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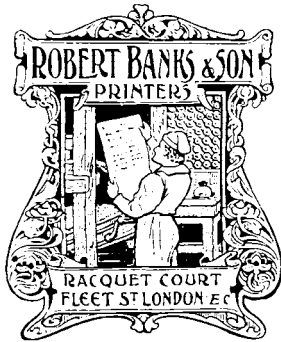
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THE
EARTHEN VESSEL
AND
GOSPEL HERALD
FOR
1907.

CONDUCTED BY
W. JEYES STYLES
AND
JAMES E. FLEGG.

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REPORTS ON COVER.**FEBRUARY.**

Clapham Junction, Croydon (Salem), M.A.S.B.C., March, Potton, Reigate, Stevenage.

MARCH.

Brighton (Salem), Lee (Dacre Park), Strict Baptist Ministers' Association, Tottenham, Wood Green.

APRIL.

Horham, Laxfield, Notting Hill Gate, Peckham, Wetherden, Whitechapel, Woolwich.

MAY.

Bexley Heath, Wandsworth Common, Yateley.

JUNE.

Belvedere, Bromley, Glemsford, Ipswich (Zoar), Lee.

JULY.

Bexley Heath.

AUGUST.

Bassett Street, New Cross, South Indian Mission.

OCTOBER.

Blakenham, Clapham (Rehoboth), Erith, Ilford, Strict Baptist Mission, Tollington Park.

NOVEMBER.

Strict Baptist Mission, Surrey Tabernacle.

DECEMBER.

Ipswich (Bethesda), Lee (Dacre Park), Limehouse (Elim), Southampton, Sunday-school Committee M.A.S.B.C., Wood Green.



THE
EARTHEN VESSEL
AND
GOSPEL HERALD.

E. V., VOL. LXIII., No. 730. G. H., VOL. LXXIII., No. 889.

THE UNCHANGING CHRIST AND THE EVERLASTING
GOSPEL.

A NEW YEAR'S GREETING, BY EDWARD MITCHELL.

"Jesus Christ is the same yesterday, to-day, and for ever."—Heb. xiii. 8.

THE "festive season"—as it is styled—and the advent of a new-born year, while fraught with joy and gladness to the young, are often to the old and middle-aged, times of solicitude and sadness. Memories of the past overshadow the brightness of the present. The loved and lost occupy our waking dreams, and lonely hearts involuntarily sigh:—

"Oh, for the touch of a vanished hand and the sound of a voice that is still!"

In many cases the loss of our loved ones now in "the homeland" is far from constituting our chief sorrow. Some—once our valued friends—have left their first faith and are no longer with us in the things of God. Others, estranged by circumstances, not only ignore and cease to love us, but are ranged with those whose hostility to us is avowed. Thus, too often, in one way or another—

"Friend after friend departs; who hath not lost a friend?
There is no union here of hearts that finds not here an end!"

Hence, some have felt almost intolerable pain when listening to the chiming of the Christmas or New Year bells.

How timely, then, under such circumstances, is the theme here suggested for meditation—the unchanging Christ and immutable truth—as contrasted with "the sundry and manifold changes of this mortal life," and the "divers and strange doctrines" which, under the name of a "Restatement of Christian Truth," are being brought to our ears.*

* Dr. Weymouth, in his "New Testament in Modern Speech," thus indicates in the margin the subject treated in the passage, verses 7—9. "Christ and Christian truth do not change." I transcribe his rendering of

EXPOSITION.

Observe that the words do not refer to our Lord in His essential and eternal Deity, but rather present Him as the *Incarnate Saviour* in His unchanging relation to us as Mediator. Immutability is, doubtless, an attribute of God. He of whom "He changeth not" can be truthfully asserted, *must* be a Divine Being—but the truth here advanced, as the context shows, is His sameness as the God-man, Christ Jesus, in all generations of His followers, and the sameness of the system of truth of which He is the centre and the substance.

The Apostle is here closing his letter with appropriate exhortations. He has dwelt on *Duty*. Faith and the doctrines of grace follow with equal propriety. It is as important to believe rightly as it is to behave correctly. Indeed, the former is the root of the latter. He, therefore, warns his readers not to be carried about with specious religious novelties. What is new cannot be true, since "Jesus Christ is the same yesterday, to-day, and for ever." The "yesterday" is, therefore, the period of the departed teachers who first instructed his readers in the truth which God had endeared to their hearts. The "to-day" is the period of the writer and those he addressed. The "for ever" (or "to the ages") is the vast immeasurable period which will extend from *now* to the end of Time, and continue for ever when Time is no more.

Our text may be read in connection with what precedes it. There the Hebrew believers are exhorted to remember their first teachers or guides. They had passed away, some having sealed their testimony with their blood. These the living saints should recall and endeavour to imitate their faith.

The meaning would then be—Jesus Christ is ever the same in His love, power, wisdom, and faithfulness. He sustained your loved and lost teachers under all their trials, and brought them safely through; so shall *you* find Him when manifesting a like faith. He will sustain and make you more than conquerors through His power and grace. This furnishes a strong encouragement and a potent stimulant for tried believers to persevere in the good way.

The passage also applies to what follows:—"Be not carried about with divers and strange doctrines" (teachings, R.V.). Christ never changes; His truth, therefore, ever abides the same, and you should not permit yourselves to be carried away with any new teachings.† It is, thus, a warning against the introduction of new

the passage—"Remember your former leaders—it was they who brought you God's message. Bear in mind how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday, and to-day—yes, and to the ages to come. Do not be drawn aside by all sorts of strange teaching, for it is well to have the heart steadfast through God's grace, and not by special kinds of food, from which those who scrupulously attend to them have derived no benefit."

† The word rendered "*divers*" is thus explained by Bullinger:—"Variegated, party-coloured. *Metaphorically*, changing colour, and hence, various, divers." The word rendered "*strange*" he also explains thus:—"Not of

and various teachings which are foreign to the Gospel of the grace of God, which, like its Author, ever abides the same. "The word of the Lord endureth for ever; and this is the word which, by the Gospel, is preached unto you." Let us, therefore, "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive," but stand firm in Him who is "the same yesterday, and to-day, and for ever."

APPLICATION.

The history of the Church in all ages shows how needful is this exhortation. Has it not largely been the history of an adding of divers and foreign teachings to those of God's holy Word? How sad is the spectacle which the professing Church affords to-day to enlightened and spiritually-minded observers. Honourable exceptions thank God, there are, both in the Establishment and among Nonconformists, but the trend and drift of the times are plainly marked. The "sure word of prophecy" is forsaken, and divers and foreign doctrines are coming in like a flood.

Of our own section of the professing Church may it not, in deep humility, be said that "Judah yet ruleth with God, and is faithful with the saints"? So far as our personal knowledge extends, we have been saved from open departures from the truth. Divers and strange doctrines would not be tolerated by our Churches. Yet it may be questioned whether our young people have the grip of the "word of the truth of the Gospel" which marked the generations that went before us. The spirit of the age, so flippant, pleasure-loving, fickle, and wholly wanting in solidity, is, we fear, more or less affecting our congregations. A revival of Bible-loving, Bible-studying Christianity is our need. We long to see our young people more established, rooted, and grounded in the faith, esteeming the Bible above their necessary food, and holding the truth as dearer than life. It may be that more spiritual power in the pulpit, and less reliance upon the adjuncts of the service, are essential to this end. The Gospel is *the only instrument* employed by the Spirit in gathering in the elect of God, as it is the sole food on which they can grow strong in the Lord. This is the same in all ages, and human additions do but vitiate it and weaken its force.

A LAST WORD.

Finally, apart from their connection, how precious are the words before us! Jesus Christ is incapable of change. His love knows no variation. His wisdom is unerring. His power never abates. His faithfulness is inviolable. His resources show no diminution. In the ages prior to His incarnation, He was found to be an unchanging and all-sufficient Saviour. In Apostolic times, when more

one's family; as adjective, strange, *i.e.*, foreign, unknown, as coming from another country." It is used in Acts xvii. 18, "He seemeth to be a setter forth of *strange* (that is, foreign) gods. The word is similarly used in the Old Testament of false deities, by the worship of which the people were so frequently contaminated. They were *strange*--the gods of the nations alien to Jehovah and His people.

clearly revealed, His people proved His power, love, and faithfulness. In the ages that have since rolled away He has been always the same. To us, also, He has been "ever true and ever kind." To the ages of the ages His people will find Him the true "*semper idem*"—"always the same"—His people's Hope, and the all-absorbing and all-sufficient Object of their love and worship.

The preciousness of His unchangeableness is enhanced in our experience by the changeableness of all earthly things. How insecure are our natural comforts! How variable are our surroundings!

Nor are we ourselves less changeable. How varying are the moods of our minds, which seldom continue in one stay. Our best frames and most spiritual enjoyments, are evanescent, while depression seems to come to stay. Too often we are—

"Hot and cold and sweet and sour, all in the course of half-an-hour,"

as quaint John Berridge expresses it.

In view of these facts, and ignorant as we are of what a day may bring forth, how precious to reflect that He on whom our real welfare depends is unchanged and unchanging! This truth is a staff for the journey of life. Time was when a walking cane was a mere superfluity to us, which we flourished rather than used; now we are glad of a strong stick to lean on. How reliable is this staff as we enter a new year! Our schemes may be crossed, our hopes be blighted, our comforts wither, our friends forsake us, our health depart, trials may be multiplied, and all things seem to conspire against us, but—

"Jesus Christ is still the same, endless blessings on His name."

No need will arise but He will supply it, no grief will come that He cannot assuage, no trial under which He cannot support, no gap occur which He cannot fill, no enemy that He cannot control, or circumstance which He cannot make subservient to our real welfare.

His efficacious blood retains its atoning power; His advocacy still prevails; His kingly authority knows no change. As our great Prophet He delights to guide our enquiring. He will supply all our needs from His abounding fulness, and, should this year be our last, He will make us victors over death, and in heaven,

"In a nobler, sweeter song, we'll sing His power to save."

hall
 28 1919.
 I into the text it with a walking stick.

A CLOSING PRAYER.—Hear us, good Lord, in the aspiration of our hearts, that Jesus may make music in our lives—such music as He wants, such music as we cannot make. O, blessed Master-Musician, we pray Thee to let Thy blood-tipped fingers play the keys of our life, from the great bass notes of the world, and all of its notes, to the high and final keys, that waft their sweetness into the world of spirits. O run Thy fingers up and down, touch every key, and wake every chord that tends to make this world brighter and bring heaven closer: we ask it for Jesu's sake. Amen.—*Len Broughton*, South Carolina.

A JUST GOD AND A SAVIOUR.

A REPLY TO THE CHALLENGE OF "VIATOR" BY "ANDREW."

"Repeated crimes awake our fears, and Justice armed with frowns
appears ;
But in the Saviour's lovely face sweet Mercy smiles ; and all is peace."

AN anonymous writer claims notice only when cogently advocating popular and pernicious error. Unacknowledged authorship may then be advantageous, precluding the possibility of all personal feeling in a rejoinder. "Viator" himself is not our concern. His arguments, however, are often urged * and assumed to be unassailable. A reply is therefore here attempted. He quotes the Bible. "To the law and the testimony" appeal will here likewise be made. Let God decide which speaks "according to this word" (Isaiah viii. 20).

"Viator"—on pages 342—345 of this Magazine for 1906—has contended that sinners are pardoned simply on the ground of God's clemency and mercy and has raised some solemn objections to the view entertained by Calvinists of the atonement or satisfaction of the Lord Jesus Christ. Summarised, these are:—I. That our view is contrary to a just estimate of the character of God. II. That, to maintain it, we advance portions of the *Old Testament* in a forced or, as we style it, an *evangelical sense*, which does not properly belong to them. III. That several texts in the *Inspired Volume* plainly teach a wholly different system of Divine salvation.

I.—THE CHARACTER OF GOD RENDERS THE VIEW OF AN ATONEMENT BY SACRIFICE UNTENABLE.

"Viator" presents what he wishes us to regard as a scriptural portrayal of the character of Jehovah. "God is love." He is compassionate and longsuffering. He delighteth in mercy, is slow to anger, and is reluctant to "give up" the most abandoned of men. From this he infers that a Being so benevolent could not have required an expiatory sacrifice to induce Him to pardon sinners, and hence concludes that there was no occasion for such an atonement to have been made.

This presentation of the Divine character is, however, so defective as to be untrue. That God is what he asserts, is granted ; but much that is important is left unstated. A whole class of texts are not given. "God is love," but the acts of His love are regulated by His righteousness (Psa. lxxxix. 14). He "hates" (Prov. vi. 16) as well as loves. He delights to show mercy, but "will by no means clear the guilty." His leniency is great, but His forbearance has limits, and He is capable of passionless though most terrible anger.

* In the *Daily News* of December 5th it is stated that the Rev. Bernard J. Snell, M.A., B.Sc., of Brixton, London, at a recent Tuesday's midday service at Bishopsgate Chapel, remarked "in the course of his sermon" that "in these days of sunshine, we had come to see that in connection with Jesus Christ, the theology which taught the sacrificial character of His death was wrong, and that it was imperative of the nature of God that He should forgive His children apart from sacrifice."

Terms of fearful import are employed to describe the aspect of His character about which "Viator" is silent. We read of His "anger" (Psa. lxxvi. 7); His "wrath" (Job xxi. 20; Hab. iii. 2); His "indignation" and "fury" (Nahum i. 6); His "hatred" and "abhorrence" of evil men (Psa. x. 3). To these phases of His character equal attention should surely be accorded to that given to His benevolent attributes. "Behold therefore the goodness and severity of God" (Rom. xi. 22), into Whose hands it will be "a fearful thing to fall"; "For we know Him that hath said, 'Vengeance belongeth unto Me: I will recompense, saith the Lord'" (Heb. x. 30).

"Viator" argues from God's known character to His probable conduct—from what He *is* to what it is thought He is. Now, following this method of reasoning, we submit that the only just inference to be logically drawn from this fuller and fairer presentation of God's character is that, if it were His pleasure to save men at all, it would be on the principle unfolded in the Gospel as it is received by evangelical Christians.

His salvation will display all the attributes on which "Viator" lays stress. Mercy, the moving cause, will be resplendent in its freeness and sovereignty; while His immutable justice which renders Him so trustworthy as "the Judge of all the earth" will be as eternally lustrous in its undimmed glory.

In His salvation we are therefore assured that "mercy and truth meet together," while "righteousness and peace have kissed each other" (Psa. lxxxv. 10).

The attributes and perfections of God to which "Viator" gives exclusive attention find their full expression in the gift and Divine mission of the Saviour. He "*sent* His only begotten Son into the world." "In this was manifested the *love* of God" (1 John iv. 9). His supreme love therefore moved Him to bestow this, His most costly gift (John iii. 16). "He spared (or withheld) not His own Son" (Rom. viii. 32). Can the mind conceive even the Divine generosity surpassing this?

On the other hand, the attributes and perfections which it is to be feared "Viator" would have us ignore, demand our admiration in the unflinching rectitude which "*delivered* Him up for us all"—yea, "for our offences"—and "made Him to be sin for us who knew no sin," and this that "through Him might be preached . . . the forgiveness of sins" (Acts xiii. 38). What else *can* these words mean than that God pardons sin on the ground of the sacrificial sufferings and death of Jesus? It follows then that

"Here His whole name appears complete; nor wit can guess or reason
 prove
 Which of the letters best is writ—the power, the wisdom, or the
 love!"

This "Viator" opposes by references to

THREE UNINSPIRED WRITERS.

The familiar quotation from the *Merchant of Venice* is an appeal to a usurer to be lenient with a debtor, because mercy in its

“quality” or essence is spontaneous, needing no exterior constraint. This, so far from contradicting evangelical truth, confirms it. “The quality of *God’s* mercy”—from which salvation springs—is absolute spontaneity. It acts from no considerations exterior to Himself. “He hath mercy on whom He *will* have mercy” (Rom. ix. 15), and in all its manifestations He acts independently and in pure grace. In the choice of His people, in the gift of His Son, in calling sinners to Himself, mercy appears unprompted and free. Mercy *for* sinners moved justice to inflict expiatory sufferings *upon* the Saviour of sinners. From the standpoint of the cross, Shakespeare’s grand line therefore has its fullest exemplification.

The phrase from one of the Occasional Collects of the Prayer Book, that it is God’s “nature and property ever to have mercy and to forgive,” *taken by itself* and regarded as a complete summary of His character, is, like the popular saying that “mercy is His darling attribute,” absolutely misleading and erroneous, as all such one-sided statements must be. It, however, is part of a prayer designed to be supplementary to others and ending with the petition that “we may be loosed” from “the chain of our sins” for the honour of “*Jesus Christ, our Mediator and Advocate.*” The Reformers in these closing words referred to the Saviour’s substitutionary sufferings and the intercessory petitions that were based upon them. “Viator’s” employment of the opening sentence is therefore unfair and only weakens his position.

The rhapsody, with a verse of which “Viator’s” letter ends, though pretty in phraseology, has no sense. It affirms nothing, elucidates nothing, proves nothing—unless it commends *universalism* or the ultimate salvation of all fallen moral agents, whether men or devils. This certainly F. W. Faber did not himself believe, since, when 30 years of age, he became a pervert to Rome and denied salvation to all but members of the Church of his adoption, condemning all men to hell whose creed differed from his. To quote a Papist in support of “the wideness of God’s mercy” is the height of absurdity.

Thus this, the first of “Viator’s” objections, is met, and our view of the atonement of the Lord Jesus is shown to be in perfect harmony with the attributes and perfections of Jehovah, as far as He has disclosed them to us.

II.—MANY PORTIONS OF THE OLD TESTAMENT ARE FORCED TO YIELD A MEANING WHICH DOES NOT BELONG TO THEM IN PROOF OF THE DISPUTED DOCTRINE.

“Calvinists,” writes “Viator,” “read *their* doctrine of the cross into many passages, to make them bear the sense essential to its support.”

We should, however, bear in mind that the Hebrew Scriptures were, under Divine inspiration, written *by Jews for Jews*. Their manners and customs, their modes of speech, their habits of thought, and especially their religious ideas, were Jewish. We should therefore aim to discover in what sense the Old Testament was regarded by those to whom its several books were originally addressed.

Every Jew from infancy, was instructed in the necessity of an atonement for sin, and taught to regard and worship God as approachable only through the ministry of His priests; and ever requiring sacrifices from those who sought to draw nigh to Him. Hence they associated His gracious declarations, invitations and promises with the atoning sacrifices which were constantly being offered for sin.

They were evangelised, or gospelised (Heb. iv. 2)—favoured, that is, with saving truth, as really as we are; the medium of their information, being the victims and ceremonies of the Levitical law. Thus, as Cowper sings,

“Israel in ancient days not only had a view of Sinai in a blaze, but learned the Gospel too;

The types and shadows were a glass in which they saw the Saviour’s face.”—DENHAM, 402.

This appears in many passages in the Old Testament. Abel apprehended his obligation as a sinner to approach God through the blood of a slain victim and showed his faith by doing so (Heb. xi. 4). Solomon’s Temple—the original centre of Jewish worship—was dedicated by sacrifice (1 Kings viii. 5) and was regarded as such by all pious men who, when at a distance from it, turned towards it, in token of their reliance on the offerings presented therein to God. Jonah looked toward it (chap. ii. 4); the Psalmist worshipped toward it (Psa. cxxxviii. 2), not so much as a material structure as the sphere of constant expiation.

The opening verses of the penitent’s prayer (Psa. li. 1—7) clearly show that reliance on sacrifice was an essential part of David’s religion; while in Psalm lxxv. 3 the “*purging* away of iniquities” of the sin-burdened worshipper is said by the learned to have distinct reference to atonement by blood.*

It will also be subsequently seen that in the narrative parable of the two worshippers (Luke xviii. 13) the publican’s prayer was answered because it appealed to God on the ground of an atoning sacrifice.

It is thus clear that to godly Jews the idea of propitiatory offerings was ever prominent, and that they had by faith a prevision of the sufferings of the Saviour through the familiar act of the immolation of the animals that were offered according to the law.

Their preservation from Divine punishment as lost sinners was on the ground of the covenant undertakings of Christ to save them. The Lamb slain “in purpose” from the foundation of the world (Rev. xiii. 8) was therefore God’s judicial warrant for the pre-remission of their sins through His forbearance (Rom. iii. 25), and of this they had enough knowledge for their souls’ satisfaction and peace through the ritual sacrifices which so constantly claimed their considerations. This has been well expressed by a modern poet:—

* Thus, in the Cambridge Bible for Schools, Dr. Kirkpatrick’s comment on this verse is that “the word *purge* here—whether its primary meaning is to blot out or to cover—is that commonly rendered to make atonement for.

"With blood, but not his own, the awful sign
 At once of sin's desert and guilt's remission,
 The Jew besought the clemency divine,
 The hope of Mercy blending with contrition.
 Sin must have death! Its holy requisition
 The law may not relax. The op'ning tomb
 Expects its prey! Mere respite, life's condition,
 Nor can the body shun its penal doom.
 Yet there is mercy! Wherefore else delay
 To punish? Why the victim and the rite?
 But can the type and symbol take away
 The guilt, and for a broken law requite?
 The Cross unfolds the mystery; Jesus died,
 The sinner lives, the law is satisfied.

With blood, but not his own, the Jew drew near
 The mercy-seat and heaven received his prayer.
 Yet still his hope was dimmed by doubt and fear.
 "If thou shouldst mark transgression, Who might dare
 To stand before Thee?" Mercy loves to spare
 And pardon, but stern Justice has a voice,
 And cries, Our God is holy; nor can bear
 Uncleaness in the people of His choice.
 But now *one Offering*, ne'er to be renewed,
 Hath made our peace for ever. This now gives
 Free access to the throne of heavenly grace;
 No more base fear and dark disquietude.
 He who was slain—th' accepted Victim—lives
 And intercedes before the Father's face."

—JOSIAH CONDER.

All its gracious words of the Old Testament emanate from a God who was pacified through sacrifice—a fact which must be ever remembered when such texts as "Viator" advances are in view.

To say, therefore, that no thought of an atonement—as the orthodox hold it—is to be found in Isa. lv. 7, Hosea xiv. 1, 2, or Micah vii. 18 (to which the reader is intreated to refer), is untrue. The Jews who first read these passages had no conception of an unpropitiated God. We therefore, when citing them, are fully justified in asserting that these royal acts of mercy and pardon are performed on the ground of the obedience and oblation of Him who has by Himself purged our sins, and whose "precious blood alone avails to cancel human sin."

The Christian student of the Old Testament must therefore seek the standpoint occupied by an enlightened Jew of old, and also ascertain the principle of interpretation which guided the converted Jews by whom, under the direct inspiration of the Holy Spirit, the New Testament was written. He will then perceive that "Moses wrote of" Christ, that "Abraham saw His day," that "the testimony of Jesus is the spirit of prophecy," and that "David, being a prophet, foresaw the Lord always before him," and will regard these as affording a clue to the evangelical exposition of countless other passages.

That the Apostles of our Lord regarded the Old Testament as continually referring to Him, needs no proof. To them the idea of a suffering and reigning Saviour pervaded the entire volume, and assuredly, where they found *Him*, they found the doctrine of the cross and the peace effected by His blood.

We have thus sought to establish a rule of interpreting the Scriptures of the Old Testament, which will demonstrate how futile and foolish is "Viator's" second objection to the doctrine of the pardon of sin through the one offering of the dear Redeemer.

To be concluded (D.V.) in our next.

THROUGH THE POWER OF THE BLOOD.*

BY THE LATE JOHN HAZELTON.

"He was manifested to take away our sins."—John iii. 5.

POWER—in all its forms and manifestations—belongeth unto God. By His power He originated, as He sustains, all things. By His power He regulates the arrangements we style His providence, and "doeth according to His will in the army of heaven and among the inhabitants of the earth."

This it is important to contemplate, but there are forms and features of Divine power which have unique interest to all who have been brought to consider the nature and the consequences of sin as an unspeakable evil in God's sight. Such is the power connected with the blood of Jesus.

There may be Divine power without Divine love, but there cannot be love with God without power; and there is a power in the blood of Jesus not to be found in His abstract omnipotence.

This power it is the unspeakable privilege of saved sinners to experience. Angels who surround His throne have, doubtless, many subjects for their ceaseless and seraphic songs, but there will be an element in the praise of ransomed men which can never enter into theirs. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Such are the words of the angelic choir, but "nearest the throne and first in song," men will raise their hallelujahs to Him who not only was slain, but who redeemed them to God by His blood. Gabriel's song in the upper Temple is, doubtless, wondrous sweet, but save historically and, perhaps, as having been a spectator of the great transaction of Calvary, he knows nothing of the cross of Jesus; while our song—if you and I are privileged to stand with God's singers at last—will be "unto Him that loved us and washed us from our sins in His own blood."

* From this our readers may judge how the Atonement was preached among us in other days. It forms the first part of a discourse delivered on Good Friday, 1880, in Mount Zion Chapel, Hill Street, after extensive alterations.

We incline to think that the beloved preacher intended to devote but a few minutes to the above ideas, and simply to make them introductory to his main subject, but that they grew in his mind till they were expanded into the form here given. Perhaps Joseph Irons' hymn, "What Sacred Fountain yonder springs?" (Denham, 459) when given out by our late brother Buckoke before the sermon, suggested an enlarged train of thought. Extraordinary vigour and animation characterised the delivery of what we here give, which left an impression on our mind and heart which twenty-six years have not effaced.—JOHN HOPEFUL.

The blood of Jesus will thus be the theme of the never-ending song. Some of the forms of gracious power which it exerts may, therefore, well form the subjects of our present meditation.

L

It possesses the inherent, essential, actual POWER OF PROPITIATION. Offered to God as an expiation for the sins that had been transferred to Him, the blood of His heart effected our peace with God.

HEAVEN'S RICHEST PERFUME.

Noah's sacrifice, we are informed, was acceptable to God, who, when it was offered, "smelled a sweet savour"—or a savour of rest or satisfaction (Gen. viii. 21)—was empowered to regard men with complacency. So from the dying Saviour, to whom this and every other sacrifice pointed, there went a holy fragrance, a rich perfume, into the third heavens, and caused vast and ineffable delight (I am not irreverent in asserting it) to the God of all grace.

I would avoid extravagant statements, even when made by great and gifted men. Watts, for instance, has the verse:—

"Rich were the drops of Jesus' blood that cooled His frowning face,
That sprinkled o'er the burning throne and turned the wrath to grace."

