mr. Popham's pen as superior in many ways to our own productions.

The letters are characteristic, and lay bare the workings of a holy heart and kindly spirit—though the omission of their full dates sometimes diminishes their interest. The sermons are simple and savoury; but judging from our recollection of the discourse to which we have referred, are hardly equal in their intellectual ability to what we should imagine must have characterised the ministry of so thoughtful a man. Still the power of the Spirit throbs and pulses in them, and we have read them with solemn and deep feeling—and with gratitude to God that they have fallen into our hands.

The melody of the book is in the minor order, and experience of the darker order pervades it throughout. But surely, though the hymn is not in Gadsby's, this dear man of God must occasionally have sung Cowper's "Sometimes a light surprises," with holy joy. A few letters written when he was basking in the light of eternal love, might therefore well have been added to those that are here given, and one jubilant and bright sermon at least, included in these samples of his pulpit addresses.

Devizes we shall never visit; but it is a hallowed spot, as the sphere of the earlier labours of Charles Stanford, and of the prolonged life-work of Charles Hemington—both true men, true pastors, and true and eminent servants of the living God. A few choice extracts from both

Mr. Tryon and Mr. Popham's volumes will, according to our custom when dealing with new books, be introduced into our pages—we doubt not to the profit of our readers.

The Young People's Mission Hymn Book.

Published by the Sunday School Committee of the Metropolitan Association of Strict Baptist Churches. (See Advertisement).

A PERFECT hymn book will never be issued. It is, perforce, the work of a fallible Editor, who, to the best of his taste and judgment, selects from a multitude of uninspired compositions such as he deems most suitable for the object in view. His ideal is sure to differ from that of others, and hence of such productions there will be no end, till the day dawn when the Church is one, and one Book of Praise is adopted by all who truly worship God.

This is also true of Hymnals for the young, and the highest warrantable commendation of the one before us is that, on the whole, it is perhaps better adapted to meet the needs of our section of the Baptist Denomination than those that have preceded it. Certainly it is more comprehensive in its plan and scope.

The requirements of three classes of youthful singers had to be met. The bairns had to be considered, and lyrics new and old, simple and singable, fitted to airs which could be easily lilied by children's voices, were essential. Then, young people who, though giving no evidence of saving grace, were "religiously and devoutly disposed," required to be furnished with sacred songs embodying the leading tenets of our Holy Faith, yet free from statements which would be untrue, save from the lips of those who had passed from death unto life. Lastly, some must be provided which embody the convictions and feelings of the "little ones" of God's living family.

Some will, doubtless, object to the large number of hymns, if hymns they can be called, which are moral and sentimental only—like "If you cannot on the ocean," 342 (which is oddly placed under "Gospel Invitations), and "All things bright and beautiful," 6.

A few of the rather blatant testotal ditties which close the Collection might also have well been omitted. W. F. Sherwin's "Sound the Battle Cry" is an old favourite, for its verve and cadence, especially the well-known chorus:—

"Rouse, then, soldiers, rally round the banner!
Ready, steady, pass the word along ;

Onward, forward, shout a loud 'Hosannah.'
Christ is Captain of the mighty throng."

This, however, is altered thus:—

"Rouse, then, free men, come from hill and valley,

Fathers, brothers, earnest, brave and strong.

Onward, forward, all united rally.

'Death to Alcohol,' your battle song."

The bad taste manifested in these almost nonsensical lines needs no comment.

Some with whom the doctrines of Grace are paramount, and who insist that in God's Gospel "there's not an 'if' to foul the stream," will deplore the admission of Hymn 70, with its seven "ifs"—"If I come to Jesus, He will take my hand," etc.*

We welcome the introduction of Thomas Binney's "Eternal Light," 221; Dr. Sears's "It came upon a midnight clear," 50—that sweetest of Christmas Carols, Anna L. Waring's "Father, I know that all my life," 274; and M. J. Brainerd's "I know not what will befall me," 363, though this is most unwisely altered. "Restful, blissful ignorance," is, for example, greatly preferable to "blissful lack of wisdom," in the third verse.

We observe with pleasure that space has been found for verses by Miss Standen, T. G. C. Armstrong, Josiah Briscoe, and J. S. Anderson; but why Kate Staines—by far the most evangelical and truly poetical of all our own lyric composers—should have been overlooked, we cannot understand.

Sermons by Jabez Parnell. First and second series. Price not given.

EACH of these prepossessing volumes contains a series of discourses which the Author has carefully revised. As an epitome of the truths we love they deserve warm commendation. We can well believe that the "Divine seal and confirmation" followed their delivery; and that they "have been the means of awakening many sinners." It is therefore to be prayerfully anticipated that they will be richly useful in their permanent form.

The preacher evidently realises that the times are what they are, and not what they were when George the Third was king. While loyal to the everlasting Gospel, he does not forget that every age—and emphatically our own—claims

* It should be remembered that there is the "if" hypothetical, and the "if" conditional, for which different words are employed in the Greek of the New Testament. The seven "ifs" in the above are indisputably "ifs" conditional, and "God's rich Gospel scorns conditions," since (as J. S. Anderson taught us to sing), "Grace leaves us no conditions to fulfil."

speciality in testimony. Prevalent and popular errors require earnest refutation. Truths that have fallen into abeyance claim bold insistence. How different the teachings of the Epistles to the Hebrews and the Galatians; yet the same Gospel is the subject-matter of both. May our good brother long be spared to address his fellow-men from the pulpit and through the Press. His portrait adorns the first volume.

Rev. Henry Norwell, M.A., of Helensburgh: A Memoir by Rev. R. E. Welsh, M.A. Macneur and Bryden, Helensburgh.

THE subject of this memoir was a sweet, tender and saintly Presbyterian minister and "a pastor and teacher" of a high order. He sincerely loved the whole brotherhood of faith, and our personal

acquaintance with him during his ministry at Islington is one of our most gracious memories. We regret that the work is so much of an "appreciation" and so little of a biography. We enquire in vain how his vital religion commenced and was maintained, and what were his experiences amid "the sundry and manifold changes" of his somewhat chequered life—information which would have endeared his memory to God's people and claimed glory for the grace that made and kept him what he was. This, however, did not accord with the author's plan, and he contents himself with telling us how his friend lived and laboured, and the gerudon of holy love which was his befitting reward. The record is gracefully and unobtrusively given, and claims our praise and thanks.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION.

A YOUNG People's Missionary Conference was held on Friday, June 9th, at Chadwell-street Chapel, Clerkenwell. A good number of young people, as well as elderly ones, gathered together, and a very enjoyable and, we hope, profitable time was spent.

The president of the Mission, pastor E. Mitchell, was in the chair, supported by brethren Booth, Brand, Chisnall, Colls, Hutchinson, and Mutimer.

The meeting was opened with the hymn, "Crown Him with many crowns." Brother Mutimer read John xvii. 18-26, after which brother Hutchinson asked for God's blessing on the meeting and on the Mission.

Brother Brand read his paper, entitled "Missionary Plans." He said:—What was needed was not so much additional plans as the thorough and systematic carrying out of present plans. Each should consider whether he had a personal call to mission service. There was a great need for more earnestness and for a more intense desire for the salvation of the heathen.

Brother Colls spoke on "Enthusiasm, Enlargement, and Encouragement."

The paper on missionary problems, written by Mrs. Booth and read by her husband, was intensely interesting and heart-stirring: it was entitled "Barley Loaves." The first missionary command was, "Give ye them to eat." This seemed impossible, but carried out with promptitude by the disciples, and with the blessing of their Master, marvellous results followed. Mrs. Booth described the terrible condition of the multitudes in India and the many and great diffi-

culties which the missionaries had to meet, but gave an encouraging instance of the power of the Gospel in the conversion of a wealthy high-caste young lady in India who had given up all for Christ and was now working amongst the low-caste people.

After the reading of Mrs. Booth's paper, suggestions were invited from the friends present.

Brother A. E. Booth put forward a proposal that a guinea scheme should be started for the young men and women, and that the money obtained should be used to buy the ground for the proposed Mission buildings in Madras.

Brother Harris suggested that an all-night prayer-meeting should be held. The Chairman said this proposal will be considered by the Committee. One brother suggested that Mrs. Booth's paper should be printed as a booklet for distribution amongst our Sunday-school children.

It was agreed that the collection should go to pay for the printing of the paper.

A. CRADDUCK, JUN.

ST. NEOTS (NEW STREET CHAPEL).—On Tuesday, May 16th, a very cordial "Welcome Home" was given to the pastor, J. Hazelton, and Mrs. Hazelton on their return from their honeymoon. A public tea was kindly provided by Mrs. Grunwell, of East-street, to which a goodly number sat down, after which a social reunion was held, which was well attended. Mr. Barnard (deacon) presided over the first part of the meeting, and, after devotional exercises, said that they had been with their pastor in

his sorrow, and now they all were pleased to be with him in his joys. They heartily hoped that the coming of Mrs. Hazelton amongst them might be a mutual blessing. He asked the pastor's acceptance of the money collected at the tea-tables. Mr. Hazelton then took the chair, and called upon Mr. Forscutt (another deacon) to give an address, which he did, wishing God's blessing upon Mr. and Mrs. Hazelton and all concerned. Mr. Hazelton very cordially thanked the friends for their continued kindness, and assured them that his and Mrs. Hazelton's desire was for God's blessing upon the Cause. He felt unworthy of the kindness shown him, and he again thanked all present and absent friends. The meetings were throughout very enthusiastic.

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**NORFOLK AND SUFFOLK ASSO-
CIATION OF BAPTIST CHURCHES.
ANNUAL MEETING.**

THE anniversary of the Suffolk and Norfolk Association of Baptist Churches was celebrated at Somersham on May 31st and June 1st. Sixteen years have elapsed since the old Association tent was last pitched at this centre; the meadow then used, belonging to Mr. F. Green, was not available this year, but Mr. Edward Snell, J.P., of Nettlestead Hall, very kindly granted the use of a spacious piece of pasture on the opposite side of the road, on the Water Run Farm, which proved admirably adapted to the purpose.

Wednesday morning was delightfully fine, showers of the previous evening having cooled the atmosphere and made the journey for the earlier visitors from the various localities represented within the sphere of the operations of the Association, an exceedingly pleasant one. Accordingly, a large number of people might be seen wending their way to Somersham from all directions. Mr. William Ling, hon. secretary, and several other gentlemen officially connected with the organisation, were in attendance in good time, together with the Moderator for the year (pastor S. B. Stoker, of Stowmarket) and the special preachers in connection with the anniversary celebrations, amongst other gentlemen on the platform being Mr. Booth, a missionary who has just returned from India.

The service on Wednesday morning was opened by the singing of the well-known hymn, "Come, Thou Fount of every blessing," followed by the reading of a portion of Scripture—the 72nd Psalm—and prayer by pastor Morling. This was followed by the reading of the Articles of Association by Mr. F. J. Harsant.

Mr. Wm. Ling (secretary) and pastors

Potter (Grundisburgh) and Morling (Aldringham) read the reports which had been received from the various Churches in the Association, which gave many encouraging statistics in reference to the work which had been carried out in connection with the different village chapels during the year. In nearly every instance the number of members had been added to, while much was being done through the agency of Sunday-schools, Bible-classes, and various village stations which had been opened up. A summary of the reports showed that 16 Churches had received 84 members by baptism and the same number of Churches 59 by transfer; 14 Churches had transferred 29 to other Churches. The number of scholars in the Sunday-schools was 2,452, being an addition of 110. The number of teachers was 302, itinerant preachers 26, and mission stations where services were held 55.

The chief feature of the morning's proceedings was the address of the Moderator, Mr. S. B. Stoker, the subject of which was "Church Life and Church Work." It was a thoughtful address, prepared with much evident care. He pointed out that there was nothing on earth that had such power to destroy Christian life as a society of men who bore the name of Christ without manifesting His spirit and life. A dead Church was a mightier obstacle to Christian vitality than the influences of the world or the sneers of the keenest infidelity; it paralysed the power of prayer, it laid its cold hand on the pulses of Christian faith, chilling them into a death-like sleep. Let them look at the standard of Christian life round about them, and mark how wavering the line was between some Churches and the world, daring things being done in some Churches which, in years gone by, would have been counted as blasphemous—as really they were. He was not sure that Christian homes of England had not lost something from the slow and silent decay of the serious and beautiful Puritan tradition of the family life. With all their narrowness, those Puritans saved England from ruin; they were the source and strength of its most enduring greatness, of its deepest spiritual life, while to-day all that was best and purest in our national life, seriousness and righteousness, our Protestant faith, and, above all, our English homes, we owed to the influence of Puritanism in England and to the Puritan interpretation of the command, "Love not the world, neither the things which are in the world." Never did Satan do a smarter stroke of business for his kingdom than when he persuaded the Church to join an alliance with the world. The outcome

of it would be pain and peril to all, and perdition to many. A dead Church was on the best possible terms with a dead world. Having spoken further of the state of some of the Churches, the Moderator said they had, however, to thank God that in all our Churches there were members whose very presence was sunshine, whose whole manner was cordial, whose shake of the hand was winning. They might have little strength or talent for active labour, but they were all workers in the Church, whose service could least be spared; they cheered the pastor's heart and gladdened all with whom they came into contact. Mr. Stocker dealt with the subject under several subdivisions, and he remarked that, at the present day, we were hearing much about revival. A revival worth having must, he said, be upon New Testament lines—one from above, and not from beneath—a revival that came from God, and that brought man to God. You could not revive religion with a machine, a committee, a printing press, a big hall, a crowd. We all thanked God for what we heard in Wales, and no doubt we were wondering whether the wave of spiritual power now sweeping over that part would reach East Anglia. His opinion was that there would be no great revival outside the Churches till there was one in each Church and in the heart of each Church member. Whoever wanted to understand a revival should sit at the feet of Jesus and learn of Him. Let them not try to work up a revival by attempting to imitate the Welsh. It must come from above. When God comes to us, He will come in His own way, and perhaps far different than He is now coming unto others. The word "revival," like other great words, had in these latter days been grossly misused. It had become a term of reproach, a synonym for much that was unwholesome and unreal. You could not revive the dead. Revival pre-supposed life, however flickering the flame. A great revival in the Christian sense should be descriptive of a return to first things of the Church of the Redeemer. Never was there a greater need than now for a revival of spiritual life among the people of God. They were thankful for signs of revival among the Churches of this Association; there was reason to believe that their Churches were in a much more healthful condition than for some time past.

Another service was held in the afternoon, the preacher being pastor J. Parnell, representative of the Metropolitan Association; and in the evening by pastor A. Morling, of Cottenham.

Mr. Snell kindly threw open his pretty garden grounds at Nettlestead Hall for the occasion.

On Thursday there was a much larger attendance than on the opening day, the numbers of people present on the second day, even from many of the more distant Churches in the Association, being always one of the features of the gathering. The proceedings commenced on Thursday morning at the early hour of 6 o'clock with a prayer-meeting, at which some 200 persons were present. This was followed by another service, at which an address, which usually forms a special feature of the anniversary programme, was delivered by pastor Beecher, of London, one of the representatives of the Metropolitan Association. At the General Committee meeting, held later, special reference was made to the valuable services rendered by Mr. S. K. Bland in a secretarial capacity during a lengthened period, and on the proposition of pastor W. F. Egerton, seconded by pastor F. J. Harsant, a resolution of appreciation of the devoted labours of Mr. Bland, and of sympathy with him in not being able to be present, was passed; and Mr. W. Ling, as the present secretary, undertook to forward this expression of feeling on behalf of the General Committee.

The officiating minister at the morning preaching service was pastor W. F. Egerton, and at the afternoon assembly the sermon was delivered by pastor H. T. Chilvers, of Bethesda Chapel, Ipswich. Each discourse was a powerful and earnest one, and was listened to throughout with deep attention.

At the conclusion of the afternoon sermon a hearty vote of thanks was accorded the Somersham friends, on the proposition of Mr. Ling, seconded by Mr. Egerton.

Pastor E. Sears, rising in response to a call, remarked that that was the third, if not the fourth, time he had attended the anniversary of the Association at Somersham, notwithstanding the considerable intervals which had elapsed between the meetings, and he hoped to be spared to attend another. (Laughter.)

Mr. Ling announced that the Association would meet next year at Cransford, the Moderator chosen being pastor W. H. Potter, Grundisburgh; and the preachers, pastors W. Dixon, Bradfield St. George, and W. H. Ranson, Somersham.

The closing hymn of the anniversary was, as usual, "Blest be the tie that binds."

WALTHAMSTOW.—A drawing-room meeting was held at Hollycroft, Salisbury-road, on May 9th. Mrs. Turnpenny presided, and Mrs. Booth gave an interesting account of the Zenana work; photos and curios were exhibited. The

meeting was much appreciated, and interest in missionary work stimulated.
—H. C. T.

SURREY TABERNACLE.

SERVICES in connection with the pastor's eighteenth anniversary were held in the Surrey Tabernacle on the 14th June. In the afternoon they were commenced by the singing of hymn, "Oh, for a bright celestial ray."

Mr. Tobitt, of Hastings, was the preacher at that service, announcing for his text the 25th, 26th, and 27th verses of the 19th chapter of the Book of Job: "I know that my Redeemer liveth," &c., &c., and prefacing his sermon by the enquiry, "What is faith?" and giving several Scriptural replies thereto, proceeded to speak first of the patriarch's knowledge, "*I know*"; secondly, *his faith*, as in the words, "He shall stand at the latter day upon the earth"; thirdly, *his hope*, which is expressed in the 26th verse and part of the 27th; and lastly, *His love*, "Though my reins be consumed within me." This proved to be a deeply thought out, instructive, and comforting discourse.

After tea a public meeting was held, our beloved pastor, Mr. O. S. Dolbey, presiding, who opened the meeting with the 675th hymn, "Kindred in Christ, for His dear sake," &c., and by reading the 122nd Psalm; and Mr. H. Carr, of Croydon, sweetly supplicated the Divine blessing. Our pastor in his opening remarks said: Eighteen years ago you were gathered to recognise me as a minister of the Gospel of God to you, I had for a considerable number of years before been engaged in preaching the Gospel of Christ—about ten years at Slaithwaite, in Yorkshire, and about seven years previous to that at Haworth, and other places where I was sent of God; so that for thirty-five years it has been my pleasure and privilege to testify of the grace of God. I cannot look back upon all that time without feeling conscious of my deep indebtedness to my God and your God, to my Father and your Father. It pleased the Father that in Him—Christ Jesus—should all fulness dwell, and my testimony is this, that of His fulness have we received. God has not forsaken His servant in the ministry. I remember that in one of my early visits to London, at a social gathering at the house of one of the brethren, our brother Carr read the 1st chapter of the Book of Joshua, and you will remember these words are there, "As I was with Moses, so will I be with thee." Now we look upon Moses as a great prophet and leader of the people, and Joshua was his successor. Now from the reading I had to understand that your late pastor was as a Moses here, and that as the Lord was with *him*, so our brother felt

that He also would be with *me*. Have we lived to verify these words? Have we proved that God has been with us? Speaking for myself, I cannot account for our continuance in the services of God's house only upon the ground of Jehovah's faithfulness. Did He promise, and has He not performed? "Faithful is He that promised." These last words formed a part of the first text I preached from at Haworth, and my soul *now* holds fast to God's faithfulness in the fulfilment of His promises. He has been pleased to supply all my spiritual needs, so that by the good hand of my God upon me I continue unto this day. But what about the future? In the years that are past we were enabled to leave all that with Him, and we desire to do so still. Our dependence is upon the faithfulness of our God; that He will furnish us with messages of grace and peace to you, and that He will make your portion very great. Hymn 465 was then sung, "My God, our faithful are His ways."

Mr. Beecher then addressed the meeting from 1 Kings xviii. 38, "Then the fire of the Lord fell," referring to the various circumstances of the sudden coming in of the Holy Spirit on the minister in his study—on others in the hearing of the Word—when reading the Scriptures—when at the throne of grace, and ofttimes that seekers after Divine things are also the subjects of the Spirit's power, ended with the encouragement that He who caused the first spark of heavenly fire to fall will not let it go out.

Mr. Andrews next offered some congratulatory remarks and proceeded to enlarge upon the Psalmist's prayer, Psa. xvi. 1, "Preserve me, O God!" A prayer for natural preservation from enemies within and without, from all error, from temptations, from sin, and from every evil work, unto His kingdom and glory.

Mr. Hazelton followed, also congratulating our pastor on the past years of his ministry, and gave a very instructive address from Psalm cvii. 23, 24, "They that go down to the sea in ships," referring spiritually to the trials, the prayers and the deliverances of the Lord's people, and their ultimate joy and gladness on arriving safe at home "for ever with the Lord."

Mr. Tobitt expressed his pleasure at being in our midst on this auspicious occasion, remarking that he was present at the recognition services of our pastor, and remembered the text, "We have this treasure in earthen vessels," preached from by Mr. Dolbey then. He gave a thoughtful disquisition of Ephesians i. 19, 20, "And what is the exceeding greatness of His power?" &c. With a few closing words from our Chairman and the singing Hymn 245,

"All hail the power of Jesu's name," &c., this largely-attended enjoyable spiritual meeting ended. Praying that our dear pastor may be spared unto us, in full health and strength, to minister among us in holy things all the days of his life on earth, we close this brief account of a good day in the things of God.
I. M. C.

STRICT BAPTIST MISSION.

BRIGHTON.—PRARTHANA SABHA.

IN April last, at their half-yearly meeting, the friends forming the above Society had the pleasure of listening to Mr. A. E. Booth. There was a confident tone about his address as he emphasized the fact that the kingdoms of this world shall become the kingdom of our Lord. He spoke of the peculiar position of Hindoo women, the difficulties in street-preaching and the excellent work of the Bible-women. The school work was also satisfactorily dealt with. Our brother explained the present position of the Indian headquarters and the plan which it was hoped would be carried out successfully. An address, which was very encouraging, was given by the secretary, Mr. Chisnall. D. F.

ELTHAM.—On May 23rd a double event in the history of the Church was celebrated, viz., the twenty-second anniversary of the Church and the first of the opening of the new chapel. The afternoon preacher was Mr. J. Bush, of New Cross. The service was greatly enjoyed. General Sir Wm. Stirling, K.C.B., R.A., presided over the evening meeting, and gave an interesting address on the vital doctrines of God's Word, after which addresses, which were much appreciated, were given by pastors Bush, Rose, White, and Galley. The collections amounted to £3. Thanking God for all His goodness in the past year, we pray for still greater blessing in the future.—W. A. T.

CANNING TOWN (PROVIDENCE, SHIBLEY STREET).—Services in connection with the 27th anniversary were held on Whit-Sunday, June 11th, when Mr. W. Church preached two excellent sermons, in the morning from Gen. viii. 8, and in the evening from Gen. viii. 11. On Whit-Monday we had the privilege of listening to our good brother, pastor T. N. Hughes, of Croydon, who preached a most remarkable sermon. A goodly number sat down to tea. At the public meeting in the evening, Mr. Thomas Dean occupied the chair. The service was opened with the singing of the hymn, "How great the joy when Christians meet," and after reading Isa. lv. the Chairman called upon brother Ward, of Plaistow, to lead us to the throne of grace. The secretary's report

showed an increase in the membership of four; two by baptism and two by transfer. It also stated there was a small debt of £6, which had arisen through necessary repairs. Mr. Dean then gave a brief address on Isa. lv. 10, 11, showing that as God's natural gifts produce natural blessing, so the Word which He has given brings about great spiritual blessings for His Church. The following ministers delivered excellent and profitable addresses:—Pastor T. N. Hughes, on "Thy blessing is upon Thy people." Brother S. J. Taylor, Psa. lxxii. 15. Brother W. Lowrie, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." Brother B. J. Nash, John xvi. 7; and brother G. Elnaugh from that comforting promise. "And underneath are the everlasting arms." The Chairman now asked the assembly to rise and sing:—

"May the grace of Christ, our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above.
Thus may we abide in union
With each other and the Lord,
And possess in sweet communion
Joys which earth cannot afford."

The Chairman closed a bright and encouraging anniversary service by pronouncing the Benediction.

STEVENAGE (ALBERT STREET CHAPEL).—On Thursday, May 18th, a meeting was held at the above in connection with the Strict Baptist Mission. The pastor presided, and Mr. E. A. Booth gave a very interesting and instructive address on the work in India, which was highly appreciated by an attentive audience, which numerically was a very good one. We hope that a genuine interest in Mission work will be developed. At the close of his address Mr. Booth suggested that collecting boxes should be taken on behalf of the Mission Fund, and twenty persons responded to his appeal. The collection taken at the close of this first missionary meeting here realised just over £2.—J. P. P.

NEW CROSS (ZION).—The annual meetings of the Suffolk and Norfolk Baptist Home Missionary Society were held at the above place on Tuesday, May 16th. In the afternoon pastor J. Bush preached an earnest and inspiring sermon from Rom. xv. 13, "The power of the Holy Ghost," which was listened to with evident interest and profit. In the evening the meeting was presided over by pastor J. Bush, in the unavoidable absence of F. J. Catchpole, Esq., and addresses, full of interest, earnestly commending the admirable work of the Society, were given by the Chairman, pastors R. E. Sears, E. White, Mr.

W. A. Tooke, and the secretary, pastor H. D. Tooke, of Lowestoft. The work of the Society in all its departments is increasing, and there is a great need for further support from sympathising friends. Any subscriptions or donations will be most thankfully received.

GLEMSFORD (PROVIDENCE CHAPEL SUNDAY-SCHOOL).—The 45th anniversary of the Sunday-school was held on Lord's-day, May 28th, when three excellent sermons were preached by Mr. J. H. Lynn, of Beccles. Special hymns were sung by the children and choir, and much credit is due to this veteran musician, Mr. A. Fenn, for the singing and training of the children for so many years. On the following Monday, the treat was held in a meadow, kindly lent by Mr. Goodchild. Our pastor, Mr. O. H. Cudmore, and many of our friends, gathered together on that occasion, and a very happy day it was for the children. Games and races were followed by tea, provided for both children and friends, who liked to partake in same. The happy faces and hearty cheer that echoed round the meadow fully repaid all who worked together for their comfort and pleasure. To our covenant God, for His many mercies and the beautiful fine weather, be all the praise ascribed.—W. S.

ZION CHAPEL, NEW CROSS.

RECOGNITION OF MR. JOHN BUSH. SERVICES in recognition of the pastoral union of our esteemed brother, Mr. John Bush, with the Church at Zion, New Cross, were held on June 20th, and were not only well attended, but proved of unusual interest and spiritual power.

At the afternoon meeting, at which the Editor of this Magazine presided, the pastor-elect gave a frank, full, and most touching account of his call by grace and of his being brought into the light of the truth under the ministry of Mr. James Wolls, supplemented by a clear and concise narration of the way in which he was led to undertake the work of the Christian ministry. The pathos and unction of these simple statements touched all hearts, and when Mr. T. G. C. Armstrong recounted the manner in which the union had been brought about, it was universally felt that God had formed and fitted His dear servant for the unique work to which he was thus formally inducted, and the solemn ceremony of the clasping of hands was regarded, not as an empty formality, but the fitting expression of a union which God Himself had brought about. The opening prayer by Mr. H. G. Galley, and the brief addresses of Messrs. Easter, Sapey, and Sears, were the other features of this gracious opportunity.

At the evening meeting, over which Mr. T. Green presided, full-hearted addresses were given by Messrs. O. S. Dolbey and E. Mitchell, to the pastor and Church respectively, which, though termed "Charges," were really expressions of hearts that glowed with fraternal affection and the sincerest desire for future blessing. Mention was appropriately made of the wonderful success which had attended our brother's ministry during the past six months. A succession of brief, bright, and brotherly addresses from Messrs. Guy, Fells, White, Rose, Brown, and Henson, brought the delightful proceedings to a close, and as the crowded congregation dispersed, one impression rested on every mind—that the matter was of the Lord and would be attended with His sanction and smile.

The collections, amounting to £20 1s. 6d., were devoted to the Benevolent Fund of the Metropolitan Association of Strict Baptist Churches.

[A detailed report of the services will appear in our next issue.]

ZION, MAYNARD ROAD, WALTHAMSTOW.

THE twenty-ninth anniversary of the opening was celebrated on Lord's-day, May 14th. Mr. E. Rose preached two thoughtful sermons—morning text, Haggai ii. 19; evening, Acts ii. 1-4. The services were continued on the following Tuesday. Pastor Throssell, of Meopham, preached in the afternoon from John iii. 8.

A good number partook of tea, after which, at 6.30, a public meeting was held, but the chairman (brother Ridley) was unavoidably detained. The treasurer, brother W. C. Turnpenny, presided, and read Psalm cxlvii. Brother J. Sharpe (secretary) sought the Lord's blessing; after which an account was given of the past year's work. The Church had had much anxiety through having to partially rebuild the chapel and carry out various sanitary improvements, the cost of which had amounted to nearly £200. By prayer and faith, and the blessing of our covenant-keeping God, many friends far and near had been constrained to help, so that the greater portion of the expense had been defrayed.

Another hymn was sung, when brother T. Henson in a thoroughly experimental way dwelt upon the three graces—"Faith," "Hope," "Love."

Brother S. Hutchinson inspired confidence and encouragement while dilating upon the words, "Standing in the name of the Lord and doing His bidding."

Brother S. H. Brown directed attention to the closing words of Jesus, "Go ye and teach all nations, baptizing

them in the name of the Lord"; "Lo, I am with you," &c., setting forth the great Promiser, a faithful Friend, and safety in the presence of Jesus.

Pastor J. N. Throssell considered the words, "Looking unto Jesus," etc. (Heb. xii. 2).

Brother Licence also exhorted the friends to consider the great High Priest—Jesus, the Son of God—and to hold fast our profession (Heb. iv. 14).

The whole of the addresses were much appreciated, and it was felt during the services that the Lord was present, causing happiness and spiritual joy.

The collections were good. We thank God and onward tread.

NOTTING HILL GATE (BETHESDA).

—On May 14th and 16th, the 39th anniversary of the formation of the Church was held. On the Sunday morning Mr. Ackland preached an appropriate sermon on Psa. cxxvi. 3, and in the evening from Matt. vii. 25. These services were very much enjoyed. The services were continued on the Tuesday. Pastor O. S. Dolbey preached in the afternoon from Song ii. 4, to the blessing of those who were favoured to be present. A company of about 70 gathered to tea, which preceded an evening meeting at 6.30. In the evening W. P. Goodley, Esq., presided. Several friends from other causes encouraged us by their support. The presence of the Spirit was indeed with us, so that our hearts are one in praise to Him from Whom every good and perfect gift descends. Brother Goodley began by asking the Lord's blessing; the Lord's blessing was realised. After a hymn the Chairman read Psa. ciii. and brother Spire prayed. The report of the past year was read, which showed good all-round progress and inspired hope for the new year. The Chairman's address, which followed, was an encouraging commentary on the report. Pastor O. S. Dolbey addressed the meeting on the "sure word" of John vi. 37. Pastor F. Fells followed on 1 Cor. xv. 10, showing the ennobling power of Divine grace. Pastor R. Mutimer spoke blessedly of the anchor of our hope, tracing out in detail the simile of Heb. vi. 19. Pastor T. L. Sapey then gave an inspiring address on the "Church of the Living God" (1 Tim. iii. 15), with a word of encouragement to the seeking and finding ones of the congregation. The collection followed, and while it was taken the Sunday-school teachers and the Bible-class gave a much appreciated rendering of the anthem, "Blessed is he that considereth the poor"; the singing did credit to the care of Mr. Criok in this direction. Pastor Voysey now laid before us the blessed effects of raising an Ebenezer (1 Sam. vii. 12), after which

brother Thielton, in a short speech, thanked the speakers on behalf of the Church. "All hail the power of Jesus' Name," prayer and benediction closed the service. The singing throughout was hearty. The total collection was £6 4s.

LEYTON (GOLDSMITH ROAD).—The 10th anniversary of the formation of the Church was celebrated on Sunday, June 4th, when sermons were preached by Mr. W. Church from the texts, morning, Psalm xcii. 2, 3; and evening, 2 Kings iv. 35. On Tuesday, June 6th, a sermon was preached in the afternoon by Mr. H. J. Galley from James ii. 26. A public meeting was held in the evening, presided over by Mr. E. Wallis, who read Isa. lv. and part of Matt. xxii. After prayer by Mr. Bullen, the Chairman gave a short address on "Answers to prayer." Mr. J. P. Gibbens spoke from the words, "In Him." Mr. F. Grimwood gave an address from the words in Psa. cxix. 175, "Let my soul live, and it shall praise Thee; and let Thy judgments help me." Mr. H. J. Galley spoke from the well-known and often quoted words in Isa. lv. 10, 11, "For as the rain cometh down, and the snow from heaven;" Mr. Licence from Song of Solomon i. 2, "Let Him kiss me with the kisses of His mouth." Prayer by Mr. J. G. Caplin, and the singing of the Doxology, brought the meeting to a close, at which a goodly number were present, undeterred by the wet weather which prevailed.

MAYFORD.—At the above place there has been much cause for praise lately. Helpers from the Church at Guildford have gone over to Mayford to aid Mr. Standbrook in carrying on the services. On Whit Monday afternoon a baptismal service was conducted by Mr. Brand, when he delivered an address from Acts viii. 35, 36, and afterwards immersed two believers. Tea was partaken of, after which a public meeting was held, the chair being taken by Mr. Brand. Messrs. Rankine, Cordwell, Garten, Godwin, G. Prikett, Hearsey, and Standbrook, took part in the meeting, which was a very happy and successful one.—ONE WHO WAS THERE.

BRIXTON TABERNACLE, STOCKWELL.—The 21st anniversary of the opening of the chapel was held on May 14th and 16th. On Sunday, the 14th, the pastor preached morning and evening. It was a time of praise and thanksgiving for preserving mercies. On Tuesday, 14th, in the afternoon, Mr. E. Mitchell preached one of his best sermons from 1 Peter i. 5, "Man kept by the power of God." Truly it was a time of remembrance of the mercies of a covenant God, who hath said I will

never leave nor forsake you. A good number sat down to tea. In the evening a meeting was held, over which our esteemed friend and brother, Mr. Arnold Boulden presided. After a portion of Scripture had been read, brother Carter offered prayer. Suitable addresses were given by Messrs. Lee, Dale, Ackland, Pounds, Rundle, and Pastor. It was a very profitable evening, though somewhat marred owing to the absence of our dear brother, Deacon Browning, who has been heavily afflicted, but is now by the mercy of God recovering. The meeting was closed by singing "All hail the power of Jesu's Name." Total collections £17 15s. 8d.—R. G.

GRAVESEND (ZOAR).—A very happy season was spent here on May 31st, the occasion being the anniversary of the pastorate of Mr. Chas. A. Guy. Our brother Mutimer preached a profitable sermon in the afternoon from Joshua xv. 19, showing (1) Achaah as a petitioner; (2) Her petition, "Give me a blessing"; (3) The portion obtained, the upper and nether springs. Mr. A. Boulden pleasantly presided over the evening meeting, and, after a few spiritual and kindly observations, the pastor followed with some reminiscent remarks growing out of the past eleven years' work, and closed his speech by presenting to Mr. J. Jayne, on behalf of the Church and congregation, an arm-chair. Our brother for several years has served the Church as a deacon, and for many years has been known amongst us as "our house agent," being the collector of pew rents. Failing health has necessitated the retirement from business life, and the curtailment of his activities in the Church. But the hope is entertained that our brother may enjoy the comfort of "his token of esteem and affection," for years to come. Our venerable brother I. C. Johnson spoke well, and with his old-time clearness and vigour, and was followed by appropriate addresses by brethren Mutimer, Throssell, and H. Fowler. The attendances were cheering, and collections realized £12.

BRADFIELD ST. GEORGE.—Services commemorating the 55th anniversary were held on Whit-Sunday and Monday. Brother F. J. Harsant, of Wattisham, preached on the Sunday to full congregations. The presence of the Holy Spirit was felt. The ministry of the Word was very much enjoyed, and we believe fruit will follow the seed sown. On the Monday our brother J. H. Lynn, of Beccles, preached an excellent sermon in the afternoon from Acts ii. 2, "The rushing mighty wind or breath." There was a large congregation present. About 200 were present to tea. Mr. W. Dixon presided at the even-

ing meeting. Brother H. M. Morling, of Aldringham, read the Scripture and engaged in prayer. Mr. Dixon, after thanking the friends present for their company and help on this occasion said that in the ministry he had endeavoured to keep the Saviour of sinners well to the front. No new methods had been tried, but they abode by salvation by grace, atonement by blood, regeneration by the Holy Ghost. Addresses of a spiritual nature, and all of peace, were given by our brethren G. Fevall, G. Cobb, A. Morling, F. Harsant, J. H. Lynn. Friends were present from Brookley, Bardwell, Cockfield, Bury, Sapiston, Rattlesden, Wattisham, and Hawkedon, to whom we are very much indebted. During the evening a purse of money was presented to Mr. F. Last, who presides at the organ, as an expression of our appreciation of the interest he takes in this part of the services.

ILFORD (EBENEZER, CLEVELAND ROAD).—Services in connection with the 69th anniversary of the above cause were held on Sunday, May 28th, when two sermons were preached, that in the morning by the pastor, Mr. J. Othen, from Deut. viii. 2, 3, and in the evening by Mr. J. A. Othen (owing to the indisposition of his father) from Psa. ciii. 1-4. On the following Tuesday special services were held. Afternoon, 3.30 p.m., sermon by Mr. Chandler, of Prittlewell, who took for his subject the words of Jeremiah, "Is it nothing to you, all ye that pass by?" &c., the Lord blessing the words spoken to the souls of many. The evening service was presided over by Mr. H. D. Sandell, and addresses were delivered by Messrs. Chandler, J. Othen, and J. A. Othen, and the Secretary stated that during the past twelve months four had been added to the Church by transfer from other causes, but there had not been any baptisms. The Church had suffered a heavy loss in the death of Mr. W. G. Faunch, who was such an ardent supporter of the cause up to the time of his removal from Ilford. His last act was to present to the Church the remaining portion of the plot of freehold ground upon which the chapel stood, so that should the Lord continue to bless the cause, and the time arrive when a larger building became necessary, there was ground enough for the purpose. The Church had great cause for gratitude to God for His goodness in enabling them to clear off all expenses. Although the year was commenced with a slight deficit, they could now boast of being free of debt and having a small amount in hand. The attendances at each service was not very large, especially on Tuesday, but the collections were quite up to the average.—GEO. S. FAUNCH.

STREATHAM COMMON (PROVIDENCE CHAPEL, HAMBRO' ROAD)—The Dorcas and Benevolent Society held their anniversary service, May 24th, under very encouraging circumstances. Tea was provided, after which a public meeting was held, presided over by our friend, Mr. G. W. Bartlett. He read Deut. xvi., and gave us very good advice thereon. Mr. Carr was very sweet and experimental on 1 Cor. xiii. 13, especially upon the abiding in Christ. Mr. Clark, from Matt. xxv. 45, "Inasmuch," and our brother, Mr. Russell, spoke from the words, "Yea, the work of our hands establish Thou it." We pray it may be so, to the praise and glory of God, and that He will raise others up to assist in this noble work. The report of the year's work, &c., was read; 131 garments were made during the year, and the proceeds from the tea and meeting amounted to £6 1s. 6d.—M. RUSSELL, Secretary.

NEEDINGWORTH, HUNTS.—On May 24th a large congregation gathered to join the friends here in celebrating their anniversary. In the afternoon Mr. E. Mitchell preached from Cant. viii. 5, describing the condition of the Church of God until quickened by Divine grace, and the coming up leaning on the Beloved; and in the evening they listened to another excellent sermon from Rom. v. 9. The collections were above the average.

BOROUGH GREEN.—We were privileged to celebrate the 88th anniversary of the Church on Whit-Monday, when our brother, W. H. Rose, of Woolwich, preached in the afternoon from Isa. xxxv. 8, and in the evening from 2 Peter i. 1. Although the day was showery, a splendid congregation gathered, both afternoon and evening, numbers of friends coming from Meopham, Maidstone, Hadlow, and Bessels Green, to cheer us. Our brother Rose was most graciously helped to speak of the "Highway" in the afternoon. We shall not easily forget the way in which he described the toil and fear experienced by God's ancient people during the seven months' journey across the desert from the scene of their captivity to the homeland; and as each day passed, they would

"Nightly pitch their moving tents
A day's march nearer home."

How beautifully did our brother use these incidents to illustrate the earthly pilgrimage of each and every believer as he journeys to the heavenly homeland. Not less sweet or less helpful was the discourse of the evening, but, as in keeping with the text, of an entirely different character. Collections taken at the services and the tea tables amounted to £7 12s. 0d., which, after

expenses were paid, was a few shillings in advance of last year. We can truly and heartily sing, "Praise God from whom all blessings flow," and although sometimes a little low in spirit yet we, like the Apostle Paul, "Thank God and take courage."—H. BULL.

BLAKENHAM, SUFFOLK.—Do we as Christians realise sufficiently what an exalting thing the grace of God is? or how very many social blessings it brings into our life? in how many ways our hearts are made glad and full of holy happy joy as the result of its influence in our hearts. We had a season of holy joy while listening to Mr. W. J. Styles in Blakenham Chapel, on Friday evening, May 26th, preaching the grand old Gospel; it cheered us on our homeward way. We also had a good time on Whit-Sunday and Monday, June 11th and 12th, while pastor F. Fells preached to us three sermons on the Sunday and two on the Monday. All the sermons were interesting, instructive, and helpful. On the Monday evening we felt we had the best wine of all. We thank God for the gifts bestowed upon our brother, and wish him God-speed. We were glad to have brother Ranson present with us; also many friends from Ipswich and other places came to encourage us. May the Lord continue to bless, and cause His face to shine upon us.—M. A. MOORE.

STONHAM PARVA.—Here, on June 14th, the friends had a good time. Mr. R. Mutimer was the preacher for the occasion, and as usual when he comes to Suffolk his discourses delighted the people. A good number partook of tea. The Stonham people were greatly cheered and encouraged, and say, "Hither by Thy help we've come," &c.—M. A. MOORE.

WETHERDEN MISSION CHAPEL.—THE third Sunday-school anniversary was held on Sunday, May 14th, pastor W. F. Edgerton, of Rattlesden, being the preacher.

In the morning he spoke from Matt. xix. 13, 14; in the evening from Gen. xxxiii. 2. Both sermons were most encouraging and helpful.

In the afternoon, the children read alternately with the pastor, Psa. xxxiv., who afterwards addressed them on a watch and its lessons. The children gave close attention, answering questions put to them admirably. The address was most instructive and interesting to all present.

Special hymns were excellently rendered by the children.

Congregations were good, every available space being taken up. Collections amounted to 17s. more than last year.

We thank God that we have had our

eyes and hearts made glad by the realisation that the work of grace is going on in the hearts of the scholars, and exclaim, "Let God be praised."

J. M. S.

Aged Pilgrims' Corner.

THE Election to the Ten Guinea Pension and to the Camberwell Asylum took place at the Cannon-street Hotel, on June 6th. A large number of friends were present, amongst them being Messrs. Styles, Sinden, Voysey, Fells, Bull, Green, Boulden, and others. Great interest was taken in the proceedings, and, apart from the special object of the gathering, an excellent opportunity was provided for fraternal intercourse. The ladies present all worked hard for their respective candidates. The results were announced by Mr. Boulden, the chairman, and printed statements can be obtained at the Office.

The anniversary of the Camberwell Asylum was held on June 8th. Mr. Dolbey preached an excellent sermon in the afternoon from the words, "Looking unto Jesus." A tea was then partaken of, after which Mr. Allen, Mayor of Croydon, presided over a crowded meeting, when addresses were given by Messrs. Lovely, E. White, Dolbey, and secretary. The financial results were encouraging. Mr. W. Brown, who for many years filled the office of Warden, has retired, owing to age and infirmity. His successor is Mr. John Morling, who will be glad to show visitors round the building.

The new *Quarterly Record* contains a striking portrait of the late Mr. Samuel Sharp, with biographical sketch; also a variety of interesting articles on the Society, and an illustration of the Sale of Work at our Hornsey Rise Asylum. Copies will be gladly forwarded to friends who will circulate them among non-subscribers.

The anniversary of the Hornsey Rise Asylum, together with the Sale of Work, will be held at the Asylum on Friday, July 7th. Tickets for tea in the Hall, 1s. each. Sermons at 3 and 6.45 by Messrs. W. Lush and E. Carr. The attendance of all friends is earnestly invited. The grounds are now looking their best.

The Centenary Year will dawn in 1907. It is proposed to raise a Million Shilling Fund to mark this important event. Who will send to the Office for Collecting Books, to hold 20, 50 or 100 receipts for 1s. each? Permanent help is urgently needed, and this, by God's blessing, will be an excellent way of

obtaining it. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Gone Home.

ANNE WEBB CHIVERS.

Our sister was the widow of the late Thomas Chivers, of honoured memory. She was married when very young, and at that time the world was full of attractions for them both; nor was the fear of God before their eyes. But

"There is a period known to God
When all His sheep, redeemed by blood,
Turn to the fold and enter in,
And leave the hateful ways of sin."

This period came when, in the providence of God, their steps were led to the old Chapel in the Borough-road, and as our dear sister never tired of telling, that man of God, James Wells, became to her "an interpreter—one of a thousand," and, after a season of deep conviction, darkness and fear, her soul was led into light and liberty, and she and her husband were baptized and became members of the Church. Some time afterward her husband was called to the ministry of the Word, in which he laboured wisely, faithfully, and successfully at Bermondsey, High Wycombe, and Courland-grove, Clapham. Our sister was a true helpmeet to him, and proved herself as years rolled on a gracious, peace-loving, sympathetic pastor's wife. During their stay at Clapham she, with others, was instrumental in founding a Benevolent Society, of which she was the first president—a Society that still continues its useful work among the sick and poor. Her husband went home exactly twenty years before her, and during her widowhood she was for a considerable time a member of the Church at Hounslow, and during the last two or three years at Courland-grove. She passed away at Frinton, after a brief illness, on April 11th, 1905. She was an eminently spiritually-minded woman, never so well pleased as when she could talk of the best things and tell of His faithfulness and care, His gracious appearings, and tokens for good He had given her. She showed forth in her life the grace that had been wrought in her heart in tender kindness and sympathy, never losing even in extreme old age a loving interest in the young and a deep concern for their welfare. God's cause and His people lay very near her heart. Not many months before she died she wrote to her pastor in view of her last visit to London, when she partook of the Lord's Supper for the last time, and referred to the death of a faithful deacon: "You have lost a dear one, but the Lord has helped and is faithful to

His word, 'I will never leave thee, nor forsake thee.' I hope we shall have a good time at His table. I expect it will be the last time, but we shall soon be where change and decay will not affect us—for ever with the Lord. Till then may the Lord bless and strengthen you." On April 15th, at Nunhead, the body of our beloved sister was laid to rest with that of her well-loved and honoured husband "till He come."—H. D.

SARAH HALL,

of Stonham Parva, Suffolk, passed away on the 7th of February last. Having for some time suffered from asthma and bronchitis, she was unable to attend the services at the chapel. Our departed sister, together with the writer and three others, were the first five seals to the ministry of the late Caleb Broome, at Stonham Bethel. For over 40 years she continued a useful and consistent member, acting a Martha's part. Her practice was in harmony with her profession. Her mortal remains were interred in the churchyard at Stonham Aspal, friends gathering to show their respect for our dear sister. Our pastor preached a memorial sermon from the words in Job vii. 2, 3. This chapter was her experience to the letter, but there was no murmuring against her Heavenly Father.—A. G. H.

MRS. A. ALFREY

departed this life on June 6th, at the ripe age of 79. She was a godly woman, a praying mother, esteemed by all who knew her. The Church at Putney-road will miss her, she having been connected with the Cause for many years. She loved the earthly courts, and has now gone to the heavenly. One of the last verses quoted by her was:—

"Let the sweet hope that Thou art my
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."

The interment took place at Enfield Highway Cemetery, Mr. S. Mason conducting the service. May the Lord in His mercy comfort those who remain.—G. F.

SAMUEL GEORGE ELLIOTT.

Born in Brighton on October 22nd, 1851, our brother received the home-call on May 2nd, 1905, in his fifty-fourth year. He was favoured with the rich blessing of godly parents. His father was a deacon at Ebenezer Chapel, Richmond-street, Brighton, for many years. He was early the subject of deep impressions of a spiritual nature, and although he was baptized and added to the Church at Ebenezer, in December, 1870, when just turned nineteen years of age, he had been the subject of many deep exercises for several years before he found "peace in believing, through the power of the Holy Ghost." Under the able ministry of the late Israel Atkinson his soul prospered greatly as his mind became enlarged, and he drank in the truths of the everlasting Gospel. He became a close friend of his pastor, who took especial pleasure in young men who could and did appreciate the deep things of God in which his own soul delighted. About ten years after his admission to the Church

at Ebenezer he was removed, in the providence of God, to London, and had to learn out in painful experience what it is to be weaned from the breasts of Zion's consolations. But in 1890 he found a settled spiritual home at Acton, in the little Church for so many years under the pastorate of the late Mr. William Archer. In the year following he was elected deacon and Church secretary, and in July, 1902, he entered into the work of the Sunday-school. He continued diligently to fulfil his offices at Acton until his death. On Easter Monday morning, April 24th, he was at the service at North-road Chapel, Brentford. The next day he was compelled to return from business early, feeling very unwell, but no danger was apprehended until the following Monday, and he closed his life here on earth the next day to enter upon a higher and nobler life in the "better country." Our brother was a thoroughly well-taught Christian. His mental powers were much above the average; he was a great reader and close student of the living Word, and the many trials with which it had pleased God to exercise him, by His blessing, had given him a deep experience of the value of true religion. He never spared himself in the service of the Church to which he belonged, whose interest lay very near to his heart, and whose welfare he was constantly seeking. A sorrowing widow and seven children—three of whom are members of the Church at Acton—together with the Church with which he was connected, and a considerable circle of Christian friends, mourn his, to them, too early departure. Yet we know that God makes no mistake, and His time is ever the best, while His gracious promises assure the survivors of comfort, support, and supplies.

"Thou art gone to the grave, but 'twere wrong to deplore thee,
For God was thy Ransom, thy Guardian and Guide;
He gave thee, He took thee, and He will restore thee;
And death hath no sting since the Saviour hath died." —E. M.

WILLIAM RUMSEY.

Our dear brother passed away very suddenly on Saturday morning, May 13th. He was taken ill on the previous Thursday. Although everything that medical skill could suggest was done, the very severe pains could not be arrested. Morphia had to be injected, so that our brother passed away unconscious. Mrs. Rumsey tried to speak to him. Once he said, "A precious Christ"—this was a favourite sentence of our brother's while preaching. He had ministered the Word at Cranford seven years, Walsham-le-Willows six years, Brockley seven years, Harwich two years. For the past three years he had lived at Bury St. Edmunds, and has supplied Churches in Suffolk, Norfolk, Essex, and Cambs, always adhering to the Gospel of free and sovereign grace, preaching on these lines, as he was wont to say, a precious Christ. Our brother was baptized at Framden by our friend and brother, Mr. G. Cobb, and has, through grace, maintained an honourable, Christian character. The funeral was conducted by myself and our brother A. Morling (of Cottenham) in the cemetery, Bury St. Edmunds, our brother, Mr. G. Cobb, concluding the service at the grave. The large number of friends who attended showed the respect in which our brother was held. The widow and family has our deep sympathy.—W. D.

William Huntington; or an Old Story Re-told.

CHAPTER 1.—CHILDHOOD.

“Honour and shame from no condition rise,
Act well your part; there all the merit lies.”

TOWARDS the close of the first half of the eighteenth century, and midway in the long reign of George the Second, William Hunt, an agricultural labourer, with Elizabeth his wife, and their nine little girls, occupied a substantially built cottage standing at the junction of four lanes on the high road between Goudhurst and Cranbrook, in the Weald of Kent.* Their master, Barnabas Russel, a large farmer, was so unprincipled that, although married, he formed an illicit connection with the wife of the humble man who served him. This resulted in the birth of an illegitimate child—her only son—the story of whose life, though “a twice told tale,” we purpose briefly relating once more.

Serious as was the poor woman’s offence, her kindly-hearted husband condoned it, making no difference between the boy and his own children, one of whom was born subsequently.

He first saw the light on February 2nd, 1745, and though very probably half-baptised,† as was then common, he was not for some time publicly christened. For this, plausible reasons may be surmised. He was, perhaps, a sickly babe. The cost of the garments, in which for the family’s credit he should have been presented, may have exceeded their limited means. Probably, however, the story of his paternity had become current, and the ceremony, for prudential reasons, was deferred. Certainly, he lived as a little un-named waif till more than five years old, when, on Sunday, November 14th, 1750, he was made a Christian, as far as the Church by law established could perform the office for him, and was named WILLIAM HUNT after his reputed father.

Picture the scene. The day is cold, the wearisome morning service is over. The minister, “with a well-bred whisper,” has brought his sermon to a close. The sparse congregation file out of the sacred edifice; but a sturdy peasant, with his still comely wife and a few friends, press towards the font, to be joined by the clergyman, who has again resumed his surplice to indicate the sacerdotal character of the forthcoming function. Regard the curly-haired little boy, with his wondering eyes, and his look of mingled shyness and assurance, as he holds up his grave, intelligent face to receive the sprinkled water from the priest’s hand. Listen to the stately sentences which follow:—

“We receive this child into the congregation of Christ’s flock, and do sign him with the sign of the cross, in token that hereafter he shall

* The spot was known as “The Four Wents”—*went* being an old English word for a narrow winding lane.

† Half-baptism was a private ceremony performed at the residence of an infant’s parents by a clergyman. The form used is given in the Office for the “Private Baptism of Children.” The sign of the Cross and the appointment of god-parents were omitted.

not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen."

Perfunctory and meaningless as this emptiest of ceremonies often proves, useless as to any good it effects either to the child or those that have to do with it, in the present case the solemn words were highly prophetic, and in God's good time were verified to the letter. Go forth, then, poor little lad, into the chill air of that bleak November day. Thou as yet, hast no idea of the significance of what has been spoken, but thou shalt know hereafter. In due time thou shalt be really baptised, but by no man-made and white-robed priest. The Son of God, who died for thee, will Himself receive thee into the congregation of His flock. Thou shalt, by sovereign grace, "confess the faith of Christ crucified." He will enlist thee "to fight under His banner," and thou shalt "continue His faithful soldier and servant unto thy life's end."

Bitter lessons, had, however, to be learnt first. The hardships of the family at the "Four Wents" were of the severest order. Five of the eleven children, indeed, died young; but the rent had to be paid, and food and clothing provided for eight persons on the paltry pittance of seven, or at most—in harvest time—of nine shillings a week, the parish rendering no help. Their poverty was therefore extreme. The youngsters rarely had enough to eat, save when, if the rent was not due and no other debt was pressed for, they enjoyed the unwonted treat of a meat dinner on Sundays. Forty years after, William avowed that his childhood's days were "so embittered by hunger, cold, and almost nakedness, that he often secretly wished that he was a beast and able to fill his belly in the fields."

This was gall and wormwood to the proud and sensitive boy, who—as he has told us—was often mortified to the highest degree when at school, to see how the well-do-do farmers' sons "fared at the dinner hour," while he, foodless and faint, "had to skulk about half-starved."

At this period, Great Britain was at war with France, and many French soldiers and officers who had been made prisoners were detained in our jails and elsewhere till peace should be proclaimed. Some were thus confined in Sissinghurst Castle, near Cranbrook, while others were permitted to reside—on their *parole d'honneur*, or promise not to attempt to escape—in private lodgings in the town itself.

It chanced one day that little William came upon a boy, employed by these to go on their errands, who was carrying a large loaf. This, half-frenzied with the rage of hunger, he seized and broke off a portion. The remainder he restored and quickly took to his heels.

We need not conclude from this that he was degenerating into a mere "larrikin" or "hooligan." When relating the incident, many years after, he pleads, with a touch of humour, that this was his "*only highway robbery*." He indeed, admits that he at times, plundered fruit and stole turnips, though these, he states, were generally the property of the man who, as he had learned, was his actual father. We do not excuse the somewhat dubious morality here implied, but, when all is allowed for, censure may surely deal leniently with these, the sins of his youth.

It must be remembered that the popular standard of morality was at this period most low and degrading. If we turn to Cowper's "Tirocinium" we shall find how the sons of high-born gentlemen behaved in these days.

What wonder, then, that this poor, neglected peasant-lad should have been guilty of faults over which oblivion would long have flung her mantle, but for his own unparalleled frankness in recounting them to the glory of the Lord he was afterwards to serve so truly.

A dame school is an institution of the past. It was generally held in the "keeping-room" of a cottage, by an old lady who, though past work, could just read the tattered spelling book which lay before her, through her great horn spectacles, and was able to impart very rudimentary instruction to small children. At Cranbrook, such a school was conducted by an aged couple named Boyce, who seem to have been more efficient than some of their class. To their care little William was entrusted, and not only learnt his ABC, but became able to spell out a few of the reading lessons in the Dame's primer, and even some easy verses from the New Testament. But for this the family could not long afford to pay. He was, therefore, taken away, and spent his time mainly in gathering sticks for the winter's fire, or gleaning at harvest time with his sisters and his mother.

The latter, however, regretted that her boy, in whom she in all probability, mother-like, perceived more than ordinary abilities, should thus be left to run wild. She longed for him to be admitted into the Grammar School in the adjacent town, at which a proportion of poor boys were received gratuitously on the recommendation of persons of influence in the parish. She, therefore, successfully importuned Farmer Russel, the lad's real father, to exert himself in their son's favour.

John Haszel, the master of Dence's Free Grammar School, Cranbrook, must have greatly resembled the well-known schoolmaster in Goldsmith's "Deserted Village."

"A man severe he was and stern to view ;
I knew him well and every truant knew.
Yet he was kind, or if severe in aught,
The love he bore to learning was in fault.
The village all declared how much he knew,
'Twas certain he could write and cypher too ;
Lands he could measure, terms and tides passage,
And e'en the story went that he could gauge ;
While words of learned length and thundering sound
Amazed the gazing rustics ranged around ;
And still they gazed, and still the wonder grew,
That one small head could carry all he knew."

He was an excellent penman, a competent accountant, and had now filled his post with honour and usefulness for forty years. To him little William was sent for a few months, and soon recovered the scanty learning he had nearly lost. He began to write a little, and could not only spell out the words of the New Testament, but read a chapter with some ease and intelligence. He, however, did not stay long enough to learn to keep accounts.

It is always interesting to trace the mental history of one who has affected others for good. In the present case this is easy, as he of whom we write has given the most naïve and circumstantial account of the dawn of his intelligence and how he began to observe and reflect.

Objects which interest most lads appear to have had hardly any attraction for him. He recounts no boyish games or adventures, and records no early friendships. Nature in her varying moods seems not to have fascinated him. He tells of no books that he read. He recalls

no pet animals. He did not give his mind to rural sports or amusements. His main concern in these, his childhood's days, was simply to get enough to eat.

Yet *think* he assuredly did, and on no ordinary subjects, and in no ordinary way. While attending the village school in his sixth or seventh year he, for the first time, heard from the old lady and her husband of the existence of the Supreme Being, as One who took notice of children's sins. The idea long stuck to his conscience. Who this God Almighty was he could not conjecture, or conceive how He could know what his sins were without asking his mother about them.

Godfrey, the local exciseman, however, at this time attracted his notice. He was a man of a stern and hard-favoured countenance. The boy often watched him hurrying from place to place, with an ink-bottle hanging from the button-hole of his coat and his gauger's sliding rule in his hand, and conceived a droll and fantastic idea concerning him which could have entered into none but a reflective and fanciful mind.

He imagined, as he tells us, this man to have been employed by God Almighty to observe and record children's sins. "Once, when in the Market House" (to use his own words), "I watched him narrowly, and thought that he walked so fast because he had so much to do to find out all that boys and girls did that was wrong. As he hurried from one shop to another, I kept my eyes on him, and from this time regarded him as a most formidable being, to be shunned if possible as my greatest enemy." "If afterwards," he further says, "he happened to meet me unawares in turning a corner, you might have struck me down with a feather. I hung my head, bowed and scraped, till I could get out of his sight, and then I fled when none but conscience pursued."

Punishment for sin he found was to be inflicted after death. He, therefore, hated the churchyard, into which he rarely went in the dark. He would travel any distance round about, rather than *drag his guilty conscience* across that enchanted spot.

Strange to say, in spite of his squalid and irreligious surroundings, he had conceived some crude ideas that God might be approached in worship. The exciseman, he tells us, "was a terror to him for a long time," a terror from which one phase of his religious life seems to have originated, and which caused him "to say many prayers."

Longfellow's "My Lost Youth" is widely known. What he so beautifully tells us of himself is also true of the early days of many others, who were destined to reach and move the hearts of their fellow-men. His fine lines may therefore help us to understand the lonely lad whose history we are trying to present in the dry light of impartial truth. Let us recall some of the verses :—

"I remember the gleams and glooms that dart
 Across the school-boy's brain ;
 The song and the silence in the heart
 That in part are prophecies, and in part
 Are longings wild and vain.
 And the voice of that fitful song
 Sings on, and is never still,
 A boy's will is the wind's will,
 And the thoughts of youth are long, long thoughts.
 There are things of which I may not speak,
 There are dreams which cannot die ;

There are thoughts that make the strong heart weak,
 And bring a pallor into the cheek
 And a mist before the eye.
 And the words of that fateful song
 Come over me like a chill—
 'A boy's will is the wind's will,
 And the thoughts of youth are long, long thoughts.' "

What this curious little creature, with his strange possibilities and powers for good or evil, did with himself in after years, or, rather, what the Lord, whom as yet he knew not, was pleased to *do with him*, is to be told in subsequent papers.*

PAST, PRESENT, AND FUTURE.

(Concluded).

BY E. MITCHELL.

"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."

WE have ventured to take a glance at God's dear children as they were before they first "know the Lord, or rather were known of Him" (Gal. iv. 9). Their *past condition* we saw to have been that of "enmity against God," and we endeavoured to emphasise how comprehensive, how desperate, and how sad is the force of the appalling words. In striking contrast to this is

OUR PRESENT STATE.

We are now "*reconciled to God*." This is wholly the work of God. Its foundation is *the removal of our sins*. God ever loved His people, yet their sins made a breach. It must ever be remembered that God is the Lawgiver and Judge of all intelligent creatures. His character in these relations must be maintained. It is impossible for Him to act contrary to any one of His perfections—that were to make Him imperfect. The love of the Father must not override the justice of the Judge; hence the need of the atonement. Divine justice satisfied, the Lawgiver's rights maintained, and the holiness of God vindicated, the way is open for friendship to be resumed between God and the sinner.

This reconciliation is effected at immense cost. It is by the death of God's Son. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10). This beggars our highest conceptions and drowns our thoughts. "God is love." His love is without limit. "He gave His only begotten Son." More cannot be conceived. Nay, with reverence, be it said,

* The preparation of the above, which (D.V.) for a few months will take the place of the "Echoes from the Sanctuary," was suggested by the article in "T.P.'s Weekly" for April 24th, "A Noisy Saint of North London," and the infamous Article on Huntington in the "Dictionary of National Biography," an extensive work of deserved repute, and ordinarily regarded as *the* authority on the lives and characters of the persons with whom it deals. No popular life of "The Coalheaver" has appeared since Richard Heath's excellent sketch in "Golden Hours" for 1873, now non-attainable. Our late friend Ebenezer Hooper's two books have also been long out of print. It seemed timely, therefore, as Satan will not suffer the fair fame of this great man to rest, to let the rising generation know the main facts of his life and labours.

God Himself can do no more. He has reconciled us to Himself by the death of His Son, and no longer is sin imputed to us, for we are "justified by the blood of Christ."

Our enmity is slain by the gracious operations of the Spirit of God. He quickened our souls, convinced us of our sin, its heinous character as well as its guilt caused us to cry for mercy, and in due time sealed forgiveness on our hearts through the atonement of our Lord Jesus Christ. We thus received the reconciliation and rejoiced in God. Peace with God is the effect of justification; reconciliation results from the atonement. Peace based on any other ground is a delusion and a snare. Speaking of this sweet experience, Kent says:—

" Here we stood at peace with heav'n,
Found the sweets of sins forgiv'n;
Wept as pardoned sinners do,
Felt the blood of sprinkling too."

Our peace with God can only be maintained in our experience by constant believing views of our Lord's atonement.

Our present state is a truly blessed one. The breach has been made up. Our sins have been equitably removed. We enjoy sweet peace with God. How striking is the contrast betwixt our *past* and *present*! How deep the debt of love and gratitude we owe to God for the exceeding riches of His grace thus manifested toward us! This debt of grace is the only debt we now owe, and the deeper our sense thereof the sweeter it becomes.

But the text leads us on to consider

OUR FUTURE SAFETY.

"*Much more being reconciled, we shall be saved by His life.*" Our Lord not only died for us, but He rose and lives on our behalf. By His death He acquired the right to save us; by His life He is qualified to exercise that right. The future is often a source of anxiety to men naturally. Their present position from a worldly point of view may be good, but what of the future? Well may they be anxious, for every earthly thing is uncertain and insecure. This is true also of the believer. Temporal and natural mercies are but loans. God may resume them at any time, and certainly ere long they will cease. But our eternal safety and welfare are secured beyond the possibility of loss. Whatever else may betide, "we shall be saved." If those who have been reconciled to God can be lost, then words have no meaning, and the apostle's argument is fallacious and misleading. This is unthinkable to us. Justified by the blood of Christ, we shall be saved from wrath through Him; reconciled by His death, we shall be saved by His life.

There is a covenant union between our Lord and His people. Hence, said He, "Because I live, ye shall live also." His death as our Representative discharged our obligations to the law, and His resurrection secures our life. If we died with Christ, we shall also live with Him. The Head and the members cannot be separated; but the life that dwells in all its fulness in our Lord has been communicated in measure to every reconciled soul. The Spirit of Christ dwells in every regenerated heart. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. viii. 10).

The life of Christ secures the salvation of His people; we are saved by virtue of the vital union between the Head and every member.

Our safety is also secured by the intercession of our Lord. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, Who is even at the right hand of God, *Who also maketh intercession for us*" (Rom. viii. 34). He lives to carry on our cause in the high court of heaven, to confute our adversary, to remove all our guilt, and procure every needed blessing for us.

"Great Advocate, Almighty Friend—
On Him our humble hopes depend;
Our cause can never, never fail,
For Jesus pleads, and must prevail."

We shall be saved also by the exercise of His Kingly authority. "As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John xvii. 2). Dangers and foes beset our life on every hand; but our Lord is supreme over all, and holds His office for the benefit of His people. God "hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23).

"Satan may vent his sharpest spite,
And all his legions roar,
Almighty mercy guards my life,
And bounds his raging pow'r."

The apostle prefaces the statement of the believer's final safety with a strong expression—"*Much more*, being reconciled, we shall be saved by His life." The same expression occurs in ver. 9 and is repeated in verses 15 and 20. The meaning in our text appears to be that the most difficult part having been achieved, the less difficult is most certain to follow. To reconcile us to Himself was a greater work than to keep us; it was a more difficult task for Christ to die for us than to live on our behalf. If therefore God has done the greater thing, much more will He do the lesser. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32). The love of God that was great enough to reconcile us, when we were enemies, by the death of His Son, will much more be sufficient to preserve us to the end. We may dismiss our fears and rejoice in the hope of the glory of God, for He who loved us well enough to lay down His life for us will not be found wanting in what remains to complete our salvation.

Thus, lead by our text, we have reviewed our *past condition*, considered our *present state*, and contemplated our *future safety*. The past produces shame and contrition, the present affords peace and confidence, while the future is bright with humble hope and holy expectation. Our bad past was our own. The rest we owe to rich, sovereign, distinguishing grace. How deep then is our debt of love and gratitude to our all-glorious and ever-gracious Triune Covenant God!

"He raised me from the deeps of sin,
The gates of gaping hell;
And fixed my standing more secure
Than 'twas before I fell."

"THE BAR ON THE HEART."

AN EPISODE IN THE LIFE OF WILLIAM HUNTINGTON.

Part II.—Conclusion.

WHAT may be called *the theory of prayer*—as laid down in the Word of God—is extremely simple. It is the appeal of faith for favours which He has undertaken to grant. "Ask what ye will and it shall be done unto you." "If ye shall ask anything in My name, I will do it." "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." "Whatsoever ye shall ask the Father in My name, He will give it you." "Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me." Thus,

"Whate'er our bosoms' joy or grief, our matters great or small.
Are but an errand to His throne. THEN GO AND TELL HIM ALL."

PRAYER AT TIMES BEYOND OUR POWER.

The *experience of prayer* in the spiritual life of true believers, however, often seems to fail to verify these assurances. Some at times simply *cannot pray*. Troubles may sorely oppress them. Satan may obtrude and hinder. Cares may weigh heavily on their spirits. Their needs may be obvious, but the heart in relation to God is cold and mute. "The words they would fain utter cling like icicles to their closed lips" (Hazelton). They can neither find their God on His seat nor "order their cause before Him; nor fill their mouth with arguments" (Job xxiii. 2). "'To will'—is present with them, but how to perform they find not." How distressing is this experience to the living children of God, who are thus almost induced to fear that His grace has never affected their hearts. A great poet-teacher, whose judgment is unquestioned, has however left on record as *one* of "the footsteps of the flock," the lines we love so well:—

"Zeal extinguished to a spark;
Life is very, very low;
All my evidences dark!
And good works I've none to show.
Prayer, too, seems a load,
Ordinances tease or tire,
I can feel no love to God,
Hardly have a good desire."—HART.

PRAYER, THOUGH EARNEST AND SINCERE, UNANSWERED.

At times, in contrast to this, some have a volubility in private prayer which almost surprises them. Words flow apace. Texts many come to the mind. Precious promises are opened up and applied to the heart with what seems to be Divine power. Favourable answers are vehemently sought, and with what they think, is great strength of faith. Favourable responses to such petitions are, therefore, confidently expected—but frequently, to their amazement, are not vouchsafed. Such unanswered prayers are often the present and pressing trials of the Lord's true people.

In this way the *theory of prayer* and the *experience of prayer* collide in the history of those who fain would, at all costs, be right with God. This causes acutest soul-trouble, which, however, generally gives fresh and solemn employment to those that are exercised by it.

It leads to *rigid self-examination*, and causes us to review and reconsider the petitions about which, at the time, we were so confident and perhaps a little complacent. Was the ability to express ourselves so fluently an effort of *religious nature*, or the result of the inner operations of Him whose covenant office it is, when He sees fit, to "help our infirmities"? The prayers He inspires are often groans—but we recall that *those* prayers came with much ease and fluency. The "boldness" of free utterance is indeed sanctioned by Him who occupies the throne of grace (Heb. iv. 16); but, was ours *then* the arrogance of presumption—mere thoughtless rashness; or the humble audacity of those to whose faith God is extending the golden sceptre of condescending encouragement? (Esther v. 2). In *true* answers to questions like these, the solution of the problem of *supposed* unanswered prayers may often be found.

Again, Christians, when so tried, are driven to search the Scriptures for the texts on which their confidence was based, to see if their natural memory accurately retained God's exact words, and whether the meaning they have been wont to attach to them is indeed what they were designed to convey. For instance, five texts are cited on a previous page. The force of the first hangs on "If ye abide in Me" (John xv. 7). The *second* and *fourth* demand the inquiry as to what is expressed and involved in "asking in Christ's name" (John xiv. 14 and xvi. 23, 24). Viewed in its connection, the third has to do with the forgiving spirit, alas, so rare in Christian hearts (Mark xi. 24). The opening word "*and*" of Psalm l. 15 vitally conjoins it with the preceding verse. Has the reader never begged to be delivered from popular, plausible, and flesh-pleasing—but *erroneous*—views of the Scriptures of truth? To these, apparent non-success in prayer may sometimes be traced.

PRAYER DIVINELY REPRESSED.

The discrepancy between the theory and the experience of prayer has often been evident in the fact, to the consideration of which this paper is devoted. The Lord occasionally inspires definite prayer for what He intends to bestow. "Prayer was appointed to convey the blessings God designs to give." Thus Bunyan states, in his "Grace Abounding," 287, that "where (as it proved) he had a work to do for God, he previously felt, as it were, the going of God upon his spirit, to desire he might preach there" . . . and that when his sermons were to be savingly useful to sinners,—and "their souls to be given in, as the fruits of his ministry"—"their souls in particular had been strongly set upon his heart, and he had been *stirred up to wish for their salvation*." This experience might be exemplified in many other recorded instances did space permit.

Conversely, at times, when it is not the Lord's purpose to grant favours on which the hearts of His people are *naturally* set, He mysteriously prevents their praying for such things. He never tantalises His people by raising their hopes in vain. This experience differs from that we first noticed. That was the dumbness of a heart which cannot pray; this the enforced reticence *on one subject*, of a heart conscious of being at the time, in the light of God's countenance.

We proceed for exemplification to the incident in the life of

WILLIAM HUNTINGTON.

That this great man fully believed in the efficacy of prayer, is evident

from his writings and the experience he has so fully recorded. To him, therefore, confident appeal is made for confirmation of what has been advanced on the subject.

At Bolney, on the high road between London and Brighton, in the year 1804, there resided a family named Blaker, consisting of the father, mother, two daughters and a son. Nine years previously Huntington had formed Mr. Blaker's acquaintance, and had been made spiritually useful to him during a long night-ride in a post-chaise from the Metropolis to his home. Friendships thus formed are generally lasting. This grew with years, and he became greatly attached to them, especially to Elizabeth, the elder daughter; and he paid them a visit every summer. His friend always styled him "his father in Chri-t."

In the earlier days of their acquaintance, his wife became so ill that her doctor abandoned all hope of her recovery, stating that he could be of no further use. Huntington, however, found a "confidence in his heart" that she was not then to die, "and a desire to exercise it in prayer." "He had," as he told her daughter Elizabeth, "more hope in the mercy of God in answer to prayer than in all the medicines and means she had tried." In company with his friend Jenkin Jenkins, of Lewes, he called on her, to find her reduced to a skeleton; but they "shut themselves up in a room and prayed for her repeatedly, pleading Matt. xviii. 19, "that if two of you shall agree," &c. In less than a week she again began to eat meat, in time recovered her health, and lived many years. In December, 1804, he tenders her his "love and duty" in a letter to her daughter, and refers to her as still alive in 1806. Hence he concludes, in the letter just mentioned, that "what faith credits, hope expects—and the promises of God are sure to both."

In November, 1804, many years later, the father, whom he loved with all the ardour of his great, tender heart, was also taken ill, and was shortly upon the verge of death. His daughters, therefore, wrote to entreat their valued friend to come to them in their trouble; and especially implored him to pray for their father's recovery. He was, however, soon taken from them. Had prayer then ceased to be effectual? Let these extracts from his letters to Elizabeth Blaker reply:—

"When I received your first letter respecting your father's illness I went to lay it before God and to entreat the Almighty to spare His useful life; but

"I FELT A BAR ON MY HEART,

so that I could not; nor did I dare once pray for his life. From that moment I was fully persuaded that he would never rise [from his sick bed] again. You, indeed, wrote, stating 'that he was better.' I said to Lady Saunderson, 'He will relapse; he will never rise any more.'"