With this I do not concur. Divine wrath was not transmuted into grace, but borne by the dear Surety until its fury was exhausted by His meritorious sufferings. Grace could then be manifested to its utmost extent.

I thus hold, and try to preach, that all the sins of all the elect were truly and actually—by an indescribable act of omniscience and omnipotence—"made to meet on Him," and that all that the tremendously awful word "the *wrath* of God" expresses and involves was poured on Him for these sins, and so endured by Him that no further manifestation of that "righteous ire" remained to be made. Thus,

"The Lord in the day of His anger did lay
Our sins on the Lamb, and He bore them away."

Hence God, who had been outraged or offended, was pacified or appeased. The sins that were thus atoned for were rendered unpunishable for ever. It was henceforth impossible for Him to condemn one sinner whose iniquities had been confessed and borne by His dear Son. Peace was made—never to be broken—by the blood of the cross, which regulates all His proceedings and affects the display of all His attributes and perfections in relation to His people. In all that He does in relation to those for whom Jesus groaned and bled and died, He will have respect to the blood of the covenant. His conduct toward them will ever be that of the "God of *Peace* that brought again from the dead the Lord Jesus."

THE TWO VOICES HEARD IN HEAVEN.

By another figure, the blood that made our peace with God is said to be vocal—"the blood of Christ speaketh better things than that of Abel."

Two voices are thus continually audible in heaven: the voice of

human sin, which, like Abel's blood, cries for eternal condemnation on the part of "the Judge of all," and another voice which "speaks better things than that of Abel." That spoke of what God hates; this of what He loves. That of what in due course must move Him to upraise His holy arm and smite guilty offenders; this of the law magnified, of justice satisfied, of all the claims of His throne met, of His clashing attributes harmonised, and of sins so fully atoned for that they are blotted out of His penal mind for ever. Its plea is potent and perpetual. It claims a free and blood-bought pardon for every expiated sin.

"What voice is that which speaks for me in heaven's high court for good,
And from the curse has set me free? 'Tis Jesu's precious blood."

II.

The blood of Jesus has a REDEEMING OR RELEASING POWER. The Scriptures often represent the guilt which attends sin as a condition of bondage, as a hateful servitude, and as confinement in a dungeon from which there is no release.

To sinners with whom God is dealing in grace these are not mere figures or fancies, but very solemn and terrible facts. I know what such bondage is—to work in vain for my release, as it were, on a treadmill; to be always toiling without advancing, but to be ever remaining in the same dark place. I have cried for salvation when despondent at repeated failure, and I know (may I not say, "Bless His dear name"?) what it is to feel the droppings of the Saviour's blood on my aching, burning conscience, when the Holy Spirit gave my soul its first uplift into "the peace of God which passeth all understanding."

Gabriel himself could never release a poor sinner from this prison. Abstract omnipotence, or even Divine love, without atoning blood, could never open this barred door; but the Atonement, applied by grace and received by faith liberates and sets the prisoner free. The voice of the blood says "Go forth" (Isa. xlix. 9)—when, and not before, "guilt recedes and terror dies," and the favoured sinner sings:—

"Now freed from sin I walk at large,
The Saviour's blood my full discharge."

III.

The blood of Jesus has a CLEANSING POWER. A sinner and his sins are inseparable. Sin is not only a fact which his memory cannot banish, a possession so terribly his own that he can never part with it, but it is a disfigurement and a defilement which renders him hideous and loathsome. Were it merely superficial, exterior instrumentality might remove it; but like the Ethiopian's black skin, or the leopard's spots, it is part of the sinner's personality, and therefore unremovable—save by "Christ, the Heavenly Lamb," whose blood "takes all our sins away."

Hence we are told that the blood of God's Son "cleanseth us from all sin." It is the only power which can separate sin from the sinner; and while it consigns the sins to the shoreless sea of

Divine oblivion, can set the sinner before God to receive his Heavenly Father's first embrace. "As far as the east is from the west, so far hath He removed our transgressions from us."

THE MYSTERIOUS ELEMENT.

When, therefore, a sinner is saved, he is plunged into a mysterious element which "purges his conscience from dead works to serve the living God." Our Lord when on Calvary endured blows which would have crushed ten thousand worlds.

"My soul! one portion of that ire had scorched thee with eternal fire,
Which spent its terrors there!"

As a result, sinners to whom that shed blood is applied, are fitted for the purest world that God has made—fitted for the contemplation of angels—yea, to stand in the presence of God Himself, and to sing "Unto Him that loved us, and washed us from our sins in His own blood."

Had Adam been translated from Eden to the Heaven designed to be the eternal residence of saved sinners, he would not have been at home, but sinners who are welcomed there, are at once at ease and indescribably happy. They are not abashed by the light that flashes on them in that pure world, and are so clean as to be "without spot or wrinkle or any such thing."

What boldness this inspires. A little child loves to hold up its *water-washed face* for a father's kiss, and faith loves to present a *blood-washed soul* to God to receive a token of favour and love.

IV.

The blood of Jesus shed on earth confers AN OVERCOMING POWER. Were its benefits to cease when it had saved us what should we do? But its mysterious power ever avails, secures us from opposing evils, and ensures that though "a troop may overcome us," yet, like "Gad, we shall overcome at *the last*." Hence, of God's people we read that they overcame the "accuser of the brethren" by "the blood of the Lamb."* If "justified by His blood" we shall not only "be saved from wrath through Him," but we shall be prepared to meet every charge of the accusing foe. This faith recognises and is bold to sing:—

"Be Thon my shield and hiding-place, that, sheltered in Thy side,
I may my fierce accuser face, and tell him 'Thou hast died.'"

V.

The blood of Jesus has A GLORIFYING POWER, and will ensure the glorification of all for whom it was shed. In a sense it was the

*See Rev. xii. 11: "And they overcame him (the accuser of our brethren) by the blood of the Lamb and by the word of their testimony." This does not refer to overcoming a foe in a struggle or combat, like that of wrestlers or soldiers in a hand-to-hand contest—as some have supposed—but to the successful resistance and refutation of a false accusation urged by a malignant and crafty foe. Interest in Emmanuel's blood is faith's answer to Satan's slanders. This the beloved preacher evidently knew, but was too sound a scholar to parade his learning, and concealed, while he utilised it.—EDITOR.

means whereby Jesus returned to heaven when His business on earth was completed, for He is there in His present exaltation as the result and reward of His finished work. Hence we sing,

“The blood of Jesus shed on earth hath set *Him* up on high,”

and where He is, there His blood will also convey all His people. It has already brought many of us no small distance from where we were when

“Buried in sorrow and in sin at hell's dark door we lay”;

and it will carry us higher and higher, till one by one we are seated on the thrones designed for us “before the foundation of the world.” Then

“What theme, my soul, will best employ thy harp before thy God,
And make all heaven to ring with joy? 'Tis Jesu's precious blood.”

WHAT TO FLEE AND WHAT TO FOLLOW; OR, COUNSEL FOR COMING DAYS.

BY A. E. REALFF.

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness.”—1 Tim. vi. 11.

THESE words—primarily addressed to a young Pastor—immediately follow some faithful and heart-probing cautions against the inordinate love of money. This, it is asserted, is “a root of all kinds of evil,” and to be avoided as a delusive and deadly snare. Into this some who had fallen, “had been led astray from the Faith, and pierced themselves through with many sorrows” (R.V.).

These monitions might appear uncalled for, were it not that their solemn importance has been exemplified in many instances. One of these appears in the records of the Baptist Church at Unicorn Yard, Tooley Street, London; which, in 1736, chose as its Minister the Rev. Thomas Flower, whose story is related in “Bunhill Memorials,” by John Andrews Jones. After serving his people for about eight years, this unhappy man resigned his office, and preached occasionally only, his heart being really given to business. This he pursued with eagerness and success, and at last secured what was called a *handsome subsistence*. The appellation by which spiritually-minded men distinguished him was, however, that of

“WORLDLY-MINDED FLOWER.”

The voice from his ignoble grave amply points the lesson of the words before us.

Of ministers, as a class, we will say no more. Let us notice our text as applicable to all religious professors, who are exhorted, in contrast to sinful eagerness to amass wealth, to follow after the Christian excellencies and graces enumerated. Surely the difference is great between the meek, patient, humble, consecrated believer, and the worldly professor of Christianity.

AND GOSPEL HERALD.

THE SOLEMN WARNING

here given is one to which all may well take heed, especially any who are peculiarly liable to this temptation. The aged Apostle exhorts his beloved son in the faith to "flee these things"; to get and keep as far away from them as possible; to avoid them as one would a venomous serpent, or a burning house, or an earthquake. The word occurs in the injunction of the angel to Joseph to "Arise, and take the young Child and His mother, and flee into Egypt . . . for Herod would seek the young Child to destroy Him"; and was employed by John the Baptist when he said, "Who hath warned you to flee from the wrath to come?"

The true Christian's conduct is, therefore, to be the very opposite of the worldling's. Those who try to hold fast their possessions with one hand, and Christ with the other, if Christians at all, must be very worldly ones, and will certainly experience what the Apostle declares in ver. 10, examples of which we have in Judas and Demas, and other lamentable instances.

NOTICE NEXT THE STRIKING CONTRAST.

While fleeing thus from the one, the man of God is exhorted to "follow after" what is altogether different. Another word is used, which signifies pursuing a flying host, or earnestly following up in order to find or overtake what eludes one's grasp. The things he is thus to pursue are the rare Christian virtues—"righteousness, godliness, faith, love, patience, meekness." A similar exhortation is to be found in 2 Tim. ii. 22—25.

CONSIDER THE IDEAS INVOLVED.

When the apostle says "Follow after," he evidently implies that *these virtues are at a distance ahead*; as when a thief pursues a way-faring man to rob him, or a British vessel pursues a slave-dhow on the High Seas, or a student aims by long perseverance to become a scholar of eminence.

These Christian graces may be described as

NOBLE IDEALS.

Every heaven-born believer, it is true, already possesses them, but they at first exist in his new nature in embryo only, and need to be developed, cultivated, trained, exercised, in order to their full attainment. Though thus (so to speak) at a distance, they are to be *ever kept in sight*. This is what everyone does who follows after any person or thing. So the Popish inquisitors and persecutors "kept an eye" on all persons, young or old, male or female, who were suspected of "heresy." So the police "keep" suspicious characters under *surveillance*, and such are said to be "shadowed." The healthy, normal condition of the believer in Christ is, therefore, to have the soul's eye ever on these lovely *traits* of character. This will evidence that

WE HOPE TO ATTAIN UNTO THEM.

No man would trouble to pursue, unless this were the case. We

read that when the Amalekites had spoiled Ziklag, David's city, and carried all the women away captive, he enquired of the Lord, and was enjoined to pursue them; for he should surely overtake them, and without fail recover all. He obeyed accordingly, and went after the marauding horde; and though two hundred of his men had to be left in a fainting condition at the Brook Besor, he went on with the other four hundred; and, by the guidance of an Egyptian, found in a dying condition by the wayside, came ultimately upon them, smote them from twilight until the evening of the next day, and then "recovered all."

These Christian graces, though at present apparently so far beyond us as to their entire attainment, are to be diligently and prayerfully followed after; for the prospect is full of hope, and this is the Lord's will concerning us. Therefore, we read in another place, "Follow peace with all men, and holiness, without which no man shall see the Lord"; and "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Caleb, said the Lord to Moses, "hath followed Me fully"; and David is bold in prayer to avow "My soul followeth hard after Thee." Let us, therefore, "follow after the things which make for peace, and things wherewith one may edify another" (Rom. xiv. 19); and may the feeling be ours which prompted this great Apostle to write, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

Within a walk of the pleasant town of Exmouth, in Devonshire, there stands a group of almshouses for impoverished Christians. These have as their resident Chaplain, a Congregational Minister, who officiates in what is, perhaps, the smallest dissenting chapel in England.* Round the interior walls this inscription appears:—

"SOME POINT-IN-VIEW WE ALL PURSUE."

Its precise applicability we have, indeed, never learned. However, it gives its name to this admirable little Institution. Who that has visited this pleasant watering-place has not paid a pilgrim visit to

POINT-IN-VIEW?

A truth is stated and a question is suggested. Christian friend, what "point-in-view" have you as the New Year presents its unknown perspective to you? May it be *this*, for Christ's sake—

"Lord, I desire to live as one who bears a blood-bought name;
As one who fears but grieving Thee and knows no other shame.

As one by whom Thy walk below should never be forgot;
As one who fain would keep apart from all Thou lovest not.

I want to live as one who knows Thy fellowship of love;
As one whose eyes can pierce beyond the pearl-built gates above.

As one who daily speaks to Thee, and hears Thy voice Divine,
With depths of tenderness declare, 'Beloved! thou art Mine.'"

— CHARITIE LEES SMITH.

* The present Chaplain is Rev. James Ellis, formerly of Barnsbury Chapel, with whom we enjoyed much fraternal fellowship during our Ministry at Keppel Street.—EDITOR.

THE MINISTRY OF DEPRESSION; OR, THE NEED OF HEAVINESS.

"Though now, for a season (if need be) ye are in heaviness."—1 Peter i. 6.

"The Authorised Version of the New Testament," remarks Dr. Bullinger, "is often beautifully idiomatic, and presents the true spirit and force of the original better than a close and verbal translation would.

The above text is an example. Literally, it might read, "though now, for a little while (if need be), having been put to grief by diversified trials." How much fuller and sweeter is the rolling music of the long-lived words as given above. Surely our English Bibles indicate that Divine and gracious help was specially extended to the translators when executing their momentous task.

The passage speaks of *abiding joy* and *transient sorrow*, and of both—though it seems paradoxical—exercising their simultaneous sway in the same bosoms.

The joy is the joy of hope in the salvation of God, as it will be ultimately revealed. Ere this is known, other blessings are promised. We "shall be kept by the power of God through faith." Our needs will be supplied. Though the road be gloomy and "neither sun nor stars appear"—heaven's light will shine on the ground immediately before us. We shall not be put to bed in the dark; but at evening time it will be light. The cold surges of the river must be waded through; but our Friend and Convoy will neither leave nor forsake us. Then, after the last sigh, will come the first song, with the unwearied singers for our companions and the open vision of the Lamb that was slain for our inspiration and delight.

"Then shall we see, and hear, and know, all we desired or wished below; And every power find sweet employ in that eternal world of joy."

In this we greatly rejoice.

Meanwhile, *manifold temptations* depress us. By "temptation" here, we understand any circumstances or combination of circumstances which strain our faith, test our fidelity to the verge of its tension, and demand decision when it will be painful to choose the right and follow the known will of our God. Loyalty is easy till the monarch's claims are disputed. When it pays to be honest integrity is common. If religion is popular, it is no cross to make a good confession. Few that have a full purse and a well-stored larder will steal, or truckle to the rich for help and patronage. Times of want and persecution—times when treason is in the air, and it is perilous to own the true King—times when the keen wind pierces through well-worn and insufficient garments, and the hunger-pain gnaws within—these, and similar occasions, give rise to what Peter here calls "temptations," or "trials," and O, how these rob holy hearts for the time of their elasticity and buoyancy!

Times of trial are *transient seasons*. Hence, we more than once read of "the *day*" of "trouble" or "adversity," for "a day" is a limited period.

"Be the day short, or be the day long,
At length it ringeth for even-song."

And the strength and duration of the trial depend on His wisdom and love "who doeth all things well."

Temptation causes heaviness—which answers to our modern word "depression." It is a mysterious thing that we should be subject to this. "Should such a man as I flee?" cried holy Nehemiah, and we have echoed his words. Yet we have trembled at a falling leaf, and found our constancy oozing out of our fingertips when some crisis demanded prompt action, and the Lord's delays taxed the resources of our patience and persistency.

Depression is *Divinely permitted only when it is necessary*. It is common to cite the text as if it taught that God does not afflict us without a reason, or send a trial without "a needs be." This is true, and is taught elsewhere (see Lam. iii. 33), but this is not what Peter would impress upon us. His words mean that God permits us to be depressed only when there is urgent occasion for our being so exercised. "If need be," ye are depressed, or "in heaviness."

What a pitiful letter a brother—and a minister too—recently sent me. "I am so depressed and cast down. Things look so joyless. My work has lost its zest. I am ashamed to say that I have no pleasure in prospect of preaching to-morrow, but rather dread it." Well, was there no need's be for this? Men I have known who were utter strangers to emotions of this kind—hard preachers of the letter, callous specimens of cast-iron Christianity, and most useless as preachers.

Virgil makes Dido say to Eneas: "*Hand ignara mali, miseris succurere disco*"—"Not ignorant of misfortune myself, I learn to succour the wretched"—and the moral is fine. Are we to comfort the tried, help the tempted, prove a blessing to the isolated and lonely, and rescue the devil-hunted and ensnared? We can only acquire ability to minister thus by the discipline of heaviness, or depression. A sparrow cries "cheer up," and some preachers do so with about as much effect. It required a Paul as the vessel rocked beneath his feet to beg the storm-tossed mariners "to be of good cheer," and pray them to take some meat.

GOD AND HISTORY.—"God, who makes all history, finds His own materials and chooses His own instruments, employing diversity of means to accomplish a unity of design. Thus the seemingly contrarious issues in the harmonious; and all things work together for good."—*William Palmer*.

DIVINE CERTAINTIES.—"It may be taken for granted that nothing comes to pass by chance; for what is *chance* with man is *choice* with God. *Contingencies* on earth are contrivances in heaven. Wisdom has planned what ignorance profanes, and what is confusion in our eye is order in His."—*William Palmer*.

A BRAVE LADYE.

"In sooth she was a brave ladye, in seasons fair or foul,
And all things calmly trusted she with Him who saved her soul."

—OLD BALLAD.

"His call we obey as Abram of old,
Not knowing our way, but Faith makes us bold."

—JOHN NEWTON.

SOME while since, a Christian lady whose health had long been trying was informed on the highest medical authority that her life absolutely depended on her undergoing a surgical operation of the most critical character. Christmas was not far off, and she, with her numerous family, were anticipating being once more together with great eagerness.

On learning what seemed the cruel necessity, her faith neither staggered nor failed. She calmly acquiesced in the will of God and bade the rest be of good cheer, for all was well.

"And now I shall set about making my plum-puddings and mince-meat at once," she added, "and then I shall enjoy my share when it's all over."

Reader, a heaven-born faith takes many forms and has many manifestations. This surely was one. Happy, then, are they who can sing:—

"Though faith and hope awhile be tried,
I ask not, need not, ought beside;
How safe, how calm, how satisfied,
The souls that cling to Thee!

They fear not life's rough storms to brave,
Since Thou art near and strong to save;
Nor shudder e'en at Death's dark wave;
Because they cling to Thee.

Blest is my lot, whate'er befall;
What can disturb me, who appal,
While as my Strength, my Rock, my All,
Saviour, I cling to Thee?"

Reader, this story of "a brave ladye" is touching, is it not? What must we, however, think of others, who will neither have mince-meat nor pudding, or any other extra comfort or joy, at this time, while so many homes are replete with the good things of this life? Last month an appeal for *The Lord's Poor Fund* was made in our pages, and many have generously responded. If you have not, note that the name and address of our dear friend who conducts it is Edward Mitchell, 25, Calabria-road, Highbury, London, N., and that your help will be very welcome.

SELF-CONFIDENCE REPROVED.

SOME lead a life unblamable and just.
Their own dear virtue, their unshaken trust.
Come then—a still small whisper in your ear—
He has no hope who never had a fear,
And he that never doubted of his state
He may perhaps—perhaps he may—too late."
—COWPER'S "TRUTH."

"Be the day short, or be the day long,
At length it ringeth for even-song."

And the strength and duration of the trial depend on His wisdom and love "who doeth all things well."

Temptation causes heaviness—which answers to our modern word "depression." It is a mysterious thing that we should be subject to this. "Should such a man as I flee?" cried holy Nehemiah, and we have echoed his words. Yet we have trembled at a falling leaf, and found our constancy oozing out of our fingertips when some crisis demanded prompt action, and the Lord's delays taxed the resources of our patience and persistency.

Depression is *Divinely permitted only when it is necessary*. It is common to cite the text as if it taught that God does not afflict us without a reason, or send a trial without "a needs be." This is true, and is taught elsewhere (see Lam. iii. 33), but this is not what Peter would impress upon us. His words mean that God permits us to be depressed only when there is urgent occasion for our being so exercised. "If need be," ye are depressed, or "in heaviness."

What a pitiful letter a brother—and a minister too—recently sent me. "I am so depressed and cast down. Things look so joyless. My work has lost its zest. I am ashamed to say that I have no pleasure in prospect of preaching to-morrow, but rather dread it." Well, was there no need's be for this? Men I have known who were utter strangers to emotions of this kind—hard preachers of the letter, callous specimens of cast-iron Christianity, and most useless as preachers.

Virgil makes Dido say to Eneas: "*Hand ignara mali, miseris succurere disco*"—"Not ignorant of misfortune myself, I learn to succour the wretched"—and the moral is fine. Are we to comfort the tried, help the tempted, prove a blessing to the isolated and lonely, and rescue the devil-hunted and ensnared? We can only acquire ability to minister thus by the discipline of heaviness, or depression. A sparrow cries "cheer up," and some preachers do so with about as much effect. It required a Paul as the vessel rocked beneath his feet to beg the storm-tossed mariners "to be of good cheer," and pray them to take some meat.

GOD AND HISTORY.—"God, who makes all history, finds His own materials and chooses His own instruments, employing diversity of means to accomplish a unity of design. Thus the seemingly contrarious issues in the harmonious; and all things work together for good."—*William Palmer*.

DIVINE CERTAINTIES.—"It may be taken for granted that nothing comes to pass by chance; for what is *chance* with man is *choice* with God. *Contingencies* on earth are contrivances in heaven. Wisdom has planned what ignorance profanes, and what is confusion in our eye is order in His."—*William Palmer*.

A BRAVE LADYE.

"In sooth she was a brave ladye, in seasons fair or foul,
And all things calmly trusted she with Him who saved her soul."

—OLD BALLAD.

"His call we obey as Abram of old,
Not knowing our way, but Faith makes us bold."

—JOHN NEWTON.

SOME while since, a Christian lady whose health had long been trying was informed on the highest medical authority that her life absolutely depended on her undergoing a surgical operation of the most critical character. Christmas was not far off, and she, with her numerous family, were anticipating being once more together with great eagerness.

On learning what seemed the cruel necessity, her faith neither staggered nor failed. She calmly acquiesced in the will of God and bade the rest be of good cheer, for all was well.

"And now I shall set about making my plum-puddings and mince-meat at once," she added, "and then I shall enjoy my share when it's all over."

Reader, a heaven-born faith takes many forms and has many manifestations. This surely was one. Happy, then, are they who can sing:—

"Though faith and hope awhile be tried,
I ask not, need not, ought beside;
How safe, how calm, how satisfied,
The souls that cling to Thee!

They fear not life's rough storms to brave,
Since Thou art near and strong to save;
Nor shudder e'en at Death's dark wave;
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THAT WHICH IS BEHIND OF THE AFFLICTIONS OF CHRIST.

BY FREDERICK BEEDEL, OF SYDNEY, N.S.W.*

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church."—Col. i. 24.

OFTEN have we contemplated the grandeur and beauty of this text, so full of deep spiritual meaning as never to be fully fathomed by our poor sounding-lines. Often, too, have we sought to analyse it and bring out its component parts; and although we have never yet succeeded to our satisfaction, we have found meditation upon it helpful.

If we mistake not, there are six things either directly or indirectly stated which, with the Lord's blessing, may afford comfort and edification to the spiritual minds of His people.

1. A MEASURE OF AFFLICTION is left behind to be filled up not only by the Lord's servants, but by all His children, even as the Apostle in his day experienced his share.

2. This measure is to be FILLED UP BY SUFFERING. This certainly, is not to be understood of the sufferings which Christ endured in His own person on behalf of His Church, which were penal and substitutionary. These He endured alone and unaided and completely finished. Of this, not one dreg was left behind for any of His members to suffer.

3. The deficiency to be filled up is here called "THE AFFLICTIONS OF CHRIST," and must intend the tribulations He appointed to His faithful followers to bear in their heavenward journey. These afflictions are called His, because they are all appointed and weighed by Him with infinite wisdom; also because they are SHARED by Him, so that no member of His body can possibly suffer without a corresponding pang being felt by the Head: the foot on earth cannot suffer apart from the Head in heaven. "For we have not an high priest that cannot be touched with the feeling of our infirmities." "Made like unto His brethren; Himself having suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 17, 18, iv. 15). Yea, to sustain them in them, and to deliver them in His own time out of them all.

4. It is filled up for HIS BODY'S SAKE, which is the Church, each member having its apportioned measure. Of the Lord's servants Paul speaks: "Whether we be afflicted it is for your (the Church's) consolation or salvation, or whether we be comforted it is also for their consolation and salvation." And of the Lord's children he says: "Our hope of you is steadfast, knowing that as ye are partakers of the suffering ye shall be also of the consolation" (2 Cor. i. 6—8). Most tenderly and wisely adjusted are the sorrows and the comforts of the Lord's elect family, and, whatever the nature and character of the affliction, it must be among the "all things" that "work together for good to them that love God and who are called according to His purpose" (Rom. viii. 21).

5. It is IN THE FLESH. And what a number of ills the flesh is heir to! Who can count them or tell their diversity? Not only so, but in their corrupt nature how much God's children suffer at times, as they feel the plague within! and as long as they continue to remain here this shall continue. till

* From the *Australian Particular Baptist Magazine*.

“Death, which puts an end to life, shall put an end to sin.”

Beside this, there are the afflictions to be endured in connection with the Gospel and for the truth's sake, for the offence of the cross has not ceased, and these at times have been and still are heavy and painful to the flesh.

6. THEY ARE NEITHER TO BE AVOIDED, shunned, nor shrunk from ; and from the testimony of the sacred Word we find they are not to be averted. “Yea, and all that will live godly in Christ Jesus *shall* suffer persecution” (2 Tim. iii. 12).

In this the Lord's dear servants formerly rejoiced “that they were counted worthy to suffer shame for His sake” (Acts v. 42). In this Paul himself rejoiced, yea, even gloried in infirmities, took pleasure in necessities, reproaches and distresses, for Christ's sake, that the power of Christ might rest upon him. O sweet power and blessed experience which in weakness engages and brings down Christ's strength! (2 Cor. xii. 10).

Identification, then, of the believer with Christ in these relative sufferings is pre-eminently the truth so sweetly couched in this portion, agreeing with the testimony so long before given—“In all their afflictions He was afflicted, and the angel of His presence saved them” (Isaiah lxiii. 9). In the blest experience of this, one has well said—and may we share his confidence—

“No earthly thing is needful to the life we have from heaven ;
Nor aught is worth the living, save that which Christ has given.”

SMALL PROFITS AND QUICK RETURNS.

THE late John S. Anderson, of Zion, New Cross, the savour of whose name—though he was called home in March, 1888—still abides in many hearts, was at one time so discouraged by his apparent non-success, that he resigned his pastorate and accepted a call from a Church in Bradford, Yorkshire.

Here, however, he was far from happy, and it was soon evident that the congregation did not, on the whole, “get on” with him. As Suffolk folks would put it, without there being anything to find fault with, either on his part or theirs, “they didn't cog together.”

Meanwhile things went on badly at “Zion,” and increasing regret that he had left them, began to be loudly expressed.

At length, *somehow*—for the Lord's hand was in it—it became known on both sides how things were, and finally it was decided that he should terminate his Yorkshire pastorate and return to his old friends. In due course, therefore, he again became minister of Zion, New Cross.

A welcome meeting was held, attended by many Metropolitan ministers, among whom was John Foreman, of Hill-street. The “honest” veteran was, however, hardly at his best—cynical, caustic, and anything but cordial ; in fact, he suspected the purity of our brother Anderson's motives, and sarcastically observed that it was not the first time that he had heard of

SMALL PROFITS AND QUICK RETURNS.

Very happy was our friend's reply. He admitted that there was

ground for the remark, which he owned his "quick return" warranted; but he added, that he trusted that the profits would not be small. Personally, he had derived much good from the bitter experience of the past few months, by which he trusted that he was greatly benefited, while "his profiting he hoped would appear unto all" his people (1 Tim. iv. 15). This expectation the future warranted. The congregation began slowly but steadily to increase, until the chapel had to be enlarged for their accommodation, and it was observed that from that time our dear friend rose in public estimation, till he became one of the foremost ministers of his section of the denomination.

LOVEST THOU ME? (MATT. xvii. 8).

<p>"Lovest thou Me?" methinks I hear Him say, In His sweet, tender voice; The very sound of which, from day to day, Doth make my heart rejoice.</p> <p>"Lovest thou Me?" in accents soft and low, Meant for but one to hear; "Lovest thou Me?" Ah! Lord, I do not know; I want to be sincere.</p> <p>Sometimes I think I love Thee, when I feel Something at work within Which makes my pulses beat, my senses reel, And I forget my sin.</p> <p>And then, again, I think this cannot be, For to my grief I find, In spite of all, sin still does live in me, And seems my love to bind.</p>	<p>"Thou knowest that I love thee, dearest Lord," At times I can reply, When Thou Thine own sweet Presence dost afford, And settest me on high.</p> <p>And then I can look forward with delight To my long journey's end; When I shall see Thee—in those man- sions bright, My Saviour and my Friend.</p> <p>Thus, sometimes as on eagle's wings I soar, Anon in the dark vale; Yet longing still to love and praise Him more, 'Till heart and flesh shall fail.</p> <p>And then, oh thou! if by His wondrous grace, I reach the Glory Land, I'll love Him when I see Him face to face, Amongst that happy band.</p>
--	--

L. O.

"ERE SINCE BY FAITH."

ALL joy to the believer! He can speak—
Trembling, yet happy—confident, yet meek.
Since the dear hour that brought me to Thy foot
And cut up all my follies by the root,
I never trusted in an arm but Thine,
Nor hoped but in Thy righteousness Divine.
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child;
How'er performed, it was their brightest part,
That they proceeded from a grateful heart;
Cleansed in Thine own all-purifying blood,
Forgive their evil, and accept their good;
I cast them at Thy feet; my only plea
Is what it was—dependence upon Thee;
While struggling in the vale of tears below,
That never failed, nor shall it fail me now.

—COWPER'S "TRUTH."

REVIEWS, LITERARY NOTES, ETC.

Here and There, a Local Magazine, edited by S. T. Belcher, of Wellingborough Tabernacle. No. 83 (New Series).

THIS recalls our dear old friend Haines, of Homerton, and his "Green Leaves" thirty years ago. Under a different title, with a different Editor, and associated with a different locality, the little serial still survives, and is to-day a very creditable specimen of its class and kind. In his November number, our friend Belcher presents what to many will be a new exposition of the difficult text which asserts that Christ went "in the spirit" . . . "and preached to the spirits in prison" (Pet. iii. 19). For "prison" he would read "watch," since the word so rendered is akin to the verb *phyllasso*, the primary sense of which is "to keep watch or guard"; and the term itself, *phylake*, means "a keeping guard," "a watching," and only remotely, "a guarded place," "a place of safe-keeping," or "a prison." From this, and a slight alteration in the punctuation of the context, he derives the exposition that our Lord when in the disembodied or excarnate condition which followed His precious death, went and preached to the spirits of departed saints in Paradise, who were waiting and watching for the glad tidings of His foretold victory on the cross. Our brother exults in the thought that this will for ever take an important text from the Paptists, who mainly base their hateful dogma of purgatory upon it. We believe that on receipt of a directed envelope he will be glad to send a copy of his Article to any fellow-student of the New Testament. The mature thoughts of a gracious and studious man are always worthy of attention.

Devonshire Road Pulpit, Vol. X. Twelve Sermons by Joseph Jarvis, preached in 1905-1906. Farncombe and Co., 30, Imperial Buildings, E.C.

"PATIENT continuance in well-doing is the test of efficient work for the great Master. Impulsive enthusiasm is one thing, steady principle—infused into holy hearts by the grace of the Spirit—is another; and it is the latter which God owns and blesses. "Some men's sermons"—so said C. H. Spurgeon—"may at first be likened to cream. They then remind us of milk. Anon, they resemble milk and water; and, finally, water, with a very little milk; till they become water, and water only."

Not so is it in the ministry of the present preacher, twelve of whose sermons are before us, to whom grace is given to maintain a standard of high—though not, of course, the highest—excellence. His first published discourses were good. These are as good, displaying the same diligent attention to the teachings of the Inspired Volume and the same studious regard to the books at his disposal.

Two of the sermons before us are of special interest: No. 50, on "Forty Years in the Wilderness," which largely consists of auto-biographical reflections on the preacher's birthday; and No. 58, on "Harvest Home"—a tribute to the memory of Ebenezer Whilmshurst, of gracious memory, and the preacher's endeared friend. All, however, are characteristic of an intelligent and wholesome ministry; and we would close our honest notice of our friend's work for the Lord with a hearty "God bless thee, my brother"!

THE SIGNS OF THE TIMES (Matt. xvi. 3) are extraordinary. Religion is running wild like an unpruned vine. The outer-court is everywhere enlarging; but few, I fear, of the multitude ever enter within the veil. While the rudiments of Christianity are spreading, pernicious heresies are being disseminated. The doctrines of grace, which alone can bring right knowledge to sinful men, are shuffled out of doors, and Scriptural discipline is assailed on all sides. The world and the Church are becoming one common field. The fences ordained by our Lord and maintained by our forefathers in His name, are neglected and allowed to decay; and general benevolence to man is hastening to occupy their place."—JOHN STEVENS.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

A NEW TESTAMENT CHURCH.

UNDER the above title we are hoping to furnish, month by month, in this column, brief papers from the pens of various brethren, which, we believe, will prove not only interesting, but edifying and stimulating to our readers.

By way of introduction, a few observations on the constitution of a New Testament Church may not be out of place.

The term Church is very ambiguous. It may be used by several persons in as many different senses. It is applied to a place where a congregation assembles for worship—to the clergy as distinct from the laity—to the congregations scattered throughout the world, acknowledging a particular ecclesiastical discipline, as the Roman Catholic Church, the Greek Church, &c.—to the whole body of believers, and also to a company of persons united in fellowship, who meet in some particular place.

The word "Church" is believed to be derived from the Greek word *kuriakon*, "that which pertains to the Lord." This word is used twice in the New Testament—once in 1 Cor. xi. 20: "When ye come together, therefore, in one place, this is not to eat the *Lord's* supper; and, again, in Rev. i. 10: "I was in the Spirit on the *Lord's* day." The word in the New Testament, of which "Church" is the translation, is *ekklesia*. This word originally expressed the body of citizens summoned by a herald. It is used in Acts xix. 32 to describe the crowd gathered against the apostles at Ephesus. It fitly designates true believers as "those called out." The apostles adopted this word to denote the Lord's people. They use the term when speaking of the whole company of the elect—"Christ loved the Church and gave Himself for it"; and also when referring to companies of saints gathered in particular places—"The Church which is at Corinth"—"The Church in thy house." The early translators rendered *ekklesia* by "congregation," and this term was preferred by the Puritans, but in deference to the wish of King James that ecclesiastical terms should be retained, "Church" was adopted as the translation of *ekklesia*. As this word is confined by the apostles to believers, it is to be regretted that confusion is introduced by using it in so many different ways. "I mean," says Clement of Alexandria, "by the Church, not a place, but the congregation of the elect."

According to New Testament teaching, then, the Church is the whole company of the elect. Herein is included every vessel of mercy, wherever found and by whatever name known. Of this body many are members whose names do not appear upon Church registers; while, on the other hand, it is to be feared that there are names upon Church registers of some who are not members of this Church. Our Lord exhorted His disciples to rejoice that their names were written in heaven. It by no means follows that because one's name is written on a Church roll it is, therefore, recorded in the Lamb's book of life.

Of this Church there is but one Head. The Church is likened to a body, but a body with two heads is a monstrosity. The Apostle Paul, in Ephes. v. 23, affirms that Christ is the Head of the Church, and, again, in Col. i. 18, he says, "He is the Head of the body, the Church." A man may be the head of any human organization, religious or otherwise; but for any man, however exalted his position, to claim to be head of the Church is unwarranted presumption, and to accord such a title to any man is dishonouring to Christ. Hence we repudiate as head councils, popes, and kings.

Our Divine Lord made known His will, and by that will, as made known, all questions concerning His Church have to be decided. The Church has no legislative function, her duty being to carry out the will of the Lord. His Word is His people's law. This applies not only to doctrine and precept, but also to practice. A Christian's inquiry in all things should be, "What shall I do, Lord?"

The apostles were commissioned to go into all the world and teach all nations; to baptize in the name of the Father, Son, and Holy Ghost; and to instruct such as believed to observe all things which Christ had commanded. They were told that the Holy Ghost should bring to their remembrance all things whatever He had said unto them. It follows, then, that both in their teaching and practice they obeyed their Lord. It should be ours, therefore, to ascertain their practice, that ours may conform thereto.

The Church as a whole, or that part of the Church on earth at any one time, could not gather for worship continually at one place. Those who were called out through the apostle's preaching in various places were united in fellowship, and met together for worship and to observe the Lord's Supper. To these bodies of believers

the term Church is applied, and it is of such we speak as a New Testament Church.

If, then, we turn to the records of the practice of primitive days certain things in connection with the constitution of such Churches are apparent. The method of procedure is related in Acts ii. 41—47.

A Church was composed entirely of professed believers in Christ. The idea of a National Church is foreign to the New Testament. No one nation constitutes the Church, nor can any one nation, in its entirety, be regarded as a part of the Church. The Church is composed of those gathered out of all nations, and a Church is composed of those gathered out in any particular place. Each gathered out one professed his faith in Christ. It is purely a personal and individual matter. There is not one passage in the New Testament which assumes any to be in Church-fellowship but professed believers. This, of course, would exclude infants, such being incapable of professing faith in Christ. They could not be made members of the Church by the act of another. Faith in Christ manifested that a man was a member of the one Church, and a profession of that faith was essential to his being received by a local Church. In the passage referred to (Acts ii.) the first thing recorded concerning those who were added to the Church is "they received the Word."

Further, a Church was composed of those who, believing in Christ, were immersed on a profession of their faith. It is needless here to say anything as to what baptism is, for scholars of all denominations admit that immersion is that which was practised by the apostles and the early Church, the first recorded instance of any other practice being in the third century. One cannot read the Acts of the Apostles without noticing how, in the cases of conversion recorded, baptism immediately followed. Believers are exhorted to be baptized, whilst nothing is said prior to their being baptized about partaking of the Lord's Supper. How strange that the practice should, by some, have been so entirely reversed, and the one ordinance raised above the other in importance. Although sprinkling and pouring have been substituted in Western Christendom for immersion, the reception of members without baptism is of comparatively recent origin. To refer again to Acts ii.—"They received the Word and were baptized."

Such persons as believed and were immersed were added to the Church, and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers, that is, they constantly heard and con-

stantly professed to believe the doctrine delivered by Christ, taught by the apostles, and which is contained in the Scriptures.

Such Churches were independent of one another. There is no trace in the New Testament of one Church having authority over another, and Mosheim states distinctly that none of them were subject to any foreign jurisdiction, but that each was governed by its own rulers and its own laws. The meeting recorded in Acts xv. is sometimes referred to as the first Christian Council, but, as S. G. Green points out, this was rather a Church meeting, at which delegates from a sister Church were present to ask advice—a very different assembly from an Ecclesiastical Council; this also is the view of the historian above referred to.

Being independent of one another they were also independent of the State. The union of Church and State was brought about by Constantine, one of the earliest objects of whose policy was to diminish the independence of the Church. As stated by a writer on this subject, though he permitted the Church to remain a body politic, distinct from the State, yet he assumed to himself the supreme power over this sacred body, and the right of modelling and governing it in such a manner as should be most conducive to the public good. It would be beyond the purpose of this paper to show the ill effects of this unholy alliance, but such an alliance was unknown to a primitive Church.

These Churches elected their own officers. The origin of the office of deacon, and the mode of procedure in electing mento fill the office, is related in Acts iv. 34—37.

There is no distinct account of the election of a minister. The nearest approach to such an election is in Acts xiv. 23, but here, although the word ordained means to hold up the hand as in voting, the passage cannot be construed to mean a vote in the ordinary manner. A minister, however, must have either appointed himself or been chosen to that office. The Churches were independent, and no one, therefore, could have thrust a man upon the Church. It is hardly conceivable that a man could have imposed himself upon the Church, and the choice must have been made by the Church. This is borne out by history, one writer saying "that the people in those primitive times were undoubtedly first in authority"; and another, "that in early times Bishops were chosen by the people. By-and-bye they came to be elected by the clergy with the consent of the people, but gradually the people were excluded from all share in the matter."

With these facts before us surely not

too much is claimed for our Churches when it is affirmed that they most nearly conform to the primitive model.

JAMES E. FLEGG.

PRESENTATION TO MR. BAXTER (OF EASTBOURNE).

THE Rev. Andrew Baxter holds the record for duration of pastorate among local Nonconformist ministers, having occupied the pulpit at Cavendish-place Chapel for the long period of forty years. To mark the completion of his fiftieth year in the ministry the congregation presented him with an illuminated address and purse containing £230, with supplementary gifts of twenty-five guineas to Mrs. Baxter and ten guineas to Miss Baxter. The pleasant duty of offering these tokens of love and esteem fell to the lot of Mr. J. Worley, an old member of the congregation, who, since the death of Mr. Joseph Gorringe, has been the pastor's right-hand supporter. Mr. Baxter has been a staunch upholder of "Protestantism" in Eastbourne, and for many years, in the time of the Rev. R. W. Pierpoint's incumbency of Holy Trinity, was wont to appear regularly on the Bible Society's platform at the annual meetings held at Trinity School-room. He is a man of considerable learning and literary attainment, having been Editor for thirty-seven years of *The Gospel Advocate Magazine*, and being able to read the Bible in Hebrew, Chaldee, and Greek.—*Eastbourne Chronicle*.

NEW CROSS-ROAD (ZION).—The Christmas Dinner Fund in connection with the Tract and Benevolent Society has again realised about £90, and some 220 of the poorest families in the neighbourhood, irrespective of sect or denomination, have received tickets for coals, groceries, bread and flour, and meat, to the value of over six shillings each, thus brightening 1,000 lives, and giving them a practical illustration of the material benefits arising from the principles of Christianity, as well as commending the Gospel of the grace of God.

CARMEL CHAPEL, WOOLWICH.

ON Tuesday, November 27th, 1906, the Church and congregation of Carmel, Woolwich, celebrated their fiftieth birthday by holding Jubilee services on the afternoon and evening of that day.

Mr. Mitchell, of Chadwell-street, preached in the afternoon, and Mr. John Bush, of New Cross, in the evening. The congregations were good on both occasions, the preaching of these popular brethren being very much appreciated.

At the close of the evening service

one of the deacons gave a sketch of the Church's history from its formation in 1849 under Israel Atkinson at "Old Carmel," New-road, Woolwich, down to the present time.

On the 28th of November, 1864, Mr. Henry Hanks was invited to the pastorate for twelve months. Before the period expired he was unanimously invited to become their settled pastor. The Church records show that his preaching was greatly owned and blessed of God, so much so that a new and larger chapel became an absolute necessity. Accordingly Carmel, Anglesea-hill, was built for him at a cost of close upon £2,000.

The foundation stone was laid in July, 1856, by John Thwaites, Esq. (deacon of the Surrey Tabernacle and Chairman of the Metropolitan Board of Works), brethren Austin, Jas. Wells, and S. A. Jones taking part in the ceremony. A sermon was preached in the evening by Mr. Bloomfield, the then Editor of the *Voice of Truth*.

The chapel was opened for public worship on January 1st, 1857, at 7 a.m., when about 100 persons met to pray and praise. Mr. John Foreman preached in the morning, Jas. Wells in the afternoon, and George Murrell in the evening. The chapel was crowded to the doors, and many had to go away for want of room. After a sweet gale of prosperity, which lasted for about five years, Church troubles began to arise, and certain secular matters were unfortunately allowed to creep into the Church, causing great dissension. Ultimately in April, 1861, between fifty and sixty members withdrew their membership, several others shortly after following their example. As a result of this split, Plumstead Tabernacle was built.

Unhappily, further disputes arose. So great was the contention between the two parties that on the 29th of January, 1863, Mr. Hanks and his adherents fled from the strife of tongues, seeking shelter beneath the more friendly roof of the Albert Rooms, Eleanor-road, Woolwich, where for upwards of eight years they were privileged to worship God in peace and quietness.

Meanwhile, Carmel pulpit was successively occupied by Mr. Griffiths, Mr. Leach, Mr. Maycock, and Mr. John Bennett. Prosperity, however, was out of the question, and Mr. Bennett frankly told the friends that it was his firm conviction that God meant bringing his brother Hanks back again to Carmel, which He did. True to his convictions Mr. Bennett resigned.

After Mr. Bennett's departure supplies were again resorted to, but failure was stamped upon everything, and Carmel was put up for sale. Overtures were made to Mr. Hanks, which in the end were accepted, and accordingly on the

28th of May, 1871, after an absence of upwards of eight years, Henry Hanks and his followers returned to their old home. The chapel was again crowded, and many had to go away for want of room.

After another sweet and prosperous six years, further troubles arose over the harmonium. Naturally each party wanted their own way. The old veterans, who had borne the heat and burden of the day, were strongly opposed to it; the majority, however, were for it, consequently the minority had to give way. The breach widened, wave upon wave followed, until at length in September, 1880, Mr. Hanks resigned. Truly it may be said that—

“From sinner and from saint
He met with many a blow.”

But tribulation had done its work. “The sands of time were sinking,” and his labours drawing to a close. Repeated sorrows, trials, and temptations had fretted his soul as a moth frets a garment. When near his end he said: “I have a good home to go to. My words are the words of a dying man. I know what I am saying. I shall see Him as He is.” He entered into rest, 26th of December, 1882.

In 1882 Mr. Osmond, of Hoxton, accepted the pastorate. He resigned in April, 1884. The congregation dwindled away, the funds dropped low, and one of the debenture holders called for his money. These things, with a few eceteras thrown in, brought matters to a climax.

Various, indeed, were the rumours respecting the future destiny of this once famous cause. All curiosity and speculation was, however, put at rest in April, 1885, when T. Daynes Wood, Esq., of Blackheath, stepped into the breach, and purchased the chapel from the Trustees for the sum of £1,000 sterling, and the Church dissolved. After putting the chapel in thorough repair Mr. Wood offered the pastorate to Mr. B. B. Wale, who commenced his labours at Carmel on Lord's-day, August 2nd, 1885. A public meeting was held the following day, when T. M. Whittaker, Esq., took the chair. Brethren Rowe (Streatham), Wilkins (Heaton-road), John Teal (Woolwich), and Isaac Levinson, addressed the meeting.

The suddenness of Mr. Wale's death, which occurred on October 1st, 1892, in the seventy-second year of his age, came as a great shock to his friends and hearers. Mr. Wale possessed considerable literary attainments, and wrote several works; amongst others may be mentioned “The Closing Days of Christendom,” “The Book of Hebrew Roots,” “The Ministry of the Beautiful,” etc., etc.

He was buried in the new Plumstead Cemetery, near Wickham, Kent.

After the death of Mr. Wale, Mr. W. F. Edgerton was invited to the pastoral office in April, 1893, and commenced his stated ministry in the following August. He continued for two and a-half years, and resigned in October, 1895.

Last but not least comes W. H. Rose (of Reading) as the last of the Carmel pastors. Mr. Rose commenced his labours at Carmel about April, 1898, with very fair prospects of success, several joining the Church shortly after his settlement. His labours extended over a period of seven and a-half years. Several additions to the Church took place during his ministry. Towards the latter part of the time, however, the funds declined. Finding the Church dropping into pecuniary difficulties, and to relieve the strain somewhat, Mr. Rose voluntarily resigned, preaching his farewell sermon on the last Lord's-day in December, 1905.

One cannot help wondering who the next pastor will be, and whether we shall be so highly favoured as to see this beautiful chapel again well filled, as in the days of yore. We sincerely hope such may be the case. A. C.

CHADWELL STREET (MOUNT ZION).—On December 9th and 11th, the fifty-fifth anniversary of this historic place of worship was celebrated. A fair number of friends were present at the early morning prayer meeting, which was conducted by Mr. Fricker, who has been with the Church from its formation. In the morning of the 9th the pastor preached from the familiar text, “Hitherto hath the Lord helped us.” In reviewing the past he dwelt upon God's goodness to the Church. In the evening pastor R. Mutimer preached from 1 Cor. xv. 3. These services were much enjoyed. On the following Tuesday pastor John Bush preached in the afternoon from the same text as taken by the pastor on the preceding Sunday. In the evening the pastor presided over a well-attended public meeting. After Psal. cxxii. had been read pastor W. H. Rose earnestly implored God's blessing. The Chairman, in his opening remarks, spoke of the past and present condition of the Church, intimating that while many changes had taken place the same Gospel had always been proclaimed. There were many things that called for praise. Pastor O. S. Dolbey gave a thoughtful and weighty address from “The supply of Spirit,” showing how essential this is—that it is a blessing promised and a fact experienced. Pastor James E. Flegg called attention to the words, “The Gospel of the grace of God.” The new Gospel of modern thought he declared to be old errors re-dressed. Much current theology was

contrary to the Scriptures; it set aside the necessity for an atonement, and the work of the Holy Ghost was rendered needless. The Gospel of God's grace suited sinners, was consistent with God's character, and maintained the honour of His throne. Pastor John Bush dwelt sweetly upon the words, "Unto you which believe He is precious," and the closing address was given by pastor T. Jones. Basing his remarks upon words found in Gen. iii., "Hath God said," &c., he showed in a most interesting manner how confusion arose from "Taking from God's Word," "Adding to it," and "Altering it." The collections were good, and after a few words of thanks by the Chairman the meeting was closed with the Doxology and Benediction.—D. BUTCHER.

NOTTING HILL GATE (BETHESDA). The thirty-ninth anniversary of this Cause was commemorated on November 11th and 13th. Mr. J. E. Brignell (Cheltenham) preached two excellent sermons on the Sunday, Psa. lxxix. 11 being the morning, Luke xxii. 61, 62, the evening subject. We had very good congregations, and pray that our brother's words may bear fruit. On Tuesday, November 13th, the services were continued, when a good number of friends attended, and a stirring message was delivered by our brother Mutimer, who spoke to us from Isa. xlii. 16. He was graciously helped by the Spirit, and gave us, both as a Church collectively and as Christians individually, many comforting and cheering words. About 80 friends partook of an excellent tea. The public meeting began at 6.30 p.m., with F. T. Newman, Esq., presiding. The service began by singing hymn 35 to that grand old tune "Nativity," after which the Chairman read Psa. xlvi. 1, at the close of his reading calling upon Mr. Lucas (Shouldham-street) to lead us in prayer. The report having been read the Chairman made a few appropriate remarks, and was followed by brother J. E. Flegg, who addressed the meeting from Psa. xxii. 4. Brother Ackland spoke from Psa. xx. 5, and was succeeded by brother Galley, who gave us an interesting address from Psa. xxvii. 1. The collection was then taken, which amounted to £7 15s. for the two days. Brother Sears spoke to us on the words "Perfect Peace," and brother Mutimer concluded with an address from the last clause of John xiii. 1. After Mr. Thiselton (one of the deacons) had added a few words and the Benediction had been pronounced, the meeting was closed by singing the Doxology. It is with feelings of gratitude that we return our heartfelt thanks to God for His goodness in enabling us as a Church to get rid of

the debt that has burdened us. And with regard to the future we look forward with hopeful confidence, knowing that

"He who has helped us hitherto
Will help us all our journey through."

—H. T. THISELTON, JUNR.

EAST HAM.

OPENING OF NEW CHAPEL

THE opening services were held at Hope Chapel, Stafford-road, on December 9th and 11th. At 10 o'clock several friends met for prayer, and at 10.45 brother Licence addressed the friends from the words, "Open ye the gates, that the righteous nation that keepeth the truth may enter in." The doors were then opened by our brother, who preached in the morning from Psa. xc. 16, 17, and in the evening from Isa. xxv. 6. The children and friends also assembled in the afternoon, when addresses were given by brethren Licence and Gull.

On the following Tuesday pastor R. Mutimer preached an excellent sermon from Jer. xxxi. 12.

The evening meeting was presided over by Mr. F. T. Newman. Mr. Mutimer sought God's blessing, and profitable addresses were given by Messrs. E. W. Flegg, H. J. Galley, J. Parnell, J. P. Gibbens, and G. Elnaugh. A report of the Building Committee was read by Mr. Burkett, which showed that the site (freehold), building, and furnishing had cost £775, towards which about £190 had been raised. The collections amounted to £10 1s.

ONE WHO WAS THERE.