He expired, as a matter of fact, on the following Monday, the tidings being at once sent to his long-loved friend, who thus replied:—

"I have received what I fully expected *and knew* before the coming of your letter. As I told you, when you first informed me of your father's illness, I spread the matter before the Lord in prayer, but felt a bar upon my heart. 'The Spirit of grace and supplication maketh intercession for us with groanings which cannot be uttered,' always 'according to the will of God,' *but never against it.*

"I guessed that your desire for my coming was in hopes that the

united prayers of many might prevail with God to spare your father a little longer ; but I had *early intimation that this* would not be granted, and against faith and conscience none can prevail.

"It was *not so with me when your mother was so ill*, and I told you," &c.—as before related.*

"God hath said, 'I will dwell in them, *and walk in them*'" (2 Cor. vi. 16). The latter clause is often cited as difficult to expound, but surely this man both understood and experienced its meaning. Reader, do you ? The writer solemnly adds, "Do I ?"

For our mutual help, let us read together a few sentences on the Holy Spirit, our Helper in prayer, from the pen of the same writer—and so bring our paper to its close.

"The Holy Spirit is a sweet Leader, and an inward Dictator. Observe the inclinations which He gives to prayer and obey them, and likewise the assistance that He grants to us while engaged in it ; the passages He brings for us to plead, the arguments He gives us to use ; the fervour, the faith, the expectation also, as well as the enlargement of heart, the boldness, the nearness of access, the freedom and familiarity.

"In all these things, He helps our infirmities, and makes sensible intercession for us,' according to the will of God. Besides, observe the melting and humbling sensations, the powerful motions of love that He originates and the sight that He gives us of our wants, and of the fulness of Christ to supply them. How various are the views that He affords us of the Saviour's sufferings, and the discoveries He gives us of the mysteries of His kingdom ; and the prospects He discloses, and the sweet thoughts which His wonderful operations produce in the heaven-born soul !

"He that is led by this infallible Guide is a child of God. What, therefore, He dictates observe, what He points out do, and where He leads go. And 'he that soweth to the Spirit, shall of the Spirit reap life everlasting.'"

TREACHEROUS CALMS.—"I have, for many years, found that as surely as I try and make myself comfortable in my fleshly repose, something occurs to drive me out of my rest—something that brings upon me fresh exercises, conflicts and fears, to whip me out of the treacherous calm I had been under."—*Hemington's Memorial*, page 44.

* Before the writer as he pens these words, is an actual letter from William Huntington to "Miss Eliza Blaker, Mr. Matthews (her uncle). Worth, near East Grinstead, Sussex." It bears no date, but on the authority of our late friend, Ebenezer Hooper, was written in July, 1803, the year before her father's death. Its subject is the graces planted in the hearts of God's true children. It is addressed to his "Dear friend in the Lord Jesus Christ," and is redolent of the utmost purity, delicacy, and spirituality. He evidently was assured of her godliness. To her as "The Sparrow Alone" the second part of "The Bank of Faith" is inscribed.

The works referred to in the above are—"The Joy of Faith in the Shadow of Death" (Bensley's Edition, Vol. xx.), and "Every Divine Law," &c. (in the same). The restoration to health of Mrs. Blaker is one of many instances of answered prayer given in the letter (pages 266 - 275).

Huntington's sentiments on Prayer are given at great length in the incomparable twenty-eighth of his letters to Philomela (Vol. xviii., page 163).

COME AND WELCOME.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 28.

"COME, all ye weary ones, to Me,
And I will give you rest";
'Tis Jesus speaks that word to thee,
Come, and be ever blest.

Come, heavy laden as you are,
Though sore beset with doubt;
Remember all My woes, nor fear
That I will cast you out.

'Tis Jesus gives the sense of sin,
Imparts the power to cry;
And He alone grants peace within,
And wipes each weeping eye.

Coggeshall.

He'll not deny the feeblest prayer
Uplifted to His throne;
The faith He gives will bring thee near,
Trusting in Him alone.

Jesus, our everlasting Rest,
We come in faith to Thee,
Pleading Thy blood and righteousness,
The one availing plea.

How sweet the calm which fills the
When Jesus dwells within, [breast
Giving poor weary sinners rest,
And pardon for their sins.

"ALICIA."

"THOU FOOL"; OR, THE DOCTRINE OF THE RESURRECTION.

BY JOSIAH BRISCOE,

Author of "The Book of Proverbs Versified."

THE plainness and pungency of Scripture language naturally offend the taste of the cultured philosopher and the luxurious worldling. But "God is no respecter of persons." The atheist (if such a person really exists) may be a learned man; yet the Bible says that he is a "fool" (Psalms xiv. 1, liii. 1). The man of wealth and pleasure, who seeks for nothing higher than this world can yield, may be envied by many; but Christ, after sketching his character in parabolic language, addresses him in solemn tones as "*Thou fool!* this night thy soul shall be required of thee" (Luke xii. 20). The Apostle Paul, also, in that sublime portion of his First Epistle to the Corinthians (chap. xv.), in which he speaks as an eye witness to the resurrection of the Lord Jesus, and disproves the false teaching of some in his day that "there is no resurrection of the dead," uses the same expression to a supposed objector to the Scriptural doctrine: "But some man will say, How are the dead raised up? and with what body do they come? *Thou fool,* that which thou sowest is not quickened except it die."

C. H. Spurgeon has informed us how he once nobly answered an objection made by a distinguished man on this very point:—

"John Ruskin visited me many years ago, and amongst other things, observed that the Apostle Paul was a liar, and that I was a fool."

"'Well,' I replied, 'let us keep the two things separate; so, first of all, tell me how you prove that the Apostle Paul was a liar.' 'He was no gentleman, and he was a liar, too,' answered Mr. Ruskin.

"'Oh, indeed!' I rejoined, 'how do you make this out?'

"'Well,' he said, 'A Jewish gentleman came to him one day and asked him a polite question: "How are the dead raised up, and with what body do they come?" (1 Cor. xv. 35). Paul replied, "*Thou fool,*" which proved him to be no gentleman. He then continued, "That which thou sowest is not quickened except it die," which was a lie.'

“ ‘No,’ I answered, ‘it was not a lie ; Paul was speaking the truth.’

“ ‘How do you prove that?’ asked Mr. Ruskin. ‘Why,’ I replied, ‘very easily. What is death? Death is the resolution into its original elements of any compound substance which possessed life.’

“ ‘Mr. Ruskin said, ‘This is the most extraordinary definition of death that I ever heard ; but it is true.’

“ ‘Yes,’ I replied, ‘it is true ; and this is what happens to the seed when it dies ; it is resolved into its original elements, and the living germ which is within it becomes the centre and source of the new life that springs from it.’

“ ‘Then,’ asked Mr. Ruskin, ‘what do you mean when you talk of the death of the soul?’

“ ‘I mean,’ I replied, ‘the separation of the soul from God. It was originally with God, and when it is separated from Him it dies to God ; that is its death, but this death is not non-existence.’

“ ‘Well,’ said Mr. Ruskin, ‘you have proved that Paul spoke the truth ; but you have not proved him to be a gentleman.’

“ ‘At all events,’ I answered, ‘the apostle was as much a gentleman as you were just now, for you called me a fool.’

“ ‘So you are,’ said Mr. Ruskin, ‘for devoting your time and talents to that mob of people at Newington when you might employ them so much more profitably upon the intellectual and cultured few, like the Jewish gentleman who came to Paul, and others I might name.’ I replied,

“ ‘I always like to be the means of saving people whose souls are worth saving, and I am quite content to be the minister of the “mob” at Newington, and let those who will look after the cultured and refined.’”

Mr. Ruskin had probably not read the following anecdote, or he would not have been so much offended with the plain dealing of the apostle.

“A sceptic—a man of great intelligence, who had long stumbled at the Scripture doctrine of the resurrection—was at length brought to conviction by these two words, ‘*Thou fool!*’ as he opened his Bible at this passage in 1 Cor. xv. 36. His account of his conversion, given to a clergyman who had often argued with him in vain upon the subject, is thus related by himself : ‘Oh, sir, two words from Paul conquered me, “*Thou fool!*” Do you see this Bible (taking up a beautiful copy of the Scriptures, fastened with a silver clasp), and will you read the words upon the clasp that shuts it?’ The clergyman read, deeply engraven on the silver clasp, ‘*Thou fool!*’ ‘There,’ said his friend, ‘are the words that conquered me: it was no argument—no reasoning—no satisfying my objections—but God convincing me that I was a fool ; and thenceforth I determined that I would have my Bible clasped with these words : “*Thou fool!*” and never again would come to the consideration of its sacred mysteries but through their medium. I will remember that I am a fool, and God only is wise.’ Ah! this is the way to come to God’s Word. Let every man imagine this clasp upon his Bible, and let him open the blessed Book in order that he may sit at the feet of Jesus and learn of Him, as a little child ; for truly, as the Psalmist says, ‘The entrance of Thy words giveth light ; it giveth understanding to the simple.’”

The Editor well remembers Mr. Spurgeon's relating the Ruskin anecdote at the College in February, 1886, to a company of Ministers, who were convened to make arrangements for the forthcoming Conference—though he then told the story somewhat differently, and the Author of "Sesame and Lilies" appeared in a far more graceful and gentlemanly aspect than the above article presents him. The definition of death is accurately given. We remember wondering that Mr. Spurgeon did not reply, as he well might have done, that nothing offensive is necessarily implied in the word *afro*n (unwise or inconsiderate) which Paul here employs, and which differs from *mōros* (degradingly and wilfully stupid), which occurs in Matt. v. 22. It simply means that Paul charged the objector with raising a difficulty before he had duly considered the conditions of the case. The Editor is also almost sure that this objector was not styled 'a Jewish gentleman' as Spurgeon related the incident. Certainly, a philosophical heathen was much more probably in Paul's mind.*

LYING LOATHED: THE LAW LOVED.

"I hate and abhor lying; but Thy law do I love."—Psa. cxix. 163.

THE life of grace in the soul of an elect and redeemed child of God is evinced by his *aversions* and *affections*—by what he *loathes*, and by what he *loves*. This appears in the words before us: "I hate and abhor lying: but Thy law do I love."

Lying is a terrible form of sin. It originated in this world with Satan. "Lying lips are an abomination unto the Lord." "To love and make a lie" is one of the marks of reprobation which makes the soul of every living believer shudder with fear. Yet alas! this vice is too common in our poor fallen world, and to hate it is an indication of the sovereign favour of God in Christ.

I.—There are *social and conventional lies*. The tendency of the flesh is to like to please others by over-statements and extravagant colouring. We are naturally ambitious to be thought good company, and are prone to exaggerate so as to make our talk interesting to others. A poignant jest raises a laugh and maintains a reputation for social brilliancy. What child of God has not had cause to humble himself in the secret of his Master's presence for yielding to this form of temptation? O for grace to feel and to cry in relation to it, "I hate and abhor lying."

II.—There is *unkind and spiteful lying*. The disposition to depreciate and even calumniate others is part of the natural wickedness of all our hearts. In spite of all that the Lord may have done for us, in

* While reading the above in proof, we recollected that the Ruskin anecdote is related in the autobiography of C. H. Spurgeon, Vol. III, page 195, from which the above was apparently originally copied. We adhere, however, to our statement that C. H. S. told the story, somewhat differently, in February, 1886, at which time J. B. Gough lay dead; greatly to our dear friend's sorrow—and he seemed to us to tell the story as a relief to his own very depressed heart. His accuracy as a *raconteur* was not always reliable. We ourselves heard him give two rather different versions of his interview, when a boy, with Richard Knill, and the prophecy of his future career uttered by that good and great man. This does not, of course, militate against the force of our friend Josiah Briscoe's excellent paper.—EDITOR.

spite of our deep consciousness of our own failings, how apt we are to make much of the frailties of others. The "charity" or love that "thinketh no evil" is a grace for which we all need to pray.

"Make me to feel another's wrong,
To hide the faults I see,
That mercy I to others show
That mercy show to me."

These words, though not written by a Christian poet, may well find an echo in every holy heart. "The Lord is very pitiful," and may He, in His rich grace, make us pitiful also; and in this respect also cause us to cry, "I hate and abhor lying."

III.—There is also *commercial lying*. "It is nought, it is nought, saith the buyer, but when he goeth away he boasteth." Thus we are apt to depreciate what we are really eager to obtain for the sake of the poor advantage of a good bargain. The seller also is prone to overstate the value and quality of the goods of which he would fain dispose. The times are hard. Competition is keen. It is cruelly difficult to "provide things honest in the sight of men" in this pushing and exacting age. Yet loyalty to our dear Saviour surely requires that in these things we should "maintain a conscience void of offence both toward God and toward man." The difficulty is admitted, but "God is able to make all grace abound toward you; that ye, always, having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 8). You, dear reader, may have had to bow in shame before your Lord in this matter. The temptation may have been sudden and sharp, and you yielded, or ever you were aware. Let not Satan, however, take advantage to rob you of your hope on this account. The precious blood still avails, and He that shed it "knows what sore temptations mean, for He hath felt the same." He will never reject thee for a *confessed* fault; but give thee renewed grace to cry "I hate and abhor lying."

IV.—There is *religious lying*, which is the worst and most detestable form of this awful sin. The mere professor of godliness, who knows the Gospel in its letter, but has not felt it in its inner power, is guilty of a life-long untruth, which must incur the hot displeasure of a holy God.

The minister who presents *as gospel*, statements which exalt and glorify the creature; who insists that sinners can, may, and should do what the Bible asserts to be out of man's power, apart from the sovereign grace of God—or who, having preached free grace, contradicts himself by free-will appeals—is surely guilty of what God fearing persons must "hate and abhor."

Again, the preacher who retails *as his own experience*, sorrows and ecstasies which he has read of in the biographies of others, but has never felt himself; who tells brave stories of successes never vouchsafed to him, and of great things which he never accomplished, is a "wolf in sheep's clothing."

"For the world, Lord, let not me a deceiver ever be."

So wrote a follower of William Huntington's, on a well-worn copy of a tract by that great minister. Self-delusion is terribly possible. The piety of the flesh simulates the grace of the Holy Spirit in marvellous ways; and this apprehended danger makes all God's living children crave to be kept from delusion.

But "the law of the Lord is perfect, converting the soul. The testi-

mony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever. The judgments of the Lord are true and righteous altogether."

Hence the oft-repeated cry, "Remove from me the way of lying, but grant me Thy law graciously" (Psa. cxix. 29).

"Make me to walk in Thy commands,
'Tis a delightful road,
Nor let my head, or heart, or hands,
Offend against my God."

MARIAN HOBBS.

SPIRITUAL CORRESPONDENCE.

LETTER I.—THE CLAY IN THE POTTER'S HAND.

THE following from E. Langham, a Christian friend who hails from Yeovil, and is, we presume, minister of South Street Chapel—formerly most pleasantly associated with the name of our deceased brother Varder—is to some degree redolent of the unction which once characterised many of our preachers, but which, alas, is extremely rare in the present day. He courteously addresses the Editor as—

"MY DEAR UNKNOWN YET WELL-KNOWN FRIEND,—While reading the piece 'The Bar on the Heart,' in your current number, a desire sprang up to write to you to express my thanks, and the gratitude I felt to God for enabling the writer to open up what has been to many others as well as myself 'a delicate and difficult subject.'

"The part in which the writer records the fact of often being 'alone on a wide, wide sea,' found a ready response in my heart and led to a train of thought both helpful and profitable.

"It seemed as if the bar on my heart was removed and the veil somewhat uplifted from my mind, and an experience akin to that of dear Toplady's when in 'the valley of the shadow of death' produced in my own soul:—

"Sweet in the confidence of faith to trust His firm decrees,
Sweet to lie passive in His hands and know no will but His.'

"My mind was thereupon led to Jer. xviii. 6: 'O House of Israel, cannot I do with you as this potter? saith the LORD.' I felt, 'Lord, Thou canst and dost.' Then how true and sweet were the following words: 'Behold, as the clay is in the potter's hand, so are ye in Mine hand, saith the Lord.' This formed our text last Sunday morning, and the record of experience in your pages furnished the key to open it.

"May your own heart be under the rich anointing of the blessed Spirit, that the E.V. and G.H. may thereby minister to the edification of its readers, and may He so grant you wisdom in the selection of pieces for the instruction and comfort of 'the household of faith' that sower and reaper may rejoice together.

"I should regard my thus addressing you an intrusion, but for something within that has impelled me to do so. Yours in the hope of the Gospel of Christ, E. L. July 4th, 1905."

We assure our friend that so far from his letter being an "intrusion,"

it is regarded as an act of thoughtful, spiritual kindness. John Stevens once added as a postscript to a letter, "Pity a poor thing called a Gospel minister." We, in the same spirit, would write, "Pity a poor thing called a Christian Editor," and believe in our grateful appreciation of words so holy and encouraging as the above.

LETTER 2.—THE BANNER DISPLAYED.

The following is from the Editor in acknowledgement of a "protest" against the errors advanced in a sermon recently delivered to a large concourse of Strict and Particular Baptists on an occasion of high Denominational importance.

"To Mr. J. M. of H. W. . . . DEAR SIR AND CHRISTIAN BROTHER,—Your strictures on the discourse of Mr.— reached me on the 17th when from home. They are manly, candid, and instructive, and were there time to submit them to you for revision—on a point I will explain—they should appear in our August number.

"As this is impracticable, I give you my thoughts on the general question of the permissibility and advisability of criticising discourses as delivered to a public audience. To such as have been *printed* and *published* I am not now referring. The pulpit is a religious institution maintained to afford an opportunity for men to expound, commend, and illustrate the salvation of God to all who will hear them.

"It is paramount that these should be *renewed men*, experimentally acquainted with the operations of grace in their own souls. It is essential that they should be specially *taught of God*, and able to expound and elucidate the inspired Volume. It is important that they should be *sufficiently gifted*, both physically and mentally, as to be able to deliver their messages in an intelligent and acceptable way. These things conceded, they enjoy the greatest freedom of address. They should be their own natural and unaffected selves. They should state their own views and convictions, in terms of their own choosing, without servilely following the methods and phraseology of others. With a 'thus saith the Lord' as the foundation of all their teaching, they *may* and *should be* emphatically independent and original, and each should proclaim what he has been Divinely taught with the confidence that he is authorised by God Himself to voice his very heart in every word he utters.

"These considerations should guide us in estimating every deliverance from the pulpit. We may enquire whether the preacher is a saved and sanctified man, whose life accords with his profession—we should weigh what he proclaims in the balance of the sanctuary, and 'test it by the law and testimony.' If on review it proves true, and, above all, if there is a little vital power and the 'unction of the Holy One' in what is advanced, we should avoid making the soundness of phraseology our standard of judgment; and never make a good minister of Christ 'an offender for a word.' The same truth may be expressed by two men in different terms, yet both may be substantially in accord with God's book.

"In extemporaneous addresses it is often impossible to select and employ the exact terms of which our mature judgment would improve, especially when the promised help of the Spirit is but sparingly enjoyed. If a preacher's soul is not at liberty, if his mind is not enlarged and his

speech constrained, he may have the greatest difficulty in finding and employing acceptable and appropriate words. Hence all preachers should be heard with candour and indulgence. Isolated phrases should not be cavilled at. The tendency to show our own cleverness by criticising others should be repressed. You know the class of people of whom it is said that any one of them can find fault. It requires high ability to discover excellencies, while the most ignorant can expose defects.

“ ‘ Errors, like straws, upon the surface flow ;
He who would search for pearls must dive below.’ ”

“ Preachers, of all men, should be lenient and tolerant when called upon to express adverse opinions on the efforts of their brethren. ‘ With what judgment ye judge, ye shall be judged,’ is a principle of many applications.

“ I have known reputations smirched, happy fellowships deranged, and at least one Denominational Association broken up by injudicious and, as many thought, needless strictures on words that were uttered in all good faith by men that were indisputably instructed in and loyal to the truth of God.

“ On the other hand, every public religious address is submitted to the careful and candid attention of an audience. ‘ Consider what I say, and the Lord give thee understanding in all things,’ expresses the wish of every true Gospel minister, who, so far from deprecating honest criticism, courts it, and values no hearers so well as those who weigh his words and test his teachings. Such, alas, are less common than in days gone by, and errors pass unchallenged which would have filled our fathers with indignation.

“ Yet lies, uttered as truths on premises dedicated to the proclamation and defence of the full-orbed Gospel, demand exposure and refutation as much as ever. Men of error are specious and subtle. Ordinary hearers are easily deceived. The peace of apathy is made a main consideration ; and it is rare to find Christians discriminating and manly enough to ‘ display’ the banner given by the Lord to them that fear Him because of the truth (Psa. lx. 4).

“ These are my personal convictions, and communications like yours will be welcomed if conceived in a kindly spirit and fragrant with love to the brotherhood of faith.

“ If you will cite, *not an isolated sentence or two only*, but the entire passage in Mr. ———’s sermon to which you take exception, and add your own very excellent expository remarks on the verse so seriously misapplied, your communication will be welcomed by yours truly in Christ,
THE EDITOR. July 18th, 1905.”

THE BLOOD OF SPRINKLING . . . SPEAKETH (Heb. xii. 24).—It hath a voice ; and being the blood of a sacrifice to God it speaks unto God. It speaks, pleads, cries to God by virtue of the everlasting compact between the Father and the Son for the communication of all the good things in the covenant, in mercy, grace and glory unto the Church. It did so when it was shed, and continues so to do, in that presentation of it in Heaven, and of His obedience therein, wherein His intercession doth consist.—Tryon’s “ *Owen on the Hebrews.*”

THE TREASURES OF DARKNESS.

"I will give thee the treasures of darkness."—Isa. xlv. 3.

AS the thought of darkness presents itself to our mind, we seem very naturally to associate with it all that is evil, to think upon it as the region in which every vile purpose is designed and executed, and the place where iniquity received its just reward. In our childhood we were always fearful and timid in the dark, and even now, in advanced years, when walking alone on a dark, strange road, or through a wood, every unaccountable sound creates fearful nervousness and trepidation. Nevertheless, we have the above promise, and truly God is faithful who hath promised.

Therefore let us consider two kinds of darkness out of which most precious treasures have been brought, viz., Physical and Spiritual.

In the beginning darkness was upon the face of the deep, but out of the darkness God commanded the precious light to shine, and from the beginning until now the treasures of darkness have been ours to receive. The promise made to Cyrus was fulfilled, as from the dark mine there came to him the treasures of gold and silver for the adornment, and also for the service, of the Temple; gems from the heart of the mountain and pearls from the dark depths of ocean.

From the dark depths of our coal mines we have the treasures of light and heat, and scientists have discovered a use for many things that, not many years ago, were cast away as refuse, giving them a value which places them among the "hidden riches of secret places." These are some of the treasures of darkness from the earth beneath, while from the heavens above we have the light and glory of the planets shining out of the dark, dark night, and out of the thunder-cloud the lightning flash. Some years ago a preacher, well known to the writer, was on his way to fulfil an engagement, when he was overtaken by a thunder storm, and having to cross a brook he was very fearful, for it was intensely dark, and he asked the Lord to send a flash of lightning when he came to the crossing, and just as he came to the water there came a flash brighter than any preceding it, and by its light he crossed safely over; thus to him was fulfilled the promise: "I will give thee the treasures of darkness." Of all the ills to which our fellow creatures are liable, there is not one, perhaps, which claims our sympathy and moves our pity more than to those who have been deprived of their sight and committed for a lifetime to total darkness. However, there are some we know who would much rather you did not pity them, and to their sympathising friends they say, "Oh, please do not commiserate me." And why? because out of the darkness they have received rich treasures which more than compensate them for the loss they have sustained. Having lost their sight, all the other senses are quickened and strengthened. How sensitive the touch. How quick the hearing. How retentive the memory. Such is the sensitiveness of the nerves, they feel the vibration of an approaching train a great distance off, when ordinary persons have no sensation whatever, and such is their sensitiveness of the atmospheric current, they know when they are approaching an obstacle, whereas an ordinary individual in the dark is quite unaware until he discovers it by painful collision. It is very wonderful to observe how some move about unaided even in busy thoroughfares, and it is very interesting, if not

amusing, to hear some talk of showing visitors round town, and pointing out the various buildings and places of interest. Surely to such have been given the "treasures of darkness."

Having noticed some of the treasures of physical darkness, let us now consider some of the treasures of spiritual darkness. As in the beginning the earth was without form and void, and darkness was upon the face of the deep, so man by nature is in spiritual darkness, yea, the darkness of spiritual death; but God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ. Yes! Buried in sorrow and in sin, at hell's dark door we lay, lost in the *debris* of fallen humanity, imprisoned in nature's quarry, sunk deep in the horrible pit and miry clay, until He came who knoweth what is in the darkness and with whom dwelleth the light, and who alone revealeth the deep and secret things, and by His grace and power raised us from the depths of sin and darkness, and brought us up into His marvellous light. Until He who knoweth the secret place of His hidden treasures sought us and saved us from the wreck, brought us up from the horrible pit and miry clay, set our feet upon the Rock of Ages, and made our standing more secure than it was before we fell, severed us from the quarry of nature, chiselled, fashioned and polished us after the similitude of a palace, made us living stones for His spiritual house, pillars for His living temple. Then our experience leads us to notice the darkness of mind to which God's children are subject. There are times when all seems dark and dead within; it is winter with the soul, but hidden within is the treasure of life and hope, and in due season the Sun of Righteousness arises, with light and heat, and then bursts forth all the treasures of Grace which indicate the spring-tide of the soul. Sometimes there is darkness of mind through dark and mysterious providences, but out of the darkness shine the precious promises. "Who is there among you that feareth the Lord, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." Behind the frowning providence there is the treasure of His smiling face.

It was a dark providence with the sons of Jacob when the Governor spake roughly to them and turned away, but out of the darkness came the treasure of identity, "I am Joseph"; how true! Our Joseph turns aside to weep but cannot long refrain. "He will turn again, He will have compassion, He will cast all our sins into the depths of the sea." It was a dark dispensation with poor old Jacob when he said, "All these things are against me." Yet out of the darkness came the treasures of Egypt. We might refer to other saints of God who passed through dark dispensations in which their faith was sorely tried, for God's providence certainly seemed to contradict His promise, and so it is now in the experience of God's dear children: but as the Lord appeared to His disciples when in darkness and despair, so now He comes with cheering voice and present aid, saying, "It is I, be not afraid." He is still fulfilling the promise, "I will give thee the treasures of darkness." Out of the darkness of ignorance and superstition, of heathendom at home and abroad, He is bringing some of the rarest jewels and brightest gems which shall be for a diadem of beauty and crown of glory to place on the head of our adorable Redeemer. To Him we would all majesty and power ascribe, and crown Him Lord of all.

IAGOBACH.

THE PREACHED GOSPEL IS INOPERATIVE APART FROM THE SPIRIT. —“The proclamation of salvation by the death of Christ by all the Apostles and by all His servants since their day, would never have brought one sinner out of darkness into light had it not been for a day of God’s omnipotent ‘power’ — power invincible—going forth with the Word preached.”—*Hemington’s Memorial*, p. 47.

“THE SWORD OF THE SPIRIT” (Eph. vi. 17).—“How much we need to fight our spiritual enemies with the right weapon” [which is] “not with sense, feeling or reason—not with our own thoughts and impressions, but with the ‘Word of God’ which abideth for ever.”—*Hemington’s Memorial*, page 45.

REVIEW.

The Miracles of Jesus. By Edward Carr. London: Farncombe, 30, Imperial Buildings, E.C. Cloth, lettered, 1s. 6d.; cloth gilt, 2s.; postage, 3d. It is delightful, in this age of indecision and doubt, to find an intelligent and educated Christian who implicitly receives as unequivocally true the inspired accounts of the miracles of the Lord Jesus. This our brother E. Carr does, and he therefore claims respectful recognition as a reverent student of the Word of God.

The miracles of Jesus may be regarded in two distinct lights. They were attesting demonstrations of the glory of His person as the only-begotten Son of God and of His Divine Commission as the Christ, the Sent and Sealed of Jehovah, who “came into the world to save sinners.” But they were more than miracles, or wonders of power and mercy. They were object-lessons

on the great love wherewith God loves His people, or (as we might call them) acted parables, figurative exhibitions of the doctrines of the Gospel and of the outworking of God’s salvation in the quickening, calling and renewing of His chosen people. In both these aspects the mighty works of our Lord are presented in the volume before us. The grace, sonship, pity and tenderness of our precious Saviour find due enforcement; while the mystical significance of His deeds of love are reverently dwelt upon. As a manual for Bible-classes, or a simple guide for young and enquiring Christians, it will, with the Spirit’s blessing, prove very useful. All of Mr. Carr’s conclusions are not ours; but we cheerfully admit his superior knowledge and grace. The writer does not forget his fraternal courtesy and kindness at Leicester some dozen or more years since.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ZION BAPTIST CHAPEL, NEW
CROSS ROAD, S.E.

PUBLIC RECOGNITION OF PASTOR
JOHN BUSH.

TUESDAY, June 20th, 1905, is a day which will long dwell in the memories of not only friends belonging to Zion, New Cross, and the Surrey Tabernacle, but to hundreds of the children of God who were present on this unique occasion. The morning opened threateningly, but, in answer to earnest believing prayer, the rain ceased, the clouds dispersed, and the sun shone forth as the friends poured into this God-honoured sanctuary to welcome

Mr. John Bush as the pastor of this Cause. Mr. J. W. Styles was rather late, so, for a little while, the chair was occupied by pastor R. E. Sears; but after singing, reading of Scripture, and prayer by pastor H. J. Galley (West Ham), the Chairman arrived, and presided with his accustomed ability over the largest gathering of friends we have ever seen at an afternoon meeting.

The Chairman said this recognition was threefold in its character. It involved the recognition of this Church as a Church, of our brother Bush as a saved man and a God-sent minister, and one to whom a pastor’s heart had been graciously granted, and a recognition

of the fact that between our brother and the Church God had been pleased to create a union of heart and purpose. This is a Gospel Church. Mr. J. E. Hazelton used to say that "a group of sheep was not a flock, that a crowd of men was not a regiment, every heap of bricks not a wall, and every gathering of Christian people not necessarily a Church"; but we are glad to have in our hearts a conviction that this is a Gospel Church, in which Christian brethren in Christian union are engaged in Christian work.

Pastor J. Bush, dear brother in the chair, ministers of the Gospel, and dear friends.—The relation of my simple story of my call by grace out of the kingdom of darkness into the kingdom of God's dear Son, I trust may be to the glory of the eternal God, who has redeemed me by the blood of His Son and the work of that Spirit who reveals Christ as the only Way of salvation. Blessed with Christian parents and a very godly mother, I was a child of many prayers. I believe my mother had a promise concerning me before I was born, and I would encourage godly parents to pray for their children before they are born as well as afterwards, and not to cease to pray for them till God had called them by His grace. My mother's prayers will never be forgotten by me. I can hardly tell when the Lord began His work of grace in my heart. I could not have been seven years of age when I trembled at singing in the Sunday-school the hymn commencing, "Almighty God, whose piercing eye," &c., or in my own little room prayed that God would wash my sins away. At the age of 12 I commenced an apprenticeship in a shop not half a mile away from Zion, Deptford. My dear mother, who came with me, had prayed with me in my own room before starting that God would bless and shield me from the temptations which would surely attend me. A dear aunt living in the Old Kent-road invited me to tea on Sunday and took me to hear her minister, and in her opinion there was no other like him in the world. She was anxious to get me under the sound of his voice, and well do I remember that Sabbath evening, in a crowded chapel, standing the whole of the time and listening to Mr. Jas. Wells. My attention was arrested—something took hold of me, and I longed so earnestly to hear him again. On the next occasion he spoke on the final perseverance of the saints. The natural freewill religion I possessed had led me to believe that while Christ had done much, a great deal depended upon myself. Mr. Wells made use of this remarkable expression: "The stability of the covenant of grace was such that the Almighty must fall from

His throne before Jas. Wells could be eternally lost." I had no doubt he meant what he said, and I felt I should like to have a salvation like that. He was instrumental in leading me to see the state I was in by nature, and that the remedy was a full and free salvation accomplished by the Lord Jesus Christ. God led me in a zigzag pathway. My little Bible was often wet with tears, and I struggled in prayer with God that He would give me the blessed assurance of my salvation and final perseverance. Several years elapsed, till one Sunday morning, as I went into the Tabernacle I prayed that this might be the set time to favour my soul. When Mr. Wells gave out his text I felt there was something in his expression and in the atmosphere of the building that moved me to expect something. His text was, "He brought me to the banqueting house, and His banner over me was love" (Song of Solomon ii. 4). It was a banqueting house to me that morning; every fear and doubt was gone. I could indeed say, "My Beloved is mine, and I am His." It was a joy that only those know who have received a full assurance of faith and can look God in the face. I wanted to go into the vestry and tell Mr. Wells all about it, but was advised to wait. With Monday morning came conflict of soul, and I began to fear I had been mistaken, but Psal. cxvi. set me at liberty again and the Holy Ghost fixed the truth upon my heart with invincible power and led me to say, "I love the Lord because He hath heard the voice of my supplication . . . He hath delivered my soul from death, mine eyes from tears, and my feet from falling." On Wednesday evening I told Mr. Wells all about it, and on the following Monday I went before the Church, and many souls were blest that night by the simple testimony of the youth who had learned what it was to be saved. God grant that many such tales may be told in the adjoining vestry. It was on the 16th December, 1869, I, with others, was baptized in the names of the adorable Trinity.

The hymn, commencing "Now begin the heavenly theme," having been sung, the Chairman called upon Mr. Bush to give an account of his call to the ministry. He said:—It was my privilege long before I began to speak in the name of the Lord to be called the "Lord's Commercial Traveller." If, like Ruth, I had gathered a few handfuls of purpose, I would go round to some of God's tried and tempted people and try to give them some of the fruit I had received. In the providence of God I was removed to Kingston, but I could not desert the Tabernacle. When God took dear Mr. Wells home, it was a memorable day to me. The devil told

me my religion had died with him, that I had been pinning my faith to him and not to his God; but the Lord delivered me out of that snare and sent me to the Word itself, so that, while not neglecting the services of the sanctuary, I found the study of the Word became to me a fountain of life from which I could draw stores of blessing. Living too far away from the Tabernacle to attend the week-evening meetings, I found a little Cause at Kingston, and went three times before I dared enter the little vestry, where I found five praying souls. I was asked to give out a hymn and pray, and I read the hymn commencing, "There is a fountain filled with blood." Then I was asked to read, and took Psa. cxvi. My first text was, "His name shall be called Jesus," &c., and my first sermon was preached in a barn at Knaphill, now twenty-three years ago, and God blessed the message. The friends at Kingston heard of this and asked me to speak to them. They told me to try, and if I broke down it would not matter. So the following Wednesday I took, "Come, all ye that fear the Lord, and I will tell you what He has done for my soul." My testimony was blessed, and one of the first I was privileged to baptize is here this afternoon. At Brentford and Richmond I was permitted to speak in the name of the Lord, and then the dear friends at the Tabernacle asked me to serve them. It was with fear and trembling I stood in the pulpit where Elijah the prophet, as he was to me, had declared the counsel of the Lord so many times before to my soul's profit and to God's glory. Many a time afterwards I preached there, and God gave seals to my ministry. When I seemed to have exhausted my stock of texts and felt my work was finished, the Lord spoke to me and said, "As I was with Moses, so will I be with thee: I will never leave thee or forsake thee." God made me savingly useful in the case of a young girl in our house of business who was stricken down with an incurable malady. I never saw a face expressing so much despair in my life before. Her agonizing cries made me think of the condition of those who were shut up in hell. Five nights and days I spent with her in speaking and praying. After her departure I felt I could not fulfil my engagement at the Tabernacle, and wrote a telegram to our dear brother Boulden to that effect. As I reached the door and met the coffin being brought in, the Lord spoke to me and said, "Let the dead bury their dead; go thou and preach the Gospel." I tore up the telegram, went with a message from the Lord, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and

He blessed it to the saving of three precious souls. Truly

"God moves in a mysterious way,
His wonders to perform."

The Chairman: I have set before thee an open door. This Church needed a pacific pastor. Paul gives us a little insight into what a pastor should be: "I have no man like-minded that will naturally care for your souls." In our brother Bush we have a naturally kindly heart in connection with great grace and wonderful gifts. We might have searched our denomination in wide Britain and not have found a man like-minded with him, or so well adapted to do the work required of him at the present time. God grant that in all circumstances connected with this change in his life, from a man of business to a pastor of a Church, he may see that God is in them from first to last. Every good pastor is not exactly fitted for every Church, but the hand of God may be clearly seen in bringing these together here.

Mr. T. G. C. Armstrong, the Church secretary, related the way they had been led to invite Mr. Bush to take the oversight of the Church. Two years had passed away since they were left pastorless, but the Word of Life had been dispensed by faithful and efficient ministers and souls blest. The officers had determined from the first that the choice should rest with the Church, and waited on the Lord for Him to lead them aright. Among others, Mr. Bush had been invited to supply, but his engagements made a year or more ahead prevented him giving them a Lord's-day; but he placed his services at their disposal for the week-evening meetings, which were accepted with much pleasure. In the providence of God, Mr. T. L. Sapey received a call from the Church at Soho, which released Mr. Bush and enabled him to spend a Lord's-day at Zion. He was heard with much acceptance, and at the Church meeting it was agreed that he should be asked to take the pastorate. He was approached, and graciously agreed to consider the proposal if made to him. A Church meeting was called in accordance with the trust deed on November 10th, 1904, and an unanimous invitation given and accepted. The pastorate was entered upon Jan. 1st last, the Church at the Surrey Tabernacle passing a resolution commending the pastor and his wife to the Church. In consequence of the home-call of the dear wife and other bereavements, a public recognition was postponed; but the Church had recognised him at their members' tea-meeting in the New Year, and God had recognised him by the success which had attended his ministry. The baptismal pool had been

opened on three occasions and twenty-one had passed through its waters; three more were waiting. Others had resumed membership, and some been transferred from other Churches, making a total of thirty-two. The wave of blessing had flowed into the Sunday-school; fifty-two new scholars had joined and seventeen had been baptized, while aggressive mission work was being carried on. There was a considerable increase in the congregation and in spiritual life among them. He called attention to the fact that while on such occasions the pastor generally received the collections which were made, their pastor with his accustomed generosity had desired that they should be given to the Pastors' Benevolent Fund in connection with the Metropolitan Strict Baptist Association.

At the suggestion of the Chairman, the pastor and secretary clasped hands, as representing the union between him and the Church.

Pastor J. Easter (Bassett-street) briefly congratulated the Church and the pastor. Men to be successful must be thrust out into the ministry. Three essentials—they must be godly, gracious and genial; and their pastor was all three. We want men who will dare to be men as dissenters, who will be out-and-out for the truth. He trusted that the promise might be realised—"I will increase you with men like a flock."

Pastor T. L. Sapey (Soho) spoke from, "I will give you pastors according to My own heart, to feed the people with knowledge and understanding." Mr. C. H. Spurgeon once said "they did not want a minister to be all mouth, but they must have a mouth to speak with." God's heart was tender, and so should a pastor's be. As the Church realises the responsibilities of its pastor, so will their prayers be for him.

Pastor R. E. Sears (Clapham Junction) thought the Chairman was not only the right man in the right place, but that the choice of the Church had fallen upon the right man for its pastor. Every good gift and every perfect gift came from God, and of His gifts Christ was first and a good pastor next.

Over three hundred friends sat down to tea.

A glorious gathering was held in the evening, the chapel being well filled in every part, most of the London Strict Baptist Churches having sent representatives to do honour to the pastor.

Mr. Thos. Green acquitted himself well as chairman, which he felt it an honour to occupy. His long acquaintance with and esteem and affection for pastor J. Bush, and the fact that some of his own family had been savingly converted and united to the Church

under his ministry, had deepened his interest in the work which was being carried on.

Mr. Thos. Carr feelingly besought the Divine blessing on the meeting and the union consummated that day.

Pastor O. S. Dolbey, in giving the charge to the pastor, spoke of the great joy he felt and encouragement he had received as he listened to the testimony given by him in the afternoon, and learned the way a gracious God had led him. He felt it a very solemn thing to give a charge to him, but the word laid upon his heart and mind was 1 Tim. iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." The first thing was to take heed unto one's own spiritual welfare, and, to ensure that, it was necessary to have direct dealings with God Himself. Take heed to those things which have a practical bearing upon the work of the ministry. Read and meditate. Give attention to reading, and especially the holy oracles of God. Take heed to the gifts God has graciously bestowed—the gift of preaching the glorious Gospel there many years; the gift of spiritual discernment above many of God's people; the gift of imparting instruction. There will be many enquirers here; instruct them in the way, the truth, and the life. Take heed to thy life and conversation. The eyes of not only the Church but the world will be upon thee. Take heed to thy manner of life, that it may be an example to others. Take heed unto the doctrine—God's sovereignty, man's relationship and moral accountability to God; the doctrine of God's eternal purposes to save His eternally loved and sovereignly chosen people. Fully persuaded that Christ is Divine as well as human, you will preach Him as "Immanuel—God with us." The eternal justification of God's elect by the righteousness of Christ, and eternal redemption by the blood of the Lamb. Regeneration of all the redeemed by the grace and power of the Holy Spirit, and final presentation to eternal glory. Let no frown of man put thee in fear, for God is above man.

Pastor E. Mitchell (president of the Metropolitan Strict Baptist Association) thought we needed a short manual on the duties of Church membership. It was a solemn obligation on all whom the Lord had been pleased to call to join themselves to His people. Not a matter of option, as some seem to think. In 1 Thesa. v. 12, 13 we read, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace

among yourselves." The apostle has given us here the true ideal of a Christian Church—a brotherhood, a real Christian brotherhood—a bond of love, one Saviour, one Father, one faith, one hope, one home, and consequently one family.

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

The true badge of discipleship is Love. "By this shall all men know ye are My disciples if ye have love one for another." Love your pastor, and he will love you. He has a large place in most of our hearts, and we want you to love him too. You believe that God has raised up and sent him as your pastor. Recognise and acknowledge him as such. Strict Baptists are very democratic people, but even a democracy must have a head. The very worst tyranny is not so bad as no rule at all. I am sure our brother's rule will be the rule of love. "Obey them that have the rule over you." Acknowledge his labour. A pastor's life is not an easy one. A Church had three pastors in rapid succession, and the reasons given were that the first was a man but no minister, the second a minister but no man, and the third neither minister nor man. You have a minister who is a man. You do not know the labour entailed in the preparation of that sermon which was so helpful to you. He had to pass through the olive press or drink of a bitter cup that he might be able to relieve you in distress or trouble. Recognise his message as coming from God to your soul. He will have to admonish you. While his testimony is in accordance to the Word of God, receive it. You are "to esteem him very highly in love and be at peace." Remember he is God's servant. His whole life will be spent, in private as well as public, seeking your good. Let him know you love him and appreciate him. Show it by contributing liberally to his support; give regularly, give freely. "Be at peace among yourselves." Peace is a slippery beauty; once let her get out of your hand, it is very difficult to get her back again.

Congratulatory addresses followed from pastors A. E. Brown (Pimlico), F. Fells (Highbury), C. A. Guy (Gravesend), W. H. Rose, T. Henson, and E. White (of Woolwich).

Pastor J. Bush expressed the heartiest thanks of the Church and himself for the services rendered that day by the chairmen, the speakers, the friends who had come to wish them God-speed, and the ladies who had rendered such efficient services in attending to their wants at the tea-tables. Having tasted the joys of God's wonderful salvation, it was his highest ambition to make them known to others. Their faith

must not be in their minister, but in the presence and power of the Spirit of their God.

The collections, amounting to over £20, were by the wish of the pastor given to the Pastors' Benevolent Fund in connection with the Metropolitan Strict Baptist Association.

At the suggestion of the officers the pastor had a cabinet portrait taken, two hundred copies of which were disposed of and the proceeds given to the Zenana Fund of the South Indian Strict Baptist Missionary Society.

TUNSTALL, SUFFOLK.

CENTENARY SERVICES.

THREE services were held on May 23rd in connection with the centenary of this Cause. A goodly number were present in the forenoon, 9.30 to 12.15 a.m., and the spirit of prayer was poured out.

The pastor was greatly helped in reading and commenting upon the consecration of Solomon's Temple (2 Chron. vi.)

Many of the brethren and some from distant Churches engaged in prayer. Several short addresses were given by various speakers, among whom was an old friend of the Cause—oforetime the minister—Mr. A. Knell.

The arrangements for lunch proved most successful and opportune.

In the afternoon, at 2 o'clock, a very large company gathered together, the chapel assuming her old character as a harbour for the multitude. After the usual preliminaries, the Church's pastor (Mr. R. W. Murrell) read from the pulpit "The History of the Church during the Past 100 Years," and also read "The Declaration of the Church's Present Faith," in simple but direct language.

Our brother R. E. Sears, of Clapham Junction, followed with a most interesting and helpful address, which was listened to with close attention. After recalling some interesting facts in the Church's history connected with himself, he gave in brief an outline of the life of John Thompson, pastor of the Grundisburgh Cause in the early part of this century. To this worthy pastor under God can be attributed the existence of this present Cause at Tunstall. Mr. Sears then gave the Church a most suitable motto, from which in effect he preached a soul-stirring sermon—"Jesus Christ, the same yesterday, and to-day, and for ever." His subject was readily followed in its three branches—yesterday, and to-day, and for ever. Men, opinions, institutions and Churches pass away, but He abideth changeless and for ever.

At 5 o'clock about 200 sat down to tea, and many old and friendly faces were noticeable among them, all passing off most pleasantly.

At 6.30 a large company again assembled, in spite of the fact that many had left before. A sermon was preached by our esteemed brother, pastor R. Mutimer, of Brentford, to which we listened with joy and which the congregation very evidently enjoyed also. Our brother's subject was happily chosen for the occasion (Sol. Song viii., 1st part of ver. 5), "Who is this that cometh, etc. . . . beloved?" Our brother beautifully drew attention (1) to the person of whom the enquiry is made—the Church of God; (2) the wilderness from whence she comes; (3) her coming "up" with her footsteps, footholds, footprints—i.e., the successive stages of Christian life, the covenant assurances, and the records of the saints—the flock of God. This sermon, with that of our brother Sears, will live, we are assured, to cheer many of our hearts and to encourage us as a Church to go boldly forward in this now second century.

A short and earnest prayer followed by the pastor, and another of a deep and feeling character by Mr. Sears, who then pronounced the Benediction, bringing to a close, with the Doxology, one of the most enjoyable days ever spent by us.

The receipts from the tea, lunch, collections and photos sold amounted to £14 19s. To God be the glory. The Histories and Leaflets sold freely, but that account is not yet closed, several more Histories being for sale. The profits of all go to our Chapel Building Repair Fund. Hallelujah! G. M.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

TUESDAY, June 6th, was wet, but the Half-Yearly Meetings held at Highbury Place were truly stimulating. The afternoon sermon was preached by pastor Abner Morling, of Cottenham, and was received with hearty appreciation.

President J. Parnell was chairman at the evening meeting and faced an excellent company when delivering his address. He was supported by Miss N. J. Hillier, Missionary-elect of the Society, who delivered a well-received address; by Pastors Saunders (Ramsey) and Bull (Boro' Green), who also spoke to good purpose. Prayer was offered by brother Easter (Basset-street) and Scripture was read by Mr. Catchpole. The grand feature of the evening was a splendid talk by Mr. W. H. Maynard, Missionary from the Tinnevely and warm friend of the beloved R. C. Strickson. Mr. Maynard spoke in glowing terms of the work of the Society, of which he has very considerable knowledge. He is expected to favour the Society yet again ere he returns from his furlough. The undersigned urged

supporters to enlarge their help and enlist other sympathy, forasmuch as our European staff is so increased and our work enlarging in every direction. Vice-President F. Fells daintily acknowledged a vote of thanks for Highbury hospitality. Our esteemed superintendent's father, Mr. R. B. Strickson (Stowmarket), was present with his spouse throughout the day.

S. GRAY.

OCCOLD. — Sunday-school anniversary services were held on May 21st, when pastor R. Mutimer preached, morning and evening, to crowded congregations. The afternoon service for teachers and scholars was much enjoyed. Special hymns and anthems were sung by the children. We were favoured with the company of friends from many Churches round, whom we thank for their sympathy and help. Collections amounted to £6 6s. On the Tuesday following Mr. Dykes, of Norwich, preached two able sermons, which were much appreciated by the good congregations gathered. May the Lord seal the testimony of His servants to His own glory.

AGED PILGRIMS' FRIEND SOCIETY.

HORNSEY RISE ASYLUM ANNIVERSARY.

From a Correspondent.

FINE weather, in God's good providence, again favoured the Hornsey Rise Asylum Anniversary on Friday, July 7th, and consequently the beautiful pile of buildings, the trim lawns, and the well-kept flower beds looked their very best. It is always a delightful experience to visit Hornsey Rise, and with the years the delight deepens, and feelings of truest thankfulness to God are dominant as one views the structure and regards its inmates, and realizes how many blessings our faithful covenant-keeping Lord has poured out upon the organization responsible for the maintenance of this quiet resting-place for the aged amongst His flock. As the centenary of the Society approaches, the number of the beneficiaries of the Society increases, but with its enlarged responsibilities the means have been provided for the provision of pensions, so that to-day over 1,670 annuitants receive in pensions some £12,500 per annum, in addition to the homes provided at Hornsey Rise, Camberwell, Stamford Hill, and Brighton.

The proceedings on Friday afternoon commenced with a Sale of Work in the grounds, held on behalf of the Benevolent Fund of the Asylum for aiding the sick and infirm inmates. By means of the proceeds of this sale the lady visitors who so benevolently visit, comfort, and cheer the inmates, supply

medical attendance, nurses, and extra comforts for those in special need. At three o'clock Mr. W. Lush, Vicar of Stretton, Leicestershire, preached a sermon in the Asylum Chapel, which was densely crowded. Amongst the members of the Board of the Society present were Messrs. A. Hayles (Treasurer), Thomas Green, Arnold Boulden, T. W. Nunn, John Hodges, J. Glover, G. Savage, G. Doudney, W. Bumstead, E. Carr, T. Carr, J. B. Collin, B. Firminger, also E. Farncombe, and R. F. Banks.

The preacher took for his text Isaiah xlv. 2, 3: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

After the collection had been taken the congregation adjourned to the beautiful grounds, where there was already a large company who had been unable to find accommodation in the chapel. Visits were paid to the rooms of many of the aged inmates, and there were numerous private little parties of relatives and friends to mark this annual festivity. Meanwhile the Sale of Work was doing good business, and a large tea party was held in the Asylum Hall, about 200 friends being present. A pleasant and profitable day closed with a service in the chapel, an excellent sermon being preached by Mr. E. Carr, of Bath. I trust that many friends who were unable to personally participate in this pleasurable gathering will remember the daily needs of this magnificent work, and will send some gift, donation, or annual subscription to the Secretary, at 83, Finsbury Pavement, E.C.

WANDSWORTH (WEST HILL). — The 34th anniversary of the formation of the Church was celebrated on Lord's-day, June 25th, when suitable discourses were delivered by our pastor to interested and appreciative congregations both morning and afternoon. These services were much brightened by the hearty singing of hymns and anthems by the choir, under the leadership of deacon Drane. These services were continued on the following Tuesday, when pastor B. J. Northfield, of Maroh, preached an encouraging sermon on the subject of Prayer; it was deeply experimental and instructive. After which, a goodly company adjourned into the lecture hall, where tea was beautifully laid, the tables being richly decorated with a variety of flowers. The evening meeting was presided over by Mr. Bartlett, who, after

the devotional part of the service had been attended to, in a few well-chosen words congratulated the Church, pastor and officers on the good work carried on and the blessings attending the united labours of all concerned. He trusted that peace, prosperity, and signal blessings may long continue. Lucid and instructive addresses of a truly spiritual character were given by Pastors Easter, Sapey, and the Pastor. The collections exceeded former years, for which we are grateful. The coronation hymn and the Benediction closed a successful anniversary.

WORTWELL, NORFOLK.

THE anniversary of the above place was held on May 23rd. In the afternoon a good number of friends gathered together from Pulham, Beccles, and Fressingfield, to join with this little flock in prayer and praise to the Great Head of the Church for His lovingkindness to them as a small Church and people.

Our departed brother, G. Everett, laboured faithfully and lovingly to this people forty-three years. Though unknown to many, yet he was well known to his Lord and Master. Our good brother Sheldrake, of Halesworth, took up the work which old age compelled their pastor to lay down. This he did honestly and well until, through a serious fall sustained last summer and the strain of a business and long journeys, he, too, felt that he must resign the pastorate.

This has been a severe trial to such a few, but God has answered their prayers in raising up a friend in our good brother Stannard, pastor of the Church at Pulham, who, notwithstanding his busy life, freely undertook to pilot them for a time, until God shall raise up a loving brother to minister to them—one who will love the flock far more than the fleece, for the fleece is indeed short. We earnestly pray that God would touch the hearts of those who have the power to help them to keep their doors open and have the Gospel preached in their midst. They are doing their best prayerfully and financially and are free from debt. The chapel also is clean and comfortable.

Are such little Bethels to become extinct for lack of a little financial help? Do the town Churches realize their indebtedness to these village Causes? How many village pastors and people would be glad of a little loving help and sympathy in their work, which really consists of forming foundations to their own Churches? "He that hath pity on the poor lendeth to the Lord."

Their deacon, Mr. Pawson, Post Office, Denton, Norfolk, would be delighted to receive practical help from any whose Christian sympathy may be drawn

towards these few. We hope, ere long, a brother will be found to go in and out amongst them.

In the afternoon of the previously mentioned meeting pastor A. J. Ward, of Laxfield, preached from the words, "That I may win Christ." Although having attended eleven of these May meetings, never had so many sat down to the public tea which followed. In the evening a public meeting was presided over by pastor A. J. Ward, and warm-hearted addresses were delivered by pastor J. H. Lynn and Mr. R. Frankland, of Beccles, and pastor S. Hawes, of Occold. Brother Pawson returned hearty thanks to all friends and to the God of all grace for giving such tokens of His love. May God richly bless them and give them such help as they need. So prays
A. J. WARD.

BRENTFORD (NORTH ROAD).—On Thursday, June 29th, special services were held to acknowledge the Lord's goodness to us in sparing our beloved pastor, Mr. R. Mutimer, to see the 12th anniversary of his pastorate over us. Notwithstanding the wet weather we had good attendances, and the collections were very satisfactory. We praise the Lord for the sustaining and upholding grace given to our pastor in the years that are past, and pray that even more abundant blessing may rest upon his labours in the future, if it can be according to His will, to the praise and glory of a precious Christ, whose he is, and whom he desires to serve fully and faithfully all his days. In the afternoon Mr. E. Mitchell preached a good sermon, in which he endeavoured to exalt a precious Christ, from John vii. 46, "Never man spake like this Man." The divisions were:—(1) The incomparableness of Jesus as a Teacher; (2) The importance of being under the tuition of this best of all teachers. In the evening we were favoured to listen to pastor J. E. Flegg, from two texts:—Gen. iii. 9, "Where art thou?" Matt. ii. 2, "Where is He?" the former being the first question recorded in the Old Testament, and the latter the first question recorded in the New Testament. After dealing with these questions and seeking to show how great a distance man has fallen through sin, our brother proclaimed unto us the Gospel of the grace of God, speaking of Him, the good Samaritan, who came where His people were that He might bring them to where He is. He sought them that they might seek Him at the mercy-seat of God's own providing, now ever accessible to all who feel their need, without the intervention of any earthly priest. He, who has broken down the barrier, says, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." "All that the Father giveth Me, shall come to Me,

and him that cometh to Me, I will in no wise cast out." "And they shall be all taught of God; every man therefore that hath heard, and hath learned of the Father, cometh unto Me." God's question is heard first, "Where art thou?" and our question is answered next, "Where is He?" The Bible reveals the Lord Jesus as a complete and sufficient Saviour for every seeking anxious sinner.—E. FROMOW.

PECKHAM RYE (ZION, HEATON ROAD).—The 3rd annual tea and gathering of the young people's Bible-class was held on Thursday, June 22nd, when an encouraging company of the young people and their friends assembled. The chapel was pleasantly garnished with flowers, and a large motto, worked by the members, hung over the pulpit, gave a happy effect. After the tea, the public meeting was commenced with the singing of that beautiful invocative hymn, "Holy Ghost, inspire our praises," the reading of Psalms lxxv. and lxxvi., and prayer by Mr. H. Shepherd. The annual statement, embodying the changes and mercies of the year, was read by the leader, after which pastor A. Andrews gave us a thoughtful, inspiring address, founded on that early Bible-class narrated in Acts xviii. 24–26. Mr. E. C. Clark followed with a brief, yet encouraging word, based on that ever-refreshing theme, "Mercy," in which one was glad to mark a conscious emphasising of the statement previously read. An old-fashioned, yet fitting revival hymn, "Arm of the Lord, awake!" was then sung, following which Mr. E. W. Flegg gave us an address on "The Glorious Gospel," which stirred our hearts, and made us long that it might be sounded forth not only in Zion, but outside also. Mr. H. Ackland then spoke earnestly and concisely from "The Word of God," laying encouraging stress upon the certainty of Divine truth and the futility of the efforts of modern attackers, who aim at its undermining. Mr. H. Shepherd briefly addressed a helpful and aiding word to the young people, specially using the words of Paul to Timothy, "Study to show thyself approved." A truly happy and God-favoured gathering was brought to a close by the singing of "Praise God from whom all blessing flow" and the Benediction.—J. KNIGHTS.

A LDRINGHAM.—Whit-Sunday, June 11th, was the anniversary day of the Sunday-school; the services throughout were bright and helpful. In the morning, pastor S. B. Stoker preached an appropriate sermon from Matt. xviii. 10, noticing first the little ones, and next the solemn warning. In the afternoon the chapel was well filled, the

meeting being presided over by Mr. Stocker. After an opening address by Miss Botwright, several recitations and dialogues were given. On the following Tuesday the services were continued. The children acquitted themselves well, both in singing and reciting. The report was encouraging, and told of the interest manifested in the young people. An address was given by Mr. Moss, one of the teachers. Mr. Meadows having expressed thanks on behalf of the school for the collection, Miss Nunn and the children joined in singing a piece wishing all good night. On the following day the children gathered and spent an enjoyable day together. We were glad to have with us a former pastor, Mr. H. B. Berry, who gave a short address to the children. At the close of the day various prizes were presented to the children.

LESSNESS HEATH (BELVEDERE).
—On Tuesday, June 13th, the services were held to celebrate the Centenary. In the morning the friends met for prayer and praise, a good number being present. At 11 o'clock Mr. E. White, of Woolwich, preached a good sermon from Romans xv. 20, which was listened to with much attention. After the service a light luncheon was served in the vestry. In the afternoon, at 2.45, an excellent sermon was preached by Mr. J. Jarvis, of Devonshire-road, Greenwich, from Psal. lxxv. 2. About 50 sat down to tea. After tea Mr. Jarvis presided over a public meeting. Instructive and helpful addresses were given by Messrs. White, Harmer, Pounds, Mountford, West, Morgan. Some favourite hymns to old tunes were sung at each service. Good congregations attended throughout the day. Collections were taken at each service for the Cause and Renovation Fund, and we are pleased to state His Majesty the King generously sent a donation. We trust much good will result from these services.

IPSWICH (ZOAR SUNDAY-SCHOOL).
—The children's anniversary day! What pleasant thoughts thrill the hearts of the dear children, their parents, their teachers and pastor! Long anticipated and heartily enjoyed! What sympathy, what love, flows from heart to heart, each anxious for the welfare of the young! A happy, cheerful time was spent on June 25th, when Mr. J. Hazelton, of St. Neot's, preached morning and evening, the Spirit's power being manifest and the precious Lamb of God exalted. In simple and telling language we heard the old, old story of Jesus and His love. The service in the afternoon was specially for the children, when they acquitted themselves in the usual excellent style in reciting and singing. We were pleased to have on

the platform (with Mr. Hazelton) our beloved pastor, Mr. R. C. Bardens. May a special blessing rest upon his latter days. We thank God for his faithful ministry, and may the precious truths of the Gospel, which are dear to our hearts, be precious to the dear children. Congregations were good. Collections were up to the average, thanks to many friends who came to sympathize and help. The annual treat was held on July 5th, when, with beautiful weather and the company of many friends, the day was spent in innocent and happy enjoyment by all.—A. F.

"REHOBOTH," WELLESLEY STREET, STEPNEY.

On Lord's-day, June 18th, we celebrated the eleventh anniversary of our pastor's ministry; also, as we have sold the lease of this time-honoured sanctuary, and are expecting within a month or so to give up possession and build a freehold chapel at Manor Park, the meetings took the nature of farewell services.

Our pastor delivered two most appropriate discourses. The morning text was, "Be of good courage" (Ezra x. 4). The evening text, "Arise, therefore, and be doing, and the Lord be with thee" (1 Chron. xxii. 16).

On the following Tuesday afternoon Mr. Jas. Clark preached from "And the Lord, He it is that doth go before thee; He will be with thee; He will not fail thee, neither forsake thee; fear not, neither be dismayed." After having listened to these timely discourses, we believe even the faint-hearted (if there were any) must have been stimulated to greater faith and confidence in God.

Tea-time passed very pleasantly in the congenial company of old scholars of the school and friends who had come to wish us God-speed.

Our pastor presided at the evening meeting and read Psa. cvii. 1-8. Mr. W. Harris offered prayer.

Mr. E. White spoke from "For here we have no continuing city, but we seek one to come." He remarked: We must move with the cloud, and go where God leads. May you see the ark go before you like Moses.

Mr. J. P. Goodenough dwelt on "God going before" (Deut. ix. 3); "God going with" (Deut. xx. 4); and "God going in the midst" (Zeph. iii. 5). He said: If we attempt to go before God, it is a mistake. God goes before us in our individual life; also in our Church life.

Mr. E. Mote addressed us from "Behold, how good and how pleasant it is for brethren to dwell together in unity." He remarked: May that unity be long preserved.

Mr. Henry Scrivener, deacon, in giving an outline of the Church's history, said: This building has had three names—

"Ebenezer," "Bethel," "Rehoboth." For thirty-five years I have been in Church fellowship in this sacred building. I feel it very hard to say good-bye to this blessed spot.

Our pastor, referring to his pastoral labours at Stepney, said: It has been the most peaceable Church that I have been pastor of.

Mr. R. E. Sears spoke of Moses' prayer when the ark set forward—"Rise up, Lord"; when it rested—"Return, O Lord, unto the many thousands of Israel." He remarked: We must not rest on anything short of God. We may have a beautiful house of prayer, but what is that without God is in it?

Mr. J. E. Eley referred to the time when the present building was called "Bethel" during the ministry of the late Thos. Stringer, by whom he was baptized. He said: I can never forget "Bethel" and the dear departed friends who were members of the Church in his time.

Prayer by our pastor closed these memorable services.

HAYTER SCRIVENER.

HORNSEY RISE (ELTHORNE ROAD).

—Special services to celebrate the 39th anniversary of opening of "Ebenezer" Chapel was held as follows:—On Lord's-day, June 18th, two sermons were preached by our pastor, Mr. H. D. Sandell, in the morning from John xvi. 14, and in the evening from Rev. v. 9. On the following Tuesday afternoon Mr. E. White preached from Titus ii. 14, and was heard with comfort and profit. After a social tea the public meeting was held, presided over by Mr. Isaac S. Vinal in a very genial manner, who read Psa. lxxxiv., and called upon brother Marriott to engage in prayer. The report on the past year was then read, which expressed thankfulness, encouragement, and hope. The Chairman gave some excellent remarks on the blessings of God's house and the means of grace to His people, and the following ministers gave addresses:—Mr. J. T. Bootle from John xii. 26; Mr. J. Clark, Isa. xxv. 9; Mr. J. Easter, Ezek. xxxvi. 37; and Mr. J. P. Gibbens, 1 John v. 12. Our pastor closed with words of welcome to all present, and expressed thankfulness for the help rendered. The services proved to be both pleasant and profitable, for which we thank God and take courage.—H. G.

PROVIDENCE BAPTIST CHAPEL, HIGHBURY PLACE, N.

The forty-third anniversary of the Sunday-school was celebrated on June 25th and 27th. The pastor (Mr. F. Fells) preached on the Lord's-day, the text for the morning being Prov. xi. 30, and that for the evening 2 Kings vii. 9.

A successful flower service was held in the afternoon, at which pastor J.

Easter (Bassett-street) gave an address on Matt. vi. 28. The flowers and plants were afterwards taken to local institutions to exercise part of their God-designed ministry—that of cheering the sick.

On the Tuesday afternoon a sermon was delivered by pastor W. H. Rose (Woolwich), his text being Isaiah xxxv. 8.

Tea preceded a public meeting, at which Mr. F. T. Newman (Clapham) presided, making some helpful remarks based upon personal experience in the work.

A report was read by Mr. H. Pyett, secretary, stating that seven from the school had been baptized during the year. The loved superintendent, Mr. H. Adams, followed with the cash statement.

Addresses were given by Mr. A. Vine (Clapham), pastor W. H. Rose (Woolwich), and pastor Jas. Stephens, M.A. (Highgate-road).

Prizes and examination certificates were distributed by the Chairman.

Collections, £12. Special hymns were well rendered throughout. W. K. P.

ILFORD (EBENEZER, CLEVELAND ROAD).—Services were held in commemoration of our pastor's fourth anniversary on Sunday, July 2nd. Sermons, morning and evening, by the pastor. On Tuesday, July 4th, special services were held. Afternoon, at 3.30 p.m., sermon by Mr. Mutimer, of Brentford, from 1 Chron. iv. 9 and 10. In the evening Mr. Mutimer occupied the chair at 6.30 p.m. Excellent addresses were delivered by Mr. Aokland on "Jesus only," Mr. J. Clark on "Prayer," and the pastor from 1 Cor. ii. 2, "I am determined not to know anything," etc. We were favoured with a good and profitable meeting on both occasions, although the attendances were not large. Tea was provided at 5.15 p.m. The collections were moderate.—GEO. S. FAUNCH.

FOREST GATE (CLAREMONT HOUSE, WOODFORD ROAD).—The twentieth anniversary of the opening of the above rooms for public worship was held on Sunday, May 21st, 1905. Two sermons, which were much enjoyed, were preached by Mr. John Cooper, of Crouch End, in the morning from Rom. viii. 28 and in the evening from 2 Pet. i. 4. The services were continued on Wednesday, May 24th, when two excellent sermons were preached by Mr. W. Sinden, of Seven Sisters'-road, Holloway; in the afternoon, from Philip. iii. 16. Over forty sat down to tea, and at 6.30 another sermon from Isa. liv. 5. The rooms were filled, over fifty persons being present. We felt it to be a red-letter day in the history of Claremont House. We closed the evening service

with "All hail the power of Jesu's name" (tune, Miles Lane) and "Praise God from Whom all blessings flow." All went home feeling it was good to have been there. — ONE WHO WAS THERE.

FRISTON, SUFFOLK.

THE Sunday-school anniversary was held on Sunday, July 2nd. Mr. H. Morling, of Aldringham, preached in the morning to a good congregation, which was representative of many for miles around, even Stoke Ash being represented. Taking as his text, "Out of the mouths of babes and sucklings Thou perfected praise" (Matt. xxi. 16), the preacher said the priests of Jerusalem had sought to keep the worship of God in their hands, but Jesus sternly rebuked them. Jesus even called it "perfect praise"—the melodious treble of childhood to harmonise with the gruff bass of manhood. He would rather have a child praising God with its genuine hosannas than have it taught by the priest of to-day to sing blasphemous songs in adoration of a piece of bread or wafer god. In the afternoon and evening a good programme of recitations and dialogues, interspersed with hymns (led by Mr. Meadows), was well sustained. Mr. Morling presided. The opening address deserves special mention; it was arranged acrostically to the words, "Friston Baptist Chapel School," and based entirely on Scripture texts; it was quite original, and was most admirably said by Clara Hails and Eva Mathieson. All the scholars did their parts well.

At the close Mr. Morling congratulated the superintendent (Mr. Ford) and his staff on the excellent way the anniversary had been arranged and carried out. Collections (£7) were very good. To God give the glory.

PROVIDENCE CHAPEL, MARCH.

SERVICES in connection with our anniversary commenced on Lord's-day, June 11th. Pastor J. Jull preached to good congregations. On the Monday evening a well-attended prayer meeting was held, presided over by the pastor, Mr. B. J. Northfield.

Tuesday services were begun at 11.30, pastor P. Reynolds being the preacher, who again occupied the pulpit in the evening. Pastor J. E. Flegg preached in the afternoon. Although the weather was changeable, the attendances were very good. The luncheon was patronized by about a hundred guests. At the conclusion of the repast the pastor gave a few words, embodying a vote of thanks to the ladies on the committee who had so well arranged and carried out everything in connection with the luncheon.

Reference was made to the bereavement caused by the decease of our

esteemed brother, Mr. W. Morton, and sympathy expressed for the widow and family. It was an encouragement to see his sons and daughters taking such an active part in the anniversary. This would fully accord with what would have been their father's own wishes, as it was also a joy to the pastor and people.

Mr. J. S. Morton seconded the vote of thanks, and confirmed the remarks made relative to their loss; he also expressed pleasure at meeting so many friends.

Pastor J. Jull said it was the twenty-seventh time in succession that he had been amongst them. He sympathised with them in their trial, and, speaking to the relatives of their late esteemed friend and brother, he was glad to see them following in his steps, and hoped they would ever keep to the Cause and help it in every way, by doing which they could not honour his memory better.

Pastor F. G. Smith expressed gladness at being with them, and wished pastor and people continued prosperity.

The tea was attended by about 250.

At the conclusion of the day's proceedings the pastor said the previous Sabbath concluded twenty-five years of his ministry, nearly sixteen having been spent as the pastor there; he never felt happier in his work than now. No strife or division had been experienced, and he hoped such a state of things would continue. He thanked all who had given so liberally to the anniversary, all who had in any way helped, and also those who had visited them.

The total proceeds amounted to £45.

Gone Home.

ISAAC BOREHAM departed this life on May 15th, 1905, at the ripe age of 81. Born at Grays, Essex, he removed when about 35 years of age to Stoke Newington, where he was brought under the ministry of brother Cornwell, and the Lord met with him. He was baptized by the writer for brother Cornwell. He subsequently removed to Bow, and found a home for many years with the friends there. His remains were interred in Manor Park Cemetery. Thus one by one the stalwart Zionites pass away, and

"We are to the margin come,

And soon expect to die."

We miss our brother in the prayer-meeting, especially as, above many, he was favoured with gifts in prayer. May our last end be like his.—W. H. LEE.

JAMES BARMORE.

Our beloved brother was suddenly called home on Wednesday, 31st May last, at the advanced age of 85 years. "The memory of the just is blessed." Their names are fragrant on earth after they have departed to their heavenly rest. Our brother was brought to a saving knowledge of the truth at about the age of 23 under a sermon preached by Mr. Joseph Irons in Ebenezer Chapel, Shadwell, and was baptized by Mr.

Kershaw on 6th May, 1844, and eventually was elected deacon there. In the year 1859 he joined Homerton Row, then under the pastoral care of Mr. W. Palmer, and in the following year was elected deacon, which office he filled most ably and well until about two years before his departure, when the infirmities of age prevented him getting to the house of God, though it did not prevent him taking an active interest in the cause which laid so very near his heart. He was always glad to know of anything that was going on and to help, as he had been wont to do all through. He, with his beloved co-worker, James Haines (who was called home just nine months previous), have been pillars of this Church. About eighteen years ago they were instrumental in God's hands of keeping the doors of this God-honoured sanctuary open when the Cause had got very low indeed. They now enjoy their reward. Many of the Lord's family will miss our dear brother, for it was a great pleasure to him to help to make others happy; he felt that the Lord had prospered him, and that it was a privilege to help those who were not so highly favoured. He was a very great sufferer at times, but the Lord blessed him with a patient and submissive spirit. At the early part of the present year he had a fall and splintered the bone of his leg, which caused him much pain; but in a letter to one of his brother deacons, soon after, he said that he was quite sure it was of Divine appointment and was overruled for his good. He never murmured, but always seemed bright and cheerful and so grateful for all the Lord's goodness to him. He enjoyed much sweet fellowship and communion with Him. A few days before his death he said to the writer, "I never realised that promise so precious before, 'As thy days, so thy strength shall be.' I am living day by day." Truly, one could see that he was ripening for home, and the day before his departure he said to his son, "How good the Lord has been to me!" Thus the grace of God was displayed in this dear brother right to the end of his journey. He had longed to get to the Lord's house once more, and asked the brethren to pray for this; but God saw fit to call him to the higher service. Our loss is great, but his gain is greater. His remains were interred in Chingford Mount Cemetery on 6th June, 1905, brother F. C. Holden officiating, by special request of the deceased. A service was first held at his residence, which was attended by a large gathering of members and friends of the family and also by the four deacons of Homerton Row. It was a very wet day, which prevented many from paying their last tribute at the cemetery. Mr. A. Haines, deacon of West Ham, was there. On the following Sunday a memorial service was held, when brother E. W. Flegg delivered a very solemn discourse from Rev. xiv. 13. May the Lord graciously bless those of the family who are left behind and who have lost a most affectionate father.

FREDERICK SHAW.

There are many in the household of faith unable to trace as clearly as they would, and as many can, the great change from darkness to light, so gradually does the true light dawn upon them. Such was our dear brother Shaw. From a child he had known the Scriptures, and was not without exercises of soul as to the salvation therein set forth. At the age of 17 he heard a sermon by the late beloved Mr. Flack, which he often spoke of to the close of his life. His upright life before men and his humble walk before God plainly told to those who

know the Lord the work of grace in his soul that he was ever pleading to have clear to himself. When in the providence of God he went to live at Wellingborough the ministry of the late Arthur Baker was greatly blessed to him, and the name of this faithful servant of Christ was dear to him to his last hour. The Lord gave him a choice companion in his dear wife, and, each being much blessed under the ministry of Mr. Baker, they were baptized by him, the wife leading the way in the path of obedience and her dear husband soon following. When the Lord called home to glory his dear wife on August 25th, 1900—removing all fear of death by the application of the words, "It is I; be not afraid"—our brother suffered a loss he never seemed to recover from, though watched over with tenderest care by his dear child, Mrs. Harding, with whom he lived. During the pastorate of the writer at the Tabernacle our brother and sister had their membership transferred there from "Zoar," and, with ten others, was received in on Lord's-day, March 1st, 1891. During the time the Church was without a pastor, among the supplies the ministry of Mr. J. E. Flegg was so much blessed to him that he often pleaded, if it was the Lord's will, he might be led to settle there. But the Lord ordered it otherwise, and our brother was anticipating the ministry of the present pastor, Mr. Belcher, but the Lord had provided something better for him. Heavy affliction often kept him from the house of God. It was painful to witness his struggle to breathe at times. How he longed for rest and often cried, "Come, Lord Jesus; come quickly." The waiting time seemed long, but he was most patient. With the triumphant shout of "O grave, where is thy victory? O death, where is thy sting?" he passed into the presence of his beloved Lord on June 7th, 1905, and on June 11th the mortal remains were laid to rest by the writer in the same grave with her who had passed on before. "The memory of the just is blessed."—E. MARSH.