"SCOTCH CHURCH CRISIS."

On Wednesday evening, December 12th, a lecture was delivered in Mount Zion Chapel, Chadwell-street, by Mr. Archibald MacNeilage, editor of the *Free Church Monthly Record*.

The chair was taken by our pastor (Mr. Edward Mitchell) at 7.45 p.m. After the hymn "All people that on earth do dwell" had been sung, the Chairman read Psa. lxxvii. and prayer was offered by pastor Jas. Easter.

The Chairman then introduced the lecturer and expressed his sympathies with the cause of truth represented by him, adding that he himself was of Scotch descent on his mother's side, being descended from the old Covenanters.

Mr. MacNeilage, having thanked our pastor and the friends for their kindly welcome, at once proceeded to his subject, which was entitled "The Free Church of Scotland and the Doctrines of Grace." He referred to the large number of signatures he had received in May, 1906, from Strict Baptist ministers and friends, which encouraged him greatly. He then spoke of the decision in the House of Lords in 1904, which he

explained showed that his party adhered to their title-deeds, and he said that many joined them, not so much because they liked their doctrines, but because they disliked the high-handed tyranny of their opponents. He referred to the disruption in 1843, and concluded his address by proving in a most lucid and logical manner the Arminian trend of the Declaratory Act, showing that conformance thereto would be the violation of the fundamental principles of the Free Church; hence they maintained the doctrines of grace.

Pastor J. Easter moved a vote of thanks to the lecturer, which was seconded by Mr. A. Silvester and further supported by Mr. J. G. Mackenzie, Mr. Auld, and a Scotch gentleman present, and also by Mr. Samuel Hughes, to whom the friends were indebted for the appearance amongst them of Mr. MacNeilage.

D. BUTCHER.

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

PASTOR E. WHITE gave a very clear and helpful address on the international lesson, November 10th, at Zion, New Cross—"Jesus in Gethsemane."

November 24th, owing to Mr. W. S. Baker being ill, pastor H. J. Galley kindly consented to deliver the lecture at West Hill, Wandsworth, the international lesson being a temperance one from Isa. v. 11-13, which was much appreciated. Pastor Thos. Jones occupied the chair.

December 8th, Mr. F. W. Kevan opened up the international lesson at Zion. New Cross—subject, "Jesus on the Cross" (Luke xxiii. 33-46)—being most helpful and instructive.

BETHESDA, IPSWICH.

On Wednesday evening, November 21st, a parents' tea was given in the new schoolroom at the invitation of the officers and teachers of the Sunday-school, at which a large number were present.

The meeting afterwards was presided over by the president (pastor H. Tyde-man Chilvers) and commenced by the singing of the hymn, "Count your blessings," and Mr. A. E. Garrard offered prayer.

The Chairman in a few words gave everybody present a most hearty welcome, and said that he hoped they might have many more meetings of such a character.

Some very beautiful solos and quartettes were then given by several kind friends.

The superintendent (Mr. Ephraim Chilvers) followed in a short address,

in which he said how pleased he was to see so many there that night. He said it was their one desire as a Sunday-school to see the scholars (the boys and the girls) grow up to be Christian men and women. He spoke of the class during the morning service on Sundays that had been formed for the younger scholars, too small to attend the other service in the chapel.

One or two parents afterwards spoke in praise of Sunday-school work; after which Mrs. H. T. Chilvers sang "I never could do without Jesus."

The Secretary also spoke in relation to the school, and, whilst some light refreshments were being handed round, the organist (Mr. G. W. Garnham) gave "Sabbath Recreations" on the organ.

A vote of thanks was accorded to the officers and teachers of the Sunday-school for inviting the large party there that night, to others who had helped in the singing, and to the Chairman for presiding, which terminated this pleasant gathering.

G. E. D.

BLAKENHAM, SUFFOLK.—Special services were held in the above place of worship for the express purpose of promulgating Gospel truth, commencing on Lord's-day, December 9th, and carried on until Thursday evening, Dec. 13th. All these services were conducted by our dear brother, pastor W. H. Potter, of Grundisburgh. Various Scripture subjects were explained. Christ was the predominating theme; and while our brother was speaking of His beauties, our hearts glowed with love and we could say with Dr. Watts—

"If all the world our Saviour knew,
Sure the whole world would love Him
too."

We enjoyed something of the heart-burning spoken of in Luke. Many earnest prayers were offered. The Lord grant His blessing, and may future days reveal that souls were born for glory. Among those who visited us were pastor H. T. Chilvers, Mrs. Chilvers, J. H. Clapham, and others, and now our prayer is—

"Revive Thy work, O Lord,
And give refreshing showers.
The glory shall be all Thine own;
The blessing, Lord, be ours."

STOWMARKET, SUFFOLK.—We are reminded sometimes that "we are debtors"—debtors to God and sometimes to His servants. On Tuesday, November 27th, we listened with pleasure while Mr. W. H. Abraham gave us a lecture on favourite hymns, their authors, and some of the circumstances under which they were written. While grateful to our God, we could not help thinking it may be that many of the precious hymns we sing arose out of

their trials. The Lord bless pastor and people at Stowmarket and make us all worthy followers of those whose precious legacies we enjoy in the form of sweet Gospel hymns. — M. A. MOORE.

Aged Pilgrims' Corner.

THE Autumn Meeting at the Hornsey Rise Home was well attended, notwithstanding unfavourable weather. The ladies held a successful Sale of Work for the Benevolent Fund for Aiding Sick and Infirm Inmates. As many of the aged pilgrims in the Home as were able met the visitors at tea in the Hall. Those who were unable to leave their rooms had tea sent to them. In the evening a large congregation assembled in the Chapel, when an excellent sermon was preached by the Rev. E. Doveton from 2 Cor. viii. 9. A good collection was taken for the Maintenance Fund of the Home.

* *

A Drawing-room Meeting has also been held at Hastings, followed by the lantern lecture in the evening upon the history of the Society. Both gatherings were addressed by the Secretary and much local interest was awakened. Miss Marchant, of Eversfield Place, kindly rendered valuable services.

* *

The Society's friends at Brighton also kindly arranged for the lantern lecture, which was given by Mr. Selway. Mr. J. K. Popham presided, and the collection amounted to more than £12. Such help is of the utmost benefit to the Institution, and the committee would be glad if friends would kindly arrange for similar meetings in other places.

* *

The present winter season has been marked by many special efforts to obtain the additional annual support which the Society so urgently needs. Subscriptions of 7s., 10s. and 14s. per annum will be thankfully received, and it is hoped that many friends will make the younger members of their families subscribers of these amounts.

* *

The Centenary Million Shilling Fund is steadily progressing, but many more collectors are needed. Books containing twenty or more 1s. receipts will be sent to any helpers kindly furnishing their names and addresses. The fund will be kept open during 1907, and it is hoped that it will result in such a total as will somewhat relieve the daily pressure upon the executive. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

CHRIST'S SUFFERINGS VOLUNTARY.

JOHN HAZELTON.

WE read that Christ offered Himself an offering of a sweet smelling savour unto God. What was it that made the offering sweet? His dignity? It was the dignity of the sufferer that made the suffering so great; but would His sufferings have been fragrant if He had suffered reluctantly and against His will? You say it was the purity of the Sufferer that made His sufferings so sweet. Would His purity and holiness have made His blood acceptable if it had been forced from His person against His will? No, my friend; that which made the sufferings of your Lord so sweet and caused them to fill all heaven with a fragrance was the fact that He suffered willingly, and was ready and resolved to die. His life was not forced out of Him; He was not driven to Jerusalem, nor dragged to Calvary; but He stedfastly, voluntarily, and resolutely set His face to go to Jerusalem, and to endure those deep agonies and woes out of which our salvation arises; this it was that caused His sufferings to perfume the heavenly world. I grant that had it not been for the dignity of His person His sufferings had not been fragrant; but His willingness also is an element in His perfection. He had not been perfect had He been unwilling; and, therefore, His willingness appears in connection with the personal perfection of the Sufferer. Having withheld in His person to satisfy justice, He had love enough in His heart to give all up, and surrender Himself an offering for sin and for sinners. Hence, it was an offering of a sweet smelling savour. Willingness is essential to the divine acceptance of the services of all beings, and that creature that unwillingly serves God—if there be such a being, and service—is rejected by God, and so also are His services. Angels' songs would not be accepted if they were not voluntary; if their praises and expressions of gratitude were not willingly offered to God; and the services of the saints are never acceptable if they are offered unwillingly; and therefore, willingness and readiness are absolutely essential to the acceptance of divine service. Apply this to God's greatest servant, and to the greatest divine service that was ever performed. God's greatest servant was Christ; and anything like unwillingness in Him would have displeased His Father and caused Him to reject Him. And then, what service has He rendered? Why, the greatest that ever was performed. Shall I put two or three words before you, which are descriptive of His service, an eternal sacrifice for sin, of everlasting value? Eternal redemption and eternal salvation—these were the

deeds that Christ performed; and as they were done willingly and perfectly, the Father accepted them; and we are going to heaven through them, if we are going thither at all. The only way into God's presence, the only way to a seat in a better world, and the only method that God has devised of giving peace, solid and substantial, to the mind, is Christ's work at Jerusalem, His agonies at that city, and His readiness and willingness to bear your sins and all the punishment that was due to them.

Gone Home.

JANE MORLING,

the wife of pastor Josiah Morling, of High Wycombe, received her home-call on December 14th, after a long and exceedingly trying affliction. She had been an invalid for over eight years, suffering from myxœdema.

On December 18th pastor R. Mutimer officiated in committing the mortal part to its last resting-place, and very tenderly and sympathetically spoke many helpful and kindly words, and in the evening preached a good and encouraging discourse from, "Therefore are they before the throne of God."

MRS. HARRIET MOORE.

Death has again visited the Rattlesden Church in the removal of Mrs. H. Moore, who passed away peacefully on Tuesday, November 20th, 1906, at the age of 67.

Our sister's health had been failing for some considerable time, which necessitated the giving up of her position of chapel-keeper, which office she relinquished shortly before her death.

Mrs. Moore joined the Church in April, 1892. She was brought to know the Lord under the ministry of the late pastor W. Evans, by whom she was baptized.

She was a woman of quiet and courteous demeanour—poor as regards this world's possessions, but rich towards God.

A week before her death she expressed to the writer her feeling of "full assurance" concerning her interest in the Lord Jesus Christ. Her sufferings were borne with quiet resignation.

The funeral took place in Rattlesden Chapel Burial-ground on Monday, November 26th, at which the pastor officiated, who also endeavoured to pay a fitting tribute to the "grace of God manifested in the departed one" by a memorial sermon, which was preached on Sunday, December 2nd, from Isaiah lvii. 1.

The young members of the Christian band will remember the willingness

with which our sister served their interest.

Mrs. Moore leaves a husband, but no family. Thus doth He gather in His own "one by one." W. F. E.

MR. GEORGE EUGENE BUTTERY.

The subject of this brief memoir was born in the year 1820 at Stepney, in the county of Middlesex, where he lived for many years.

The writer's first impressions of him were of a young man of fine physique, full of love and Christian energy, held in high esteem, and especially loved by all who knew him at the Church of Bloomsbury Chapel, Commercial-road East, of which he was a member for between seventeen and eighteen years, at that time under the able ministry of Mr. Gabriel Bayfield (Independents). Most of that time he was engaged in the Sunday-school, and was its superintendent for eight years, also a leader in the singing, and took an active part in all the work of the Church. In speaking of his own conversion, he always said it was the more remarkable in that his home life was all that was irreligious and worldly, his mother's intentions being that he should train for the stage; but God had purposes of love towards him.

He married early in life a noble-souled girl, and his devoted love to her was an incentive to loftier aims. Though she was not at the time a believer, she always aspired to that which was best and proved herself to be, as he always called her, "his good angel."

When God first met with them he was about 23 years of age; he was greatly troubled in mind and could not tell why. He knew not what ailed him; his young wife tried to comfort him, but God was dealing with her as with him. Thinking to divert their minds, they together sought worldly pleasures, but they were only rendered the more unhappy; for music and for dancing their souls were out of harmony, and the last time that they went to the theatre they were so utterly miserable that they left before the performance was nearly finished—never to enter such a place again. This state of mind continued for some time.

Speaking together of their experience, she advised him to read the Bible, as perhaps that might afford some comfort. This they did, but found no relief, nor in the services of God's house. For hours he would seek solitude, and the anguish of his soul was expressed in strong crying and tears, which added distress and sorrow to his beloved wife. But at length, one morning early, as he was crossing some fields on his way to his business, his heart sorely burdened, the Lord re-

vealed Himself, speaking peace to his soul and giving him such rapture of delight that (in his own words) he was, as it were, caught up into the third heaven, and, like Paul, "could not tell whether in the body or out of the body, experiencing unspeakable things which it was impossible for him to utter." He was lost to all around and found himself standing in the field; how long he had been there he could not tell. Needless to say, he went his way rejoicing, being full of the new-found peace and in fellowship with God, returning home with God's sunshine on his face, communicating the joy, in which his loved wife gladly shared, and so rejoiced together in the great mercy and rich love of God in Christ Jesus of which they had only then begun to learn.

His after-life was one long experience of Divine interposition and the guiding hand of a covenant-keeping God. He has said many times he could, like Wm. Huntington, write a bank of faith—the Lord's dealings with him had been so wonderful.

He was a man deeply taught in Divine truth and drank deep into Old Testament foreshadowings, and from this rich treasure-house he brought forth things new and old.

It was a delight to the seeker after truth to listen and to learn of him, though to many his utterances were hard to be understood. He was not only high in doctrine, but in practice also, and it was an inspiration to see the fine features light up with holy joy while witnessing for his Lord.

It was not until middle life that he became a Baptist. When his eldest daughter was brought to love the Lord her first desire was to confess Christ by baptism—a request that was not denied. He never in any way sought to bias his children's minds. He taught them, prayed for them and with them—yes, and tried to lead them—but was never stern or coercive. When the request was made he expressed himself as completely staggered, saying, "All these years your mother and I have been believers in Jesus and have not ever thought about it." But they thought about it then, and it evidenced the sweet humility of his character that before very long he and his dear wife and another daughter followed the Lord in that Divine ordinance. He joined the Church under the ministry of Wm. Palmer at Mount Zion Chapel, Barking-road, where he also was deacon until after the death of the pastor. After that he became a member of the Church worshipping at Bethel Chapel, High-street, Poplar, where again he was a deacon for some years, in the meanwhile supplying vacant pulpits, where his ministry was received with great

acceptance. He continued in this work until his infirmities so grew upon him that he had of necessity to yield to increasing weakness and enforced rest. But although his eye grew dim and his hearing dull, his mind was bright to the very last. He had mourned the loss of his dear wife for sixteen years and his soul longed for home, and wondered oft that the summons was so long in coming. When reminded of pain and consequent weakness, he would reply, "Oh! yes, it is so; but it's all right; what can we expect? The old tabernacle must be taken down, and it is just a peg at the time; the Lord knows best." When asked as to his experience, he replied, "It is peace"; and peace it was—God's peace.

His last illness was of short duration, being little more than a month. He was taken worse on the night of Friday, September 29th, at the house of one of his daughters with whom he resided, and he gently passed away on Monday evening, October 1st, in his 86th year, surrounded by many of his loved ones, who mourn his loss.

He was interred at West Ham Cemetery on Friday, October 5th, 1906. He rests from his labours and his works follow him. E. PLANT.

JAMES KERN

was born at Cranleigh of God-fearing parents, and was early in life the subject of serious impressions. He was so impressed with the love of Jesus that with childlike enthusiasm he wished that he knew where he might find Him, that he might ask the Saviour if He loved him.

He was removed in Providence to West-end, Chobham, and he joined the Church there. For many years he proved himself an active and useful member, filling the offices of deacon and trustee. When compelled by paralysis to cease his attendance at God's house, he was very anxious for the prosperity of the Cause. His sufferings must have been great, but he was wonderfully patient.

On July 20th he entered into rest in the 61st year of his age. He was laid in the tomb on July 25th, Mr. Rush, of Surbiton (an old and valued friend of deceased), assisted by Mr. H. Brand, of Guildford, conducting the service. A large number of friends gathered in the chapel graveyard. It was an eloquent tribute to the esteem which this humble servant of God had inspired.

The Church at West-end feel greatly the loss of our brother; but we know that, though God buries His workmen, He carries on His work, and of James Kern we can truly say that "He rests from his labours and his works do follow him."

ONE WHO KNEW HIM.

A Just God and a Saviour.

A REPLY TO THE CHALLENGE OF "VIATOR" BY "ANDREW."

(Continued.)

A GODLY Jew, under Divine inspiration, is recorded to have addressed the God he worshipped as "dwelling between the cherubim" (Psalms lxxx. 1, xcix. 1).

This expression is easy to explain. The cherubim were the symbols of the high intelligences who stand in His immediate presence, hearkening to His word and doing His pleasure. The place of His abode was above the mercy-seat on which the blood of the chief and central sacrifice was annually sprinkled, to indicate that through its propitiating influence He rested in the glory of His holiness in the midst of His people, manifesting His mercy to them and pardoning their national sin on the ground of the ever-availing atonement to which He had perpetual respect.

This figurative representation of Jehovah answers to the presentation of our God as revealed in the Gospel. We, too, are instructed to conceive of Him as dwelling in the third heaven in the midst of His elect and unfallen angels and as acting in pure grace towards His people—"the Israel of God"—on the ground of the propitiation once effected by Jesus, when all their sins were made to meet on Him and rendered eternally unpunishable by His sufferings and death.

Our view of this passage—to mention no other—is in perfect accord with the evident principle that guided the writers of the New Testament when quoting the Old, and they were surely ideal expositors of the Bible of their fathers. As Jews, they were from their birth familiar with its words, its allusions, and the way in which holy men had been divinely led to regard it. As instructed by the Holy Ghost sent down from heaven, they themselves had special insight into its spiritual meaning. When, therefore, they unite in insisting that it testifies that "as almost all things in the law were purged with blood," so "without shedding of blood there is no remission"; that all sin is cleansed by "the blood of God's Son"; that while it was a capital crime in God's sight to "despise Moses's law," he that counted "the blood of the covenant a *common* thing" (Heb. x. 29, R.V.) would "fall into the hands of the living God," we feel perfectly safe in relying on the evangelical system and in proclaiming pardon and peace through the blood of the cross to our fellow-sinners as the Gospel of God.

III.—We finally notice "Viator's" assertion that SEVERAL TEXTS IN THE INSPIRED VOLUME PLAINLY TEACH A WHOLLY DIFFERENT SYSTEM OF DIVINE MERCY THAN THAT OF SALVATION ON THE GROUND OF THE MERITORIOUS AND ATONING SACRIFICE OF JESUS CHRIST.

"God is love" (1 John iv. 8, 16). This does not refer to God's universal benevolence and beneficence, but to His special and

unique affection for His people (verse 16), as evinced by the gift of "His only-begotten Son," to be the "propitiation for our sins" that we might live through Him (verses 9, 10). It forms part of an exhortation to Christians to "love one another," because spiritual "love is of God," or has Him for its Author; because it is an indication or proof of the new birth; because without it none are Christians; and because He Himself is the perfect embodiment and exemplification of what is commended and enjoined.

It should therefore be distinguished from passages like Psalm cxlv. 9 and Matt. v. 43—48, which speak of His universal goodness, and should be limited in its application to "His great love wherewith He loved us" and to the manifestation of His mercy to us through Him who is the propitiation for our sins (chapters ii. 2 and iv. 10).

"Viator's" vague inference from the text that, since "God is love," He can require no propitiation for the sins He so freely pardons, has therefore no support from these words which, in their connection, strongly support evangelical truth.

Ere noticing the instances of Divine pardon which "Viator" has advanced, we remark that it should be borne in mind that in the Bible two kinds of pardon are mentioned—the one *temporary*, the other *eternal*—and that we read of forgiveness as bestowed upon nations and individuals in a transient and temporary sense, as well as of the eternal and irrevocable pardon of God's children. "Jonah," he urges, "did not enjoin the repentant Ninevites to offer a sacrifice." We reply briefly that neither the repentance nor the pardon was of that nature which required a sacrifice; it was a national repentance and transient mercy. Who can read the solemn prophecy of Nahum, not many generations after, and not feel that had the repentance been spiritual and the pardon eternal, the city would have stood out as a living witness to His grace and not have been brought under the solemn denunciations of this prophet (chap. iii. 1).

The Gospel proclaims eternal forgiveness on the ground of the expiation of Jesus. The transient pardons mentioned above have no *direct relation* to the cross, and have therefore nothing to do with the question we are considering.

When King Rehoboam and the princes of Israel humbled themselves before the Lord, God granted them some deliverance ("a little while," margin), and on the ground of their repentance they obtained remission from deserved punishment for the time being (2 Chron. xii. 6, 7, 12).

The repentance and humility of the wicked Ahab are a case in point. He obtained sparing mercy, but both the humility and the favour manifested were transient; this is proved by the record of his terrible death (1 Kings xxii. 34—38).

The repentance of Manasseh (2 Chron. xxxiii. 12, 13). It is possible that more has been read into the story of this monarch than the inspired narrative actually warrants. In the early years of his reign he sinned with almost incredible turpitude, effrontery and brutality. When in affliction in Babylon he besought the

Lord, his God, and humbled himself greatly before the God of his fathers and prayed unto Him, and He was intreated of him and heard his supplication and brought him again to Jerusalem into his kingdom. From this it would appear that he was brought to remember the true God, that he begged to be liberated, and that his prayer was answered. His prayer as recorded in the Apocrypha has no authority, nor has the popular statement that he "became eminent for his piety." He certainly endeavoured to undo the mischief of former years, and to restore the national religion which he had laboured to destroy. There is, however, nothing to indicate that he became a regenerated and spiritually-minded man, nor is it recorded that he exercised any personal religious influence over his people.

If, on the other hand, the popular view of his conversion is insisted on, our previous remarks on the personal religion of the Jews, and the fact that all their appeals were made to a God propitiated by sacrifice, amply meet "Viator's" objection.

"God be merciful to me a sinner" (Luke xviii. 13). This is a parable of two Jews, both of whom went up to pray within the court of the Temple—the sphere of priesthood and sacrifice. The one, however, ignored its sacred associations and appealed to unmediated Deity on the ground of his own merit, trusting in himself "as being righteous"; the other, recognising the typical sacrifices which were continually offered therein and viewing by the eye of faith the Sacrifice of nobler name and richer blood to which these pointed, offered a petition for mercy in which these are distinctly referred to—"God be propitiated towards me, the sinner"—thus imploring that their efficacy might avail in his case. The word employed has the force of an appeal to be spared on the ground of expiation made by another; and so far from disproving the evangelical truth that Divine pardons are extended on the ground of the oblation of Christ strongly confirms it.

In Luke xviii. 13, 39 we read of two appeals for the display of mercy—that of the publican and that of blind Bartimeus. It has been noticed that the two in the original greatly differ. The first, as stated above, is a plea for mercy on the ground of sacrifice; the second is an appeal to the tender pity which the blind man felt must characterize the heart of Jesus. It may be noted that this parable strongly confirms our remarks in the reply to "Viator's" second objection and shows how a penitent Jew instinctively turned in his soul-trouble to the thought of propitiatory sacrifice.

"I obtained mercy because I did it ignorantly and in unbelief" (1 Tim. i. 13). God's people are sometimes allowed to go to extreme lengths of sin before their call by sovereign grace (Jude 1). Paul, when unacquainted with Jesus Christ and His salvation, had cruelly persecuted the Church. God might have struck him dead or otherwise inflicted some condign expression of His anger for this awful sin, as He did in other cases.

He, however, showed this violent and cruel man sparing mercy in consideration of his ignorance of the Lord of glory, and that he

had honestly thought that he ought to do many things against the Saviour (Acts xxvi. 9).

Another view is that Paul had in his mind his preservation from the unpardonable sin in his unregenerate days. The essence of this is *light* and *spite*, or an assurance of the glory of Christ as the Son of God, combined with animosity to His Person as such. He had indeed hated Jesus when he knew of Him only as the "Son of Man." But, though he had malice in his heart, he did not then possess light in his mind as to His being "the Lord of glory," and accordingly was the object of mercy, because, great as had been his sin, "he did it ignorantly and in unbelief."

The writer inclines to the latter view, but, whichever be adopted, it is clear that the Divine principle of the forgiveness of sins is not in question, and that these words in no way contradict what Paul elsewhere asserts—that sinners are forgiven on the ground of the atonement of Jesus Christ (Titus ii. 14).

"I write unto you, little children, because your sins are forgiven you for His name's sake" (1 John ii. 12). We concede to "Viator" that God's "name" is a comprehensive term expressing the revelation He is pleased to make of His character, in which sense it frequently occurs in the Old Testament. We, however, should remember that this revelation as time went on was progressive and enlarging, and the significance of His name became augmented. Thus His ancient name—"the God of Abraham, Isaac, and Jacob"—widened in significance, till it became "the God and Father of our Lord Jesus Christ," who in love to the world gave His only-begotten Son, whom He delivered for our offences, and Whom He raised again from the dead. If it be allowed that this is the present significance of His name, and that sinners are saved for the glory of God in His ineffably blessed relation to the Lord Jesus, "Viator's" position is not in the least supported, nor the evangelical exposition of John's words invalidated by his criticism.

That the pronouns "He," "His," and "Him" in this Epistle do sometimes refer to the Father cannot be disputed. Here, however, the "Advocate with the Father" of verse 2 is evidently the antecedent of all the Divine "He's" and "Him's" of the entire chapter, and thus it is Christ's name that is intended in this place.

(To be concluded).

"SOME that we wot of are like thistledown in the autumn, 'carried about with every wind of doctrine' (Ephes. iv. 14), and, prove 'everything by turns and nothing long.' They surely never had 'a form of sound words' given them to hold, or have played the fool with their convictions and their consciences, till they have lost their power of moral grasp altogether. Of such I can only say that I desire not their friendship or court their good word, and resolutely decline to have anything to do with them. A decent devil is a more respectable character than a shifty, shuffling parson."—*Charles Hill*.

BRIEF LIFE IS HERE OUR PORTION.

BY FRANK FELLS, HIGHBURY.

IN spite of the oft-repeated and almost numberless monitions of writers on morality—in spite of the frequent enforcement from the pulpit that “the time is short” (1 Cor. vii. 29)—in spite of the funeral cortèges which meet us abroad and the bell which “with solemn toll” tells of another mortal called from this busy scene—many seem so to indulge the fond delusion that the temporal is the real, as to ignore things eternal.

Till some keen blast disturbs their serenity by bringing them face to face with calamity and sorrow, how few form a just estimate of the brevity and uncertainty of life—and the value of the passing moments which we may still call our own

“On all-important Time, through every age,
Though much and warm, the wise have urged, the man
Is yet unborn who duly weighs an hour.”

The religion of Jesus Christ alone will enable us to do this. If He occupies the throne within us, we shall then esteem our loved ones in a sanctified manner, attend to our business with an eye to His glory, and endure our trials with a brave heart, knowing that He is the Lord and that our short lives are to be spent for Him in adoration, service, testimony, and fervent love. The “Gospel in the heart” in every way improves human character, and what a blessing is it if, instead of the things of earth ruling us, we are enabled to look upon them as servants and as assets for our own using. It will make all the difference how we spend our short lives, whether Christ is in our hearts or no. “Christ in you, the hope of glory,” means great happiness here, in the anticipation of future good, increased usefulness in His Church on earth, and gladness in His service; and if we live to see the close of the year on which we have entered, we may anticipate its finish, however quickly it may seem to come, with tranquil hearts.

To those of the Lord’s loved ones who are sufferers in mind, body, or estate, the fact that “life is brief” must be a great comfort. Soon shall all their troubles cease. The weakened in body shall put on eternal strength, the darkened mind shall give place to perfect light and divine capacity for knowing heaven and God. In heaven, God will have no homeless, hungry, weeping, afflicted, incapacitated or friendless children: “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” “And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away.” “And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” Ere long all sufferers will walk the golden streets and bask for ever in the sunshine of His love.

“The end (completion) of all things is at hand; be ye therefore sober, and watch unto prayer.” The completion, not the cessation, of the design of the Divine mind is intended, which will be the perfect consummation of all that has gone before. In view of this, let us be sober. Let us persevere in prayer, especially in the hour of temptation. Let us seek to do things, as we shall wish we had, when “we appear before the judgment seat of Christ.”

Seeing then that the “time is short,” let us not waste it. It is a precious boon. To a creature who is thus accountable to God, it is certainly a possession of the highest importance, requiring the most judicious and ever assiduous employment. It is constantly on the wing, and past moments can never be recalled. Hence the excellent Hervey in his “Contemplations on the Night” observes: “Shall I squander away what is unutterably important while it lasts, and, when once departed, is altogether irrevocable? Throw time away! astonishing, ruinous, irreparable profuseness! Throw empires away and be blameless. But O! be parsimonious of thy days; husband thy precious hours; they go connected, indissolubly connected, with heaven or hell. Improved, they are a sure pledge of everlasting glory; wasted, they are a sad preface to never-ending confusion and anguish.”

Reader, *thy* time is short, the revelation will soon be made, the books will be opened, and the destinies of men will be irrevocably declared. What will be thy destiny? If happy in sin now, and there be no change in thee ere thou passest into eternity, thine end will be misery untold for ever. But if happy in Jesus Christ, the Son of God, *now*, eternal felicity will be thy portion—perfect peace in the Homeland.

Soon Time itself will cease to be. We read that “The angel which John saw standing upon the sea, and upon the earth, lifted up his hand to heaven, and swore by Him that liveth for ever and ever, Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be *Time no longer*” (Rev. x. 5, 6).

Time will then have served its purpose; every life have reached its goal; the affairs of the world be wound up; the designs of the Infinite accomplished; and the mystery of God finished. Cease, then—

“Cease, ye pilgrims, cease to mourn, press onward to the prize;
 Soon the Saviour will return triumphant in the skies;
 Yet a season, and you know, happy entrance will be given;
 All your sorrows left below and earth exchanged for heaven.”

THOSE whose souls are spiritually vigorous are either rejoicing in Christ or sighing and groaning after Him.

CHRIST'S name and saving relations are wonderfully precious to all who feel the majesty of a violated and righteously cursing law.

CHATS FROM A STUDY-CHAIR.

Young's "Night Thoughts."

Our forefathers estimated sacred poetry highly; and it was much used in their days by the ministers they loved.

This to-day is less the case; yet none that are called to preach can neglect this branch of literature without loss.

Poetry is largely the language of emotion. This is mainly expressed by Anglo-Saxon terms, which best convey the thoughts of the heart. Hence the study of poetry familiarises us with the homely words which most readily appeal to ordinary people. It thus proves a great help to the formation of the homely style which all preachers should cultivate.

It is well to memorise poetry. Not only is an important power of the mind exercised and strengthened and our vocabulary enlarged, but we accumulate beautiful thoughts in beautiful words which will hereafter prove of the utmost service.

Judiciously introduced, poetry greatly adds to the interest and force of our discourses. It is true that a quotation in approved verse proves nothing. It, however, beautifies and enriches, and often serves to revive the languid attention of our hearers, and if effectively repeated, produces an impression which the closest and most cogent reasoning might fail to effect.

These remarks are designed to revive interest in the poetical works—especially the "Night Thoughts"—of Edward Young, which are of high value to all who seek to acquire the art of telling and attractive religious address.

His life can be learned from any popular Encyclopædia. His youth was passed with credit at Westminster School and Oxford University—the latter, in acknowledgement of his high attainments conferring on him the distinction of Doctor of Common Laws (D.C.L.), and he obtained a Fellowship or pension from the funds of All Souls College.

He at first adopted the legal profession, though mainly devoting himself to literature. He published some religious poems, of which the earliest, "The Last Day," is the best. He also issued some prose works of a moral tendency; several satires—a form of composition then much in vogue, and some plays for the Stage, which were well received.

He then aspired to a political career, and became a candidate for the Borough of Cirencester, but was unsuccessful. His failure so mortified him that it changed all his plans. He entered the Church, and soon attained to popularity as a preacher, and was appointed Chaplain in Ordinary to George the Second. In 1730, he accepted the living of Welwyn, in Hertfordshire—which was in the gift of his College—and settled down to the life of a parish clergyman, in which capacity he was much respected.

In the following year he married Lady Elizabeth Lee, a widow with a son and daughter, to whom he became much attached. A son and heir was ere long sent to gladden their home, and ten years of almost ideal happiness followed.

In 1741, he had the misfortune to lose his loving and accomplished wife. Her son, an amiable and religious young man followed; and these sad bereavements caused his daughter-in-law to fret herself into a consumption. By her doctor's orders he hurried her to the South of France, but she died at Montpellier, when they were on their way to Nice.

"As young as beautiful! as sweet as young!
And gay as soft! and innocent as gay!
And happy (if aught happy here) as good!"—iii. 82.

To add to his grief, Christian burial was refused her, as a Protestant, and her body was laid in an open spot in a foreign land.

"For Oh! the curs'd ungodliness of zeal,
Denied the charity of dust to spread
O'er dust."
"What could I do? What succour? What resource?
With pious sacrilege a grave I stole;
With impious piety that grave I wrong'd.
Short in my duty; coward in my grief!
In midnight darkness whisper'd my last sigh,"—iii. 171.

Sleepless nights often attend great sorrows. Such was the case with this lonely man whose sad memories and bleeding heart often disturbed his slumbers. His active mind could not be diverted from the past, and his thoughts on these and other topics which spontaneously suggested themselves, form the subjects of the earlier "nights" of this wonderful effort of his genius.

"The occasion of this poem," he tells us, "was real, not fictitious." Philander is his son-in-law; Narcissa the sweet girl who so swiftly followed him to the grave; and their brief earthly careers compose the few facts which suggested the moral and religious reflections.

In the latter "Nights," in which "Lorenzo," whose personality is unknown, is addressed, the poet's aim is to establish the veracity of Christianity against the libertines and infidels of that time. They exhibit close and cogent reasoning, and contain many beautiful passages, but lack the interest and pathos of the earlier ones.

As a whole, the "Night Thoughts" are uninteresting to a modern reader. They abound in platitudes. Their pompous and often obscure phraseology wearies the mind and diverts the attention. Their strain is depressing. The book is, therefore, too often laid down after the perusal of a page or two.

Yet Young's masterpiece should not be neglected. It abounds in *quotable* passages, in which the highest truths are expressed in striking and sublime language. It should be therefore read, pencil in hand. The reader should master the more obscure lines, and note any of special beauty of thought or diction. These he should commit to memory for the purposes mentioned in our opening sentences, and his efforts will be well repaid. A few such are subjoined.

It is mournful to recall that there was little correspondence between this Poet's effusive professions of a chastened and refined piety, and his actual religion. To the last he was ambitious of power and wealth, and though possessed of a competence, con-

tinually importuned his influential friends to advance his worldly interests. In fact, he was at heart little more than a "drivelling sentimentalist," affecting and enforcing noble opinions and feelings which, however, exerted no actual influence on his own heart. "A double-minded man," his convictions and his desires were in perpetual conflict. He had piety enough to make earth undesirable, and not sufficient godliness to draw his soul to higher things. His latter days were passed in

"that settled ceaseless gloom,
That will not look beyond the tomb,
But cannot hope for rest before."

Thus this great "Christian Moralist" as he has been styled must be regarded as a *vox et preterea nihil*, "a voice and nothing more." His instructions abound in heavenly wisdom. Let us, therefore, regard them, while we pray for an experimental knowledge of the truth which renders men wise unto salvation. With some specimens of his noble poem we close this paper.

A Willing Mind.

"If nothing more than purpose in thy pow'r,
Thy purpose firm, is equal to the deed;
Who does the best his circumstance allows,
Does well, acts nobly; angels could no more."—ii. 90.

Time Past.

"Whose yesterdays look backward with a smile."—ii. 200.

"Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news."—ii. 376.

Man.

"And can eternity belong to me,
Poor pensioner on the bounties of an hour?"—i. 66.
How poor, how rich, how abject, how august,
How oomplieate, how wonderful is man!
How passing wonder, He who made him such!"—i. 66.

The World.

"All, all on earth is shadow, all beyond
Is substance; the reverse is folly's creed;
How solid all, where change shall be no more."—i. 120.

Death Overlooked.

"And why? Because he thinks himself immortal,
All men think all men mortal but themselves."—i. 423.

Death-beds.

"The chamber where the good man meets his fate
Is privileg'd beyond the common walk
Of virtuous life, quite on the verge of heaven."—ii. 633.

"A death-bed's a detector of the heart.
Here tir'd Dissimulation drops her mask,
Here *real* and *apparent* are the same."—ii. 641.

"Men may live fools, but fools they cannot die."—iv. 843.

The Deity.

"A Deity believed is joy begun,
A Deity adored is joy advanced,

A Deity beloved is joy matured."—viii. 713.

"Not thus, our infidels th' Eternal draw
A God all o'er, consummate, absolute,
Full-orb'd, in His whole round of rays complete.
They set at odds heaven's jarring attributes,
And with one excellence another wound.
Maim heaven's perfection, break its equal beams,
Bid mercy triumph over—*God Himself*,
Undeified by their opprobrious praise!
A God all mercy is a God unjust."—iv. 225.*

Time, the Flight of.

"The bell strikes One. We take no note of Time
But from its loss. To give it then a tongue
Is wise in man."—i. 55.

"Time flies, death urges, knells call, heaven invites,
Hell threatens."—ii. 292.

Vain Resolutions.

"At *thirty*, man suspects himself a fool ;
Knows it at *forty*, and reforms his plan ;
At *fifty* chides his infamous delay,
Pushes his prudent purpose to resolve ;
In all the magnanimity of thought
Resolves and re-resolves ; then dies the same."—i. 417.

Worldly Comforters Vain.

"Lean not on earth, 'twill pierce thee to the heart ;
A broken reed at best, but oft a spear ;
On its sharp point peace bleeds and hope expires."—iii. 145.

Life.

"What can preserve my life? or what destroy?
An angel's arm can't snatch me from the grave ;
Legions of angels can't confine me there."

Character.

"Can place or lessen us or aggrandise?
Pygmies are pygmies still, though perched on Alps ;
And pyramids are pyramids in vales.
Each man makes his own stature, builds himself ;
Virtue alone outbuilds the pyramids ;
Her monuments shall last when Egypt's fall."—vi. 308.

"High worth is elevated place ; 'tis more ;
It makes the post stand candidate for thee ;
Makes more than monarchs, makes an honest man ;
Though no exchequer it commands, 'tis wealth ;
And though it wear no riband, 'tis renown."—vi. 334.

SPIRITUAL convictions and real heart-searchings never fail to produce soul-humblings, and soul-cries after the sweets of God's forgiving love.

"A WANTED Christ is always a welcomed Christ ; but the Spirit only can work a want of Christ into a sinner's heart."—*Charles Hill*.

* This is almost prophetic of the attitude and action of those in the present day who deny the necessity for Christ's atoning sacrifice.

THE VIRGIN BIRTH.

BY A. E. REALFF, LEICESTER.

"The mystic mazes of Thy will, the shadows of celestial light,
Are past the power of human skill, but what th' Eternal acts is right."

—CHATTERTON.

THAT "history repeats itself" is confirmed by the Bible, in which we read:—"Is there anything whereof it may be said, 'See, this is new'? It hath been already of old time which was before us."

THE NEW THEOLOGY NO NOVELTY.

In our day, some occupying foremost positions, and to whom much deference is accorded, are courting notoriety by claiming to have light on questions which have been universally misunderstood by Christians. Long-loved truths are denounced as errors, and strange and startling statements are made as indisputable truths—now for the first time perceived and taught by these modern leaders of thought. Surely in this, Satan, the prince of darkness and the father of lies, is posing as "an angel of light."

So far, however, from this up-to-date teaching being novel, much of it is merely the revival of a very early error which is alleged to have been promulgated even in apostolic times.

Cerinthus—who has been styled "the first heretic, properly so-called"—was toward the close of the first century an immense power as an opponent of what God had revealed.

The gnosticism—or the religion of "*the knowing ones*"—which he taught had no little affinity with the *rationalism* of the present day.* That to which philosophy demurred must be eliminated from religion, and theories, however wild, be substituted for the statements of the Gospel.

Cerinthus, for instance, taught that an *Æon*, or divine emanation, called the *Logos*, entered in the form of a dove into the body of a Jew named Jesus, who was the son of Mary and Joseph by ordinary generation, when He was baptised. This, on His apprehension left Him and returned to heaven, so that the man Jesus *only* suffered and died on the cross. Wild and fantastic as the notion appears, it was widely entertained, and formed the nucleus of the system of error, which in its amplified and developed form still exists under the name of Arianism, Socianism, or, during the last hundred years, Unitarianism.

From the pulpit of a Metropolitan chapel,† erected for the accommodation of a Church whose illustrious history dates from Puritan times, very similar statements have recently been made.

* The Gnostics maintained that knowledge (*gnōsis*) and not faith (*pistis*) was the way of salvation. Rationalists contend that the reason (*ratio*)—or the power of the mind, which observes, reflects, and draws conclusions—is the principle which should guide us in all matters of religion. What we believe—they, therefore, contend—should depend on what we can observe and deduce as rational creatures. Both systems, therefore, aim at confining religion to what is comprehensible, repudiating mysteries and casting doubt on supernatural revelation.—Moshem's "Ecclesiastical History," Cent. I., Part II., Chap. v.

† The King's Weigh House Chapel. Minister, Rev. F. A. Russell.

Christ it was affirmed, "the son of Joseph and Mary, was born at Nazareth." His history exemplified God's desire to get Himself expressed as Saviour among men in consonance with free rational experience. *He*—and the similarity of the antecedent of this pronoun to the Divine *Æon* or *Logos* of Cerinthus is very striking—*tried to come to men* in different persons—Buddha, Confucius and Socrates, but in vain, till the girl-wife in despised Nazareth bore a child to Joseph the carpenter, and He was the Redeemer of the world. "Is not this beautiful? Does it not make God real to us?"

Refutation, it will be observed, is not our object in this reference. We simply aim at showing how true is the word—that "there is nothing new under the sun."

THE OLD THEOLOGY RE-AFFIRMED.

The Word of God, however, distinctly teaches that man is a fallen being, that his nature is sinful and corrupt, that he is (through the Fall) at enmity with his Creator, and cannot possibly restore himself; and further, that his moral senses are so blunted, and his mind so warped by sin, that he neither desires to return to God, nor perceives the necessity for his so doing.

Now, we find that immediately after our first parents had sinned God in mercy declared that "the *seed of the woman* should bruise the serpent's head," a promise which was renewed and amplified in the assurance that "a virgin should conceive," and that, as a wholly unprecedented event, "a woman should compass a man" (Isa. vii. 14; Jer. xxxi. 22).

That these predictions were literally and historically verified is distinctly declared. The Virgin Mary became a mother without the agency of man through the overshadowing of the Holy Ghost. This both Matthew and Luke aver in words too plain to be misunderstood (Matt. i. 18—23; Luke i. 26—35).

It has, however, been objected that Paul was ignorant of the virgin birth of the Saviour since he never mentions it in his writings. It is, however, poor logic to infer an author's ignorance of every fact to which he makes no reference. Paul is silent as to the baptism, circumcision, and transfiguration of Jesus; but we simply conclude that he was not led to pass them under review. He abstains from advancing His miracles in proof of His Deity and Divine mission, but none would conclude from this that he was unfamiliar with all the recorded facts of the Master's wonderful ministry.

The objection may be, however, confronted by a denial. Paul expressly states that in order that "*we* might receive the adoption of sons . . . God sent forth His Son, born of a woman" * (Gal.

* Paulus voluit discernere Christum a reliquis hominibus; quia ex semine matris creatus sit; non viri et mulieris coltu.—CALVIN.

Possibly also there is a reference to our Lord's virgin-birth in 1 Tim. ii. 15, which the best modern scholars agree does not refer to a mother's *temporal* salvation in child-birth, but to her *eternal* salvation through Him who was miraculously born of a woman. "She shall be saved through the child-bearing"

iv. 4, R.V.), which is his clear confirmation of the testimony of his brother Apostles.

It is easy to see that this specious teaching strikes at the root of our hope in Christ. If Jesus were but a man; if His death was only that of a martyr who crowned a life of unique beauty by dying in testimony to the truth He had taught, His death could not possibly have expiated sin.

The Gnostic gospel—or any of its modifications—leads to the inevitable conclusion that the sins of men do not necessitate an atoning sacrifice, and that by strenuous moral effort all may obtain the favour of God and qualify themselves for heaven.

This all that are taught of God know to be false, while they welcome the Gospel so clearly revealed in the New Testament.

We may, therefore, with all confidence accept the inspired record that our Lord's body was in this way specially prepared for Him, and that He was "thus exempted from the taint of Adam's sin, and miraculously avoided contamination, though formed in the womb, and nourished from the breast of a sinful mother" (*Stevens*). He, therefore, by this wonderful act of grace and power, and He alone of all men, was not included in the Covenant of works, or represented by Adam or involved in the Fall. Gabriel, therefore, in his salutation to His mother at the Annunciation, spoke of His pure and perfect human nature as "the Holy thing which should be born of her," and which "should be called the Son of God."

Behold, then, this wondrous Man—the "one Mediator between God and men," the Man Christ Jesus—yet, nevertheless, "God over all, blessed for ever," for even then, He "upheld all things by the word of His power."

The miraculous conception and virgin-birth of the Lord Jesus have been received by the universal Church in all ages as an unquestioned truth. It enters into the oldest uninspired hymn in which we bless Him that "He did not abhor the virgin's womb." It has been the theme of many of the sweetest songs of Zion, and holy hearts have glowed with quickened love as they remembered how near and how dear the mystery of the holy Incarnation rendered their most precious Lord. Shall we question what the thousands in glory believed so firmly? Rather let one trembling pen record what the Holy Ghost has so clearly taught, and one poor sinner again transcribe the solemn words:—

"I believe in God the Father, Almighty Maker of heaven and earth, and in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost,

BORN OF THE VIRGIN MARY!"

(*dia tēs tekno gonias*)—"through, or by means of the child-bearing," *i.e.*, the incarnation (C. J. Ellicott, D.D., Bishop of Gloucester and Bristol. See Dean Spence in "The Commentary for Schools"). Our honoured friend is, however, to be commended for not advancing what some might consider a dubious proof, though to us it is clear that the unique birth of Jesus is here referred to.—
EDITOR.

"JERUSALEM, MY HAPPY HOME," AND
RICHARD CRASHAW.

It has gratified us to learn that the papers on this long-loved hymn in our last volume have found many appreciative readers. In the last, a friend was cited whose opinion was that it emanated from the above poet. His reasons were given, in which Crashaw's College, Peterhouse, or St. Peter's, Cambridge, was referred to.

This was contested by Mr. Henry S. Nunn, of Pentonville, no mean authority on such subjects, and to make assurance doubly sure, he has put the question before the Librarian of Peterhouse, extracts from whose reply set the matter at rest. This, then, is the letter with which our friend has favoured us.

TO THE EDITOR.—Dear Sir,—In reference to the paragraph in your November issue, saying that a friend had informed you that the Author was Richard Crashaw, the famous poet-Fellow of Peterhouse, and that the fact is known to the present authorities of the College, and is too well authenticated by documents to which they have access to be disputed, it immediately occurred to me that it was impossible for Crashaw, who was not born till 1616, to be the author of a hymn, versions of which were in circulation in the 16th century.

Through the kindness of a common friend, I have been placed in communication with the Librarian of Peterhouse (also a Fellow of the College), who has most kindly written me a very copious letter on the subject, and has given me permission to send to you the following extracts :—

"We, in Peterhouse, are fortunate in possessing copies of some exceedingly rare and beautiful editions of Crashaw's writings, including 'The Steps to the Temple,' 1646, and 'Carmen Deo Nostro' (A Song to Our God), 1652. But as far as my personal reading goes, these writings are guiltless of any proof of the connection of their author with 'Jerusalem, My Happy Home.' We have, moreover, a fine collection of Church music which was examined and indexed by Dr. Jebb, but there is to my knowledge no light there. Our Treasury, furthermore, is rich in documents affecting the Civil War period, when Richard Crashaw was ejected from his Fellowship. The late Master of Peterhouse, Dr. Porter, who is referred to by the anonymous correspondent as his authority, possessed a close acquaintance with the contents of the Treasury. But it has been my fortune to follow him pretty carefully through the Treasury boxes, and I can certainly attest that I never found among its papers any document in any way bearing out the disputed assertion. It is clear to my mind that 'somebody has blundered.' There are two possible sources of error, (1) the late Dr. Porter's actual assertion, and (2) the correspondent's recollection of it. I am only concerned to repudiate on behalf of the 'present authorities of Peterhouse, the well-authenticated knowledge' ascribed to them."

This, to my mind, disposes of the claim raised by your friend as

to Crashaw's authorship. But there is other evidence pointing in the same direction, viz., that the style of the hymn is totally dissimilar to his. I have copied out and herewith append a typical poem written by the latter, and if your space will admit of printing it, I feel sure it will prove interesting to the readers of your Magazine. As you see, it will need to be read with great care and attention, as the style is somewhat involved, but the thoughts are beautiful in the extreme, and well worthy of frequent perusal, until one has digested the author's meaning. Yours faithfully,

HENRY S. NUNN.

We thank our friend, both for his letter and the Poem. The latter, with a brief biographical introduction and a few annotations we reserve for next month.

GOD'S BLESSING.

"The Lord bless thee and keep thee."—Numbers vi. 24.

God *bless* thee in thy sorrows here
And teach thine heart to know
The blissful power of His own rest,
Which those know truly and know
best
Who learn life's keenest woe.

God *keep* thee when perplexing ways
Are by heav'n's light made clear.
May'st thou His love's past goodness
trace,
With strengthened heart, with braver
face,
Press forward without fear.

God *bless* thee in thy times of grief,
Aid thee to bravely bear,
Show thee the joys like deathless
flowers
Which spring o'er buried hopes of
ours,
And disappointments here.

God *keep* thee when thy prayers He
hears;
And as sweet tokens here
Reminders of our dear ones prove,

So may each largess of *His* love
Draw thee to Him more near.
God *bless* thee through thy weeping
nights,
Uphold thee till the dawn,
Show through the gloom His radiant
face,

And secret things of heav'nly grace,
Reserved for eyes that mourn.
God *keep* thee when thine heart is glad,
And, eased from anxious care,
Help thee thy grateful songs to raise,
To glorify Him with thy praise,
And serve Him everywhere.

God *bless* thee when He "takes away,"
And thou earth's losses prove;
May every one make earth less dear,
Bring heav'n's felicity more near,
Heav'n's all absorbing love.

God *keep* thee when thy cup o'erflows
With blessings full and free;
May Christ be still thy best beloved,
Nor less in bounteous days be proved
Of all things "chief" to thee.

KATE STAINES.

"STEDFAST, UNMOVEABLE" (1 Cor. xv. 58).—John Andrews Jones, when of great age, read aloud to the baptised Church at Jireh Meeting, Brick-lane, London, the Confession of Faith which he had presented to his first Church at Hartley Row, Hants, at his settlement thirty-eight years before, assuring all who heard him that his principles had not changed one iota during that long period. A little 24-page book, entitled "A Form of Sound Words Held Fast" (2 Tim. i. 13) tells the whole story, and still evokes the desire that such men were multiplied.

THE DIVINE PRESENCE.

By HENRY NEWTON, MINISTER OF ZION CHAPEL, WISBECH.

"My presence shall go with thee and I will give thee rest. And he said unto Him, 'If Thy presence go not *with me*, carry us not up hence.'"—Exodus xxxiii. 14, 15.

The occasion of these words was solemn. The manifestation of God's majesty on Sinai had been followed by His people's lapse into degrading idolatry. This so stirred the indignation of Moses that he broke the tables of the Law which he had received from God, who also in His holy anger threatened to go no more with the people, but to send an angel instead.

Moses, however, feeling that without the Divine presence, their future would be one of failure and collapse, earnestly pleaded with God still to accompany them in their perilous journey, employing the words for which consideration is now claimed. We observe—

I.—THIS IS THE PRAYER OF ONE WHO HAD TASTED THAT THE LORD IS GRACIOUS. Assured as he was by God Himself that he "had found grace in His sight," Moses entreated to be shown His way, and favoured with His presence (vers. 12, 13).

So he, who experimentally knows that "grace is a charming sound," and whose "roving feet" have been taught by it "to tread the heavenly road," is constrained and encouraged to implore his Lord to abide with him in every step of his homeward journey. His language, therefore, is :—

"I need Thy presence every passing hour ;
What but Thy grace can foil the tempter's power ?
Who, like Thyself, my guide and stay can be ?
Through cloud and sunshine, O abide with me !"