SARAH TAYLOR

received the home-call on June 12th, 1905, in the 85th year of her age. She had been in failing health for about two years, the Lord very gently taking down her tabernacle; and she would often say, "The Lord is good to me; I am in no pain, only an increasing sense of bodily weakness." From her early years she had a great reverence for the things of God, the house of God, and the people of God; but it was not until she sat under the ministry of the late Mr. James Wells, of blessed memory, that it was manifest that she was a subject of Divine grace, and she was constrained to make a public profession of her love to and faith in that precious Christ who was her only Hope in the matter of her soul's salvation. She was amongst the first (with sixteen others) to be baptized in the new Surrey Tabernacle in Wansley-street in January, 1868, and continued in membership with that Church until 1897, when she (with her late husband) removed to Ipswich and joined the Church at "Bethesda," under the care of the late Mr. W. Kern. The Lord, by His grace, enabled her to maintain a good profession down to the end, testifying by her consistent life, walk and conversation that she had been with Jesus and learned of Him who was meek and lowly in heart. On the 17th her mortal remains were committed to the grave. Our good brother, Mr. Polley, of Halstead, officiated, and spoke suitable words of comfort and consolation to the sorrowing friends.—W. H. TAYLOR.

William Huntington; or an Old Story Re-told.

CHAPTER II.—GETTING UNDER WAY.

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

“God hath heard the voice of the lad where he is.”—Gen. xxi. 17.

CRANBROOK in Kent, though an unimportant town, is not without historic interest. Sir John Baker, a noted persecutor of the Protestants in the days of Queen Mary, lived there, a chamber in the south porch of the church being still called “bloody Baker’s prison.” Here, too, Robert Traill, the Puritan, a noted Presbyterian preacher and Divine (1642-1716), ministered during his closing years.

At this period, also, the Baptists had so increased and multiplied that the complaisant clergyman, Rev. John Johnson (1707—1725), erected a baptistry or dipping-place for adults in the Parish Church, where it may still be seen. The ancient Baptist Cause in this town had an honourable history, and numbered among its pastors, Francis Cornwell, a learned and gracious man of wide repute as a scholar and preacher.

A century later, Isaac Beeman (1765—1838), a friend of Huntington’s, ministered here for twenty-three years in his own chapel. Henry Birch, A. M., originally a clergyman, likewise preached here for many years “without fee or reward” in “the Dane House,” till he was in June, 1857, called to the higher service of heaven. “Dissenters,” says Murray’s Handbook, “are still very numerous in the locality,” and we may add that these are largely Dissenters of a sound and experimental order. But not to these, is attention directed, but rather to the place itself and its associations a century and a half ago.

This is essential to our purpose, since a just conception of a man’s character cannot be arrived at without accurate knowledge of his early surroundings and circumstances. If “on his birth fair fortune smiled,” and he enjoyed the advantages of wealth, culture, and the ministry of human love, for this allowance must be made when we seek to estimate the triumphs of maturer age. If, on the other hand, he was handicapped by poverty and its attendant evils, if

“knowledge to his eyes her ample page,
Rich with the spoils of Time, did ne’er unroll,”

if parental affection lavished no kindness upon him, and *in spite of all* he achieved greatness, and has left his “footprints on the sands of Time,” how leniently should we regard his frailties and foibles, how generous should our admiration of his virtues and attainments be!

Due importance must, therefore, be accorded to this indisputable truth when seeking to obtain a just estimate of the life and labours of one whose career was so changeful and romantic, and who rose, alone and unaided, from the depths of poverty to a position of the highest influence in the Christian Church. The squalid and bitter penury of his

childhood's home has been referred to; nor was there aught in his social environment to ameliorate it. The age was most corrupt and vicious. Among the affluent, drinking was deemed a fashionable accomplishment. Unchastity, under the name of gallantry, marked the gentleman. Duelling was the resource of honour; gambling the popular amusement; while current speech was indecent and profane.

If such were the usages of the upper classes, what must have been the home-life of the rural poor in remote districts, where the vices of the rich were doubtless reproduced in their grossest form. To them the influences that tend to soften and refine were wholly unknown. The only place of entertainment was the noisy ale-house. Poaching was universally practised. Many a brave man, maddened by the cries of his children for bread, "took to the road" as a foot-pad or highwayman, to be finally transported beyond the seas, or hanged in chains on a gruesome gibbet at the cross road on some lonely heath or common.

This was emphatically the condition of the villages in the Weald of Kent, which at that time was a barbarous and most abandoned place. In consequence of the war with France heavy protective duties were exacted by our legislators to cripple the commerce of our enemy, and goods of French production became enormously dear in this country. Hence organised smuggling was common, especially on the east and south coast; and reputable capitalists were well known to be largely engaged in it. The whole population thus became gradually involved in this traffic. Secret storehouses were established, between which and the Metropolis regular and craftily-contrived means of conveying contraband articles were maintained. Daring spirits found it far more attractive and lucrative to guide smugglers with their costly loads through dark and miry lanes, than to drudge at honest but ill-paid labour. No one blamed them; and their frequent encounters with the coastguard and excisemen—though blood were shed and lives lost—were regarded as commendable and brave adventures.

In the very centre of one of the most demoralised of these localities our little William passed his earliest years.

We left him plodding over his few books, acquiring the elements of a very rudimentary education. His schooling was free. Bread for eight hungry mouths had, however, to be procured and paid for, and though not yet eight years old, it became imperative to him to furnish his quota to the expenses of the household. He was therefore withdrawn from John Hessel's care, and set to thresh corn with his reputed father for fourpence a day.

Cowper, in "The Task," may help us to a glimpse of them as they toil in their master's barn (The Sofa, 355):—

"We may discern the threshers at their task.
Thump after thump resounds the constant flail
That seems to swing uncertain, and yet falls
Full on the destined ear. Wide flies the chaff,
The rustling straw sends up a frequent mist
Of atoms sparkling in the noon-day beam.
Come hither, ye that press your beds of down
And sleep not; see them sweating o'er their bread
Before they eat it.—'Tis the primal curse
But softened into mercy, made the pledge
Of cheerful days and nights without a groan."

Unhappily, the last two lines do not in this case apply. The shadow

of ever-pressing want rendered the poor lad's existence a dreary one, and deprived his labour of all enjoyment. His mother's husband, though a good man, took—as well he might—a melancholy view of life, and was but a sombre companion to one who sorely needed kindly smiles and cheerful words.

Once in every three weeks came "winnowing days," in which the drudgery of threshing was intermitted for the lighter work of separating the husks from the corn, or dressing it. These afforded them a grateful relief. The farmer then allowed them their dinner. These were "good days," but they came too seldom; and if it were wet, they had to be deferred.

It happened one winnowing day that as the boy went reoicing after his father, it began to rain. This he knew precluded all hope of the coveted meal, for the grain on the floor would be wetted, and it would be impossible to get the wheat out of the chaff.

In connection with this he, years after, confessed to having yielded to a strange temptation. It "came to his thoughts" that God did everything contrary to peoples' desires. Were he to pray for a fine day, it would surely rain. If he affirmed with an oath that it would rain, it would certainly be fine. Following this wretched suggestion of the devil's, he swore several dreadful oaths that he knew that it would rain; but fair weather followed. "So the father of lies appeared to speak the truth," and the boy got his dinner.

"When afterwards, he reflected on this temptation, he was much appalled, and asked other people many questions concerning God, and 'who the devil was.' Their replies convinced him that he had awfully sinned, and that his wretched oaths must have come from Satan. These thoughts filled him with many cogitations, fears and terrors, and made him dread to be alone by day or night. When by himself he would, therefore, repeat the Lord's prayer again and again. When the presence of others removed his apprehensions, he for the time left off praying."

We have claimed for this lad, of fewer than eight summers, that he early commenced to *think*, and that *his* thoughts, like those of Longfellow as he wandered on the quay at Portland, were "long, long thoughts." It would be hard for a student of "boy-life" to produce an experience parallel to the above. "The child is father to the man," and all that would understand his biography, must keep such incidents as the above clearly in view. They afford striking clues to his whole character and career.

In the course of twelve months or so this marvellous child became weary of his continued drudgery and privation, and resolved, though still *less than eight years old*, to make an independent attempt to obtain his own living for himself.

He accordingly made enquiry if anyone in the neighbourhood required an errand boy of his age. He was soon informed that a "certain yeoman," or a farmer who cultivated his own freehold land, was enquiring for such a lad to wait at table and look after his horses. This person he one day watched to market, introduced himself, and agreed to serve for three years. He was to receive two suits of livery during this term, twenty shillings per annum in cash, and all the perquisites, or "tips," which might be given him for odd services rendered to visitors and others. The happy day for his leaving home arrived; and he was

now, for the first time in his life, fairly clothed, well fed; and occupied with congenial work. At first things went smoothly, though his prerequisites were few and far between, till one day his master entertained some of the officers and gentlemen of the Kentish militia. On these he, as page boy, waited, and being no doubt a clever, impudent young fellow of attractive appearance and speech, they so appreciated his services as to bestow their "coppers" on him with such unwonted liberality as to put him in possession of thirteen shillings. Two thirds of this were, however, claimed by the maidservants. This demand, by his mother's advice, he resisted. They carried their grievance to the Squire's lady, who—in spite of her husband's agreement with the poor lad—sided with them, and summarily sent him about his business. He had therefore to resume his old ragged clothing, return home, and again betake himself to his old work with his reputed father.

It is noticeable that God does not seem at this time to have been in his thoughts, as he makes no mention of prayer in connection with this episode in his history.

Life at the Four Wents must have seemed dreary indeed in contrast to the comforts he had so sadly left behind; and he kept his eyes open, resolved to make a second attempt to maintain himself as soon as possible. Among the lads he knew was one John Dungy, the well-dressed and well-fed page of Squire Cooke, a local magnate, and he could but think how well the place would suit him, if it were but vacant. Of this there was no prospect. He, however, had heard someone observe that "all things were possible with God," and he determined to refer this wish to Him. This he did for some time, telling no one about it. Sometimes he prayed on his knees under a hedge, at others he whispered his petition when in bed at night. Should the Lord, he thought, grant him this favour, he would know whether all things were indeed possible with Him.

No answer came at first. He, therefore, foolishly concluded that God did not exist, and that it was therefore useless for him to pray more, and that he had no cause to "be afraid of sinning." He accordingly discontinued praying. Then he resumed doing so, but at length left it off altogether.

Some time after he learnt to his surprise that the Squire had turned his boy away for stealing oysters, and wanted another; and on applying was himself engaged at twenty shillings per annum. Can we wonder at his telling us thirty-two years after that "for many days and weeks after this he had an uncommon impression of the power of God," though, even at that distance of time, he chose to conceal the various workings of his mind as he went after this place, since these would hardly be credited of a child not more than eight years of age.

Young though he was, the devil, who was cognizant of his prayers, made him the mark of some strange and terrible temptations. He was again permitted to doubt the being of God, or to question, even if He existed, whether He took notice of such creatures as we are. If not, was prayer rational or necessary? Might not his situation have been obtained by chance rather than—as he had credulously believed—in answer to his many petitions that it might be given him by heaven? Was he therefore under any obligation to adhere to the resolutions he had made?

But for his solemn assurances, it would, indeed, seem impossible that thoughts so subtle and sinful could enter the mind of one so young, but he not only insists that they did, but affirms that "they proved an awful inlet to pride and vanity," to which sins he "for some months gave way."

In another manner, he became also the mark of hell's envenomed shafts. The Squire's groom, of whom he was very fond, was so utterly debased as to find pleasure in pouring pollution into the receptive mind of the poor boy, who eagerly swallowed "all that his filthy tutor advanced." This tended further to harden his heart, till he at length cast off all fear and restraint. Not only did he omit to perform, but he wilfully broke through, all his impassioned vows to God. In fact, he became a *child-deist*, in an age of widespread infidelity, and was in the gravest danger of degenerating into an irreclaimable and abandoned reprobate.

God, whose existence he was persuading himself to question, was, however, watching over him for good, and removed him from this sphere of temptation. He was allowed to do something, we are not told what, that gave offence to his master, who discharged him.

He had, therefore, again to return to his wretched home, and resume his field-work with his father—"as deeply stung with remorse for the act that had led to his dismissal as, but a few months before, he had been lifted up at the sight of God's mercy."

His next few engagements present, as such, no features of interest. He went far and wide in search of regular employment, but failed to obtain it. At Battle Abbey, the only place he expressly names, he continued for some time. Here he became still more hardened in sin, and stifled the thought of death and judgment by going as much as possible into company and occasionally drinking to excess. At length, when about eighteen years of age, he entered into the service of the clergyman of Frillenden—a village about four miles from his native town.

Thus this little bark was again and again nearly wrecked in its trial trips across the ocean of life. Thus, in unwonted ways, the Lord was training for His service one whose mission and ministry were to be unique in the interests of thousands of the objects and subjects of His sovereign grace.*

(To be continued.)

* This "old story retold" is mainly a *resumé* of the narratives of Huntington's "Bank of Faith," in two parts; his "Kingdom of Heaven taken by Prayer," with the introductory "Life of the Author" and his "Naked Bow of God," from a comparison of which his Biography has to be almost entirely gathered. The three books may be obtained for 1s. 6d., *post free*, of Farncombe, 30, Imperial Buildings, E.C., and we shall be pleased if these articles lead to their widely extended perusal.

It is hoped that our papers when completed will prove a fuller consecutive sketch of the life of this marvellous man than has yet appeared, and serve to pourtray him as he was, and so save others from being prejudiced against writings which are so adapted to be of service to God's people.

Our late friend, Ebenezer Hooper's two books "The Celebrated Coalheaver," and "Facts, Letters and Documents," are not absolutely reliable—for example, he confounds Huntington's servitude with the "yeoman farmer" with his engagement with Squire Cooke ("Celebrated Coalheaver," page 2, and "Facts, Letters and Documents," page 12). Much, too, as we esteemed the author, we dislike the *animus* of some of his paragraphs.

THE UPBUILDING OF THE HOME IN THE FEAR OF GOD.

An Address at a Wedding.

DEAR FRIENDS,—You are now married as the law of the land prescribes; and after the simple and informal fashion of our Free Churches. You “have consented together in holy wedlock, and have witnessed the same, before God and this company. You have pledged your troth, either to other, by the giving and receiving of a ring and by the joining of hands”; and I, as God’s minister, have pronounced you man and wife, and blessed you in the name of the Lord.

I am, however, unwilling to dismiss you without suggesting a text* which, I trust, may be blessed to you amid the sundry and manifold changes of the new life into which you are this day entering.

Your business will not, indeed, be to build a house, but to surround yourselves with that almost undefinable *something*, we style a home. But the principle is the same. A house is erected upon its foundation, brick by brick or stone by stone. A home has to be built up little by little by perseverance, frugality, patience, concession, and care; and in attempting this, except the Lord favour and prosper us, our efforts to secure social and circumstantial happiness will prove “in vain.” Take, then, this truth as a guiding star to be always and everywhere followed; and heaven’s benison will come where heaven’s blessing is sought.

You will ere long be in a distant land, amid scenes and surroundings very different from those of the past. The wide ocean will roll between you and the friends and associations of your younger days.† I would, however, beg you to keep in mind that you cannot be where God is not, that there is everywhere a way of access by prayer to Him, and that He is “a very present help” in all seasons of need. The same royal sun gives its light to men in all parts of the world, and the same God extends His pity and protection to all that fear Him, wherever their habitation may be. A solemn, reverential sense of His presence constitutes an impulse and a check, a safe-guard and a consolation, the importance of which cannot be over-rated.

I trust, further, that you will continually remember Him, not only as a God “nigh at hand,” but as the living and active Friend of all that put their trust in Him. Though unseen, He is ever working; ever evolving His own secret plans in the open events of our lives. Our verse portrays the erection of an actual building. Not less really, however, does He deign to work for us in fashioning the fabric of our lives, and surrounding us with the necessaries, comforts, and joys which make for our happiness and peace. A God not only ever present, but ever occupied to ensure our welfare, is thus, another thought, I trust you will take with you to the home you will in the future call your own.

Value above all things His blessing, and bear in mind that your real, true, and lasting prosperity and happiness, will depend greatly on your

* Except the Lord build the house, they labour in vain that build it” (Psa. cxxvii. 1).

† It should be explained that the bridegroom had recently accepted an eligible engagement in America, to which country, with his wife, he has since proceeded.

seeking this by following the precepts and principles of His holy Word.

I know that we are, in a sense, the architects of our own fate. I admit that our fortune depends greatly on ourselves, and on the use to which we put our powers, our attainments, and our opportunities; but I press on you that "unless the Lord build the house" our best-laid plans may fail; our best endeavours come to nought. There is thus "a divinity that shapes our ends, rough hew them how we will." "The blessing of the Lord it maketh rich, and He addeth no sorrow with it." "The voice of rejoicing . . . is in the tabernacles of the righteous" (Psa. cxviii. 15). "The righteous Lord loveth righteousness: His countenance doth behold the upright" (Psa. xi. 7). "Trust," then, "in God and do the right." Let this be the one great watchword of your every act and step. In business be straight, honourable, upright. In the choice of the friends with whom you will have to surround yourselves, select only the "worthy and the good" for your confidence and companionship. Trust none that you do not feel to be trustworthy. Take none to your heart that do not fear God and walk in His ways. Godless acquaintances are never worth including in our list of real friends. Never be ashamed of the religious convictions which God has infused into your souls. Practice what you profess simply and unobtrusively, and those whose esteem is worth having, will hold you in regard, and prove their friendship by acts of practical sympathy in seasons of trial and need.

"In all your ways," therefore, "acknowledge Him, and He will direct your paths." He will show you what course to adopt when you are in doubt; solve life's hardest problems for you; and flash strange light on dark and devious roads, so that you may walk on with steady pace.

God, then, is the Master-Builder of our fate and fortune. Acknowledge Him therefore *gratefully* as the Author and Giver of all things which contribute to your happiness; and "in everything give" Him "thanks." Let your home be environed with the spirit of recognition of His goodness. Never take His favours without acknowledging from whom they proceed. Never eat unblessed bread. Never let success come to you without raising your voices in heart-staves to Him "from whom all blessings flow."

I would not overshadow you with dark forebodings; but seasons of sorrow, disappointment, and seeming failure will surely come to you as to all. But never give up your hold on God. Trust in Him is the highest source of the dash-and-go—the prevision that sees openings, and the patience which pursues them, and the continuity of plodding energy which keeps on, till desire becomes realisation. Trust Him, then, by night and by day, and regulate your steps to the rhythm of the old refrain,

"For His mercies shall endure,
Ever faithful, ever sure."

This to you both is an auspicious hour; and may God keep its memory green in your hearts all your days. You, dear, happy girl, feel that you have for a husband the dearest, brightest, bravest man that ever was; while you, dear friend, are sure that by your side sits a peerless woman, so sweet, so good, so true, so tender, that every drop of your

blood tingles to think that she is actually yours. May these feelings never leave you when the first flush of sentimentality is over and you have settled down to the earnest programme of life. May God keep up the richness and simplicity of to-day's love.

To this end, study to make each other happy. Pull together. Pray together. Have no reservation in speaking to each other on your deepest and most solemn thoughts. Have no secrets from each other on matters little or great. Hold each other up by every tender ministration that love suggests; and all who wish you well, will rejoice in your ever-growing happiness.

Finally, the Lord bless you and keep you; the Lord be very gracious unto you; the Lord lift upon you the light of His countenance, and give you peace, for the Saviour's sake. AMEN.

DIVINE OWNERSHIP.

BY I. C. JOHNSON, ESQ., J.P., OF GRAVESEND.*

"Ye are not your own."—1 Cor. vii. 9.

MY motto is a simple one. It is composed of five words only, all of which are monosyllables; but it expresses a body of divinity, affording doors of egress, by which an ingenious expositor might bring out much Gospel matter and Scriptural teaching.

Its sentiment is diametrically opposed to the self-will of fallen humanity, whose language is, "Our lips are our own; who is lord over us?" (Psa. xii. 4); and, "We will not have this man to reign over us" (Luke xix. 14), but we should glory in the fact if the declaration indeed applies to us.

"Ye are not your own." How simple a sentence! It is worthy of remark that many very precious truths are similarly conveyed to us in short words—"I am the Way, the Truth, and the Life." "He that eateth Me shall live by Me." "I am that Bread of Life." "I and My Father are one." "By grace ye are saved." And the marvellous account of the Judgment Day in Rev. xx., from the eleventh to the fifteenth verse, in which only ten words of more than one syllable are to be found. Our verse furnishes a further example of God's wise employment of terse but most telling terms.

The apostle, at the commencement of the epistle, congratulates the members of the Church at Corinth as being sanctified, and coming behind in no gift, and awaiting the second coming of our Lord. Some there, however, were among them whose behaviour did not adorn the doctrines of the Gospel. Upon these he comes down with an emphatic "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

Now if our bodies are likewise temples of the Holy Ghost, "what manner of persons should we be in all holy conversation and godliness"; in order to make it manifest that the Holy Ghost dwelleth also in us?

* An address delivered at Zoar Chapel, Gravesend, on April 12th, 1905, and written for this Magazine by the venerated speaker, who is in his ninety-fifth year. It has a fine flavour of Puritanic divinity, which no thoughtful reader can fail to appreciate and enjoy. The manuscript is a marvel of calligraphy; firm, clear, and arranged with the utmost care and precision.—EDITOR.

The apostle tells us, as he told them, how it is that we are not our own, for he says, "For ye are bought with a price, therefore glorify God in your body, and your spirit which are God's."

This we are in a *creation sense*, for the Lord hath "made us, and not we ourselves." We are as clay in the potter's hands. Unassisted reason may indeed contend that if we are already His by creation, wherein is the necessity of our being thus bought, so as to be His in another sense?

This question necessitates our referring to the beginning of mortal existence. God made man upright and good, and gave him everything that was needful for his comfort and happiness. By the temptation of Satan he, however, fell into sin, and involved all his posterity in the slavery of sin and Satan, and the bondage of law and justice. "Behold, for your iniquities ye have sold yourselves" (Isa. l. 1)—that is, by your original sin and by your actual transgressions. "For by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. v. 12).

This is the condition of every son and daughter of the first Adam, so that we are all born in sin, and shapen in iniquity, totally depraved, "without hope, and without God in the world."

Yet, further, not only is our condition hopeless, but we are also helpless. On this the Scriptures are clear; and our experience confirms the testimony. Milton's solemn lines, in which he represents the Divine Father as challenging the pity and the power of the unfallen angels to rescue the apostate race, are surely in point:—

"Man disobeying,
"Disloyal, breaks his fealty, and sins
Against the high supremacy of Heaven,
Affecting Godhead, and so losing all,
To expiate his treason hath nought left,
But to destruction sacred and devote,
He with his whole posterity must die,
Die he or Justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death.

Say, heavenly Powers, where shall we find such love?
Which of ye will be mortal, to redeem
Man's mortal crime, and just th' unjust to save?
Dwells in all heaven charity so dear?"—*PAB. LOST*, III., 203.

To this appeal no response was made. "All the heavenly choir stood mute." None in worlds celestial or in regions terrestrial can solve the problem of an atonement. Micah enquires whether burnt-offerings with calves of a year old will suffice? Will thousands of rams do? Will ten thousands of rivers of oil wash away sin? or, shall I give the fruit of my body for the sin of my soul? (Micah vi. 7). To these queries an unknown psalmist replies that "None can by any means redeem his brother, nor give to God a ransom for him" (Psa. xlix. 7). So we are all in a lost and ruined condition.

(To be concluded.)

SHORT of Jesus Christ, no power can save us. Beyond Him, no power can condemn us.—*Rufus*

"SEEST THOU THIS WOMAN?"

Luke vii. 44.

BY JAMES E. FLEGG, CLAPHAM COMMON.

JESUS, by desire, was in the house of a Pharisee. What brought Him there? We know not the reason for the request, but the Lord, acceding to it, "went in and sat down to meat." He was and is "the friend of publicans and sinners," and sinners still find their way to where He is.

While He sat at meat, a woman who, as the sacred historian says, "was a sinner," entered. She drew near—she touched the Saviour. See, she bends and anoints those sacred feet, on which her tears fall, as with the hair of her head, she wipes and kisses them. Having seen the poor soul enter, the Pharisee, who has watched her movements, draws his own conclusion. "If this man were a prophet, he would have known who and what manner of woman this is that toucheth him, for she is a sinner."

What a *contrast the two present*. The *man*, evincing the coldness of the censor; the *woman*, the warmth of grateful love; the one, thinking himself clean; the other, knowing her need of cleansing.

The Pharisee was awakened from his reverie by the pointed question, "Seest thou this woman?" Had he seen what Christ saw? No! Christ saw the *woman*; the Pharisee saw only the *sinner*. Out of sinners the Lord makes saints; the rough diamond is polished that it may shine to His praise. Christ knew her *present*, what she *was*; the Pharisee only her *past*, what she *had been*, and appeared to regard it as impossible that she could have become different. To him she was a sinner. The Lord was looking into her heart and reading both her sorrow and her joy; and *He* saw a new-born heiress of eternal glory.

See here *an instance of sovereign grace*. It would seem that her character was well known. There was in her nothing meritorious; and if she were saved, it could only be by the favour of God. "To seek and to save" such, Jesus came. He Himself says, "I came not to call the righteous, but sinners to repentance."

"Sovereign grace o'er sin abounding,
Ransomed souls the tidings swell;
'Tis a deep that knows no sounding;
Who its breadth and length can tell?
'Tis an ocean
Without bottom or a shore."

See also *an object of Christ's love*. Such is true of every soul who is drawn to Christ. "No man cometh unto" Him "except the Father draw." But the love of the Lord is everlasting, and in lovingkindness He draws unto Himself. Men love the lovely; but Christ makes lovely those whom He loves, and then says, "Thou art all fair, My love." Where, then, the heart is drawn out in love to the Lord Jesus Christ, we have a token of Christ's love. Man is never first with God. "We love Him because He first loved us."

"Oh for such love let rocks and hills
Their lasting silence break."

Have we not further an exemplification of the yearning of true love? This woman would not have entered the Pharisee's house if Christ had

not been there. But He was there, and where He was she would be near to Him. She would express her heart's love to Him by whom she was forgiven. Thus, the awakened soul wants to be where Jesus manifests Himself—longs for closer communion, and often says,

“Nearer, my God, to Thee;
Nearer to Thee.”

SPURGEON AND RUSKIN.—A CORRECTION.

A MINISTERIAL correspondent, who received his education at the Pastor's College, directs attention to yet another version of the story related on page 240 of this volume. It is extracted from “Personal Reminiscences of Charles Haddon Spurgeon,” by Rev. W. Williams, of Upton Chapel, London, who probably knew more about the great preacher than any of his later contemporaries. Wishful to be accurate, we give the quotation word for word from page 69 of the above work.

“John Ruskin, when he lived at Dulwich, attended the Tabernacle. Mr. Spurgeon was not the man to be affected by the presence either of men of letters, philosophers, statesmen, noblemen, or even kings and queens, and in turn he had them all to hear him. John Ruskin was a devoted attendant upon his ministry for years, and occasionally visited Mr. Spurgeon at his house. The Pastor, when going over his valuable and extensive library of scientific, historical, and poetical books, which adorned the shelves of his beautiful drawing-room, pointed out to me a first edition of Ruskin's works, worth, he said, about £30, and which he had received as a gift from the author. He must have read them, too. In one volume of his I have noticed half a dozen apt quotations from Ruskin.

“The two men, however, as the reader may easily imagine, were far from being in agreement upon many matters. Upon one occasion, Mr. Ruskin told him he was fitted for something far better than constantly preaching to ‘that herd at Newington.’ This roused the preacher's righteous ire, and he gave the art-critic a pot of boiling oil on his head such as he would not be likely to forget for many a day.

“When making another visit, Mr. Ruskin said, ‘Mr. Spurgeon, Paul was no gentleman.’

“‘Oh!’ said the pastor, ‘why so?’

“‘Well, he calls the man who differs from him a fool. He says, *Thou fool, that which thou sowest is not quickened except it die.* Now as a matter of fact, Paul was the fool, for he was ignorant of the process of the reproduction of the grain. That which is sown does not die; if it did, it would abide alone.’

“‘Excuse me, Mr. Ruskin,’ said Mr. Spurgeon, ‘it is you who are ignorant, and not Paul, for you don't know what the true definition of death is; let me tell you. Death is the resolution of any compound body into its original elements. A grain of wheat is compound; when it is put into the ground it is actually resolved by the chemical action of the soil into its original elements, and this is death; and out of the central germ of life is then produced the blade, the ear, and the full corn in the ear, and if it did not so die it would abide alone. The apostle was right after all.’

"Mr. Ruskin had to own himself defeated."

Even now, what exactly occurred is far from clear. It is certain that Ruskin could not have acted otherwise than as a gentleman, and equally so that Spurgeon would not have failed in the courtesy due to his distinguished guest, unless indeed the conversation was a piece of *badinage* on both sides, which, considering the gravity of the subject, is not probable.

May the reader, with the writer, learn to repeat from the heart the well-known lines :—

" My feeble soul would meekly learn
To lay her wisdom at Thy throne;
Too weak Thy secrets to discern,
I'd trust Thee for my Guide alone."

"IN PEACE LET ME RESIGN MY BREATH."

THE verse of which this line is the commencement is not, as has been supposed, a fragment of a hymn, but forms part of the inscription on a tomb in Kensal Green Cemetery, and was composed by the deceased as an expression of his personal trust in the Redeemer.

This was Richard Valpy, D.D., an eminent classical scholar, and for many years the successful and popular Master of the Grammar School at Reading, Berks (1754—1836). In mid-life he attended the ministry of a former pupil, Dr. William Marsh, afterwards of Beckenham, through whom he was favoured to become a sincere and humble believer in the Lord Jesus.

When nearing his end he repeated this verse, which, he said, he had written some years before as "a confession of his faith and the expression of his experience."* It was accordingly inscribed on the stone erected to commemorate his last resting-place :—

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

Simple as they are, many have read these lines to their soul's eternal profit. Lord Roden, of gracious memory, recounts that his friend, General Taylor, a Waterloo veteran, repeated them with his dying lips ; and not a few others have found them a full and fitting expression of their feelings when entering the valley of shadows.

Reader, accident, as we should style it, has brought them under our notice, and they have come with strange, sweet unction and Holy Ghost power to our own soul.

When and where we shall "resign our breath" we know not ; nor does it concern us to enquire. How we shall "quit this mortal stage" is, however, of unspeakable moment. "In peace may I resign my breath !"

This will be the case only if "Jesus died for me," and oh, for the inner witness of this to the present comfort of our anxious heart !

* See the "Light from the Cross," Series No. 22, "Dr. Valpy's Motto." The Religious Tract Society. Three shillings per 100.

A SERVANT OF CHRIST—D. ALLEN.

BY MARIAN HOBBS.

HOW wondrous are the ways of the Lord in "sending forth labourers into His harvest"! This is exemplified in the life of D. Allen, minister of Castlereagh-street Baptist Chapel, Sydney, whose deeply interesting memoir is reviewed on another page.

He seems to have been a child of sorrow from his infancy; when but two and a-half years of age, he lost his mother, and a few years later his father. The latter, who had previously been much reduced in circumstances by a lawsuit, emigrated to Australia, leaving his children in charge of an uncle, who proved a very cruel man, and actually appealed to litigation to decide to what parish the children were chargeable.

After this he worked early and late in the fields as a farmer's boy for two shillings per week, on which he had to keep himself. He speaks very touchingly of a poor aged woman who showed him kindness. "Her affectionate care seemed wonderful—like heaven almost—to one who had no mother, or anyone else to love him." He enquires, "Why ladies cannot spare a little love and motherly kindness to poor motherless boys? Is it nothing to them that it shall never be forgotten when the child has become old and grey, and they silent in death?" His touching affection for his mother's memory reminds us of Cowper's well-known poem, and he mourned for her until he was nineteen years of age.

While yet a child he was deeply convinced of sin in his *thoughts, feelings, words, and ways*, though living a moral life, and when but eleven years old (with the idea so inherent in nature that he must *do* something to recommend him to God before he could hope for pardon) he even vowed to live without sin for six or eight weeks, which it is needless to say he found impossible.

At the age of eighteen he left Suffolk for Australia, and at Launceston found his father, who was a member of the Church there. The Lord soon after sealed pardon, peace, and liberty upon his heart by the application of the words, "Behold the Lamb of God which taketh away the sin of the world." This brought into his soul the felt union and fellowship with God he had been for years seeking, and he became a member of the Church.

Ere long he began to preach. His labours were blessed in various ways. He was the author of several books, the best being "A Defence of the Worship of the Eternal Spirit." He finally became the pastor of the Church at Sydney, where he continued for twenty years until he was called home.

The author describes his ministry as "the first *full* Gospel ministry he ever heard"—"sound doctrinally, experimentally and practically; searching, strengthening and comforting; and bold in its denunciations of error."

His labours in the cause of Protestantism were many and pronounced, so much so that the Romanists determined "to put him out of the way at any consequence," but he was preserved.

In time, with the Spirit's blessing, his labours told for good in many directions, and though never so popular that crowds gathered whenever

he was announced to preach, he invariably commanded a congregation of sober, spiritually-minded and reputable persons, and, while his actual seals were many, the moral influence he indirectly exerted was very great.

His biographer formed his acquaintance when a young man, and speaks of him with a filial affection and reverence which recall Cowper's lines :—

"Loved as his son, in him I early found
A father, such as I shall ne'er forget."

Happy would it be if all young Christians met with pastors so wise, kindly and true.

The compilation of these interesting pages must have been a labour of love, as is apparent from their tender fidelity. Tears must have fallen from the writer's eye as the hand penned some passages.

During the last three years of his life he had some severe illnesses, but was wonderfully supported, and in 1891 was enabled to pass over Jordan *dryshod*, as he himself expressed it. He also repeated, "Not a wave of trouble rolls across my peaceful breast." His last words were : "Serve Him."

The letters are excellent, combining living experience with a clear understanding of doctrinal truth.

These words are penned in all sincerity, the writer having read the book with some real interest and warmth of heart. Its graphic allusions to Suffolk in years gone by should procure it readers among those to whom that county is dear ; while its allusions to Church life in Australia render it valuable to all who seek to know more about the brotherhood of faith in that far-off land.

SPIRITUAL CORRESPONDENCE.

LETTER 3.—ON JOINING THE CHURCH.

TO MISS S. A. M.—.—My dear friend,—I was last week so poorly that all correspondence had to be deferred ; but being through mercy better, I now write to say how glad I am that you are able to give so clear and satisfactory an account of the Lord's dealings with you.

He has many ways of calling His sheep. Some are drawn ; others, driven. Some are led by love ; others brought to think about their lost condition by solemn fears respecting "the wrath to come."

You trace your first impressions to a dream. This accords with Job xxxiii. 15, which I beg you to read. God, in His grace, not unfrequently puts Himself into communication with the immortal minds of His eternally-loved people in the silent watches of the night, when "deep sleep falleth upon men."

You seem also to know something of the experience unfolded in other verses of this very precious chapter—as verse 19—for you have been "chastened with pain upon your bed," etc.

Thus, by different paths, the Lord's blood-bought people are gathered unto the ever-blessed "Shiloh" (Gen. xlix. 10), "Unto HIM shall the gathering of the (enrolled and redeemed) people be." They "shall come" (John vi. 37). They shall be "gathered one by one" (Isa. xxvii. 12). And as these gathered and coming sinners prostrate them-

selves at His feet, He is never known to cast them out. To encourage them, He exclaims, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Your letter, I think, warrants the hope that you are not a stranger to these things; and I really believe that you give evidence that the "good work" of grace has been "begun" in your heart (Phil. i. 6).

I am glad that you have formed the acquaintance of Mrs. D——. She is a spiritually-minded and God-taught Christian lady, and well able to give you sympathy and counsel.

And now, what do you wish me to do for you? If you think of being baptised and joining the Church, I should be pleased to have a conversation with you, and learn more of your feelings and experience.

Be sure that you feel the ground firm under your feet before you take this important step. I would impress this upon you, "He that believeth will not make haste" (Isa. xxviii. 16). Faith can only travel in God's light (Psa. xxxvi. 9) and never leads people to act rashly.

If, however, you are at rest in your mind, and are favoured with some assurance that you are God's dear child, I would say, "Why tarriest thou? Arise, and be baptised, calling on the name of the Lord." With all kindly sympathy, I am, Your affectionate *Minister*, or servant for Christ's sake, M. S. S., Dec. 1st, 1873.

LETTER 4.—SORROW AND DEPRESSION.

To MISS S. A. M——.—My dear friend,—So all the joy expressed in the letter you sent me a few weeks since has fled, and you are once again in "the valley of the shadow of death." "All thoughts of your joining the Church (you say) must be indefinitely postponed." "Baptism," as you remember my observing, 'is the immersion of heaven-born believers,' and whether you have 'obtained precious faith' (2 Peter i. 1), and have 'believed through grace' (Acts xviii. 27), is again a matter of terrible uncertainty with you."

I would fain help you. You have somehow got back to the "slough of despond"—a nasty place to be in, as no one knows better than your poor minister, but, I have found that, in His own good time, the Lord always sends a man called "Help" to direct one to the steps of the promises—that is, He has invariably aided me "in the last distressing hour" by guiding my mind to some good word of His grace.

The following verses appeared many years since—nearly thirty—in *The Gospel Standard*, or (for it then had two titles), *The Feeble Christian's Support* :—

" I seek, but cannot find ;
I cry, Thou hearest not ;
My moans are given to the wind,
Unanswered and forgot.
I shrink from all I feel,
I fear to look within ;
I fear to read, I fear to pray,
For all seems guilt and sin.
Long hours I've watched for morn,
And sometimes thought 'twas light ;
But ah, the vision went and left
A darker, drearier night !"

Is not this much how you also feel—and the cry of your heart—is, "Do God's true children often, if ever, feel thus?"

What can I say in reply—but WAIT and HOPE. Read Psa. cxxx., and especially Lam. iii. 22—33. See how Jeremiah, when he tried to pray—even to “cry and shout”—felt that his prayer was shut out. Yet he writes that “it is good both to hope and quietly wait for the salvation of the Lord.”

Plead, as only a poor, helpless sinner can, the blood of Jesus. The foot of the cross is safe ground, and there is always room for sad, weary, and consciously guilty sinners there. Sensible blessings may be withheld, but no curse can fall on any who wait at His dear feet.

One verse must surely suit you—

“A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my all.”

Paul says of Satan that “we are not ignorant of his devices” (2 Cor. ii. 11). Of many of them, we are; but some are observable to those who watch the tactics of their unwearied foe. I have noticed more than once, how he tries to upset and harass those who disclose their intention of joining themselves by baptism to the Lord and His people in open profession.

I am no prophet, yet I venture to predict that instead of “your coming forward being indefinitely postponed,” it will not be long ere you are able to do so with joy, and attest to your conviction that you are one of the Lord’s chosen people, and to say, “My beloved is mine and I am His; He feedeth among the lilies.”

Write soon again. I shall be glad to know *how* and *when* light breaks upon your soul. I am sure it will.

If you must not call me your Pastor, I may sign myself, Your affectionate Minister, or servant for Christ’s sake, M. S. S.

Jan. 1st, 1874.*

SACRED MUSIC.—The influence of music when accompanying holy words is *sensuous*, not *intellectual*. It affects the emotions, not the judgment. At best, it produces a transient result. It cannot act on the mind and will, from the operations of which actions and conduct proceed. Gesture in a speaker emphasises what he advances, but the force lies in the ideas which his words convey. So a hymn, tenderly and pathetically sung, may move to intenser feeling than the same words might if spoken, but such feeling is from its nature evanescent. Permanent good is effected only when God’s everlasting Gospel is conveyed to the immortal mind through the power of the Holy Ghost.—*Adrian G—n.*

“THEM THAT ARE IN BONDS” (Heb. xiii. 3) are those who suffered for the Gospel. Some were in prison, and others troubled in their reputation, enjoyments and goods. Such are “the prisoners of Christ”—an honourable title. It is far better, more safe and more honourable to be in bonds with and for Christ, than to be at liberty with a brutish, raging, persecuting world.—*Tryon’s “Owen on the Hebrews.”*

* The above were entrusted to the Editor after his giving up the conduct of the *Gospel Herald* in 1877 through ill-health, and have been in his keeping ever since. The sister to whom they were addressed soon regained her lost joy, was baptised, and was a consistent and happy Christian when last we heard of her about twenty years ago.

THE NON-VOLITION OF GOD.

"Be still and know that I am God."—Psa. xli. 10.

THE aspect of things as they are is often very perplexing and painful to thoughtful persons.

Judging by appearances only, proud and unsanctified minds might be easily led to exclude an intelligent, righteous, and good Being from the active government of the world.

The calamities and miseries which everywhere abound, and which at times seem to fall with peculiar severity on the righteous and good, might drive us to the conclusion that God is the passive and unheeding Spectator of human sorrow, and enforce the denial of His superintendence and benevolence. On devout minds the effect is, however, different. They have learned to bow with submission to the mysteriousness of His conduct, and to "be still and know that He is God." Hence they sing—

"Let saints proclaim Jehovah's praise,
And acquiesce in all His ways ;
He keeps eternity in sight,
And what His hand performs is right."

The presence and dominion of moral evil are yet more astounding—presenting much which it is *now* impossible to harmonise with the wisdom and goodness of God. We cannot reconcile Divine agency with human liberty, or the continuance of sin and its dire and destructive deserts, with the unquestionable power of God to terminate it at once and for ever. Thousands are BORN and CONCEIVED in iniquity, whose sin will inevitably bring upon them everlasting misery. How shall we reconcile their undoubted destiny with His mercy? The ultimate barrier to their salvation is the NON-VOLITION of Deity. How can this fact be harmonised with His revealed attributes, which are so admirable and lovely in our highest estimation?

Such questions *will* force themselves upon all reflective minds—but before they break from our lips we hear a voice which imposes silent submission—"Be still and know that I am God. My wisdom is unerring. My plans embrace an infinite sphere. Thou art an insect wandering in a bye-corner of Nature, and dost *thou* complain that thou canst not walk that mysterious circle in which I move, and comprehend the majesty and grandeur of My designs?" Be it then mine to respond—

"Keep silence all created things,
And wait your Maker's nod ;
My soul stands trembling while she sings
The honours of our God."

The above is extracted from a sermon by our late uncle, John Styles, D.D., then of Union Chapel, Brighton, on the occasion of the death of his friend, Rev. Thomas Spencer, of Liverpool, who was drowned while bathing in the Mersey in August, 1811.

We give it mainly for the sake of one phrase. Many of our brethren are not at ease as to the terms the "Reprobation" or "Preterition" of the non-elect. Such may welcome the expression "the NON-VOLITION of God" as more accurately embodying what He has taught them on the perdition of the ungodly and what is styled above "the ultimate barrier

to their salvation," namely, that *God, in His high sovereignty, never willed it*. It is a subject so solemn and terrible as to bid us weep our very heart away, but being revealed truth, no preacher should evade or conceal it.—EDITOR.

LONG-LOVED LYRICS.—No. 5.

THE DEATH OF A BELIEVER.

By JOHN BERRIDGE.

At length he bow'd his dying head,
And guardian angels come;
The spirit dropp'd its clay and fled—
Fled off, triumphant home.

An awful, yet a glorious sight,
To see believers die! [night,"
They smile, and bid the world "good-
And take their flight on high.

No guilty pangs becloud the face,
No horrors make them weep;
Held up and cheer'd by Jesu's grace,
They sweetly fall asleep!

On death they cast a wishful eye,
When Jesus bids them sing—
"O Grave, where is thy victory?
O Death, where is thy sting?"

Releas'd from sin and sorrow here,
Their conflict now is o'er;
And feasted well with heavenly cheer,
They live to die no more;

So may I learn by grace to live,
And die in Jesus too;
Then will my soul that rest receive,
Which all His people do.

John Berridge (1716-1793), the well-known Vicar of Everton, Beds, was an ordained clergyman before he was born again and brought, in the power of the life of grace, to repent and believe in Christ to the salvation of his soul. He then became an Evangelical minister of no common order—truthful and experimental, yet most forceful in insisting on practical holiness as an essential evidence of the new birth. He was a preacher of the type of Henry Venn of Yelling, Grimshaw of Haworth, and Dr. Haweis of Aldwinkle, and was infatigable in his services for his Master. He was the author of "The Christian World Unmasked," a plain and curious work in defence of salvation by sovereign grace, and of "Zion's Songs," a once popular collection of hymns. The above, which is No. 315 of these, is here given by request. It is now little known and appears in one collection only—that by Isaac Beeman, of Cranbrook, Kent, page 259. In this, however, the sixth verse, which so appropriately closes the whole, is omitted.

JAMES WELLS: AN APPRECIATION.

By JOHN CHARLES CARLILE, BAPTIST MINISTER, FOLKESTONE.

(Extracted from "The Story of the English Baptists.")

IN the fifties, the prominent Baptist of South London was James Wells. He had been driver of a carrier's waggon on the London Road. The Lord called him from the box of the cart to the pulpit.

He was a man of great natural gifts and indomitable energy. After his conversion, he worked hard until he learned to speak fluently in good English, and by the kindness of Edward Andrews—an accomplished congregational minister in his neighbourhood—who became his tutor, he acquired enough Greek and Hebrew to read the Bible in the original languages.

His acquaintance with Calvinistic theology was extensive; yet it must be confessed that he never lost the vulgar note in his speech. His shrewd common sense and close acquaintance with the needs of the people, added to a keen sense of humour, made him a great power.

The beautiful chapel, the Surrey Tabernacle, in which he ministered during the last seven years of his life, was built and paid for, mainly by the exertions of working men, charwomen and shop girls, who could not give without sacrifice.

Mr. Wells was a man of the common people; and that, in addition to his clear enunciation of the theology which has ever been the comfort of the disappointed in life's battles, made him a great power.

He did not like what he described as "duty-faith," and he resented the advent of C. H. Spurgeon to New Park Street Chapel, styling him "the young man round the corner."

Paxton Hood paints a grim picture of the famous "Jimmy Wells." He describes him as a man "who would make a mob of bumpkins laugh at a village fair; a sort of cheap jack in the pulpit." But Mr. Hood was hopelessly mistaken. It was not coarse humour that brought thousands of people to hear James Wells. It was for better reasons that the streets were lined by greater crowds on the day of his funeral than they were a few weeks before on Thanksgiving Day, when the restoration of the Prince of Wales (our present King) to health was commemorated at Saint Paul's, and London kept holiday. Three thousand persons were crowded into the Surrey Tabernacle at the funeral service, and nearly everyone of them wept for the loss of a personal friend.*

C. H. SPURGEON ON RELIGION AND POLITICS.

AN ANECDOTE AND A LETTER—HITHERTO UNPUBLISHED.

NOTHING is further from our purpose than to discuss party politics in the pages of this Magazine, and our prayer for our readers is that in such matters they will act according to their light, as in the fear of the living God, ever remembering that "the Lord reigneth."

We, however, do not share the notion of the Plymouth Brethren that our "heavenly calling" (Heb. iii. 1) renders it unseemly in us to carry out our convictions in quietly voting for those whom we deem most competent to represent us in the great governing bodies and councils of our country, but that it rather imposes on us the obligation to "quit us like men" on all critical occasions.

This was the view of C. H. Spurgeon, who till 1895 was the consistent adherent of the policy of that great statesman, W. E. Gladstone.

He was once late at an important meeting of a religious character, but excused himself on the ground that he had been voting at a Parliamentary Election which was held that day. For this he was rebuked

* This generous and to a great extent just estimate of one of the greatest of God's ministers, appearing as it does thirty-three years after his death, will, we believe, interest many. In his life-time many ridiculed and not a few reviled him. That so much in his favour could be advanced in a History of the entire Baptist Denomination is no small testimony to his sterling worth.

Edwin Paxton Hood we knew and esteemed. According to his light, he was faithful to the true doctrine of the Cross wherein is salvation. He, however, was at times smart and slashing in a way that his better judgment could not have commended. The above-quoted sentence is neither in his "Lamps of the Temple" nor in his article on James Wells in his own magazine, *The Preacher's Lantern*, for 1872. In the latter, he is perhaps unduly severe, but by no means unappreciative of the real power, which he does not fail to acknowledge.

by a minister who, as it afterwards transpired, had far more religion at his tongue's end than he manifested in his life. This brief dialogue, as Mr. Spurgeon himself told us in 1885, occurred :—

Rev. —: “O, brother Spurgeon, I'm sorry, *very* sorry. Christians, as you should know, *have nothing to do* with the world. Besides, we are enjoined to ‘crucify the old man,’ are we not ?”

C. H. S. : “I am not so sure of the truth of your first remark. We are told that we are ‘the salt of the earth’ and the ‘light of the world,’ and salt preserves by permeating, and light illuminates by shining forth into darkness. This does not look as if we had nothing to do with the world, but rather that we should seek to leave it better than we found it.

“And as to ‘crucifying the old man,’ this is exactly what I have been doing. My old man is a *rank Tory*, and I have been voting for the *Liberal candidates*.”

In the following letter, written, it will be observed, twelve months before his withdrawal from the Baptist Union, he expresses his conviction that political questions should not influence the action of a religious body. It was in reply to a note from our mutual friend, Mr. Robert Grace, stating that he purposed retiring from what was “fast becoming a semi-political club” :—

“DEAR FRIEND,—I think you have done the Baptist Union eminent service by leading the brethren to leave the present snarl alone.

“It seems to me that the more completely the meetings of the Union keep to religious matters the more of *union* there will be.

“When our religious privileges and liberties are in question, we must speak out as a body ; but other questions had better be reserved for another forum, where each man can speak out his mind without compromising his brethren.

“I had made my arrangements before your note reached me, and I do not feel able to get up to the meetings. Hold you on to your point ; but do not quite (quit ?) the Council, where you can be so useful. Yours truly, C. H. SPURGEON, Westwood, Beulah Hill, Upper Norwood, April 26th, 1887.”

So busy has death been since this date, that this seems like the voice of one (to quote Young) belonging to “the years beyond the flood.” Yet how timely in a present exigency, might this counsel prove. It is surely worth laying to heart.

THE OLD “GLORY” SONG.—I prefer this to the new one. I learned it when a child, and its sweetness has never quite left me. I first read it in a little book given me by my aunt, Mrs. J. C. Westbrook, the authoress, in 1848 :—

“I'm glad I ever saw the day—
Singing glory, glory, glory—
When first I learned to sing and pray
Of glory, glory, glory.
'Tis glory's foretaste makes me sing
Of glory, glory, glory ;
I'll praise my Saviour and my King
Like those who dwell in glory.”—*W. J. S.*

"BEARING HIS REPROACH" (Heb. xiii. 13) refers (either) to "the reproach that was (once) cast on *His person*, or that which is cast on *our persons* for His sake. These consist . . . I. In a separation from all ways of religious worship not appointed by Himself. II. In a relinquishment of all civil and political privileges which are inconsistent with the profession of the Gospel. III. In avowing the wisdom, grace and power of God in the cross, notwithstanding the reproaches that are cast upon it. IV. In giving up ourselves unto Him in the discharge of His whole office towards the Church; and V. In conformity unto Him in self-denial and suffering. The sum of all which is that we must leave all to go forth unto a crucified Christ.—Tryon's "*Owen on the Hebrews.*"

ARMINIAN TEXTS.—Thirty-three years ago, I was led, when minister of Providence Chapel, Islington, to preach from Heb. ii. 3: "How shall we escape, if we neglect so great salvation?" When the service was over, one of the deacons, Mr. H. A.—s, observed in a tone of mild reproach, that he rather wondered at my choosing an Arminian text. God, as I hope, gave me wisdom to reply that "if my creed precluded my preaching from any portion of God's book, the sooner I gave up my creed and went in for a whole Bible, the better for all concerned." I trust that my younger brethren will preach on all branches of revealed truth, and never fear any portion which the Holy Ghost lays on their hearts.—*W. J. S.*

"It is said that there is no such thing as a vacuum in Nature. This may be; but I am sure that there are vacuums in poor distressed hearts. These are called into existence by God to make way for Himself. If he creates an aching void, it is that He may fill it with new and unthought-of blessing.—*John Hazelton.*

A TREACHEROUS MEMORY.—"Twenty years since, I heard a profane jest, and still remember it. How many pious passages of far later date have I forgotten. My soul seems like a filthy pond, wherein fish die soon, but frogs live long. Lord, raze this profane jest out of my memory."—*Thomas Fuller.*

"THE law was given by Moses," and the Old Testament, in which it is recorded, concludes with a threat and "a curse" (Malachi iv. 6). "Grace and truth came by Jesus Christ," and the New Testament, in which grace is promised and truth exhibited, concludes with a benediction (Rev. xxii. 21).—*Rufus.*

REVIEWS, LITERARY NOTES, ETC.

The Story of the English Baptists, related by J. C. Carlile. J. Clarke and Co., 13 and 14, Fleet Street. 3s. 6d., net.

THIS comely volume of 316 pages is a laudable attempt to present the history of our Denomination, from the Reformation to the present time, in a popular and portable form. It was a task of no small difficulty, necessitating much diligence in the collection of

materials and much wisdom in arranging them. What was of secondary importance had to be subordinated, and due prominence to be accorded to all momentous facts and events. Loyalty to Baptist principles was paramount, while undue partiality for any one of the sections into which the Denomination is divided had to be avoided.

Our author is to be congratulated on

having produced a readable, and, to a great extent, a reliable book. His English is good. He tells his long story in an interesting manner, and at times becomes really eloquent as he recounts the sayings and doings of the worthies of the olden time.

That such a work should have imperfections was inevitable. More regard was, for instance, needed to the rules of literary proportion and perspective. The chapter on Continental Baptists is too long for a work professedly devoted to the history of the Denomination in England. Overmuch space is allotted to trivial and irrelevant incidents, such as Fawcett's revoked resignation of his charge at Wainsgate (p. 212); the burial of the sham coffin by Knibb on July 31st, 1838 (p. 208); or the particulars of the enthusiastic meeting of the Baptist Union in April, 1903, when the success of the "twentieth century" scheme was announced. On the other hand, matters of far higher moment are skimmed or wholly passed over. Gill's famous "Commentary" is not mentioned. J. H. Hinton's "Athanasia"—a masterly defence of human immortality, and the only one of his works of present interest and value—is also unnoticed. To the "but-ton controversy," which concerned none but a few crotchety Christians, nearly a page is devoted; while the momentous contention—between Andrew Fuller on the one hand, and some of the greatest of our theologians on the other—is cavalierly referred to, as if this great divine carried the whole Particular section of the Denomination with him, which was far from the case. An extract from the record of the Church at Tunbridge Wells is given twice in the self-same words (pp. 63 & 108). To the Confession of the seven Churches, issued in 1644, "for purposes of information only," more than two pages are devoted; while on the "Particular Baptist Confession of Faith," of 1689, and the "Baptist Catechism with Proofs," of 1693, and their relation to the "Confession of Faith" and the "Smaller Catechism" issued by the Westminster Assembly, on which they are based, no account is given—though these were accounted standard declarations of our principles by C. H. Spurgeon, and republished by him as such.

A little judicious compression and the omission of a few occurrences of secondary importance would have allowed space for such subjects as the *regium donum*; the Particular Baptist Fund; Baptist Poets and Hymn

Writers; and the chief authors whose productions have affected the course and current of our denominational history—matters which claimed at least some record.

The list of books which "cover most of the ground in Baptist history" is exceedingly incomplete. "The Bunhill Memorials" of J. Andrews Jones; J. Adshead's "Progress of Religious Sentiment"; Orchard's "Foreign Baptists"; and the most full and interesting lives of R. Hall and Andrew Fuller, by J. W. Morris, to mention no others, should, indisputably, have been included.

The Index is also very defective, and is disfigured by blunders like "Annie," for Anne Steele, and "Daniel," for Dan Taylor, Andrew Fuller's illustrious opponent.

The last two chapters, which deal with living persons, are, to our mind, most objectionable. To commend the godly dead on whose whole careers a complete judgment can be passed, is due to the memory of the just, but—

"scilicet ultima semper
Expectanda dies homini est; dicitur
beatus
Ante obitum nemo, supremaque funera
debet."

Mr. Carlile should have remembered that the name of one gentleman who bulked large at Denominational meetings less than twenty years since, is now, for prudential reasons, never mentioned, and have deferred his rather fulsome commendations of some great men whom he mentions, till Time had given lasting attestation to their present reputations. "Nemo felix ante mortem" is a motto which no judicious historian should despise.

Primitive Traits in Religious Revivals: a Study in Mental and Social Evolution, by F. Morgan Davenport, Professor in Sociology at Hamilton College. London: MacMillan and Co., Ltd. Price 6s. 6d. net.

PSYCHOLOGY is the science which aims at classifying and analysing the phenomena, or the varying states, of the human mind or soul. In this thoughtful book it is applied to the investigation of the records of some widely-known religious revivals, with the object of explaining what occurred by principles admitted by all close and careful students of this somewhat occult branch of mental philosophy. So much is, however, here pre-supposed of which we are wholly ignorant, and so many books are referred to of which we had never even heard, that we ourself are utterly in-

competent to give an opinion on what is doubtless a thoughtful and exhaustive treatise.

We are assured that the essential and most gracious operations of the Holy Spirit upon the immortal mind of an elect and redeemed sinner are in perfect harmony with the laws of the mind which He deigns to effect, and that ignorance of its natural constitution might lead to serious misapprehension of the genuineness or otherwise of the religion of those who may be supposed to be affected by Divine influence when a Revival is in progress.

When our beloved brother, E. Mitchell, was ordained at Guildford, many years since, his pastor, Israel Atkinson, counselled him to let his ministry be *pneumatical* rather than *psychical*; and the advice was good. The power to appeal to the emotional in human nature, when duly subordinated, is, however, a valuable adjunct to pulpit power—as witness the singular ability of our late brother William Kern, of Ipswich, to sway the feelings of his auditors—almost at will.

We feel that this book brings us to the fringe of a great subject; though incompetent our self to deal with it. Will one of our brethren, who has the ability which we honestly confess we do not possess, borrow our copy of the work and favour our readers with a paper on the question.

Memoir, Letters, and other Writings of the late D. Allen, minister of the Particular Baptist Chapel, Castlereagh Street, Sydney, with portrait. By his successor, F. Beedel. London: Farncombe, 30, Imperial Buildings, Ludgate Circus, E.O. Cloth, gilt sides, 4s., postage 4d.

It is generally known that the principles of the Strict and Particular Baptists

were introduced into Australia by the late John Bunyan M'Cure, and that the work, after his final return to England, was, through God's manifest blessing, successfully carried on by the subject of this biography. The author, our brother Beedel, who to some extent fills his place in Sydney, loved him tenderly as a "father in Israel"; and after his death, prepared this important memoir with almost filial affection. It will interest many who dwell in what our brethren in the antipodes style "the dear old mother-country." Suffolk readers will enjoy it; for this good man hailed from the county which, in common with the editor, they love so well. Those to whom the records of pioneer work and the progress of the cause of God in unpromising localities are of interest, will likewise follow this story of a brave life with avidity. Perhaps, however, its chief value lies in its faithful portrayal of the character of a holy and devoted servant of the Lord Jesus Christ.

It does not recount a work of grace so deep and diversified as Huntington's, nor has it the romantic interest of the life of Oncken, of Hamburg. The author is too honest to "dress-up" common-place incidents. He does not swell his pages with highly-coloured descriptions and the flattering modern "appreciations" which our very soul abominates. It is a plain record of the life, experience, and labours of an honest and transparent man; and its perpetual will, with God's blessing, set up a little of the inner *heart-glow* which is so precious to the tried and exercised members of God's living family. To these especially we commend it as a valuable addition to the library of a chapel or Sunday-school connected with a cause of truth. It should have had our commendation long ere this, had we before known that it is obtainable in London.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST CHAPEL, BEXLEY.

FOUNDATION STONE LAYING.

FOR many years adherents of the Strict Baptist community in Bexley have felt the need for increased accommodation, both in Church and School work, and, after giving much attention to the most economical way of supplying the extra room, it was decided to construct a new building altogether. The present struc-

ture, from a hygienic point of view, was thronged beyond its proper capacity, its seating accommodation being arranged to hold more than is usually allowed. A freehold site at the junction of Albert-road and Bourne-road was purchased from the Oxford University at a cost of £250, and Mr. J. Johnson, A.R.I.B.A., was chosen to draw up plans and give a rough estimate of the outlay. This came out at £2,660, but it was considered too high a figure, and was in

consequence abandoned. The committee then asked for power to formulate a scheme which would not involve a greater expenditure than £2,000. At first it was suggested that an iron building might have been erected, but this the University authorities declined to allow, on the ground that it would only be a temporary structure. Eventually the architect prepared plans of a permanent, substantial and plain character, which were ultimately agreed upon.

On September 24th, 1904, final instructions were given to the architect, and in October fresh plans were inspected, approved and signed, and the architect authorised to proceed to draw up specifications on April 14th, 1905. These were received and approved, and the architect instructed to prepare bills of quantities and give out same to tender. On May 24th, 1905, tenders were received and opened by the committee, the lowest out of eleven being £2,127. As this was £127 more than the authorised expenditure, it was considered necessary to bring the matter before the Church, with the recommendation that it be accepted reduced to £2,000. This was finally agreed to, with the expressed hope that it would be reduced to as much as possible below £2,000; and in the end the whole scheme, with the purchase of the land enclosing same, architect's fees, legal expenses, &c., was reduced to the estimated sum of about £2,311. Towards this amount £617 10s. 6d. has been collected in over 3,000 payments, ranging from 1d. to £50. There was also a valuable asset in the old chapel, which, when realised and added to the sum raised, will, it is hoped, materially reduce this to an formidable amount.

The proceedings in connection with the ceremony of laying the foundation stone spread over Sunday and Monday, Aug. 6th and 7th. Special services were held in the old chapel on the former day and on Monday morning, when sermons were preached by Mr. B. J. Northfield. A luncheon was also provided on Monday in a marquee in the grounds at Parkhurst, the residence of Mr. John Piggott, L.C.C., and, following this, the ceremony of laying the stone took place. The site which the building is to occupy was completely filled by members and friends. Fortunately the weather, although somewhat threatening, held out fine throughout the afternoon, and occasionally the sun brightened up the surroundings.

Mr. A. H. Pounds (pastor) presided, and was supported by Mr. J. Piggott, Mr. B. J. Northfield, Mr. F. J. Linggood (deacon), Mr. J. R. Debnam, Mr. C. Guy, Mr. J. P. Wiles, M.A., Mr. I. C. Johnson, J.P., Mr. Thomas Green, Councillor A. J. Franklin, Mr. F. T. Newman, Mr. Faulkner, &c.

The proceedings opened with the singing of "On wings of faith mount up, my soul, and rise." Mr. Debnam read a portion of Scripture, and Mr. Guy asked a blessing on the ceremony. "Awake, my soul," having been sung.

The pastor explained the object of the gathering that day, which was to lay the foundation stone of a new Strict Baptist chapel and school. Taking a brief retrospect of the past, Mr. Pounds said that, personally, he had been looking forward to such an occasion as that, and it was with a feeling of gratitude to Almighty God that He had graciously enabled them to accomplish what they had. The present was a cheerful one for them, as the Lord was still blessing them as a Church, for which they were grateful, and he looked forward to the future with faith and hope. Hope buoyed them up, and with those three views of the past, present, and that which was to come, they could say, "Hitherto hath the Lord helped us; we desire to go forward." With regard to the report to be laid before them by the Secretary, the various points would be manifest to them, and he asked all to bear in mind the necessity for assisting in the good work in progress.

Mr. F. T. Newman, hon. secretary to the Building Committee, read the Report, a portion of which is quoted above, and which also set out in detail the many obstacles that had to be encountered in carrying on the work of the chapel and Sunday-schools. He added that he was glad to see so many friends present, as it was a great encouragement to the committee. He should like to call attention to a clause in the Report respecting an iron building. It was found the University would not allow them to put up one, as it would only be considered of a temporary character. He felt that was of God, for whilst they were enjoying what had been handed down to them from their predecessors, they should also provide for the future. When that building was finished, which he hoped would be about November next, he trusted all present would be there again.

The pastor, in asking Mr. Piggott to lay the foundation stone, said it had been presented by Mr. Martin. Mr. Pounds added that he was delighted to find that Mr. Piggott had been spared and restored to health sufficient to enable him to be present that day. On one condition only did he consent to perform the ceremony that day—and to that the Building Committee readily agreed—that his name should not appear on the stone.

Mr. John Piggott, who addressed his friends as "believers and unbelievers," said there had been foundation stone-laying in connection with schools,

polytechnics, hospitals and lunatic asylums, and, although they were buildings of importance, they had to do with this life, whilst those present had met that day to lay the foundation stone of a house for the worship of God. There were those people who said there was no God, but who believed in a Supreme Being because of the world they saw around them. Then they laid that stone to that Supreme Being. Others said they had yet to find the Great First Cause. They met there to lay the foundation stone of a house in which to worship the Great First Cause. This was no new thing. The Athenians erected an altar to the unknown God. There were boys and girls in that crowd who knew the unknown God, and they placed that stone to Him. In arranging for that ceremony, the first part of the inscription read, "To the honour and glory of God." When Noah came out of the ark he built an altar to the Lord, and here they were, after many thousands of years, building a house unto the same God. What a connecting link was that between the past and the present! Whilst everything was changed, and generation after generation coming and going, they had the same God, the same Triune God. If He were a God of passion, pride or prejudice, He would consider what sort of house they were proposing to put up. That would cost about £2,500, and a friend of his in the city had taken the trouble to estimate the cost of Solomon's temple, which he worked out at £980,637,700. But what they were doing that day would be as acceptable to Him as was Solomon's temple, providing the motive was pure. That was the God they were anxious to worship and to serve. They must always remember that it was not necessary to speak with God in a temple made with man's hands. By and through what Jesus had done, they could worship Him anywhere and everywhere, and the more they did so the nearer they would be to the kingdom of heaven. In a church ritual he found that the stone was to be laid by a bishop or some person appointed by him, who should appear in full canonicals and sprinkle the stone with holy water. He was neither a bishop, nor was he delegated by a bishop to lay that stone, and he might be told he was not a fit and proper person for so serious a function. He could honestly say that apart from the righteousness of Christ there was no man, woman or child in that great assembly less fitted than himself. God did not look on a bishop as a bishop, but as a man, and every man, woman and child should be able to worship God according to their own hearts and consciences. A friend of his had told him that a certain clergyman had said to Spurgeon, "As John Jones, I can say,

'God bless you,' but as an ordained priest of the Church of England I must stamp out dissent." The Strict Baptists had no such desire with regard to other denominations. All they contended was that their simple ritual, so far as the Lord's Supper and baptism by immersion went, was the nearest to Bible order. With regard to no name being on the stone, he had more than once been asked to perform a similar ceremony, but said he could not do so if his name was upon the stone. His reason for this was that in one case he had seen a chapel adorned with fourteen foundation stones, and in several other cases the buildings looked like advertisement hoardings; whilst in another instance they proceeded on commercial lines, a person being allowed to lay a stone in his or her own name of a size according to the contribution. It might not have their sympathy, but to him the service and worship of God was a solemn matter, and his feelings were expressed in the words:—

"Who builds a church to God and not to fame,
Will never stain the marble with his name."

Proceeding, Mr. Piggott pointed out that Christ was the chief corner-stone of His Church, and he hoped that many present were living stones of His spiritual building—a building not made with hands, eternal in the heavens. He spoke thus because he was sorry for those who were outside the Church, and for those inside who did what they could to belittle God's Word. Only a few weeks since a meeting of Unitarians expressed sincere gratitude to those who had dealt with what was known as the higher criticism of the Bible. Higher criticism, as far as he understood it, was not to search for truth, but to create uncertainty, and to doubt the credibility as to the authorship, history, and miracles of the Bible, and to deny the Godhead of the Lord Jesus Christ. He would ask all those who had such thoughts to consider the words of Jesus when He said:—"He that rejecteth Me, and receiveth not My words, hath One that judgeth him; the Word that I have spoken, the same shall judge him in the last day." Speaking to those preachers of the Gospel present, he sometimes thought their ministers did not quite realise that in all assemblies there were believers and unbelievers. There were tens of thousands who disbelieved in Christ, and to whom Christ was a stumbling stone and rook of offence, and it was well on such occasions not to forget that when they were preaching. Sometimes the sermon consisted of little bits of all sorts, and that was called preaching. The house they were about to erect was one in which Christ was to be preached, and Him crucified. All that they might

say would be as nothing unless the Holy Spirit of God made use of it; and they realised that they were quite helpless, as all they had done would come to nothing unless the blessing of God rested upon it. The Scriptures stood to-day because they were spoken by men as they were moved by the Holy Ghost. He wanted to feel that God had had a hand in that service, and that building that, they were simply the instruments of His hand, and their prayer and concern should be that when that house was finished it should be to the honour and glory of God (applause).

The ceremony of laying the foundation stone was then proceeded with, Mrs. Newman presenting Mr. Piggott with a solid silver trowel on behalf of the Building Committee. Subsequently Mr. Newman read out a long list of donations received on behalf of the Building Fund, and purses containing many large and small sums were placed on the stone by both adults and children. Mr. Piggott leading off with £124 15s. 6d. from various sources, including a cheque from Mrs. Piggott and himself. The total amount received from this source was nearly £300.

Short addresses followed from Messrs. E. White, J. P. Wiles, M.A., and J. Jarvis.

Following the ceremony an adjournment took place to a meadow attached to Parkhurst, the residence of Mr. Piggott, where tea was partaken of by several hundred persons, and in the evening a service was held at the same spot, when the sermon was given by Mr. J. P. Wiles, M.A.—*Berley Observer*.

IPSWICH (ZOAR).—Services to commemorate the pastor's 14th anniversary were held on Monday, August 7th. The sermon in the afternoon by the highly-esteemed pastor of Laxfield, brother Ward, was very precious and found an echo in many hearts. A well-attended public meeting followed the tea, over which our beloved pastor, Mr. Bardens, presided, and was supported on the platform by brethren Ranson (of Somersham), Cordle (of Chelmondiston), Ling and Witton. After singing "Kindred in Christ," and reading, brother Turner (of Harwich) led us to the throne of grace. The Church secretary (brother Baldwin), after expressing gratitude to God for His goodness to pastor and Church in preserving us together in love, peace and unity, gave a brief statement, which showed that during the fourteen years, fifty-eight had been added by baptism, forty-three by transfer—total increase 101; lost by death forty-seven, transferred twenty-seven, other causes twenty-six; present number of members 105. In addition to excellent addresses by the

brethren named, brethren G. Wright and N. Howe also added a few words, and the meeting, which throughout had been of a very sympathetic and sacred character, was brought to a close in the usual way.—H. B.

RUSHDEN.—On Saturday evening, July 22nd, a successful picnic was carried out in connection with the Zion Baptist Chapel. Through the kind invitation of Mr. and Mrs. Hale, the friends journeyed by various methods to Ditchford Mill. Here tea was served in a field by a tea committee connected with the chapel, and over 100 sat down to an enjoyable meal. After tea a service was conducted by Mr. A. B. Hall, of Little Staughton, who at the close voiced the hearty thanks of all to Mr. and Mrs. Hale for the welcome accorded them. Games of various kinds, including cricket, football, and fishing, were heartily taken up, and a very pleasant time was spent. The proceeds, in aid of the Building Fund, were over £3.

HADLEIGH.—The chapel having been closed for a few months, arrangements were made by the Trustees and those concerned with the Suffolk and Norfolk Association of Baptist Churches that the latter should take over the chapel and use it as a mission station, and on Wednesday the re-opening services were held. In the afternoon, pastor H. T. Chilvers, of Ipswich, preached an excellent sermon from Hab. ii. 20. A public meeting was held in the evening, presided over by Mr. W. Ling, of Ipswich, when addresses were delivered by Pastors W. F. Edgerton (of Rattlesden), F. J. Harsant (of Wattisham), W. H. Ranson (of Somersham), and H. T. Chilvers (of Ipswich), to good congregations. In the interval between the services about 50 partook of tea.

PONDERS END (EDEN CHAPEL).—Spiritually refreshing and helpful services in connection with the 14th anniversary of the opening of the chapel were held on Wednesday, July 26th. In the afternoon our esteemed brother Mitchell delivered an able discourse upon the believer's justification and salvation, founded on Rom. v. 9. This was well received, being music to our ears. A goodly company of friends sat down to tea. The evening meeting was presided over by the pastor, C. Hewitt, who read Psalm xli. Brother W. Pallett, junr., of Waltham Abbey, led us to the throne in supplication. The pastor delivered a brief address reminiscent of God's care and goodness toward the Cause, also of its present condition and future prospects. Brother Mitchell followed with a stimulating and encouraging exposition of the words of our dear Master, "Lo, I am with you

always, even unto the end of the world." This deliverance was especially cheering and invigorating to our hearts, reminding us so vividly of the various ways and seasons by which and in which the precious Redeemer manifests Himself unfailingly to us. Brethren Gull, Nash, and Sandell gave words of sympathetic and affectionate counsel, by which our hearts were strengthened and solaced. Dear friends in Christ were present, to wish us well in the Name of the Lord, from Waltham Abbey, Winchmore Hill, Tottenham, and other localities, whom may the Lord repay for their expressions of kindness. Collections small but helpful and gratefully received. — C. HEWITT.

SAXMUNDHAM.—On Sunday, July 30th, the second anniversary of the re-opening of the Baptist Sunday-school was celebrated. Pastor H. D. Tooke (Lowestoft) preached morning and afternoon, and gave a brief address in the evening. In the morning and afternoon the chapel was filled, and in the evening it was crowded. Special hymns were sung by an augmented choir, the children having been trained by Mr. and Mrs. Savage, who presided at the organ. The evening service was given to the scholars, and the esteemed superintendent (Mr. B. Cooper) had taught the children some excellent recitations and dialogues. These were rendered with good taste. The collections throughout the day were good and realized, with the sale of the hymn-sheets, £3 2s. 6½d. Mr. J. K. Clapham (Ipswich) offered devotional exercises in the evening, and at the close of the service Mr. Cooper thanked all the friends for their presence and kindness. The pastor (W. H. Berry) was kept busy all day with arranging details.

BRENTFORD.—The services on Sunday, July 23rd, were conducted by our brother, Missionary E. A. Booth. In the morning he preached on the text, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise" (Rom. i. 14). The debt which Paul owed was not on account of anything which men had done for him, but on account of what God had done for him. God had given him light and liberty, and he realised his obligation to do as much as in him was to preach the Gospel as extensively as possible, so that others might enjoy similar blessings to those he had himself received. Those of us who have received light and liberty are thereby laid under an obligation to our fellow men. Paul acknowledged himself to be in debt to all mankind, from the cultured Greek to the rude barbarian; from the most learned to the most illiterate of men.

In India to-day there are classes answering to those of which Paul wrote. There is the rich, learned, and cultured Brahmin, and there is the poor, ignorant, and downtrodden pariah. Both alike need the Gospel, and we are under an obligation to send it to them. In the afternoon the children in the Sunday-school were greatly interested by an address given by brother Booth, and by the Hindoo gods, &c., which he showed them. The text in the evening was John iii. 16. The preacher spoke of (1) The Love of God. God loved the world. He loved man irrespective of race and colour. (2) The Gift of God. God has revealed His love to us in the gift of His Son. God gave His best, His equal, Himself; for God was in Christ reconciling the world unto Himself. (3) The Plan of God. "That whosoever believeth in Him." Faith and salvation are inseparably joined, whosoever trusts in, comes to, believes in Christ is safe. (4) The Purpose of God—"Should not perish, but have everlasting life." There is nothing in other religions about a God of love. Hindoos know nothing of a Saviour. They believe in salvation by works. They try to emancipate their own souls. It is our duty to send and tell them of their error and of the only way of salvation, which God Himself has provided. Collections in aid of the Strict Baptist Mission were taken after each service.

NOTTING HILL GATE (BETHESDA).—The eighth anniversary of the Tract Society was held on Thursday evening, July 13th. A feeling of sadness pervaded the meeting on account of brother Dann (who was to have taken the chair) being unable through continued ill-health to be present and also of our dear sister, Miss Laws, the honoured secretary, who is laid aside in St. Bartholomew's Hospital. But brother Fowler kindly took the chair, and read for our comfort John xv. 1—16. Brother Crampin offered prayer for God's blessings on the meeting, especially remembering our sister, Miss Laws, and brother Dann: may the united prayers which were offered on their behalf be speedily answered. The report of the year's work read, showed that after 3,000 magazines had been distributed there was still a small balance in hand. Although there are no great results to record, yet many have testified to the pleasure found in reading the tracts, and are ready to enter into conversation. May the seed thus sown bring forth fruit to the honour and glory of God. It was proposed and unanimously carried that letters of sympathy be sent from this meeting to our sister, Miss Laws, and brother Dann, in their afflictions. Our Chairman spoke a few words from Mark xvi. 15—20, noticing

the speaker giving the command to "Go forth"—the place of service being the world—to every creature. The subject, the Word of God; the Lord working with them. We must plant, but God must give the increase. Brother Andrews spoke well from Psalm xliii. 3: the prayer of David that God would send out His light and truth. First, the Gospel a light; second, the Author, our Lord, who is the true light. If Jesus is taken from the Gospel, the light is taken away. The entrance of the Word gives light; we cannot tell how many have been brought out of darkness into light. There is only one Gospel, and the light of that Gospel can penetrate any darkness, however dense. One soweth, another reapeth; but God is the Lord of the harvest. Our brother exhorted the workers not to be weary in well-doing. After the collection was taken, which amounted to 16s. 7½d., brother Bartlett spoke ably from Matt. xiii. 3, "Behold, a sower went forth to sow." Christ was the Sower, and He has left us an example to follow. There were three important things for us to consider—First, the seed is all important, for as we sow, so shall we reap; the seed was not to be mixed; the vile and the pure must not be mingled together. Let the seed we sow be the Word of God. Secondly, the sowing. Thirdly, the harvest. They that go forth weeping shall doubtless come again rejoicing, bringing their sheaves with them. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. The singing of the Doxology brought what we trust was a profitable and stimulating meeting to a close, brother Fowler adding the Benediction. —W. D.

OLD BAPTIST CHAPEL, GUILD-FORD.

ON August 2nd a large number of friends responded to the invitation to meet our beloved missionary, Mr. E. A. Booth, and hear from his lips an account of the work in India. The entire body of the chapel was packed with an expectant and sympathetic audience, destined to have its expectations and sympathies expanded and deepened by the close of the meeting.

Promptly at 7.30 the chairman, pastor W. Chienall, announced the hymn, "Forward be our watchword," and afterwards read the Scriptures; after which brother H. Brand led the opening devotional exercise, making special reference to the safe home-coming of Mr. and Mrs. Booth.

The Chairman thereupon made a few introductory remarks, and then gave the right hand of welcome to our beloved missionary, Mr. Booth, on behalf of the friends present.

The address which followed was one

that impressed itself deeply upon all. For upwards of an hour the undivided attention of the large congregation was rivetted upon the all-absorbing subject of the speaker, whose faithful and eloquent words conveyed a realistic picture of the true state of affairs. While sometimes the relation of the humorous side (if such there is) of heathenism occasioned a smile, yet the awful tragedy, which was always found to underlie the humorous, often caused the smile to end in tears. A deeper insight into real heathenism, fresh light on the caste system, as well as an acquaintance with some of the encouraging features of the work, were some of the benefits gained by those who listened. It will be a matter for surprise if the result of this meeting is not a quickened interest generally in the work of the Mission, greater financial help, and possibly—why should we not expect it?—personal representation in the field at some future time.

At the conclusion of the address pastor A. E. Realf (of Leicester), in a few homely but earnest words, expressed the thanks of the meeting for the very able address, and the singing of "God be with you till we meet again" brought a very happy meeting to a close.

GRAVESEND (ZOAR, PEACOCK-STREET).—The fifty-ninth anniversary of the Church worshipping at Gravesend was held on July 25th. At 3.15 the pulpit was occupied by our beloved and highly esteemed brother, Mr. Edward Mitchell, who entertained us very blessedly from one of the Psalms. He reviewed the grand scheme of redemption from the period when it was first proposed in heaven, and led us through the ages to that glorious time when all the election of grace will be gathered home, and the topmost stone be laid, better shown by Doddridge's famous hymn:—

"Grace first contrived the way."

and "Grace all the work shall crown."

Truly, it was a sweet and profitable hour. At 6.15 the chair was taken by the pastor of the Church (Mr. Guy), who was supported by Mr. I. C. Johnson (senior deacon), and pastors Edward Mitchell, Thomas Jones, James Easter and Throssell. The Chairman apologised for the absence of their friend, Mr. F. T. Newman, who was expected to preside. He then read Psa. ciii, after which our brother Throssell prayed. The Chairman then stated how good the Lord had been to them in keeping them together for so many years. Who could estimate the greatness of the work, and how many were now in heaven who were present when the Church was formed! He then referred

to the sweet sermon of the afternoon, which they had so much enjoyed, and then introduced as the first speaker our venerable friend, Mr. Johnson, who was ninety-five years of age, and who had been with them ever since the formation of the Church. Mr. Johnson reviewed the period of the last sixty years. Mr. Easter followed, keeping up the high keynote which Mr. Johnson had struck, giving us some sweet thoughts from John i. 36, 37, emphasizing the words, "Behold the Lamb of God!" Mr. Thomas Jones referred to the Jubilee gathering a few years ago, and then gave us some very precious words from Isa. xl. 29, "He giveth power to the faint," dwelling upon two streams running parallel—one being the Omnipotence of God, and the other the weakness of man. It was much enjoyed. Mr. Edward Mitchell emphasized in a few words Matt. xxviii. 20, "Lo! I am with you always." The meeting terminated with singing and prayer.—D. BUTCHER.

GREAT GIDDING.—On Sunday, August 6th, anniversary services in connection with the Sunday-school were held, when two very good sermons were preached by Mr. J. T. Howard, of Marob. The afternoon service was conducted by Mr. R. B. Strickson, of Stowmarket, who spoke very earnestly to the young people, of which there were a good number present. On Monday the annual treat and public tea was held, to which about 130 sat down, friends from Raunds, Oundle, and Peterborough being present. A meeting was held in the evening, presided over by the superintendent, Mr. Southwell. Good addresses were given by Mr. Wilcock (of Oundle), Mr. Strickson, and Mr. Howard. The secretary's report was encouraging; so were the collections, which were for Sunday-school work and chapel expenses. We have had a year of hard work, as we are without an under-shepherd, but we feel the Lord is with us, blessing our efforts, and we would ascribe all the glory to His dear Name.

STEVENAGE (ALBERT STREET).—Anniversary services in connection with the Sunday-school at the above were held on Sunday, July 16th, when two sermons were preached, and an address given in the afternoon, by Mr. O. A. Freston (pastor) to good congregations, which were attentively listened to and greatly appreciated. The collections, which were for the funds of the school, were slightly less than last year. On Wednesday, July 19th, the annual treat was held, the children being taken in brakes to a meadow, kindly lent by Mr. Franklin, Rook's Nest, where a very enjoyable time was spent. The weather

was fine, and we trust great good may result from this social intercourse with our young friends.—J. P. P.

GLEMSFORD (EBENEZER).—The anniversary of the Sabbath-school was held in the above place of worship on Lord's day, July 9th. The preacher for the occasion was Mr. H. D. Tooke, of Lowestoft, whose morning text was Dan. xii. 3, and in the evening Heb. xi. 40. In the afternoon an address was given to the scholars and teachers, which was very encouraging to all engaged in the Master's service. The congregations were good, and collections between £5 and £6. Special hymns were sung by the scholars, assisted by the teachers and singers. The annual treat was held on the following Wednesday at the Place Farm, the residence of the superintendent, brother Bigg, who again did his best to make the children happy. Several friends took tea with the teachers and pastor. At the close, thanks were accorded to brother Bigg for his continued kindness.—A. M.

ALDRINGHAM, SUFFOLK. On July 12th we held our pastor's third anniversary. Pastor Abner Morling preached an able sermon in the afternoon from Gen. xlix. 24 to a good congregation. After tea a public meeting was held, over which Mr. Moss admirably presided. The feature of the evening was the presence of the Vicar (Mr. C. G. Makepeace), who gave an interesting sketch of his life and ministry—the love for the souls of his fellows seems the predominant motive of his life-work. He was very happy to be there. Although a member of the Church of England he claimed all "kindred in Christ" as brethren. He preferred the genuine heart rather than a name to live, and wherever believers worshipped he was one with them. Referring to the ministry he said that no real success could be expected unless the pure Gospel was preached in love, and the Holy Spirit relied on to bless the preaching. But preaching was not all; the fervent prayers of the people were essential to a successful ministry. He was glad we had decided to re-build, rather than renovate, the chapel. "As a Particular Baptist Church I have a particular love for you," was the concluding sentence of a brotherly and sympathetic address.

Pastor W. H. Berry spoke from Ezek. xxxiii. 32. Some, easy to please, hear with pleasure *without profit*; others, convicted sinners, hear with profit *without pleasure*; and others, forgiven sinners, get *both* pleasure and profit.

Pastor H. D. Tooke took as his text John xi. 40. Just like Jesus! How kind—nothing harsh; but just the

reminder of a promise He had previously made. To believe when you cannot see is, naturally, impossible, but Jesus told Mary to do so.

Pastor A. Morling, in the few minutes at his disposal, said he thought it a wonder that he himself had preached in the chapel where he was once a troublesome lad, and now his son was telling out the old story, for which he doubly thanked God.

Pastor H. M. Morling briefly thanked the Chairman and all the friends for their sympathy and help. Collections, £6 6s. J.

[The friends here are selling postcards of Chapel for the benefit of their Rebuilding Fund. Any quantity sent free, at One Penny each, by the secretary, Mr. Israel Nichols, Coldfair Green, Saxmundham.]

IRCHESTER.—From this village, in past days, friends used to come to Succoth, Rushden. Some of these are now aged, and cannot make the journey as in former days, and the friends at Succoth have for some time contemplated holding services in Irchester. About two months ago a room was secured, and services have been conducted each Wednesday by Mr. Roe (pastor at Succoth) and others, the meetings being well attended. On Wednesday, the 9th, special services were held. In the afternoon Mr. Roe preached in the open-air, after which about sixty sat down to tea, friends from Wellingboro' and Rushden being present. The evening meeting was held in the mission-room, and was presided over by pastor S. T. Belcher. Addresses were given by Messrs. Roe, H. Desborough, W. Desborough, W. Saint, and others, the room being quite crowded. Who can tell what may be the result of this beginning? The sympathy and help of friends around the district are solicited to carry on this work.—B.

[We trust the Lord will abundantly bless this missionary enterprise of our energetic brother, pastor E. Roe.—J. E. F.]

RICHMOND (SALLEN).—The anniversary services of this Church were held as usual on the first Sunday and Monday in August, and this year, we are glad to say, were marked not only with the good congregations that we generally get at this time, but also with somewhat increased collections and much spiritual power. Our pastor (H. J. Wileman) preached on Sunday, and many enjoyed the united worship and the Word spoken. On Monday (Bank Holiday) pastor James Easter, of Bassett-street, spoke well to a large and attentive congregation. About eighty sat down to tea. Pastor E. Mitchell gave one of his best sermons in the evening to a full house, and all con-

fessed to the power and blessing felt. Thus we raise another "Ebenezer," with gratitude to God for His kindness and many thanks to the numerous friends who came to cheer and help us.

BLAKENHAM, SUFFOLK.—On Lord's day, August 6th, it was our joy to once again see the pool opened, while two dear sisters (mother and daughter) followed the Lord through the despised ordinance of Believers' Baptism. Mr. W. Emerson was the preacher for the day. At the Lord's table it was our joy to receive these two dear sisters, with another one who had previously been baptized, as full members of the Church. We thank God and take courage, hoping yet for larger things. May many be brought to avow allegiance to Him with whom they hope to spend eternity.—M. A. MOORE.

CHARSFIELD.—We held our Sunday-school anniversary on July 23rd, when we were favoured with beautiful weather, and, above all, the blessing of the Lord was realised in the midst of His people. Our brother H. B. Berry was greatly helped to proclaim the glorious Gospel of the salvation of God during the three services. Congregations were good. The singing of the children and friends was much enjoyed. On the following Wednesday the children's annual treat was held. At 2.30 they gathered together in the chapel, when they recited parts of Scripture, &c., after which Mr. J. H. Lynn (of Beccles) gave an excellent address on the Chief Shepherd of the sheep. After tea, a public meeting commenced at 6.30. Brother Berry presided. Brethren Potter, Grimwood, Murrell and Lynn gave animating addresses. Collections exceeded those of the past few years. At the close we felt we could truly say, "The Lord hath done great things for us wherof we are glad."—J. S.

MAROH.

SABBATH SCHOOL ANNIVERSARY.

ON Saturday evening, July 22nd, a well-attended prayer-meeting was held, when several invoked the Lord's blessing upon the coming Sabbath services of the anniversary. These and other prayers were answered, for a successful day, we believe, in every respect was experienced. The pastor (Mr. B. J. Northfield) conducted the services, preaching in the morning from John xxi. 15, "Feed My lambs." The evening sermon was upon the words, "For this child I prayed" (1 Sam. i. 27). A young people's service was held in the afternoon. Recitations were nicely given by Frank Touch, Ada Darley, Dan Gray, Florrie Masters, Willie Ding, Florrie Mitcham, A. Winterton, and Olive

Cutteridge. Special hymns were well sung by the scholars throughout the day. Mrs. Downman had efficiently trained them, and Mr. A. J. Tyler conducted the singing, in whose unavoidable absence at the evening service Mr. J. Cutteridge served. The day was beautifully fine, only a shower descending just before the morning service. Large congregations assembled. All were happy and united in their work. The superintendents and teachers are to be congratulated upon the excellency of all arrangements and the very good conduct of the scholars. Collections amounted to £14 2s. 1½d.

On the Tuesday the annual treat was held in Mr. A. Johnson's meadow, kindly lent for the occasion, with an additional privilege from Mrs. Shepperson of entrance through her premises from High-street. The scholars had their tea in the meadow at four o'clock, and at 5.30 the public, to about 200, sat down to tea. The day was very suitable, and passed off well. The total proceeds, with the Sunday collections, amounted to £27 3s. 1½d. We thank God and all our helpers and again take courage and go forward.

Aged Pilgrims' Corner.

THE Sale of Work in aid of the Society at 93, Grove-lane, Camberwell, proved a great success. The ladies superintending the stalls were most earnest and persevering in their labours, and the result was substantial help to the funds. Mrs. James Jones heartily thanks all the friends who in any way assisted in the effort. Messrs. Lovely, Sykes, and Sinden took part in the proceedings and several Members of the Committee, with the Secretary, were present.

General Sir William Stirling has kindly promised to preside over the Anniversary Meeting of the Brighton Home, to be held (D.V.) in the Royal Pavilion on Tuesday afternoon, October 10th. The ladies will conduct a Sale of Work throughout the day, and it is hoped that Sussex friends especially will make a point of being present.

Several friends have recently extended generous hospitality to the inmates of the Homes, and the visits have proved sources of enjoyment to guests and hosts. The Annual Reunion Meeting at Hornsey Rise Asylum was a pleasant gathering, nearly 40 pensioners from Camberwell coming over to spend the day with their friends at Hornsey Rise.

The Million Shilling Fund, commemorative of the approaching

Centenary of the Society, has been commenced, and the Secretary will be happy to send special receipt books to any friends who will collect 20 or 50 shillings during the next few months. If every one of our readers would undertake to collect 20 shillings an excellent start would be made.

1,680 pensioners are now receiving upwards of £12,000 per annum, and the maintenance of the four Homes involves a heavy additional charge, hence the need of further aid to strengthen and extend the work, so honoured of God for well-nigh a century. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Gone Home.

RUTH CHALMERS,

Our aged and beloved sister, Miss Ruth Chalmers, was called home on Lord's-day morning, July 23rd, 1905, at the ripe age of 81 years, having been in membership at Mount Zion, Chadwell-street, over fifty years. Our departed friend was convinced of sin very early in life, and attended the ministry of the late Mr. Geo. Moyle, then of Artillery-street, Bishopsgate. She came before the Church at the age of 16, was baptized by Mr. Moyle, and continued to attend his ministry until his removal to Peckham. She then worshipped at Mount Zion. The Word seems to have been very precious to her soul, and her place in the sanctuary was scarcely ever vacant whenever she could get there. In her last days our friends from Chadwell-st. constantly visited her and gathered from her of the Lord's dealings with her soul. She exchanged earth for heaven on July 23rd, and was "well laid in the grave" at Finchley Cemetery by our beloved pastor on Friday morning, July 28th, being followed by some of our members of the Church. Mr. Mitchell read the usual portions of God's Word selected for that solemn service, and especially emphasizing 1 Cor. xv., and said that "Grace had made her what she was." He added that "Death for her had no sting; that was left in Christ." After that he committed her mortal remains to that last resting-place in sure and certain hope of a joyful resurrection. The mourning cards bear this suitable text—"So He giveth His beloved sleep." The funeral arrangements were carried out by our esteemed brother Applegate, as our dear sister seems to have had no earthly relatives.—D. BUTCHER.

MR. DANIEL, who passed away on the 4th March, 1905, was for many years a consistent

member at Enon, and one of the founders of Ebenezer, Chatham. He was greatly beloved. Through two years he suffered intensely, but his constant prayer was that he might be kept from murmuring. Just prior to his departure his dear wife asked whether "All was well," and his response was, "All is well; I am on the Rock, Christ Jesus."—J. B.

MARTHA ELLIS,

aged 89 years, who fell asleep in Jesus, May 18th, 1905, after a pilgrimage of nearly 60 years. She was baptized in the year 1846 at Carmel Chapel, Pimlico, and was a consistent member of that Church until the time of her decease. For some years previous to her call home she was a sufferer, and, in consequence, unable to attend the services of God's house; but her thoughts were ever towards the place where God was by His grace pleased to set her soul at liberty, and the Church always had an important place in her prayers. She had strong faith, and was a firm believer in the free and sovereign grace of her Lord, and longed for the time when she should meet Him who had called her from nature's darkness. Peacefully sleeping she passed into the Homeland, and her remains were laid in Kensal Rise Cemetery to await the resurrection (Mr. A. Licence officiating). A memorial service, conducted by Mr. G. Batchelor, of Tring, was held Lord's-day, May 28th, 1905. "Peace, perfect peace!"—T. W.

MR. JOHN PACKWOOD.

On Sunday evening, July 23rd, one of the oldest inhabitants of Rushden passed away in the person of Mr. John Packwood, of Wellingborough-road. Mr. Packwood was formerly in business as a builder and contractor, and was one of those who assisted in the rapid development of the town. He was for a great number of years one of the deacons of the Succoth Baptist Church, and afterwards senior deacon of the Zion Baptist Church, attending the latter place so recently as Sunday week. On Wednesday last, however, he was taken ill, and though Dr. Owen and others did what they could for him, he gradually sank, and passed quietly away about 11.30 on Sunday. He was 85 years of age, and had been retired from business for many years. The funeral took place on Thursday afternoon, amid many tokens of respect and sympathy. Mr. A. B. Hall conducted the ceremony in the cemetery chapel and at the graveside. Mr. Hall also conducted a memorial service in the evening in the Zion Baptist Chapel.

MR. WILLIAM HOWLETT,

for many years of Forest Gate, Essex, entered into his desired rest on April 1, 1905, nearly completing his 77th year.

Born of godly parents at Bunwell, Norfolk, he was taught to value the means of grace. When but a young man he strayed into a chapel, when the minister, pausing in his sermon, asked: "Where are you going, you poor, thoughtless sinner?" Very forcibly the reply came to him, "To hell, without the mercy of God." On reaching home he searched the Bible to see if there was any hope for such a convicted sinner as he. He found there was; for though the translation from darkness to light was gradual, yet, through the Lord manifesting Himself as a pardoning Saviour, he was assured that he was born of God. He was baptized by Mr. Woodgate, and joined the Church at Bunwell. Moving to London, he settled at Bethel, Hoxton, under the pastorate of Mr. Osmond, where he was deacon and trustee for many years. Coming to Forest Gate he united with the Forest-lane Church (now Gurney-road), where he remained till about two years ago, when, residing at Hackney, where he died, he was in fellowship at Homerton Row. While at Stratford the ministries of Mr. Lynn and Mr. Marsh were spiritually refreshing to him. The prayers of our departed brother, as well as his conversation, savoured much of Christ and the Gospel that had saved him. But more frequently was he assailed with doubts and fears, some of his favourite hymns embodying his soul's feeling:—"And am I blest with Jesu's love?" "And does thy heart for Jesus pine?" "What dost thou wait for, O my soul?" Notwithstanding such utterances, with tearful eyes he could say, rejoicingly, "Dear Lord, my springs are all in Thee," and "I hope in His mercy." Very much perplexed for years in temporal things, yet he recognised the twofold guidance of God's providence and grace, and had wonderful deliverances through both. During the last three months of his life he was detained, through affliction, from attending the Lord's house; but his Bible and hymn-book were valued helps to him. He felt that his end was near, and longed for one of the "many mansions" in the "Father's house," though alternate fear prevailed occasionally that he would not come to his end "well." But "the eternal God is thy refuge, and underneath are the everlasting arms" was his trust. His end was reached suddenly from heart failure. His remains lay in West Ham Cemetery. As the writer performed this last service for his old friend he felt that a *traveller's* journey was ended, a *mariner's* voyage completed, a *pilgrim's* home reached, a *soldier's* reward received. May we so live the life of the righteous that we may die like him desires—SAMUEL J. TAYLOR.

Forest Gate.

William Huntington; or an Old Story Re-told.

CHAPTER III.—THE BAFLED QUEST.

“He knoweth not how to go to the city.”—Eccles. x. 15.

“Determined to save, He watched o'er my path
When, Satan's blind slave, I sported with death.”—NEWTON.

WILLIAM HUNT, as we have seen, had now entered into the service of the Rector of Frittenden, a remote and quiet village, which to this day has no railway station, and is noted only for the oldest known oak in England, which grows in its ancient churchyard.

He was by this time a comely young man of eighteen, intelligent and sprightly, with a mind stored with jests and quick replies. His new place suited him. He soon had a little money at command, and, his clothes needing attention, he had recourse to the village tailor, with whom he ere long became intimate. Susan, their only child, attracted his attention by her modest beauty and sweet disposition, and ere long the passion of love was awakened in his strong young heart.

Eighteen months passed in what he calls “pleasing misery” and “lingering happiness,” her parents at first by no means discouraging the acquaintance. At length his position and prospects continued so unpromising that they frankly gave him their views of the situation. Acquiescing, and sincerely desiring the young woman's happiness, he gave up his place at the Rectory, in the hope of acquiring a profitable trade.

Guns were, at that time, in general requisition. A blunderbuss adorned the kitchen chimney of every farm-house. Sportsmen, poachers, game-keepers, and excisemen used them largely. The guard of every coach, the highwayman on the lonely road, the traveller with property to protect, carried his pistol, to say nothing of soldiers and sailors, for whom, of course, a large number were, in those days of war, required. Hence, the man who could make, and especially who could *repair*, fire-arms was sure of profitable employment in a rural district.

Such was Daniel Young, who had married one of his sisters, whose apprentice our William now became, toiling hard to acquire the knowledge which would enable him to obtain a home for himself and his “little black-eyed girl.” Unfortunately, his brother-in-law proved lazy and dissolute. The business failed; and he deserted his family and absconded.

This meant the collapse of hope to his unfortunate relative, who was once more compelled to seek a means of livelihood.

A humble post presenting itself, he became pit-man to a sawyer—an occupation at that time in great demand in country places. He worked well, earned money, and was again able to wear reputable clothes. Ere long, however, his partner had no further use for him, and he again appears as a young man with a clear head and strong and honest hands; but, alas, sorely against his will, numbered among the unemployed.

His outlook must at this time, have been wretchedly dark, and the

high-spirited young fellow must have felt keen chagrin that, though he had now attained to man's estate, he was as yet *nowhere* in the highway of life. Fondly as he loved and was loved again, the little home which he had seen in his mind's eye was more remote than ever. "Friends he had none." His heart grew despondent and sullen. Prayer for Divine help, which had been his resource ten years before, was impossible to one whose mind Deism had so poisoned and perverted. God withdraws Himself from the vision of all who exclude Him from their thoughts, and abandons them to reckless unconcern. Thus they become Satan's easy prey, and fall into His well-laid snares. So it proved with him whose career we are tracing.

A young man who knew no business, who had been knocking about the world unsuccessfully for some years, and who could do no more than earn a bare subsistence for himself by unskilled labour, could hardly be regarded as a suitable husband for an attractive and virtuous young woman. This the parents of Susan Fever were at last compelled to admit. A more eligible aspirant for her hand presented himself in the person of a cloth-dealer at Maidstone, and they sought to break off the existing engagement.

She, however, remained faithful to her promise to him, earnestly protesting that she would marry no one else; and, in spite of her parents' opposition, they met frequently.

This led to the deplorable episode of his unregenerate days. His love had grown deeper as it was threatened with the loss of its object, and, maddened with jealousy, he determined to retaliate on his rival in the way that would mortify him most keenly. The sequel may be anticipated. They fell into the form of sin so common to their class.

That a godless and prayerless young man should commit what at that time was ordinarily considered a very light and excusable fault, affords small matter for wonder. The measure of its culpability depends on its motive, and they who know most of the human heart can best determine whether this was an aggravation or an extenuation of the offence. Any who relate the story should be solely concerned to tell the truth, and "nothing extenuate, or set down aught in malice."

That it was a sin that did not go unpunished, he himself frankly admits. Its very turpitude is, however, suggestive. God in His sovereignty at times permits his elect people to "run the score to lengths extreme," for reasons which eventually demonstrate how wise as well as gracious He is. To "excess of riot" this unhappy young man may seem to have gone, but was it not that his subsequent salvation might exemplify the power of the atoning blood of Jesus to "purge the conscience from dead works"?

About Huntington, from first to last, there was an unapproachable massiveness. He could have been nothing less than a great sinner or a great saint. The very power which made his wrong-doing so memorable, when claimed and sanctified by God, rendered him mighty in the service of the King. Men that are active curses become active blessings when transformed by grace (Zech. viii. 13).

Many weary months passed without his prospects brightening; when at last the situation of coachman was offered him in the distant village of Rolvenden. This involved a long absence from her whom he, undoubtedly, loved so truly. On the day of his departure he called to

see her, and persuaded her to accompany him for a few miles. An impression had seized him that this would be their last interview on earth, though she still vowed to be constant to him. Sad must those parting moments have been, and when the final farewell had to be spoken, he left her "with a heavy heart," and a heavy heart he carried away with him. They never met again.

This may recall a similar scene a few years later, when the poet Burns and his "highland Mary" spent a memorable day in each other's company where the far-off Ayr, "kissed his pebble shore." He, too, was poor and with no prospect of rising; she, but a servant girl, on scant wages. Their mutual attachment was strong, and they met "to live one day of parting love," little thinking that they also were to see each other no more. In imperishable verses he has depicted the scene:—

"The flow'rs sprang wanton to be prest,
The birds sang love on every spray;
Till too, too soon the glowing West
Proclaimed the speed of winged day.
Still o'er these scenes my memory wakes,
And fondly broods with miser care!
Time but th' impression stronger makes,
As streams their channels deeper wear.
My Mary, dear departed shade!
Where is thy place of peaceful rest?
See'st thou thy lover lowly laid?
Hear'st thou the groans that rend his breast?"

We are far from decrying the pathos of these beautiful lines. Why, however, should the Ayrshire ploughman have universal sympathy, and the Kentish peasant have none? Surely his almost parallel sorrow is entitled to some consideration from just and generous hearts.

The latter, indeed, was no poet,* and eschewed mere sentimentality. The most commonplace life has, however, its romantic side, and Huntington surely has *some* claim to be regarded in the pathetic and picturesque aspect of his chequered career. The prose of his narrative is, indeed, far less graceful and tender than the other's verses; but those who weep over the young Scot's sorrows, may well spare a tear for the grief of their own countryman, whose words read like the moans of a great manly heart on the point of breaking.

His new master, a military officer, proved exceedingly just and considerate; and having three cheerful young women for his fellow-servants he was fairly happy. He could not, however, forget the sweet, sad face, and the tear-dimmed eyes of the woman from whom he had parted, and wrote asking her to meet him and appointing a trysting place. She, however, was not there; her father, who accompanied her, having, perhaps intentionally, mistaken the road. To his further letters no replies were sent, her parents intercepting them. Fearing that she had forsaken him, he tried to forget her by engaging the affections of another, but nothing effaced her image from his heart.

* It has been remarked that had Huntington been "one of the rhyming race," his description of his final parting with Susan Fever would, with a few verbal alterations, have easily fallen into metrical form. For example:—

"O heavy were our hearts that day!
And heavy was my heart and sore,
As I pursued my lonely way,
Persuaded we should meet no more."

For many months God had not been in all his thoughts ; but circumstances were now to bring him to "remember his Creator" once more.

Deistical principles—or the notion that God takes no active interest in the affairs of men—continued to haunt his mind. Insensibility and moral stupor followed. All fear of God and thoughts of the world to come forsook him. To divert his vacant mind, he learned to dance—"a net," as he afterwards averred, "as serviceable as devils could invent for the entanglement of frail mortals for their souls' ruin."

An untoward event now occurred. Susan Fever had become a mother, her babe's paternity being unquestioned. Her circumstances had necessitated application for parish relief, and the authorities had no alternative but to apply to the father for his child's maintenance. Of this he had some prevision, which may account for his twice dreaming that he was pursued, and apprehended by three men ; one of whom he recognised as the High Constable of the county. On waking the second time, the dream came true, and he was compelled to appear before the Bench of Magistrates at Cranbrook. He frankly admitted his liability, and offered to make the girl his wife. To this both her father and the authorities objected. He, therefore, was compelled, not only to hand over all that was then claimed of him, but to undertake to pay a further sum quarterly, which he did till events conspired to make this impossible.

His deistical ungodliness now received a rude shock. His irregular life of penury and privation ; the untoward termination of all his plans ; the worry of his most recent trouble, and the wreckage of all his dearest hopes, began to tell their tale on his proud spirit and physical frame, and he was seized with an illness to which he nearly succumbed. "I," for he shall speak for himself, "laboured hard, rather than submit to go to bed ; and made a shift to keep at my work as long as I was able to move a limb ; but at last I was forced to yield.

"My conscience then began to do her office once more, and the wrath of God to alarm me ; so that I was fully convinced that He took notice of my conduct in this life, and would reckon with me for it in the next.

"I lay in this state of mind until I had an earnest of damnation in my heart ; and I had not a single doubt of my portion in everlasting burnings if I died in that state. God brought me so nigh to my end that the rattles of death twice stopped my breath. I tried to fly from death, and got out of bed to run away, but could not ; for I fell on the floor, where I lay till my fellow-servants found me, and put me to bed by force.

"Soon after I heard one of the maids say, 'Poor William will die.' 'Yes,' said the other, 'Doctor Wilson has given him over.' They knew not that I heard them. I again tried to fly from death, but found I could not. So I began to whisper a prayer to God, *which conscience had not allowed me to do before.* As I prayed I gathered strength, and in less than a month was out of doors. I quitted my servitude, went home to my parents till my recovery, and never danced any more."—B. F. *

* When extracts from Huntington's writings are given, B. F. will stand for his "Bank of Faith" ; L. for his "Life" ; K. H. for his "Kingdom of Heaven," and N. B. his "Naked Bow of God." In other cases, the works quoted will have their full titles.

This is surely a strange psychological incident in the history of a soul. What is here related is not Huntington's regeneration and conversion to God. These had to follow at the appointed time. It was the arousing to renewed activity of the moral sense, in one whose conscience had been stultified with error of a deadly kind, but in whom it was again "beginning to do its office." The prayers which emanated from his parched and clammy lips were not presented through the power of the Holy Ghost or in the name of the Lord Jesus. They were simply such cries as his natural relationship to his "Creator, Preserver, and continual Benefactor" warranted.

Man, as a moral creature, was formed to reverence God; and in spite of the havoc of the Fall, the instinct of Divine worship is inherent in all hearts that are not utterly hardened by the deceitfulness of heresy and sin. The existence of God is revealed by the material creation; His supervision of mortal affairs is evident from His Providence; and His wrath finds ample attestation in the testimony of every uninfluenced and unbiassed conscience. An apprehension of these facts had awakened this dormant and deceived heart from its sullen silence and godless unconcern.

He does not seem to have gone through the form of praying since his dismissal from Squire Cooke's employ in 1753. Conscience had not allowed him to do so. He was too honest to present petitions to One whom he had brought himself to believe was only the passive and unmindful spectator of struggling and sorrowful men, and who gave no thought to their weal or woe. Prayer with him was no farce. He could not rely on a mere formality, as thousands do. His conscience, therefore, had closed his mouth to utterances which he could but deem insincere and vain. Now, however, the hell-sent snare was broken.

He was thus delivered from Deism, and restored to the natural piety* of his earlier days, which he had for twelve years abandoned. He had again appealed to the Most High, and his prayers were heard.

The grace that should enlighten his mind, purify his conscience, subdue his will, and save his soul, was yet to be experienced in the coming days of which we hope to tell.

(To be continued.)

DIVINE OWNERSHIP.

(Concluded).

BY I. C. JOHNSON, ESQ., J.P., OF GRAVESEND.

"Ye are not your own."—1 Cor. vii. 9.

OUR Lord, when saving sinners, does but claim those who belong to Him by prior and ancient right. They are His by *gift*, and in pleading with His Father on their behalf He urges that "Thou gavest them to Me"; and they are His by *purchase*, since He has given His life for their ransom. Their relation to Him is, however, an unknown fact till He discloses it, when they perceive and acknowledge His "blood-bought right," and gladly surrender themselves to Him.

* See the article on "Natural Piety and Supernatural Religion," in the Editor's "Manual of Faith and Practice," page 174.

"The secret of the Lord is with them that fear Him, and He will shew them His covenant." This records an ancient ownership, and from our glorious Owner comes a voice musical, sweet, and clear, from the eternal throne on high: "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart" (Psa. xl. 7, 8; Heb. x. 7). It is the voice of God's co-equal and eternal Son, who descends from heaven on the wings of love and holy compassion; wraps Himself in the garments of infantile humanity to qualify Himself for the wondrous work that He had undertaken to accomplish, and thus becomes Emanuel, God in our nature, "God with us."

The fulness of time had come when God sent "His Son, made of a woman, made under the law to redeem them that were under the law." This He did by rendering perfect obedience to that law for and instead of all whose Surety He was; becoming their Substitute by traversing its every precept and so, by going to the end of the law, originating a righteousness which "is to all, and upon all them that believe."

The Father's will had made them His. "Thine they were, and Thou gavest them Me" (John xvii. 6). This gift of them was made to Him long ere the Fall, when they, as a body, were in the pure mass of creatureship. From this point of view, therefore, it is a doctrinal truth, "Ye are not your own."

Now, Jesus having honoured the Law, could say "I have finished the work which Thou gavest Me to do" (John xvii. 4) even before He died upon the cross; but Justice as well as Law demanded satisfaction, and this He rendered by becoming "obedient unto death, even by the death of the cross," so that with His expiring breath He exclaimed, "It is finished." Not only was the Law honoured, but Justice was satisfied with His expiation, and the mercy of the Eternal Three magnified to the eternal glory of God. On this ground also is our motto true, "Ye are not your own." For He hath bought us with a price, and what a price! "Ye are not redeemed with corruptible things as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God," and thus "are not your own."

The value of a human soul is hinted at by the Scripture, "What shall it profit a man if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" Now, if a single soul in one scale outweighs in value the whole world in the other, what must be the total value of innumerable millions of souls purchased by the blood of Him "who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works" (Titus ii. 14). Truly the blood which effects this is "precious blood," and claims our loud and lasting songs.

A consideration of the fact that "we are not our own," but belong to Christ, because we were given to Him, and because we were saved by Him "from the wrath to come," and are signalled by the indwelling of the Holy Ghost, is calculated to endear the Saviour, and calls for conduct worthy of our high and holy relationship to the Lord God Almighty as His sons and daughters.

Well, therefore, does the Apostle John exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" emphatically adding that, "Now are we the sons of God," and that "When Christ shall appear, we also shall be like Him, for we shall see Him as He is." Reader, if thou art thus favoured, pray for strong faith, that thou, with all God's dear children, mayst realise a foretaste of such unspeakable blessedness arising out of the great fact we have considered.

This may tune our hearts to an old, but ever new, song to Him who "has loved us" and saved us from doom and death:—

"All that I was—my sin, my guilt,
My death was all my own;
All that I am I owe to Thee,
My gracious God, alone.

The evil of my former state
Was mine, and only mine;
The good in which I now rejoice
Is Thine, and only Thine.

The darkness of my former night—
The bondage—all was mine;
The light of life in which I walk—
The liberty is Thine.

The grace that made me feel my sin
Bade me in Christ believe;
Then, in believing Christ, I found,
And now in Christ I live.

All that I am, e'en here on earth,
All that I hope to be;
When Jesus comes, and glory dawns,
I owe it, Lord, to Thee."—*Bonar.*

THE SUPERLATIVE SUFFERER.

BY JOHN HAZELTON.

"Behold, and see if there be any sorrow like unto My sorrow."—Lam. i. 12.

CALVARY was a scene of superlative suffering. The *Sufferer* Himself was the greatest Being that ever will or ever can suffer. He was incarnate God, and when contemplating Christ on the cross we should not separate His divinity from His humanity; His Godhead should not be modified or lessened because it was in some measure obscured while He hung on the accursed tree. The *whole* of the Divine nature, His whole Deity, was there. All the boundless greatness and majesty of God were in the person of Him whom the cruel and cursing soldiers chose to pierce. It was Jehovah Jesus who hung on the tree. We, therefore, have in Him the greatest Being who ever suffered.

Again, not only have we the superlatively greatest *Sufferer*, but also *the greatest sufferings* that were ever experienced. No creature in hell suffers as the Saviour did; all the pangs endured by the lost cannot be compared with those of the great Son of God. He suffered the hells of thousands, and on the tree He quenched that wrath which, to sinners themselves, would have been endless, and therefore this great Sufferer endured what had never been experienced before.

Thirdly, the *greatest possible results* are flowing, and will for ever flow, from these supreme sufferings of this greatest of Sufferers. What are these results? Why, all your life and mine, all your good hopes and mine, are the outcome of the depths of Christ's sorrow. All the comforts which tend to make existence pleasant, proceed from the sufferings of the great Redeemer. The facts that you are prepared for heaven—that your end will be peace—that your spirit in its departing moments will be tranquil and serene—all are owing to the superlative sorrows and sufferings of the Son of God.

And yet further, the Heaven that lies beyond all Time and sin, the crown of glory you shall ever wear, the throne of dignity you shall for ever occupy, the robes of immortality you will for ever wear, and the ever-flowing and over-flowing joys you will feel are all to be traced to the fact that Jesus was pierced for sinners, for their guilt, transgression, and crime.

A JEALOUS GOD.

BY J. C. BELLINGHAM, LATE OF HAWORTH, YORKSHIRE.

"I, the Lord thy God, am a jealous God."—Exod. xx. 5.

THE Holy Spirit has asserted that Jehovah's purposes of grace shall prosper in the hands of the ascended Christ. "The pleasure of the Lord shall prosper in His hands." Christ is the "Man whom He hath ordained," by whom "He will judge the world in righteousness"; and of this we are given assurance "in that He hath raised Him from the dead." We have thus clearly asserted the high dignity of the person of the Son of God. The honour of the Father is also maintained by the living Word and in the written oracles. "The Son can do nothing of Himself, but what He seeth the Father do." The holy jealousy of Deity was displayed in the words and works of Emmanuel. And Christ has declared the majesty of the blessed Paraclete: "When He, the Spirit of truth, is come, He shall guide you into all the truth. He shall glorify Me; for He shall take of Mine, and shall declare it unto you." And has not Jehovah witnessed concerning the same glorious person, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts"?

"The Lord's servant must be "a vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work." The possession of gifts, either natural or spiritual, is not of itself the qualification for usefulness. Failure is inevitable while our zeal is the result of self-confidence or self-satisfaction. In these things we are called upon to earnestly examine ourselves. Those, however, who have experienced something of real preparation for the work will know that submissiveness and patient endurance are by no means natural acquirements. The thorn in the flesh may cause us to cry out many times before we learn the sufficiency of Divine grace and the perfection of Omnipotence. That faith is truly spiritual which says, "I can do all things through Christ, which strengtheneth me." That is a conscious and humble acquiescence in the Divine statement, "By My Spirit."

The battle is unended till victory is gained. Congratulation and rest are out of place till the course is finished. Passively, the Lord's

servant is "a vessel unto honour"; actively, he is "a workman that needeth not to be ashamed." Definiteness, deliberation, progression, characterise the work of the apostle of the Lord Jesus Christ. "Vanity of vanities, all is vanity," was never written concerning the purposes and works of Jehovah; so should those who act in His Name neither run or labour in vain. Much more serious is it if our work shall be revealed in fire to be wood, hay, stubble. True are the words, "By My Spirit."

Self-satisfaction is the root of many evils. Weariness in well-doing generally succeeds such distraction. The husbandman purgeth the branches that they may bring forth more fruit. Our Lord and Master has worded our heart's confession for us: "We are unprofitable servants; we have done that which it was our duty to do. The glory is Thine, for it is by Thy Spirit."

The Word of God and the Gospel of Christ have lent a halo of glory to the ages of the world's dark history. The challenge of the Divine Word to its enemies is, "Thus saith the Lord"; and while the candlestick is in the midst of the professing Church she is a power upon earth. We speak of our "national prestige," and our wise rulers consider it to be worth our maintaining at almost any cost. The glory and honour of the professing Church are at stake if we deal loosely with the treasures of Divine truth committed unto us. The sceptre of Shiloh, the rod of His strength, is sent forth "out of Zion," out of the militant Church, which is yet in the midst of the enemy's country; and if the "speech" and "preaching" of Zion's watchmen is "in demonstration of the Spirit and of power," then, indeed, are "the weapons of our warfare" "mighty through God to the pulling down of strongholds."

But for the individual believer there is need to put on the whole armour of God, for this is an evil day. "Stand, therefore," "with all prayer and supplication," in constant recognition of this paramount pre-eminent truth: "Not by might, nor by power, but by My Spirit, saith the Lord."

LIGHT AT EVENTIDE.

"At evening time it shall be light."—Zech. xiv. 7.

THE shades of ev'ning may be near;
Sweet Saviour, O to me appear;
Speak, and Thy peace to me impart,
Take full possession of my heart!

I shall not then desire to stay
In this, the pilgrim's winding way;
But, acquiescing in Thy will,
Shall feel that Thou art with me
still.

The hollow, transient joys of earth,
Its pleasures and its noisy mirth,
Like flickering tapers quickly die
And leave the saddened heart to sigh.

But Thy dear people, dearly bought
With Thy heart's blood, and sweetly
taught,

Though often travelling in tears
Will prove the folly of their fears.

O send some bright, refulgent ray,
To guide me in the homeward way;
O keep my feet, that they may move
Responsive to Thy words of love!

And when life's closing hour draws
Thy gracious promise verify; [nigh,
And, as I bid the world "good-night,"
At eventide may it be light!

Then, when at last I reach the place
Where all Thy loved ones see Thy face,
Joyful I'll join the heavenly band,
And praise Thee in Emmanuel's Land.

TRANSIENT COMMUNION AT THE LORD'S TABLE.

BY J. C. PHILPOT, M.A.

AGAIN and again during the last two years appeal has been made from different quarters for some plain, cogent and Scriptural arguments in defence of the ancient practice of our section of the Baptist Denomination of confining transient communion at the Lord's Table to members of sister Churches of "the same Faith and Order."

The cry is becoming more urgent. The experience of some who are members of Churches which once adhered to the above practice, but which have recently altered their rules, is exceedingly distressing. They cannot commune with their former associates—much as they love many of them—for this conscience forbids.* They may not "sit down" with consistently Strict Churches; for they are, very properly, excluded from such as members of semi-open Churches. They, therefore, are absolutely precluded from taking the Lord's Supper at all, through no fault of their own. Thus, while an open door is set before persons who have no sympathy with us in our "Faith and practice," all doors are closed to honourable Strict and Particular Baptists, simply because they are not "given to change," and decline to "give up their first faith."

Through the enterprise of two of our leading ministers a booklet will shortly be published, which will do much to set the truth on this question before all to whom it is a matter of concern.† Meanwhile, the following may help to elucidate the matter. It is transcribed from *The Gospel Standard* for 1855, and is in reply to the question "whether it is Scriptural for a Particular Baptist Church to admit members of General Baptist Churches to the Lord's Table upon a well-founded supposition that they are the Lord's children."

J. C. PHILPOT, M.A., ON TRANSIENT COMMUNION.

We fully admit that it seems, at first sight, narrow and rigid, and to some almost unchristian, not to allow members of General Baptist Churches, assuming they bear marks of grace, to sit down with members of Particular Baptist Churches.

But what we should consider is not so much *individuals* as a *principle*; and then, what seems harsh as regards persons may appear quite right as regards things.

Now, as a principle for a Church to act upon—and here we must consider not the private feelings of individual members, but the Church as "the pillar and ground of truth"—is it right in a Church, as Christ's representative, to sanction error and erroneous men? But this it

* This is no fancy picture, but absolutely true to fact. Quite recently a Christian couple, who are members of a Church which has recently opened its Table, and whom Providence had removed to a distant town, enquired of their pastor what they were to do, as no Strict Church would admit them to the Lord's Table, and they were thus shut out of this act of worship altogether. The worthy man's reply is memorable. "If the Strict Baptist Church will not admit you, break bread with the General Baptists, who will be sure to receive you cordially and kindly."

† STRICT COMMUNION. Two Treatises, namely, "The Same Faith and Order," by G. W. Shepherd; and "Strict Communion Vindicated," by J. C. Philpot, M.A. Reprinted as a neat booklet, price threepence. Gravesend: C. A. Guy, "Fair Holm," Wrotham-road; and R. Mutimer, 61, Stile Hall Gardens, Chiswick, W.

certainly does whilst it admits members of erroneous Churches to sit down at the Lord's Table; for, in sanctioning the members, it indirectly, if not directly, sanctions both the Church and its minister.

Besides, what evidence have we that, whilst they hold such errors, which we must assume they do as long as they continue members of a General Church, they are partakers of grace? The General Baptist Churches are sunk in free-will, and are, for the most part, deadly enemies to a free-grace Gospel.

How, then, can we admit to the Lord's Table those who deny His finished work, are not stripped and emptied of self, and fight against those precious truths whence we derive all our hope?

If it be answered that these members are far from doing these things, we reply that the Church with which they stand connected, with its minister, does; and, whilst in union with such a Church, the voice and acts of the Church are their voice and acts; for, were they to testify against the doctrines held by the minister and the Church, their membership would come to a speedy end.

Would we admit their ministers to our pulpits? Certainly not. Why, then, admit their members to the Table which we have spread in the Lord's name, and for which we are responsible to Him? "Can two walk together except they be agreed?" How can those that advocate Particular Redemption walk with those who advocate Universal Redemption, or the lovers of free-grace unite with lovers of free-will? How can those who cleave wholly and solely to Christ's righteousness walk with those who hold with part of their own?

At the Lord's Table we should desire love and union—to be joined together in one heart and one judgment. But how can this be the case when members of General Churches unite with us at this solemn Ordinance. If they *are* children of God, and have received the truth in the love of it, why do they still sit under error? Why do they still continue members of Churches to whom the truth is not preached? Why do they not "come out and be separate," as the Lord bids?

But why do they want to sit down with Particular Baptists? They have a Table of their own. Why do they not keep to it? Why do they want us to sanction their errors? Most probably the reason of their continuing members of dead Churches is some flesh-pleasing cause, or some worldly, self-indulgent motive. Why should this be sanctioned and covered over, and they thus really strengthened in their evil-doing? If they are one in heart with us, why not unite with us openly? If *not one in heart*, why do they want to sit down with us?

By our making a stand against such persons sitting down at the Table—not from any prejudice against them *as individuals*, but on the ground of truth and conscience—we may lead them to consider their ways, which are not good; and thus our seeming harshness prove really more profitable to them than flesh-pleasing softness.

As long as Churches of truth countenance error by word or deed, in principle or practice, it will be thought of little consequence. Thus truth and error get confounded, the Church and the world insensibly become intermingled, the barrier set up against false doctrine pulled down, and separation from all evil eventually nullified.

The only way is to make a stand at the outset, and not give way in this apparently little thing and the other, seemingly mere trifles as men

estimate them—as if any part of God's truth or worship were a matter of indifference—but to resist the entrance of all error and all evil from the beginning, as one would at once stop a small leak in a ship, or trample out a spark in a room, lest the former sink the vessel and the other burn down the house.

A Particular Baptist Church which does not stand firm to its "Faith and Order" will soon tolerate other innovations, till at last it loses all its distinctive features, and sinks down into a mere worldly Church, a wreck and ruin of what it once was. As in individuals sin begins by littles, and one thing leads on to another, till crime is consummated, so in Churches, error and declension usually commence by "is it not a little one?"

Upon these grounds, then, we resist the introduction of the practice of admitting the members of General Baptist Churches to the Lord's table, as sanctioning error, breaking down our "Faith and Order," and opening the way to a union with the world and all its evil results.

CONCLUSION.

Reader,—The above was penned half-a-century ago, by one whose mortal body has been quiescent in death for thirty-five years.

"His ears are deaf to human praise,
His lips to mortals mute;
But still his words deep echoes raise,
His thoughts have endless fruit."

"Being dead, he yet speaketh;" and, while his utterances are so pointedly relevant to current events, they are, perforce, absolutely free from personal references, or allusion to any circumstances which have recently transpired.

May the weight and savour of the considerations here urged restrain some from the folly of compliance with the ways of Christians more fashionable and outwardly prosperous than ourselves, and lead all whose consciences are tender to maintain God's order, however heavy the cross which fidelity to Christ involves.

LOVE SO AMAZING, SO DIVINE.

BY HARRY BULL, BAPTIST MINISTER, BOROUGH GREEN, KENT.

"I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee."—Jer. xxxi. 3.

IF the date given us in the margin may be relied on, this and the two previous chapters were written about four years before Nebuchadnezzar invaded Judah and carried its inhabitants captives to Babylon. So good, however, was the Lord to His erring people that although, for their misdeeds, He threatened them with captivity, yet He foretold their return when His chastisement should have brought forth its desired fruit. So now, when His purposes in affliction have been accomplished, He graciously compels His people to acknowledge that "everlasting love is inscribed on all their sorrows."

In meditating upon our text, let us firstly consider *the fact stated*. "I have loved thee." "God is Love." We know this, for He has

demonstrated the fact in a thousand ways. It is "writ large" upon His every act, in providence and in grace. "Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's." Yes, when we despised His chastenings, hated His Name, and ran heedlessly the broad road to destruction, He loved us.

Let us now ask when God began to love us? Many people seem to date God's love to them from the time when they began to love Him. A greater mistake cannot possibly be made. Our text declares it to be an "everlasting love," so it must have existed before we learned to love Him. Indeed, we are assured that if we love Him it is because "He first loved us." And elsewhere He declares, "I am the Lord; I change not"; and we, therefore, affirm that what God *is* He always *was*. Whom He loves in Christ He always loved; therefore, it follows, that it must be an "everlasting love."

Let us, secondly, notice *the fact confirmed*. Having declared it, our God was under no obligation to give any guarantee of His intentions to love us and show us mercy. Yet to confirm our faith, He deigns to give us conclusive assurance of His dateless affection.

Recall how He dealt with Noah: "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth" (Gen. ix. 13). Thus, each successive generation of men have received the same assurance. And still "His covenant with the earth He keeps," and will keep till Time shall be no more.

As in Providence, so in Grace. How many tokens of His good-will did Jehovah vouchsafe to His ancient people to prove that He had not forgotten them, and that their restoration and redemption were sure? Especially does He do this by reminding them of what He had done for their fathers (vers. 32, 33). In like manner many a doubting one has been helped, and His weak faith strengthened and confirmed, by remembering what God has done for others. But much as may be the encouragement given, by the "gracious declaration" or the frequent "confirmation" of the great fact that God is Love, the most important thing of all is to realise it for oneself. This brings us to consider,

Thirdly, *its manifestation*, for He says, "With lovingkindness have I drawn thee." What a mighty power there is in Omnipotent love! Sufficient to draw from the very gates of hell to the mansions on high. "Therefore" (or because) "I have loved thee, I have drawn thee."

There is no hint of failure here. It does not read, "I have endeavoured to bring you to Myself," but "I *have* drawn thee." Invincible, irresistible, grace knows no failure. It powerfully, but sweetly, brings the heaven-born soul to the Object to which its faith has been directed, even Christ. God's love is as strong as His wrath. Both are alike invincible. And while His wrath is able to *drive* a soul into hell, His love is able to *draw* a poor sinner to life and heaven.

How stands the matter with the reader? Hast thou seen the "*declaration*" in His Holy Word, beheld the "*confirmation*" of it in various ways, and felt in thy soul its blessed "*manifestation*" in thine own case? If so, thou canst join with Doddridge, and say:—

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

THE PRAYING BROTHER ADMONISHED.

AN UNPUBLISHED ANECDOTE OF C. H. SPURGEON.

THE relation of the human to the Divine in public prayers is a nice and delicate question. Who has not felt when listening to a brother who was—to use the old term—“*engaging*,” that while his utterances had their inception in the influence of the Holy Spirit—many of the thoughts and phrases were anything but holy and appropriate.

Robert Hall once observed that impromptu prayers among Dissenters “were often oblique sermons.” It is to be feared that some are little else than “oblique insults.”

To this Spurgeon once referred, in an informal Monday afternoon Address to his students. He related that in his early days at New Park Street, a certain baker often annoyed him by praying that his “‘de-ah pastor’ might be sweetly led to preach *the* Gospel, the *pure* Gospel, the *whole* Gospel, the *unadulterated* Gospel—whether men would hear, or whether they would forbear.”

At length, unable to endure such objectionable allusions to himself any longer, he sent for the man into the Vestry, and inquired why he so constantly did this.

“Do you mean to imply (he said) that in my sermons I fail to give you the truth as I find it in God’s Word?”

THE BAKER (*apologetically*). “O, by no means. I am sure I never meant to hurt your feelings. I sincerely desired that you might be helped in your preaching; that was all.”

C. H. S. “Very good; if no offence was intended, none shall be taken. But look here, this sort of thing is very offensive to me, and I beg you to stop it. If you don’t, I will publicly pray for you, and after this fashion:—

“O, Lord, bless our worthy brother Jones, the baker; may he make and sell good bread; *unadulterated* bread; *wholesome* bread; and bread such as the *hungry may eat* with appetite and relish; and which may do them good, build them up, and make them strong.”

“If your minister should be prayed for in his department, I’m sure you ought to be in yours. *And I’ll do it, too!*”

He added that thenceforth the tenor of the worthy man’s petitions was altogether changed.

THANKFULNESS.

“I am not worthy of the least of all the mercies.”—Gen. xxxii. 10.

So unworthy of the mercies
Which Thou hast vouchsafed to me;
Undeserving of Thy pity,
Yet Thou lookest, Lord, on me.

Pardoned through Thy blood so precious,
I in Thee accepted stand;
Led and fed, O best Beloved,
By Thy never-tiring hand.

Day and night Thine eye unsleeping,
Watches over me for good;
Comprehending all the dangers
I could never have withstood.

Thou dost fill my cup with blessings,
And Thy goodness crowns my days;
Manifold are all Thy mercies,
Yet how feeble is my praise.

Tune my heart to songs of gladness
For all favours Thou hast shown;
Till to strains of heav’nly music,
I shall sing before Thy throne.

M. H.

DEATH OF MR. THOS. BRADBURY,

PASTOR OF GROVE CHAPEL, CAMBERWELL.

"Know ye not that there is a prince and a great man fallen this day in Israel?"

THESE words are not quoted for the purpose of exalting human nature, or to give a "flattering title" to the late Pastor of Grove Chapel, or to indicate that he was anything but a poor sinner, saved by sovereign grace. In himself, as he would have been the first to acknowledge, he was as weak and fallible as the humblest reader of these lines, or as the weakest sheep in Christ's fold. Nor was he accounted a great man by the world. But he was a prince, a chief man, a great man, in the eyes of many of God's loved ones in whose hearts God worked, through his instrumentality, by the power of the Holy Spirit. God had placed him upon the walls of Zion, where he sounded the Gospel trumpet with no uncertain sound, discoursing the sweet, simple music of God's free grace, without any "aids to devotion," or modern-day traps, or worldly devices, to entice those who "will not endure sound doctrine." He was made by the Holy Spirit an "able minister of the New Testament," one who "rightly divided the word of truth" and who was "faithful above many" in that he shunned not to declare the whole counsel of God whether men would hear, or whether they would forbear. His decease will be mourned far and wide—by his loving congregation at the Grove; by many of God's children in America; where he preached annually (for about a month) for 15 years, and by many who have read his published sermons, which have been scattered in all parts of the world, and thus reached numbers who perhaps never heard his voice. The Church of God can ill-afford to lose a faithful minister in these days of declension and departure from His truth; but the time settled in the eternal councils for God to remove him from this world, had come; and he is called to his eternal rest.

BIRTH AND EARLY YEARS.

Thomas Bradbury was born on the 26th March, 1831. He was the subject of serious impressions in very early days. He has related many times in his sermons that he remembered, when he was quite a child, his paternal grandfather repeated in his hearing the words: "In all thy ways acknowledge Him, and He shall direct thy paths"; a verse which he said was meant for him, though lost on the one to whom it was addressed. He has also told how, when he was 4 years old, his maternal grandfather repeated to him the verse of Dr. Watts, beginning:

"Almighty God Thy piercing eye,
Strikes through the shades of night,"

and he was thus early impressed with the omniscience of God. He was brought to a knowledge of the truth under the ministry of Patrick Joseph O'Leary, whom he held in the most affectionate remembrance to the end of his life. In the tract entitled "Patrick Joseph O'Leary," Mr. Bradbury gives this interesting reminiscence of his "Father in the Faith": "Mr. O'Leary was born a Papist. Receiving his *priestly* education in the city of Rome, at the feet of the Pope, he became a *priest* of that false and blasphemous system which is erroneously styled a Church—*i.e.*, the Romish confederacy against the sovereignty of Jehovah

and the privileges of His people. He ministered at her so-called altars until the year 1835, when it pleased God to work in a sovereign manner upon his mind. Entering his house one day, he saw on the floor a piece of paper, which proved to be a tract with this heading, 'SEARCH THE SCRIPTURES.' A silent messenger had arrested him; an all-powerful declaration interested him; he read the whole verse, and the whole verse read him. He soliloquised: 'Search the Scriptures'; that is contrary to the rule of our Church, therefore, the rule of the Church must be contrary to Christ. 'For in them ye think ye have eternal life.' Ah! we teach the people not to think, but to let the priest think for them. Surely Rome is at issue with God. Eternal life in the Scriptures? This puts an end to all idea of sacramental efficacy. 'They testify of Me.' Rome testifies of almost everything but Christ. He was no longer a Papist." Mr. O'Leary subsequently joined the Church of England, and became Incumbent of St. Jude's Church, Ancoats, Manchester, whither the young Thomas Bradbury came, amongst the crowds who thronged to listen to him, and here "faith came by hearing, and hearing by the Word of God."

COMMENCES PREACHING.

Forty-nine years ago, when he was about 25 years old, Mr. Bradbury began his public ministrations. He was first engaged in mission work, in connection with the Establishment, in Manchester, frequently preaching at the corners of the streets. Afterwards he ministered to a congregation at Haydock, near St Helen's, where he remained for about 8 years; and then at Barrow Hill, Chesterfield, Derbyshire, also for about 8 years; his congregation consisting, at both these places, mainly of miners, many of whom, though black without, by nature and by their calling, were made "white through the blood of the Lamb" through the instrumentality of Thomas Bradbury, preaching "the preaching that God had bid him."

PREACHES AT THE SURREY TABERNACLE.

After the Church and congregation at the Surrey Tabernacle were bereaved of their pastor, the late honoured James Wells, in the providence of God Mr. Bradbury was called occasionally to supply the pulpit at that place, where he at once drew large congregations. His originality, his somewhat unconventional manner and his fluent speech, attracted numbers, but, above all, his lucid exposition of the truths on which James Wells delighted to dwell, endeared him to many of the late pastor's hearers.

CHOSEN PASTOR OF "THE GROVE."

He was thus brought under the notice of the people at Grove Chapel, whose pastor, the late James Jay, was then permanently laid aside, and he received a call to take the oversight of the Church there. Accordingly, on Thursday, 10th September, 1874, he was publicly "recognised" as their pastor. Here he remained until his death, a period of almost exactly thirty-one years, his last public appearance being on the 18th July last, when he delivered a short address. We are not minded, nor have we space, in this short sketch, to deal with his long pastorate at the Grove. Suffice it to say that his closing testimonies in 1905 were in entire accord with the message with which he began his ministry there in 1874, and this again was "all of a piece" with the truths

which Joseph Irons proclaimed eighty-six years ago, and down to the date of his death. Thus has the promise, so far, been fulfilled, which Joseph Irons believed he had from the Lord: "Mine eyes and my heart shall be there perpetually." God grant that it may be so.

BALHAM—FAREWELL LETTER.

Besides his regular ministrations at Grove Chapel, Mr. Bradbury preached, as already mentioned, many times in America, and in all parts of this country, whenever opportunity afforded. For some three or four years he held a monthly service at the Assembly Rooms, Balham, on Thursday evenings. At the close of the year 1900, when it seemed advisable to discontinue this meeting, he wrote to one of his supporters there, this letter, which is a good sample of his epistolary style—simple, unaffected, yet touching—showing how he traced all seeming disappointment to the all-wise purpose of His Lord and Master:—

178, Camberwell Grove, Nov. 29th, 1900.

MY DEAR FRIEND AND BROTHER IN THE FAITH AND FEAR OF GOD'S ELECT,—Grace and good success ever attend you. I hoped to be at chapel on Tuesday night, but God knew what was best for all of us. When the doctor called to see me on Monday I was simply run down, physically and mentally. The doctor ordered me not to read, write, nor take a book in hand. I was obedient and feel much better, but with the feeling that over-reading or study might throw me down altogether. Psalm cxxxix. was good to me this morning. The truth of it quiets my mind in reference to Balham and all other affairs, which otherwise would be most disquieting. For more than a year I have had a feeling that God did not require me at Balham, and the very few who came in to the services gave scant encouragement for their continuance. Not forsaking the Lord to seek a reason for discontinuing the services and accepting His veto put upon them, we cannot do better than sing:—

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

I am sure it is well that the services should terminate without any farewell meeting or public notice of the same. The world has its own way of doing things for its own pleasure, and the ways of the religious world are odious to me. His chastening disappointments are sweeter to me than all the favours earth can grant.

" Spoilt by Thy smile for all the world,
E'en saints but weary me;
Love's banner o'er my soul unfurled
Bids me have none but Thee."

Balham—farewell. "Even so Father, for so it seemed good in Thy sight." Love to your wife; God bless you indeed. So prays,
Yours faithfully, THOMAS BRADBURY.

LAST ILLNESS AND DEATH.

About eleven months ago, being in failing health, Mr. Bradbury was enjoined to abstain from preaching for several weeks. He did so, and never took it up regularly again, though he has preached a few times this year, and he administered the Ordinance of the Lord's Supper each month up to and including July. He was at the Prayer-meeting at 7 o'clock on the morning of the 18th July last (the 86th anniversary), when he gave a short address from Haggai ii, 5, "According to the

word that I covenanted with you when ye came out of Egypt, so My spirit remaineth among you : fear ye not." This was his last public testimony, the close of forty-nine years during which he had "preached the word" as God gave him ability and utterance ; he had been "forth unto his work and to his labour"; the "evening" had come, and the promise was sweetly verified in his experience, "At evening time it shall be light."

During the last few weeks his mind was blessedly stayed on his God; he longed to be gone. To a brother in the ministry he said, "I am not like the Apostle Paul, 'In a strait betwixt two'; but I *am* like him, 'having a desire to depart and to be with Christ.'" To a friend who was much with him in the last days he said he should have liked to have seen his son Pat (who is in Jamaica) once more, and then added, "But, hush! my soul, nor dare repine." He also quoted to her the words of the Apostle John : "It doth not yet appear what we shall be ; but we *know*" (with much emphasis on this word) "that when He shall appear we shall be like Him, for we shall see Him as He is." He also spoke of the covenant "ordered in *all* and sure." He also repeated some verses of Swain's hymn—

"What will it be to dwell above!"

and Toplady's words—

"If such the sweetness of the stream,
What ~~must~~ the fountain be!"

He was exceedingly weak, and spoke slowly and with difficulty. To the same friend he said: "Why does the Lord keep me here when my work is done and my bones nearly through my skin?" She said, "Because His time to take you has not come." He replied, "Yes, that's it ; His time is the best." To another friend he recalled a service nearly sixty years ago, when Watts' hymn was much blessed to him, commencing, "Lord, I am Thine, but Thou wilt prove." He turned over his hymn-book and said, "This was the verse—

"O glorious hour! O blest abode!
I shall be near and like my God,
And flesh and sin no more control
The sacred pleasures of my soul."

Referring to his ministry, he said: "Without pride and without presumption I can say I have preached His truth." His friend spoke to him of the sweet hope, in parting with dear ones, of meeting them again ; he replied, "The sweet hope of that place is that we shall be like Him, for we shall see Him as He is." During his last few hours he was unconscious, and he died on Saturday, 2nd September, at 11.30 in the morning. "Absent from the body, present" (at home) "with the Lord."

The funeral took place on Saturday, 9th September. The service was conducted (at the request of Mr. Bradbury, made to him more than a year ago) by Mr. Wm. Sykes, vicar of Hillsboro', Sheffield. The first part of the service was held in Grove Chapel, and at Forest Hill Cemetery, at 3.30 p.m., in a heavy downpour of rain, the mortal remains were committed to the ground, "in sure and certain hope of the resurrection to eternal life."

On the next day Mr. Sykes preached at Grove Chapel, both morning

and evening, with special reference to the decease of the late minister. These sermons will (D.V.) shortly be published.

So passed another faithful witness for the Lord to the glory prepared for him "before the foundation of the world." May not all who are spiritually one with him, when in the enjoyment of the covenant realities and eternal verities of which Thomas Bradbury discoursed so eloquently and so spiritually, echo the solemn yet beautiful words of Dr. Watts—

"Are we not tending upwards, too,
As fast as time can move?
Nor would we wish the hours more slow
That keep us from our Love."

Balham, S.W.

T. B. LOCK.

[The above is inserted with our sincere thanks to our esteemed friend and brother, Mr. Lock, as a fitting tribute to one who was so highly esteemed among our own section of the Church of Christ. —EDITOR.]

THE SAVIOUR PRECIOUS.

"Unto you, therefore, which believe, He is precious."

<p>DEAR Lord, how precious is Thy Name To each believing soul; To-day as yesterday the same, While endless ages roll.</p> <p>How precious when, in youthful days, Thy love Thou dost make known In guiding us in all our ways When we approach Thy throne.</p> <p>How precious when, in calm delight, We rest in Thine embrace; Thy words of love dispel the night, And fears to hope give place.</p>	<p>How precious, Lord, when in distress We to Thy throne draw near, With holy boldness for redress, And faith to calm each fear.</p> <p>Thy preciousness what tongue can tell While in this vale of tears! Our spirits yearn the song to swell To everlasting years.</p> <p>And when, O Lord, we gain the place Prepared for us above We'll sing aloud of sovereign grace And of redeeming love.</p>
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Coggeshall.

ALICIA.

NATURAL KINDNESS AND SPIRITUAL LOVE.—Natural affections are some of the best rags of fallen nature; but as they *are* natural, they must not be mistaken for or coupled with the Holy Ghost. All "mortality shall be swallowed up of life" when He "who only hath immortality" shall "appear." Make not that, therefore, your celestial covering which is to be no more than your grave clothes. Natural affections are often mistaken for the operations of the Spirit of God; but Christ rebuked Peter for savouring the things of men more than the things of God. All the affections of nature are contra-distinguished from the fruits of the spirit by One who is an infallible Judge: "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto you, 'Ye must be born again.'" —Huntington's *Bank of Faith*.

"In heaven we shall either forget our sorrow, or view it through such a softening medium that the recollection will cause no grief. But we shall never forget His sorrows. Our joy, full and comprehensive as it will be, will never drown the remembrance of what He endured in His wonderful love for us."—*John Hazelton*.

A LITTLE LEARNING IS A DANGEROUS THING.—This pithy sentence of the poet, Pope's, applies to men who preach. Simple-hearted Christians are sometimes ensnared by ministers who have a little insight into the *letter* of the Gospel, and now and then proclaim the truth about sovereign election, the love of Christ in His personal redemption of His people, and so on; while the bent of their confused testimony really favours error. Their little knowledge of covenant truth makes their testimony all the more delusive and dangerous. Incompetent apothecaries, unskilled surgeons, or bad lawyers are most injurious to the community. Their shallow learning inspires confidence, while their great ignorance leads them into serious blunders. So with many ministers after whom silly Christians are prone to run. They rail at popery, they cry down Arminianism, they declaim against legality, but the truth in its unctious power they know nothing about.

PRIDE IN MINISTERS.—"If we preachers get proud, worldly, and lifeless, we generally fall into dis-esteem with the most lively Christians; and if the presence of God doth not keep up our reputation among the (truly) righteous (and spiritually-minded) ones, we generally begin to undermine the reputation of those who cleave more closely to God than ourselves, and endeavour to establish a character [for ourselves] upon the ruin of other men's reputations; and while we are carrying on this business, God sets others to undermine ours. 'As ye mete, so shall it be measured to you again.' This is God's balance; and this also is the wise man's appeal to conscience: 'Take no heed unto all the words that are spoken lest thou hear thy servant curse [that is vilify] thee; for oftentimes, also, thine own heart knoweth that thou thyself likewise hast cursed [traduced, or vilified] others.'"—Huntington's *Bank of Faith*.

THE COMPLEXITY OF CHRIST RENDERS HIM "ALTOGETHER LOVELY."—We need in the great Person who saves, governs, influences, and guides us, and in whose blessed presence we hope to dwell, all the excellencies of Deity, and all the perfection of humanity. It is His complexity which renders Him the "altogether lovely" One to our hearts. Abstract Deity, I do not think it would be correct to describe as "altogether lovely." Were Christ a mere man and nothing more, however great and high He might be in glory and office, I do not think it would be quite correct to say that "He is altogether lovely." Observe, then, that all human beauties and all Divine glories unite and shine in the glorious person of our great Lord."—*John Hazelton*.

WEALTHY PROFESSORS' DUBIOUS BLESSINGS.—"Give me, said a worthy Pastor, a Church composed of many poor members rather than a few rich ones. A new, crisp five-pound note given by a wealthy hearer seems preferable to a hundred greasy shillings contributed by humble friends—but it rarely proves so. The bank-note represents but one individual who may turn out to be an autocratical patron, or even a dictatorial, domineering Diotrephes. The hundred shillings stand for a goodly number of humble but honest friends."—Related by *Israel Atkinson*.

"GOD MAY IN HIS WISDOM INDULGE some of His children, but He never spoils any of them."—*Beddingfield*.

LONG-LOVED LYRICS.—No. 6.

A RAY OF LIGHT IN MIDNIGHT DARKNESS.

By MRS. STURTON.

"THE sun had gone down and had left me in darkness,
As cheerless and gloomy as midnight—to prove
My spirit still panting and longing and looking
To see my dear Jesus, and feast on His love.

I feared former comforts might prove a delusion
Not born of the Spirit, and carnal their end ;
Yet ventured once more, 'midst distress and confusion,
To seek 'the Beloved' and hope Him my Friend.

I cried, 'Speak, O speak ! to my languishing spirit ;
Prolong not a silence so deathlike to me !
Apply to my heart Thy all-prevalent merit,
And help me, dear Jesus, to triumph in Thee.

'I'm helpless and vile, nor a moment would venture
To seek or expect any other retreat ;
My heart is with Thee ; all my hopes in Thee centre,
And if I must perish, I'll die at Thy feet.'

To prove Himself gracious no longer He waited,
But strenghtened my faith on His promise to rest ;
He said, 'Though I try thee, My love's not abated ;
I'm Jesus, the Faithful, and thou shalt be bless'd.

'To show that My counsel's above all mutation,
Behold, I have deigned to confirm it by oath,
That those who have fled to My wounds for salvation
Might strong consolation experience by both.'

Here, Lord, let me live in the prospect of sorrow,
Recline on the bosom of Covenant Love ;
Committing to Thee all the cares of to-morrow,
Rejoicing in hope of the glory above.

Should Death be at hand, then I'll not fear undressing,
But cheerfully throw off my garments of clay ;
To yield up my breath is a Covenant blessing,
Since Jesus to glory through Death led the way."

—*The Gospel Standard*, Jan. 1st, 1858.

These touching lines express what the writer has himself frequently experienced ; for he is a lonely pilgrim, who, perforce, "travels much by night."

It is suggested, but we think wrongly, that these lines form the original of "The Song of the Well-Beloved," which is the subject of the Articles on pages 153 and 154 of this Volume. That is given in Stevens' Hymn Book as having been written in 1808. This first appeared at the above, far later, time ; and will, we think, as a literary production, be considered inferior to the former one.

It is understood that after Mrs. Sturton's death, at a great age, in 1856, the manuscripts of a number of original hymns were found among her papers. These were passed on to Mr. Philpot for insertion in his Magazine, in which several appeared in 1857 and 1858 as by Mrs. A. Sturton (?)

There is certainly a similarity between the last verse given above and the one which we cited as having been quoted by Mr. Spurgeon and Mr. G. W. Shepherd. That, as our readers may remember, ran thus :—

"And when I'm to die I'll not fear undressing,
Nor dread through the valley of shadows to go ;

To die in the Lord is a covenant blessing,
Nor will He forsake me. Ah! never; oh! no."

This, while richer and fuller than the other, is, in one line, more accurate. "To yield up one's breath" at death is *not* a covenant blessing, but a succumbing to the sentence pronounced by God on all men for sin. "To die in the Lord" is, however, the special privilege of all His redeemed ones, a privilege of the Covenant which He "ratified with blood."