God's past favours are pledges that other and greater ones will follow. The faint light of dawn foretells the brightness of the day, and He who sends the first ray of Divine light into a dark and despondent heart, will shine with brighter refulgence to give "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). He who gave His Son for us while we were yet sinners, will surely never deny the humble suit of any who with humble boldness request the Lord to be with them, and to reveal Himself as their Guide and Counsellor till the homeland is reached.

II.—THE DIVINE PRESENCE IS TO BE LOOKED FOR ONLY WHEN WE ARE IN GOD'S WAY. "Show me now Thy way, that I may know Thee" (ver. 13). In the way in which the Lord leads, *there* His presence is vouchsafed. Any departure from this takes us from His presence. If we walk contrary to Him He will walk contrary to us. This Moses recognised, and hence his wise and holy prayer. Let us also remember that still, God's presence can be realised only when we are in God's way. To ascertain His will and discover His way are, therefore, essential to the enjoyment of His presence. The Psalmist said : "Teach me to do Thy will ; Thy Spirit is good ; lead me into the land of uprightness."

This may not be the way which *our* wisdom would direct or our feelings crave, but "'Tis the right way, though dark and rough."

Have we not often found in circumstances of darkness and difficulty a solemnising presence and power making prayer very real and trustfulness consciously existent? "I, being in the way, the Lord led me," etc. (Gen. xxiv. 27), often epitomises the experience of His people

III.—GOD'S PRESENCE IS, SOONER OR LATER, ALWAYS GRANTED TO THOSE WHO LONG FOR IT. "My presence shall go with thee" (ver. 14). Here God assures Moses that his prayer should be answered. We can imagine what calmness, strength, and courage this imparted to that brave, confiding heart. In that glory-cloud, the Shekinah, God, personally present, would be veiled. Moses saw no similitude, but as the *cloud* was there, the spirit of Moses found strength "as seeing Him who is invisible."

So the presence of God *with us* is assured in His Word. He hath said, "Lo, I am with you alway." Faith lays hold of God IN the promise as Moses recognised God IN the cloud. Let us beware of the unbelief which regards God as distant when He is really "a very present help in trouble." Thus:—

"Though sometimes unperceived by sense, faith views Him always near—
A guide, a glory, a defence; then what have we to fear?"

Mark, then, that He is *really* present with all by whom His presence is desired. We must learn to distinguish between this blessed *reality* and the soul's realisation and enjoyment of it.

IV.—IF THE LORD IS NOT WITH US, APPARENT ADVANCEMENT SHOULD BE REGARDED WITH THE GRAVEST APPREHENSION. "If Thy presence go not *with me*, carry us not up hence." Most important is the solicitude here expressed, for, to quote Watts, "if the Lord be once withdrawn," how lonely, how helpless is the strongest child of God!

Very gracious is, therefore, the fear lest the Beloved should hide Himself, and leave us to "attempt the work alone." How often it might prove our safety! What sorrow and regret might be avoided did we more highly value and more earnestly entreat the Lord to abide with us as a boon and a blessing far more precious than prosperity and progress in the things of this world.

Moses recoiled from the thought of having even an angel from heaven as a guardian and guide, if the presence of Jehovah was no longer granted, well knowing that no inferior favour could compensate for this.

To this there is a parallel in the experience of God's living children; all of whom are taught to sing:—

"Go not far from me, O my Strength! whom all my times obey;
Take from me anything Thou wilt, but go not Thou away;
And let the storm that does Thy work deal with me as it may."

CERINTHUS AND THE APOSTLE JOHN.

“And when I weigh this seeming wisdom well,
 And prove it in the infallible result
 So hollow and so false—I feel my heart
 Dissolve in pity, and account the learned,
 If this be learning, most of all deceived.”

—Cowper, *Task*, Book III.

THE allusion to Cerinthus—the notorious early heretic—in the admirable paper of our brother, A. E. Realff, recalls an anecdote which, if not strictly true, may at least serve to exemplify the ideas of men of truth concerning teachers of error in those far-off times.

The aged Polycarp, bishop of Smyrna, a disciple of John's—in the authority of Eusebius—was wont to relate that the aged Apostle on going to a public bath at Ephesus, was dismayed to find that Cerinthus was already there.

In these days this might have been deemed a befitting occasion for the display of the broad and genial charity so becoming in professing Christians.

Not so thought the “disciple whom Jesus loved.” He hurried out of the place without bathing, exclaiming, “Let us go, lest the bath should fall to pieces while Cerinthus, the enemy of truth, is in it.”

Uncourteous as the conduct of the good old man may seem, he was at least consistent with himself and the counsel he long before gave to “the elect lady.”

“The doctrine of the Christ”—the teaching of the Bible concerning the person and work of the Son of God—was extremely important and precious to him, and he wrote to her that whoever “did not abide” in this, “had not God.” Whoever, therefore, should “bid him God-speed,” or greet him as a Christian man, would become “a partaker of his evil deeds” (2 John, 9—11).

This is a lesson for to-day. Never before was plausible error so openly proclaimed from Christian pulpits—and some of our own friends, we learn, are to be found among those that crowd to hear it preached.

Some, we fear, simply go to find something to talk about. Others are there as spies in a hostile camp to ascertain exactly what the enemy is doing. Others, we would fain hope, with an honest desire of obtaining inspiring information from the lips of men of high genius and oratorical gifts.

We, however, counsel caution to all such. Perhaps “heresy is not the hideous thing you used to think.” Perhaps you have been more than once “and have not heard a single word to find fault with.” Perhaps “some things you heard were suggestive, stimulating, and almost sublime.” Yet a question claims a reply.

If—to mention but two things—a preacher denies the plain testimony of the Bible concerning the everlasting Son of God; or, if he asserts what is false concerning man as a creature, and as a sinner; what unction, savour, and spiritual power *can there be* in his ministry? If these are lacking, will not a withering blight attend the souls of all who voluntarily put themselves under its

influence? And may not the insulted Spirit who once led you into truth withdraw His light, and suffer you to fall into vile delusion, and terrible distress of soul? "God is not mocked." Effect follows cause in the spiritual world. Be wise; be warned. Without urgent occasion, let error and men of error alone.

THE MODERN JUDAS, OR BETRAYING THE SON OF MAN WITH A KISS.

"THE New Theology"—the combination of errors which is now poisoning the air—greatly resembles the Unitarianism which was deemed so dangerous in days gone by. The burning words of a great and gracious preacher of a past age, may therefore be appropriately applied to those who are promulgating the present-day heresy.

I can understand a Deist who rejects Scripture, denying it to be a revelation from God and ascribing its authorship to fanatics or impostors. I marvel at his blindness; but his position is intelligible. He has given up the Book and is not therefore to be convicted on any of its sayings.

I cannot, however, understand a Unitarian. He professes to receive the Bible as divinely inspired. He is at one with us as to its origin and veracity. Then, with all this declared acknowledgment of its authority, he sets himself to make it say nothing but what he likes, and thus tortures it into supporting what he has determined shall be his creed.

Away with this recognition of the authority of the Bible followed by a refusal to submit to its plain statements! Away with this admission of its credentials, hand in hand with scorn of its contents! Better to reject the Book than to receive it and then mutilate it!

Betray the Son of Man if you will, but betray Him with anything rather than a kiss!

H. Melvill, B.D. Golden Lecture, Dec. 19th, 1854.

THE FIRST GLIMPSE OF PARADISE.

BY THOMAS JONES.

WHAT will be the surprise and transport of a ransomed sinner on his first entrance into glory, when translated from this material world to the world of spirits—from the society of men into the immediate presence of God! What must be his sensations—his astonishment and delight—when first conducted into the presence of the Saviour reigning on the throne of heaven! What will be his feelings when he beholds in adoring worship a company which no man can number, all arrayed in white robes and wearing crowns

that never fade! What will be his joy when he hears all singing of precious, dateless and unchanging love, and the blood to which all owe their presence there, and all praising the Lamb that was slain in strains like the voice of many waters and louder than a thousand thunders! When a denizen of this poor earth is first called to join this company, and reviews the dangers he has escaped and the glories to which he has attained, his love will kindle into a vehement flame and he will take his part in "the new eternal song." Reader, in a few days we may be summoned there. May we be ready.

A REMINISCENCE.

"A man's gift maketh room for him."—Prov. xviii. 16.

ABOUT 72 years ago, the writer was in the habit of attending most of the services at the old Surrey Tabernacle, and also on week-nights at other chapels, when his friend, James Wells, conducted the service. He was once much disappointed on seeing a stranger in the pulpit, who proved to be William Allen, of the Cave Adullam Chapel, Stepney. His appearance was so unprepossessing as at first to prevent his finding favour in the writer's eyes. When, however, he engaged in prayer, and afterwards proceeded to preach, his visage brightened and became pleasant to view, as he opened up the truth of God to one who was then eagerly seeking the light of truth and the comfort of the Holy Spirit. Very graciously did he set forth the pilgrim's chequered pathway, so that love to his message led to love to him. It is often so—the Word received with power, exhibiting the Person and work of the Lord Jesus as the only object of a sinner's trust, adoration and praise, begets sincere affection to the messenger who brings the glad tidings of salvation, and evokes the thought, "How beautiful are the feet of him" who brings such glad tidings (Isa. lii. 7 and Rom. x. 15). The Lord connects Himself with His Word by saying, "He that is ashamed of *Me* and of *My Word*." And so it is with the *preacher* and the *word* he delivers.

A friendship was established between the writer and brother Allen, which continued until the latter was called to higher service.

This circumstance recalls the words of the poet, dictated, no doubt, by the above quoted texts:—

"How beauteous are their feet
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal."

I. C. JOHNSON, GRAVESEND.

"Do not be afraid to part with anything for Christ. It is unbelief that would persuade you that there is more pleasure, satisfaction, and happiness in any lower object than in Him."—*Romaine*.

SONG IN THE DAY OF THE EAST WIND.

A Metrical Translation of "If God be on my side,"

BY PAUL GERHARDT (1606—1676).

Is God for me? I fear not, though all against me rise ;	Rom. viii. 31.
When I call on Christ my Saviour, the host of evil flies.	Psa. xci. 10.
My Friend, the Lord Almighty, and He who loves me, God !	Rom. viii. 39.
What enemy shall harm me, though coming as a flood ?	Isa. lix. 19.
I know it—I believe it—I say it fearlessly,—	Ephes. i. 4.
That God, the Highest, Mightiest, for ever loveth me.	Jer. xxxi. 3.
At all times, in all places, He standeth at my side ;	Heb. xiii. 5.
He rules the battle fury, the tempest, and the tide.	Matt. viii. 26.
A Rock that stands for ever is Christ my Righteousness,	1 Cor. i. 30.
And there I stand unfearing in everlasting bliss ;	2 Thess. ii. 16.
No earthly thing is useful to this my life from heaven,	Col. iii. 3, 4.
And nought of love is worthy, save that which Christ has given—	1 Cor. xiii.
Christ, all my praise and glory, my light most sweet and fair ;	1 Cor. i. 31.
The ship in which He saileth is scatheless everywhere ;	1 Cor. iii. 22.
In Him I dare be joyful as a hero in the war,	Phil. iv. 4.
The judgment of the sinner affrighteth me no more.	Rom. viii. 1.
There is no condemnation—there is no hell for me ;	John v. 24.
The torment and the fire my eyes shall never see ;	1 Thess. i. 10.
For me there is no sentence—for me death has no sting,	1 Cor. xv. 55.
Because the Lord who loves me shall shield me with His wing.	Psa. xxxvi. 7.
Above my soul's dark waters His Spirit hovers still ;	Ephes. i. 13.
He guards me from all sorrows, from terror and from ill.	Psa. xci. 5.
In me He works, and blesses the life-seed He has sown ;	1 Peter i. 23.
From Him I learn the "Abba," that prayer of faith alone.	Gal. iv. 6.
And if in lonely places, a fearful child, I shrink,	Psa. xxiii. 4.
He prays the prayers within me I cannot ask or think ;	Rom. viii. 26.
The deep unspoken language, known only to that love	John i. 48.
Who fathoms the heart's mystery from the throne of light above.	Isaiah lxxv. 24.
His Spirit to my spirit sweet words of comfort saith,	John xiv. 23.
How God the weak one strengthens who leans on Him in faith ;	Gal. ii. 20.
How He hath built a City of love, and light, and song,	Rev. xxi.
Where the eye at last beholdeth what the heart had loved so long.	1 John iii. 2.
And there is mine inheritance—my kingly palace-home ;	John xiv. 2.
The leaf may fall and perish—not less the spring will come ;	Rom. viii. 18.
Like wind and rain of winter—our earthly sighs and tears,	Rev. xxi. 4.
Till the golden summer dawneth of the endless year of years.	Rev. xxii. 5.
The world may pass and perish—Thou, God, wilt not remove,	Matt. xxiv. 35.
No hatred of all devils can part me from Thy love ;	John x. 29.
No hungering nor thirsting—no poverty nor care,	Rom. viii. 35.
No wrath of mighty princes can reach my shelter there.	1 John iv. 4.
No angel and no devil, no throne, nor power, nor might ;	Rom. viii. 37.
No love—no tribulation—no danger, fear, nor flight ;	Psa. cxxxviii. 7.
No height—no depth—no creature that has been, or can be,	1 John v. 11.
Can drive me from Thy bosom—can sever me from Thee.	Ephes. ii. 6.

My heart in joy uleapeth, grief cannot linger there,	Isaiah xxxv. 8.
She singeth high in glory, amid the sunshine fair :	Ephes. i. 3.
The Sun that shines upon me is Jesus and His love ;	1 Peter i. 8.
The fountain of my singing is deep in heaven above.	Psalm xvi. 11.

NOTE.—Paul Gerhardt was an eminent Lutheran clergyman, the greater part of whose ministry was exercised in the Church of St. Nicholas, Berlin. He was the favourite preacher of this city, whom crowds flocked to hear. He is, however, best remembered as a writer of hymns, which were universally popular.

The one of which the above is a version was composed in a season of much private sorrow. Three of his five children had been taken from him in their infancy, and he was then lamenting the early death of one of his two remaining sons.

He died in his seventieth year. His last words were a line from one of his own hymns—"Us no death hath power to kill," the third in the third verse of the above—"For me death hath no sting."

It is a very free translation, and not, of course, as it stands, the composition of Gerhardt himself. A German of the seventeenth century could not have expressed himself in the flowing and graceful modern style which renders this version so delightful. Who presented it in its English garb we cannot say. We first saw it in "Things New and Old"—a "Brethren" magazine, in 1863, when Sir Edward Denny drew our attention to it. A descendant of Paul Gerhardt's was at that time in fellowship with the gathering at the Priory, and we have a fading recollection of his Christian kindness and courtesy.

GOD'S COMFORT.

God comforteth us . . . that we may be able to comfort them which are in any trouble."—2 Cor. i. 4.

- O, BURDENED heart, with sin so sorely pressing,
 Jesus still lives to intercede for thee :
 Though bowed with grief, thy worthlessness confessing,
 Still make His blood thine all-prevailing plea.
- O, fearful heart, thy Saviour is not sleeping ;
 Rest and be still, yield not to anxious care ;
 Tell Jesus *all*, His kindly aid still seeking,
 So shalt thou know the peace His loved ones share.
- O, saddened heart, though much may cause thee sorrow,
 Both in thyself and in the world around ;
 Trust still in God, then bright will dawn the morrow,
 Only in Him *true lasting* joy is found.
- O, longing heart, what is it thou art needing ?
 Is it that Christ will satisfy thy soul ?
 Pray on, nor faint, thy cry He now is heeding,
 Then rest assured thou shalt attain the goal.
- O, aching heart, with wounds by friends unhealed,
 Is grief so deep that thou must *silent* be ?
 Yet, *Jesus knows* ; there's nought from Him concealed ;
 O may His soothing hand be laid on thee !
- O, fainting heart, the cordial thou requirest
 Is found in Christ, to cheer thee on thy way ;
 Look up to Him for all that thou desirest ;
 He'll give thee strength according to thy day.
- O, lonely heart, by earthly friends forsaken,
 Has Jesus not to thee become more dear ?
 Then pray that He whose love is ne'er mistaken
 Will prove to thee that *He is always* near.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

THE CHURCH'S ONE FOUNDATION.

BY E. WHITE, WOOLWICH.

THE foundation is a most important part of the building. It bears up the whole structure placed upon it, even to the top stone. It unites the whole building, for all is built on the same foundation. It gives form to the whole building, which takes its shape and proportion from the foundation on which it rests. If the foundation be insecure the whole fabric must inevitably fall to the ground. So with the professing Church; if its base is not secure it must come down sooner or later, however imposing the structure may seem to outward appearance. First, the Church's one foundation rests on

THE COVENANT PURPOSE OF GOD,

in the choice of His Son in redemption's eternal plan (see Isaiah xxviii. 16), and also the choice in Him of His Church, whose eternal well-being and salvation rest upon the dear Redeemer in His suretyship engagements for all whom the Father has placed in His hands. Their interests are eternally safe in that covenant arrangement, resting upon a solid foundation, ordered in all things and sure (see 2 Tim. ii. 19). This foundation is laid by God with infinite wisdom, with perfect knowledge of all and everyone personally who would rest upon this foundation, with a perfect foresight of all the opposition which would be brought to bear against this foundation; but he has so laid it that all the hostility of man and all the rage of hell shall not be able to raze one stone therefrom. It is laid in the eternal love of His heart toward His Church, so deeply that He hath bound Himself by oath and promise that her foundation shall never be destroyed. When He doth change in His eternal affection toward His chosen, then and not till then will this foundation be removed. It is laid in His Almighty power, whereby He is able to carry out all His purposes and bring them to a glorious issue. He did not begin to build without having power to bring to completion His plans; He is able to secure every stone in the building of His Church.

This foundation is laid in the unchangeableness of His will. He is no fickle being as some would have us think. He has one purpose, and from that none can turn Him; "He worketh all things after the counsel of His own will," and He certainly has laid the foundation of His Church in His eter-

nal will, from which He will never change. Secondly, the foundation of the Church is laid in

THE "SUBSTITUTIONARY" WORK OF THE LORD JESUS CHRIST

(see 1 Cor. iii. 11). This does not make two foundations, for the merit and bloodshedding of the Saviour was included in His Father's purpose. The Father's plan and His work are one, and cannot be in any way separated. We may term the Father the Architect, and the Divine Redeemer He who carried into effect what His Father had devised, and they both are one in the accomplishment of what had been agreed upon in the covenant of eternal redemption. The foundation of the Church must rest upon a perfect atonement, even as the Tabernacle in the wilderness rested upon the redemption money paid by each Israelite (see Exod. xxxviii. 26, 27). This foundation is sufficient to bear up the whole Church. It derives its efficacy from the divinity of Christ, which gave value to all He did. If the Church rests on the Almighty power of God to sustain her, it equally rests upon the Almighty work of Jesus Christ, her Lord. The perfection of that work is proved by His resurrection from the dead. He laid the foundation in His perfect obedience to His Father's will and His expiatory sufferings on the Cross. There remains nothing more to be done to make it complete for all His ransomed Church. This is the only foundation God can regard as the ground of pardoning and justifying the Church, and this is the only ground of hope of all Christ's believing people. On this rock they all build and rest secure. Thirdly, this foundation is laid

TESTIMONIAL BY ALL GOD'S SENT MINISTERS

(1 Cor. iii. 10; Ephes. ii. 20). If the ministry of any is not based upon the yea and amen covenant of God the Father, the personal, particular, and perfect redemption by Christ of every member of His chosen and eternally loved Church, we may rest assured God has not qualified and sent them. There is no hesitancy or doubt in the Scripture testimony on these great and precious truths, and there should be none on the part of God's ministers in their enunciation of these truths. If there is, God's eternal truth is not fully declared; the counsel of God is kept back. Truth is withheld which would be profitable to the Church of Christ, and souls are kept in doubt as to the only way of salvation. The true

minister's message will always harmonize with God's eternal plan of redeeming His Church. He will ever sound forth the finished work of Christ, the glory of His person, the efficacy of His atoning blood, the absolute impossibility of one member of Christ's Church being lost, for they rest upon a foundation which can never be destroyed. It has stood the test of time, and when all the false doctrines of men will have vanished, even as the dew before the morning sun, will still abide secure.

"The foolish builders, scribe and priest,
Reject it with disdain!

Yet on this Rock the Church shall rest,

And envy rage in vain."

LAXFIELD.

ON Thursday, January 10th, a large gathering assembled in the house of the Lord to bid farewell to the devoted pastor,

MR. A. J. WARD,

who for fourteen years had laboured earnestly in the service of his God with great blessing.

A public tea was provided at 5.30, to which upwards of 200 sat down.

The evening meeting commenced at 6.30, presided over by a former pastor, Mr. E. Marsh. The Chairman read Psa. cxxi. and deacon W. Easy led in prayer.

There being several to speak, the Chairman very briefly stated the nature of the meeting as not only of a valedictory character, but also to recognise the hand of the Lord, who had given so beloved a pastor, now so sovereignly removing him to another sphere to labour, since his failing health made it impossible for him to fulfil the work this particular sphere demanded. Deep sorrow was felt on every hand in parting with a pastor so beloved as brother Ward was, not only in this place, but among his brethren in the ministry and Churches where he was well known; but this sorrow was blessedly sanctified by the Spirit that recognised the Divine hand so clearly and bowed to His ever-gracious, though mysterious, dealings. In the spirit of our opening song we must worship and believe

"God is His own interpreter,
And He will make it plain."

Mr. Willis, of Fressingfield, observed the "farewell" was just the expressed wish of the retiring pastor for the flock and they for him. Fare thee well was their mutual wish.

Mr. Welsford, the newly-chosen pastor of Horham, spoke on the words, "The Lord God omnipotent reigneth" (Psa. xix. 6), which he said was the believer's unspeakable consolation. God's righteous rule involves supreme

power, rightful authority, and actual exercise of government.

Mr. Morling, of Stoke Ash, followed with a stirring speech. While not pleased to be at a farewell service, he was pleased to be at such a farewell. After expressions of sympathy with the Church in its present condition, our brother observed we were not dealing with the machinery that worked all things together for good, but with the Hand that worked the machinery. Someone said to Martin Luther, "All things are going against you down there" (at Worms). "Are they?" said the reformer; "up there they are all right."

At the close of Mr. Morling's address Mr. G. Allum, a deacon and superintendent of the Sunday-school, delivered a brief address, expressing his high esteem for brother Ward, and how much he would be missed by the Church, congregation, band of teachers, and indeed the whole village; especially would his prayers be missed. Mr. Allum closed his address by presenting the retiring pastor with a purse containing £6 14s.

Mr. Ward, in responding, reviewed in a clear and telling manner the dealings of the Lord that had culminated in his resignation, and that nothing but the certainty that he was doing the will of his Lord could ever have removed him from Laxfield. The condition of his health left him no other course than to give place to another to do what he gladly would, but was unable to. With deep emotion he thanked all for their kind expressions of love to himself and his.

The Chairman remarked, on Mr. Ward resuming his seat, that if ever a servant of Christ had played the man, certainly brother Ward had; and while all felt his loss, all would appreciate such an address as that they had just listened to from the depth of a faithful pastor's heart.

Mr. Clark, another deacon, on behalf of the Young Women's Bible-class, presented Mrs. Ward with a handsome inkstand. Confirming all his brother deacon had said respecting the pastor, he said it had fallen to his happy lot to call public attention to the pastor's wife, and such indeed had been Mrs. Ward through all the years of happy labour. She lived in the hearts of all. She was not only a choice companion to a beloved pastor, but he felt she was truly a spiritual mother.

Mr. Ward suitably responded on behalf of his wife.

Mr. R. Hawes reminded the ministers that the servants of Christ were only justified in taking their orders from Him. Let our object in life be to do right, then we may leave all consequences with our Lord.

Mr. S. Hawes warmly greeted the retiring pastor, expressing his love to him as a fellow-labourer in Christ, and, after retracing his personal experiences in his call to the ministry, forcibly set forth the Master's right to send His servants where He will.

Mr. S. Ling had but few minutes, but, with a heart full of love to brother Ward, said he would just remind him of the promise of the Lord to Joshua—"I will be with thee."

After a few parting words from the Chairman, the meeting was closed with the song of—

"When we appear in yonder cloud,
With all the favoured throng,
Then will we sing more sweet, more
loud,
And Christ shall be our song."

THE STRICT BAPTIST MISSION.

THE New Year's prayer-meeting was held on January 4th, at Chadwell-street. The tenor of the petitions rather than the number of worshippers was the salient feature of the meeting. Praise was conspicuous in the opening hymn. "Great God, we sing the mighty hand"; in the 67th Psalm, read by Mr. Mitchell; in the opening remarks of the chairman, Mr. Mutimer, who said, "We have ground to ask Him for large things to-night"; and in the prayers of the brethren, viz., H. Brand, R. E. Sears, Sapey, C. D. Jeffs, Ridley, Fowler, Silvester, Secrett, and Chienall. The spirit of prayer, too, was very evident, and there was a wide range of petition. Blessing was sought on our committee, officers, and subscribers, our missionaries at home and abroad, Zennah work being specifically mentioned, our native workers and the heathen, and upon all missionary enterprise. We prayed that our own hearts might be stirred, that we might not waver or go back, that our proposed extension of work might soon be a fact, that we might make a sanctified use of the blessing God had been giving us, and that there might be an outpouring of the Holy Spirit and a world-wide knowledge of God. And, as we review the spirit of the meeting and the terms of the prayers, we echo the prayer of one of the brethren that "this prayer-meeting may be an inspiration throughout the year."

One thought expressed in prayer is so true and important that it should be emphasised. "The money which is lost," said one petitioner, "is still Thine; it was given to Thee, and we cannot think that it is lost to Thee." This is a vision of the Divine side of Christian giving, and it is profoundly consoling to remember that no offering made to our Lord in love and faith can ever be lost in the truest sense of the word.

The meeting was addressed at intervals by our brethren O. S. Dolbey and J. E. Flegg.

Mr. Dolbey spoke upon "The trial of your faith," happily identifying himself with the Mission in this trial by adding, "May I not say the trial of *our* faith?" After referring to the three great lines of our doctrinal faith, he showed the necessity of the trial and the certainty of the endurance of true faith, and then spoke of the manner in which God assays the heavenly gold. Our Lord seemed sometimes to delay the accomplishment of what we thought were His own designs, and tried our faith by His providential dispensations. But faith laughed at impossibilities and said "It shall be done; the work shall go on; other moneys shall be raised and God's will be done." The Lord Jesus had "appeared" for us, and our faith was "found unto praise, and honour, and glory."