May both the reader and the writer be delivered from the sting and fear of death in the last distressing hour, and permitted "to go through the valley of shadows" without fear!

HUNTINGTON ON THE CHURCH SERVICE.—"I went to a Church, but could not join in the prayers. It appeared shocking to me for people in Egyptian darkness to sing that their 'eyes had seen the Lord's salvation,' for graceless souls to pray God 'not to take His holy Spirit from them,' for self-righteous Pharisees to call themselves 'miserable sinners,' for haters of God and godliness to pray for 'their persecutors and slanderers,' and for spiritual criminals to tell God that His 'service is perfect freedom.' The whole service appeared a string of contradictions, and nothing less than a solemn mockery of God Almighty."

THE WEALTHY ARE OFTEN OSTENTACIOUS GIVERS.—"I have found among the rich professors that I have known, that they expended the greatest part of the bounties bestowed on them by Providence in support of their own humours, their bigotry, their prejudices, and their personal honour. Too often they were most liberal where their liberality was received by those of dignity, and where it was to appear in print." "Bank of Faith."—*Huntington*.

REVIEWS, LITERARY NOTES, ETC.

The Story of the English Baptists, by J. C. Carlile, of Folkestone. J. Clarke and Co., No. 13, Fleet Street, Three shillings and sixpence net.

(SECOND NOTICE).

IN our last, we warmly commended this instructive and interesting volume, while venturing to point out a few particulars in which, as we thought, it might be improved.

To yet another of these we would now claim attention. We submitted that the author of a "History of the Baptists" should abstain from giving unfair prominence to the Section of the Denomination to which he happens to belong, and guard against unduly favouring the tenets which are peculiar to it. This to his credit, Mr. Carlile has striven to do, though his theological bias at times seems to have induced him to omit due reference to

worthy and weighty Christians, who certainly claimed honourable mention.

He is aware, for instance, of the existence of Sabbatarian or Seventh-day Baptists (page 137), whose record as a body is most interesting. They have maintained their peculiar position with the utmost fidelity and courage. They opened their chapel in Mill Yard, Whitechapel, on Sundays for the religious instruction of the poor, long before our Sunday Schools were thought of. They endured cruel persecutions for righteousness' sake. Many of their ministers were devout and learned men. They, therefore, should certainly have been noticed in this volume.

We also think that our author should have allotted a little space to those Christians whose views on Doctrine and Church Order have for so many years been advocated in the *Gospel Standard* and in this Magazine. His "apprecia-

tion" of the late James Wells is, we admit, just and generous, and we thank him for it; but of the people to whom this great preacher deemed it an honour to belong, he gives no information.

In the eighteenth century there were two recognised bodies in the Denomination, which ran in confluent streams, and were known as the *Particular* and the *General* sections of the one Denomination. These terms referred to the view entertained of the Redemption of Christ — the one section holding this to have been for His people only, the other that it was a ransom for the entire human race. This central position affected the views of both sections on many other questions. In a word, the "Particulars" were Calvinists, the "Generals" semi-Pelagians, or Arminians.

The Calvinism of the "Particulars" was largely that of Tobias Crisp, as expounded in the Commentary and the Body of Divinity of Dr. Gill. It is, not very gracefully, designated "a paralysing creed" by Mr. Carlile (page 174), though there is reason to concede that the Churches which then held it, evinced but very little evangelical activity. To the ardent spirit of Andrew Fuller, this apathy was most distressing; and he determined to awaken his section of the Denomination to renewed earnestness. This he believed would be accomplished by substituting a modified form of Baxterianism for the system to which he attributed so much evil. Assuming that the full-orbed Gospel, in which grace is exalted from first to last, precludes spiritual earnestness and the delivery of the whole message of the Bible to the unregenerate (which we emphatically deny), he issued his "Gospel Worthy of all Acceptation," in which he pleads that the pardon of sin should be offered to all men; whose natural and legal duty it is to accept it, and believe in Christ to the saving of their souls. He thus, as our author conceives, "provided a reasonable way of escape from that ultra-Calvinism which, though often represented by men of saintly character, was as a sepulchre, wherein compassion and zeal for the souls of men gave place to the corruption of morbid self-depreciation and soured sympathies" (page 193).

Fuller's success, however, was not so great as Mr. Carlile supposes. Able men opposed him in his life-time. John Stevens's elaborate "Help for the Disciples of Emmanuel," written after his death, remains unanswered to this day.

Fuller relied too much on metaphysi-

cal subtleties and paid too little deference to the plain meaning of the Word of God. He had a powerful mind, but his range of thought was very limited. He was, therefore, styled "a giant with short arms."

"ANTS Fullerite divinity," as Spurgeon happily styled it, is not, as Mr. Carlile seems to think, all but defunct. It has still devoted adherents among a section of the Baptists which he ignores.

These also are largely *Strict* Baptists, who adhere to the ancient practice of the Churches in relation to the table of the Lord. Here again our author's reticence is curious. He justly eulogises Robert Hall, "the Chrysostom of the English pulpit." Upon the controversy between this great man and Joseph Kinghorn on the terms of Communion he is, however, absolutely silent. He, moreover, does not mention the Norwich Chapel case of 1861, in which it was decided that it is legally right—on the ground of the technical meaning of a theological term—to use a place of worship for purposes which would have been deemed not simply wrong, but most objectionable, by those whose money erected it, and who first worshipped within its walls.

Thus, while ample space in this long "story" is found for Edmund Burke and his eloquence, for Dobney and his change of creed, and for the lady who "was tapped for the dropsy sixty-six times" (page 167), the *Strict* and *Particular* Baptists as a people are passed without notice, and such saintly and distinguished men as John Church, Richard Burnham, John Stevens, John Andrews Jones, J. O. Philpot, M.A., William Palmer, George Wright (the father of Dr. W. A. Wright, the well-known philologist and critic), John Hazelton, William Gadsby, and others, are omitted as too insignificant to be recorded.

Our brother, the author, hails from our own College, and is still a member of the Conference. He, therefore, when admitted, assured our President of his adherence to Calvinistic Divinity, and received a gratuitous theological education on this understanding. Yet he commends John Foster for "refusing to hold any opinion which could not stand the test of reason," and "for making the old dogma of the eternal physical torment of the wicked, impossible for intelligent men" (page 199). Rev. H. H. Dobney, and Dr. S. Cox are also eulogised as "path-finders" in theology, for advocating the idea of a posthumous salvation or 'the larger hope' which has found

permanent expression in Tennyson's*

* Mr. Carlile can hardly be serious in calling the "In Memoriam" Tennyson's *creed* when he himself characterises it as "wild and wandering cries, CONFUSIONS of a wasted youth." Tennyson as a poet is admirable; as a theologian he is utterly unreliable, and should never be cited as an authority on religious subjects. The theory of "posthumous salvation" gains no support from citations from his writings.

creed (*sic*)" (page 273). From these and other expressions we may infer where he personally stands in relation to the revealed truth of God; and why certain other things in the way both of assertions and omissions are so palpably and painfully evident to primitive Baptists, whose heart-cry is, "I have stuck unto Thy testimonies: O Lord put me not to shame."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

COLCHESTER (ST. JOHN'S GREEN).

—On Tuesday evening, September 5th, a special meeting of the members of the Church and congregation was held for the purpose of bidding farewell to Mr. David Flavel, who recently resigned the pastorate of the St. John's Green Church. The chair was taken by brother W. E. Thorington, who was supported by brethren H. S. Dennis (Church secretary), A. Chaplin (deacon) and A. I. List (treasurer). After the singing of an appropriate hymn and the reading of a suitable portion of Scripture and prayer, the Chairman, in a brief opening address, remarked that we were constantly subject to changes—sometimes pleasant, sometimes unpleasant—but the Church's consolation was that He who is the great Head of the Church never changes. He was persuaded that among the greatest and choicest of blessings that can come to any Christian Church is that of a faithful, devoted and godly pastor. He very much regretted personally—and he knew that regret was shared by the majority of our Church and congregation—that Mr. Flavel, after having sustained the pastorate for some seven years, should have felt it imperative to resign, thus rendering it necessary to hold this farewell meeting. He was certain all present would look back upon his seven years' work with much pleasure and thankfulness. He hoped that very speedily another door of useful service would be opened, and that he would be able clearly to discover the Divine leading in reference to it. The members of the Church and congregation had united in order that both himself and Mrs. Flavel might carry away with them some token of their appreciation of themselves and their work amongst them, and he had much pleasure in asking Mr. H. S. Dennis to make the presentation. Mr. Dennis then, in brief but well-chosen words, made reference to the pastoral work of Mr. Flavel and to the valuable assistance rendered by Mrs. Flavel, and then asked Mr. Flavel to accept in the

name of the Church and congregation, and on behalf of himself and his wife, a clock, which he hoped would suffice to help them both to remember their old friends at Colchester and to assure himself that the good service he had rendered had not been in vain. After short addresses from brethren Allen and Buckingham, Mr. Flavel, in accepting the gift, suitably replied, and stated, as yet, he knew not what the Lord's will in respect to himself was, but he was prayerfully watching and waiting; meanwhile, he wished the Church at St. John's Green much blessing and prosperity. Upwards of ninety years this Cause has been established, and, in common with many other sister Churches, has experienced many changes and had many difficulties to surmount. There is reason to believe that a rumour is now in circulation to the effect that this Church has ceased to be a Strict Baptist Church, and lest such a rumour should act to the detriment of this Church, and more particularly so to Mr. Flavel, who is now at liberty and willing to serve any Churches needing a supply, and who may be disposed to seek his services, we desire to say there is absolutely no foundation for such a rumour.

OXFORD ROAD (PROVIDENCE).—

The forty-sixth anniversary services in connection with the opening of this chapel were held on Wednesday, August 16th, when Mr. M. Tryon, of Stamford, preached in the afternoon and evening. In the afternoon our brother read 1 John i., and his text was taken from Rom. v. 8. In his discourse he showed us that there is nothing in us to merit the love of God, but that it is absolutely a free and sovereign gift. The evening service was opened with hymn 750 (Gadsby's), and Mr. Tryon spoke from the words in James i. 25. Tea was provided at 4.45, at which a goodly number of friends were present. It was very gratifying to see with us several friends from a distance and to renew old acquaint-

ances. We desire to thank the friends for their generosity in enabling us to entirely wipe out a deficit on the chapel funds of over £10 10s., which is very encouraging both to our dear pastor (Mr. J. Lambourne) and to all connected with the Church. We pray that God's richest blessing may rest upon the services of the day, whilst we would thank and praise Him for all His lovingkindness unto us thus far.

PRITTLEWELL, SOUTHEND-ON-SEA (PROVIDENCE, EAST STREET).—On Sunday, August 27th, 1905, the fifty-first anniversary of the formation of the Church was celebrated. Pastor Mitchell, of Chadwell-street, London, preached both morning and evening with much acceptance. On Wednesday, August 30th, pastor Mitchell again preached in the afternoon to a full congregation. After the service a social tea was held. The public meeting commenced at 6.15, presided over by E. T. Newman, Esq. Pastors Mitchell (of Chadwell-street), Boulton (Chelmsford), H. J. Galley (West Ham) and Mr. H. D. Mobbs (Southend) addressed the meeting. The collection was good, and will be devoted to the enlargement of the chapel, for which there is great need.

MARGATE.—The thirtieth anniversary services were conducted at Mount Ephraim Baptist Church, Thanet-road, Margate, on Sunday, August 27th, by Mr. W. Chisnall, of Guildford, who preached in the evening from St. Luke viii. 48, "He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." It was somewhat strange, he observed, from the human standpoint that Christ was found to bless one while on the way to bless another. In this particular case they were confronted with one of those very wonderful manifestations of power, in which this woman was healed by touching Christ's garment, and led Him to exclaim that virtue had gone out of Him. It was not true that God only helped those who helped themselves, for it was the privilege of the Gospel to help the helpless. To those who were uncertain and those who had no hope the message was given that they might have consolation and support. He had read numerous recently-published works on faith, and had been more in a muddle at the end than he was at the beginning, and they were unable to sufficiently realise its purport until they saw its power in all its wonderful simplicity when a helpless person, vexed with a disease of long standing, had faith and was healed. He had not grasped faith yet except in that particular. On Monday evening a public

meeting was presided over by Mr. Chisnall, who was supported by Mr. C. Bloy (of Broadstairs), Mr. H. W. Mobbs (Southend), Mr. A. Licence (of Battersea), and the stewards and officers of the Church. A new site has been obtained in the Thanet-road, on which it is proposed to build a new and larger place of worship. Funds are needed to begin the work and to inaugurate a regular pastorate, and efforts are being made to attain that end.

STAPLEFORD.—Over four years ago our friends in connection with this sanctuary suggested one to another that the time had arrived when some better seats should be provided. At the early part of 1905 they made a move in this direction. Some six or eight subscription cards were prepared. Within six months subscriptions from kind sympathisers realised about £45. The re-seating and renovation of the chapel and vestry was estimated to cost £50. The work was accomplished—a day fixed for reopening the chapel. Mr. Jull was engaged to preach the services on August 24th, but indisposition prevented him being present. Mr. B. J. Northfield kindly took Mr. Jull's place. It was a good day. Excellent sermons; many kind friends from Cambridge came over to help and hear, and the collections were good. The friends are heartily thankful to God and to generous friends for helping them to clear off all expenses. At the end of the day we gratefully sang "Praise God from Whom all blessings flow."—H. E. SADLER.

DUNMOW (THE ARK).—On Lord's-day, September 4th, harvest thanksgiving services were held, Mr. A. Baker, of Stisted, being the preacher. The congregations were fairly good. The readers of this magazine will remember that years ago reports from this little Cause from time to time appeared when it was without pastor or deacons, and the then editor, the late Mr. Banks, used to speak of it as the Ark and the Bell. Well, the bell has long since been taken home, but the Ark remains. Personally, we are glad to see the clean and comfortable appearance of the Ark. For some years past the Lord has blessed them with a pastor in brother Price, and also deacons, and we are thankful that the place is fairly well attended. May the Lord, who has sustained and blest us hitherto, continue His blessing, is the prayerful desire of—INTERESTED.

BROCKLEY.—In days like these, when ritualism is prevalent in our villages and the cry of the priest is "Give me the children," we feel that the Sunday-school is an important

institution. The teachers in the Sunday-school in this place were greatly cheered by the presence of numerous friends at their anniversary services on July 23rd. Three good sermons were preached by Mr. A. Morling, a former pastor at Brockley. We were favoured with good congregations and collections, and the hymns and anthems were heartily sung, one piece being that composed for the first anniversary by the late Cornelius Elvin. We were much encouraged by these services to press forward.

NORTHAMPTON (PROVIDENCE).—

A very happy day was spent on Aug. 27, being the occasion of our Sunday-school anniversary. Pastor H. S. Boulton, of Chelmsford, spoke encouraging words in the morning and also in the evening. During the afternoon an address to the teachers and children was given, being based upon the word "Home"—home of happiness; open door to the home; mercy is found there; and the home is eternal. The Lord has graciously blessed us during the past year, and to many this day was a crowning day—a joyful day.

"Thus, Lord, Thy waiting servants bless
And crown our labours with success."

We still look up, feeling assured we have been helped by His almighty hand.

"While we still continue here,
Let this hope our spirits cheer;
Till in heaven Thy face we see,
Teach us, Lord, to live to Thee."

E. H.

WANDSWORTH (WEST HILL).—

Special harvest thanksgiving services were held here on Lord's-day, Sept. 17, when our pastor was greatly helped to preach two earnest and appropriate discourses to attentive and appreciative congregations. Special hymns were sung, and anthems rendered with good taste and effect by the choir, under the leadership of deacon Drane. The services were continued on the following Tuesday, when a goodly number of friends assembled at the tea tables, which were decorated with a bountiful supply of flowers as well as provisions of refreshment. At half-past six the chair was taken by our friend and brother Goodly. After singing and reading the Word, brother Palmer sought the Divine presence and blessing upon all present. The Chairman, in a few well-chosen and timely remarks, assured us of the unabated pleasure it afforded him to be with us, especially to hear that the work of the Lord was prospering in our midst. It cheers my heart to hear that your dear pastor and his good wife are both engaged in conducting Bible-classes for young men and women, and to know that they are so

well attended. I am sure I bid them God-speed in such Christ-like work. Good, sound spiritual addresses were given by brethren Galley and Hutchinson, each in his own order, which were highly appreciated by the largest gathering we have seen for many years. We regretted the absence of brother Burrows. Through his absence our pastor had to give us an address, which at our public meetings he seldom does. The collections, which will be divided between the Aged Pilgrims' Society and our Church funds, amounted to £11. After votes of thanks a very happy service closed by singing the Doxology and prayer by the chairman. "Praise ye the Lord."

FARNHAM (PARK-LANE).—

Services in connection with the pastor's first anniversary were held on Wednesday, August 16th, when two sermons were preached by Mr. J. Clark, of Bethnal Green. Our brother took his text in the afternoon from Psalm cvi. 44, 45. We were led to consider—first, That the covenant still exists; secondly, The covenant still abides in His remembrance; and, lastly, If God remembers His covenant let us remember also. It proved to be a season of refreshing from the Lord. About 45 sat down to tea. In the evening the subject was Luke xxiv. 50, 51. First, The place from whence our Lord ascended; secondly, The act in which He was engaged; and, thirdly, The station to which he was exalted. As we look through the year past we feel we can truly say the Lord has been our Helper, and that His work has been going on in our midst slowly but surely. One has been added to the Church during the year; no losses sustained; a missionary spirit has been introduced, and boxes placed among some of the younger ones, which we pray may have good results. We desire to record God's faithfulness in supplying our need, relying upon Him for grace to be given, and that it may be very manifest that our labours in the Lord are not in vain. Not unto us, but to Thy name we give the praise.—H. J. PARKER.

YATELEY (CRICKET HILL).—Anniversary services in connection with above cause were held on Bank Holiday, August 7th, when two sermons were preached by Mr. Burgess, of Clifton, Beds. The afternoon subject was taken from Psalm cxix. 117, when we were led to consider—first, The posture indicated; secondly, The peril; thirdly, The Preserver; fourthly, The prayer; and, fifthly, The promise. During the interval about fifty sat down to tea. In the evening our brother took Deut. xxxiii. 27. After dwelling on the attributes of God, viz., eternal, living,

holy, almighty, wise, loving, gracious, and merciful, we were led to consider:—first, The believer's safety—having a Refuge, God Himself; secondly, The believer's support—the unwearied arms; and, thirdly, The believer's success, as shown in the close of the verse. It proved to be a good time to many, and served to bring to memory like seasons already passed, proving that our covenant God still remembers Zion, and visits her from time to time.—ONE WHO WAS THERE.

YARMOUTH.—On August 18th was celebrated the 31st anniversary of the Church at Yarmouth. Good congregations were present on Sunday, when Mr. Dixon preached two excellent sermons. On the following day Mr. Dykes, of Norwich, was much helped in proclaiming the Gospel from 2 Cor. xii. 9. Our brother Dixon kindly presided over the evening meeting, and after the hymn "Kindred in Christ" had been sung, he read Psa. lxi. 62. Mr. Hurrell sought God's blessing on the meeting, after which the Chairman expressed gratitude for the services enjoyed, and gave some profitable words on the three great facts—salvation by grace, atonement by blood, and regeneration by the Holy Ghost. Mr. Sapey followed with a good address founded on Acts xx. 28; after which our esteemed friend, Mr. Bedingfield gave a word of exhortation, and Mr. Dykes spoke well upon the apostle's declaration, "I believe God." After the collection had been taken, Mr. Benton, on behalf of the ladies' working party, handed in the sum of £10 12s. 6d. Several of the lady friends had made and disposed of garments, and this was the result of their labour of love. Including this amount, the total collections amounted to £21 2s. 3d., for which our pastor (Mr. Muskett) returned his hearty thanks.

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

A CONFERENCE was held at Zion, New Cross, on August 31st, 1905, when a paper was given by pastor W. H. Rose, Woolwich; subject, "The Influence of Experience and Character on Teaching." F. J. Catchpole, Esq., occupied the chair. The paper was very much appreciated. We are more than satisfied with the success of the Young People's Mission Hymn Book.—THOS. R. LOOSLEY, Hon. Sec., Southwood-road, New Eltham.

TOLLINGTON PARK (ZOAR).—On the 10th and 12th September services in connection with the twenty-eighth anniversary were held. Mr. Geo. Savage preached on the Sunday in the morning and evening from Psa. cvii. 1-3, when we were favoured with good congregations. On the following Tuesday, Mr.

Muntimer preached from Rom. viii. 29. After the social meal, Mr. Rundell presided over a public meeting. In opening the meeting the Chairman read Psalm xlvi, and commented thereon to our profit, and the Divine blessing was sought by brother Sandell. One of the deacons then made a statement in reference to the past year's work; after which edifying addresses were given by Mr. Andrews from Dan. xi. 2, and Mr. Peacock from Psa. xlv. 2. During the evening a presentation was made to two of our friends as a wedding gift. Collections were good, and we thank the Lord for His goodness.—H. M.

ACTON.—Harvest thanksgiving services were held on September 12, when Mr. James E. Flegg preached a sermon, which was appreciated by the friends present, on Divine faithfulness. After tea a public meeting was held under the presidency of Mr. Vinal. Prayer having been offered by Mr. Goodenough, and a portion of Scripture read, the Chairman made some appropriate practical remarks. Addresses, which appeared to be enjoyed by the friends present, were given by Mr. Goodenough from Jer. v. 34; Mr. Loosely on "Be ye faithful"; Mr. Baker on "Sowing and reaping"; and Mr. J. E. Flegg on "Gleaning."

PORTSMOUTH.

ON Lord's-day, Sept. 17th, it was our joy to listen to our old and esteemed brother, James Ayling, exalt our gracious Lord and Master, basing his remarks in the morning on Psalm lxvi. 8, 9.

In the evening, the preacher based his remarks on Exodus xxxiii. 18, 19. He spoke of God's precious promise to His ancient people and how His covenant relationship with man, the Church, in all ages through His dear Son was still being fulfilled, and especially so in our case as a Church. It is impossible to give a sense of the fervour with which our dear brother exalted his Lord and ours, but suffice it to say he finished by saying he believed our God, who had left us a seed and still had His witnesses, would still go on and bless us and increase us with men like a flock.

MONDAY'S TEA AND PUBLIC MEETING.

A substantial tea was provided by our Sisters Mesdames Barnett, Spratt, Goodman, Merritt, and Westbrook, which reflected great credit on all. The tables looked very pretty.

After tea the meeting was presided over by our brother, deacon C. W. Spratt, who opened with a few hearty words of welcome and the singing of hymn 1,005 (Gadsby's), "Come let us join our cheerful songs," and reading the 45th Psalm. Brother C. A. Pritchard led us to the throne of grace.

The Secretary read the report, which was a very encouraging one. It spoke of an increased congregation and Sunday-school; many of the elder scholars were present, to whom encouraging words were addressed.

Our finances were not good, but we believe we shall be in this position as long as we have the debt remaining. We had recently appealed in the "E. V. and G. H.," and began to fear we should not realize the cost of the advertisement, but God, who is better than all our fears, had inclined His people to send us £5 13s. in reply to this appeal. The overdraft at bank, where our deeds are deposited, cost us £15 9s. 5d. for interest and bank charges; but owing to the loyal support of some of our members by weekly donations to this fund we had paid it all and had £4 4s. 7d. balance off the debt as well from this source, so that, together with the £5 13s. mentioned above, we are £9 17s. 7d. less in debt than this time last year.

Our organ fund now stands at £8, as against £3 last year.

ADDRESSES.

Brother J. Dann, of Eastleigh, addressed the meeting from Gen. xli. 52. He said: Although Joseph dreamed that all his brethren should bow down to him, yet he had to be afflicted before entering into the blessing. Though the chief butler forgot him, yet his God did not; He brought him out, and put him first in all the land after Pharaoh.

Brother Ayling spoke from the words, "Sought out, a city not forsaken." He said: I've been thinking what a Gospel Church is. It is a company of poor sinners, sought out by God, the blessed Spirit, and then not forsaken. As He shines into our soul we see sin as God sees it in a measure, although we do not see a 1,000th part. I was one of those ungodly young men who went to Church in the morning on a Sabbath day and then in the afternoon played cricket; there I should have been still had He not have sought me out, and I stand here to-night as a living witness to His faithfulness. He has never forsaken me; when His Spirit shines within and makes us feel the plague of sin, we hate it and run to Christ, our Hiding-place, and He never will forsake the work of His hands.

Brother Whitaker, of Wood Green, Park Ridings, now spoke on Benjamin's five-fold portion, and of Benjamin, he said, the Beloved of the Lord shall dwell in safety; these Benjaminites are a chosen people. We love Him because He first loved us, and what brings more comfort to a poor soul than the knowledge of this, "Jesus sought us when a stranger"? Take courage then, poor soul, poor child of God; the soul may be in darkness many days, but the sun shines above the clouds, and to get a

glimpse of this we must ascend the mount, which is only to be done by prayer.

Brother Tyler, who is now living nearer to us, then followed with some experimental observations. This interesting meeting was closed with prayer by brother Phillimore. The collection amounted to £3 4s.

JOHN S. JORDAN.

CARLTON.—On Thursday, Sept. 14th, two excellent sermons were preached by Mr. E. Marsh in connection with the harvest thanksgiving. Our brother seemed happy in his work, and the word was much enjoyed by the friends present, and a happy day was spent in this time-honoured Sanctuary.

HOUNSLOW.—Harvest thanksgiving services were held on Sept. 13th. In the afternoon pastor E. Mitchell spoke well of the lovingkindness of the Lord to His people, which caused their praises to ascend, the text being Psa. lxxiii. 3. At the evening service, after the reading of Psa. lxxv. and prayer, brother Mutimer gave an interesting account of the harvest as seen by him in going to and from, and in a solemn manner dealt with important truths suggested by the harvest. Mr. T. Jones followed with instructive words based upon the passage, "It is I, be not afraid," after which Mr. White made some appropriate remarks from Hosea vi. 11. The number present was good, and the service which was much enjoyed, was closed with "All hail the power of Jesus' name.—A. J.

PRITTLEWELL, SOUTHEND-ON-SEA (PROVIDENCE, EAST STREET).—On Lord's-day, September 17th, 1905, we were favoured with the presence of our good brother E. A. Booth, our own Indian missionary, and we were also favoured with the presence of our beloved Lord. It was, indeed, for us a time of remembrance. We had the chapel full both morning and evening, and in the afternoon our good brother gave a most interesting address to the children, and a good many old boys and girls were present also. The collection was very good for our little place—£4 17s. 8d., and we do hope it will be the means of kindness in our hearts a love to the poor heathen, and to those who carry the glad tidings of the glorious Gospel to them.—Yours in Jesus, H. D. MORRIS.

Aged Pilgrims' Corner.

THE October issue of the *Quarterly Record* contains a portrait and sketch of Rowland Hill, and various interesting articles bearing upon the work of the Society. Copies will be supplied

for distribution amongst non-subscribers, together with leaflets referring to the Centenary Fund. Will all our friends help in the collection of the million shillings which are now being raised to commemorate this event?

A meeting has recently been held at Walton-on-Naze, under the kind auspices of Mrs. Howe. General Sir W. Stirling presided, and a large audience was addressed by the Secretary and several local ministers. A liberal collection was taken, and many friends took Centenary collecting-cards and books.

The 26th anniversary of the Brighton Home will be held in the Royal Pavilion on Tuesday, October 10th. Sir William Stirling will preside at 3.30, and the ladies will conduct a Sale of Work throughout the day. The attendance of all local friends and visitors is heartily invited.

£45 daily are needed to meet all the claims upon the Institution. 1,683 pensioners, in all parts of the country, are upon the books, hence additional help is urgently required.

If systematic giving were generally carried out there would be no difficulty in supplying the needs of the Society, and it would remove the erroneous idea that the little we are able to do is worth nothing. A few pence here and a few pence there, how can they be of any real value? Why, as a fact, it is the small sums, constantly given, which gladden the hearts of those whose terribly uphill work it is to raise funds. The large donation is thankfully received, but that constant small subscription, that long list of constant small subscriptions, which can be depended upon to come in with the regularity of an annuity, is far better. And then, do something as well as give. Money is not everything. Make yourselves acquainted with the work; speak a word for it in season and you will find that your own actual gift is but a part of the real good you have accomplished.

MEANS OF PROMOTING LOVE AND HARMONY AMONGST CHURCH MEMBERS.

1. To remember that we are all liable to failings of one kind or another (Psa. cix. 96).

2. To bear with and not to magnify each others infirmities (Gal. vi. 1, 2).

3. To pray for one another in our social meetings, and particularly in private (Ephes. vi. 18).

4. To avoid going from house to house for the purpose of hearing or telling news, secrets, &c., or in any way interfering with the affairs of others (1 Tim. v. 13).

5. Always to turn a deaf ear to slanderous reports, and to believe no charge which may be brought against any person until well substantiated (1 Cor. xiii. 4-7).

6. If a member be in fault, to go and tell him of it between thee and him alone, and never mention it to others, unless to avoid some evil which would otherwise arise; and fervently entreat the Lord to pardon the individual and preserve him in future (Matt. xviii. 15).

7. Sincerely to request others to mention anything they see in you contrary to the Gospel; and manifest gratitude for every such instance of their love, lest they should do so no more (Psa. cxli. 5).

8. If you have offended anyone in word or deed, to acknowledge it to them and ask their forgiveness (James v. 16).

9. To watch against shyness of each other, and put the best construction on any action which has the appearance of opposition or resentment, recollecting that it is a grand artifice of Satan to promote distance and animosity among members of Churches (2 Cor. ii. 11).

10. To remember your own liability to mistake; and hence, as far as truth and conscience will allow, always to acquiesce in the decisions of the Church, since peace cannot long be maintained in any society where matters are decided by numbers unless the minority peacefully submit to the majority (1 Pet. v. 5).

11. Often to consult the precepts of Scripture and look at the example of the Saviour. To ask yourselves, How would Jesus have acted? would throw light on many difficult cases (1 Pet. ii. 21).

12. If a fellow-member has offended you, to consider how glorious, how God-like, to forgive, and how unlike a Christian to revenge (Col. iii. 13).

13. To consider in how many ways Christian usefulness is promoted when love prevails among believers, and what sad effects follow when they act alone and in a contrary spirit (Eccles. iv. 12).

14. To recollect how deeply your minister is concerned in your peace and prosperity, and how cutting it is to the heart of a faithful pastor to hear of strifes and divisions among the followers of the Saviour (2 Cor. ii. 3).

To avoid, as you value the prosperity of your own souls and your mutual peace and comfort, all idle disputings about words to no profit; observing that "strifes of words" are not only barren and unprofitable, but are productive of envy, railing, and evil surmising (1 Tim. vi. 4).

If, notwithstanding all your care, offences should arise and brethren disagree, to endeavour, by every means in your power, and at any expense of personal feeling, to reunite them in love. Blessed are the peacemakers (Matt. v. 9).

Think much of heaven, where all real Christians, however divided on earth,

will meet at last in one grand assembly, and where all shall unite in everlasting ascriptions of glory and blessing to Him that sitteth upon the throne, and to the Lamb for ever and ever (Rev. vii. 9-12).

Gone Home.

HENRY BROWNING (Senior).

DEAR MR. EDITOR.—I have often read, with very deep interest, the memoirs published of the departed saints of God in your journal, and felt that in these we may discover what power God has wrought in sinners' hearts even in our own time, and hoped that should it ever be my turn to pen a few lines in memory of my dear parents it would be of help to the reader in a similar degree.

My beloved father was born in January, 1830, in Sturry, near Canterbury, of humble parents. Beyond hearing that they, by necessity, were so, I never heard much of their life from him. He had several brothers, taller than himself, and they were all occupied in and around the neighbourhood; but as father ultimately went into the army (enlisting in the 14th Light Dragoons, now Hussars, which was soon after sent out to India to serve throughout the Mutiny) he did not remain at home after he was about 19; but, as a boy, he was a choir-boy in Sturry Church, and used to sing the good old tunes we are now fond of singing in some of our chapels, such as "Praise," "Refuge," "Lydia," &c. He knew Mr. Foster, who lived there, and who remained an invalid for so long a time. While father was in India he became concerned about his own soul, and was long time in trouble; in fact, I don't think he had much peace of mind all his life after this, when he thought of his fallen state, until shortly before his death; but whilst in camp, and during a very sleepless night on this account, he heard almost audibly the words, "Yea, I have loved thee with an everlasting love, and therefore with lovingkindness have I drawn thee." This very blessed testimony remained with him all his life, but he was afraid to mention it to anyone; in fact, I believe only one member in our family was permitted to hear "the secret"; certainly it did not free him from walking very tenderly, and often with tears, over his sinful condition.

While in India he met a few dear friends "of a like mind," amongst whom was one, a Mr. Richardson, who, I believe, once belonged to a "Church" Missionary Society, but had come out of it, and testified that "Ye must be born again." Over these Mr. Richardson seemed to act as a sort of pastor, but when the regiment returned to England he remained out there and

corresponded with them. During the last few years of father's life he wrote out all this good man's writings in a book, which he very much valued. It is not in my possession, but I have read some of the letters, and they appear to me to savour of much spiritual enlightenment. They did not forget to continue to meet together as a little band, and I can remember them meeting regularly in our house, where the largest room upstairs was set aside for this holy use, and this alone, although the rest of the small house had to serve for the living-rooms of the family of nine. But these were happy days, although I can look back and see how careful our dear parents used to be that all was well for the meeting on Sunday. Here the friends would take it in turn to conduct the service, and if they could get a friend—such as Mr. Godsmark—to come and speak they would welcome him. The Lord's Supper was only partaken of on very rare and special occasions, such as the going abroad of one of the members. A box used to be kept on the mantelpiece to collect their weekly offerings, which went towards a gift, whenever it was required, to one who might be in trouble. This meeting was held regularly until the family grew too big, and then it broke up; but father, with one or two, still met and kept up the acquaintanceship thus formed to the last. I can remember, too, how dear father used to nightly read a portion of Scripture to us children, and get us all to help him sing a hymn. This practice continued until he could keep it up no longer, as we got unruly (I speak it to our shame), and I can see that Saturday evening now when father closed the service with the announcement of this decision. Oh! how I cried over it, as I felt I was the cause of all the trouble, and thought of what my end must be, and to think how wilful I was, after all the warnings, not to see how it hurt him "to the very quick." But time wore on, and now, having been led to the footstool of Divine mercy for forgiveness for this as well as other things, I can see that it was the way. After this dear old father would not go, except rarely, to a place of worship, although he liked to see us go, but would stay at home and read the Bible, or "Bunyan," or books of this class, and the letters above referred to; but he was very careful not to look at anything else. Latterly he "cast overboard" even these, so that the Word of God, "which is quick and powerful and sharper than any two-edged sword" (as he would quote it), might have the pre-eminence on the throne of his heart.

After he left the army as Serjeant-Major (to which post he had risen from a recruit, notwithstanding a reduction

in the ranks owing to non-compliance with the order to "read the Lessons" in hospital for conscience sake) in 1861 he obtained a situation in the printing works of Messrs. W. H. Smith & Son, where he remained until his retirement on a small pension about ten or twelve years ago. Here he also worked his way up gradually to be a foreman, and saw his department grow from a few printing machines to several of the largest litho machines in London. Having been in the army he was very fond of discipline, but with it there was a touch of almost feminine tenderness and retirement. He hated a "froward" spirit, and was abstemious, a lover of his home, a good father and husband. Long before he was 50 his hair had turned gray, and this gave him a very benevolent appearance. His greatest interest was in matters concerning the soul, and the very mention of it would cause him to fetch a heavy sigh and an enquiry as to whether one did not know that "The wind bloweth where it listeth, ye hear the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born again," or some such text, which tried the heart of the hearer and gave evidence of "what spirit he was of." The Lord made him very "valiant for the truth," and careful, indeed, of what company he kept; but those who were favoured with his company knew what wisdom had been given to him, and everything advanced in conversation would have to stand the test if it was allowed to pass as "true coin," and nothing was welcome to him if it did not savour of the Word of God and the spirit of His Gospel. I have heard him mention the names of Gadsby, John Foreman, Philpot, Wm. Huntingdon and Wells, as men whom he had, in years gone by, liked to hear; but latterly he was taken up with the writings of Glas, Sandeman, &c. He was much interested in the books "Sukey Harley," and Ruth Bryan's Letters, and "Haudfuls of Purpose."

And now, coming to his last few days, his eyes being dim, I can remember with what pleasure he used to get us to read the Scripture to him. Hebrews xi. was the chapter of all others he gloried in, and the triumphs of faith in those men of God; his fear was that he would not overcome, like them, at the last, but this fear was mercifully removed as the end came in view.

Unfortunately for me I was in hospital when he died at his home at Catford on June 24th last, but his end was peace.

"Let me die the death of the righteous, and let my last end be like his," is the prayer of one of his sons, and yours to serve in Him who has taken him home "safe and sound."—
JAMES BROWNING.

MR. PHILIP FRANKLIN

passed away to his eternal home on Friday, August 25th, at the ripe age of 93. He had been associated with the Cause at Albert-street, Stevenage, for many years, and had always manifested a deep interest in its welfare. Early in life he showed a love to God's Word, house, and people, and a deep and lasting concern for his eternal welfare possessed him. When a young man, at a place called Half Hyde, these words were made a comfort to him:—"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." Other passages of Scripture and hymns were stored up in his memory, and treasured by him because of having been applied with power to his heart, one being especially impressed:—

"The vilest sinner out of hell
Who lives to feel his need,
Is welcome at the throne of grace,
A Saviour's blood to plead."

This was a great encouragement to him, for he had been made to feel himself a sinner before God, and therefore this was just suited to his case. Our friend was a very fearing one, and often in conversation he spoke of the fears which were uppermost in his mind. About ten years ago he had a serious illness; during it he repeated many different favourite verses, but concluded by saying, "It's nothing without I feel myself unworthy. Oh, if I could be sure I was numbered among that number for whom the Lord said 'It is finished,' for

"My soul looks back to see
The burden Thou didst bear
When hanging on the accursed tree,
And hopes her guilt was there."

He was very fond of singing—of singing the songs of Zion, and of hearing them sung, and a short time before his death sang, in the middle of the night, "Praise God from whom all blessings flow"; and, again, when friends called to see him, would sing his favourite hymn, "Guide me, O Thou Great Jehovah." One morning he began singing, "When Thou my righteous Judge shall come," and was seized with a bad fainting attack, from which, on recovering, he said, "Happy!" "Joyful!" On a similar occasion, he said, "I have seen the slaughtered Lamb; not as I thought He was, but white and without blemish." I have visited him on many occasions during the three years he was confined to his bed, and have had many little conversations with him on spiritual things, and have found that the "things touching the King" were very sweet to him. On one occasion I repeated that well-known hymn,

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

He said, "It is nice to have a good hope." I replied, "Well, you have one; haven't you?" and he earnestly answered, "I

hope I have; I hope I have." We laid him to rest on Wednesday, August 30th, in the same grave as his dear departed wife, who preceded him in the early part of the year, in sure and certain hope of the joyful resurrection, fully persuaded that he is gone to be with Christ for ever.—CHAS. A. FRESTON, pastor.

WILLIAM ALLCHIN passed away from this earth on Thursday, August 24th, 1905. He was a great sufferer, especially during the last four years, being affected mentally. He was a trustee of Providence Chapel, Northampton, but never a member. He delighted, when well, to attend Providence, and at home the Bible and hymn-book were his constant companions. A few weeks before he died he asked the question, "Where is my Saviour now?" showing full well the state of his mind. We doubt not that he is gone to be with Christ, which is far better, exchanging earth, with all its sorrows, for heaven. May these painful dispensations be over-ruled by God to those that are left who as yet have not made it manifest that they care for the delightful things of God.—A. E. H.

The little Church at Bungay has recently sustained loss through the home-call of two of the members:

JOSEPH HOWELL.

This faithful member and much-beloved deacon of Stapleford cause for many years, peacefully entered into the joy of his Lord at the ripe age of 86. Our affectionate brother's home-call came on August 19th. His mortal remains were laid to rest in Sawston Cemetery, on August 23rd. The writer officiated at the interment. Under a sermon preached by George Murrell in Eden Chapel, Cambridge, from John iii. 8, the Master called him out of nature's darkness into Gospel light. Mr. Simkins, of Stapleford, baptized our friend, and soon after he was chosen a deacon of the Church, which honourable office he fulfilled to the day of his departure. From the day of his call by God's grace to the end he valued the grand old doctrines of covenant grace, love, and mercy treasured up in the Church's glorious Head—Christ. The Gospel ministers that he went miles to hear were Mr. Murrell, Mr. Marks, John Forman, J. Wells, and his esteemed friend, Mr. Cornwell, of Brixton. At the Lord's table his choice verse was:—

"The Lord of the feast we solemnly bless,
And pray that each guest may grow in
His grace;
Thanks for His preparing this banquet of
love;
O, may we all share in the banquet
above!"

In the public services he gave out the hymns, and his favourite one was:—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress."

All who knew him say, How we shall miss him.—H. E. SADLER.

MR. THOMAS PANNELL

was called, somewhat suddenly, to the rest that remaineth for the ransomed children of God on Lord's-day, July 30th, aged 79. Our dear brother formerly resided at Sible Hedingham. On his removal to Chelmsford, he found a spiritual home at the London-road Baptist Chapel, becoming eventually a member of the Church. It was his joy to declare concerning himself, "By the grace of God I am what I am." He was enabled to walk consistently in the fear of the Lord, leaving behind the fragrant influence of a godly life. Firm was his faith in the finished work of Jesus. The means of grace were his delight; the house of prayer he regarded as the dearest and sweetest place on earth. Just before he fell on sleep, he said, "I want the Lord!" His continued prayer was to enter the homeland on the Lord's-day; in this he was heard and favoured. That all his dear children might be gathered into the fold of Jesus was his heart's burden in prayer. All that was mortal of a brother in the Lord was placed in the London-road cemetery, to await the morning of a glorious resurrection, in the presence of many sympathetic friends, on August 3rd, Mr. Boulton officiating. May God graciously bless the fatherless children with saving faith in their father's God. Amen—H. S. B.

ANN TABBY,

a member of Providence, Northampton, finished her course and entered into the joy of her Lord on August 26th, 1905, aged 63 years. Our beloved sister was one of the old-fashioned sort of Christians, who feared God above many. She was baptized by the late J. Walker about eighteen years ago, being much blessed under his ministry. It was always a pleasure to visit her; some word would be dropped that caused one to think when the visit was over and away again in the busy scenes of life. She always filled her place at Providence when able to do so. Her last affliction, which was sharp but not very long, was borne with remarkable patience and fortitude, so thoughtful was she of those tending her wants and wishes. A few days before she died she expressed a wish that the brethren would specially bear her unto the throne of grace, and later desired that the friends might sing at the evening meeting, "The sands of Time are sinking."

"Now she has reached that place
Where He unveils His lovely face;
Where all His beauty they behold,
And sing His name to harps of gold."

May the Lord sanctify these things to us and still bless us that remain.—A. E. H.

In Memoriam: Thos. J. Barnardo,

F.R.C.S., Ed.

THE WAIFS' FOSTER-FATHER.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count Time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

—PHILIP JAMES BAILEY ("Festus").



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A TWICE-TOLD TALE

IS rarely interesting if related the *third* time, and the record of the life and labours of this grand and gracious man has recently been so well given in other journals and magazines, that a brief *resumé* of it in these pages, could hardly fail to be tame and tasteless to our readers.

Our reticence does not, however, proceed from apathy; and we are sure that we voice the heart of all lovers of the Gospel of sovereign and free grace, when we express our sorrow for the "noble life that is here undone."

AN UNPARALLELED LIFE WORK.

Three Institutions pre-eminently testify to the power of practical religion in England, each having its peculiar excellencies. The Orphanage at Ashley Down, Bristol, is for children both of whose

parents are dead. That at Stockwell admits those that are fatherless only; while Dr. Barnardo's Homes are for nobody's bairns—whom none regarded till this distinguished philanthropist made them the object of his wise and far-sighted care.

Thus the names of George Müller, C. H. Spurgeon, and Thos. J. Barnardo will live while Time lasts, as the unique benefactors of those to whose welfare they gave their hearts.

Others who were pioneers in this great work should not be forgotten,* but these three worked on different lines. They devoted the energy of their intelligence and grace with such splendid self-sacrifice to the noble cause they had in hand, that a unique glory will irradiate their memories wherever the Master, whose servants they were, is loved and worshipped; while the verdict of coming years will *perhaps* be, that for originality of purpose, personal devotion to his work, and the power which nothing but love confers, to attach others to a great cause, and, above all, undaunted faith in God—the last to go home, headed the train.

THE PROPOSED MEMORIAL.

The Council by which the Institutions which owe their birth to him are managed, have determined that these shall again be known as Dr. Barnardo's Homes. This is but just to his memory. From 1866 to 1883 his labours were honorary, and he maintained himself by his medical practice and by writing for the press. For twenty-two years he has received a stipend, and quite recently announced that in future he would accept only a much smaller sum.

They also wisely repudiate the idea of the erection of a costly Memorial of their glorified Chief. Art has its functions; and deftly chiselled marble may serve a purpose, but money in this instance would be wasted over such a project.

They, however, ask that the feeling that is now stirring so many hearts, should be turned into a practical channel, and solicit from the public the sum of a quarter of a million pounds (£250,000) to place the different Institutions on, what is hoped will prove a firm financial basis. The amount is large, but not more so than the magnitude of the great work warrants.

Meanwhile, our friend J. P. Goodenough, an occasional but always welcome contributor to these pages, and a fellow-worker with the deceased, favours us with permission to insert

A HITHERTO UNPUBLISHED LETTER

from his beloved principal, dated April 18th, 1905, and addressed "to *all his fellow-labourers.*" It is a wonderful revelation of the beatings of the great heart that now is still.

A MESSAGE FROM "A DESERT PLACE."

This was the retired spot to which he went in the Spring, the locality of which was kept a secret from nearly all his friends.

"TO ALL MY FELLOW-LABOURERS,—Here I am at last! I have obeyed physically the 'Come ye apart and rest awhile,' but it is not so easy to yield obedience *spiritually and mentally.* That I hope will

* Notably Andrew Reed, D.D., the Founder of the first Orphanage in Great Britain.

come. My thoughts are with you all day and night, for what little sleep I get, is visited by dreams of the Homes, of my dear children and my fellow-workers on the staff; so that I wake often greatly perturbed by difficulties and calamities which have, I hope, no foundation except in my disordered thoughts.

"The journey was really *exhausting*, not only for me but for all my party, and as we only arrived at our 'desert place' past midnight on Saturday, it took two clear days and nights to get rid of the fatigue. Now I am hoping that, with the lovely weather which has set in here, the longed-for recuperation may be begun. Of course, I get no letters from anybody, and *that* is the most wonderful part of my change! I have *never* had that relief before, and I assure you it is not altogether unmixed relief, for knowing that when I left, the funds were at their lowest, and the demand, urgent for large supplies, my thoughts are constantly engaged in considering what will be done while I am away, if grave financial crises appear. I can hope and believe that in *some* way (how I know not) our Father in Heaven will graciously intervene and send deliverance, even when our 'extremity' seems most to shut out hope to human eyes!

"What a wonderful experience has been mine during these 39 years! What inexhaustible supplies have been vouchsafed to the work in my hands! How amazing to mere unaided human reason have been the *answers to prayer*, even when Faith has almost failed and our timidity has begotten *distrust* instead of love and hope! And yet *He* has not failed us once! Surely we may all remind ourselves of these great experiences, when we desire to encourage our hearts in view of present difficulties.

"I am almost *unceasingly* asking our Lord to appear on our behalf, to incline His own people to continue to supply the wants of my children and of the whole work during my absence; and I am sure that you, and all the other devoted fellow-labourers, including those 'women who labour with me in the Gospel,' will draw together daily to lay our united petitions at the Throne of Grace.

"Let my absence *stimulate* you all rather than discourage you. Let no 'roots of bitterness' *divide* the workers. As you cannot communicate with *me*, let your hearts pour out your united petitions in simple, child-like forms, in faith, 'nothing doubting,' and the *answer* will surely come! Then *praise* Him. Let your prayers all be mingled with thanksgivings!

"Be sure, too, that we all seek the *right* things; not merely financial supplies, but 'greater things.' Let us put *first* 'The kingdom of God and His righteousness,' then the lesser things will be 'added unto us.' Don't fail to pray much for an outpouring of the Spirit upon the children. I would entreat my friend, McN., to see to it that the *fire is kept burning* among the Stepney boys. Not alone in conversion should we desire this, but among the young converts. Oh, that these dear young people, who have 'yielded their own selves unto the Lord,' may be '*kept*' from knowing the miseries of the backslider.

"How I long to hear of a like gracious visitation of my dear daughters at Ilford and elsewhere! May God give our friends there such a spiritual *afflatus* as shall awaken in those young hearts at the Village a Divine 'hunger and thirst.' As I think of these things and am

separated by so great a distance from you all, how I long that it were given me to take a greater share when at home in the *spiritual* work among my children ; but, alas ! I am ‘cumbered with much serving.’ The correspondence, the business interviews, the vast and intricate and growing demands for every hour’s absorption in the plans and duties of the mere Directorship, forbid that leisure so essential to any kind of Christian ministry, however lowly may be one’s powers. So I have to be content with what seems to be God’s will for me; though I often look back *longingly* to those happy, fruitful hours, when I laboured as an evangelist among the children in our Homes. Now I have to leave, mainly to others, the delightful task of leading those young lives into fellowship with Christ. May our Father abundantly bless them all !

“ Believe me, in much weakness but in earnest prayers on your behalf, your unworthy brother and fellow-labourer, THOS. J. BARNABDO.”

Our Brother Goodenough’s address is 147, Mortlake Road, Ilford, and if any are touched by what is here presented, we are sure he will be glad to hear from them, especially if an organised effort can be made.

ALONE WITH HIM.

“ Without a parable spake He not unto them : and when they were alone, He expounded all things to His disciples.”—Mark iv. 34.

CALL me apart,
And teach me of the secret things of
heaven ;
And that which was to me before
Hidden and dark, shall be no more
A mystery, but clearly understood ;
And may my heart
Use well the understanding Thou hast
given,
Thy precious truths yet more revere,
Thine every word of life hold dear,
And prize beyond the fleeting things
of earth
Their priceless worth.
Take me aside,
And there unlock the deep, exhaustless
mine
Of Thine own Word ; yet more unfold
Its hidden treasures new and old
To my astonished gaze ; and that which
To those outside [would
Seem parables but meaningless, shall
shine
To me, in all its beauteous light,
More dear, as my uncovered sight
Drinks in the untold wealth which
underlies,
With glad surprise.

Expound to me
With words of gracious, loving tender-
ness
(Just as Thou didst whilst here below),
That which untaught I cannot know,
And may Thy truths sink deep and
deeper still.
So may I be
One of Thy chosen vessels, to confess
The honours of Thy sacred Name,
The glories of Thy matchless fame,
Yet more and more, with that humility
Which comes from Thee.
And as 'twas Thou,
And Thou alone, didst chase away the
night
Of ignorance, so may I bring
All praise and glory to my King,
Unmarred with wrongful pride and
selfish will.
And grant me now
That grace of wisdom, and that
heavenly might,
That, as from Thine own self I learn,
I may with loving, true concern,
Spell out the knowledge and the joy I
found
To those around.

KATE STAINES.

“ ‘WHAT DID THE PREACHER SAY this morning?’ enquired someone of a little boy. ‘O,’ was the reply, ‘he didn’t say anything, but he talked, and he talked, and he talked.’ Brethren, when we talk in the pulpit, let us be sure to say something.”—J. S. Anderson.

William Huntington; or an Old Story Re-told.

CHAPTER III.—HOPE DEFERRED.

"This mournful truth is everywhere confessed,
Slow rises worth by poverty depressed."—JOHNSON.

WE left William Hunt—now in his twenty-second year (1767)—in his Cranbrook home, recruiting his strength after his almost fatal illness at Wolvenden.

Though not yet a Christian, he was "a sadder and a wiser man." The demon of Deism had been driven from his heart, and he had been brought to own the being and supremacy of the "blessed and only Potentate," who had asserted Himself to his conscience.

How vitally important to his future welfare was this lesson! Once in his folly he denied that God had made a revelation of Himself to men, or that their mean affairs were in any degree His concern. From this time he held it truth that "there is a reward for the righteous"; that "verily He is a God who judgeth in the earth" (Psa. lviii. 11).

"A Deity believed is joy begun,
A Deity adored is joy advanced,
A Deity beloved is joy matured."—YOUNG.

The first line of this grand triad was now "writ large" on his heart.

When nearly recovered, he applied for the situation of coachman at Squire Pool's, at Charren, in Kent. How he sped himself shall relate:—

"I went after the place, taking courage to ask of God the favour of success. As He was pleased to punish me for my past folly, and had brought me to believe that I had highly offended Him. I went under a hedge and solemnly prayed to Him to prosper me in my journey, and to make me the object of His future care. I then cut a stick half through and bent it down in the hedge, promising to look at it on my return, and to praise Him if He granted me this favour, like Jacob in his trouble, who anointed the pillar with oil, vowing that if God would keep him He should then be *his* God, and of all that the Lord gave him, he would give Him the tenth.

"God heard my prayer. When I arrived, a servant was in the parlour with the gentleman. They had partly agreed when I entered, yet to my astonishment he broke off the bargain with the other. His reason for preferring me, was because he was married and I was not. This was, indeed, the *secondary* cause, but I now resolve it into the *primary* one.

"On my return I looked with many tears on my marked stick, and offered up an imperfect tribute of praise to the God of my daily mercies, whom I had before so neglected and offended.

"I now endeavoured, while in this place, so to walk as I imagined would please God. But, alas, the vanities of the world are too strong for any but such as 'are kept by the power of God through faith unto salvation,' of which 'power' I then knew nothing. My resolutions were therefore soon forgotten, and I again forgot Him."

The Lord, however, did not leave him to himself, but once more laid His afflicting hand upon him. He again sickened with the aguish

fever to which he was subject, and was hastily conveyed to the parental home, where for some time he lay at death's door. Here, prostrate in body and full of sorrow, he spent some miserable months.

An incident that then occurred left an indelible impression on his mind. He had returned to Cranbrook hurriedly, leaving a box of clothes behind. This he requested should be sent to the Star Inn, at Maidstone, directing the Cranbrook carrier to fetch it to his home. Through a mistake, however, the man failed to obtain it. Dreading to lose what doubtless comprised all his worldly possessions, ill and weak as he was, he went in search of it himself. Here, again, he shall tell his own story :—

“ I was so poor that I had but a shilling in the world. I, however, thought that as I could go and return in a day this would suffice for my expenses. But when I reached Maidstone the box was not there. I was, therefore, obliged to go further, and on my return was so weak and low that I could not return home that day. My shilling was spent, my strength gone. The weather was cold and wet. Night drew on apace, and I was nearly two miles from Maidstone, which was fourteen from Cranbrook.

“ Whilst deploring my miserable situation, I thought that if I were one that feared and loved God, as men in the old time did, I might have anything at His hands. But as for me, I had made Him my enemy by sin, and therefore He would take no notice of me, or of anyone else in our days, for parsons and people were alike wicked.

“ After this it came into my mind to leave the foot-path which led through the fields and to walk by the horse road, though the former was by far the better. I had scarcely been in this a minute before I saw a sixpence on the ground, and a few steps beyond, a shilling also. I took these up and they well supplied my necessities for the time. This, with other providences and answers to prayer, at times deeply impressed my mind that God had some regard for me.”—B.F.

His serious moments were, however, but occasional and intermittent. At times he gave way to sin, when all his better thoughts were blasted, and he hardened his heart to the fear of God. Yet after this period, as he states :—

“ I could not get wholly rid of my thoughts about the awful day of judgment, the dreadful consideration of an endless eternity, the tremendous tribunal of God, the woeful state of a sinner before Him, the certain conquest of triumphant death, and the certainty of the summons to God's bar, the wretched figure that guilty men would make when all their secret and open sins were exposed to God, angels and men, and the miserable punishment which souls must endure, who have their doom fixed in the gloomy receptacle of the damned.

“ These things were, at times, uppermost in my thoughts, and though I pursued many pleasures in order to stifle them I had felt enough to fix a lasting conviction of their truth upon my soul.”—B.F.

Before his convalescence was complete two causes compelled him to bestir himself and seek fresh employment. One, doubtless, was the necessity of obtaining money for his personal maintenance, the other his engagement with the parochial authorities at Frittenden, which had to be met, or legal penalties would be imposed. To do this was, however,

impossible. He had, therefore, no alternative but to leave his native town, to which he returned no more.

He had now reached a crisis in his life when his future, for good or evil, hung trembling in the balance. In the main he chose the good. What this involved can be understood only by studying the social and moral obstacles with which he had to contend.

One of the chief difficulties of a biographer, however humble, is to re-create atmosphere, to revive environment, and to exhibit the manners and customs, the ideas of propriety and morality, that were current at the time of which he writes. We all are more or less the creatures of circumstances. What others are we insensibly become; and he is strong of heart who can rise above vicious surroundings and keep himself upright and pure.

In our second chapter we hastily surveyed the condition of rural England in William Hunt's younger days. Now, his principles were tested to the utmost. He might, as hundreds did, have succumbed to temptation, and, coerced by grim penury, have become a poacher, a thief, or a foot-pad. He might have joined a band of smugglers, and taken a bribe to betray his associates. He, however, did nothing of the kind. He is never recorded to have received a penny that was not earned by reputable work. Errand-boy, page, footman, gunmaker, sawyer, coachman, hearse-driver, gardener, farm labourer, cobbler, and coalheaver, he, in turn, was; but no calumnious tongue or invidious pen ever charged him with having obtained money dishonourably. In subsequent years his early struggles were reviewed in the fiercest light; and envy and uncharitableness exposed his every past fault and failing, yet, with the exception of the one deplorable circumstance, to which we have referred, he appears to have been upright and conscientious, living fully up to his light and convictions of duty.

He now wandered far and wide for some months, either in quest of work, or restlessly unable to settle down to what offered. His life, in fact, was much that of an ordinary field labourer on tramp—as he candidly admits:—

“When I left Cranbrook, I went first to Tunbridge Wells, where I got work. After this, I engaged with a man who kept a hearse and mourning coaches; but when the season was over I fell sick, and left my place. Money failed, and I was obliged to lie in a stable with the ague and fever, until God was pleased to restore me to health, just as my last half-guinea was called for by the doctor. After my recovery a person gave me a shilling, with which I went to Lewes, in Sussex, the first day; from thence to BRIGHTHELMSTONE (Brighton); from thence to Shoreham, and crossed the Ferry from the sign of the Woolpack to Broadwater, at twelve at night, when for want of money I lay under a hedge. In the morning I walked to Arundel, where I got work and lodged with my master, who seemed fond of and much pleased with me. But, as my heart and head found no settlement, there was no rest for my feet. It therefore came suddenly in my mind one night to set out for Chichester. My master tried to dissuade me, but in vain; so I reckoned with him, and had, I think, a shilling and some half-pence to take. With this I went to Chichester, and arrived at midnight; but, as the gates were shut, I went into a field, in which was a cart in a hovel, in which I slept till early morning, when I arose, with

little more feeling than a corpse. I recovered the use of my limbs by the time that the gates were open, and into the city I went, walking about it for some time, and then refreshed myself with the shilling I had saved. And with a few half-pence I set off, intending to go to London, which was less than sixty-two miles off: but when I came to Guildford I was in a great strait—cold, weary and faint: my money all gone. Nothing was left that I could part with, but a handkerchief, which I gave to a woman that kept the Blue Anchor at the foot of the Bridge for a pint of beer, two-pennyworth of bread and cheese, and a night's lodging. On the strength of this supper I arrived next day at Epsom, where I got work and stayed for some months. Here another wandering fit took me, and I set off to Knockwell Beaches, adjacent to Riverhead, in Kent, where I worked a little while.

"After my departure, taking various rounds and turnings, I found myself at Stratford, in Essex, a few weeks before Christmas (1768). Here I wandered in search of employment until my money was again gone, and I was obliged to lodge under a hay-rick at Lower Leyton, in very cold, frosty weather, during which I had to fast three whole days and nights. Had I fasted but a little longer it must have put an end to my wanderings. But God had designed me for other work; and grace, when it was truly needful, was to appear."—L.

Comparative biography is so useful that we may with profit take a panoramic survey of some events of the period at which we have arrived (December, 1768):—

Whitfield is within two years of his death in a distant land. The Calvinistic Methodists are increasing in many quarters under the Countess of Huntingdon, whose College at Trevecca has been recently opened. The followers of Wesley are extending on every hand, their great chief having twenty-three years' of service before him. Toplady is at Broad Hembury, where he settled early in the year. Anne Steele has succumbed to the blow which prostrated her for ten years at Broughton, ere her pensive spirit was released. James Hervey, of the "Meditations," is entering the valley of shadows, and is to fall on sleep on the 25th, at Weston-Favel, as the "bells ring out the birth of Christ." A grave in Bunhill Fields received all that was mortal of Joseph Hart six months since. John Kent is an infant at Bideford; Wilberforce a growing lad; and Robert Hall is learning his alphabet from his nurse at Arnsby. Cowper and Newton are commencing their years of endeared friendship; and projecting the Olney hymns as its fitting memorial. Romaine is attracting eager crowds to St. Ann's Church, Blackfriars. England is preparing to make merry at the coming festival of Christmas; whilst William Hunt, now twenty-four years of age, is a homeless vagrant, shivering and starving for three whole days at Low Leyton, in Essex.

But Providence was again kind. A farmer, named Mole, offered him employment, and we leave him, in January, 1769, digging up potatoes in the company of sixty Irishmen.

LOVE WHICH PASSETH KNOWLEDGE.—"I glory in proclaiming a Gospel much of which I do not understand. As far as my limited capacities enable me, I endeavour to declare 'all the counsel of God.' But if asked to explain what I affirm, I have often to say, 'I cannot.' My faith receives far more than my reason can elucidate."—*John Hazelton.*

SPIRITUAL CORRESPONDENCE.

No. 5.—REMINISCENCES OF ST. NEOTS AND GEORGE MURRELL.

OUR ministerial brother, F. Fullard, of Victoria, Australia, who left England for that Colony forty years since, has favoured us with some pleasing recollections of St. Neots and the folks he knew there in days long gone by.

He recalls the wedding of Mary Anne Topham, our wife's sister, in 1865.* It was, it seems, a happy occasion, and one thing left a lasting impression on his mind. "After the wedding breakfast," he says, "the conversation turned on good things, and after a while, Mr. Murrell's co-pastor, J.S.W., introduced the subject of *faith*. I was then but a stripling in Divine things, but I could not refrain from contesting his views, and Mr. Joseph Topham, the deacon, supported me. I could not feel that Mr. W.'s expressions squared with my experience. I now understand the Fullerite tendency of what he advanced, the introduction of which afterwards split the dear old Church, soon after we left home. A painful episode!"

Our friend here refers to a well-known story. A young man had been chosen to serve the Church as assistant minister to George Murrell, then of great age. Shortly after his appointment, his views of the presentation of the Gospel to the unregenerate changed, or as he phrased it, "became enlarged." Instead of avowing that his convictions were altered, and honourably resigning, he, however, sought to indocctrinate the people, both publicly and privately, in the most subtle manner. "Many were carried away with his dissimulation" and abandoned the truth and deserted their aged pastor and those who remained faithful to the Articles of the Church. In this letter we are told with what diligence the young teacher of error acted, and how the writer, though a novice, sought to "contend earnestly for the faith," which the veteran minister had preached to the same people for more than fifty years.

Mr. W.'s statements, our friend states, "*did not square with his experience.*" This is instructive. That which every heaven-born sinner *must* go through, gives the lie to the notions of creature ability and duty-faith. "A stripling in Divine things" may be unable to refute error by quoting "chapter and verse," and yet be sure in his own soul that what is advanced is not in accordance with the Scriptures, for "no lie is of the truth" (1 John ii. 21). Our friend did well to resist the specious Fullerite teacher. Had others done so, untold sorrow and injury to the cause of God would have been spared.

An incident at another wedding—that of his sister-in-law, Mrs. S.—is also recorded. George Murrell did not officiate, as he always declined doing so, and the ceremony had been performed at the Old Meeting by the congregational minister, G. B. D. Thomas. The good old man was, however, at the "feast," or wedding breakfast, and (says our friend) "when our dear sister left her home, he felt it keenly, and his last words—as far as I can remember—were 'My child, may God bring you to His feet.' My heart, I know, responded 'Amen.' Our covenant God

* Her married life lasted but twelve months, and she died in the Lord on the anniversary of her wedding day. Her obituary, as Mrs. Esli Western, of Rotherfield, appeared in the *Gospel Standard* for 1866.

has truly answered this prayer and, as you know, she died in the Lord (in Australia) after a chequered life of many trials, not long since."

May we not observe how sweet it must have been thus to have been followed in life with the influence of the blessing of this loving and holy man!

"On another occasion," our correspondent continues, "I spent a Sunday at St. Neots and preached in the afternoon and evening for Mr. Murrell. After the latter service, he walked to the pulpit stairs and said, 'Come down, my boy.' He then put his arm round me and spoke words, *not of flattery*, but of approval and encouragement. This has often been, under God, helpful to me since, when beset with depression and temptation."

Truly holy and "kind words will never die," but will echo and re-echo long after the lips which uttered them are hushed in lasting silence.

"Gentle and tender as was Mr. Murrell's heart," our friend further states, "he was very observant and shrewd; and sometimes expressed himself in a pointed and pithy manner. I remember how he referred to one who had not satisfied him when relating his experience, as 'being like a wood-pecker, tapping between the bark and the tree.'"

Space precludes further extracts. These, however, will specially interest some of our older readers who have perhaps fading memories of this choice man of God, and the peculiar pathos and power of his prolonged ministry.

It happens that the silver cup which was presented to him with the sum of £100 at his Jubilee is in the room in which this is written. It bears the following inscription: "This cup, containing a purse of gold, was presented to Mr. George Murrell, the beloved minister of the Particular Baptist Church, St Neots, on his attaining the 50th year of his pastorate, as an expression of the continued attachment and esteem of his Church and congregation, May 22nd, 1860."

On the obverse is an artistic representation of the Baptism of our Lord by John the Baptist, devised, it is said, by the late Mrs. Barringer. Matthew iii. 11—18 is added in explanation.

We are sure that many will waft kindly and prayerful thoughts to our brother F. Fullard on reading these words.

ARE STRICT BAPTIST MINISTERS FAITHFUL?

"Am I, therefore, become your enemy, because I tell you the truth?"—Gal. iv. 16.

I.—A FAITHFUL MINISTRY; WHAT IS IT?

"**F**AITHFUL" is a Divinely chosen term of commendation, often applied in the Bible to the servants of God. Tychicus and Epaphras were "*faithful* ministers of Christ Jesus" (Ephes. vi. 21; Col. iv. 7). Sylvanus was "a *faithful* brother" (1 Peter v. 12). The Master will hereafter greet those who have used their talents aright, as "good and *faithful* servants" (Matt. xxv. 21, 23). Hence "it is required in (spiritual) stewards, that a man be found *faithful*" (1 Cor. iv. 2), fidelity being essential to the right discharge of their office.

Faithfulness in this sense describes a disposition and determination

to adhere to all the obligations and duties of one's office. Some of these may be pleasant to fulfil; others irksome and painful. Some are congenial to our character; others distasteful to our nature. Some are ordinarily deemed honourable, and win human applause; others are generally viewed with disfavour, and their efficient discharge inevitably leads to unpopularity. Fidelity, however, demands that all, whether painful or pleasant, be impartially performed.

The Christian preacher has accepted a very solemn and important office. He has undertaken, in deference to the Lord's will, to expound, to explain, to elucidate, to exemplify and to enforce to those to whom he is sent, whatever portions of God's Holy Book are laid upon his heart or opened up to his understanding as his special message for the occasion. He must keep back nothing that is profitable to his congregation "for fear of feeble man" (Acts xx. 20), but advance and insist on the whole truth "whether they will hear, or forbear" (Ezek. ii. 5).—EDITOR.

This, *theoretically*, none will dispute. A correspondent, however, raises the enquiry,

II.—ARE STRICT BAPTIST MINISTERS FAITHFUL?

"It is our boast that we, of all Denominations, hold and preach THE TRUTH. To a great extent this is the case, but is it so altogether? We indeed have a firm Scriptural basis for our creed; but do not our ministers too often confine their testimony to one side or aspect of the doctrines of grace which God has endeared to our souls. It is possible almost to pervert a truth till it becomes an untruth, by neglecting another which is equally important. Does it not, for example, amount to unfaithfulness when the security of believers *only* is enforced; and nothing is said as to the responsibilities and duties devolving upon those who are assured of their certain and eternal safety through Jesus Christ?"

"Much space is, in the New Testament, devoted to gracious exhortations; and if these were essential to the spiritual well-being of the early Christians, surely they are as much needed by us in the present day.

"Why, therefore, are such texts as these so rarely brought to our notice from the pulpit? 'Be filled with the Spirit' (Ephes. v. 18). 'Fight the good fight of faith' (1 Tim. vi. 12). 'Keep yourselves in the love of God' (Jude 21). 'Quench not the Spirit' (1 Thess. v. 19). 'Rejoice in the Lord alway' (Phil. iv. 4).

"The eternal security of the heaven-born believer is a blessed truth. With deep and solemn feeling we have often sung:—

'Once in Christ, in Christ for ever,
This the Gospel scheme declares;
Death nor hell nor sin shall sever,
Jesus from His chosen heirs.'

"But is not this too often used as a soporific to lull the saints to slumber? We come to chapel, cold and indifferent, and are encouraged in our religious unconcern and apathy rather than aroused by the cry, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light' (Ephes. v. 14). Thus the preacher confirms our supineness, instead of trying to shake us out of it.

"'Chosen,' as we are, 'to bear much fruit,' why are we so seldom reminded of the importance of fruit-bearing? Many of our members

are content with a vague and feeble hope that their souls are saved. Such remain continually in a state of uncertainty and doubt, because they are never really stirred up from the pulpit to recall that doubts and fears, though so strangely incidental to the Christian character, are yet dishonouring to their Lord. Should not we be reminded, and this very frequently, that it is the rejoicing, working, fighting, fruit-bearing, children of God who glorify Him most (John xv. 8) ?

“ O for more earnest and honest appeals from our preachers—echoes of such as these :—‘ I beseech you that you present your bodies a living sacrifice ’ (Rom. xii. 1). ‘ I beseech you that ye walk worthy of the vocation wherewith ye are called ’ (Ephes. iv. 1). ‘ We beseech you that ye receive not the grace of God in vain ’ (2 Cor. v. 1).

“ Paul offers no apology for these entreaties. Why then need our ministers shrink from exhorting us to ‘ follow holiness ’ (Heb. xii. 14), and to desire a deeper and more intense spiritual life. When this is more fully realised, a longing for the conversion of the ungodly—often so sadly feeble among us—will be sure to follow.

“ Our ministers surely aspire to be ‘ workmen that need not to be ashamed, rightly dividing the word of truth ’ (2 Tim. ii. 15). This, however, cannot certainly mean *dividing it into two*, and omitting one part altogether.

“ Are they, then, and do they desire to be, ‘ faithful ministers of the New Testament ’ ? If so, let them urge us, with unwearied diligence, to ‘ consider one another to provoke unto love and good works . . . exhorting one another, and so much the more, as ye see the day approaching ’ (Heb. x. 25).”—ENQUIRER.

Comments are invited, and, if brief, will be inserted in our next.—
EDITOR.

THE CENSOR CENSURED.

“ Seest thou a man wise in his own conceit? there is more hope of a fool than of him.”—Prov. xxvi. 12.

“ Whenever you may chance to meet one who is wise in his conceit, Depend upon it, as a rule, he is more hopeless than a fool.”

“ The Book of Proverbs Versified.”—By Josiah Briscoe.

A GENTLEMAN, personally unknown to us, writes that he is displeased at the republication in our last, of Mr. Philpot's article on “ Transient Communion.” As we suppress his name, we may state that, though styled “ Pastor,” he is not “ an accredited Baptist minister,” but simply devotes to the pulpit the leisure which his secular avocation allows. He writes badly; often illegibly. His grammar is faulty, and his English inaccurate. To his letter he evidently did not accord a second perusal before posting it. We, however, transcribe it faithfully, simply prefixing numerals to his paragraphs.

THE LETTER TO THE EDITOR.

1. “ DEAR SIR,—I am not speaking for myself only when I write to you to say how grieved I have been to read the Article upon “ Transient Communion at the Lord's Table ” in the October E. V. and G. H.

2. "We owe nothing to Mr. J. C. P.— (as a Denomination) he rent the S.B. Churches in twain by his own version of a peculiar— non-essential and obscure doctrine and we have no need to go any further than the Article you *unfortunately* quote to find out he was rigid, narrow, and bigoted in the extreme (altho a gracious man no doubt)

3. "We do not want to lo (*sic*)* back to these days of darkness and prejudice.

4. "If you agree with Mr. J. C. P's views that the "General" Baptists are "sunk in free will, and are for the most part deadly enemies to a free grace gospel" (a statement which cannot be pioned) † why have you had so much to do with them yourself?

5. "Where is the Christian Charity in stating indiscriminately that the Practices of the "General" Churches "opens (*sic*) a way to a union with the world and all its evil results"

6. "This is awful.

7. "I trust it may be revealed that someone sent you this to fzut (*sic*) in the magazine.

8. "I cannot think that it has your full sanction. It savours rather of some old bitter individual with a crank i his head (*sic*), just ready for stony (*sic*) ‡ where unto may it please the Lord speedily to take him.—Yrs very truly."

COMMENTS AND COUNSELS.

We refrain from criticising the atrocious caligraphy, the bad grammar, and the slip-shod English of this extraordinary composition. Possibly the poor young man had few educational advantages, and his ignorance should rather be pitied than censured. We will therefore simply take his remarks *serialim*.

PARAGRAPH 1.—He was "grieved" to see Mr. Philpot's article. Reading between the lines, we judge this to mean that he views its subject-matter with disfavour, though he is well aware that no one can refute reasoning so close and cogent. He therefore defames the memory of an eminent servant of God to invalidate the testimony he dislikes.

We submit that Mr. Philpot's "version of an obscure doctrine" has nothing to do with the matter at issue; nor even if we concede that this good man was "rigid, narrow and bigoted," does this affect the force of the arguments he advances.

Our correspondent is evidently one who estimates men by their failings rather than their grace and virtues. Calvin condemned Servetus. Luther held consubstantiation. Toplady abused Wesley, and held that brutes are immortal. The Erskines split their denomination by enforcing the errors of "the Marrow of Modern Divinity." Watts inclined to Arianism. Romaine was irritable and suspicious. Whitefield favoured the slave trade. Spurgeon went out of his way to injure Murrell. Sir T. Fowell Buxton was a brewer, and a keen sportsman. Wells defended his unwise Rahab sermon. Rutherford was an abusive controversialist. J. H. Evans temporarily lapsed into Sabellianism.

* (*Sic*) indicates that the word or phrase which it follows is literally given, however peculiar or absurd it may be.

† He perhaps means championed.

‡ "Stony." He probably means something equivalent to pordition, but we can think of no synonym to this at all resembling what he has written.