Mr. Flegg spoke of the spirit of prayer as the most hopeful sign in connection with our work, quoting the words, "Brethren, pray for us." Judging from the fact that this request appeared several times in Paul's letters, prayer was an urgent necessity with him; and if it was so with one who had all the spiritual advantages of an apostle, it must be so with us. And if it were so with us at home how much more necessary for our brethren abroad, subject, as they were, to enervating physical and moral influences, and lacking our spiritual advantages! "Therefore, brethren, pray for *them*," said Mr. Flegg, and developed the request by following the apostle's lead. Pray that a door of utterance may be given to them, that they may speak with boldness, and that the Word of God may have free course and be glorified. In this way we should become fellow-workers with our brethren abroad. The more the work occupied our minds, and the more we prayed about it, the more closely should we feel linked with them.

May our prayers be abundantly answered, and the influence of our brother's words abide with us who heard them, and extend to all who read this brief summary.

IPSWICH (ZOAR).—The annual social meeting of teachers and Bible-class was held on January 2nd, when about fifty gathered and a happy evening was spent reviewing the past work. Mr. Bardens, who presided, read Psa. cxxiv.—cxxvi. and made some excellent remarks thereon. The secretary, brother Forsdiok, presented a report of the past year's work, and the Superintendent spoke of the improvement and progress in the work. The finances had been supplied and they

could look forward hopefully. The pastor had the pleasing duty of presenting Mrs. Threadgall with a handsome Bible and pencil case on behalf of her Bible-class. Messrs. Gardiner, Wright, Baldwin, Garrard, Moss and Howe also took part in the meeting.

WATFORD TABERNACLE.—On Wednesday, January 2nd, meetings were held to commemorate our pastor's fourteenth anniversary. Brother E. W. Flegg gave us a good sermon in the afternoon from Rom. i. 16. The Theme—the Gospel—the Power, and our standing—not ashamed. At the evening meeting pastor G. W. Thomas presided, and, in the unavoidable absence of Mr. W. P. Pickett, read the annual cash statement, after which our pastor gave us a lucid *resume* of his fourteen years' work here, and we had to say, "What hath God wrought!" He was very happy to have with him some of his old scholars who are now preachers of the grand old Gospel of God's free and sovereign grace. Brother E. W. Flegg gave us a good address from the words, "Ye know that not one thing hath failed." Brother Jeffs, with "Jesus Christ, the same yesterday, to-day, and for ever." Then brother F. Staddon spoke well and feelingly from "Let us now fall into the hand of the Lord," and brother Derham followed with "The common people heard Him gladly." We had a holy, happy time, and look forward to the coming year in joyful anticipation of our Lord's presence and blessing.

BIGGLESWADE.—On January 3rd Mr. F. G. Burgess visited this Church in connection with special services and preached two sermons, which were much appreciated. Although not very well, Mr. Burgess, taking as his text in the afternoon Gen. xxviii. 20—22, spoke feelingly, experimentally and practically to the edification of the friends. In the evening the truths stated in Ps. ciii. 3, 4 were dwelt upon and a profitable time was spent.—J. H.

EAST HAM (HOPE).—The first gathering of the Sunday-school for the distribution of prizes took place on January 11th. After tea the chapel was filled, recitations were given, and prizes were awarded. At 7.30 a lecture with limelight views was given by Mr. D. Catt on John Bunyan, which was highly appreciated.—A. RAYNER.

PRITTLEWELL, SOUTHEND-ON-SEA (PROVIDENCE).—On Tuesday, January 8th, New Year's meeting was held, when a very encouraging and helpful sermon was preached in the afternoon by Mr. R. Mutimer, of Brentford, who took for his text a portion of

the 12th verse of the 8th Romans—"Brethren, we are debtors." A public tea was provided, when about fifty sat down. The evening meeting was ably presided over by our brother G. Elnaugh and addresses were delivered by Mr. Mutimer—subject, "Lord, help me"—among other remarks saying that true prayer is confession of utter helplessness. Mr. Challis, of Thundersley, spoke on "We are not of them that draw back to perdition." Our pastor then followed, speaking from the 7th and 8th verses of the 34th Psalm. Each subject was well received and much appreciated, the attendances were good, and the collections, which were liberal, were for the Poor Fund.—W. J. H.

BETHESDA, IPSWICH.

THE annual meeting of the Sunday-school was held on Wednesday, the 2nd of January, in the new schoolroom. Alderman J. H. Grimwade, J.P., presided.

Prayer was offered by the president, pastor H. T. Chilvers; after which a letter was read from pastor W. H. Potter (Grundisburgh), expressing his great regret at being prevented from attending that evening, owing to his having a very severe cold.

The school secretary (Mr. Geo. E. Elnaugh), in presenting his annual report, touched upon the chief items of the past twelve months—viz., the laying of the memorial stones in connection with the new school in March and the opening in June last, and they could that night give glory to God, rejoice and thank Him, because it was free from all incumbrances. The anniversary services in July last were quite up to their expectations, and God only knew how many dear scholars were blessed on that occasion. Several out of the school and Bible-classes had during the past year borne their testimony to the love of God to them by bringing them to His precious feet. The first parents' tea was held in November last, at which over 200 were present both at the tea and at the meeting afterwards, and he (Mr. Elnaugh) trusted good would be the outcome of the gathering. The library had been again opened and a new librarian appointed in the person of Mr. A. Marjoram. The school continued to increase in numbers and the Bible-classes were largely attended.

The Chairman then gave a very interesting and instructive address, in the course of which he said every boy and girl in the Sunday-school knew who were their friends. We wanted to be up to the mark as teachers. They knew whether the teacher loved them or not. Sometimes there would be teachers who were not thorough in their work; they would stay away from the class now and then. By that

the boys and girls guessed that their teacher did not care for them very much. We must, he said, devote our whole power to this work. It was one of the most delightful engagements one could have, was this Sunday-school work. There was nothing more beautiful than to see a boy or a girl come out on the Lord's side and thus glorify His great and holy name.

Addresses were also delivered by pastor D. Witton (Colchester), pastor H. T. Chilvers, the superintendent (Mr. E. Chilvers), and Mr. A. E. Garrard.

Before closing, a vote of thanks was very heartily accorded to the Chairman for his kindness in presiding, to which he suitably replied. G. E. D.

"PROVIDENCE," MEYRICK ROAD, CLAPHAM JUNCTION.

ON January 13th special New Year's meetings were held, when Mr. J. McKee preached in the morning profitably and instructively from the words, "Ye are My friends, if ye do whatsoever I command you," and in the evening from the portion, "Remove not the ancient landmark."

On the following Tuesday afternoon pastor Frank Fells spoke from the words, "They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness," which he thus divided: (1) A subject for holy conversation; (2) a theme for holy song. Many afterwards expressed their enjoyment and profit.

At the public meeting in the evening Mr. G. Appleton (a former deacon of the Church) presided and read Psalm xxxiv.

Brother J. Wright led us to the throne of grace.

The Chairman expressed his real pleasure at being present, on account of his long connection with the Cause. His desire and prayer was that the Cause might again prosper by the good hand of God, and that the place might yet again be filled and great blessings attend the work of the people gathering there.

Ministerial brethren who had come to speak to us then delivered messages full of good cheer for the opening year.

Mr. H. Ackland spoke with much liberty on "Ebenezer."

Mr. J. E. Flegg gave us weighty words on the portion, "Thy word is truth."

Mr. H. J. Wileman gave genial words of encouragement and spoke experimentally on the text, "We beheld His glory."

Mr. F. Fells concluded with inspiring words on "Hope."

Liberal collections were given to the Church funds. At the close of the year we were left with a debt of £20 on the funds.

Old friends of the Cause from far and

near helped with kindly gifts towards the collections taken, which totalled over £12.

A hearty vote of thanks to the Chairman brought these encouraging meetings to a close.

At intervals we were favoured with special singing from the choir under the leadership of Mr. Mordant W. Keeble. Mr. Albert Clewley and Mrs. J. Wright presided at the organ on the Sunday and Tuesday respectively.

Friends from neighbouring Churches came to cheer us by their presence, and thus at the close of the day we were able to thank God and take courage.

F. W. KEVAN.

EBENEZER, GRAYS.

VERY happy services were held on January 16th in connection with our pastor's first anniversary. At 3.15 a sermon was preached by the pastor (G. Smith) from Isa. lxxiii. (part of the 7th verse), "I will mention the lovingkindnesses of the Lord and the praises of the Lord according to all that the Lord hath bestowed upon us."

After tea Mr. W. Lowrie, of East Ham, presided over a public meeting. The hymn, "Come, Thou Fount of every blessing," having been sung, the Chairman read Psalms xcvi. and c., and brother Wiseman sought the Lord's blessing upon the meeting.

A few remarks were made by the pastor: upon the peace and unity that reigned in the Church and the many acts of love and tokens of loving-kindness of the friends during the year.

The Chairman having made a few encouraging remarks, brother J. Parnell (Manor Park) spoke from part of the 27th verse of Psalm xxxv., "The Lord be magnified which hath pleasure in the prosperity of His servant." We were much encouraged by our brother's remarks, for his words were undoubtedly clothed with power from on high.

Brother A. Hughes, of Canning Town, opened up Psalm xl. 17. His remarks were helpful to many who indeed feel themselves to be poor and needy, but who prove from experience that the Lord thinketh upon them.

Brother J. Othen, junr., of Ilford, then addressed the meeting from 1 Sam. xx. 27, "David's place was empty." Having referred to the places that are empty in the house of God through sickness and death, he solemnly spoke of the many times the place is empty at the throne of grace. May God seal home our brother's remarks to our hearts and stir us up to greater diligence.

The pastor then spoke a few words from Acts xxviii. 15, "He thanked God and took courage," and as Paul seeing the work of grace in the heart of those who came from Rome to meet him, and realising the brotherly love which

moved them to come thus far, was led to thank God and take courage.

We feel indeed greatly encouraged. Although the congregations were not large, the collections were good; but, best of all, the presence of God was realised, the power of the Holy Ghost was felt, and the love of a precious Christ stirred our hearts, and in the strength of a Triune God we cheerfully go forward. S.

BETHNAL GREEN (HOPE, NORTON STREET).—Very happy and profitable services were held on the occasion of the New Year's meeting, January 8th. In the afternoon our brother H. Ackland delivered a very excellent and encouraging sermon from Judges viii. 4. At the close of this service a goodly number sat down to a well-spread table. The evening meeting was presided over by our kind and genial brother, Mr. G. J. Applegate, and very spiritual and instructive addresses were given by esteemed brethren F. J. Crispin, J. E. Eelsey, W. R. Johns, H. Huckett, and the pastor. The Lord's gracious presence was sweetly felt and enjoyed throughout all the services, and at the close many testified that they had found it good to be there.

"REHOBOTH," BEDFORD ROAD, CLAPHAM.

MEETINGS of an interesting, and we trust a profitable, nature were held at "Rehoboth," Clapham, on New Year's Day. The occasion was the pastor's eleventh anniversary and the New Year's meeting of the Church and congregation.

Pastor E. Mitchell occupied the pulpit in the afternoon and preached to an appreciative congregation.

At the public meeting in the evening, which was presided over by the pastor (Mr. W. Waite), addresses of a spiritual and edifying character were given by brethren Mitchell, White, Sapey, Jones, Dadswell, deacon Mundy, and the pastor, which were greatly enjoyed.

The pastor, in reviewing the past year, mentioned that although the Cause at "Rehoboth" was not numerically strong, yet peace and concord reigned in the midst. He also recorded that his ministry had been blessed and that God had added several during the year to the Church.

It is indeed helpful to gather on these anniversary occasions and, as a retrospective survey is taken, to see something of God's dealings with us, and also to gain additional inspiration from the brethren in the ministry, and by a mutual interchange of experience to gather fresh strength for the work.

The collection, which was for the pastor, amounted to £9 12s. 8 $\frac{1}{2}$., of which £4 1s. 2 $\frac{1}{2}$ d. was raised by the

instrumentality of Mrs. Mundy in connection with the "Farthing Fund."

That God may bless His Cause at "Rehoboth" and endow the pastor with much power and unction, is the prayerful desire of

ONE WHO WAS THERE.

NEW CROSS ROAD (ZION).—The Church members' annual tea took place on January 10th, when there was the largest gathering known since its inauguration twenty years ago by the late pastor (Mr. J. S. Anderson) of happy memory. Pastor J. Bush presided and struck a keynote of high spiritual character, which was maintained throughout the evening. Deacon T. G. C. Armstrong (Church secretary) stated that there had been ten baptisms and twenty-four receptions of new members. Deacon F. J. Catchpole (treasurer) had the privilege of reporting that the Church was free from debt. Deacon J. Martin and brethren A. H. Riddle, J. D. Taylor and others took part in the meeting, which closed with the celebration of the Lord's Supper.

NORTH ROAD, BRENTFORD.
ON Tuesday, January 1st, we held our New Year's services, commencing at 7 a.m. with a prayer-meeting, according to a custom of many years' standing. This early prayer-meeting was very well attended; especially were we pleased to see so many of our young people present. Very many earnest prayers were presented in the name of Jesus for the rich blessing of our covenant God to rest upon pastor and people, and also upon all the agencies connected with the Cause here; our denomination and also the Strict Baptist Mission were not forgotten in the petitions presented.

In the afternoon pastor T. Jones gave us a very thoughtful and weighty sermon from John xiii. 1: "He loved them unto the end." He noticed—(1) The unfoldings of this wondrous love of Christ from His own words. It was a sacrificing love—"I lay down My life for the sheep" (John x. 15). It is a life-giving love—"I am come that they might have life, and that they might have it more abundantly" (John x. 10). It is a mediatorial love—"I am the Door" (John x. 9). It is a preserving love—"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28). It is an assuring love—"My sheep hear My voice, and I know them, and they follow Me" (John x. 27). The love of Christ is a personal and experimental love—"Who loved me, and gave Himself for me" (Gal. ii. 20). (2) The eternity of Christ's love—"He loved them unto the end. 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."

In the evening our brother W. Chisnall preached from Luke viii. 48—"Jesus said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." He noticed (1) Christ's tenderness to a needy one. (2) The hoper's reward—"Thy faith hath made thee whole." (3) The Divine blessing given—"Go in peace." This sweet experimental sermon was greatly appreciated and enjoyed by those present, and we pray that much spiritual good may result, if the Lord will, from our New Year's special meetings, and to His Name shall be all the praise. E. FROMOW, Chiswick.

SHOULDHAM STREET, W.

On January 3rd, 1907, at the special invitation of our beloved pastor, members of the Church and congregation and old workers and scholars of the school met together. A social tea was partaken of, and a good number assembled in the chapel afterwards. For four years we have been privileged to enjoy like invitations, very happy and profitable times having being spent. So far this was no exception, but to us, as Church members, we felt sad, as we realised it would be the last so far as our pastor was concerned, he having decided to preach his farewell sermons the following Sunday.

After reading Psa. ciii., and brother E. Turner seeking the Lord's blessing, our pastor, in welcoming those gathered, bared some remarks on Exod. xii. 14: "This day shall be a memorial unto you." He could testify to the goodness of the Lord in having sustained him through six years' of service, giving him the joy of knowing his labour had not been in vain, as he could look on those that night to whom a Gospel ministry had been a blessing, and an added cause for thankfulness in knowing that it was as a friend leaving friends he was parting.

Mr. W. Harris, an old worker in the school, expressed his pleasure at meeting with so many old friends in that way, and spoke a few hearty words on the same theme—"Days of memorial," ending by wishing pastor and people God-speed.

Miss Turner, by special request, then very ably recited a touching poem, entitled "The Chorister," Mr. W. Shipton rendering the musical part.

Brother S. Smith, a deacon and superintendent, called upon to say a few words, spoke in loving terms of our pastor, whom he said we were not saying "Good-bye" to in the usual sense, for he was glad to know we were hoping to have him in and out among us for some time to come.

Our secretary, brother Beeby, having expressed pleasure for this meeting,

and also a personal testimony to the blessing our pastor's ministry had been to himself, then, on behalf of members, scholars, and friends, presented him with a gold sovereign-purse and gold pencil-case, as a token of the love and esteem with which he was held by those who gathered around him week by week. Surprise checked words, but our pastor's "Thank you all" was very expressive.

Mr. Hugh Harris, an old scholar, proposed a very hearty vote of thanks to Mr. Waller for his kindness in arranging another such enjoyable time as they had spent, which Mr. W. Shipton heartily seconded, adding his testimony of appreciation.

Our pastor hoped that though the last, the memory of this meeting would be lasting, and that should there be a repetition at the deacons' invitation, that we might all be spared to meet them.

"Blest be the tie that binds" was heartily sung, and the meeting was closed by singing the Doxology.

ONE WHO WAS THERE.

HOUNSLow.—New Year's services were held on January 9th, when Mr. T. Jones preached in the afternoon from Matt. xxviii. 18-20, speaking of power, presence, and progress. A fair number partook of tea, after which Mr. Mutimer preached from 1 Pet. v. 7 and Psa. lv. 22. Both services were profitable, and it is hoped that fruit will be the outcome thereof.

SOHO (SHAFTESBURY-AVENUE).—On January 3rd, the school-room being tastefully decorated and a Christmas-tree provided, the children gathered at five for tea, after which a pleasant evening was spent with them. It was gratifying to see many parents present when the gifts were distributed. On the 10th, a good number of the parents responded to the invitation of the teachers by attending the parents' annual meeting, when a programme of music was provided by members of the singing-class. A sale of work preceded the carrying out of the programme. The superintendent heartily welcomed the friends, and a short and forcible address was given by Mr. G. A. Cooper from the words "Like as a father pitieth his children so the Lord pitieth them that fear Him."

CROYDON (DEBY-ROAD).—The special New Year's meeting took place on January 2nd, when a very helpful sermon was preached in the afternoon by Mr. Mutimer from Isa. xlii. 16. It was seasonable and suitable, and appeared to be much appreciated. After tea, to which a large number sat down, a public meeting was held, presided over by Mr. Appleton. The

Chairman referred in appreciative tones to Mr. Beecher, who had preached his farewell sermon on the previous Lord's-day. Able and instructive addresses were given by Messrs. Mutimer, Dadswell, and Dale. It was good to be present.—G. K.

Aged Pilgrims' Corner.

AN Illustrated History of the Society is being prepared, and will be published in the autumn. Its price will be about 2s. 6d., and it is hoped that it will be useful to the Institution as a literary memorial of the Centenary.

The Million Shilling Fund is showing an encouraging total. It will be kept open till the end of 1907, by which time it is anticipated that most satisfactory results will be announced. It is a matter of urgent necessity that the Homes should be made self-supporting in order that the out-pension work may be of yet greater benefit to God's aged poor.

Collecting Cards and Books will be supplied, with Centenary literature, to any friends willing to become collectors. Contributions of a shilling each will not interfere with help given to other branches of Christian service.

1,650 Pensioners, in all parts of the Kingdom, are now upon the books, and more than £43 daily are needed to meet the expenditure. With multiplying claims of all kinds it becomes increasingly difficult to secure new subscribers. Will every reader help by asking those likely to contribute to give 7s., 10s., or 14s. per annum?

The late Earl of Shaftesbury said, when presiding over the Society's Annual Meeting:—

"This Institution, apart from the benefit and relief it gives, is a great moral Institution, and is set to create in men's hearts and minds a feeling of reverence which is necessary in things moral, political, and religious. Old people are apt to be regarded as burdens, whereas it should be a joy and a privilege to minister to them. For this reason I specially commend the Charity to young people."

Gone Home.

JOSEPH MAYHEW.

The subject of this brief notice was born in Suffolk something over sixty-two years ago, but in what part of that noted county the writer has been unable to ascertain. He was favoured with the inestimable blessing of godly parents, and was called out of darkness into God's marvellous light when 17 years

of age; but where, when, and by whom he was baptized the writer knoweth not, nor has he been able to discover when he came to London, although it must have been in his early manhood at the latest.

He was for some time a member of the Strict Baptist Church which met for worship in Artillery-street; and while a member there, at 29 years of age, he first began to open his mouth in the name of the Lord, so that he was a preacher of the Gospel for thirty-four years. He afterwards united with the Church then worshipping in "old" Providence Chapel, Upper-street, Islington, with which Church he remained in fellowship until he accepted a call to the pastorate of the Church at Shalom Chapel, The Oval, Hackney, after the retirement of the late Mr. Henry Myerson.

He was for many years a member of the London Strict Baptist Ministers' Association, and from accounts kept he appears to have preached at different times in something like 130 chapels, so that he was well known amongst our Churches. Although he had several invitations to take the oversight of Churches, he only accepted the call to Shalom. Owing to weakness of constitution and ill-health he resigned his office at Shalom, after a comparatively short period, and re-commenced supplying the Churches.

Living in Aldersgate-street, after leaving Shalom, he united with the Church at Chadwell-street, that being the nearest Church to his residence, and where he could get to the week-night services, for he was a lover of the sanctuary and specially delighted in prayer-meetings.

In February, 1901, he was stricken down with illness. The attack came on with a great sense of weakness when preaching at Prestwood. On his return home he went to the Homeopathic Hospital, where the physician pronounced it to be heart-weakness and advised him to at once enter the hospital. A four months' quiet rest in Essex proved very beneficial, and again work among the Churches was resumed. But this was premature, and shortly a relapse was experienced and he was again brought very low. A fresh development now took place in the form of an abscess on the brain, and he was pronounced to be dying, and no hope of his recovery was held out by the medical men who examined him. But in answer to very earnest prayer—his devoted wife especially had faith given her to believe that he would recover—he gradually recovered, to the amazement of the doctors, and ultimately resumed his work among the Churches.

During these illnesses he passed through some remarkable and very

trying experiences. For a considerable time he was in great darkness of mind, assaulted with fierce temptations, and on the very borders of despair. But the Lord did not leave him, and ultimately he was brought up out of the horrible pit and from the miry clay and his feet set more firmly than ever upon the Rock, Christ Jesus, his goings established, and a new song put into his mouth, even praise unto the Lord. The result of these experiences was very manifest in his preaching, which assumed a deeper experimental character, with great tenderness of spirit towards tempted and tried souls, and also in his public prayers, which had become greatly enriched by what he had passed through, and breathed a tender, loving consciousness of God's presence and confidence in His love, wisdom, faithfulness, and power. These features were greatly marked and felt by the friends at Chadwell-street at the prayer-meetings, where he frequently engaged.

Although better, and able, for the most part, for a period of about two years from the recovery mentioned, to preach on Lord's-days, and not infrequently in the week, yet his heart was still in a weak and precarious condition and his work often performed with great difficulty. He accepted an invitation to supply the pulpit at Chesham for the first two Lord's-days in September, 1906, while Mr. W. H. Evans was away for his holiday. The weather was intensely hot, and three services on the Sunday prostrated him. His weakness was so apparent that his wife, who was with him, having been kindly invited to stay with him at a friend's during his visit, sent for his doctor, who told him he must not undertake the evening service on Sept. 9th, but he resolutely determined to preach, no other supply being available. He returned to London on the Tuesday following in a very prostrate condition, from which he never recovered.

His last illness extended from September 11th until December 26th, when his spirit was mercifully released and joined the ranks of "the spirits of just men made perfect." His illness was a very painful one, but borne with exemplary patience. From the beginning there was no hope of his recovery, but he was perfectly resigned to whatever might be the will of the Lord. Satan at times was permitted to take advantage of his great weakness to sorely buffet him, but he was enabled to keep his hold on his gracious Lord. Cowper's hymn—commemoing, "There is a fountain filled with blood"—was very helpful to him. Time after time, when the enemy's darts were thrown thick and fast at him, he requested his devoted wife to sing it to him, and with the shield of faith, resting on the stone-

ment of our Lord Jesus Christ, quenched the fiery darts of the wicked one. Rev. xii. 11, "And they overcame him by the blood of the Lamb and the word of their testimony," was very precious to his soul. At his request his wife obtained a card with these words printed on it in large letters and hung it at the foot of the bed that he might see the words before him when the accusations of the enemy were rushing in upon his mind. To the writer, who saw him several times during his illness, he more than once or twice expressed himself as resting on the Lord Jesus Christ and His finished work, but longing for another visit, another sweet love token, and on one occasion he said, "I want Him to give me another embrace, another kiss, and then take me home." He had a deep sense of the enormity of sin and his own sinfulness, but relied firmly and only upon the mediatorial work of the Lord Jesus Christ.

The funeral was conducted by Mr. R. E. Sears, so many years president of the London Strict Baptist Ministers' Association, who said many kind words concerning the departed.

Mr. Mayhew has left two children—a son and daughter—and a widow, herself for the time being quite broken down with the arduous labour of nursing her husband night and day, and an attack of neuritis, brought on by being obliged to have the windows wide open during the cold weather, and having to assist her husband to the window often in the middle of the night, owing to the oppression in his breathing arising from the condition of his heart. The writer regrets to learn that, with the exception of a small insurance and burial benefit, about sufficient to meet the charges of the illness and funeral, there is no provision for the widow. E. M.

MR. G. BEALL, OF CAMBRIDGE.
(1827—1907.)

A memoir of Samuel Beall, of Bletsos Park, near Bedford, from the pen of John Andrews Jones, of London, appeared in the *Gospel Herald* for January, 1845. It is interesting in its information, richly experimental in tone, and an undoubtedly correct portrayal of a sincere Christian of the good old type. It is stated that he left a widow and nine children to mourn their loss, whom the writer reminds of Jer. xlix. 11: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me." Sixty-two years have rolled by, and his honoured son, the last of that bereaved family, has just exchanged earth for heaven, after fully proving the promise which, as his late father's friend, "Andrew," assured him, "stands sure."

With his commercial career we are little concerned, save that he established and most creditably maintained the

business of a chemist in Cambridge, the popular estimate of him being that "he was as good as any doctor," as not a few proved.

To us he always seemed a striking representative of the type of Christians only to be found in the locality of the fens. Firm in his principles, "still of his tongue," kindly in disposition, with a keen insight into human character, he steadily followed his convictions and respected his own conscience, with equal regard for the consciences and convictions of others. His love for dumb creatures was great, and he could win their confidence in a peculiar way. Without invading the sanctity of his home-life, we may say that here his excellencies were fully displayed, and that he was deeply loved as a husband, a father, and a friend.