Huntington, before his conversion, committed a grave sin; but who would deny that these great men were worthy of credence and regard, when they Scripturally advocated "the cause of God and truth"?

Philpot had his faults; but why "draw his frailties from their dread above." He was a brave, incorruptible, and most intelligent and savoury "pastor and teacher." *As such*, "being dead, he yet speaketh"; and we feel indignant that his name should thus be reviled.

PARAGRAPH 4.—Mr. Philpot did not write that the General Baptists of *to-day* "are sunk in free-will, etc."; but that those of *the early fifties* were. That this witness was true, the almost universal outcry at the time against Spurgeon's Calvinism proves; and many of the great preacher's early sermons amply confirm the assertion.

PARAGRAPH 4.—He very offensively assails the Editor for having "had so much to do with General Baptists." It is surely impertinence in a young man to condemn a Christian of advanced years for his private religious connections. The sneer is, however, pointless. The question at issue is, not the consistency or otherwise, of one's forming and maintaining Christian friendships and of interchanging courtesies and amenities with one's brother-believers. The form of communion which is expressed at the Lord's Supper is here our sole concern. We, for example, do not ask our correspondent's pardon for having entered many who are not Strict Baptists "on our list of friends." It is no business of his. On the other hand, though a member of the Conference of the men of our dear old College, we have held aloof from the closing Communion Service—though with many a heart-pang—for thirty-five years.

PARAGRAPH 3.—The year 1855 is here referred to. Our pulpits were, at that time, occupied by such men as—to name a few only—Atkinson, Bull, Collins, Cooper, Dickerson, Foreman, Hatton, Hazelton, Hemington, Hill, Hobbs, J. A. Jones, Kershaw, Mark, Milner, Murrell, Newborn, Pooke, Stringer, Wall, Wells, Wright and Woodward, who were nearly all at the zenith of their usefulness. "We have heard with our ears, and our fathers have declared unto us," what peace, power and prosperity characterised the Church-life of that happy period.

When, however, we entreat our brethren to remember what were the principles and practices, which God *then* so openly owned and blessed—a pert young man struts forward to stigmatise these hallowed times as "days of darkness and prejudice," to which "we do not want to lo back"—whatever he may mean.

PARAGRAPH 6.—"This is awful." This follows what purports to be a quotation from Mr. Philpot's article—but for which, as for the bad grammar and the uncouth expressions, our correspondent is alone responsible. The sentence commencing "The practices opens a way" does not occur on pages 302 to 304; nor have we observed it elsewhere.

PARAGRAPHS 7 and 8.—These are too nonsensical to claim serious attention. Our correspondent imagines that "some old, bitter individual, with a crank i' his head," "sent" us Mr. Philpot's article "to *frut*—whatever this may be—in the magazine." He surmises that this hypothetical personage is 'just ready for *slony*,' by which he evidently means something very unpleasant. He also "trusts that this fact may be *revealed*" (he does not say to whom); and adds, with shocking

irreverence, that he desires "that the Lord may be pleased speedily to take"—the man who thus perverted our editorial judgment.

Happily no such person exists; but there are estimable brethren who not only saw propriety in the reissue of Mr. Philpot's article, but have recently published a booklet advocating Strict Communion in terms far stronger than are to be found in the paper we deemed it right to reprint. What if our correspondent should transfer his enmity to those by whom this has been issued, and, in the name of "Christian charity," wish that it may please the Lord "speedily to take our brethren Guy, Mitchell and Mutimer," with others, out of his way.

That we have written with no ill-will towards this curious specimen of a modern Minister is proved by our concealing his name. He is worthy of notice only as one of a class—an embodiment of principles and practices begotten of what Carlyle calls the *Zeit-geist*,* or "Spirit of the Age," and which we deem the dire and deadly foe of all that makes for the prosperity and progress of God's Zion in this world.

THE BEST PLACE.

BY JAMES E. FLEGG

(*Minister of Chatham Road Baptist Chapel, Clapham Common*).

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe"; but "The rich man's wealth is his strong city, and as an high wall in his own conceit."—Prov. xviii. 10, 11.

"Strong as a tower the Lord abides—
The righteous there for refuge hides.
Alas! how many put their trust
In vanity and glitt'ring dust."

"THE BOOK OF PROVERBS VERSIFIED."

By Josiah Briscoe.

NOT long since, a friend related in conversation that whilst he was sitting at home his little one, who had been playing in the garden, came running in, and, going to her mother, said, "Oh, mamma, there is a pussy and a dog running after her, and she has gone into the tree, and I think that's the best place." And it was so. There she had the advantage over her pursuer—she was in a place of safety.

A tree was an *advantage to Zaccheus*. A short man is subject to many inconveniences, especially in a crowd. He, however, had doubtless heard much concerning Jesus, and now was anxious to see "who He was." Hurrying along in front he gains his vantage ground and waits to see. How little he thought of the blessing which that day was to be his. There are spots to memory dear, and around which sweet and blessed associations cluster. In after years how he would be thrilled with delight as he thought upon that spot—that tree, counting the branch whereon he sat one of the best places he had ever occupied.

For a long time a man had made his dwelling among the tombs, untamable and dangerous, held fast by demons. But a bright day dawned, when Jesus passed that way, and with authority commanded the unclean spirit to come out of the man. Where will he find his

* Compare 2 Tim. iv. 10 and Titus ii. 12, where read, "this present age."

place of safety but where the men beheld him, sitting at the feet of Jesus, clothed and in his right mind (Mark v. 15). This is the best place for the one who has been delivered from the hand of the mighty foe. Here is present, perfect, and eternal safety.

There was a place where Jesus at times loved to sojourn—the quiet home at Bethany. Here Martha, in her energetic hurry, was “cumbered about much serving,” but Mary sat at Jesus’ feet and heard His words. Her sister was perturbed that she did not rise and help her; but the Master tells us that Mary occupied *the best place*.

It is little to be wondered at that many sacred poets have made this tender and trusting woman their theme, as she sat at the Master’s feet and listened, with soul-fraught longings, to His words of life. Of these, Longfellow has, perhaps, best voiced the mingled feelings that must have stirred her breast:—

“O, Master! when Thou comest it is always
A Sabbath in the house. I cannot work;
I must sit at Thy feet; must see Thee, hear Thee.
I have a feeble, wayward, doubting heart,
Incapable of endurance or great thoughts;
Striving for something that it cannot reach,
Baffled and disappointed, wounded, hungry,
And only when I hear Thee am I happy,
And only when I see Thee am at peace.
Stronger than I, and wiser, and far better,
In every manner, is my sister Martha.
Thou see’st how well she orders everything
To make Thee welcome; how she comes and goes,
Careful and cumbered with much serving.
While I but welcome Thee with foolish words.
Whene’er Thou speakest to me, I am happy;
When Thou art silent, I am satisfied;
Thy presence is enough. I ask no more,
Only to be with Thee; only to see Thee
Sufficeth me. My heart is then at rest.”

“THE INFINITE MAJESTY OF GOD is beyond our knowledge. His Being, and His mode of existence are, and ever will be, a mystery. He has condescended to make Himself apprehensible, but not comprehensible to His saints. Were not God a mystery He would not be worshipable. A hand that can grasp a ball must be greater than the ball that it grasps; and a mind that could comprehend God in all the greatness of His grace and glory would be greater than God Himself. The object of our worship must be greater than our minds. Thus we may find God. We never shall find Him out. We may cast ourselves on His grace in Christ and be saved; but what He is in the infinity of His grace, greatness, and glory we shall never understand.”—*John Hazelton*.

“DIVINE TRUTH is, like its Great Author, infinite. Hence David prays, ‘Lead me in Thy Truth and teach me’ (Psa. xxv.). The Holy Spirit leads us *into* the truth, and progressively teaches us its several branches and departments. But none are ever led *through* it. However much we may have learned in divine things, there are always vast plains to be traversed, and sublime heights to be ascended, and profound depths to be explored—an infinity of undiscovered and undisclosed glory.”—*John Hazelton*.

SPURIOUS EXPERIMENTAL PREACHERS.

BY WILLIAM HUNTINGTON.

"I will know, not the speech of them that are puffed up, but the power."—1 Cor. iv. 19.

IT is a trap of Satan's to settle sou's in carnal security by presenting false evidences of salvation to them.

"This he accomplishes by setting up preachers to counterfeit a divine power which they have never felt, and to throw out a jumble of phrases which they cannot explain.

"Thus they talk freely of 'grace,' 'convictions,' 'experience,' 'temptation,' 'the Spirit' and His 'influence,' 'Divine operations,' 'the old man,' 'the new man,' 'self,' 'repentance,' 'Christ,' 'regeneration,' 'corruption,' 'a work of grace,' 'faith,' together with a multitude of the saint's complaints under a sense of their native depravity, under the rod, under temptation, and in times of spiritual desertion.

"Let the vilest impostor scrape together a collection of these fragments, and get up and scatter them at random, and he will pass with many simple souls, at first hearing, for a warm, zealous, experimental preacher of the everlasting Gospel.

"About six years ago a young man preached in my own pulpit. I heard him with all possible attention. He did not so much as touch upon one sensation that an awakened soul feels, either under the guilt of sin, the buffetings of Satan, the fear of wrath, or the Spirit of grace.

"Yet, two or three persons, who I believe are neither dead nor blind, called him '*a very experimental preacher.*' To which I made no reply; for in one sense what they said was true, for he mentioned the word '*experience*' almost at every breath."—Critiques on Priestley's "Christian's Looking-glass." Works, Vol. X, page 223.

THE PURITAN'S PRAYER.—A clergyman, who was ejected from his living in 1662, was reduced to such poverty that he often was sorely distressed for want of food. He was then wont to pray that God would either supply his need, or remove the pinching, gnawing pain of hunger.—William Huntington also relates that often in their days of poverty, at Ewell, at the week's end he found it impossible to tell how they had been supported for seven days. At other times he tells us that he found that his craving appetite had so lost its keenness that he was able to work hard for two days together without food at all. At others, his mind would be so euwrapped with "thoughts of Christ and things divine," that "his dinner-hour passed away unnoticed; nor had he a thought about it till four or five o'clock—or near the time of leaving his labour."

PREACHERS SHOULD BE NATURAL.—"What did you think of the preacher?" we asked of our good friend, Mr. Francis, of West Ham, respecting a very juvenile young minister who had occupied the chapel pulpit on the previous Lord's Day. "I should have liked him well enough," was the reply, "if he had been seventy; but I bate to hear boys talk like old men, just as I hate to hear old men talk like boys."

A MEMORIAL CARD.

In Loving Memory

OF

SAMUEL HAYNES,

*For Forty-five years the beloved Pastor of the Particular Baptist
Church, St. Ives, Hunts,*

Who entered his eternal rest, October 14th, 1905,

AGED 76 YEARS.

"Well done, thou good and faithful servant, enter thou into the
joy of thy Lord."—Matt. xxv. 21.

"CHRISTIANS there are," says an old writer, "with whom it will be soon enough to become acquainted when we meet them in heaven."

Others, whose friendship might be useful and edifying, are so austere, reserved and ugenial, as to manifest rather how "awful" than how *amiable* goodness is, and who thus perpetually check the outflow of affection toward them. Respect them one must; but to love them is impossible.

To these, others of the Lord's people offer a marked contrast. Grace, superadded to their natural sweetness of disposition, invests their character with a subtle charm which attracts young and old alike. Being in frequent intercourse with the Well-beloved, their lives are fragrant of the "myrrh, aloes, and cassia with which His garments are redolent." Their words do one's heart good, like sea air, or a morning breeze from the mountains. Accustomed to "dip their foot in oil" (Deut. xxxiii. 24), a mystic unction marks their steps; and others, when in their presence, involuntarily yield to the power of the Christful godliness with which the Spirit has invested them.

Of this order was the dear man of God whose decease we record with unfeigned sorrow.

He was born in 1829, at Cambridge, of godly parents, who, when he was very young, removed to Fulbourne, about five miles distant. Here he attended the Sunday-School connected with the Independent chapel; and, in a way that we have yet to learn, became the subject of Divine grace. Thus, with his soul new-born, his heart renewed, and the bias of his mind changed, he commenced to live the life of a child of God on earth. He now began to give addresses to the children, and ere long conducted cottage services in adjacent villages.

The religious views of the Independents not being fully in accordance with the sentiments into which he had been led, he felt desirous of being baptised by immersion, which he was, with several others, at (old) E'en Chapel, Cambridge, by our late brother Samuel, of Sleaford.

It was then laid on his and his father's hears to found a Strict and Particular Baptist Cause in their place of residence; and a chapel was erected, which still stands, though now no longer used for Divine worship. Unfortunately the records of its early history are lost, and the

interesting events of fifty years ago are known only to the few Christians of the little company who survive.

As time rolled on, he became well-reported of as a God-taught and savoury preacher; and he was made specially acceptable in many places, among which were Oakington and Isleham.

In 1860 he responded to a call from the Church at St. Ives, and the union then formed proved affectionate, tender, and enduring. His people grew more attached to him as the years glided by. The children grew up to love and bless him. His geneality and grace, his extensive knowledge of the doctrines of the Gospel, and his deep and solemn experience of the power of the truth in his own soul, rendered him an ideal pastor and teacher; and the grief of his flock at his removal is of the intensest.

In the seclusion of his domestic life he was most affectionate and considerate to all, his calm cheerfulness and placid equanimity greatly affecting others for good. He was by no means devoid of humour, and enjoyed presenting things and occurrences in a droll aspect.

He was of a sympathetic nature, and could weep with those that wept, as well as rejoice with those that were glad. He had a rare gift of presenting the consolations of the Gospel, and could administer the balm of Gilead very skilfully to sad and wounded hearts.

As a preacher he was solid and instructive. It could perhaps but rarely have been said of any one of his sermons that it was particularly striking, but the even continuity of the thoughtfulness and savour of his ministry, *as a whole*, rendered it at once an interesting and a profitable one. The Father's sovereign grace, the Son's completed work, and the Spirit's gracious work in the hearts of God's chosen and redeemed people, constituted the three-one and "tender theme on which he loved to dwell. His voice was raised in many parts of the kingdom, and no preacher ever spoke with more searching effect, though he never aimed at being oratorical, but told out the truth he loved, in the simplest language.

He was on a visit to Leicester, where he had engaged to preach on the first two Sundays in October. He performed his task on the first Sunday; on Wednesday he was taken with a chill, and on Saturday he ceased from his labours.

The mortal remains were sent off from Leicester on the following Monday, followed to the railway station by a vast number of friends, including our patriarchal friend, Mr. Hazlerigg, in his Bath chair.

The chapel at St. Ives was wholly filled on Thursday, Oct. 18th, when a Memorial Service was conducted by his friend, M. J. Tryon, of Stamford, who delivered a touching address on the words, "Blessed are the dead who die in the Lord."

The mortal remains of this choice servant of God were then conveyed to the cemetery, and a few appropriate words of "farewell" from J. P. Wiles, minister of Tennyson Road Chapel, Cambridge, brought the solemn proceedings to a close.

If not an Apollon or a Boanerges he was emphatically a Demetrius, who had "good report of all men and of the truth itself"; and as such his name will long live in the grateful memories of the true people of God.

It is written, "Woe unto you, when all men shall speak well of you; for so did their fathers to the false prophets" (Luke vi. 26).

It is, however, also written, that "he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. xiv. 18).

It is needless to observe that these apparently conflicting Scriptures do not really contradict each other, but are capable of the most harmonious explanation; and it is pleasing when the latter is exemplified in the world's verdict on the career of a true and faithful servant of the Lord Jesus.

It is, therefore, gratifying to note the appreciative way in which our deceased friend is mentioned in the *Hunts County News* of October 21st.

He is referred to as the Minister, for more than forty years, of the Particular Baptist Chapel, which was twice enlarged during his pastorate, and who was well-known and highly respected in St. Ives. We are told that he leaves a widow, two sons and three daughters to deplore his loss, and an account is given of the funeral solemnities, a list being appended of the names of the principal persons who attended to show respect to the memory of the deceased. Evidently, therefore, whatever may have been thought of the doctrines he preached and the mode of worship he maintained, he was very greatly esteemed as a townsman and Christian gentleman, whose death has caused a blank which will not be easily filled. All tongues were silent but those that were swift to speak his praise; while he, we are sure, would have urged the oft-quoted words, "Give God the glory; the man is a sinner."

The beautiful lines of the poet, James Montgomery, "On the death of an aged Minister," here given *in extenso*, may appropriately close our affectionate tribute of appreciation to one who has "gone before."

SERVANT of God, well done!

Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

The voice at midnight came.
He started up to hear;
A mortal arrow pierced his frame,
He fell, but felt no fear.

Tranquil amidst alarms
It found him on the field,
A veteran slumbering on his arms
Beneath his red-cross shield.

His sword was in his hand,
Still warm with recent fight,
Ready that moment at command
Through rock and steel to smite.

It was a two-edged blade
Of heavenly temper keen,
And double were the wounds it made,
Where'er it glanced between.

'Twas death to sin—'twas life
To all who mourned for sin;
It kindled and it silenced strife,
Made war and peace within.

Saint Neots, Hunts.

Oft with its fiery force
His arm had quelled the foe,
And laid, resistless in his course,
The alien armies low.

Bent on such glorious toils,
The world to him was loss;
Yet all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"To meet thy God prepare!" [eye.
He woke, and caught the Captain's
Then, strong in faith and prayer,

His spirit with a bound
Left its encumbering clay;
His tent, at sunrise, on the ground
A darken'd ruin lay.

The pains of death are past,
Labour and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.

Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.

R. E.*

* A few sentences are added from another source.—EDITOR.

REVIEWS, LITERARY NOTES, ETC.

Strict Communion. By the late G. W. Shepherd and J. C. Philpot, M.A. Threepence. R. Mutimer, 61, Stile Hall Gardens, Chiswick, W.; and C. A. Guy, "Fair Holm," Wrotham Road, Gravesend.

THIS is a neat booklet of forty-seven pages, giving, in a convenient form, two works which have long been regarded as presenting unanswerable arguments in favour of the strict order of Gospel Churches and the Scripturalness of confining Transient Communion at the Lord's Table to members of other Churches of the same faith and order.

We regard its issue as exceedingly timely. Too little attention is paid in our day to the proper ritual of the Church of Christ. Many consistent Strict Baptists would, if pressed, scarcely be able to give a reason for what they practise; while few could meet an opponent or caviller with clear and cogent proofs of the Scripturalness of what we as a section of the Denomination maintain.

Here effective answers to every question that we have heard raised will be found; and we are instructed how best to meet every gracious objector who will reverently base his arguments on the plain teaching of the Word of God.

Mr. Philpot's argument, on page 25, for the order to be observed by God's children, is conclusive, and, followed as it is by a direct appeal to the apostolic practice, is, to our mind, unassailable.

The "Typical Character of the Church in the Wilderness," on page 30, might be regarded by some as being a little fanciful, but it is nevertheless shown to have been so for weighty reasons, and to have been typical in *order*, as well as symbolical of the true Church to-day. His appeal to 1 Cor. x. 2—4 certainly adds weight to his reasoning.

But nowhere, perhaps, is this masterly writer seen to better advantage than on pages 36 to 43, where he deals with the "Stream of Analogy," as proving that Christ's disciples were themselves baptized. "Show me," says the Independent or Methodist brother, "when and where the disciples were baptized?" And the question has nonplussed more than one earnest Baptist. Our author has given an answer which we hail with delight, for who would indeed conceive of the apostles immersing others when they themselves had not been baptized. No one would do this unless they really

desired to charge the apostles with base hypocrisy and flagrant inconsistency.

Finally, he appeals to Eph. iv. 5 ("One Lord, one faith, one baptism") in support of his very able contention for the apostolic order. This, as some may think, does not strengthen his position, since many eminent theologians have held that the baptism of the spirit and not water baptism is here referred to. Arthur Pridham, however, has well observed that "this conclusion leaves the other untouched, and involves the truth that there is a baptism by water, of Divine institution, and of essential recognition by all who would obey the words of Christ."

We have reviewed Mr. Philpot's portion of this booklet first, because the first conditions of Church membership are therein dealt with. Mr. Shepherd's subject is more particularly Transient Communion. Right glad are we to read his trenchant remarks on page 5 about the never-failing talisman—"I have been baptised." Surely this question should rather be asked—whether the person who proposes to commune with us is in membership with a sister Church? and, if so, name it. Should such a question offend, be it so. We are assured in our own mind that no humble and consistent member of such a Church would be ashamed of making that fact known to the minister or deacons of the assembly with which it is wished to commune.

Undoubtedly the evils enumerated on pages 12 to 14 are at the bottom of the laxity which obtains in many of our Baptist Churches. A friend or relative in the Church, or some influential member of the congregation—more often the latter—must be conciliated and pleased, and thus God's order gives way.

We are personally acquainted with two Churches where Strict Communion was practised until the preponderating influence of wealth in the one case, and of eminent piety in the other, eventually led to the opening of the Table to all comers and the subversion of the "due order" so long maintained.

Most cogent, too, is Mr. Shepherd's refutation of the practice of open communion on page 19; and we would say to all into whose hands the little work may fall: "Read, mark, learn, and inwardly digest."

In brief, its extensive circulation is most desirable. It furnishes those who

love the ordinances of God's House with an effective weapon of defence; to those who may be wavering in their minds it will be found a very heavy weight of proof and powerful reasoning on the side of right; and, if placed in the hands of those who are opposed to the principles we deem Scriptural, it should furnish a strong inducement to "Search the Scriptures, and see whether these things be so." H. BULL.

Primitive Traits in Religious Revivals:
A Study in Mental and Social Evolution. By F. M. Davenport, Professor in Sociology at Hamilton College. London: Macmillan and Co., Limited. Price, 6s. 6d. net.

THE work before us, which hails from America, might have been termed "The Rationale of Revivalism." It is an exhaustive and devout treatise, in which numerous facts are advanced to show that many of the peculiar and, as some might say, extravagant characteristics of modern "Revivals," are really the same as or greatly resemble the phenomena which have appeared at various periods in the history of mankind and in various parts of the world; in short, that the rhapsodies, excitements, trances, convulsions, visions, etc.—of which we have heard much of late—are recorded to have occurred before among North American Indians, Negroes, Mormons, and many others. In the present age, when revivalism is, as it were, in the circumambient atmosphere, a metaphysical work, so sane and so thoughtful as the present one, is, to say the least, most opportune.

It consists of honest, patient and successful endeavour to differentiate between natural emotion, "personal magnetism," and "hypnotism," and the genuine operations of the Holy Spirit in regeneration and conversion. The author does not sweepingly condemn all special or regular gatherings for religious awakening, but rightly warns us to eschew merely human devices for making "converts." Thus, he says, "The crowd is natively a primitive thing. But there is no reason why it may not be moulded into a more rational instrument of helpfulness and inspiration" (page 319).

As to the author's doctrinal statements, there are, as might be anticipated, some with which we are not *en rapport*; though many of his conclusions will commend themselves to every intelligent reader. For instance, he regards as the true evangelism a careful training of the young. Thus, on page 318,

"The ideal way is the path of Christian nurture, and not of revival rapture. But we must not gaze so devotedly at the perfectly ideal as to miss the plainly practical." The author's drastic criticisms may serve to shed some "dry light" upon much that is going on at the present day in Wales and elsewhere. We would by no means criticise harshly, but would welcome everything that seems to indicate a change for the better in sinful men and women. God knows how our soul longs to see a *real revival among ourselves* as a D-nomination—a filling up of vacant places, a hungering for the Word of Life, an awakening to earnestness and zeal. O, how much this is needed! But let it be clearly the work of the Holy Ghost, and not natural excitement, emotion and frenzy. We are not anxious to see our fellow-creatures in fits or convulsions, but truly *changed in heart and life*.

The reading of chapter iii. reminds one of the late Professor Stowe's "Training System" for the young—a system of collective instruction, depending much for its success on what he terms "The Sympathy of Numbers," by which hundreds of children are taught as easily as one; and which, when followed up by individual catechizing and recapitulation, is of all methods by far the most pleasant, expeditious and efficacious. So the writer found it as an instructor of youth, both in day and Sunday-schools.

The chapter dealing with the awakening under Jonathan Edwards demands not only psychological study, but also prayerful consideration. Some of the author's statements, and especially those concerning the sacrifice of Christ and the doctrine of election, are by no means to our mind. He nevertheless gives Edwards credit for having possessed "a fascinating eye," "prodigious intellectual strength," a "wonderfully vivid" imagination, and a power of "masterly marshalling of terrible argument"; yet who "on the whole stood for order and wholesome restraint." He does not deny that scores were awakened, but states that there was, as an after result, "a disheartening chronicle of mental and nervous disorder, ranging from the swoon to the suicide"; and subsequently a "profound reaction, that set in at once and continued for a half-century." How differently this reads from the narratives contained in the Acts of the Apostles!

In the next chapter the author speaks of John Wesley as a man whose "mind early suffered an abnormal twist." Con-

trusting him with Whitefield, he says the latter "was emotional, sympathetic, magnetic; but Wesley was overpowering." In the chapter on Finney and others, he states that "Mormonism was literally born and bred in the unhealthy revival atmosphere"; while of D. L. Moody he says that "he was as truly a peerless organising genius in the religious world as any who can be described in such terms in the industrial or political world."

With his remarks regarding the training of the young we entirely agree, as, for example, his cautions concerning frightful delineations of hell and Satan:—"Senseless stories of the hobgoblin, the bogey-man, and the witch may remain to torture (a child) for

years. The shock of a frightful dream has been known to plunge normal children into epileptic fits just because the dream was so extremely real to the impressionable little brain."

Our space precludes further extracts or comments. We have endeavoured to deal fairly with a work which not only teems with matter, but is most suggestive and helpful. As we conclude, this prayer rises from our heart:—"Wilt not *Thou* revive us again: that Thy people may rejoice in Thee?" "O Lord, revive (or 'preserve alive', margin) Thy work in the midst of the years, in the midst of the years make known; In wrath remember mercy."

A. E. REALFF.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SURREY TABERNACLE ANNIVERSARY.

ON the 18th October was celebrated the seventy-fifth anniversary of the formation of this Church. Special services were held, commencing in the afternoon, Mr. S. F. McKee, of Hollingwood, near Manchester, occupied the pulpit, and preached an animated and encouraging discourse from the 20th verse of the 5th of Ephesians, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

After this service the friends then adjourned to the large vestry and partook of tea.

The evening meeting was presided over by the pastor, Mr. O. S. Dolbey, and was opened by singing the 580th hymn:—

"Jesus, Thy saints assemble here
Thy power and goodness to declare."

The pastor read the 132nd Psalm, and Mr. Thomas Green prayed for the blessing of the Lord on the meeting.

The Chairman said: In the position I occupy I am not expected to preach, but I have to preside over the good brethren who have been asked to speak to us in the Lord's name, and to listen to their testimonies. It is only necessary for me to say that this is the seventy-fifth anniversary of the day when but a few gave themselves to the Lord, and then to each other, to form a Gospel Church after the New Testament order, and this Church has continued, with its officers and deacons, ever since, and you have never been without a ministry, so that by the help of God we continue unto this day.

Addressees were then given by brethren Mitchell, Ackland, Boulden, Chandler, McKee, Rundell, and Carr. During his concluding remarks Mr. Dolbey expressed the particular pleasure it had given him to hear the Lancashire accent of his friend, Mr. McKee.

The hymn, "All hail the power of Jesu's name," having been sung, this enjoyable and enjoyed meeting was closed with the Benediction.

"PROVIDENCE," CLAPHAM JUNCTION.

ON September 24th and 26th we held harvest thanksgiving services. Pastor R. E. Sears occupied the pulpit on the Sunday morning, and spoke to the young people present on the motto, "How beautiful is God!" afterwards preaching from the words, "These wait all upon Thee, that Thou mayest give them their meat in due season. That Thou givest them they gather."

On the Sunday afternoon the chapel was well filled for a young people's service, when Mr. T. R. Looeley, secretary of the Association Sunday-school Committee, gave an earnest address on the text, "Whosoever will, let him take of the water of life freely." In the evening pastor H. J. Galley, of West Ham, preached to a good congregation, expounding Psa. cxvii. very profitably. Special anthems—such as "O give thanks unto the Lord," "O taste and see how gracious the Lord is," and "Ye shall dwell in the land"—were sung under the direction of the organist, Mr. E. G. Marsh.

These services were continued on the following Tuesday, when Mr. G. W.

Thomas, of Watford, preached in the afternoon, and a public meeting was held in the evening, presided over by Mr. W. P. Goodley. After some kindly words and good wishes from the Chairman, excellent Gospel addresses were delivered by pastors E. Beecher, J. N. Throssell, G. W. Thomas, J. Parnell, and W. Wileman. The pastor concluded with a few words, and a vote of thanks to the Chairman was accorded on the motion of the deacons, F. W. Kevan and E. L. Acworth. Sympathetic reference was made to our beloved deacon, D. Potter, who has been laid aside by long illness.

The collections, amounting to £1012s., were for the Church funds.—F. W. K.

SUFFOLK AND NORFOLK BAPTIST HOME MISSIONARY SOCIETY.

THE annual meetings of the above Society were held at Rattlesden on Tuesday, November 17th. The secretary (pastor H. D. Tooke) preached in the afternoon from Luke v. 6-8, seeking to encourage those who felt that they, like Peter, "had toiled all night and taken nothing," with the fact that no truly God-sent servants can "labour in vain or spend their strength for nought."

A public meeting was held in the evening, ably presided over by pastor W. F. Edgerton, who, in his address, laid great emphasis upon the importance and value of village work.

The Secretary read the Report, which was of an encouraging nature, showing that during the year the Society had under its auspices 33 village stations, 8 mission chapels, 12 pastors regularly engaged in the work, 9 pastors receiving aid, and one missionary engaged entirely in the work. Mr. W. H. Berry having resigned his position as missionary, with the oversight of the chapels at Saxmundham and Sudbourne, the committee have invited pastor D. Flavell to succeed him, which he has been led to accept, and will (D.V.) commence his ministry on the first Lord's-day in Nov.

Pastor W. Dixon emphasized the character of the Christian minister's work, as set out in 1 Cor. xiv. 24, 25.

Pastor F. J. Harsant enlarged upon the peculiar difficulties of the pastor's work in the rural districts, and expressed his regret that more of the London Churches did not lend their practical sympathy to a work from which they had derived benefit themselves in the number of members who had, in the providence of God, come up to the Metropolis from the counties of Suffolk and Norfolk.

Pastor W. Ranson declared that the need for the Society's work was increasing rather than decreasing.

Pastor H. M. Morling followed with a helpful address on "Our Work and its Requirements."

All the addresses were most helpful and inspiring. The claims upon the Society's resources are constantly increasing, and we would take this opportunity of appealing for the help of all who are interested in the well-being of the Churches and the spread of the Redeemer's kingdom.

Contributions will be most thankfully received by the treasurer, Mr. W. Ling, 23, Warrington-road, Ipswich; or by the secretary, pastor H. D. Tooke, 21, Windsor-road, Lowestoft.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THE twentieth anniversary of the above Association was happily held on Tuesday, Sept. 19th, at Shouldham-street chapel. In the afternoon at 4 o'clock an excellent sermon was delivered by pastor W. Chisnall from John vi. 12, "Gather up the fragments that remain, that nothing be lost." This adaptive discourse embodied (1) The personal statement of Jesus—he that is perfect in knowledge commands his servants; (2) The instruction given—be careful not to pass by anything, nor despise the day of small things; (3) The explanation of the instruction—there is no loss or waste in nature or in grace; no true prayer, or word, or suffering, or experience, or deed is lost.

After tea the evening meeting was presided over by the president (Mr. W. Brazier), who read and commented on Rom. xii. Pastor T. L. Sapey led in prayer. In the Chairman's brief address he welcomed the friends present, and exhorted the brethren from the words in Gal vi. 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The secretary (Pastor S. Banks) read the report. This embraced the following items:—Members 37 (16 being pastors). Three brethren have been called home to rest from their labours and afflictions: F. W. Foreman, W. Archer, E. Fletcher; and two have been added to our number. Many instructive papers have been read at the monthly meetings; conferences on the Revival in Wales, and prayer and praise meetings have also been profitably held. The new Cause at Reigate has been gratuitously maintained by the services of the brethren, and to pastorless Churches their presence and ministry have been equally acceptable.

Addresses were given by Pastors W. Chisnall, S. T. Belcher, W. F. Waller, C. West, R. E. Sears, and Mr. J. H. Coulson.—S. J. TAYLOR.

STRICT BAPTIST MISSION.

A SPECIAL missionary prayer-meeting was held on October 6th at Hill-street Chapel, London, when many earnest petitions were presented at the throne

of grace. The meeting, which commenced at 6.30 p.m., was presided over in turn by brethren Mitchell, Hazelton, Mutimer, and Booth. These brethren read some portions of Scripture and brethren Hazelton gave an address.

Brother Booth asked that prayer might be offered for the following particular objects:—

That the opposition of the Mohammedans to the progress of the work at Arumbakkam be removed.

That the girl who wanted to be baptized more than a year ago, but whose parents have removed her from the influence of our missionaries might soon be enabled to follow her Lord.

That our missionaries may be guided in the extension which they are hoping to make in the work.

That brother Morling may have wisdom given him that he may be able to give good counsel to our agents. These go to him, during brother Booth's absence from India, with their troubles and difficulties, and look to him for advice.

That the workers may be helped to continue their work faithfully.

That doors may be opened so that the Gospel can be taken to the women.

That the converts may be kept by the power of God, for they live in the midst of tremendous forces of evil.

The meeting was closed soon after ten o'clock.

WOOD GREEN, PARK RIDINGS.

THE Sunday-school of the above celebrated its thirteenth anniversary on Sunday, 24th, and the following Tuesday, 26th September.

Our esteemed brother A. E. Brown preached on the Sunday. In the morning the message was, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The evening discourse was an impressive one, the text being, "So, then, every one of us shall give account of himself to God."

Brother Prior (Chadwell-street) addressed the scholars in the afternoon, and secured their attention as he held forth the words of God, "Thou shalt call His name Jesus: for He shall save His people from their sins."

On Tuesday afternoon pastor J. E. Flegg directed our minds, in an excellent sermon, to Isaiah's account of God's call to service in the sixth chapter of his prophecy. The main parts emphasized were the words: "I saw the Lord"—"I am undone"—"Here am I; send me." One thought stood out more prominently than others, that being "the necessity for a knowledge of one's own undone condition ere we can 'tell' to others."

After the friends, together with the

scholars, had partaken of tea, the evening meeting was held. Brother G. Savage presided. Brother Crowhurst sought God's blessing upon the speakers, hearers and scholars.

Our secretary, brother Kyte, read a report of the past year's work, a list of the officers and teachers, and the financial statement. It has been a year of change, unexpected changes, yet a year of increase—increased numbers, increased interest—which calls for a note of praise. There are 7 teachers and 88 scholars. Regret was expressed in the report for two resignations, viz., the late Pastor and President last May, and brother Gee, who felt compelled to relinquish the post of superintendent, owing to removal. Thanks were also expressed for their earnest and active interest in the work. Acknowledgment was made of the good service rendered by our late pastor's wife. The Lord has constrained others to fill the vacancies. Our sister, Miss Smith, has taken the oversight of the Young Women's Bible-class, and brother Chambers the superintendence of the school, he being formerly, for six years, secretary. An infant-class teacher, however, is greatly needed. There is at present one reserve teacher. There are 60 names on the school library and 217 books. During the winter months six lantern lectures have been given and greatly appreciated. The school subscribed during the year £6 15s. 9d. to the Strict Baptist Mission. On Wednesday, January 11th, the parents' annual meeting took place. Recitations were given by the scholars, prizes were distributed, and a lecture on the Bible was delivered. The excursion was to Chingford on Tuesday, July 4th. Fine weather was given and an enjoyable day granted. Monthly prayer-meetings have been held regularly. Each Sunday an address is given to the scholars. This year there is to be a Scripture examination and prizes awarded. The Metropolitan Association's Catechism is brought before the minds of the children Sunday by Sunday from the desk. The receipts for the year amounted to £20 17s. 2½d. and the expenditure was £20 9s. 7½d., leaving a balance of 7s. 7d. Hitherto hath the Lord helped us, and henceforth by His grace will we go forward, till He, through sovereign mercy, will bestow the crown of life and glory.

The Chairman's remarks were based upon that marvellous passage, "Cast thy bread upon the waters."

Brother James Clark delivered a message to the teachers, his text being the same as brother Brown brought to us on Lord's-day morning. Three points our brother took: (1) The labourer—"He that goeth forth"; (2) His work—"bearing precious seed"; (3) His success—"Shall doubtless."

Brother J. R. Scoones took the words, "Feed My lambs," and graciously applied them to the preacher, teacher, parent and scholars.

Brother Flegg pointed to the words "He gave Himself." Behind the best service that is rendered will be the giving of one's self. Some give a good deal—what is needed is the giving of self in this service. A man may spend without being spent.

The remarks of each speaker were much enjoyed, and we trust will be retained and pondered upon.

Thus a very happy school birthday was spent. All the friends worked together, and the scholars did their part right well; several of the friends said bow well they sung to the praise of God.

The collections realised nearly £4, for which we are grateful. To Him be all the praise.—P. J. C.

WANDSWORTH COMMON, CHATHAM ROAD.

THE ninth anniversary services were held at the above place of worship, in connection with the Sunday-school, on October 8th and 11th.

Our pastor preached two sermons on the Sunday and was much helped in his discourses. In the morning his text was 2 Tim. iii. 15, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Our pastor spoke well upon this subject, and, to our mind, made the meaning of the text quite plain, especially in the matter of the Holy Spirit and His work in the soul. In the evening he was led to speak from the words, "For the love of Christ constraineth us" (2 Cor. v. 14). He observed that the love of Christ was free, which, blessed be God, we have cause to thank Him for, and that His love was a conquering love. We were also urged to "Be not weary in well doing," and to use our every opportunity to this end.

In the afternoon two members of our pastor's Bible-class gave short addresses to the children, Mr. Gingell on "Time," and Mr. Jones on "Master." The remarks of both were evidently appreciated and were fittingly appropriate to the occasion.

On Wednesday a large number of children and friends gathered together to hear the addresses of the several brethren. Our brother Newman occupied the chair, and, as is well known, fills that position worthily.

After prayer by brother Silver, the secretary of the Sunday-school, brother Mason, read the report, which was very encouraging, the chief points being:—130 scholars on the books in addition to Bible-classes; two lady members of the

Bible-class have joined the Church, and two waiting to do so. Four scholars entered the Scripture examination and each gained prizes. There are 56 members of the Bible-reading Association. Our pastor encourages the reading of *Cheering Words* by the children and the solution of Scripture enigma by giving a prize yearly for the correct answers.

The reading of the report was followed by an address from pastor Easter, his subject being "The Good Shepherd"; and also by brethren Vine (Clapham), Goodge, Superintendent Baxter, and H. R. Mountford. Our brother Baxter also had charge of the singing, which proved his ability as a leader; and Miss Newman manipulated the organ.

The services were bright and cheerful throughout and were much enjoyed, and whilst we acclaim the goodness of our God through another year, we look and pray for further manifestation of His grace and power in the school year on which we have entered. That His grace may abound is the prayer of

ONE OF THE TEACHERS.

HADLEIGH HEATH, SUFFOLK.

—Harvest thanksgiving services were held on October 8th and 9th. Sermons were preached on the Sunday by brother Robinson (Hadleigh), in the afternoon on the "Magnificence of God" from Pea. cxlv. 16, and in the evening, "Ruth's request to Naomi," from Ruth ii. 2, 3. There were good congregations, the services being much enjoyed. On the following day about 40 sat down to the public tea. In the evening there was a large congregation. Mr. W. F. Keeble, of Boxford, presided, and gave a neat and appropriate little speech. Mr. Ribbans led us to God in prayer. Excellent speeches were delivered by Messrs. A. Shave, Butterworth, Fuller, Robinson and Watson. The meeting was very hearty, and the regular worshippers much cheered by the visit of so many neighbours and friends from a distance. Eighteen months ago the chapel was almost forsaken; now there is a nice company every Lord's-day, different local brethren giving their services as preachers of the Word of God. £4 was required to meet the expense of a much-needed stove. Balance over from collections and donations, after paying cost of tea, &c., £2 5s. We praise God for all His goodness, and go forward in faith and hope.—J. R.

GLEMSFORD (EBENEZER).—Special services were held on Lord's-day, Sept. 17th, when three sermons were preached by our much-esteemed friend and brother, the late pastor, A. J. Ward. On the following Monday, harvest thanksgiving services were held. In the afternoon a goodly number gathered together

for praise and prayer. Several brethren led in prayer and thanksgiving to our God for His great mercy towards us, both in providence and grace. Truly we could sing:—

"The fellowship of kindred minds
Is like to that above."

A public tea was provided at which about 80 sat down. In the evening our beloved brother Ward again delivered a very solemn message from Matt. xiii. 30, which we pray may prove a lasting blessing. A profitable time was spent at the services. Good congregations. Collections upwards of £6. Praise the Lord.—A. M.

WOOD GREEN.

At Park Ridings Chapel on Saturday, October 14th, a tea and social meeting was held in connection with the Tract Society and Open-air Mission. All the workers and friends met to recall the Lord's lovingkindness during the past session in their open-air services.

Our brother Kyte presided, and the leader read a report of the services held at the corner of Lymington-avenue. Nineteen services were held, and unity and much joy were experienced in "holding forth the Word of Life." The young people and the Sunday-school children have joined us from Sunday to Sunday in praising the God of our salvation. Bible leaflets have been distributed and also copies of *Cheering Words* to passers-by.

After prayer was offered for God's blessing to rest upon the seed sown and the sowers, the Chairman gave an address on our Mission—Past, Present, and Future. He laid stress upon the necessity of "being" and "knowing" ere one can go forth "speaking."

Brother Whitaker made some wholesome remarks on the subject of "Our Message." His text was Isa. xxxviii. 17. At the conclusion of his address he read an acrostic on the words—Park Ridings Open-air Mission.

Brother Waller directed our minds to "Our Master," basing his speech upon the words, "One is your Master, even Christ." As an illustration for his address he took the subject of master and servant, and by comparison pointed to our heavenly Master and our relation to Him as servants. He referred to His name and His business, and the faithful servant's reward. One pointed question our brother asked—"Whom are you serving—our Master or Satan?"

Brother Bunyan spoke of "our manner" as outdoor speakers—speaking the truth in love. The words that impressed him in regard to his subject were, "What manner of persons ought ye to be in all holy conversation and godliness?" It is easy enough to stand up and talk, but do we speak in love and sincerity? We must have love for

the truth. The truth we preach is "Jesus Christ, and Him crucified." We are to speak "as unto the Lord," and not unto men. Let us "commit our works unto the Lord, and He will establish our thoughts."

We were greatly encouraged by such a good attendance of friends, and now we are looking forward to the time when again we hope to extol and exalt a precious Christ all around.

Brother Hill offered earnest prayer, and "Crown Him Lord of all" (to "Diadem") brought a spiritually happy meeting to a close. P. J. C.

BERMONDSEY (LYNTON-ROAD).—

On Tuesday, October 3rd, anniversary services were held in commemoration of the opening of the chapel. In the afternoon brother J. Bush preached from Gal. v. 22, dwelling very blessedly on the fruit of the Spirit. At 6.30 a public meeting was held, pastor B. T. Dale presiding; and brethren A. Boulden, J. Bush, J. Clark and A. Steele gave encouraging addresses. The collections were satisfactory.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

The half-yearly meeting was held at West Hill Chapel, Wandsworth, on Tuesday, October 10th. There was a good muster of pastors and delegates at the afternoon meeting, which was presided over by the president, pastor E. Mitchell.

After a hymn had been sung, the 122nd Psalm was read by pastor G. W. Thomas and prayer was offered by pastor E. Beecher.

In addressing a few words of welcome to the pastors and delegates, the Chairman dwelt upon the blessing of unity and the right aim of all service—the glory of God.

The Church at Datchet was heartily received into the Association, and, in well-chosen words, brother E. Mitchell welcomed Mr. Bush, pastor of the Church at Zion, New Cross.

Brethren G. W. Thomas and J. Bush were elected president and vice-president for the year 1906-7.

It was heartily agreed that a letter of sympathy should be sent to the esteemed hon. sec., brother H. Clark.

Interesting statements were made by brother Jones as to the work of the Home Mission Committee, and by brother Looseley in reference to the proceedings of the Sunday School Committee.

The invitation of pastor J. Bush to hold the annual meeting at New Cross was heartily accepted.

The friends at West Hill had spared no pains to provide an enjoyable repast, of which a large number partook.

The evening meeting was opened at

6.30. Pastor J. Easter read a portion of Scripture, and prayer was offered by brethren Guy, White, and Sapey.

A vote of thanks was accorded the friends at West Hill for their hospitality on the motion of brethren Fromow and Flegg. The collection amounted to £6 17s. 5d.

Pastor J. Bush, though suffering somewhat from the effects of a fall, was helped to preach a sermon from Rom. xv. 13, which was much enjoyed by many present. JAMES E. FLEGG.

STEVENAGE (ALBERT-STREET).—On Wednesday, October 11th, special harvest thanksgiving services were held, two sermons being preached by Mr. E. White (Woolwich) to good congregations, the gathering in the evening being especially good. The afternoon discourse, based on Psalm lxxv. 11, was very appropriate to the occasion, and the evening sermon was full of the Gospel from Luke xv. 17, 18. There was a large attendance at the tea between the services, and the collections were encouraging. May the God of all grace accept our thanksgiving, and crown His Gospel with success, prays—J. P. P.

GLEMSFORD (PROVIDENCE).—We held our harvest thanksgiving services on Monday, September 24th, and, notwithstanding the heavy downpour of rain, good congregations gathered, when two sermons were preached by pastor H. T. Chilvers (Ipawich), which were much enjoyed. Eighty friends sat down to tea. On Sunday, October 8th, our 46th chapel anniversary was held. Mr. H. S. Boulton (Chelmsford) preached three sermons, which were much enjoyed. Good congregations gathered to hear the Word. May the Lord bless us and Zion with large blessings is our prayer as a Church and people.

CHATHAM (ENON).—Harvest thanksgiving services were held on September 20th, when two sermons were preached by Mr. J. Jarvis, pastor of Devonshire-road, Greenwich. Our brother took his text in the afternoon from Psalm cvii. 8, "Oh that men would praise the Lord for His goodness!" In the evening the subject was Ruth ii. 8, "Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens." Tea was provided in the school-room for friends, who much enjoyed the conversation of our brother Jarvis. These services proved to be a good time to the Lord's children, and very instructive to all that heard him, which served to bring to memory like seasons already passed, and to show that our God still remembers Zion.—C. C.

BRIGHTON (SALEM, BOND-STREET). Services in connection with the 119th anniversary of this old and God-honoured Cause were held on September 19th, when two sermons were preached, that in the afternoon by pastor E. Mitchell, and in the evening by Mr. Thomas Carr. The afternoon subject was taken from Titus i. 2, when we were led to consider, first, Divine protection; secondly, Gracious promise; thirdly, The grand prospect; the preacher dwelling upon these themes to the manifest enjoyment of his hearers, finishing by pointing out that the grand prospect was no idle tale to the believer, but true and substantial. During the interval a number of friends partook of tea in the schoolroom. In the evening our brother, Mr. Carr, based his remarks upon the words found in Ephes. iii. 8, "The unsearchable riches of Christ," the speaker describing the Epistle as one of the most glorious parts of God's Word. Dividing his subject in two parts (I.): The glorious Person (Christ), (II.) His unsearchable riches, he went on to describe Christ anointed by the Father and the Spirit. Through Christ His people are anointed; by union with Christ we partake of His holiness. The riches of Christ—He is the bread and water to the needy. The riches of His grace. The riches of forgiveness. The riches of love. The riches of His glory. It was a feast of fat things, of wines on the lees, of wines on the lees well refined, to those who heard it. The services were well attended, and the collections the best we have had. Praise be to His great and holy name!—D. R. S.

HOMERTON ROW.—The 85th anniversary of the formation of the Church was held on September 10th, when two excellent sermons were preached by brother E. W. Flegg, that in the morning from "Awake, O north wind!" &c. (Solomon's Song iv. 16), and in the evening from "Go forward" (Exod. xiv. 15). On the following Thursday brother J. Clark, of Bethnal Green, preached in the afternoon from the words, "And He remembered for them His covenant, and repented according to the multitude of His mercies" (Psa. cvi. 45). The evening meeting, presided over by Mr. Rundell, commenced at 6.30, and the Chairman seemed to strike the right note at the commencement. Choosing for his reading 2 Tim. i. he dwelt largely upon the work of the Holy Ghost, showing how dependent we were upon it, and how much we needed to realise its power in our midst to arouse the Churches out of their lethargy. Brother Gibbens sought the Divine blessing. The Secretary gave a brief account of the Lord's dealings during the past year, mentioning that

twelve months ago we were under a cloud. Our late dear pastor, brother S. T. Belcher, who had laboured amongst us for nearly fourteen years, feeling that his work here was done, was just about leaving us; a few months later our beloved brother Barmore, who had faithfully served the Church as deacon and treasurer for forty-six years, was removed by death. But although there had been seasons of mourning, yet the Church as a body had much cause for gratitude to our heavenly Father, having been sustained in unity and Christian concord; prayer and week-evening services had been well attended, and every institution connected with the Church was in a prosperous condition. With great effort a new school had been raised; and, last but not least, the Lord had heard and answered our many prayers by sending a man after His own heart (brother E. W. Flegg) to supply with a view to the pastorate. Warmest thanks were due to the brethren who had so faithfully and lovingly supplied the pulpit since our pastor left, several of whom were present then. Their message had been well received. The following brethren then addressed the meeting:—Brother Hutchinson from "The pillar and ground of the truth" (1 Tim. iii. 15). Brother Grimwood, "Thus saith the Lord" (Isa. xiv. 11). Brother Clark, "Go in this thy might; have not I sent thee?" (Judges vi. 14). Brother Ackland, "I will never leave thee nor forsake thee" (Heb. xiii. 5). Brother Flegg, "The Lord thy God in the midst of thee is mighty" (Zeph. iii. 17). We felt it no small privilege as we listened to these faithful addresses. Truly it gladdened our hearts as one after another lifted up the Gospel standard, and sought to exalt Him whom we love. The Lord grant us many more such seasons.—H. B.

BRENTFORD (NORTH-ROAD).—Harvest thanksgiving services were held here on Thursday, Sept. 21st, when two sermons were preached. The attendance was good at each service and the collections, which were very encouraging, were devoted to the various benevolent and other societies in connection with the Cause. In the afternoon we listened with much pleasure and profit to a very interesting and instructive sermon by pastor J. E. Hazelton from 2 Sam. xxiii. 15, "Oh that one would give me drink of the water of the well of Beth-lehem." The divisions were:—(1) David's place in the wilderness; (2) David's longing—it was for water. Mr. Hazelton spoke of David set forth in these Scriptures as reminding us of every longing, needy soul thirsting for Christ and His salvation. In the evening pastor H. J. Galley

preached from Psalm cxvii. 1, 2, "O praise the Lord, all ye nations: praise Him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord." He noticed:—(1) A brief glance at the structure of the Psalm; (2) A natural application of the Psalm; (3) The Psalm looked at in a spiritual light. We pray that the Lord's richest blessing may rest upon these special services and grant that the words spoken in His name may prove to have been made a word of comfort and blessing to many precious souls. In the interval between the two services our pastor, Mr. R. Mutimer, placed in the wall at the south-east corner of the building a bottle, which contained a copy of a very interesting document which was found during the alterations which were made in September, 1904, the original document having been placed there in the year 1839. It was a record of the Lord's goodness and faithfulness to the Church since its formation in the year 1819, and also contained the Articles of Faith which were firmly believed and faithfully preached at that time. With this copy we also deposited a further testimony to the praise and glory of our covenant-keeping God, Who has preserved the Church, faithful to His Word, up to the present time, still rejoicing in the Lord, loving the same truths, and delighting to walk in the "old paths" in which our fathers trod, and from which we have no desire to turn aside. We pray that we may be a means, as the Divine Spirit shall enable us, of leading the following generation to walk therein and to delight themselves in the covenant "ordered in all things and sure." This pleasing and interesting ceremony was witnessed by a large number of friends.—E. FROMOW.
Chiswick.

LEICESTER (PROVIDENCE, NEWARKE-STREET).—The 9th anniversary of the settlement of pastor A. E. Realf was celebrated on Lord's-day, October 8th, and Wednesday, 11th. Mr. Styles (our esteemed Editor) being unable to fulfil his engagement to preach on the Sunday, an exchange was made with pastor A. Shinn (Northampton), who was enabled of God to deliver two very helpful discourses. On Wednesday, Mr. Hugo Gruber (Manchester) was the preacher, who was well heard by all. The congregations were large, in spite of a dull, damp atmosphere; the tables were well filled, and the collections quite up to the average of former occasions. Many friends were present from "Ebenezer," "Zion" and "Salem"; also from Evington, Fleckney, Southam, &c.; and much sympathy was expressed toward the pastor on account

of the protracted affliction of his dear wife.—ONE WHO WAS THERE.

BEDMOND (BETHESDA).—Our harvest meeting was held on Tuesday, September 19th, when pastor R. Mutimer, of Brentford, gave us two excellent and warm-hearted discourses from Heb. vi. 19 and Gen. ix. 13. A good company partook of tea, and collections were especially good. Friends from Gaddesden Row, Watford, Berkhamsted, and St. Albans paid us a visit, quite cheering the heart of our pastor, Mr. W. Wood, who has been preserved to us for thirty-three years, his ministry commencing November, 1872. May the Lord spare him to us for many more years. Ours is a small village chapel, which has just been renovated and re-seated. For this we are very grateful to the friends who so generously helped us in these efforts.—A CONSTANT WORSHIPPER.

IPSWICH (ZOAB).—A very pleasant and profitable day was spent on Sept. 27th. The occasion was our harvest thanksgiving. Sermons were preached by Mr. J. Bush, the subject in the afternoon being "The fruit of the Spirit" (Gal. v. 22, 23) and in the evening, "Handfuls of purpose" (Ruth ii. 16). The good congregations that were present enjoyed a Gospel feast. Many united with us from Bethesda, with their esteemed pastor, our beloved brother Chilvers. About 100 stayed to tea, which was much enjoyed, as well as the friendly intercourse of friends with friends who are drawn together on occasions like this. Our beloved pastor gave out the hymns; but, owing to increasing infirmities, he was not able to move about and welcome friends as he has done in years past; and in separating we all felt that blessing had attended the services, our precious Saviour exalted, honoured and praised.—H. B.

ZION BAPTIST CHAPEL, NEW CROSS ROAD, S.E.

THE 50th anniversary of the Sunday-school was celebrated on Oct. 15th, when pastor J. Bush preached in the morning from "Bless the lads" (Gen. xlviii. 16), giving as illustration Ishmael the perishing lad, Isaac the worshipping lad, Joseph the God-fearing lad, Benjamin the beloved lad, Ephraim and Manasseh the blessed lads, Jonathan's lad the obedient lad, and the lad with the five loaves and two fishes the unselfish lad. In the evening his subject was "The princes of the provinces," from 1 Kings xx. 19, 20, specially addressed to the young men and women in the Church.

Mr. W. Stanley Martin delighted a large gathering of young people and

their friends in the afternoon with "Bells," a selection of hymns being sung on each occasion, under the able leadership of Mr. W. J. Nash.

On Tuesday afternoon following, a tea and public meeting were held, presided over by pastor J. Bush. The Scriptures were read by pastor G. W. Debnam (Nunhead), and prayer offered by pastor S. Banks (Eltham). Chairman thought he would rather be President of Zion Sunday-school than of France or U.S.A. They were meeting under very happy circumstances. God had been very gracious throughout the year, and was now crowning it with His goodness!

Mr. W. M. Boorne, the newly elected secretary, presented the report, which was of a very encouraging character. Nearly a hundred new scholars had been enrolled during the year, the number now on the books standing at 328 scholars and 30 teachers, with four on the reserve list. Eighty-seven scholars were over 15 years of age, 24 had been baptized, and three more were waiting. The young women's Bible-class showed an increase of five, 30 of whom had joined the Church and others waiting admission. Young men's Bible-class had seven new members, and a like number had been received into church-fellowship. The cradle roll numbered 51, the Junior Bible-reading Association 293 (an increase of 80), Band of Hope 117, and Young Christian Band 32. Open-air Mission had been very successful during the summer months.

In May last Mr. W. J. Nash, who had been hon. secretary for 47 years, resigned his office and was presented with a handsome marble clock, dressing-case, and kit-bag, as an acknowledgment of his services. Mr. W. M. Boorne was elected in his place, and Mr. E. Swinyard to be junior superintendent. During the year collections had been made for the South Indian Strict Baptist Missionary Society, £37 5s. 10d.; the Robin Society (of which the Superintendent was Chairman), £1 13s. 4d.; Children's Country Home, £1 14s. 0d.; Continental Sunday-school Mission, £1 15s. 0d.; and British and Foreign Bible Society, £1 1s. 0d. Two children had been sent to Clacton (one for 14 weeks) and twelve to the Robin Society's Home at Southend. The school was congratulated in having the pastor of the Church as President, who had manifested so much interest in the work which was being carried on. Mr. J. Orush (treasurer) presented the balance sheet, showing an expenditure of £27 7s. 0d. against £25 1s. 7d. receipts, or a deficit of £2 5s. 6d. The Chairman, in commenting on the report, spoke of the importance of the work, the constraining love of Christ being the motive power; the joy experienced by pastor and teachers at so many confess-

ing their faith in the Lord Jesus and desiring to be united with His people. He urged an increased attendance at morning school and an accession in number of the Young Christian Band.

Mr. Hy. Adams (Highbury) moved the adoption of the report and thought nothing could give so much joy to Christian workers as being blest to the salvation of others. Taking for a text 1 John i. 7, he spoke fully and feelingly on the blood of Jesus Christ cleansing from all sin.

Pastor W. Chisnall (Guildford) seconded the adoption of the report and spoke on "the Master is come, and calleth for thee" (John xi. 28), showing His coming in many and various ways. Nothing short of the salvation of souls should be the aim and object of every worker in the Redeemer's kingdom.

Mrs. F. Cook (one of Mr. Strickson's helpers in South India, now on furlough) gave an interesting account of the work carried on, and spoke of the wave of blessing they were enjoying out there. People were listening as they had never listened before. In places where ignorance had been very dense, light was breaking forth and the people were asking for more teachers. There was no going back with God!

Mr. W. Stanley Martin gave the closing address, which, as usual with him, was both witty and wise. He asked parents to remember that the teachers did not take their place in instructing their children, but that home-training was as necessary as school. The question was to have our hearts right with God, and then He could use us to His service.

Mr. Armstrong (superintendent) expressed the thanks of all present to chairman, speakers, and all who have done their part in making the services so successful.

The collections realized £26 12s. 6d.

MAIDSTONE (PROVIDENCE).—Harvest thanksgiving services were held on Oct. 11th in this beautifully renovated house of prayer. Pastor H. J. Galley preached in the afternoon to a good congregation, taking for his text Rom. viii. 16. Tea and public meeting followed, presided over by Mr. D. Baker, of Peckham, who gave an exceedingly rousing opening address. Pastor H. J. Galley spoke on "Sowing and reaping," from Gal. vi. 7, 8; Mr. F. O. Brooker (Marden), on "We would see Jesus"; and Mr. T. G. C. Armstrong (New Cross), on "God's witnessing" (Acts xiv. 17), oration witnessing to His greatness, providence to His goodness, and salvation to His grace. Deacon Hy. Brown opened with prayer and deacon H. J. Walter stated that the alteration and improvements to the chapel had cost £357, of which £200 had been

paid off, and they wanted to remove the balance. Collections amounted to £7.

Aged Pilgrims' Corner.

THE Society's claims were advocated recently at Clifton, Bristol, when several new supporters were obtained. Will friends living in the West of England kindly aid in a special effort to obtain additional help for the Lord's aged poor? Many of the pensioners live in the Western counties.

The 26th Anniversary of the Brighton Home was held at the Pavilion on October 10th. General Sir William Stirling presided over a large assembly, and addresses were given by Messrs. Popham, Hallett, Boulden, and others. A good collection was taken and the ladies held a successful Sale of Work during the day.

On November 17th (Friday) the Autumn Sale of Work will be held at Hornsey Rise Asylum at three o'clock, in the Hall, followed by tea at five o'clock (tickets 6d. each), and a service in the chapel at 6.30, when Mr. W. Lush will preach. A cordial welcome will be given to all friends.

We append the substance of the Circular about to be issued in connection with the approaching centenary of the Society. Copies, together with illustrated leaflets, will be gladly sent to any friends who will kindly distribute them:—"You will be interested to know that the centenary of our Society will (D.V.) be commemorated in 1907. In view of this auspicious event, it has been proposed to form a Million Shilling Fund, in order that the four Homes may be made self-supporting and the pension expenditure consolidated and developed. The need is urgent, no less than 1,681 pensioners being on the books, and £45 daily required for current expenditure. May we ask if you can favour us by taking a book of 20, 50, or 100 receipts, to be returned, with remittance, in due course?"

The committee earnestly ask every reader of this magazine to aid them by taking one of these receipt-books or by obtaining collections after sermons. The advocacy of the Society from the pulpit is, indeed, a benefit, and during the centenary year it is hoped that the number of such collections will be doubled.

Gone Home.

OLIVE SYLVESTER BRETT departed this life on July 6th, 1905, in her 17th year. She was a scholar in the

Sunday-school and Bible-class at Homerton Row, was blessed under an address given in the school by our young brother Archibald Booth, and was baptised by our late pastor, S. T. Belcher, 26th April, 1903. At times she suffered much from rheumatism and a very weak heart. In a letter written from the hospital to a young friend during her last illness, she said: "Perhaps you may think it hard for me being ill so many times, but I see the hand of God in it all; each illness I am drawn closer to Him. Oh, it's blessed to be ill sometimes; you may not know what joy there is. I don't mean to say I never complain, but there are times when I enjoy sweet communion. It is just over two years now since I first saw Christ as my Saviour. I shall never forget the time. What a happy day that was. Oh, the joy; I could never explain it to you." Shortly before her death she tried to sing, an exercise of which she was very fond, and those around could just catch the words:—"Count your blessings; name them one by one." At another time she asked for some verses to be read to her. After the first one she said "Yes; one more." The next one was read; then she said "That is enough." The verses were these:—

"My life is a wearisome journey,
I'm sick with dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upwards,
I often am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best.
I know in His Word He hath promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way."

Her remains were interred in the family grave, Chingford Mount Cemetery, in the presence of a goodly number of relatives and friends from the chapel. Sunday, 23rd July, 1905, Mr. E. W. Flegg, of Bexley Heath, made mention of her departure in a very affectionate manner, taking for his text, "For to me to live is Christ and to die is gain."—H. B.

JOHN CRISPIN.

My dear father, John Crispin, received his home-call on the 10th of Sept., 1905, at the age of 64, after a long and painful illness borne with Christian patience. He was a member of Shalom twenty-three years, was deacon and led the singing for some time. The house of God was his great delight and joy. He was greatly blessed under the pastorate of Henry Myerson. Three deacons have been called home from Shalom, being three substantial pillars in the Church of God. Truly we can say,

"God moves in a mysterious way
His wonders to perform."

We pray for much grace to say with the poet,

"Let me not murmur nor complain
Under these trying strokes of Thine,
But while I walk the mournful road
Be still, and 'know that I am God.'"

He was taken very ill last January, with locomotor ataxy, the strength of the family being spent night and day in waiting upon him. On sitting up one night with him, in the midst of acute agony and pain, I heard him exclaim, "Hallelujah, praise the Lord!" and, again, "Lord help me; not my will but Thine be done." He was often heard to say, "Come, Lord, come, oh my Father," and would often repeat the 894th hymn in Denham's, and 1,026 was his favourite, "My hallelujah bring!" The change for death took place on the evening of the 9th, and on the Sabbath morning he sweetly smiled, and gave one or two gentle breaths, and entered into rest.

"In vain my fancy strives to paint
The moment after death;
The glories that surround the saints
When yielding up their breath."

Thus the Lord kissed his soul away. Interment took place on the 16th at Manor Park Cemetery. Brother Brazier conducted the service, assisted by pastor J. Clark, of "Hope," Bethnal Green. In speaking some very encouraging words of sympathy, he said that there was a service of employment for our brother in the house of God, and after that a service of suffering. On the following Sabbath evening pastor J. Clark preached a funeral sermon from the word in Isa. lx. 20. The remarks which fell from our brother Clark have left a lasting impression, and the droppings of the sanctuary were felt. We as a family desire to express our heartfelt thanks for the deepest sympathy and kindness received from such a great number of friends (especially from the pastor and Christian friends at "Hope," Green-street, Bethnal Green), manifested to my departed father. The Lord bless the Church and pastor of Hope, crown his labours with abundant success for help afforded in time of need and sorrow, is the fervent prayer of—F. J. CRISPIN.

MR. GRAYSTONE,
who joined the Church on January 2nd, 1881, was not able to attend the services very frequently owing to heavy affliction, and passed away in peace on August 22nd.

MRS. MARY STANNARD,
the beloved wife of deacon G. Stannard, was removed from the Church militant on August 25th. She was baptized on December 3rd, 1889. During the last four and a-half years she had been much afflicted and desired to be gone. She had a good hope—C. F. JOHNSON.

The Unemployed and the Queen;

WITH A WORD FOR OTHERS IN NEED. BY THE EDITOR.

ON Saturday, November 11th, our Queen issued a brief but very touching appeal "to all charitably-disposed persons in the Empire" to assist *her* in alleviating the condition of the poor, who, for lack of employment, will suffer so greatly this winter; and headed the list with £2,000. It was a queenly act; and we are grateful to God—from whom all that is good proceeds—for putting the generous purpose into her royal heart, and many will do *what they can* to help to swell her Fund to noble proportions.*

The unemployed, however, will not be the only persons who will feel the bitterness of poverty and want during the long, cold months that are before us; and it is in no formal spirit that we crave attention to the following appeal on behalf of *The Lord's Poor Fund*. The flight of time has but increased our ever-growing admiration for our brother, Edward Mitchell, who so lovingly conducts it. All accord him a foremost place as a preacher, a writer, and a man of influence in the brotherhood of faith; but his natural kindness and abundant grace are more conspicuous in nothing than this, which we are inclined to regard as the ministry most dear to his heart. He himself is the Society, Honorary Secretary, Treasurer, Committee, all in one. What tales of sorrow and need he must perforce read; what pleasure he feels in being able to forward *some* help; and what sorrow often fills his heart that more is not at his disposal, we can but feebly imagine. *He* pleads for the poor saints. We venture to plead for *him*, and beg each reader to augment *his* joy and relieve *him* of the grief of inability to do what he would, by reading his words and *at once* sending something to aid his splendid work.

Much do we wish that our ministerial brethren would advocate his work. The *Earthen Vessel* advertises their services and chronicles their doings *absolutely gratuitously*. To it they therefore owe much of their reputation. Is it too much to ask them to make this little return?

SOMETHING GOD LOVES.

AN APPEAL BY E. MITCHELL.

"The Lord loveth a cheerful giver."—2 Cor. ix. 7.

Once more we are permitted to "open our mouth for the dumb," and plead the cause of the poorer members of "the household of faith." Started many years ago by Mr. C. W. Banks, *The Lord's Poor Fund* has continued its operations in connection with this Magazine until now. Its aim is to relieve accredited cases of poverty among the Churches whom the Magazine serves, and its resources are derived from

* Since the above was written the King has contributed £2,000, the Prince of Wales £1,050, and many wealthy persons and firms have generously followed suit.

the free contributions of its readers. Some generously subscribe month by month regularly, others send an occasional contribution ; but nearly one half of its income reaches us in December, and is distributed in Christmas gifts.

The greater number of those relieved are widows, generally aged, often afflicted, and always poor. But there are also aged, poor, and worn-out servants of the Lord ; past work, and with little or no provision for their old age, who are assisted. Some of the recipients have been in good circumstances, which makes their present poverty harder to bear. Cold much increases the sufferings of the poor. The winter, which is now upon us, threatens to be more than commonly trying. Hence our appeal for means whereby we may continue to render help to those who so much need it.

"*The Lord loveth a cheerful giver*" is an inspiring word. Paul was pleading the cause of the poor saints when he penned it. His appeal in all fills two whole chapters of an Epistle which only contains thirteen, and he employs many weighty arguments to stimulate Christian liberality. True Christian charity is a much higher thing than mere human philanthropy. It springs from a higher principle, is enforced by higher motives, and has a higher end in view. The one is a moral virtue ; the other a heavenly grace. The "milk of human kindness" is a precious thing, but "the love of Christ," operating in the heart, and constraining the whole man, is vastly superior to any mere natural production. From this principle all real Christian charity flows ; "the love of Christ constraineth us," and to this principle we appeal. A sovereign given from a natural kindness of spirit will purchase as many of the necessaries of life as will the same sum given from a Christian principle, but the gifts will be very differently regarded by God ; "for the Lord is a God of knowledge, and by Him actions are weighed." In the latter case the gift is transformed by the principle which prompts it into an "odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

In pleading the cause of the poor brethren in Christ the apostle *urges the example of our Lord*. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Can stronger argument be found ? Impossible. We feel that we would like to have been present at the reading of this epistle in the Corinthian Church. What effects it must have produced ! What liberality it must have provoked ! Who could hold back anything that could be spared with these words ringing in their ears ?

"If any man have not the spirit of Christ, he is none of His." So Paul writes to the Romans. The spirit of Christ is a spirit of love, a spirit of liberality. Our Lord gave all. We are not required just now to go to that length. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?"

Christian liberality is pleasing to God. We may not stay to touch upon the other arguments the Apostle employs, but just offer a word or two upon this, "The Lord loveth a cheerful giver." God Himself is a liberal Giver. "He giveth to all men liberally, and upbraideth not." God cannot but love His own perfections, and He loves the reflection of

these in His people. It is sometimes said that fathers love those children best who most resemble them. God's love to His people radically is eternal, and has no respect to anything foreseen in them, and is not based upon what His Spirit works within them, for this is but the outcome of His love to them. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." But there is a love of complacency, a delight that God takes in His people, as they are the subjects of His grace, and reflect His image. As He sees His own liberality reflected in their cheerful, liberal giving, He loves the cheerful giver. Surely every saint must covet to be what is well pleasing to God. "The Lord loveth a cheerful giver."

All contributions to the Fund, and all applications for assistance, should be sent to E. Mitchell, 25, Calabria Road, Highbury, N., and all sums as received will be acknowledged in this Magazine.

William Huntington; or an Old Story Re-told.

CHAPTER IV.—A SYMPATHETIC WIFE.

"A prudent wife is from the Lord." . . . "The heart of her husband doth safely trust in her." . . . "She will do him good and not evil all the days of his life."—Prov. xix. 14 and xxxi. 11, 12.

"Yours was the brave good heart, Mary, that still kept hoping on,
When the trust in God had left my soul and my arms' young strength was gone;

There was comfort ever on your lip, and the kind look on your brow;
I bless you for the same, Mary, though you cannot hear me now.

I thank you for that patient smile, when your heart was like to break,
When the hunger-pain was gnawing there, and you hid it for my sake;
I bless you for the pleasant word, when your heart was sad and sore,
Oh, I'm thankful you are gone, Mary, where grief can sting no more."

The Lament of the Irish Emigrant.—Lady Dufferin.

IF "poets learn in suffering what they teach in song," true Gospel ministers must be taught much of the subject-matter of their sermons in the school of affliction. Many of "the poor of this world" are among the chosen of God (James ii. 5); and crave for the consolations of grace. To such, an unsympathetic ministry is useless. The Lord therefore, ordinarily subjects those whom He designs to honour in the sight of His people—to the discipline of trouble, both before and after their call by grace. They thus become "able to comfort others who are in any affliction, through the comfort wherewith they themselves have been comforted of God" (2 Cor. i. 4). Thus, at least, it was with him of whom we write; and in retracing his footsteps we are compelled to continue for a while the story of his monotonous misfortunes.

We left him (in 1769) digging potatoes for a farmer at Low Leyton. He next found work at Danbury Park, near Colchester—recently the residence of the Bishops of Rochester—Squire Fitch being his employer. Here his old indisposition again seized him, and for the third time he was dangerously ill. He was then taken to "The Bell," the village ale-house, at that time kept by a widow named Shepherd, whom the Lord

inclined to befriend him. Though he was a stranger to her, she fed and nursed him most tenderly, and, being somewhat of "a doctress," administered her home-made nostrums, which in time effected his cure. He could pay her nothing—two shillings being all he possessed—but she took as much care of him as if he had been her own son.

Some years after, he revisited Danbury, purposing to pay her as far as he could, and to recount what God had done for him in the interim. The interview, however, never took place. She had died a few weeks previously.—B.F.

His movements during the next few months present no features of interest, though he mentions the various places to which his wanderings led him with curious minuteness, till, having crossed the Thames, he reached Greenhithe, where he found employment "in making a kitchen garden for a gentleman named Colcraft."—L.

Meanwhile, Time had not stood still; and he learned that Susan Fever had married. He was thus released from all obligations to the parish of Frittenden. This, however, he did not at the time know, and he became apprehensive that, as he was again in the county of Kent, he could be thrown into prison as a defaulter.

A foolish notion then possessed him. With some crude ideas of the legal aspect of his case, he imagined that he could be apprehended only in his baptismal name, and that if he dropped this he would be safe. He therefore, "with native ingenuity," elongated it from one syllable into three, by adding "INGTON" to the original "HUNT." This alteration he subsequently adhered to. As William Huntington he was henceforth known. In this name he was married. He carried it through life, retained it in death, and his after-career still invests it with reverence to all who know his worth.—L.

Wrong roads in the moral world always prove long and rough, as he lived to prove. For a time the alias served his purpose; but afterwards, when he had long been accustomed to it and had perhaps ceased to think about the matter at all, his secret was disclosed and used to damage his reputation as a minister of the Gospel. It led unthinking persons to deem him an impostor—an impression which, in spite of the blamelessness of his subsequent life, is retained by some even of "the worthy and the good" to this day.*

The married life of Susan Fever was soon terminated by death, of which he was, at about this time, informed. Thus she fades out of our story; but never, if we read Huntington's character aright, was she wholly effaced from his memory. Certainly "the vows and promises that he made to her he kept, till he knew of her marriage; nor did he change his own condition till he heard of her death."—L.

Though it may be somewhat anticipating the future, the conclusion of this painful episode may here be told. The claims of the parish authorities, which he had never repudiated, were, when Providence smiled on him a few years after, honourably met. "I paid them," he tells us, "thirty pounds, exclusive of what they had received before.

* Thus in Cassell's "Dictionary of Religion," edited by Rev. W. Benham, B.D., F.S.A., a standard work of 1,148 pages, more than a column is devoted to Huntington, who—we doubt not in all good faith—is stated to have been "a worthless rascal." The writer evidently leaped at this conclusion without taking the trouble to ascertain the facts of his wonderful career.

"And now, to be brief, this crime of mine was blotted out of the book of God's remembrance, when the Saviour entered the Holy of Holies, with His own blood.

"It was blotted out of the book of my conscience, almost twelve years ago, by the application of the Saviour's atonement.

"And the receipt that I have in my study shows that it was blotted out of the parish books of Frittenden in Kent."—L.

Poor Susan's child grew to man's estate, and flits once across the scene as residing, in his 22nd year, with a farmer of repute at Tenterden. It does not appear that the father and son ever met. This was perhaps wisely ordered; and now that the unvarnished truth has been told, the whole episode may be left with Him who, however *we* may err and stray, is "from seeming evil still educing good." His life of loneliness and isolation came to an end towards the close of his 25th year, when (1769) he married.

It is an epoch in the history of every man of sense and principle when he meets with a woman whom he feels he may safely trust. Such to William Huntington was Mary Short. She was a native of Dorsetshire and his senior by two years, and her character, as viewed somewhat dimly through his writings, is worth studying. She was no "perfect woman nobly planned," but simply a kind-hearted creature—prudent, industrious, and unselfish—who in her own plodding way, laid herself out to minister to those she loved.

Quick to perceive in this lonely young fellow the possibilities of higher things, she told him with a hopeful trust that was very beautiful "that she would *make a good man of him.*"* This doubtless induced reciprocal confidence in his heart. It was a grand thing to be trusted by one so reliable. In after years she became, through grace, a true Christian; but at this time she perhaps was rather well-disposed toward religion, than one who had consciously "passed from death unto life."

Among her few treasures was a little book of prayers, and with its aid she entreated God "that if they *were* married He would make him a good man and a good husband, and incline his heart to stay at home with her."—K. H.

Whatever may be thought of her spiritual state at this period, there is much in this that must be deemed admirable. Natural piety will indeed take no one to heaven; but the simple faith of this unselfish woman, feeling after God and imploring Him to bless and befriend him to whom she was to be united "for better or worse," is an object too worthy and pathetic not to claim our respect. True prayers have been offered amid strange surroundings. Real faith has wafted its heavenward petitions from very dark and uninstructed hearts. Weak and trembling hands have received choice blessings from the God who had been trusted, and who shall decide how far this poor cottager's cries affected the future of him to whose welfare she was to devote the energies of her life?

Their courtship was brief and most matter-of-fact. Sentimentality was evidently foreign to her character, and he had outlived the romance of his youth.

"And so these twain were wed," and commenced housekeeping at Mortlake, where he then worked as gardener to the Messrs. Clive, the

* Richard Heath's "English Peasant," page 327.

brothers of the Lord Clive with whom Macaulay has made us familiar. Having no goods of their own, they took a ready-furnished room in a cottage, which was their first home, and in which the brave young wife began the work of love which was to change her restless and aimless husband into a strong and purposeful man.

Their domestic life commenced sadly enough—troubles following each other in quick succession. Himself shall once more tell the story :—

“It happened at this time that I fell lame, having wrenched my loins, and was incapable of labour for many days. Our money was soon gone, and we were but strangers in the place, having been in it but about half a year. After I recovered a little, deep snow fell, which prevented my working for many days. Providence now suffered us to want. We had one child, a few months old, which was our first-born. One morning early my wife asked in a great fright for our tinder-box, crying out, ‘I wonder the poor child has not waked all night.’ Having lit the candle, she took it up, when, behold, it was dead and as black as a coal! It went off in a convulsive fit, as five more have since done in the same way.”—B. F.

He was, however, as quick to see the Divine hand in its benevolent interpositions as in its painful inflictions. Sixteen long years after, he recalled how on this—the dark day of their distress—timely help reached them, and “Providence again appeared. Three or four months before this, a gentleman, in whose garden I then at times worked, desired me to look after his horse in the country while he was in town, for which I was to have a shilling per week. The very day on which our child died this gentleman came down from London, and I got this money, which just served to bury our poor infant.”—B. F.

Thus this struggling young couple were little by little taught to regard the Lord as “a very present help” in their sore sorrow.

The strain of poverty now necessitated his faithful wife accepting an engagement at Barnes as a monthly nurse. She therefore left him for a while, and he was entirely alone both at his work and at home.

His solitary reflections during this period of spiritual transition he has related. His temporal difficulties were by no means his sole or his heaviest troubles. Then it was that the Holy Spirit began to influence him, as one of God’s elect, in a way he had never before experienced, and he was brought into the exceeding bitterness of sorrow of soul. God smote his conscience effectually. Their child’s death, his lameness, their poverty, and the suffering that this caused his wife, and, above all, his sense of God’s wrath, gave rise to the most complicated distress he had ever known.

Few thoughtful men who, for the first time, are brought face to face with death, in the person of someone who is dear to them, are afterwards quite the same. The distorted and discoloured face of their dear babe haunted his waking hours. Why it need thus have suffered and died, the mystery of its silent flight into the “unknown country,” combined with the unsolved problem of his own chequered life and the frown of a holy God darkening all, must have stirred his heart to an intensity of feeling, few are called upon to endure. What then occurred doubtless roved, with God’s blessing, the means of bringing him to serious

reflection as to his personal relation to the realities of the unseen world.

“From this time,” he tells us, “spiritual convictions ploughed so deep in my heart as to make way for the Word of eternal life, which at length brought me experimentally to know ‘the only true God, and Jesus Christ, whom He hath sent.’”—B. F.

A powerful impression one day seized him that the accumulated troubles which had beset him, were owing to his sin; and that as he neither knew, feared, loved, nor served God as he ought, he had brought all these troubles upon himself. This impression was at times attended with a flow of contrition that dissolved him into meekness, and he would then weep and mourn the live-long day till his soul was as a weaned child.

“Under these workings of his mind he began secretly to ‘call on the name of the Lord in prayer,’ and embraced every opportunity that offered itself. His petitions were such as he had learned out of books, with some expressions of his own which he used in confession, as no form seemed to be sufficient to suit the complicated diseases of his troubled mind.”—K. H.

The commonplace surroundings of this poor young peasant have blinded many to the interest and pathos of his singular story, which surely exemplifies what Bunyan intended in the opening words of his great allegory:—

“As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept I dreamed a dream. Behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book and read therein; and as he read he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying, ‘What shall I do?’”

All should know that, when coming from the heart, this cry has never ascended to the living God in vain.*

DIVINE BLESSING NOT PORTABLE.—“I am continually reminded by the experience of my brethren, that blessing on the ministry is not a portable thing. A preacher may have been greatly blessed in one sphere of labour, and then be induced to remove to another, thinking he will be equally successful there. Well, he may take his effects with him. His family may accompany him. But the unction, the savour and the power which attended his labours in one place, are by no means transferable to another. The Holy Spirit is a Sovereign, and reserves to Himself the right to bless God’s people through His servants, when and where and by what ministry He pleases. The efficient power of pulpit usefulness is thus not portable.”—*J. Hazelton.*

THE devil is ever tempting us to despise *present mercies.*—*Rufus.*

* The writer thanks a friend for pointing out an error on page 332, Rev. J. Hervey, A.M., author of “Theron and Aspasio” and the “Meditations,” having died at Christmas, 1759, ten years earlier than is therein stated.

ARE STRICT BAPTIST MINISTERS FAITHFUL?

THE QUESTION CONSIDERED.

“Where no counsel is, the people fall; but in the multitude of counsellors, there is safety.”—Prov. xi. 14.

IN reply to the above (see page 234) the following replies have been submitted.

THE OPINION OF AN ITINERANT MINISTER.

“Enquirer” insinuates, perhaps rightly, that the ministry to which we are accustomed is not full and faithful; but the fault lies with those who act as “lords, overruling God’s heritage” (1 Pet. v. 3, *margin*) more than with our preachers.

If we have a narrative subject, and read up a few authorities, “it is all history.” If we try to enforce covenant truth, Joseph Hart is quoted to silence us: “Dry doctrines will not save us.” If we breathe out our own sad and solemn feelings, we are “morbid,” and encourage others “to look within rather than to fix their earnest gaze on Christ.” If we dwell on His personal and relative glories, we are reminded that only the Holy Spirit can truly make these known to the heart. If we try and show that the positions we try to defend are rational and logical, “it’s all carnal reasoning”; while if we are plain and simple we are giving “milk” instead of “strong meat” to men of “full age.” If we dwell on “the terrors of law and of God” and the future punishment of the wicked, we are silenced by the saying that “no dead sinner was ever frightened to Christ”; and if we preach His pitiful love we are accused of evading the fact that “God’s anger burns against all sin.” If we try to comfort tried saints, “there is no word for the poor sinner,” and if we, however scripturally, urge repentance and belief in Christ on these, we are charged with “free will” and “duty-faith.” If we insist on a holy life, as the outcome of a work of grace, and dwell on duty, personal and relative, as becoming God’s children, and especially if we particularise prevalent and popular sins as displeasing to Him, some man of loud profession, whose ways are not clean, calls us legal and personal, and taboos us ever after. Above all, if we preach the Lord’s second coming as the Church’s glorious hope, and dwell on His millennial reign, we are “frothy,” or “speculative,” and “full of airy fancies that do the soul no good.”

In this our Magazines greatly uphold them. A great deal that now appears in the EARTHEN VESSEL is adapted to encourage dead, dull preaching, which profits no one, and to discourage living, manly speech which, while it might make hypocrites and humbugs wince, would, with God’s blessing, wake up our Churches once more.

THE TESTIMONY OF A. E. REALFF, LEICESTER.

“Enquirer’s” experience is certainly not mine. As a Strict Baptist pastor for twenty years, having known many ministers of our section of the Denomination for a far longer period, on the whole, I have found them faithful to the preceptive and experimental portions of God’s Word. As to my own stated and occasional ministry, both in the Metropolis and the Provinces, my hearers will, I think, acknowledge that each of the portions of Scripture mentioned, with many others of a similar character, have frequently formed my texts, and still more

frequently have been quoted and enforced in my discourses. There may possibly be a necessity to emphasize the precepts of the Word, and to deal a little more in this line of things, at least in certain places, and under some circumstances, but of this I am by no means sure. We, of all professing Christians, should beware of the "spirit of the age," which (as to religion) is all for *doing*, in a very legal way.

I am reminded of Rowland Hill's terse remark to the effect that "a minister must not preach doctrine *only*, for he would then be like a man all head; or experience *only*, for he would then be like a man all heart; or practice, for he would then resemble a man all legs. But let him judiciously combine all three." His ministry will then resemble a perfect man.

My opportunities for hearing my brethren are rare. "Enquirer's" may have been more frequent. His indictment is indeed heavy, *if true*, as he doubtless believes. That there is in our congregations a sprinkling of those who desire always to be "fed" on doctrine, I will not deny, but surely it becomes us neither to court men's smiles nor fear their frowns. We must not "shun to declare all the counsel of God, whether men will hear or forbear."

Faithful preaching may, indeed, sometimes bring a minister into trouble. I myself have at times lost some of my congregations in this way. They were missed numerically and financially; but this could not be avoided. One was, of course, sorry, but most of all for them. If our preaching should wound a covetous, or mean, or intemperate man, or one whose business methods will not bear the light, well, so much the sadder for him. Certainly we never wish to give offence, but labour and pray to "speak the truth in love." Yet there may be some who care only to be "*fed*" from the pulpit. This is not the whole of a minister's work. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

A WORD FROM P. MACDONALD, WOKING, SURREY.

This question often occurs to those who hear the truth preached, but witness little evidence of its power, except, as "Enquirer" says, to confirm our supineness, and lull us to slumber. "The Truth," as understood by many, consists of two branches only—*doctrine* and *experience*. The third essential, *practice*, or the exemplification of the practical outcome of doctrine and experience, is rarely touched upon. This is perhaps because it is held that (1) a Christian has power to perform spiritual acts only as divinely enabled (which no Christian denies); (2) that all preaching of practice has a legal tendency, and as such has no place in a correct estimate of the truth; and (3) that if anyone is influenced by the truth, he does not need to be spurred into action by the enforcement of duty. The phrase, "a faithful preacher," is often used to convey the impression that the law is preached to the unregenerate, and in our Denominational vocabulary invariably has that meaning, while appeals to Christian energy, to the necessity for moral consistency, to the *working* side of the divine life in renewed men, is generally scouted as pertaining only to "outer court" worshippers, and not to those who worship God in Spirit and in Truth.

"Enquirer" has only to imagine a cause of truth, understanding by

the phrase a chapel where the darker phases of Christian experience are constantly reiterated, where devout, fearing souls wait and hope, and alas, regulate their views of the vitality of Christian life by a constant reference to their own spiritual pulsations. Let a preacher dwell on an apostolic appeal, preach on Paul's lines in Acts xvii., or Romans xii., or enforce the obligation of Christian service, and he will be regarded with suspicion as unsound, and receive few further invitations.

He may, indeed, be congratulated by a few who wish that there were more of such preaching in our chapels; but is not generally accepted, and is considered *eccentric* because advancing the truth as displayed in the full-orbed Gospel.

Those that depend for their bread upon their vocation as preachers must either keep silence on such subjects, or face the alternative of vanishing congregations. Who can deny that this is true?

AN ANSWER FROM GOBOWEN, WALES, BY JAMES TAYLOR.

Reliable replies can be given only by one who knows them. Being at a distance from the ministers referred to, whom years ago I knew well, I can only submit some general thoughts. That ministers should faithfully declared "the whole counsel of God" is unquestionable, but whether their faithfulness is to be determined by their testimony to the "Responsibilities and Duties" of believers enforced in the texts quoted, is another matter. The Spirit is pleased to distribute His gifts, "severally as He will," and to impart to each minister the one he is best fitted to exercise. Hence a diversity of gifts is manifested in our Churches. One is practical, another experimental, or argumentative, or expository, or exhortatory. Some are of the John type, and tender and affectionate; others are the Boanerges, and thunder legal terrors. Few are "all-round" preachers possessing manifold gifts; but if ministers in all fidelity exercise the gifts they have, though not entering into other men's lines of truth, they should not be denounced as unfaithful. Certainly, all need the exhortations of the Gospel, precepts as well as promises, which, when seasonably and lovingly enforced, under the application of the Holy Ghost, "afford a sanctifying light." Referring to the texts quoted, much depends on our exposition of them. Some who clearly preach the doctrines of grace handle such texts in a way that is a positive perversion of the truth. There are men who profess to be faithful ministers of the Gospel who advance the texts referred to and charge us with our "Responsibilities and Duties." We are told to fight the good fight of faith, and if we are vanquished the responsibility rests with us. We ought not, they remind us, to "quench the Spirit;" and add that if He leaves us never to return we alone are responsible. Such preachers are, indeed, often very zealous for the conversion of the ungodly, but their zeal is without knowledge, and their converts in many cases have only "a name to live and are dead."

In the ministerial body there are thus many members, and all have not the same office. A more frequent interchange of pulpits might, therefore, greatly benefit our Churches.

Other replies are reserved for our next issue.

BEWARE, unwary soul. The cup, as it goes to thy lips, Satan would dash down or poison.—*Rufus*.

"YE ARE NOT YOUR OWN."

BY THE LATE JOHN HAZELTON.

[The following is an Address delivered at the Lord's Table at Chadwell Street Chapel on the afternoon of October 3rd, 1875, previously to the reception of three members, and reported and transcribed by J. Anthony Gee, to whose kindness we are indebted for its appearance].

ERE giving you, my dear friends, the right hand of fellowship as the pastor of this Church, I would suggest to you a very precious and important portion of the Word of God. You have often thought upon it, and it has sometimes, I doubt not, occurred to your minds with sweetness and power, but which, since it is the Word of God, may prove very sweet and precious to your hearts at this time. "Ye are not your own, ye are bought with a price; therefore glorify God with your bodies; and with your spirits which are His" (1 Cor. vi. 19, 20).

This is an important fact. In a general sense no creatures are their own; but it is in a very pleasing and gracious sense that the people of God are "not their own," because "they are *bought with a price*," and if you feel rightly you will be thankful that *you* are not your own; thankful that you have been bought and redeemed by Christ and that you owe your present character as Christians, and the honourable position that you occupy this afternoon, to His powerful and precious blood.

Your *bodies* are not your own; they are the Lord's purchased property. Your *spirits* are not your own, for they are bought with a price and have been washed with the precious blood with which they were bought.

Since, therefore, your spirits are not your own, all that is essential to your minds, all your natural powers, are the property of your great redeeming Lord.

Your *will* is, therefore, His; may it be subject to the Will of God. Your *understanding* is the property of Jesus Christ. It has been enlightened by the Spirit of God, and it will, I hope, labour prayerfully in the mysteries of your holy religion.

Your *affections* are not your own, having been bought with a price; and there is something very pleasing in the fact that the Lord Jesus has purchased our affections, and that He is the proper object of our life. I hope your affections will be closely united to Jesus Christ, your redeeming Lord.

Our *consciencs*, too, are not our own if they have been purchased by His blood. I believe that the blood of the Lamb has dropped like healing balm upon *your* consciences, and that this wonderful principle within you has been purged by blood and now serves the living God.

A short time since you were baptised, and now you are about to enter this Church, and I am thankful that you view these facts according to the Word of God. You were not ashamed of Jesus, nor to be baptised publicly in His dear name, nor to avow the fact before many witnesses that you were the willing disciples of Jesus Christ.

Well, inasmuch as Grace has claimed you, you have proclaimed publicly that you are the Lord's, and have followed your Master in the ordinance of baptism. Now you stand just where you ought; just where you have Bible authority for standing, namely, at the threshold of

the Church of God. A few sheep have been fold-d with us, and you are now about to step over the threshold into your heavenly Father's house and take your seats with the sons and daughters of your God; and since you have been baptised and have thus far conformed to the Word and Will of God, I very cheerfully and thankfully give you the right hand of Christian fellowship in the name of my Master, and secondly, in the name of the whole Church, and receive you into our midst.

Now, our God is a God of Order, which, while it reigns everywhere in His works, in His government, and His proceedings, appears most prominently in all departments of His "great salvation." I hope, therefore, that you will love, and walk, and work with us under a consciousness of the fact that your God is a God of Order, and therefore I hope that you will all be steadfast in adhering to His Word and His ways.

For twenty-three years have I been here, and a great many persons have been received into Church fellowship, and I think we have as little cause to complain of the instability of those who have joined us as any Church in London. Nevertheless, I have seen *some* measure of instability, and have had to suffer more or less from it. Steadfastness in the things of God is something more than a virtue. It is a grace; and as a servant of the Lord Jesus Christ, I exhort you to be steadfast in the things of God.

Be steadfast in relation to your connection with us *as a Church*. Providence is very mysterious, and the leadings of God are uncontrollable, and therefore a time may come when you are led into other localities; but as long as you are living hereabouts, I do hope and trust you will have in your breast the same feelings towards this Church as you profess to have to-day.

Be steadfast in the great *principles of Divine truth*. You will have many temptations, I have no doubt, on the right hand and on the left, which you will feel, and by which you will be influenced and solicited to give up this, that, and the other. I hope you will all continue to hold the truth as you have been taught it; and that the grace of God will both hold *you* fast and that you will hold fast these doctrines, which are expositions and illustrations of that grace of God by which and by Whom your souls are eternally saved. Seek our welfare, and say, "Because of the house of the Lord our God I will seek thy good." To-day you love the House of God and everything connected with it. May you always try to regard us as part of the family of God, and always try to seek our good for God's sake.

Permit me to say you hereby pledge yourself to our God, especially at the Throne of Grace. When, therefore, you are near to the Lord, and have some freedom in prayer, let Mount Zion come into your minds and remember the Church of which you are a part. And I hope you will attend on the means of grace as frequently as possible, both as your duty and your privilege. Grace has taught you to regard the attendance on the means of grace as a heavenly privilege, and I hope that you will always feel your connection with this Church of Jesus Christ to be a sacred pleasure, and I trust that your experience will be that there is a good deal of heaven and much of the presence of God here when we are assembled in the Saviour's name.

Expressing the affections and feeling of the whole body, and representing them on this occasion, I give you the right hand of Christian fellowship and welcome you into our midst, and may God bless all of you and give you to be blessings to us for His name sake. AMEN.

THE PLEASING LUSTRE OF HIS EYES.

BY JOSEPH JARVIS,

Minister of Devonshire Road Chapel, Greenwich.

"His eyes are as the eyes of doves by the rivers of waters, washed with milk and fitly set."—Cant. v. 12.

THE Book from which these words are taken is a heavenly allegory. Here the "everlasting Lover of our unworthy race" is set forth. Here also "the Bride, the Lamb's wife," appears in the superlative beauty with which He has invested her. Thus, Solomon here speaks of Christ and His Church, who is the speaker in our text. Her mind is wholly taken up with Him. "With His beauty occupied, she elsewhere none can see," and she dwells on a choice number of particulars concerning Him—the feature we are to consider being His eyes. "These," she says, "are as the eyes of doves by the rivers of water, washed with milk and fitly set." Here we have purity, perspicacity, beauty, innocence, and unspeakable love.

I. The dove has a very pure eye, and our Lord is "of purer eyes than to behold iniquity."

II. The dove's eyes, when washed, sparkle, as it were, with intelligence, and the eyes of the Lord are like lamps, yea, like "a flame of fire" (Rev. i. 14). Indeed, the perfections of Divine omniscience are set forth by a sevenfold sight being attributed to Him before whose eyes all things are naked and open (Zech. iii. 9; Rev. v. 6); and these seven eyes, in the last-named passage, are said to be the "seven spirits of God."

III. The dove's eyes are beautiful in their formation, and also beautifully or "fitly set." But infinitely more beautiful are those gracious, compassionate eyes which were upon us for good before the foundation of the world, and of which we read, "The eyes of the Lord are upon the righteous"; and O, how fitly set are these merciful eyes of our heavenly Beloved, since they are mercifully fixed upon those who sigh and cry because of their sins and iniquities, and after Him; and besides this, you know that in His grace *He looketh* upon men, and if any say, "I have sinned and perverted that which is right, and it profited me not," then He is gracious unto him, and saith, "Deliver him from going down to the pit: I have found a ransom." What rich mercy is this! O, is it not wonderful that such abounding grace should be shown the sinful sons of men? Truly our kind Lord has eyes of mercy, bowels of mercy; yea, He is an infinite fountain of mercy and a "deep, sweet well of love." "Ho, every one that *thirsteth*," come ye and partake of the "fountain of the water of life freely," that is, gratuitously—for nothing. Bring, my beloved friends, nothing but need, and pain, and poverty, and wretchedness, and unworthiness; for the free, sovereign, rich, and unmerited mercy of this heavenly Lord shall be experienced by all comers.

IV. Again, the dove's eyes bespeak *innocence*, and how perfectly innocent and free from sin were the eyes of our immaculate Redeemer! None were ever so blind, in this sense, to all sin as the adorable Son of God. "Who," says the Lord, by Isaiah, "is blind, but My servant? or deaf, as My messenger that I sent? who is blind as He that is perfect, and blind as the Lord's servant? Seeing many things, but Thou observest not; opening the ears, but He heareth not. The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable" (Isa. xlii. 19, 21). So perfect and impeccable was Christ's human nature that He could not turn aside to behold vanity.

V. Observe once more that the eyes of the dove bespeak its *affectionate nature*; but how infinitely short the figure comes of the expression of that love of which it is the chosen emblem! What eye could express the millionth part of that wonderful love which beamed from the eyes of Him who was "full of truth and grace"? The infinite love both of the Divine and human natures streamed forth from those "dear windows of His soul." "How full of truth, how full of grace" was He "when through His eyes the Godhead shone."

O that we may be all allured and charmed with those pure eyes of boundless and inexpressible love.

CHRIST'S "FORGET-ME-NOT": OR, "IN REMEMBRANCE OF ME."

"THEIR MEAL is finished, and the day is dead;
 For sudden night has closed on all around.
 Judas has left them; but the rest remain
 With awe-hushed hearts, silent till He shall speak,
 When, taking to Him an unbroken loaf,
 He parts it into portions, one for each,
 And fills the chalices ere He hands it round.
 And then He tells them His intent in this—
 The loaf, thus broken, should a symbol be
 And a memento of His body, which
 Was to be broken for them: and this cup,
 Of the new covenant, a lasting sign.
 And after He had left them, when they took
 The bread; and thus the cup received, it was
 To be in loving memory of HIM." "WITH THE MASTER."—Anon.

IT is related of Dr. Charles Stanford,* of Camberwell—a much-trying saint and a choice Gospel minister (1823—1866)—that when, on one occasion, about to administer the Lord's Supper to His people, he was observed, in his semi-blindness, to feel for the cups and plates on the table before him. At length, having assured himself of their position, he put the question—"What are these?" himself returning the beautiful reply: "They are

JESUS CHRIST'S FORGET-ME-NOT."

The idea suggests three thoughts—Christ's *Desire*, the Christian's *Danger*, and the Church's *Duty*.

I.—CHRIST'S DESIRE.

The injunction of our text reveals the wonderful fact that He desires

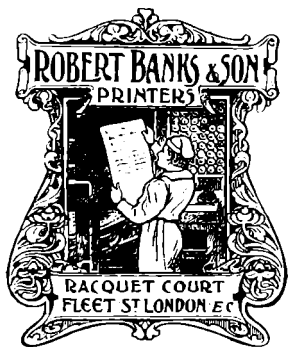
* He was for some time absolutely blind.

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JUNE.

Farnborough, Fleet, Soho.

JULY.

Bassett Street, Croydon (Windmill Road), Limehouse, Peckham (Mizpah).

AUGUST.

Blakenham, Carlton, Chatham, Clapham Junction, Enfield, Grays, Hounslow, Nunhead, Pimlico, Stoke Ash, Strict Baptist Mission, Southill, Wellingborough.

SEPTEMBER.

Buxton.

OCTOBER.

Aylesbury, Metropolitan Association of Strict Baptist Churches, Saxmundham, South Indian Strict Baptist Missionary Society, Sudbourne, Tottenham, Watford.

NOVEMBER.

Blakenham, Croydon, Fleet, Lee, Metropolitan Association of Strict Baptist Churches, Reigate, Wattisham.



to be retained in His people's affectionate remembrance. Though passed into the heavens as "the Lord of glory," He is not indifferent to our thoughts of Him. The six-winged seraphims evermore praise Him (Isa. vi. 2, 3); but their adoration does not suffice. The thunders of their ceaseless hallelujahs do not render Him unmindful of the songs of our "poor, lisping, stammering tongues." Gabriel may yield Him higher homage in "unspeakable words, which it is not lawful for a man to utter" (2 Cor. xii. 4), yet of *our* earth-born songs He still declares that "whoso offereth praise glorifieth Me."

Notwithstanding He is the supreme and central Object of Heaven's worship, He is not satisfied without He dwells in our loving remembrance. Should we forget Him, His exceeding joy would lose an element of its glory.

King Edward—whom may God bless—probably cares little whether his humbler subjects think of him or not. To the King of Kings, however, it matters much that His saints, though mean and obscure in the world's eyes, should remember Him. Hence His institution of this Ordinance, expressing His desire to retain His due position in our loving memories. Hence this, His "forget-me-not," to perpetuate and intensify our personal, special and grateful recollections of Him.

II.—THE CHRISTIAN'S DANGER.

Christ gives no superfluous monitions, and His words forcibly imply the possibility and peril of our allowing Him to escape our solemn remembrance.

No truly saved man or woman can indeed absolutely forget the Saviour. Hearts that have once perceived the sweetness of His Name must retain the recollection of its fragrance. All who have received pardon through His cross and peace through His intercession, will ever retain a sense of His love as part of their personal consciousness. Their "right hand may forget its cunning," but never will His grace and glory vanish from their heart's glowing vision—

"Remember Thee and all Thy pains, and all Thy love for me;
Yes, while a breath, a pulse, remains, I will remember Thee."

Yet, as landscapes become dim in the evening gloom; as our recollections of the lineaments of a loved face become indistinct through prolonged absence and the flight of years; our thoughts of the "Well-beloved" may grow less vivid and intense than they once were. These words surely imply the possibility, in a *restricted sense*, of our thus forgetting Him. Indeed, the possibility—we own it with shame—amounts almost to a propensity. It is a sad fact in our spiritual experience that we so easily and so soon lose the heart-glow and enthusiasm which His love demands. Not forgotten, but lost sight of; not forgotten, but for the time crowded out by other objects which hold our minds in their sway, does the radiance of the "Son of Righteousness" become to our easily oblivious hearts.

Things *religious* may so occupy the mind that He ceases to be the chiefest among ten thousand. Things *non-religious*, that concern the business and the battle of life; things *irreligious*, opposed to our sworn fealty to Him and which delight the cravings of our lower nature and chill and repress the activities of the inner man, all tend to divert holy minds from Him whose love should be all to them.

We should, therefore, often sing :—

" O thou, my soul, forget no more
The Friend who all thy mis'ries bore ;
Let other loves be all forgot,
But O, my soul, forget Him not."

It is of vital importance to us that He should live in our thoughts. We are largely made and moulded by our memories. An abiding remembrance of Christ is a mighty influence for good. When He is "a living, bright reality," the garish toys of Time lose their power to fascinate.

How wise, as well as gracious, is the method ordained by Christ to revive and intensify our dormant impressions of His great love. It is inherent in us to feel pleasure in expressing our thoughts and feelings by symbols. Clasped hands, waved farewells, signalled greetings, are but acts of social ritual. Here a ceremony is made a means of grace ; and our holiest thoughts and feelings, so simply expressed, originate and revive others. Ritualism may become a hindrance and a bane, but, as claimed by Christ, it, with the Spirit's blessing, becomes fruitful of good.

Objects which the senses can apprehend often start precious trains of thought and emotion. Under some withered and scentless blossoms preserved in an album, a poet wrote :—

" These leaves and faded flowers touch many a hidden spring,
And bring back bygone hours to which fond mem'ries cling."

And if this was *their* influence, how subtle must be the power of these perfect symbols of deep ineffable truths.

Verily He, who "knoweth our frame," ordained the feast of holy remembrance, lest our recreant memories should forget the tenderness of *our* by-gone hours.

III.—THE CHURCH'S DUTY.

Whatever Christ enjoins, it is incumbent on us to obey with unquestioning loyalty.

The Lord's Supper has often been diverted from its true intent and use. Errors most solemn have been associated with it. The "Mass" of the Papists, and "The Blessed Sacrament" of High Churchmen—which are perversions of it—are alike outrages upon reason and revelation. Hence some, to avoid the errors which have sprung from it, have eschewed this form of worship altogether. But the Master's words must be kept (John xiv. 21-23) in spite of men's failures. The duty abides for each Church to perform. It suffices that He said, "This do." It is His positive command.

Our relation to the Lord's Supper as a section of the Baptist Denomination is again peculiar and painful. The departure of others from the order of the New Testament imposes on us the obligation to receive none but those who come to it, not only in a right *spirit*, but in the right *way*.

How this has distressed some hearts, God only knows. That there should be divergence of sentiment *here*, is unspeakably distressing—and there is danger of our assembling at the Lord's Supper as Denominationalists, rather than as saved sinners who have humbly sought to know and do His will.

It is whispered that some who love the truth, disturbed and dismayed at this pitiable contention, keep aloof from the emblems of their Lord's body and blood altogether. All such err. His words cannot be misunderstood or evaded. "This do" still claims our heart's homage.

It is, lastly, the pressing and paramount duty of the Churches to maintain the Lord's Supper, because by its due observance we best refute the infernal lie of Sacerdotalism.

✶ The fiercely-fought question of the day is whether we gather to an altar or a table, to the Mass (or Sacrament), or to a memorial feast. Do we assist at the repetition of Christ's great sacrifice; or do we simply combine in an act of worshipful commemoration and testimony?

Emphatically, we say, *the latter*. With a tenacity born of our conviction as to the teaching of the Divine Word on the question; of the true significance and value of the simple ceremony; and of the importance of the issues involved, we will, God helping us, cleave to the faith of our fathers, while each sings:—

"According to Thy gracious Word,
In meek humility,
This will I do, my dearest Lord,
I will remember Thee."*

THE LOVE OF GOD.

"The Lord direct your hearts into the love of God."—2 Thessalonians iii. 5.

THE Lord the Spirit, by His gracious power,
Into the love of God direct thine heart;
The love which "passeth all thine understanding,"
Which yet shall be thy joy to "know in part."

God's love so ancient, which He bore toward thee
Through countless ages, ere the worlds were made;
Ere thou had'st raised one thought of love to heaven,
Or for His mercy had'st devoutly prayed.

God's love so mighty, patient, all-victorious;
Mighty to save thee, mighty to defend;
"Stronger than death," thine every foe to vanquish,
Unquenched by "many waters" to the end.

God's love so changeless, resolute, supernal,
Once fixed upon thee, never more estranged;
Midst all thy life's vicissitudes unfaltering,
Midst *thy* love's fluctuations still unchanged.

God's love omnipotent, sovereignly gracious,
Moved by the counsel of His royal will;
All-wise in all His purposes toward thee,
All-kind thine highest interests to fulfil.

God's love so boundless, measureless, unrivalled,
E'en by an angel's eloquence untaught;
All other loves combined far, far excelling—
Exceeding utmost knowledge, utmost thought.

* Some sentences in the above are verbal extracts from *Pulpit Gleanings*, by Rev. J. Halsey, Anerley, 1879. A most suggestive book, now out of print.—
AUTHOR.

God's love so faithful, no turns shadow knowing,
 E'en when thou dost believe not He remains
 Steadfastly true toward thee every moment ;
 Thy love may ebb and flow, His never wanes.

" God's love exultant " over thee with singing,"
 Ravished with thee and fully satisfied ;
 His costly one, than countless gems more precious,
 His beautiful, His comely, glorious Bride.

God's love so mindful, pitiful and tender,
 Forbearing long with all thy waywardness,
 Compassionate in all thy griefs, thy weakness,
 More soothing than a mother's soft caress.

God's love exhaustless, all time long-enduring,
 Unchecked toward thee through the lessening years ;
 Outliving time—for ever and for ever
 Thine it shall be to know the love He bears.

To this great love the Spirit now direct you—
 God's love, so free, so real, so grand, so bright ;
 Love boundless, love unchanging, love victorious,
 Love sovereign, everlasting, infinite.

KATE STAINES.

REVIEWS, LITERARY NOTES, ETC.

Devonshire Road Pulpit, Greenwich.

Twelve sermons delivered by the pastor, Joseph Jarvis, Wilmshurst, 30, Imperial Buildings, E.C. Cloth, gilt lettered. Two shillings.

NEXT to Welshmen, the typical men of Sussex have, we think, the best natural qualifications for Gospel preachers, and when great grace has been superadded, what ministers some of them have proved ! From this county our good brother, Joseph Jarvis, hails, and many of his sermons are bright and brave—like the strong breezes on the downs near which he was born. His methods and phraseology are all his own ; while his themes and his matter are ever " the glorious gospel of the blessed God." We hardly know whether he excels more as an expositor of the Word or a gentle yet faithful delineator of what is " known and felt " in the inner experience of God's living people.

Perhaps his *forte* lies in opening up the metaphors of the Scripture with rare ingenuity, while unwise fancifulness is held in prudent check, and the doctrine evolved is shown in its solemn bearing on the hearts and consciences of his hearers. This is exemplified in the extract from a sermon on Solomon's Song v. 16, which we give on another page, and which is a fair specimen of the whole of these excellent published discourses. Our friend is so brotherly a

man, and so resolutely maintains his liberty under our " One Master," that it is a pleasure to waft him a kindly word of fraternal blessing, and to wish success to this well-got-up volume, in which his portrait appears as the frontispiece.

Text Meditations, in the Words of Scripture. By the Author of " Outlines of Prophetic Truth," etc., etc., now in his 86th year. London : Idle and Co., 17, Paternoster Row. No price given.

THIS book, which is understood to be the work of Robert Brown, now of great age, consists of meditations on various religious subjects expressed in texts selected from the Bible itself. This renders them interesting, but whether this peculiar method of elucidating the truth of God is altogether advisable may be doubted. The same plan was adopted in the " Commentary Wholly Biblical," which was much talked of fifty years since, but which has proved of little practical value, and is rarely to be met with. It is, however, pleasant to think of one who is tarrying in the " land of Beulah " employing his last days so holily, and the Lord will doubtless own his work in some good ways. Will the author allow us to remind him that in Psalm cxxxix. 16, we read " unperfect," and not, as he quotes it, " imperfect " (page 118). Imperfect

the Church of God never was or could be, for

"In the glass of His decrees Christ and His Church appeared as one; Her sins by imputation His, while she in spotless splendour shone."

"Unperfect" it was and will be, until the last elect sinner is added to the visible body of the redeemed, and we all come unto the perfect (mystic) man of Eph. iv. 13. The book is in bold type and well got up, and would be prized as a Christmas gift by many of the infirm and aged to whom the Master is precious.

The Leper and His Cleansing. By B. A. Warburton, with a Preface by Edward Carr, of Bath. London: Farncombe, 30, Imperial Buildings, Ludgate Circus, E.C. Price not given.

HUNDREDS of truth-loving persons have cause to bless God for the late J. C. Philpot's two sermons on *The Leper Diseased and The Leper Cleansed*. Among these is the author of this thoughtful work, to whom, however, it has occurred that more might with profit be said on the subject than is to found in Mr. Philpot's sixteen pages. He, therefore, here gives us the fruit of his research and meditations. If leisure and ability are vouchsafed, we will accord his chapters further and fuller examination. Meanwhile, we commend it very heartily as a Scriptural, spiritual and suggestive book.

Thomas Bradbury, of Grove Chapel, Camberwell. Two Funeral Sermons by Rev. W. Sykes, M.A., Vicar of Hillsborough, Sheffield. Price 4d.; to be obtained at the Chapel, or by post for 4½d. from the author.

THE Rev. W. Sykes entertained a sincere and profound esteem for our late friend, who, when dying, requested that he would both officiate at the funeral and preach these memorial sermons. He tells the Church much that is interesting about him who was their faithful pastor

for thirty-five years, and, with fraternal affection, lays bare the gracious thoughts and feelings of the heart that beats on earth no more. The first issue was graced with a portrait of the deceased in a Gezevan gown, but without the bands, which gave him a most imposing appearance. This, however, has been recalled, and the reader must be content with the printed delineation of the life and labours of this excellent servant of Christ Jesus.

Simple but Sound, or, "Whereas I was blind, now I see." A sermon by C. H. Spurgeon. Metropolitan Tabernacle Pulpit, No. 2,956.

THIS discourse, which is one of the great preacher's happiest, was delivered when we were in his College, and appeared in the *Baptist Messenger* for 1863. We young men thought most highly of it, as manifesting an admirable method of handling a text, and the writer would commend it as a model to his younger brethren. It is full of instruction and comfort for any who are concerned to know whether they are the subjects of a work of grace.

The Australian Particular Baptist Magazine. No. 256, October, 1905.

THIS, like its predecessors, evinces honest and earnest editorial work, and contains some sweet and savory pieces, specially that of E. Littleton, of Freemantle, on Job. xxviii. 9, "He overturneth the mountains by the roots." The article by F. Fullard on "Our Own Magazine," by which, of course, he means the one before us, gives a very readable and instructive account of its commencement under the sainted D. Allen, and its continuance to the present time, with our brother Beedel as its editor. The allusion to the English free grace magazines which are enumerated, is fraternal and appreciative. May we not hope of all that maintain them that while "there are diversities of gifts" there is also "the same Spirit."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE STRICT BAPTIST MISSION.

Annual Meetings at the Surrey Tabernacle, on Tuesday, Oct. 24th, 1905.

THE Surrey Tabernacle, well described by several of the speakers as "this beautiful building," was kindly placed at the disposal of the Committee of the Strict Baptist Mission for the holding

of the 44th Annual Meeting of that Society.

Friends travelled from many parts of London and the country, so that at the afternoon meeting the area of the building was full.

The vice-president, pastor R. Mutimer, who was to have presided over the afternoon gathering, was unavoidably

prevented from being present, so that the president, pastor E. Mitchell, occupied the chair on both occasions.

After a song of praise had been heartily sung pastor James E. Flegg read the 67th Psalm, and Alderman H. Brand sought the Lord's presence and blessing, which prayer it was felt, at the close of the day, had been answered.

The esteemed pastor of the Church at the Surrey Tabernacle, Mr. O. S. Dolbey, on behalf of the Church, very heartily welcomed the supporters of the Mission. When the letter was read asking for the loan of the building, without a moment's hesitation he and his brethren acceded to the request, for the gatherings were to be in the interest of the kingdom of our Lord and Saviour Jesus Christ. It was written, "Ask of Me, and I will give thee the heathen for thine inheritance"; and in that grand intercessory prayer in John xvii. our Lord asked, "Father, I will that they whom Thou hast given Me be with Me where I am." And would Jesus Christ fail? A thousand times NO! It was the manifest will of God that the Gentile nations should come to a saving knowledge of the truth; that whosoever should call upon the name of the Lord should be saved. But how should they call on Him of whom they had not heard? and how should they hear without a preacher? Missionaries were sent into the great heathen world by the primitive Church, and he apprehended that the Mission was only carrying out the command of Christ in sending out those who were equipped and qualified for mission work. He hoped the blessing of God would rest upon the Mission and the meetings being held that day. Mr. Dolbey read an interesting letter he had received from India written by Mr. David Morling.

After a few words from the Chairman, thanking Mr. Dolbey for the cordial welcome accorded, pastor J. N. Throssell (of Meopham) delivered an interesting address upon "The Word of God." God had spoken, and this was written. When he came to the Book he found it stated, The mouth of the Lord hath spoken it. In speaking God had given utterance to His thoughts, and He had appointed, as the way of bringing to light His jewels, that men should utter forth His Word—preach the Gospel. In this Word was most blessedly declared the only plan of redemption upon which we could rely. It ran upon the lines of love and blood. In the past the Word of God came, and it came now, to individuals, and the purposes of God were accomplished at home and abroad.

Pastor G. W. Thomas (of Watford) followed with a telling missionary address upon the word "Go," with which word were linked several passages bearing upon missionary enterprise; and

pastor James E. Flegg (of Wandsworth) referred to the fact that the S. B. M. stood for something definite. It was Scriptural, therefore it was Baptist, and hence Missionary. Our brethren had as their aim, Salvation; their weapon, the Bible; and their occupation, Messengers.

Letters having been read from Messrs. Jull (of Cambridge), Harsent (of Wattisbam), and Abbott (of Fairstead Hall, Witham), expressing regret at their enforced absence, Mr. E. A. Booth spoke a few words, searching and stimulating, from the question, "Who is my neighbour?"

Pastor T. Jones (of West Hill, Wandsworth) was then listened to intently as, basing his remarks upon "The Vision of Ezekiel," he drew a graphic picture of the condition of the people of England prior to the Reformation, and the changed aspect which was brought about through the preaching of the truth; and then referred to the condition of heathendom to-day, and showed that the only thing which could bring about the freedom of these races was the promulgation of the same glorious truths. These truths God had blessed in the past and would bless in the future.

Pastor L. H. Colle (of Tring), Editor of *The Strict Baptist Mission Herald*, brought the afternoon meeting to a close with an earnest and profitable speech on "The Lordship of Jesus Christ."

The friends at the Tabernacle had done all in their power to provide for the bodily wants, and their efforts were greatly appreciated by the large company which partook of their hospitality.

At the evening meeting, which commenced promptly at 6.15 p.m., not only was the area of the spacious Tabernacle filled, but the galleries also were well occupied, so that the Chairman faced a splendid congregation when he rose to announce the opening hymn:—

"Jesus shall reign where'er the sun
Doth his successive journeys run."

After this had been sung, pastor R. Nutimer (of Brentford) read Mark xvi., and pastor E. W. Flegg (of Homerton Row) prayed.

A few words of welcome having been spoken the hon. secretary, pastor W. Chisnall, was called upon to read the Report. Time only permitted of extracts being given. It told a splendid tale of progress made, fresh fields entered, prosperity enjoyed, precious souls saved, and increasing support of the work. (Copies of the Report can be obtained of pastor W. Chisnall, Wyoliffe, Farnham-road, Guildford.)

In a truly missionary address pastor J. Bush (of New Cross) moved the adoption of the Report. He trusted it

would be read carefully and prayerfully, so that the work might be more liberally supported. The address was based upon the words, "Your work of faith and labour of love." This Mission was essentially such. He exhorted the missionaries to have faith in their mission, *i.e.*, that God had called them to their work; to have faith in their message, and to have unbounded faith in their Master. This was seconded in an instructive address by pastor B. J. Northfield (of March, Cambs). There were discouragements and encouragements in the work. One great encouragement was the Master's promise, "Lo! I am with you alway." He emphasised the need for patience and sympathy.

Our beloved missionary, Ernest A. Booth, who has the cause of the heathen so much at heart, and to whom the Gospel of sovereign grace is very dear, was then listened to with rapt attention. Although he spoke for some time it seemed all too short as he dwelt upon the character and condition of those among whom he and his fellow-workers laboured; recounted the difficulties encountered; the awful superstition prevailing, and the appalling sights witnessed; and then went on to tell of breaking day and hopes, anticipations and plans for the future.

One interesting feature of this meeting was that farewell was to be said to Miss Ruth Scott, who was about to leave England to join Mr. Morling in the work in India. Our dear friend was present on the platform with our highly-esteemed sister, Mrs. Booth. It fell to the lot of the father of Mr. D. Morling, as pastor of the Church where Miss Scott is in membership, to deliver the valedictory address. In tones tender and touching, pastor Josiah Morling (of High Wycombe) spoke of the work to which God had evidently called our sister, extolled the Master she was serving, and committed her to the care of an ever-faithful God.

Pastor L. H. Colls (of Tring) offered the valedictory prayer, which was a fitting memorial to the Lord's goodness in the past, and an expectancy of faith for future help in all circumstances and needs.

A brief, warm-hearted missionary address was then given by pastor H. T. Chilvers, of Ipswich.

A vote of thanks to the friends at the Tabernacle was heartily accorded for kindness evinced throughout the day. This was responded to by Mr. A. Boulden, who hoped there would be other gatherings of a similar character in that honoured sanctuary. He further gladdened all hearts as, in his closing words and in a graceful manner, he handed to the Chairman a cheque for the full amount collected at the tea-

tables, various friends of the Surrey Tabernacle providing the whole cost of the tea.

A few words from Mr. Dolbey, and the singing of the Doxology, brought these memorable meetings to a close. The friends did nobly, contributing £108 8s. 7d. to the Mission Funds. As the meeting broke up the feeling evidently was that the 14th annual meeting was not only one of the most largely attended but one of the most profitable.

WELLINGBOROUGH.

THERE was an echo of the life and death of Mr. David Dulley (late senior deacon of the Tabernacle, Wellingborough) at the evening service on Sunday, October 29th, when a tablet, memorising his life and work, was unveiled. The pastor (Mr. S. T. Belcher) conducted the service, and during the course of his sermon made mention of many memorials recorded of God's goodness; for instance, as seen in His covenant relationship, redemption by blood, deliverance from the world, victory over the flesh, Christ meeting judgment, triumph over death, etc. He also gave instances of the memorials of poor sinners, whose cries and groans went up to the God of Sabaoth, mentioning Noah, Abraham, Jacob, Manasseh, Cornelius, and the woman who had done what she could. He made mention of the holy life and service in the cause of Christ of the late David Dulley, and concluded with the Holy Ghost's comment in the Book of Revelation, "Blessed are the dead which die in the Lord, for their works do follow them." Mr. E. S. Wright (as senior deacon) unveiled the tablet, which testified to the beneficence of Mr. Dulley, his hearty service, and his gift to the cause. Mr. Wright was enabled to speak from experience of Mr. Dulley's life, and everyone present felt the appropriateness of his remarks. The memory of the just is blessed.

The visit of our missionary (Mr. E. A. Booth) had a double interest, seeing that our esteemed pastor (Mr. Belcher) had the pleasure of baptizing both Mr. Booth and his wife, and also marrying them, so that, as Mr. Booth aptly remarked, Mr. Belcher had done all the parsonic work for him that he required. Missionary spirit, it is needless to add, was considerably revived by the visit, and the service held on Sunday evening, Nov. 8, will live long in the memory of many who were thrilled by Mr. Booth's moving appeal for personal service, whether on the mission field or in labouring at home. The cry of the heathen has been heard in our ears—"Come over and help us"; the cry of those whose eyes are darkened, and minds benighted. The cry is to our

Churches that they, having tasted of the Word of life, may seek for its dissemination amongst those who, though not desiring it, urgently need it. Mr. Booth ably proved the necessity of a Gospel Mission in India, both at the services on Sunday and during a lecture which he delivered on Monday evening. Practical sympathy found its manifestation, Mr. Booth departing with over £11. May God's blessing rest upon the Mission, and the labourers in the field, is the prayer of those who have seen the light and discern the darkness of the heathen.

F. H. WRIGHT.

CROYDON (DERBY-ROAD).—The 29th anniversary of the Sunday-school in connection with the above was held on Sunday and Wednesday, October 15th and 18th. A prayer-meeting at 7.30 a.m. on Sunday gave us a good start for the day, the presence of the Spirit being very manifestly realised. Our pastor was enabled to preach very helpful and encouraging sermons both morning and evening, and also to give an interesting address to the young in the afternoon. On Wednesday afternoon Mr. E. White, of Woolwich, preached a cheering sermon from Acts ii. 39; this was followed by a public tea. A public meeting was held in the evening, ably presided over by Mr. F. T. Newman. Our superintendent (Mr. S. J. Clutterbuck) sought the Divine blessing; and reports of the school and library work for the past year were read; and bright, helpful, and instructive addresses given by Messrs. Abrahams, Dale, Pounds, White, and our pastor. The attendance at all the services was most encouraging. We have enlarged our chapel by the addition of a gallery for the accommodation of the scholars, and the increased space was well filled, especially on Sunday. Special hymns were sung by the scholars, Mrs. Bennett presiding at the organ. Collections were very good, and though not quite up to last year, yet considering the drain on our friends for the Enlargement Fund, we feel they have done nobly, and it is our joy to raise another "Ebenezer," and say "Hitherto hath the Lord helped us."—E. S. B.

WALTHAMSTOW (ZION, MAYNARD-ROAD).—The 31st anniversary of the formation of the Church was celebrated on Lord's-day, October 15th, when brother E. Rose preached two excellent discourses. On the following Wednesday the services were continued. Brother J. E. Flegg preached in the afternoon a thoughtful sermon upon the words found in 1 Cor. i. 2, which was much enjoyed. Tea was afterwards served to a good number of friends. In the evening a public meeting was held, over

which brother G. Savage presided, who read the first twelve verses of Matt. v., making very instructive comments thereon. Brother J. G. Caplin led us to the throne of grace. The secretary, brother J. Sharpe, read the report, which was very encouraging, shewing that all expenses had been met and a small balance remained in hand. The congregations had improved, the week-night Bible-class, tract distribution, Sunday-school, etc. were all progressing in a satisfactory manner. Brother E. Rose had occupied the pulpit each Sunday since July, and as his labours in our midst were well received it had just been unanimously arranged that he should take the oversight of the Church from January next. It is fervently hoped that his ministry will be abundantly blessed to the ingathering of precious souls in this thickly-populated London suburb. Instructive addresses were given by brethren Henson, E. W. Flegg, Licence, and Rose. The attendance at these services was good, and the highly spiritual tenor of the sermons and addresses throughout was much appreciated.

ILFORD ("EBENEZER," CLEVELAND ROAD).—Harvest thanksgiving services were held on Sunday, October 3rd. Sermons by the pastor morning and evening. On the following Tuesday a sermon was preached by Mr. E. Mitchell, of Chadwell-street, at 3.30, from Ruth ii. 15-17. The evening meeting commenced at 6.30, and was presided over by Mr. E. Mitchell, who spoke briefly from the words contained in Psalm xxxvi. 7, "How excellent is Thy lovingkindness," etc. Spiritual and very acceptable addresses were also delivered by Messrs. Goodenough, W. Morgan, Pounds, and the pastor. The attendances were quite up to the average and the collections liberal. We desire also to be grateful to God for disposing the heart of a friend to present us with a donation of five pounds towards expenses which must shortly be incurred in connection with necessary structural alterations.—GEO. S. FAUNCH.

LEYTON (GOLDSMITH-ROAD).—Special services were held to commemorate the 8th anniversary of the re-opening of this chapel on Lord's-day, Nov. 5th, and Tuesday, Nov. 7th. On Lord's-day two sermons were delivered by Mr. F. Grimwood, who based his morning remarks on Isa. xxvi. 8, and in the evening on Heb. vi. 19. On Tuesday, Nov. 7th, a sermon was delivered at 3.30 by our highly-esteemed brother, pastor Edward Mitchell, upon Prov. xviii. 24: "There is a Friend that sticketh closer than a brother." At the evening meeting the chair was occupied by Mr.

Applegate, who was supported by brethren E. Mitchell, T. P. Gibbens, F. Grimwood, A. Lioence, and H. J. Galley. The opening hymn being sung, prayer was offered by the writer of these lines, after which the chairman read and commented on Gen. xxxiii. A very encouraging report was then given by the Church secretary, one item being very pleasing—they had started a Sunday morning prayer-meeting. Pastor E. Mitchell moved the adoption of the report and then spoke from the words, "Salvation is of the Lord." Pastor H. J. Galley seconded, and dwelt on the words "Pray without ceasing." Pastor Gibbens dwelt on Psa. xxv. 1, and Mr. Grimwood took the same Psa. xxv. 5, "Lead me in Thy truth." Our brother Lioence brought up the rear from Psa. civ. 28: "Thou openest thine hand," after which the Church officials thanked the chairman and friends for coming to their aid. Thus passed a very pleasant day.—D. BUTCHER.

WELCOME MEETING IN CONNECTION WITH THE SETTLEMENT OF MR. E. W. FLEGG AS PASTOR AT HOMERTON ROW.

SERVICES of a highly interesting character were held in the time-honoured sanctuary at Homerton Row on Nov. 14th. Nine months ago our esteemed brother Belcher, feeling that his work was done, relinquished his office as pastor. Friends gathered on the 14th Nov. from many Churches to welcome the new pastor, Mr. E. W. Flegg. The afternoon meeting was presided over by our dear friend, Mr. W. S. Millwood. After a portion of Scripture had been read and the blessing of God had been sought upon the union and the gatherings of the day, the Chairman in a few words expressed his pleasure at being present on so interesting an occasion, and then called upon the pastor to speak. In a brief address, which touched the hearts of many present, our brother gave a brief account of how he was called by grace. This, together with an account of his call to the ministry, will be found in the May Number of the "Earthen Vessel" for 1904.

Pastor E. White spoke well from 1 Tim. i. 12, emphasizing the qualification of faithfulness and speaking as to its need and the temptation to swerve. He then directed our thoughts to the fact that a man, if in his right place, is put there by God Himself, and afterwards referred to the work of the ministry.

The esteemed Editor of the "Earthen Vessel," Mr. W. J. Styles, after bringing before the notice of the friends some interesting facts concerning the locality and the former pastors of the Church, delivered an excellent address

upon patient continuance in well doing—or persistence in good works. He noticed the side of the cross from which works should be contemplated, dwelt upon the necessity for patient continuance, and showed the secret of persistency in the grace which is in Christ.

Pastor R. Mutimer, in a brief, stimulating address, referred to the past, concerning which he was sure their pastor would say, "Hitherto hath the Lord helped me." As to the present, the promise was for him, "My grace is sufficient for thee"; and, in regard to the future, he had the heart-cheering assurance, "Lo, I am with alway."

The afternoon meeting was brought to a close by a warm-hearted address by pastor J. Clark, based upon the Apostle's words, "Brethren, pray for us," wherein he pointed out how the pastor should be upheld by the prayers of the people. A large number of friends partook of tea.

The evening meeting, which commenced promptly at 6.15, was presided over by our beloved brother, Mr. F. T. Newman. After he had read a chapter and brother Rowe, of Erith, had prayed, the Chairman made a few remarks by way of introduction, and then asked the pastor to state the leadings of God by which he had come to Homerton. Our dear brother referred to the happy years of service amongst the friends at Bexley Heath, and the blessing of God realized there; how that after eleven years labour he felt his work was done, and hence he resigned the charge. The first time he preached at Homerton he experienced much liberty and holy joy, and, although he knew not how the people had heard, his own feeling was that, if ever he was asked to do so, he could make his home there. This feeling deepened as subsequent visits were paid. Ultimately, he received an invitation to preach with a view to the pastorate, which, after prayerful consideration, he accepted. This was followed by a hearty and unanimous invitation to the pastorate, which, regarding it as the call of God to Homerton, he also accepted. The church secretary, Mr. H. Baker, then recounted the steps taken which culminated in the invitation to the pastorate being sent. Pastor G. W. Thomas then joined the hands of the pastor and brother Brett, and implored the Divine blessing upon the union.

Pastor James E. Flegg (brother of the newly-chosen pastor) then addressed a few words by way of charge to the pastor. His remarks were based upon two passages of Scripture: "A man of God," "A servant of Jesus Christ." After mentioning that it was somewhat unique that one natural brother should address another on so auspicious and important

an occasion, and that he regarded it as one of the greatest honours he had had, he went on to say he rejoiced that God had made their pastor a man. He knew what he believed and was not ashamed to confess it. Not because of the instruction of a godly father, much as this was valued, but because he had for himself searched the Scriptures, he held these sentiments. Grace had made him a Christian and a minister. With reference to this latter, it was needful for him to remember that as the servant of Jesus Christ he had primarily to seek to please, not men, but Christ, and then to please his neighbour for his good unto edification. That he must ever be jealous of the honour of his Master. That it was the Master's message he had to deliver, and to Him alone was the true minister accountable. The speaker hoped their pastor might never be found fighting under any banner save that upon the one side of which was written, "The love of Christ constraineth us," and on the other side, "For Christ and His Truth."

Pastor G. W. Thomas, formerly teacher to their pastor, then addressed words of loving counsel to the Church. Judging from the tablets which were on the walls, he did not think the Church was given to change. He reminded them that the Church of Jesus Christ was a brotherhood. They were one; their motto, "One Lord, one faith, one baptism." Let them stand by the old landmarks. They were to have sympathy one with another and pray one for another. A greater degree of separation from the world was needed. To the Church there was but one Head. He appointed under-shepherds in the Churches, and they should do their best to support their pastor by their prayers and maintain him by their purses.

Brief addresses were also given by Brethren West, of Erith; Waller, of Shouldham-street; and Sapey, of Soho. The attendance at the services was good and the spirit of the meeting augured well for the future. May God abundantly bless pastor and people.

J. E. F.

STRICT BAPTIST MISSION.

INTERESTING MEETINGS IN NORFOLK AND SUFFOLK.

ON Oct. 17th, at Orford Hill, Norwich, a meeting was held, presided over by the President of the Mission, pastor E. Mitchell. In his opening remarks the Chairman referred with gratification to the change which had come over the Churches in regard to mission work. Mr. Booth then delivered an excellent address on the mission work in India. Pastor C. Dykes closed with a few words in appreciation of the work which was being done in India.

On Oct. 18th, York-road, Yarmouth, was visited. This meeting was presided over by pastor C. T. Dykes; a good number of friends were present. Prayer was offered by pastor J. Muskett, and the address given by Mr. Booth was much enjoyed. The claims of the Mission were enforced in a speech by the pastor of the Church, J. Muskett.

On Nov. 14th, at Providence Chapel, Glemsford, the pastor, Mr. O. H. Cudmore, presided. After a few words from the Chairman, Mr. Booth delivered a very instructive address; based upon Darkness, Dawn and Duty. Mr. Chisnall paid an unexpected visit, which was much appreciated. In a brief address he outlined the financial position of the Mission.

AYLESBURY RECOGNITION SERVICES.

PASTOR—F. STADDON.

INTERESTING services were held at the Aylesbury Baptist Chapel on Thursday, November 16th, in connection with the settlement of pastor G. F. Staddon. The two services held were both well attended and a spirit of Christian unity prevailed throughout the day. It is now three years since pastor Witton resigned the pastorate of the Aylesbury Church, and it was under the "supply" system that the newly-elected pastor gained favour with the people, which led to an invitation being extended to him.

Pastor G. W. Thomas presided at the afternoon service on Thursday, being supported by pastors Evans, Flegg, and Staddon, and Mr. H. Chapman. After reading by pastor J. E. Flegg, prayer was offered by Mr. W. Gomm.

The Chairman, in a brief address, remarked that they were gathered to recognise what God had already ordained. The gift of speech, coupled with the grace of God, were the qualifications of a preacher.

Pastor J. E. Flegg followed with an interesting account descriptive of the nature of a Gospel Church. He explained that the term "church" had become very ambiguous, but having regard to the New Testament teaching, he defined a Gospel Church as a body of believers united in fellowship in a divinely-appointed order. They did not claim that the body of Strict Baptists constituted THE Church, but in their Christian charity they could say, "Grace be with all those who love our Lord Jesus Christ." They delighted in having Christian fellowship with true believers in Christ wherever they might be found. There ought not to be any isolated believers, but there should be identification with some body of believers. They were face to face with various orders of church government, and they should be able to give a reason

for the hope that was in them, and also for their distinctive order, for which they must come to the Word of God. Here they found it was congregational in its order, Baptist in its character; and by that they meant that no one was admitted without first being baptized by immersion. Then they were close in their fellowship. This was one point on which they were thought to be narrow, but it was the practice observed by all believers in New Testament times. The Church of Christ was not legislative in her character, but her function was to execute the laws laid down in the Word of God.

CALL BY GRACE.

Dear Mr. Thomas, Ministers of Christ, and Christian Friends,—It is a very pleasing experience for me to relate unto you at this moment God's goodness and mercy unto me, and my thoughts find an expression at this time in the words, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

From my childhood I have been associated with and surrounded by those things which are pure and Godlike, and cannot help asserting that only on very rare occasions was I absent from Sabbath school or the house of God, and many lessons and sermons heard then are with constant vividness coming back to the mind.

In the order of God's providence, I left home, and secured a berth at Hornsey Rise, and there I determined to throw off what I termed "religious shackles," and for a period of three years I never entered God's house. Today I confess that this stands out as an awful blot upon my career, and I found, as many have so done, that the ungodly are only too eager to aid you in a life of wickedness and sin.

However, a young man asked me to accompany him to chapel, and I went with him to Battersea Park Tabernacle and heard a Mr. Stott. Oh, how my sinfulness came up before me! It seemed as if the man knew all about my life. Arising from these convictions, I determined upon reformation. I amended my ways, bought religious periodicals, read my Bible, and wrote home in pious strains to my mother; but I acknowledge to you, as you will also agree with, that outward reformation, apart from the regenerating power of the Holy Spirit and the operation of faith through the righteousness of Jesus Christ, brings about the awful result that the last state of such a man is worse than the first.

After three years I found myself thrown upon the mercies of a cold world, through the bankruptcy of my

master, and for several months I went from one part of London to another, heartless and despondent, and to-day, as I look back to this period in my past, I can very truly testify "that God's hand, unseen, did convey me up to manhood."

At last I obtained employment at Islington, but, owing to ill-health, had very soon to give it up, and went home to my mother at Watford.

Arising from this visit, I was led to go to the Tabernacle, and it was in that sanctuary, under pastor Thomas's ministry, God was pleased to bless my soul. The text was taken from Ezek. xxxvii., "Behold there were very many in the open valley, and lo, they were very dry. And He said unto me, Son of man, can these bones live? and I answered, O Lord God, Thou knowest."

According to His stupendous mercy, I saw myself helpless and wretched. By His grace He revealed Jesus, "the Life," and by His Spirit the union was made manifest to me which had stood from before the foundation of the world.

I very plainly recognised my privilege and duty to follow my Master and to faithfully obey His sacred law; and on last Lord's-day in March, 1897, was publicly baptized by pastor Thomas and received into Church fellowship on April 4th, 1897.

CALL TO MINISTRY.

My Sabbath-school teacher wrote me when I was an in-patient at Westminster Hospital and told me of her deep impressions that God would presently raise me up to be a faithful minister of Jesus Christ. But at that time I lightly put such a thought aside; but "what hath God wrought!" How her prayers have been answered! All praise be to God.

At Watford Tabernacle I found a good Bible-class existing, and ultimately, arising from that class, a Young People's Society was formed, and from the very first meeting it was very forcibly laid upon my heart to speak a word in the name of the Master. My pastor very quickly detected the gift God had put upon me, and spoke to me privately upon the matter. I felt abashed at such a thing. Oh, how I trembled to consider my pastor's words! However, it was of the Lord. My love went out to poor sinners. The people of His love encouraged me. Trial sermons were preached, and I was heartily recommended to go forward. Doors commenced to open at Berkhamstead Common, West End (Tring), King's Langley, Rushden, Peckham, and Aylesbury; and as God has helped me, I have continued to this day preaching the everlasting Gospel of the grace of God.

LEADINGS TO AYLESBURY.

It was very peculiar how I was brought to supply the good people at Walton-street. A sister, who is with us to-day, wrote to Mr. Chapman's daughter and gave a short account of my work amongst the neighbouring Churches. Ultimately I heard from brother Chapman, a date was fixed, and I have increased in my supplying the pulpit, until the hearty invitation of the Church was given and received in July last.

Perhaps it may appear to be very extraordinary to you what I am about to relate, but such are the marked and wonderful ways of our God, viz. :— Before I ever received any letter, or had any knowledge of the members of the Church at Aylesbury, I was given the Divine testimony that at Aylesbury my labours were to abound, and this revelation was again given in my first visit to that town. In this pulpit I have realised the hand of the Lord upon me for good, liberty has been truly experienced, souls have been blest, and the saints uplifted; and may this be but the sign—"the cloud as a man's hand"—to be closely followed with showers of spiritual and financial blessing.

Mr. Henry Chapman, as senior deacon, in an interesting statement detailed the steps which led up to Mr. Staddon being invited to the pastorate.

The members of the Church, having signified their appreciation of these statements by rising, pastor Thomas joined the hands of the pastor and senior deacon, and solemnly pronounced the union complete.

An impressive ordination prayer having been offered by pastor Flegg, the service closed with the hymn,

"Blest be the tie that binds
Our hearts in Christian love."

Tea was subsequently served in the schoolroom, and in the evening another encouraging meeting was held under the presidency of pastor W. H. Evans.

The Chairman, in a brief address, enunciated the need of a firm adherence to Baptist principles, and, as the oldest minister of the Strict Baptist Churches in Bucks, gave pastor Staddon a cordial welcome to the county. He also spoke of the duty devolving upon the people of God in respect to their pastor.

Pastor Thomas, in delivering the charge to the pastor, said he believed if God should spare him, the longer he lived with that people the more they would learn to love him. He would ask him never to forget to preach the power of the Holy Spirit, for the tendency of the present day was to nullify that power. He also charged him not to neglect the preaching of the blood of Christ as the only acceptable Sacrifice,

and at all times to emphasize the unity of the Trinity. He had the text-book of the Christian Church in the Word of God, and it was for him to declare the whole counsel of God. Proceeding, he pointed out some of the duties devolving on a pastor, giving some good advice as to how they were to be carried out. He then gave a charge to the Church and congregation, pointing out that Church fellowship was something more than attending the house of God once a week, and if they wanted to encourage their pastor, let them make an effort to be present at the services as often as possible. Let them always adhere to the principles in which they believed, and seek to continue in the unity of the Spirit. He gave some useful hints as to the responsibilities resting on members, urging those present to carry them out as in the sight of God. Before concluding, pastor Thomas presented pastor Staddon with "The Treasury of David" (C. H. Spurgeon), and Mrs. Staddon with an eider-down quilt from the Church and congregation at Watford Tabernacle. Pastor Staddon suitably acknowledged the gifts.

Addresses of welcome were afterwards given by Messrs. W. A. Chapman, A. Dearing (Bierton), and Pickett (Watford), a most helpful series of services having been experienced.

SPA ROAD, BERMONDSEY.

THE sixty-first anniversary of the Church was commemorated on Lord's-day, October 29th, when the pastor (A. Steele) preached in the morning, and pastor J. R. Debnam, of Nunhead Green, in the evening.

On the following Tuesday a public meeting was held, presided over by H. Cooper, Esq. Brother Blackman, of Lynton-road, engaged in prayer. After the pastor had referred to the features of the past year's work, the Chairman gave a good start to the meeting with a bright and encouraging address based on the words, "The Lord hath been mindful of us; He will bless us." Very helpful addresses followed from the brethren T. L. Sapey (Deut. xxviii. 12), J. House (2 Chron. xii. 8), E. White (Luke vii.), and J. Hall (2 Cor. xii. 9). The meeting lacked none of the heartiness that has usually characterized these gatherings at "Spa Road." The time went all too quickly, and with a word or two of acknowledgment of the kind services rendered to the Cause by the Chairman, speakers, and friends from the pastor, the Chairman closed the meeting with prayer. The services were enlivened with special singing by a number of the young people trained by the organist, Mr. Gee. The collections (Sunday and Tuesday) amounted to £9 5s. 3d.

**KEPPEL STREET MEMORIAL
CHAPEL, BASSETT STREET, KEN-
TISH TOWN.**

THE 111th anniversary of this Cause was celebrated on Sunday and Tuesday, October 15th and 17th, when we were favoured with very good congregations. Our dear pastor, James Easter, preached two excellent sermons on the Sunday, which proved to be real seasons of refreshing from our Lord.

On the following Tuesday pastor H. T. Chilvers (of Ipswich) occupied the pulpit in the afternoon, and was greatly helped to expound Ezek. xlvi. 1-5; after which a large number of friends sat down to a well-prepared tea. The evening meeting was ably presided over by Mr. F. J. Moule, when the chapel was again filled. After some kindly words and good wishes from the Chairman, very encouraging and inspiring addresses were delivered by pastors B. E. Sears, F. Fells, T. L. Sapey, H. T. Chilvers, H. J. Galley, and our pastor, which were much appreciated by all present.

The collections, which were for the Cause, were good.

After votes of thanks to the Chairman, ministerial brethren, &c., these bright and happy gatherings were brought to a close by singing "God be with you till we meet again," and prayer by the Chairman.

"A LOVER OF ZION."

**METROPOLITAN ASSOCIATION OF
STRICT BAPTIST CHURCHES.**

WEEK OF PRAYER.

Prayer is the soul's sincere desire,
Uttered or unexpressed.

Prayer was appointed to convey
The blessings God designs to give.

"Ask and ye shall receive."

BELIEVING in the need and efficacy of prayer, it was arranged to hold a week of prayer at Chadwell-street from Nov. 6th to 10th. At the meetings the various Churches were well represented and hearty, earnest prayers were offered by many brethren for the revival of the work in the Churches.

On Monday the President of the Association occupied the chair and brief addresses were given by pastors A. Steele, on 2 Cor. xiii. 5, and W. F. Waller, on Matt. xviii. 18. The gathering on Tuesday was presided over by the Vice-President, pastor G. W. Thomas, and addresses were given by pastors Mutimer, on "Call upon Me in the day of trouble, I will deliver thee and thou shalt glorify Me," and J. E. Flegg on "I believe God." The Secretary of the Association took charge of the meeting on Wednesday, when addresses were given by pastors Mitchell, White and Galley. On Thursday the President again occupied the chair and remarks

suitable to the occasion were made by pastors R. E. Sears and T. L. Sapey, and at the closing meeting on Friday, the Vice-President as Chairman, when pastors J. Parnell and T. Jones addressed the meeting. Now let us look for the answer. J. E. F.

LIMEHOUSE (ELIM).—The 22nd anniversary of the opening was commemorated on Lord's-day, October 29th, when sermons were preached by the pastor (F. C. Holden); and on the following Thursday, November 2nd, brother O. S. Dolbey delivered a thorough Gospel discourse in the afternoon, from Rom. i. 16, to an appreciative audience. Brother A. Boulden kindly and profitably presided over the evening meeting; and brethren Cornwell, Clark, Rundle, Waite, and Dolbey gave edifying, heart-cheering addresses. Friends were present from far and near to encourage us, and, best of all, the Lord Himself was in the midst. Collections and donations amounted to about £16.—"EBENEZER."

A USTRALIA.

IN the *Sydney Morning Herald* of October 14th, we read that "the forty-fourth anniversary of the Particular Baptist Church, Castlereagh-street, was celebrated on Wednesday evening, Oct. 11th, by a tea and public meeting, at which the pastor, Mr. F. Beedel, presided, being supported by the Rev. J. G. Southby, Mr. J. Spurway (Ryde), and Mr. G. Hollier (Smithfield). The reports for the year were very satisfactory. Interesting addresses were given, each speaker making sympathetic reference to the pastor's bereavement in the loss of his wife. At the close the secretary, on behalf of the congregation, presented the chairman with £13—the amount of the collection and proceeds of the tea—as a practical token of their sympathy."

We learn from a private letter that the Churches around Melbourne and Sydney are eagerly anticipating the annual visit of our brother, James Mote, Esq., who started somewhat earlier this year. Not only are our friend's abilities as a preacher highly appreciated, but his society is valued as a counsellor and friend newly come from "the dear old mother-country."

We are informed by our friend F. Beedel, that a large box of some two hundred standard books, sent carriage paid from London, by a member of one of our Churches in May last, has duly arrived, and proves very acceptable to himself and other preachers. Good modern works of Biblical exposition, oriental geography, etc., etc., are prized, but sets of Nichols's Puritans, the writings of Ambrose Searle, Huntington, Philpot, and other full and savoury writers are also in great request. The

poems of Cowper, Young, Milton, and Barbara MacAndrew's "Ezekiel" met with great favour, as did Anna Warner's "What aileth thee?" and Mrs. Bailey's wonderful "Protoplast."

Aged Pilgrims' Corner.

THE services in the Chapels of the Camberwell and Hornsey Rise Homes are open to the public. They are held on Lord's-day afternoon and Saturday evening; on Tuesday evening at Hornsey Rise and on Wednesday evening at Camberwell. The Saturday evening prayer-meetings commence at 6.30 and at these especially the attendance of friends is welcomed. The presence of Christian helpers cheers the aged inmates and is a support to the friends who conduct the meetings.

The Society's Illustrated Lecture has been given in various places during the month and further bookings will gladly be made. It is especially adapted for schools, and is an excellent way of interesting young people in the Institution. Their aid will be most useful in connection with the Centenary; a medal commemorating this event will be given to every child collecting Ten Shillings and upwards.

Extracts from two letters from pensioners will prove interesting:—

(a).—J. E. writes:—"My little school, by which in the past I have striven to earn a living, is now reduced to one pupil, for whom I received 3d. a week; and were it not for the help from your Society I do not know what I should do."

(b).—E. S. says:—"I could never express my feelings upon receiving the pension from you this morning; I do feel more than thankful for such a provision in my great need. I have now only five little pupils, and am very low in my health from poor living; I indeed rejoice in having been accepted as a pensioner of such a charity."

The permanent increase of the Free Income of the Society—that is, contributions which are not charged with nominees—is engaging the earnest attention of the Committee. They ask the kind assistance of all, in order that progress in this matter may continue, and the operations of the Society be sustained and extended.

Will our readers each endeavour to obtain one or two New Annual Subscribers during the next few months? Subscriptions of seven shillings and fourteen shillings are especially asked for, as they directly benefit the Free Income, and entitle the contributors to one or two votes respectively.

Gone Home.

MR. CHRISTOPHER GYLES.

WE hear with sorrow of the death of Mr. Christopher Gyles. Our friend was originally a member of (old) Spencer-place Chapel, under Mr. Peacock's pastorate, which he left for Providence Chapel, Islington-green, in 1862. It was our privilege to have him as our colleague in the Sunday-school for six years, and, "take him for all in all," he was the best superintendent we ever knew. We of course saw much of him, and esteemed him highly for his affectionate character and his domestic virtues, as well as for his devotion to the work of the Lord. He received his call home early in November, and though his active service had ceased, through declining years, he leaves a memory respected by all that knew him. A widow and some children survive him, but, to add to the pathos of his death, his daughter Phoebe (Mrs. Stanshall) was taken away from her husband and two boys a week only after her father's decease.

HENRY WM. HALL,

of Glasshouse-street, W., and Lewisham. Many who remember our Churches twenty or more years ago will recall that this esteemed brother was one of the founders of the Cause at College-park Chapel, a devoted deacon to the Church, and for long its efficient precentor and praise-leader. It happened that we had much to do with him in his official capacity during the long illness of his pastor, W. Hazelton, in 1890, and can testify to his spirituality of character. His history was long and varied. Originally a devout hearer of the late Rev. T. W. Gittens, the minister of Ebenezer Chapel, Camden Town, he was subsequently removed by Providence to the south-east of London. Here he became a member of the Church at Dacre-park Chapel, under J. Cracknell and B. B. Wale; and was finally led to College-park, where he spent many years of useful and happy service. On giving up business, fifteen years since, he made his home at Hastings, and afterwards, since Mrs. Hall's death in 1901, at Eastbourne, making many attached friends at both places. "Stone"—a most painful malady, endured by him with exemplary patience and resignation—was the immediate cause of his death, which occurred on Nov. 13th. His age was 78. He was interred at Lewisham Cemetery, Revs. A. J. Baxter and — Tobit attending as ministers of the two last congregations with whom he had assembled. Thus, "devout men carried this" dear brother to his funeral, to be long remembered by those who knew his true worth.

CIRCULAR LETTER

ON

WHAT THINK YE OF CHRIST?

BY THE

Suffolk and Norfolk Association

OF

Particular Baptist Churches.

The 75th ANNUAL MEETINGS

AT

SOMERSHAM,

ON MAY 31ST AND JUNE 1ST, 1905,

Together with the Moderator's Address, Report of the said Meetings, Statistics and Abstract of Letters from the Churches.

MAINTAINING the important doctrines of three equal Persons in the Godhead, eternal and personal election, original sin, particular redemption, free justification by the imputed righteousness of Christ alone, effectual grace in regeneration, the final perseverance of real believers, the resurrection of the dead, the future judgment, the eternal happiness of the righteous and everlasting misery of such as die impenitent; together with the necessity of Baptism upon a confession of faith as a pre-requisite to the Lord's Supper; the obligation of believers to practical obedience to the declared will of Christ as King in Zion, and the congregational order of the Churches inviolable.

LONDON:

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1905.

THIS Association was formed in 1829 by several Churches who felt it right to withdraw from the older Association (formed in 1771), and maintaining the original Articles of Faith and Practice; held its first Annual Meeting at Beccles, in May, 1830. Mr. George Wright remaining Secretary until 1865, when Mr. John Cooper became Secretary and was in office with Mr. S. K. Bland, who, after Brother Cooper's death, continued in office (with assistance) until 1904.

W. LING, 23, Warrington Road, Ipswich, *Hon. Secretary.*

J. E. HITCHCOCK (Brockford, Stowmarket), *Treasurer*

(To whom all monies should be forwarded).

CIRCULAR LETTER.

The Ministers and Messengers of the Suffolk and Norfolk Association of Particular Baptist Churches, assembled at Somersham, on May 31st and June 1st, 1905, send greeting to the Associated Churches.

“What think ye of Christ? Whose Son is He?”—Matt. xxii. 42.

DEAR BRETHREN,

Certainly, here we are confronted with the most vital and important question in the Word of God; and certainly, without the assistance and teaching of the Holy Ghost, no man can answer it. Many have tried to answer it without Holy Ghost power and teaching, but they have soon got beyond their depth, and have miserably failed. “Spiritual things” can only be spiritually discerned, and Christ, though a Man, yet in His relationship to God and His position in the Godhead, is certainly the greatest known spiritual subject. We hear sometimes of “deep” preachers. Have we ever heard one who had digged so deep into the unfathomable mine of Holy Scripture as to be able, fully and satisfactorily, to explain what Paul called “the great mystery of godliness—God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”? We sing—

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

This is true. We must know Christ as a man, a suffering, bleeding, dying man; even, too, as a sacrificial victim, whose “soul is made an offering for sin,” before we can be saved. But it is just as vitally necessary to the salvation of the soul to know Him as God, for, without His Divinity, His atonement is meaningless. It is of very little use to know that Christ’s shed blood can “cleanse us from all sin” unless we know, also, that He has power to put away sin, not only from the sinner, as we generally understand it, but also from before His face, away from His sight, out of His mind. Newton, undoubtedly, fully realised the solemn importance of this question when he wrote: “What think ye of Christ? is the test to try both your state and your scheme,” &c. (Hymn 36, Steven’s selection).

So, therefore, as it is so vitally necessary to salvation to know

Christ as God, we humbly seek the assistance and instruction of the Holy Spirit, that we may answer this question in absolute agreement with the Word of God—for Christ said, “The Scriptures are they which testify of Him”—and also in that way that shall bring the greatest glory to our God and be for the greatest benefit to His Church upon earth.

We will come at once to our subject, which is “TO PROVE CHRIST’S DIVINITY AND SONSHIP FROM THE WORD OF GOD,” and in doing this our only question can be, “What does God say?” “To the law and to the testimony” then, “for if they speak not according to this Word it is because there is no light in them.”

We recognise that, in making our assertions from the Word of God in proof of the Divine Sonship of Jesus, we shall have to meet many objections to the Word itself; we shall be antagonistic to the public and popular opinion; we shall be counted “old-fashioned,” “behind the times,” and, perhaps, a bit foolish, to go for our proofs to a Book which, we are told, is contrary to reason and common-sense, and which the wisdom of men to-day has long since left behind. Brethren, the most serious thing with which we have to contend in this day in the assertion of doctrines which we truly believe and hold dear—doctrines, too, of the Word of God—is the growing discredit of so many of its plain statements; and this not by Socinians or Unitarians alone, but by Christian and Nonconformist preachers—good men, we are sure, but men who have been caught in the meshes of the “Higher Criticism.” We feel that we want to be so filled with the power of the Holy Ghost that we shall say, “Thus saith the Lord,” “whether they will hear, or whether they will forbear,” and then to stand firmly by what God has said. We know the Word of God needs no defence of ours. It has stood firm amid the fiercest attacks of its enemies during many centuries; it will still stand.

Therefore, let us cling to it more tenaciously than ever. The day will come, we are confident, when God’s Word will assert itself to the utmost confusion of its enemies. Also, as we firmly believe and pray for, this awful tide of unbelief will turn, and men will come back again to the precious Book which their fathers and mothers loved and lived and died upon—to the revelation of God’s salvation there, as being, after all, the only remedy for the sin and misery of the world—to the Son of God as the Saviour of sinners, “the Mighty One” upon whom “help has been laid,” who did not come down to earth to show men that it was possible for them, by their own efforts, to climb up to God, but who came to lift men out of the ruin of the fall and out of the “horrible pit” in which they lay, up into hope, peace, joy, and eternal life. So, again, I repeat, we must cling to the Word of God, and upon that Word base our assertions as to the Divine Sonship of Jesus Christ.

We think of the words of the Evangelist John as he is bringing his wonderful story of the life of Jesus upon earth to a close. He says, “And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God, and that

believing ye might have life through His name." Was John just asserting that he believed in the Divine Sonship of Jesus himself, and that he wished others to believe in it also; therefore he had collected an account of His sayings and works, that they might be helpful to others in this respect? No! but he was writing as "he was inspired by the Holy Ghost," and the things he had collected and preserved were intended by the Holy Ghost to be convincing and everlasting proofs of the Divinity of Christ. It is significant that he writes these words just after a very striking incident bearing upon this subject. Thomas, one of the disciples, had evidently had his faith in Christ almost shattered at His crucifixion and death. He, apparently, had given up all hopes of ever seeing Christ again in the flesh; so he informs the other disciples, when told by them that Jesus had risen again, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails and thrust my hand into His side, I will not believe." After eight days Jesus appears to His disciples again, and Thomas is with them. Jesus at once invites him to do this, when Thomas immediately exclaims, "My Lord, and My God." What greater confession of the Divinity of Christ could be made? and I think we may read John's succeeding words, just quoted, something like this: "And many other signs truly did Jesus in the presence of His disciples," which were proofs of His Divinity, "which are not written in this book, but these are written that ye might believe," &c.

Though the Jews, especially their religious leaders, called Christ's claim to filial relationship and oneness with God blasphemy, yet He did not hesitate to assert that He was the Son of God and that He was equal with God. We must pass by such frivolous objections as these, "That the Evangelists misinterpreted Christ's words, or that His disciples misunderstood them, or that they claimed more for Christ than He claimed for Himself, or were anxious to make more of Him than He made of Himself"; for Jesus said, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him." The fact remains, He had come to proclaim Himself the Son of God as well as the Son of Man. In John's Gospel, Jesus is specially presented to us as the Son of God. We do not suggest that in the other three Gospels there is little or no evidence of the Divinity of Jesus; in fact, it is there presented in a very forcible and convincing way, viz., the Son of Man, by His powerful words and works, proving Himself the Son of God. But in John's Gospel, Christ is specially revealed as the Son of God. We hear Him emphatically asserting that He is, and accepting many confessions of His Divinity from others. Just to take a brief survey of the Gospel in this respect. It seems to us that to disprove His Divinity that huge mass of evidence which is contained even in the first chapter has to be proved false. John speaks of Christ as the Word, as the medium of God's communications with the world, and especially as the revelation of Himself to the world. He asserts His Divinity in the first verse. Bishop Ryle says: "This first verse alone is an unanswerable argument against three classes of

heretics. It confutes : (1) the Arians, who regard Christ as a Being inferior to God ; (2) the Sabellians, who deny any distinction of persons in the Trinity, and say that God sometimes manifested Himself as Father, sometimes as Son, and sometimes as the Spirit, and that the Father and Spirit suffered on the Cross ; (3) the Socinians and Unitarians, who say that Jesus Christ was not God but Man—a most holy and perfect Man, but only Man. John the Baptist sums up the whole of his testimony concerning Jesus in these words, “ And I saw, and bare record that this is the Son of God.” The chapter concludes with Nathanael’s spontaneous, yet bold, confession, “ Rabbi, Thou art the Son of God.” We can scarcely turn to any chapter in this Gospel without being confronted by these proofs of His Divinity. Time and space both forbid us making even an analysis of them all for this purpose, but there are one or two chapters which can not be passed over, the subject being so plainly asserted and proved in them.

Let us first turn to chap. 5, which opens with an account of the miracle at the Pool of Bethesda. Jesus declared that Divine power had accomplished this miracle, and that this Divine power proves Him to be the Son of God, and that “ He worked with and like His Father.” This is where the Jews accused Him of blasphemy. He had not only broken the Sabbath, “ but said also that God was His Father, making Himself equal with God.” This shows that His enemies plainly understood what He meant. Jesus, however, goes on to say that all things now, and at the final judgment, are committed to the Son for this purpose, “ That all men should honour the Son, even as they honour the Father,” and everyone who do not *thus* honour the Son, whatever may be his own thoughts or views concerning the matter, does not honour the Father. His authority for all this was that God had sent Him. “ The hour,” also, “ is coming, and now is, when the dead shall hear the voice of the Son of God and shall live,” and, “ For as the Father hath life in Himself,” and by the power and influence of that life to either quicken those dead in sin, or even in their earthly graves, “ So hath He given to the Son to have life in Himself ” that He also should do this, and, moreover, had also “ given to Him authority to execute judgment.” In vers. 30 to 38 Jesus returns to His declaration of the entire agreement between the Father and the Son, and again declared Himself the Son of God. John had borne witness of Him ; “ But,” He says, “ I have greater witness than that of John, for the works which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent Me. And the Father Himself which hath sent Me hath borne witness of Me.” References lead us to believe that Jesus referred to the occasions on which the voice of the Father was audibly heard proclaiming that Christ was His beloved Son, as at His baptism and His transfiguration. Christ finishes this grand declaration of Himself by exhorting them to search the Scriptures for proofs of what He had said. They searched them, because in them they thought they had eternal life ; if they searched them for proofs of His Divine Sonship they would find that in this respect “ they testified of Him.”

In chapter x. Christ claims Divinity in most striking words: "I and My Father are one." This is the occasion when the Jews made their strongest accusation of blasphemy, and "took up stones again to stone Him." "It is evident," says a writer upon this verse, "from the conduct of the Jews, that in such assertions as these Jesus claimed absolute Divinity. In scarcely any other case did they seek to lay violent hands upon Him. When He exposed their sins, they restrained their rage and waited for their revenge. But at such assertions as these their pent-up wrath burst forth, in indignation at His presumption, or in violent action. Now, if His assertions had been misunderstood, Jesus would have explained them away; but instead of that He accepts the interpretation of His words, and proceeds to argue from it; and, further, it was for standing by this interpretation that, humanly speaking, He died." We are very anxious that the Word of God alone should be allowed to speak upon this great subject, and we think that a consideration of this supreme claim of the Master's, in the light of the rest of the Word of God, will satisfactorily establish that claim, and not only so, but will also establish us in our belief in Him, who Himself is the sum and substance of Divine Revelation. Jesus said, "I and My Father are one." It is true, because in the Word of God we find:—

I. — That Christ bears the names of God, and is addressed and described by those names. (1) He is called God (Isa. ix. 6; Matt. i. 23; Heb. i. 8; 1 John v. 20), "This is the true God and eternal Life." We have read of two gentlemen who were disputing on the Divinity of Christ. One of them, who argued against it, said: "If it were true it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other "admitting that you believe it, were authorised to teach it, and allowed to use your own language, how would you express the doctrine to make it clear and indubitable?" "I would say," replied the first, "that Jesus Christ is the true God." "You are happy," rejoined the other, "in the choice of your words, for you have happened to hit upon the very words of inspiration. John, speaking of Jesus, says, 'This is the true God and eternal Life.'" This is just the simple and yet forcible truth. How many things there are which some say they want expressed more plainly before they can believe them, and their very statement suggests that they have not searched the Word of God, for if they had they would find that, like the Divinity of Christ, it could not possibly be expressed more plainly than it is. (2) Christ is called by the name of Jehovah—that wonderful name which speaks to us of eternal, independent, immutable existence (Isa. vi. 5, with John xii. 41). In Jer. xxiii. 5, 6, we find a very striking testimony to the Divinity or Godhead of Christ, in this particular name, from the way in which an important part of His work is described, viz., that of making Righteousness, or becoming Righteousness for His people. "The Lord our Righteousness," margin — "Jehovah-tsidkenu"; also Isa. xl. 3, Matt. iii. 3.

II. — Christ also possesses the Divine perfections. 1. Eternal

existence (Isa. ix. 6, xlv. 6 ; with Rev. i. 11; Micah v. 2). This is an important point in this subject, and while we are considering it, it will be well for us to show that not only is He everlastingly God, but also that He is the *eternal Son* of God, and that He existed as such before, or previous to, His Incarnation, and because this, too, is a great proof of His Divinity. We will take the generally-accepted evidence of Psa. ii. 7. Undoubtedly, here, it is Christ who is speaking, and declaring a Divine decree concerning Himself. These are wonderful words, "This day have I begotten Thee." Upon the term "begotten," let us, as an old writer advises, "maintain a discreet and holy silence," for who can understand such a deep and solemn mystery? Let us be satisfied with this: it emphatically proclaims the eternal Sonship of Christ. Also Psa. lxxxix. 27. This could not be spoken literally of David (see verse 29). The throne of David has long since disappeared, but the throne of Jesus still stands, and shall stand. So here Christ is again spoken of as God's first-born, and consequently we must understand that He is God's Son before His Incarnation and revelation to the world as such. John very plainly says that "The Word was with God," as well as "The Word was God," and again, "The same was in the beginning with God." Jesus said to the Jews, "Before Abraham was I am," not I existed in another form, or as another person, but "I am"; "the same yesterday, to-day and for ever." Again, He says to His disciples, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." The teaching of the Apostle to the Hebrews agrees with this, as he quotes from Psalm xl. 7. The Apostle Paul teaches the eternal Sonship of Jesus in no uncertain way in Col. i. 13—17. Also the writer to the Hebrews is very emphatic upon this point. The Son existed in eternity with the Father (Heb. i. 2), so eternal existence not only refers to His Godhead, but to His Sonship, and therefore the importance and value of God's gift to the world to be the salvation of fallen men is doubly enhanced (John iii. 16). 2. Omnipresence is one of His Divine perfections (Matt. xviii. 20, xxviii. 20) 3. Also Omniscience (John ii. 24, 25, xxi. 17). 4. Omnipotence (Isa. ix. 6, with Rev. i. 8; Phil. iii. 20, 21). 5. Immutability (Heb. i. 10—12, xiii. 8). 6. In fact, He possesses every attribute of the Father (John xvi. 15; Col. ii. 9).

III.—Christ also performs Divine and mighty works. 1. Creation (John i. x; Col. i. 16). 2. He providentially governs the world (Matt. xxviii. 18; Luke x. 22). 3. He forgives sins (Matt. ix. 2, 6; also Col. iii. 13). 4. Resurrection and Final Universal Judgment (John v. 22, xi. 25; Matt. xxv. 31, 32).

IV.—Christ is also worshipped as God. Unbelievers have argued that in rendering worship to Christ as God we give to Him more than He ever demanded. But in one striking instance, while He was upon earth, He did not refuse worship offered to Him even then. We refer to His opening of the eyes of the blind man, recorded in John ix., who, for his bold confession of the goodness and power of Christ, was cast out of the synagogue by the Jews. "Jesus heard that they

had cast him out, and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe, and he worshipped Him." 1. New Testament saints did not hesitate to worship Him (Acts ix. 14, 21). 2. He was worshipped by inspired men: His disciples (Luke xxiv. 52; John; Rev. i. 5, 6). 3. By angels (Heb. i. 6; Rev. v. 11, 12). 4. He shall be worshipped by every creature (Phil. ii. 9—11, with Rev. v. 13).

V.—Christ claims to be equal with God (John x. 30, xiv. 9, xvi. 15). "This claim," says an old writer, "we must acknowledge, or accept the terrible alternative, that He was destitute of the human excellencies of humility and truthfulness."

VI.—The name of Christ is connected with that of the Father. 1. In the promises He made (John xiv. 21, 23). 2. In the greetings of the Apostles to those to whom they wrote (Gal. i. 1; Titus i. 6). 3. In the benedictions they besought (1 Tim. i. 2; Gal. xiii. 14). 4. Also in the worship of heaven (Rev. vii. 10).

So, brethren, we have tried to show, from the Word of God, that Christ's claim to absolute Divinity, and to be "One with His Father," is fully established. Christ is the Son of God, a real and distinct Person in the sacred Trinity, but yet He is also really and truly God Himself. And what can we more say concerning this? Nearly the whole of the Word of God can be quoted in proof, for it all bears upon the same subject, the love of God the Father manifested to sinful men in the gift of "His only begotten Son." We know that to simply gather together all the statements of the Scripture is not enough of itself to convince any man of this great and vital truth unless the Holy Spirit takes of these things and reveals them unto him, for—

"No man can truly say
That Jesus is the Lord,
Until He takes the veil away
And speaks the living word."

There is one question more: What connection is there between Christ's death and His Divinity? "None whatever," says the Socinian, "His death proves Him to be only a man." Does it? We will see. The Apostle John is certainly the greatest exponent of Christ's Divinity, and also a great exponent of His Atonement, and he makes the two fit exactly, which he does by a special Divine Revelation. At the first sight that John is permitted to have of Christ in that wonderful revelation, Christ tells him, "I am He that liveth and *was dead*, and behold I am alive for evermore." The second sight he has of Him is, "And I beheld, and lo, in the midst of the Throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." Notice that Christ, as the slain Lamb, occupies the highest possible place in heaven. He can have no higher place than the throne, but yet John never speaks of Him after this but as the Lamb—Atonement and Divinity inseparably united. The suffering and the glory is connected. "Jesus, for the joy

that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of God." In heaven "they sing a new song, saying Thou art worthy for Thou was slain, and hast redeemed us to God by Thy blood." The certainty of our redemption rests upon Christ's Divinity. Amazing love! When none could redeem us, He stooped to do it. Who then should occupy the highest place in heaven but He? and for this love we will cast our crowns at His dear feet, and "crown Him Lord of all."

Here we might stop, for such an important question as this ought to be answered, mainly for the edification and strengthening of the people of God in their most holy faith, and for the instruction of seekers and young converts—for this is needed, that the young men may become strong in the things of God—but also it has to be carefully and prayerfully answered, in order that it may controvert heresy and false doctrine which has arisen, and to falsify the statements and writings of arrogant blasphemers who take upon themselves to teach things concerning the Person of Christ which are in direct contradiction to the teaching of the Word of God, and to God's Revelation of Himself and of His well-beloved Son, Christ Jesus our Lord. We can leave the objections of the Pharisees and Priests and Scribes, which they made to this at various times, for we find that even when Christ asked them this question, He effectually silenced them by confronting their answer with another question of equal importance—"If David then calls Him Lord, how is he His Son?" for "No man was able to answer Him a word, neither durst any man from that day forth ask Him any questions." No, brethren, we have to do with what is taught to-day about our beloved Lord and Master. Objections, subtle and powerful, are made by educated, well-read, clever men; objections which are presented to us from most unexpected quarters; objections which we find it hard to answer, and yet which we trust we have answered by our appeal to the Word of God. By God's Word alone we will stand or fall, and in meeting with those in this matter with whom the Word of God is no argument, or "it's sentiments invalid or of no weight with them," we must leave them to the judgment of the Word itself, for Jesus said, "He that rejecteth Me and receiveth not My words hath One that judgeth him, the Word that I have spoken, the same shall judge him in the last day." I think it well, therefore, before closing this, to just briefly state such objections to the Divinity of Christ, just to see how they look in the light of the Word of God, and to prove their utter falsity.

As we are all doubtless aware, there are two, at least, somewhat formidable forces opposed to this glorious doctrine, viz., Socinianism and Unitarianism.

1.—A word about Socinianism. In the Socinian system Christ is not Divine. He was more than a mere man. His attributes were extra-human, but He was not of Divine nature. He *had* to be a man in order to redeem. Immortality, the goal of the Christian religion, was mediated by the resurrection of Christ. If, on the other hand, His superiority to men had consisted in His divinity, He could not have died. The argument from Scripture and reason is pressed. The

Divinity of Christ cannot be derived from the affirmation that He is God's Son, for in Romans (ix. 26) all men are called the sons of God; and when Christ is called the "only begotten Son" of God it is simply meant that He was the chief and highest of the sons of God, as Isaac, Solomon, &c., are also known by this designation. The expression "I and My Father are one" refers to unity of will and power. The passages referring to Christ's pre-existence are easily explained away. The expression "In the beginning" is declared to mean, "In the beginning of the Gospel or Christian dispensation." The statement that all things were made by Christ refers simply to all things pertaining to the Gospel; and the statement "the world was made by Him" has reference, either to the reformation of mankind by the Gospel, or the future world. Stress is laid, in the argument against Christ's Deity, on His habit of praying to His Father, His being sent by the Father, and His ignorance of the Day of Judgment. Christ, however, was more than man. He had superior endowments to the mass of mankind. He was conceived of a virgin, was perfectly holy, was exalted to absolute power, "all things being made subject unto Him." Reason occupies a great place in the Socinian system. Reason is man's spiritual eye, and in all controverted matters it is judge, and not the Pope nor the believing Christian. The truths of Revelation are above reason, but never contrary to it. Miracles are above reason, and credible. The doctrines of the Trinity and the Divinity of Christ are contrary to reason, and, therefore, incredible. In the doctrine of the mode of the Divine existence God is one. The antagonism to the three-fold personality of God forms the centre of the Socinian opposition to historical Christianity, and it is the special and single aim of many Socinian works to prove the doctrine of the Trinity irrational and unscriptural.

2.—Unitarianism. "Origin of Unitarianism was undoubtedly the Socinian rejection of the Trinity, of three persons existing in the Godhead and constituting one God.

"This, again, is the fundamental doctrine of the Unitarians. In this system Christ is variously regarded—as a being between God and man; or as a man superhumanly endowed, not liable to sin, incapable of mistake; or as a mere man on the natural plane, but as a natural religious genius of great power. The Atonement of Christ is simply a moral agency, designed to draw men to God and reconcile them, or make them *at one* with God, rather than a legal or governmental expedient, or as a vicarious substitute to cancel human sin. Is it surprising that in the train of such doctrines as these should follow denials of the Fall of man in Adam, of the total depravity of human nature, and of eternal punishment? And further, that such affirmations as these should be made—that the mission of Christ was to make a revelation of the Fatherhood of God and the brotherhood of man; the dignity of human nature; man's natural sonship to God; that sin is not natural, but unnatural, to man; and of the destiny of all mankind to holiness and happiness by the grace of God?"*

* Shaff-Herzog Encyclopædia of Religious Knowledge.

3.—The greatest danger seems to us not to be so much from those who are openly and avowedly Unitarian, and who belong to their own Societies and people, but from those who are Unitarian in spirit who are to be found in the pulpits and Churches professing to follow, serve and teach the Divine Christ, and, by subtle teaching, are undermining the faith of young and old. By these men the person of the Lord is assailed and His great words and works undervalued, and they who do it are counted “educated,” “abreast of the times,” “brilliant,” and, of course, are “popular.” Men love to be told that Christ is their “Elder Brother,” the “Head of the Race,” the “Ideal Man,” whom they can follow or worship in their own way, or just as they please; the Great Pattern of Humanity, who, if they closely imitate Him, walk in His steps, will lead them up to the Divine and the eternal. They love to be told that His life has been lived in order to show them what a *man* can do and be. How that he can train and foster the “little bit of God” in his sinful self, until it shall grow and increase, and overwhelm the sin and the animal in him, and he shall reach finally up to God Himself and then enter into that blissful state of existence which can only be enjoyed by him as he understands it to be an everlasting “well done” for his efforts. They love to be told that the Cross, too, is the supreme act of self-sacrifice, also an example to be followed; an atonement they do not need—self-sacrifice and self-denial can effectually take its place, and it answers the same purpose. A man is clever indeed who all his life passed through theological institutions, who probably can write a few letters at the end of his name, who then informed the people that, as the result of all this, he has become convinced that Christ stands well in line with Mahomet, Buddha, or Confucius; that He bears a favourable comparison with them, but is not greater than they; that He only had the same ideal before Him as they had—the uplifting of men, the moralising of their lives, and to lead them up to eternal felicity. There seems to be a peculiar fascination to some men to-day in listening to a sermon which *suggests* that Christ was only a man—great, pure, good, maybe, but yet in many ways like other men; subject to like passions, with limited knowledge, learning of other men, getting inspiration from others; surprised and repelled by God’s own institutions in the Temple ritual and sacrifices, as if He knew not that they prefigured His own great Atoning work. The claim of such men is to preach Jesus and nothing but Jesus; and yet the Jesus whom they preach is not the Jesus whom we love and serve, and to whom we have trusted our soul’s salvation. It is a Jesus of their own creation. These, too, lay great stress upon moral reasoning. They craftily tell their congregations that God does not expect a man to believe what is contrary to reason, and so, little by little, all the God-dishonouring doctrines of Unitarianism are introduced into Christian Churches by men who claim to be preachers of Christ. These are the things we have to meet with in this day and to prove false, and we know that the Word of God, from its beginning to its end, does prove them false. And we must firmly adhere to the Word of God. Let us not exercise any false charity in this matter; no excuses may be made for such. We

may give no quarter, but firmly oppose, and even refuse to have Christian fellowship with, all who thus deny or pervert the truth of God.

Brethren, there is no doubt but that our prosperity as an Association will rest upon our clear understanding of, and firm adherence to, the Scriptural teaching concerning the Lord Jesus Christ. The life and prosperity of the past has been to a great extent due to this. Our fathers have one thing to their lasting credit, and that is, that in spite of being counted "singular," "exclusive," "old-fashioned," they clung, with a commendable tenacity, to the Word of God. Its glorious statements were the foundation, and "Thus saith the Lord" was the power of their ministry. As an Association, or perhaps we should say, as a Denomination, we can glory in this—that no Socinian or Unitarian has been suffered to proclaim his obnoxious, God-dishonouring doctrine; from our pulpits. Therefore may we, the sons of honoured fathers, be kept close and true to the Word of God, still reckoning it to be our "glory and our defence" to "earnestly contend for the faith once delivered unto the Saints"; "not to remove the ancient landmarks," but to hold firm to this vital truth—the absolute Divinity and Godhead of our Lord and Master, Who from everlasting to everlasting "is true Almighty God."

(This circular letter, written by BROTHER H. M. MORLING, was adopted by the Association and ordered to be printed.)

S. B. STOCKER, *Moderator.*

STATISTICS OF THE ASSOCIATED CHURCHES, 1905.

CHURCHES.		Baptized.	Received.	Restored.	Trans-ferred.	Withdrawn from.	Deceased.	Number of Members.	Sunday Scholars.	Teachers.	Itinerant Preachers.	Village Stations.	PASTORS.	MESSENGERS.
1	Wattisham ...	—	4	—	—	—	—	73	70	7	—	3	F. J. Harsant	J. Raynham & R. Grimsey
2	Beccles ...	3	1	—	—	—	—	108	80	13	6	—	†J. H. Lynn	J. Reeve & J. Buckingham
3	Halesworth ...	—	—	—	—	—	—	17	—	—	—	—	—	W. Brabbing
4	Rattlesden ...	8	1	—	—	—	—	116	87	11	—	—	W. F. Edgerton	F. Baker & H. Howlett
5	Friston ...	—	—	—	—	—	—	35	30	6	—	—	—	—
6	Grundisburgh ...	14	2	1	—	—	—	122	120	15	—	5	W. H. Potter	C. Cotton & A. Broom
7	Laxfield ...	3	1	—	—	1	—	131	177	19	—	5	A. J. Ward	G. Allum & J. Clarke
8	Waldringfield ...	—	—	—	—	—	—	23	30	5	—	3	W. Emmerson	P. Dickerson & J. Robinson
9	Somersham ...	2	2	—	1	1	3	51	100	10	—	6	W. H. Ranson	D. Pilbrough & G. Willoughby
10	Cransford ...	—	1	—	—	—	2	38	39	5	1	1	†J. Grimwood	G. Cooper & W. Kindred
11	Occold ...	—	1	—	1	—	—	35	56	8	—	2	S. Hawes	W. Havers & E. Beales
12	Stoke Ash ...	—	4	—	—	—	5	110	90	16	—	—	—	J. Colson & L. Moss
13	Pulham ...	1	6	—	1	—	1	44	69	7	1	—	†D. Stannard	— Leist & — Pendal
14	Sutton ...	—	—	—	—	1	1	17	27	4	—	1	—	G. Coates & W. Boon
15	Rishanges ...	—	—	—	—	—	2	32	62	7	1	3	W. J. Denmee	L. Locke
16	Charsfield ...	—	—	—	—	—	1	31	42	10	—	—	*H. B. Berry	—
17	Hadleigh (no Report)	—	—	—	—	—	—	—	—	—	—	—	—	—
18	Tunstall ...	3	4	—	—	2	3	84	70	9	1	6	L. W. Murrell	H. Stone & F. Meadows
19	Fressingfield ...	1	3	—	—	1	2	71	95	11	—	3	S. Willis	T. Kerridge & J. Feavonr
20	Hoxne ...	—	—	—	—	1	1	57	70	8	—	4	H. Locke	T. Marjoram & A. Banham
21	Aldringham ...	1	—	—	—	—	1	51	105	15	2	4	H. M. Morling	S. Nichols & J. S. Oxborough
22	Norwich ...	4	—	13	—	—	—	81	118	12	3	—	C. T. Dykes	W. Chapman & — Purling
23	Bradfield ...	—	—	—	—	—	2	60	36	5	—	1	W. Dixon	D. Bland & W. Scarfe
24	Stowmarket ...	3	7	—	1	—	2	85	113	13	4	1	S. B. Stocker	R. B. Strickson & T. Abiss
25	Mendlesham ...	—	—	—	—	—	—	27	45	8	—	—	D. Dickerson	W. Davey & H. Hart
26	Blakenham ...	2	—	—	—	—	1	28	53	6	1	4	J. Garnham & I. Bannister	J. Garnham & I. Bannister
27	Kenninghall ...	—	—	—	—	—	2	34	21	4	1	1	F. H. Gorham	R. Mitson & J. Haylett
28	Ipswich ...	35	19	—	3	4	7	35	356	32	3	1	H. T. Chilvers	H. Reynolds & W. Woollard
29	Lowestoft ...	1	2	1	—	2	—	62	151	11	—	—	H. D. Tooke	—
30	Otley ...	—	—	—	4	—	5	88	89	17	1	—	—	W. Miller & C. S. Pellatt
31	Stonham Parva ...	1	1	—	—	—	2	41	60	8	—	—	S. Ling	I. Driver & J. Chittock
Totals ...		84	59	15	29	13	59	2,081	2,452	302	26	55		

* Not settled pastor.

† Not members of the Association.

MINUTES
OF THE
75TH ANNUAL MEETINGS
(Being the 133rd from the original Formation in 1771)

OF THE
ASSOCIATION,
HELD AT
SOMERSHAM

On Wednesday and Thursday, May 31st and June 1st, 1905.

FIRST DAY.

At 10.30 a.m. the Moderator, Pastor S. B. Stocker, opened the meeting with prayer, and, after singing, Pastor Josiah Morling, of High Wycombe, read the Scriptures and offered prayer. The Articles of the Association were read by Pastor Harsant, the secretary, and Pastors H. Morling and Potter followed with the abstracted reports from the Churches. After singing, the Moderator delivered his address on "Church Life and Work," enumerating the duties arising out of the same, and the need of thoroughness in those who took part therein.

At 2 p.m., after the opening hymn, Pastor Easter read the Scriptures, prayer being offered by Pastor Beecher, from Croydon, followed by a very helpful and able sermon from Micah vii. 18 by Pastor J. Parnell, one of the delegates from the Metropolitan Association.

At 6.30 p.m. Pastor White, of Woolwich, read the Scriptures, and Pastor Dixon led in prayer; Pastor A. Morling, of Cottenham, following with a descriptive discourse from Acts xiii. 26, which was duly appreciated.

SECOND DAY.

On Thursday morning, at 6 a.m., many assembled for prayer, when earnest and fervent supplications ascended to the God of all grace for continued and increased blessings upon the ministers and Churches, this meeting being conducted by the Vice-Moderator.

At 9 a.m., the tent being nicely full, the ministers' prayer-meeting commenced, presided over by the Moderator, when heartfelt and ardent petitions implored the Divine favour and the outpouring of the Spirit.

At 10.30 a.m.—when a large assembly had gathered, for which extra seats were needed—the Scriptures were read by Pastor Chisnall, of Guildford, and prayer offered by Pastor J. Easter, of London. Pastor W. F.

Edgerton then delivered a thoughtful and excellent discourse from Gal. ii. 18, 19.

At 2 p.m., the tent being packed, the devotional part of the services began with a hymn of praise, Pastor H. Morling reading the Scriptures and Pastor Potter offering prayer, followed by a spirited and attractive sermon from the words of Jacob, "Surely the Lord is in this place," by Pastor H. T. Chilvers, which was listened to with close attention.

A vote of thanks to the friends at Somersham, to E. Snell, Esq., for the use of the meadow and premises, to the clergymen of Offton and Little Blakeham, and other friends for their hospitality in entertaining the delegates for the night, was heartily responded to.

Pastor W. H. Ranson announced the closing hymn—"Blest be the tie that binds," which was feelingly sung to the tune "Glasgow"—and pronounced the Benediction.

BUSINESS MEETING.

On the afternoon of Wednesday the Executive Committee met directly after lunch to consider the application of the friends at Hadleigh, viz., that the Association take over the Chapel as a Mission Station.

About 2 p.m. the ministers and delegates assembled for the general business of the Association.

The Minutes being read and confirmed, grants were sanctioned amounting to £51; also £2 each to the Widows' Fund, Bible Translation Society, and the Trinitarian Bible Society conditionally.

The Treasurer's report, as printed, was adopted. Pastors S. Hawes and C. T. Dykes were cordially welcomed as members of the Association. The Secretary gave a summary of the proceedings and work relating to the Home Missionary Society. The Circular Letter, prepared and read by Pastor H. Morling, was approved and ordered to be printed, with the Moderator's address, the subject for next year's Circular Letter to be "The Atonement," Pastor Gorham being deputed to write it—in case of failure, Pastor Ward.

The Church at Cransford kindly offered to receive the Association for 1906; preachers, Pastors Dixon and Ranson; in case of failure, Pastor H. Morling.

Brethren Potter and Harsant were appointed delegates to the Metropolitan Association for 1906. The Treasurer, Secretary, and Auditor were re-appointed; Pastor H. Morling to be Vice-Moderator for the ensuing year. An abstracted account of the year's work was given by the Secretary of the Ministers' Conference.

A unanimous vote of sympathy and Christian love was passed to our Bro. S. K. Bland, whose infirmities are increasing.

Brother W. Dixon announced that he had been in communication with the Rev. Hugh D. Brown, of Dublin, and that gentleman kindly offered to give a copy of his work, "God's Witness to His Word," to every minister of the Association.

A cordial and unanimous vote of thanks was accorded Mr. Brown, and the Secretary was desired to acknowledge his kind gift.

The destitute case of the widow and family of the late Pastor Rumsey, of Bury St. Edmunds, was brought to the notice of the Committee, and it was thought desirable that the Secretary should write and solicit the interest and aid of the Widows' Fund on her behalf.

The resolution passed by the Magazine Committee at Ipswich, Nov. 15, 1904:—"That this Committee, having taken the subject of the proposed Magazine into consideration, feels that it would not be advisable to start it at present, owing to the want of unanimity in the Associated Churches." This resolution was confirmed by the General Committee.

The reports from brethren who took part in the united winter prayer-meetings were encouraging, showing the desirability of Churches uniting, where possible, in these important gatherings, and heeding Paul's precept, "Not forsaking the assembling of ourselves together," praying always with all prayer and supplication of the Spirit.

A letter from the Baptist Union was read, noting that they were preparing, and eventually issuing, a history of the Denomination, and asking to be supplied with information or books, manuscripts and records of our Associated Churches. It was suggested that ministers and those connected with the various Churches should endeavour to supply the knowledge required and forward same to the Secretary, who will communicate with the compiler.

MODERATOR'S ADDRESS.

BELoved BRETHREN AND FELLOW-LABOURERS IN THE KINGDOM OF CHRIST,—
Let me ask your prayerful attention as we endeavour to address you upon the subject—

CHURCH LIFE AND CHURCH WORK.

Christ alone is Head of the Church, and can have no partner to share with Him in this dignity. He not only by His authority governs it, but also by His grace quickens it; so that we live not, but Christ liveth in us. Let us hold fast the Head "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. ii. 19). All fulness dwells in Him.

As Christians, we are under law to Christ. We acknowledge His authority; we own Him Master, "For One is your Master, even Christ; and all ye are brethren" (Matt. xxiii. 8). He claims the right to command us, and it becomes us to recognise that right. A sense of His supremacy over us—His sole will as appointing our sphere and work—must influence us in all that we say or do. He is the First, Last, and the Ever Living One. He is the great energy that works from first to last. Christ living in His followers is the secret of the continued life of the Christian Church. He—not simply the memory of His words; not simply the influence His life has exerted upon His followers—but He Himself will be with them to the end of the world. We believe in the Holy Ghost, the Sanctifier of our single lives, the Reader of our hearts, the Helper of our most private straits, the Inspirer of our most deep and sacred confessions.

There is nothing on earth that has such power to destroy Christian life as a society of men who bear the name of Christ without manifesting His Spirit and life. A dead Church is a mightier obstacle to Christian vitality than the influences of the world, or the sneers of the keenest infidelity. It kills the influence of truth; it robs prayer of its power; it slackens the pulse of the Christian life, reducing it to a death-like sleep. Look at the standard of Christian life round about us. Mark how wavering the line is between some Churches and the world—the torrent of worldliness increases in volume and impetuosity. Daring things are done in some Churches, which, in years gone by, would have been counted as blasphemous, as they really are. I am not sure that the Christian homes of England have not lost something from the slow and silent decay of the serious and beautiful Puritan tradition of the family life. With all their narrowness, those Puritans saved England from ruin; they were the source and strength of its most enduring greatness, of its deepest spiritual life, and to-day all that is best and purest in our national life, seriousness and righteousness—our Protestant faith and, above all, our English homes—we owe to the influence of Puritanism in England and to the Puritan interpretation of the command, "Love not the world, neither the things which are in the world."

Never did Satan do a smarter stroke of business for his kingdom than when he persuaded the Church to form an alliance with the world. With this state of things, are you surprised at the feebleness and the slow progress of

the Gospel? Is that the operation of a Divine Spirit who comes to transform and to quicken everything into His own vivid and flaming life? or is it the operation of our own selfishness and worldliness excluding the power that ought to sway us.

Beloved, this may be the state of some Churches and some professors in our Churches who are not living believers; but, thank God, in all our Churches we have some members whose very presence is sunshine, whose whole manner is cordial, whose shake of the hand is winning. They may have little strength or talent for active labour, but they are the workers in the Church whose service can least be spared. They cheer the pastor's heart and gladden all with whom they come in contact.

The Spirit of holiness is the life of the Church; it is this that makes the Church a living body, and consequently the means and agent of its own growth and happiness. The Spirit of holiness gives to the Church an aptness and a grace in all its movements and efforts for the ingathering of the people of God. Before our Churches can acquire a grace in doing good and in acting "after the Spirit," the unction from the Holy One must penetrate all the muscles of its frame and all the members of its body. Musk needs no books to establish the evidence of its presence, or to recommend it to acceptance; its own fragrance is its witness and its recommendation.

The world has been deluged with books on the evidences of Christianity. What the world needs is not books on these evidences, but men who are proofs of them—lives on the evidences of religion, lives perfumed with the odour of holiness, lives that will adorn and recommend the designs of the Church of Christ.

The grand thing that our Churches want in this time is God's Holy Spirit. You hear some say, "Why not make our forms of worship more ornate in order to meet and satisfy the growing taste of the times? Cultivate a warmer ritual, more music, and shorter sermons. If the Church were altered a little bit it would go on better." This is where the mistake lies; the crowning need is a baptism of Divine power—the gift of the Holy Spirit. With all our altering, the Church work and life will be no better unless God the Spirit comes to bless us. You may have the same ministers, and they will be a thousand times more useful for God if God is pleased to bless them. You shall have the same deacons; they will be a thousand times more influential when the Spirit is poured down upon them from on high. You shall have the same forms of worship, but, let the Spirit saturate these with His influence, our Churches shall increase, our ministers be more encouraged; "And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts iv. 31). When the Church fell on her knees in earnest, persevering prayer, she arose so full of power that no task assigned her by her Lord was too great for her. That is what is needed, and until that need is supplied we may reform and reform, and still be just the same.

At this present day we are hearing much about "revival." A revival worth having must be upon New Testament lines—one from above, not from beneath—a revival that comes from God and that brings man to God. You cannot revive religion with a machine, a committee, a printing press, a big hall, a crowd. We all thank God for what we hear concerning Wales, and no doubt we are wondering whether the wave of spiritual power now sweeping over that part will reach here in East Anglia! My opinion is there will be no great revival outside the Churches till there is one in each Church and in the heart of each Church member. Whoever wants to understand the revival of religion should sit at the feet of Jesus and learn of Him.

The word "revival," like other great words, has in these latter days been grossly misused. It has even become a term of reproach, a synonym for much that is unwholesome and unreal. You cannot revive the dead. Revival supposes life, however flickering the flame. A great revival in the Christian sense should be descriptive of a return to first things of the Church of the Redeemer. Never was there greater need than now for a revival of spiritual life among the people of God. We are thankful for signs among the Churches of this Association of conversions among our people. We believe our Churches

are in a much more healthful condition than for some time past. We need still to pray, "Turn us, O God of our salvation, and cause Thine anger toward us to cease." "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

What I wish to press home to each Church of this Association is this: "Do you need a Spirit-filled revival in your midst?" If so, are you seeking for it? for it must be sought. While we refer the recurrence to the Sovereignty of God, yet He has indicated the course which we have to pursue. "I will yet for this be inquired of by the House of Israel to do it for them." And this is His promise concerning these seasons of refreshing from His presence: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon" (Hos. xiv. 5-7).

If, then, you are needing it and longing for it, you must continue with one accord in prayer and supplication, "Lord, what wilt Thou have me to do?" and search for the reply in the pages of the Word of God as to how the Bible speaks of work for Christ by those who are His.

Christian work must be of God's ordaining, enabling, and perfecting—out of love to God, and bringing glory to God. The object and aim of all Christian work must be the glory of God, and all must be done in His way if there is to be true success. It must not be the success of our village stations, or the increase of our Church, or the advancement of our denomination; that is to be the end of our work; but first and last to seek God's glory. Let it always be His work in and by us.

O, beloved, it is always well for us to take a loving and deep interest in the work of God! What is the proportion of Christian workers in any Church? Are they not invariably a small minority? Why so? What exemption can the majority plead? It is said the working bees cast out the drones from the hive. Were we to proceed upon this principle what terrible depletion would our Churches suffer? O remember, members of our Churches, we are saved that we may serve; made free from sin that we may become servants to God. God requires you to work. God puts the oak in the forest, and the pine on its sand and rock, and says to men, "There are your houses, go hew, saw, frame, build, make." God builds the trees, men must build the house. And in the spiritual world God requires men to work. He gives you, He gives me, certain things, and then says, "Son, go work to-day in My vineyard." Seek from your Lord and Master your particular work, and then in that " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. ix. 10).

Let us hasten to what I think greatly concerns us as a denomination—viz., "Our Young People." It is one of the pleasing features of this age that moral reformers of all schools, and Christian workers of all creeds, have learnt to reckon the children. The man who would in the least disparage this work must proclaim himself to be far behind the teaching of the Word of God. We may comfort ourselves with the reflection that there is much really Christian work done in our Sunday Schools and Young People's Societies which does not find any record in Church rolls, or in annual returns to Association. But can any of us pretend to be satisfied with the general tone of life and the average character of work to be met with in these societies? Can we rest content with the number of accessions to the Church which are brought directly from this branch of our Christian work. To take a liberal estimate, of every hundred children who pass through the school, we only receive five or six into fellowship, and of these the majority are from Christian homes. Again, Are we satisfied with the number of scholars that we have in our schools? Last year's Report states 2,342—just a trifle over the number of members of our Churches. Does it not reveal the fact that we do not hold our young people? Where are they? Are there not parents of our congregations and of our Churches whose children go somewhere else than find their way in our schools and classes? Then, again, Have the younger members of

society the sympathy they should have from our Churches? A gentleman was once walking over the farm of his friend, and observing the very superior sheep which he had, he asked him how it was he came to have them so fine. His reply was: "I take care of my lambs, sir." Here is an important lesson to fathers and mothers; and so it is also to the Churches. Look after the lambs. If they do not use the means at their disposal to train them in the way that they should go, Satan and his agents will train them for himself (Deut. vi, 6, 7). Woe to us if this branch of Christian work should expire! We must go on; we have advanced too far to recede. For our young people's sake we ask for your prayerful co-operation and sympathy. Each has an immortal soul, and what is taught in early days is never really forgotten. We are not blind to the increasing love of pleasure, the desecration of the Sabbath, the betting and gambling, drinking and smoking spirit that is fast taking hold of the young of our day, and pray and work we must. Christians, help us to deliver them! The Church has a right to pray, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old" (Isa. li. 9). But the Church will be wrong if she fails to see God's answer to that prayer in the responsive summons, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city" (Isa. lii. 1).

In our work, which is God's work, we feel the value and the necessity of Co-operation. The work of the Church requires the willing co-operation of all its members. Real and vital co-operation in Church work will be successful, for all labour is God-like. "We are labourers together with God." You do your work, then there comes side by side with your work the work of God. And all work will fail if it is not labour with God. We use the means, but the blessing springs not from them. Churches can never be prosperous, in many senses of the word, when only a few labour, and the rest, possessing talent, opportunity, and strength, are content only with being fed. Some of our members act as though the Cause of God were a coach; that they riding on it, preferring the box-seat, or else a very comfortable seat in the middle of the coach; for, to do any of the work, no, not they. One thing they can do well, that is, grumble at those who would do and are doing. They are never at peace only when they are at war. I would say to that brother or sister—work! work! work! Remember Dr. Watts' little hymn:—

"In works of labour or of skill,
I would be busy, too;
For Satan finds some mischief still
For idle hands to do."

In Church work let there be no compromise. Duty knows no compromise. Diluted theology and limp morals will sap the vitality of the most vigorous man or Church. Give no countenance to any new sentiment that is contrary to the sacred Word in its glorious doctrines, Scriptural ordinances, or holy precepts. Right is right—to dilute it makes it wrong. Truth is truth—to adulterate it makes it error. Duty is duty—to alloy it with disobedience makes it sin (2 Cor. vi. 14—18).

If you wish to prosper in your work, let there be no lack of prayer for the Church, for the ministers, and for each other. What springs of consolation have been found in God's house of prayer! Yet is there not a lack of individual prayerfulness, practical faith, and fervent charity—a lack not peculiar to one Church, but to many, on existing testimony? Happy exceptions there are, yet what a paltry few compared with the membership of any Church. Gather, and wait upon God. Thank God for the few; they bring a little blessing. But if each member of each Church would pray, would come to the prayer-meetings full of the power of prayer, remain praying, we should be saying to one another, "We used not to believe in prayer; now we believe in nothing else." O, brethren, we all need to pray, and we all need the prayers of each other. "Brethren, pray for us." Says good old John Berridge: "Ministers are but pens in the Divine hand. If instead of saying, 'O! what a poor creature he is; I could preach as well as he,' hearers would

but earnestly pray the Master to give him a little more ink, how much better would it be for all." Well has it been said, "The Spirit of prayer excludes the spirit of criticism; it lifts above a vale of tears into the joy of the Lord, inasmuch as it is the fruitage of faith." Prayer will bring a zealous, loving spirit; it will excite the spiritual affections and unite believing hearts.

Drawing to a close, let me say, Hold on in the work; hold forth, for "ye shall reap if ye faint not." Go up and possess the land; sound forth the name of your risen and exalted Lord and Master. Assault on every side the kingdom and stronghold of the enemy. Attack the powers of darkness, terror, and superstition, with all else that is not of God, warning men on every hand, pointing the seeking and inquiring ones to the only name and way of salvation under heaven given among men. WORK! WORK! WORK!

"Little is much when God is in it;
Man's busiest days not worth God's minute.
Much is little everywhere,
If God the labour do not share;
So work with God and nothing lost;
Who works with Him does best and most.
Work on! Work on!"

ABSTRACT

OF

REPORTS FROM THE CHURCHES.

1905.

Wattisham.—This Church sendeth greetings to the Associated Churches meeting at Somersham. The opening sentence of this Report strikes a note of praise, that the hand of the Lord is in their midst; and states—we are privileged with a ministry in which Christ is exalted and the sinner laid low. Our Brother Harsant, late of Otley, is supplying the Church for twelve months with a view to the Pastorate. There are signs that our brother's labours are being blessed, as some have been proposed for baptism. Our congregations are increasing; large numbers gather to hear the gospel. Prayer-meetings are well attended, and have proved seasons of refreshing. We hope the time to favour Zion, yea, the set time, is come, when we see some of the members walking six miles to a prayer-meeting—this is one reason of our note of praise. May many follow their example. Our Brother preaches in three villages, where many gather to hear the Word proclaimed. The Sunday School is increasing, with signs of blessing amongst the children. Dear fellow-workers, labour on, for he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Our prayer is that the blessing of God may rest upon the meetings at Somersham.

Beccles.—To the Brethren assembled. Beloved in the Lord,—The year's history has been marked with Divine blessing, tokening, we hope, greater coming manifestations of grace. Congregations have been about as formerly. The ministry has been maintained, from heaven by the Lord's help; from earth by His people's love. Accordance steadily grows. The last few months have realized among us greater earnestness and directness in prayer, which, if of God, as we fully believe, must eventuate harmoniously with our hope. The work amongst the young progresses. Last spring the chapel was renovated. Friends at home worked well, and others so encouraged them that we re-opened with a substantial balance for the Church account. Three have been baptized. Two have gone home. We pray that the love of the Spirit may animate you all; that the deeps of God may well forth in all the Churches, and that we may share.

Halesworth.—This Church acknowledges the goodness of God that they still hold on their way, but have no increase to report. They are truly grateful for the services of Brethren Suggate and Sheldrake for supplying the pulpit during the year, and consider their kindness as an outcome of the Lord's gracious interposition on behalf of the Church and congregation, that the chapel may be kept open for public worship. They

ask the sympathy and prayers of the brethren that they may overcome their difficulties, believing that "the Lord of Hosts is still with us, the God of Jacob is our refuge." The closing sentence of this Report prayerfully desires the presence of the Master at these meetings.

Rattlesden.—This Church sendeth greetings and says: "It is with sincere Christian affection that we send our annual epistle to the Associated Churches, and, in the spirit of the inspired apostle, we say, 'Grace, mercy and peace be with you.' The past year has been one of varied experience. Death has removed two of our number, one having been a follower of Christ for over sixty years. During the latter half of 1904 the work and service of God seemed, to Little Faith, to be at a standstill, but with the advent of 1905 the waters of prayer began to rise and a spirit of earnest wrestling has prevailed, attended with increased gatherings. Several have been led to seek and follow the Lord in baptism—mostly young men. The Christian Band has been greatly owned by God, and the Pastor's addresses have, in not a few cases, been the means of carrying conviction to young hearts. The Sunday School is well maintained, all the teachers being members of the Church. The congregations are encouraging, and we have abundant reason to praise the Lord for these marks of Divine favour, yet we sigh for more power and whole-hearted consecration. In our village work the Holy Spirit has given a measure of blessing, so that we can say, 'Instead of thy fathers shall be thy children'; and, if one thing beyond another can make our Report special, it is that parents belonging to our Church and congregation are seeing their children arise to call the Redeemer blessed. We wish for these meetings every blessing and a clear vision of the face of the King."

Friston.—These friends write:—"Another year has passed, but not without its mercies, which have been 'new every morning,' and repeated every evening. We still mourn the want of a Pastor to shepherd His flock and instruct the youths and maidens in the Word of God and bring them under the sound of the Gospel. The pulpit is well supplied with faithful preachers, under whose ministry we are made to rejoice; although there has been no additions to the Church, yet there are signs that some are inquiring the way to Zion, and will, we believe, ere long cast in their lot with us. Our congregations are fairly good, the Sunday School small, and the teachers earnest in their work. Death has again taken away three members to their eternal rest.

Grundisburgh.—This Church greets the Associated Churches, and prays that the services may prove helpful, and the Word preached blest to sinners. The Church records with gratitude and joy the faithfulness of God, for He has indeed done great things for them whereof they are glad. Several have borne testimony—some that were once scholars, then teachers, and now Church members—that the Pastor's labours have not been in vain. They acknowledge and bless the name of Christ that a spirit of love and unity prevails, as well as earnest, fervent prayer—youths and those of grey hairs praying the prayer of every grace-taught soul, "God be merciful to me a sinner." The prayer-meetings and village stations are well attended and the services much enjoyed and evidently blessed of God in bringing in some of His redeemed ones. The School is prosperous, the Young People's Society much appreciated, and the Young Men's Bible-class greatly improved. The Report concludes: "So we can say, 'Hitherto hath the Lord helped us,' and our eyes are up unto Him for still greater blessings, and unto Him shall be all the glory."

Laxfield.—The Report from this Church opens with a prayer for the success of these meetings, and express their gratitude to the Lord God for continued favours during the past year, and says: "We have still the glorious Gospel preached to us by our beloved Pastor, and our earnest prayer is that greater blessings may crown his labours and that many may be led to follow the Lord Jesus. There are many worshipping with us that we could heartily welcome into the Church, believing that the Lord has called them by His grace. Death has summoned to the homeland one beloved brother and four sisters to join the redeemed host—one, our sister, Mrs. Scace, after a long and painful affliction, whose prayers and letters we shall greatly miss. Our congregations are good, and village stations well sustained. Prayer-meetings are seasons of spiritual comfort and well supported. The week-evening Bible-class, conducted by our Pastor, is encouraging, and attended by over forty members. A large number of children attend the Sunday School to be instructed in Bible truths.

Waldringfield.—"We send loving salutation in the name of our risen and glorified Saviour. Reviewing the past year, we gratefully acknowledge the goodness and mercy of our God, and are led to exclaim, 'His lovingkindness, O how good.' We are earnestly praying for conversions and for those whom we would gladly welcome into Church-fellowship. The Word, preached by our Pastor in its simplicity and beauty, has been much appreciated, and we are looking and praying for God's blessing upon the same. Our congregations are fairly good, but the prayer-meetings are thinly attended, yet enjoyed by those who take part in them. Lord, revive and prosper Thy work, is our sincere plea. Sunday School improving, and the teachers earnest in their work.

Somersham.—This Church writes: "We give to our Sister Churches a hearty welcome in the name of the Lord, after an interval of sixteen years. Many changes have taken place since that time, but our beloved Pastor who ministered to us then is still with us. He has entered upon the eighteenth year of his pastorate, and through his faithful ministry saints are built up, seekers encouraged, and sinners warned. We are glad to say that additions made to the Church are proving helpful to us. During the winter session our Pastor's Bible-class has been well attended, with an average of 45. Five village stations are preached in, often under trying circumstances, by our Pastor. The work of the Sunday School is very encouraging, with teachers united and earnest. Our prayer-meetings are well sustained and are seasons of spiritual refreshment. Death has summoned to the homeland three of our number—one of which was our Brother Moses Laffin, who was in membership with the Church fifty-seven years, and thirty-eight of which he filled the office of a deacon. We miss him, for he loved the cause of God and practically manifested it. Our prayer is that God may richly bless these gatherings.

Cransford.—Thanksgiving and praise to the God of all grace opens the Report from this Church. Their aged minister, through the help of the eternal Spirit, has been enabled to tell the old, old story of the Cross which to the heaven-born soul is ever new. Congregations increasing—prayer-meetings fairly well attended, and have proved spiritually helpful. Village Station well supported, and the Word enjoyed. A Bible Class is conducted by Brother Capon, and a band of loving teachers are seeking to instruct the dear children in the Sunday School.

Occold.—This Church sendeth greetings, and record the goodness of God, that they dwell in peace, and have an under-shepherd faithfully

preaching the Gospel, to the comforting of saints, while evidence is manifest that the Spirit's quickening power is working in their midst. Congregations increasing—prayer meetings, conducted by the Pastor, are better attended and much enjoyed, an earnest spirit of prayer for Divine blessing being manifest in these gatherings. Two Village Stations have been opened and are well attended. A Bible Class for young men commenced, and the prayer that it may prove a blessing and strength to the Church is feelingly expressed. Sunday School increasing, with a band of teachers prayerfully interested in their work. The letter concludes—“We have causes to raise our Ebenezer and take courage, pressing forward.”

Stoke Ash.—These friends write—“With an expression of gratitude to our covenant God for all His mercies toward us, we again greet you, still believing in the old-fashioned gospel of free and sovereign grace. We are still without a Pastor, but well supplied by brethren who have preached the Word of Life. We are earnestly praying that the Great Head of the Church will speedily provide for us an under-shepherd. We have recently added to our burial-ground a small piece of land—a gift from Lord Henniker. Having sold the house at Brockford—so long occupied by our late Pastor, Charles Hill—and purchased a piece of freehold land nearer the chapel, we hope to build a minister's house, more convenient and central for chapel and village work. Our Sunday School is well maintained and conducted by a band of interested and working teachers. Death has removed many from our midst, and we miss them; quite recently our sister—the wife of Brother L. Moss—has been called to rest, after a long illness. May the Lord raise up others to fill the vacant places in the Church is our prayer. And may the love wherewith He hath loved us *fill our hearts* with deeper gratitude and interest in His cause.

‘Love so amazing, so Divine,
Demands our soul, our life, our all.’”

Pulham.—This Church greets the Associated Churches and writes: “We as a Church have much to be thankful for. There is a very hearty spirit of hearing amongst us, and our Pastor has been graciously helped to preach to us (mostly three times each Lord's-day) the glorious Gospel, which meets the varied needs of our spiritual life; thus, God's people have been fed and sinners warned, and we are praying that the Word may be blest and the Church added to. Our congregations are well maintained, but we are grieved to see a spirit of indifference in a few of our members. Our Sunday School has increased, and our Pastor's Week Evening Bible Class has had an average of twenty-seven members during the winter for the study of God's Word. Our Church Magazine is much appreciated, and other auxiliaries in working order. By voluntary efforts our poor have been cared for, and in return we have had the benefit of their prayers and gratitude. We have also improved the accommodation for friends driving, at a cost of £60. And now we desire for your meetings the power and influence of the ever blessed Spirit.”

Sutton.—The tone of this letter is not cheering; the past year has been a trying one, and they are still without a Pastor. The public services are thinly attended; a few meet together for prayer and lift up their hearts for a gracious outpouring of the Holy Spirit to revive them and add to their numbers. The Church acknowledges its indebtedness to brethren who have preached the grand old truths of the Gospel to them, beneath the sound of which their hearts have been cheered.

Rishangles.—This Church writes: "We heartily greet you in the name of our Lord, and earnestly pray that a large outpouring of the Holy Spirit may be realised at these meetings." The Report goes on to say: "Our congregations are fairly good in the afternoon, but thin in the morning. Prayer-meetings on Lord's-days are seasons of refreshing, and our Pastor preaches faithfully the unsearchable riches of Christ. There are those meeting with us that we would gladly welcome into our midst, and others, we believe, are seeking the Lord. We have lost two dear sisters by death, the Lord having called them to their reward. Our Sunday School goes on well, in which our Pastor takes a great interest. We regret that none have been added to the Church, which is very discouraging to our Pastor; we sometimes ask ourselves, Why is it so? We acknowledge the sovereignty of God in the salvation of His people, and that He works when, where, and how He pleases. Such being the case, it becomes every member to enquire, Am I in any way seeking to promote the cause of Christ, or employing my talent in the Lord's service? Does the business of this life engross so much of my time as to leave little or none for the Master's use? Such questions should stir us up to self-examination, and we cannot doubt but the issue would be a spiritual quickening and a mutual co-operation among the members of the Church. Yet amid all discouragements, and

'In every rough and stormy gale,
Our anchor holds within the veil.'

Charsfield.—This Church greets the Associated Churches, wishing for them every new covenant blessing, and writes: "As a Church we are in a measure cast down, but our hope is not destroyed; the God of Jacob is still our strength and shield. We can still praise Him for the mercies received from His hands. Peace has prevailed with those that have met together to worship the Lord of Hosts; some have absented themselves from the House of God, consequently our attendance is far from what we desire and pray for. Our brother, H. B. Berry, of Beccles, has kindly consented to preach to us through the present year, and during his proclamation of the Gospel thus far, the Master of Assemblies hath appeared in our midst, and said, 'Peace be unto you,' which has made that word sweet and precious unto us. We pray that with such blessings we may arise from our state of despondency and go forth—'Strong in the strength which God supplies through His eternal Son.'"

Hadleigh.—No Report.

Tunstall.—These friends write: "We greet you heartily, and desire God's richest blessing upon this year's meetings, and that the wisdom from above may be manifest in your deliberations and worship. As a Church, we have been highly favoured during the past year; the Word has been preached with the Spirit's blessing, and the old, old story of the Cross listened to with interest and appreciation, which is evidenced by the regular attendance of some who at one time rarely attended a place of worship, and are now, we believe, under the Spirit's influence and teaching. Our congregations are encouraging, many young people being present at the afternoon services. Village Stations fairly attended, and have proved a means of bringing some to the chapel. The Lord has upheld and sustained our Pastor through trials of an anxious character and family affliction. At the time of writing we are looking forward to our centenary services and trust they may prove spiritually profitable and helpful."

Fressingfield.—The Report from this Church states: "With thankful hearts we review the past year. Grace, mercy, and peace have been vouchsafed, and signs of spiritual prosperity are not lacking. The ministry of the Word has been blest of God in feeding His saints and building up the Church, while the Gospel has been mighty in bringing sinners to the feet of Jesus. Evangelistic services have been held in the villages with encouraging results. All the agencies connected with the Church appear to be in a healthy condition. Unceasing prayer is made for a gracious quickening and a larger ingathering of precious souls. The work of the Sabbath School has been carried on with vigour, but more labourers are wanted. May the Holy Spirit abundantly bless the Churches gathered at their annual meetings. 'Awake, O Zion.' 'Awake, O arm of the Lord.'"

Hoxne.—The letter from this Church breathes a spirit of earnest supplication that these gatherings may prove to be a time of true spiritual blessing—a descent of the Holy One, to build up and strengthen the followers of Christ, and to arouse sinners from their sleep of sin. This Church is still blessed with a faithful Pastor, who fears not to declare the Gospel of free and sovereign grace, and they are not without hope that the outcome of this declaration will be the gathering in of precious souls, through the atoning work of Christ. They are not without their changes—incidental more or less to all—but they are looking forward to a brighter future and greater prosperity. The congregations are fairly good, Bible Classes and Sunday School prosperous, but teachers are much needed for this work. Prayer meetings are helpfully supported by earnest brethren, and the four Village Stations nicely attended and the services appreciated.

Aldringham.—The Report from this Church says: "Once again we greet you in the name of the Lord our God, and to record with gratitude His unfailing goodness to us through another year. Our dear Pastor has been graciously helped to preach the grand old truth, 'salvation all of grace,' which has proved food for the hungry, encouragement to the seeker, and a warning voice to the ungodly. Our congregations are good and very encouraging, and Village Stations well sustained by preaching and prayer services, with good attendances. The Sunday School is in a healthy condition, with a helpful and earnest band of teachers, and our prayer is 'Lord bless the seed sown that it may bring forth much fruit.' Our Pastor holds a young peoples' service once a month, which is well attended; also his Bible Class, which has proved helpful and interesting to the young; these institutions, we trust, will receive the Divine blessing. We are glad to say that every agency connected with our Renovation Fund is actively engaged, and for which our Choir has done excellent work."

Norwich.—The greetings from this Church are cordial and expressive. The Report states: "With gratitude to Almighty God we record His mercies through another year—a year that has proved an eventful one in the history of this Church. The irresistible power of the Holy One, who has promised to the people 'pastors according to Mine heart,' impelled His servant to hearken to His voice and the call of His people. So, again, the Lord has blessed us with an under shepherd, and honoured the faith reposed in Him by giving unmistakable signs of blessing, spiritually and temporally. Our Pastor has lovingly, yet fearlessly, preached those grand old truths committed to the Church of God, and we realise that he is a faithful defender and exponent of the Word. The Thursday evening services have been God-honoured and times of blessing. While much prayer has gone forth, our plea is that there may be no slackening at the

Throne of Grace. May the Lord get to Himself a great name by the salvation of precious souls, revive His work, and cause many to hear His voice and live."

Bradfield St. George.—These brethren note :—"We are thankful the Lord has brought us through the past year with one accord, that our services have been well attended, and that the mercy cloud has rested upon us. We have heard of showers of blessing descending around, and some droppings have fallen upon us. Our Minister has preached the Word with Divine help, and kept the Saviour of sinners well to the front, and the Holy Spirit has blessed that Word and made His saving power felt in the hearts of some, so that they have asked for fellowship with us—they have come in the old way with weeping and penitence. Three are now before the Church for baptism, and others are seeking after the Lord. This so melted our hearts that we felt we must sing, 'Praise God from whom all blessings flow.' The services at our Mission Station at Hessett are very encouraging, and our prayer-meetings are times of refreshing from the presence of the Lord. The monthly services to commemorate our Lord's death are seasons of spiritual profit. Our School is smaller, owing to families leaving the villages; still the Superintendent and his helpers work on in hope. May the Lord bless, and the Spirit's presence influence the meetings at Somersham."

Stowmarket.—These friends send loving salutation and write : "As a Church we are at peace, but feel that more love and unity is needed. Our beloved Pastor has been sustained in preaching the Word, with joy to our hearts, and, we trust, to the conversion of souls. Illness and removals have made our congregations thinner, and we mourn the lack of sympathy and help in our prayer-meetings. The Christian Band conducted by our Pastor is fairly well attended and shows signs of good. The Sunday School, superintended by Bro. W. Rayner, is increasing, and our prayer is that it may continue to increase and be a blessing to the young. We have lost two of our members by death—Sister Broome and Bro. G. Sparrow. Two services are held every Lord's-day at our Mission Station at Wetherden, with good congregations; also a Bible Class every Sunday and Wednesday evenings, carried on by Bro. Abbiss. The Sunday School at Wetherden is a very encouraging feature, in which Brethren W. and J. Mothersole are greatly interested."

Mendlesham.—The letter from this Church gratefully acknowledges the mercies of another year, and prays for a blessing to rest upon these gatherings, and states : "Our Pastor has been helped to preach the grand old story of Jesus and His love, for which we desire to praise our God. A few friends meet at mid-day on Sundays for prayer and praise, and we are glad to report a little revival in our midst. A service has been held for the young on Sunday and Wednesday evenings during the winter, which has been well attended. We are sorry to report a falling off in the Sunday School, some having gone out to service, while others think they are too old and are drawn away by those who disregard the Sabbath, which we greatly deplore. Brethren, pray for us."

Blakenham.—The greetings of this Church are hearty, and says : "Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.' Our Church is alive and at work. Peace and unity, love and concord, we enjoy in all branches of Christian work. The Sabbath School is well attended, and all the teachers members of the Church. Bible Class encouraging. Prayer-meetings full, very earnest, solemn and devout. Services on Lord's-days are times of joy to us; we

have wept to see the people come into His house. Congregations have truly increased, and we say feelingly, 'Sweet is the day of sacred rest,' etc. Our warmest thanks we publicly give to the brethren who have kindly come and preached to us during the year. We have lost Bro. Taylor, aged 93; his death was most triumphant. It was no small privilege to hear his dying testimony, to witness his faith and hear his blessing. Two have been baptized and we are looking forward for others to follow. May the Lord bless all the Ministers and Church members of this Association, and extend its usefulness."

Kenninghall.—This Church writes: "We desire to record the goodness and lovingkindness of God in keeping us in the bonds of peace and unity. Our beloved Pastor has been graciously sustained by the dear Lord—although caused to walk in the path of tribulation by sickness and death in his home—and helped to proclaim the old, old Gospel of our Lord and Saviour Jesus Christ in its sweetness, to the strengthening of His people. We realise that there is a work of grace going on in the hearts of some that meet with us, and we are yearning for the power of the Holy Spirit to be made manifest in others, for 'It is not by might nor by power, but by My Spirit saith the Lord.' Our prayer services are cheering and soul-refreshing seasons, and we can truly say the Lord has answered prayer; for at the commencement of the year we sought the Lord to bless our cause financially, and He has abundantly supplied our needs. May the Lord grant the desire of our hearts spiritually. Our Pastor preaches at South Lopham Mission Chapel on Sunday afternoons and Thursday evenings to fair congregations, and our earnest plea is that the Lord may bless this sphere of labour that many may be constrained to say, 'Come ye that fear the Lord, and I will declare what He hath done for my soul.' Our humble prayer is that the Lord will abundantly bless these meetings from all points, and that each Church may receive a baptism of the Holy Ghost.

" 'For void of that, we ne'er shall see
Days of sweet prosperity.' "

Ipswich.—These friends write: "The past year has been a very prosperous one, and the Spirit of God has been manifest in our midst. The work of the Lord in all its branches has been characterized by prayerfulness, and all services, prayer-meetings included, well attended. The Sunday School is increased considerably, the Gospel Helpers' meetings have been seasons of refreshing, and the Sunshine Committee have done good work in visitation; cheering reports have reached us through this medium. The Mission Station at Whitton is receiving the signal blessing of the Lord; services are held every Tuesday evening, conducted by our Pastor; arrangements have also been made for holding a service on Sunday evenings, which is receiving fair support. The meetings for women, conducted by the Pastor's wife, have proved a blessing to many. The Men's Bible Class, conducted by our Pastor, is held in the large vestry and exceedingly well attended on Sunday afternoons. The Women's Bible Class, held in the same place an hour later, and presided over by the Pastor's wife, is doing a good and useful work. Our school accommodation being too strait, we are making use of the Chapel House for teaching. Our Pastor, who has a burning zeal for the proclamation of the Gospel and the salvation of souls, has been greatly encouraged by having seals to his ministry, and graciously helped in promulgating those truths so dear to us all. We thank God for sending him to us, and trust he may have health and strength to work amongst us many years for the Master."

Lowestoft.—"Dear Brethren,—We as a Church offer to God prayer combined with praise. The past year has not been without its signs of Divine blessing. The Gospel has been most faithfully preached by our beloved Pastor, and God's children have been blessed. As a Church, we would pray earnestly for Divine guidance, for the spirit of Christian love one towards another, and that God's work may be successfully carried on under His direction during the coming year. The Sunday School is well attended, and good work is being done. We invite the earnest prayers of the Associated Churches on our behalf at a time when our much esteemed Pastor is leaving us. May the Lord bless him wherever he goes, is the prayer of the members who regretfully lose him."

Otley.—This Church sendeth greetings in the name of Him that liveth, and was dead, and is alive for evermore, and record: "Time has run another yearly round, and brought us to the period when we lay before you a statement of our experience as a Church. The past year has been one of changing scenes, of light and shadow, of ups and downs. We are still without a Pastor, and are earnestly seeking and praying for Divine guidance in this matter, and sincerely hope the Lord will in His own way and time send us a man of His own choice. During the past year we have had seasons of spiritual refreshment; brethren have visited us who have preached the Gospel faithfully and acceptably, and our prayer-meetings have been profitable, soul-elevating, and encouraging. We have also had our times of depression, yet, as we look back, we have much to be thankful for, seeing that our God is more than equal to all our needs. Is not the life we are trying to live the life of faith on the Son of God? Then it means the death of all hope in anything short of Him. He can increase our faith by the trial of faith, and make all things work together for good to them that love Him. Our congregations are better of late, and the Sunday School improving. Bro. Roe, our senior deacon, is passing through an afflictive dispensation, but we hope he is gradually recovering. Thus, surveying our past experience and present position, we gather hope and think of the infinite power, the boundless resources, the unerring wisdom, and superabounding grace of our ever-loving Lord and King. In conclusion we would humbly pray for all the Churches, as for our own, 'O Lord, revive Thy work in our midst, and in each of our hearts.'"

Stonham Parva.—The greetings from this Church are cordial, and desire the blessing of the Lord upon these gatherings. These brethren write: "With thankfulness we acknowledge the goodness of the Lord through another year. We are in peace and blest with a faithful ministry, by which believers are helped and sinners warned. Our services are well attended, and prayer-meetings sustained by brethren whose hearts breathe a spirit of earnest prayer. We are glad to say there are signs of reviving in our midst; three are before the Church, and others, we believe, are inquiring the way and plan of salvation. We miss the assistance of two friends, who, in the providence of God, have been removed from the neighbourhood; in the Sunday School they each conducted a Bible Class with marked success. We are glad to note the increase in our School, for which we need more teachers. Our prayer is that we may still prove how good it is for brethren to dwell together in unity."