His religious impressions date from the days of his youth, but were deepened by the death of his father, to which we have referred, in October, 1844, when he was between seventeen and eighteen years of age. This led him, with increased assiduity, to search the Word of God, in whose love he was at length brought to realise that he had an interest. A period of sore temptation followed, Satan insinuating that his prayers were a delusion, and would be turned against him to his condemnation. But the time of his Jeliverance was at hand, and it came through a sermon by a Mr. Marshall on the words, "Save now, O Lord, I beseech Thee send now prosperity." This he felt expressed what he needed, and for this he earnestly prayed, till the blessing reached his soul through a Divine message from Mr. Cowell, based on the words, "For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." This set his mind at liberty, and filled his soul with holy joy; and after due deliberation he was baptized at (old) Eden Chapel, Cambridge, by John Bunyan McCure in December, 1873.

Less than twelve months after, he was chosen to serve the Church as its deacon and treasurer, and filled this office in the most honourable manner for thirty-three years till his death. He was a most consistent Christian, a lover of Zion, and a true peace-maker; most uniform in his relations and actions toward others, and, therefore, at all times reliable. In him his pastor invariably found a reliable coadjutor and a firm friend.

His minister, his brethren in office, and the members of the Church greatly lament his demise, and deeply sympathise with his widow and family, though feeling that our loss is his gain.

His end was peace. "He brought me into His banqueting-house, and His banner over me was love," forming one of his last audible utterances. Thus a

valuable servant of Christ on earth has left us for the higher service of heaven.

The following verses from the pen of the late Joseph Favell, of Cambridge, for so many years his colleague at "Eden," and his attached brother and friend, may bring our notice of this worthy man to an appropriate close:—

"Thine exit from this world of sin,
Dear saint of God, we hail;
'With Christ eternally shut in'
Thy spring of bliss will never fail;
Sorrow and sadness, grief and pain,
Will never trouble thee again.

To those for whom the Saviour bled
Death cannot be a dreaded foe;
While on His breast they lean their head
And close their eyes to all below;
Commit their souls to Him by prayer,
And breathe their life out sweetly there!
Redeeming grace, his theme below,
Strikes the same theme in notes above;
Much higher now his praises flow;
His soul transported is with love;
In Hallelujahs loud and long,
He sounds it in immortal song."

JOHN HOPEFUL.

RICHARD CLARK.

On Monday, Oct. 22nd, the remains of Richard Clark, one of the oldest members at Providence, Northampton, were committed to the grave. He lived at Stanwick when a lad, and it was his delight to walk from there to Irthingboro' and to Raunds to hear the Word of truth. With joy he loved to tell of those days wherein he experienced much of the blessing of the Lord. Some sixty years ago he was led in providence to Northampton, and continued in fellowship with the Church there until the call came. He loved the house of God, and his Bible was his constant companion. After being detained from the sanctuary for about seven weeks by illness he fell asleep in Jesus at the age of eighty-six, having a little while previously sung "A debtor to mercy alone" and "Crown Him Lord of all."

A. E. HYDE.

ALICE A. DAVIS.

We record with sorrow the death of Alice A. Davis, the eldest daughter of Richard Weeks, formerly of Eltham, Kent, who passed peacefully from this world of sorrow on December 26th, 1906. She was baptized about fifteen years since at Nelson, South Wales. She lived the life of a quiet and consistent Christian, and left a pleasing testimony that she was prepared by Divine grace to join the ransomed host above.

R. W.

EMMA HOLLOWAY.

In loving memory of Emma, widow of the late Mr. W. Holloway, and daughter of Mr. Elijah Packer, who died on December 22nd, 1906, in her seventy-third year.

A Just God and a Saviour.

A REPLY TO "VIATOR" BY "ANDREW"—(continued).

"Who is a pardoning God like Thee?
And who has grace so rich and free?"

SOME texts advanced by "Viator" refer to the little-understood subject—the pardon of the sins of God's people after their conversion. On this, however, the testimony of the Gospel is clear. Through Him that died and is risen again is preached unto men "the forgiveness of sins: and by (or *in*) Him, all that believe are justified from all things from which they could not be justified by (or *in*) the law of Moses." In Christ, as the responsible and perfectly competent Mediator, those for whom He died are therefore justified; and when brought to *believe in* Him—which, here as often elsewhere, includes all the early spiritual acts of heaven-born and contrite men—such receive the full and free pardon of all their sins (Acts xiii. 38, 39). "The past is blotted out of God's penal memory."—*John Hazelton*.

"The sinner that truly believes and trusts in His crucified God (Acts xx. 28)
His Justification receives, Redemption in full through His blood."

His eternal Adoption in Christ is made known to Him as an experimental reality; and he receives power (or the right) to consider himself a son of God, to call on Him as "Abba, Father," and to act as a member of His living family on earth. Henceforth he is, and is treated as, "not under the Law but under grace."

It is not, however, the pleasure of God that he should afterwards be restrained from the commission of all further sins—and the forgiven sinner has to learn how frail he is, how "prone to wander" and to grieve the Lord he loves.

But the same Atonement which availed to ensure his pardon at first, avails for the forgiveness of all his future sins. Thus:—

"There's pardon for transgressions past, it matters not how deep their cast;
And, O my soul, with wonder view, for sins to come there's pardon too."—*Kent*.

And again we sing:—

"'Twas He, my soul, who sent His Son to die for crimes that thou hast done;
He owns the ransom and forgives the hourly follies of our lives."—*Watts*.

Hence John, after assuring us broadly that "the blood of Jesus Christ, His Son, cleanseth us from all sin," adds definite teaching as to the sins of God's living children. "If *we*," and these are evidently intended, "confess our sin, He is faithful and righteous to forgive us our sin"—words that would be unintelligible unless the idea of a just atonement underlies them. Faithful to His covenant word, righteous in respecting the once offered sacrifice, our royal Father pardons *confessed* transgressions. This is confirmed by John's further assurance that "*the Father*" forgives His children in response to the appeals of Jesus Christ as our "Advo-

cate" with Him—and who thus acts as the "Righteous One" who is "the propitiation for our sins"—having offered Himself as a sacrifice for their remission. "If any man sin, we"—the little children expressly mentioned—have an advocate, not with God as a judge, but with the Father, etc. (1 John ii. 1). Thus it is clear that while the continuous sins of God's children are freely forgiven by Him, He remits them with equitable regard for His intercession whom He hath "set forth to be a propitiation through faith in His blood."

In the light thus afforded we proceed to examine the plea for forgiveness in the Lord's prayer (so-called).

"And forgive us our debts, as we forgive our debtors." "And forgive us our sins, for we also forgive every one that is indebted to us" (Matt. vi. 12 and Luke xi. 4). "Viator," from these words, objects that we are here taught to pray for forgiveness because God's gracious character is reflected in us, and not because our debts have been paid for by another. It is replied that the original or first pardon of sin is not here contemplated. It is part of the Family Prayer of God's adopted children who, as assured of their relationship, are able to say "Our Father" (Rom. viii. 15 and Gal. i. 6). The work of Christ, through which they were first accepted, is, therefore, not mentioned, though most certainly implied, for it is expressly stated, "Ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26). The fact of their resemblance in heart to the Father to whom they appeal is the basis of the petition. "Family features manifest family relationship." There is thus no relation between a penitent's first cry for mercy and the plea of a sorrowful child imploring his dearly loved Heavenly parent to forgive his sin.

Hence, direct reference to the sacrifice of Christ is not made, though, as we have shown, the cry of the penitent child meets its gracious response through the advocacy of Him by whom all the sins of the chosen ones were confessed and borne on Calvary.

"And David said unto Nathan, 'I have sinned against the Lord.' And Nathan said unto David, 'The Lord also hath put away thy sin; thou shalt not die'" (2 Sam. xii. 13). This recounts that a child of God who had sinned very grossly was forgiven, though he repudiates an intention of offering any animals as sacrifices to God in view of his offences (Psa. li. 7, 9). "Viator" hence concludes that this proves that no atonement is necessary in connection with God's forgiving acts toward His children.

Of this we are sure, that however clear or dim our light as to His proceedings with His people in past dispensations, His gracious principles have been ever the same. There is but *one* covenant of grace, *one* method of forgiveness, *one* efficacious sacrifice and *one* salvation. David was, therefore, forgiven for precisely the same reasons which John described when the dim light of the past had changed into the fuller lustre of the Gospel day (1 John ii. 8).

That he believed in the necessity of a sacrifice of a *spiritual* nature and efficacy is clear from Psa. li., which proves that he felt the need of the blood of atonement again applied to blot out his transgressions and to purge from him all uncleanness.

There was no sacrifice appointed by the Law for murder and adultery, the two sins of which he was guilty. Therefore he said, "Thou desirest not sacrifice" (Psa. li. 16). If the Law had appointed sacrifice for those sins he would have given it.

Yet, as a spirit-taught man, he knew that no other sacrifice than that of God's Lamb could effectually take away his sin, and foresaw by faith, as did Abraham, the day of Christ, and was glad (John viii. 56).

To animal sacrifices he manifested due regard. They were Divinely appointed. He, therefore, anticipated bringing such offerings to God on other and happier occasions.

"And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him" (Isaiah xxx. 18).

This chapter primarily refers to the Jews, and to some punishment for their sins—either the invasion of Sennacherib or their banishment from the land of their fathers. God as a God of judgment permitted them to be spoiled by their enemies, and the time of their punishment lasted as long as He had said. Yet He would *await* the allotted time of the termination of their punishment, and in due course be openly gracious to them in their deliverance. This beautifully adapts itself to His conduct with His people now when they have "erred and strayed." Suffer they *must*; but He will await the appointed time and then appear as their pardoning and loving Father.

"How shall I give thee up, Ephraim?" (Hosea xi. 8). This text is advanced by "Viator" as representing "the most abandoned of men," whom God is "reluctant to give up," but yearns to save of His own spontaneous pity and mercy. Hear, then, the language of Jehovah concerning Ephraim: "'Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him,' saith the Lord" (Jer. xxxi. 20). Ephraim was thus a son, and in both passages represents the backsliding children of God, who, when chastened by their Father, "hear the rod and who hath appointed it"; and whose sins, after their open adoption, are pardoned freely on the principle which (as we have seen) John sets forth.

"But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth" (Psa. lxxxvi. 15). The context proves these words to be the language of a spiritually living man, who had before tasted the Lord's graciousness in delivering him "from the lowest hell" (ver. 13), and who, now he is surrounded by enemies, is comforted by remembering that God is compassionate, and therefore longs for a fresh manifestation of His love (ver. 16). It is thus clear that this passage does not refer to the original salvation of the soul, but to the conduct of God to one who had long experienced His grace and tasted His mercy. "Like as a father pitieth His children so the Lord pitieth them that fear Him" (Psa. ciii. 13); but this by no means contradicts the fact that in

forgiving sin He must do so on righteous principles, and on the ground of the expiation of Christ.

Enough has now, it is trusted, been advanced to show that while our sins—after our conversion to God—are forgiven most freely, His forgiveness in this case has distinct relation to the sacrifice of Christ. The texts advanced by “Viator” in this connection are, therefore, seriously misapplied and perverted.

The examination of a few texts which cannot well be classified is reluctantly deferred.

(To be concluded in our next).

THE MOTHERHOOD OF MARY

AND THE “SWORD AND THE TROWEL” AND THE “GOSPEL MAGAZINE.”

“Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among women.”—Luke i. 28.

THE denial of the virgin-birth of the Lord Jesus is no new heresy, though its enunciation has, in recent months, been more pronounced.

After the devout and thoughtful paper of our brother Realf in our last number, we should, for the present at least, have allowed the subject to drop but for the opportune appearance in *The Sword and the Trowel* of a paper on “The Virgin Birth” by Principal M’Caig, of the Pastor’s College, and another in the *Gospel Magazine* by Rev. J. E. Walker, M.A., of Cheltenham. The three articles are thus before us. All are unmistakably able, though the writers deal with this vital subject on somewhat different lines. While, therefore, all labour in the same field, each employs his own plough and heifer.*

We trust to be acquitted of pilfering or plagiarism if we now give a few extracts from our contemporaries. The testimony of these independent witnesses—a clergyman, a dissenting Professor of Divinity, and a Baptist pastor of high repute—may thus tend to the further elucidation and confirmation of the disputed truth.

Great weight is attached by Mr. Walker to merely human authorities. To these, however, we refrain from referring. The Athanasian Creed, for example, though expressing much to which we assent, is objectionable on account of its damnatory clauses; while some of its assertions are made in words which even those that accept the doctrines expressed would shrink from employing.

Pearson “On the Creed,” again, though cogently demonstrating the unique relation of Mary to Jesus, “her firstborn Son,” ascribes equal importance to the dubious and disputable theory that she ever remained a virgin, which is not an article of the Christian Faith, and which few but High Churchmen believe.

* A gentleman of high intelligence and far-reaching influence among ordinary Baptists is reported to have recently observed on a great public occasion that it would be wiser to study the parable of “the good Samaritan” and let the virgin-birth alone. Doubtless a cheerful laugh followed this “smart” remark; but did it not evince extraordinary flippancy of thought and feeling?

Hooker's "Ecclesiastical Polity," again, though its literary beauty and theological importance cannot be disputed, is an apology for the faith and practices of our Episcopalian brethren, and can necessarily have little authority with the descendants of the Puritans to refute whose views it was first published.

Dr. M'Caig's introductory paragraphs on the objection to the virgin maternity of Mary because Mark, John and Paul do not affirm their acquaintance with it, are a specimen of admirable reasoning, amplifying and confirming our friend Realf's terse remark, that "it were poor logic to infer that an author is ignorant of every fact to which no reference is made in his writings." All devout Christians will agree with the Professor's conclusion "that so far from wondering that two accounts only of the wondrous birth are given, we should be surprised and thankful that *so many as two* are to be found in the Sacred Record."

Very convincing, too, is the Doctor's contention that our Lord's unique birth was *a priori* essential to His possessing such a body as would avail for His mediatorial work. "Had He been born by ordinary generation, how could He have escaped the contagion of human sin—or how have been what all His life proved Him to be in the fullest sense—without sin? 'Who can bring a clean thing out of an unclean? Not one'" (page 9).

In an enquiry like this, however, we deem it wiser to confine attention to the volume to which all Christians alike defer, and which is the sole absolute authority to which we can appeal.

The portions that are perforce cited are twofold—texts which afford *positive proof* and those which furnish *collateral confirmation* of the truth in question.

THE TEXTS OF DIRECT PROOF

are five—Gen. iii. 15; Isa. vii. 14; Jer. xxxi. 22; Matt. i. 18—25; and Luke i. 26—38—all of which were cited by our brother of Leicester.

Most valuable are Mr. Walker's remarks on Gen. iii. 15, which emphatically authorise the application of this great Scripture to the Redeemer. On it—the first promise after the Fall—he cites "these true words" from the "Speaker's Commentary":—"The last words of the verse seem (to be) not merely general, but personal (namely, to refer to a person). Stress must not indeed be laid on the pronoun '*his*,' as the word '*seed*' (which is its antecedent) is, in Hebrew, masculine.* Yet it is a plain prediction of a personal contest and a victory achieved by the person referred to. This interpretation is strengthened by the words being a Divine denunciation addressed to the serpent (the devil) concerning 'the seed of the woman.' Now, Eve has had but one descendant who had no

* The article, as printed in the *Gospel Magazine*, is very obscure in this place (page 81). Gen. iii. 18 does not consist of a promise made to "the Seed of the woman," but is part of the curse pronounced on "the serpent." The masculine pronoun "he" does not occur. The pronoun "it" is here employed, though the possessive adjective "*his*" is found at the close.

earthly father, and 'He was manifested that He might destroy the works of the devil.'

"Behold, a virgin shall conceive," etc. (Isa. vii. 14). This verse, so important to the present question, presents many difficulties.

Alternative marginal renderings invariably indicate that the translators felt embarrassment as to the meaning of the original. A glance at the Revised Version shows that this was here the case. Mr. Walker substantially follows the translation of the margin—"Behold, *the* virgin conceives and bears a Son." He, however, regards the words as having a prospective signification, as (on the authority of Delitzsch) the word "behold" in Isaiah always introduces an intimation of a future occurrence. The article "*the*" he also insists, rather than "*a*," is required by the "inspired original."

The passage again has been regarded as referring to Hezekiah, but this (he shows) cannot be, as that monarch was not unborn, but nine years old when the prediction was made. This, again, the Doctor likewise confirms.

Nor can it intimate, as some contend, the birth of a son to Isaiah. This Mr. Walker demonstrates from the evident identity of the unborn infant to the exalted person of chap. ix. 5, 6—" (the) Wonderful; (the) Counsellor; (the) Mighty God; (the) Father of the everlasting age; and (the) Prince of Peace"—words which forbid its application to any ordinary human child. This the name Immanuel—"God with us"—which it was to bear, confirms, especially when viewed as it occurs in chap. viii. 8, where it forms part of what is "virtually a prayer and a pledge of final deliverance." Mr. Walker further submits that "the tense employed by the prophet would be wholly inappropriate to the language of a mere *human* anticipation of the birth of a child in the ordinary way."

On the personality of the mother of the unborn child the Cheltenham clergyman, though critical, is plain and lucid. She was at the time of her conception to be, according to the Hebrew, an "*almah*." This term is rendered in the Septuagint (the Greek Version of the Old Testament in current use in our Lord's time) *parthenos*—"a virgin." For reasons that are easily surmisable, later translators rendered it by *neanis*—"a young woman," whether married or single. The former is, in this writer's judgment, indisputably correct, while Dr. M'Caig supports him in almost the same words.

We are grateful for the Professor's comment on the words which introduce Isaiah's prediction: "The Lord Himself shall give you a sign, 'Behold a virgin,'" etc. The event predicted was thus to be a "*sign*"—something, that is, which God Himself would cause to occur, which therefore would be wonderful and wholly out of the ordinary course. "No other explanation," he therefore submits, "is possible than that a virgin, as a virgin, should be the mother of Immanuel" (page 11).

Jeremiah xxxi. 22: "The Lord hath created a new thing in the earth, a woman shall *encompass* a man" (R.V.). This, to our regret,

is unnoticed in our clergyman's article, though, as the Professor well observes, "it has usually been regarded as a prediction of the virgin-birth, and it is hard to see how it can be otherwise interpreted." Thus, he contends that (to quote our brother Realff) it predicts, "as a unique and wholly unprecedented occurrence, that the Lord would create a new thing in the earth, by thus miraculously causing a woman to encompass a man."

On Matt. i. 18—25 and Luke i. 26—28 Mr. Walker contents himself with giving his reasons for accepting the first chapters of Matthew and Luke as authentic and trustworthy. "To an unprejudiced mind," he asserts, "there is no ground for questioning their historic genuineness," to buttress which he refers us to the Prolegomenon on the authenticity of Luke i. and ii. in Alford's Greek Testament.

Thus two eminent Christian teachers agree that the Gospels are absolutely reliable, and that the records before us are not myths or poetical fancies, but honest historical records; and that (again to quote our friend at Leicester) "the Virgin Mary became a mother without the agency of man through the overshadowing of the Holy Ghost."

TEXTS FURNISHING COLLATERAL CONFIRMATION.

These, though not expressly stating, *imply* the virgin motherhood, and would be unintelligible were it not a fact. Six are in evidence, namely, Psa. xxii. 9, 10; Luke ii. 49; John iii. 16; 1 Cor. xv. 45; Gal. iv. 4; and 1 Tim. ii. 15.

"I was cast upon Thee from the womb" (Psa. xxii. 9, 10). This Psalm is universally believed to portray the Lord's experience during the six hours of His passion. "Here," says Mr. Walker, "the Sufferer speaks plaintively and with prolonged cadence of His mother, while of a human father no word is said. This corroborates the assertion of Delitzsch, that 'throughout the Old Testament mention is never made of the Messiah's human father, but always only of His mother.'" Hence the truth in question is inferred. Neither the Doctor nor our colleague refer to these verses, which as a demonstration, we frankly admit, appear to us far from satisfactory. Strained proofs are tantamount to admissions of the weakness of one's position.

"Wist ye not that I must be about the things of My Father?" (Luke ii. 49). "In these words, the delicacy of which equals their dignity, our Lord asserts the mystery of His supernatural birth, and must," as Mr. Walker insists, "be understood to mean, 'I recognise only one Fatherhood, that of the Father Eternal, of Whom I am the sole begotten Son.'" He certainly seems to repudiate the relationship to Joseph which Mary's words might be conceived to imply—"Thy *father* and I have sought Thee, sorrowing."

"That which is born of the flesh is flesh" (John iii. 6). "Would not," the Professor enquires, this "principle apply to Christ? Had He been born of the flesh by ordinary carnal generation, could He have been 'the Holy One of God'?"

"The last Adam," etc. (1 Cor. xv. 45). "This," urges Dr.

M'Caig, "seems to involve the virgin-birth. How could Christ be the new Head of the race in contradistinction to Adam, the first head, if He Himself were by ordinary descent merely his child or descendant? In this case Adam would be the head of Christ." This argument is of great value, and the Professor's whole train of reasoning—here much condensed—worthy of the closest attention.

"God sent forth His Son, born (made) of a woman" (Gal. iv. 4). "This," observes Mr. Realff, "is clearly Paul's confirmation of the testimony of his brother apostles." The opinion of Calvin is added to enforce this. With this Dr. M'Caig agrees: "Christ's divine nature and eternal pre-existence are clearly indicated in the words '*sending forth His Son*'; while the special character of the human side of His advent is as clearly suggested by the phrase, 'made (born, *genomenos*) of a woman.' It is difficult to believe that Paul had not the virgin-birth in his mind when he penned these words."

"She shall be saved in child-bearing" (through or by means of the child-bearing), 1 Tim. ii. 15. None but advanced scholars are competent to pronounce authoritatively on this difficult passage. To our disappointment Mr. Walker leaves it untouched, while the Doctor simply mentions it as containing "a hint" of the truth he is defending. We, however, see force in Dr. Ellicott's well-known view that the Incarnation is intended.

With the opening paragraphs of the Rev. J. E. Walker's article, which deal with the absurd and wicked manner in which this truth is perverted in a work of Father Faber's, and his reverent and helpful closing remarks on the nature of the operations of the Holy Ghost in relation to the Redeemer's humanity, or with Dr. M'Caig's weighty words as to what the denial of the virgin motherhood involves, we cannot now deal.* These brethren, with our friend A. E. Realff, surely deserve our hearty thanks. It may also be remembered that our little Magazine was the first to call attention to the imperative necessity that such testimony as these have so ably given should be borne by all who are "set for the defence of the Gospel."

RELIGION IS SELF-ASSERTIVE.—"Good men, like diamonds, shine in the dark; and grace in the heart will not remain a secret long."—*Stanford*.

* While highly commending the Principal's article and regarding him personally with great respect, we must offer our earnest *caveat* at attempts to simplify or clarify "the mystery of the holy incarnation" by references to medical science or abnormal natural phenomena. The former was done—not too reverently—at a recent meeting of high religious importance. An instance of the latter, though delicately expressed, occurs in Dr. M'Caig's paper on page 9 in his allusion to the possibility of "*parthenogenesis*" in creatures of a low order of being.

There is absolutely no correspondence between the recondite possibility to which he refers and the origination by a distinct act of Divine creation of the precious humanity of Immanuel; nor can the miraculous production of the "holy thing" which was born of the Virgin be exemplified or illustrated in the least degree in this way. Should this article be reprinted in another form, we earnestly hope that the sentence commencing "Science even" will be omitted.

HOMEWARD STEPS.

BY JOHN JULL, OF CAMBRIDGE.

“In whom ye also trusted (or *hoped*), after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise.”—EPI. i. 13.

THIS epistle was addressed by Paul when in Rome to the saints at far-off Ephesus for their confirmation in the truth they had heard from his lips during his prolonged ministry among them (Acts xix. 10). He first directs their attention to the divine and gracious facts or verities on which their eternal security depended—union to Christ and blessing in Him, sovereign election, dateless adoption, and acceptance in the Beloved One, the dear Son of God, and all this in accordance with the good pleasure of His will.

He then, as it were, steps out of Eternity into Time, and reminds them how they were brought into confident and joyous realization of these things. He recalls *four* stages or steps in their experience, which as they pertain equally to all the living family of God, who are led more or less uniformly in the way here portrayed, we purpose making the subject of our present meditation.

I.

HEARING.—“Ye *heard* the word of truth, the gospel of your salvation.” Hope in an unknown person, or in a fact of which we are ignorant, is impossible. It is therefore needful for the great designs of God, that the Saviour should be introduced to the notice of sinners, and that the gracious facts of which He is the root, the embodiment, the foundation, the fulness, the brightness and the beauty, should be proclaimed in their hearing and impressed upon their attention.

This all-important information is comprehensively styled the *Gospel*, or the glad tidings, and to those who are favoured to receive the message and credit what it states about the great Person to whom it testifies, it becomes not simply *the Gospel*, but “the Gospel of their salvation.”

It is called “the word of truth”—*the word*, because of its brevity and simplicity; and the *word of truth*, because of its unchallengeable veracity and the fact that none have ever relied on it in vain. Its message is plain and final. It is God’s last communication to men on earth. It makes known His *ultimatum*. As our Hymn says (Gadsby, No. 52):—

“The Gospel brings tidings to each wounded soul,
That Jesus, the Saviour, can make it quite whole.”

To many, however, this message is a matter of unconcern. It has, they think, nothing to do with them, and with it they desire to have nothing to do. Here and there, however, some are deeply interested in it. Having been brought into spiritual existence by the quickening power of the Spirit (chap. ii. 1); made to feel their need as sinners under the curse of the law; and dreading to become the eternal objects of God’s terrible anger, they, as

"Souls enlightened from above with joy receive the word;
They see what wisdom, power and love shine in their dying Lord."

II.

After thus hearing the word of truth, the second stage or step mentioned is HOPING. The word "*trusted*" is here printed in italics, to indicate that it is not in the original but is borrowed from the previous verse. There the correct translation would be, as in the margin, "*hoped*" in Christ, and the same word should also be repeated here. Hearing the Gospel, in the power of a heaven-born faith, is therefore followed by *hoping*.

What is *here* intended by hope is evidently one of the earliest exercises of the grace of life which God's elect and blood-bought people receive when they are born again. The new or inner man thus formed within them has *ears*, with which the Gospel is heard (Matt. xiii. 9, 16), and it has a *heart* capable of believing and susceptible to many emotions, one of which is to hope both in Christ (1 Cor. xv. 19), and to hope from "the word of truth."

It is what the blade is to the ear and the full corn in the ear. It is the strength of the child just beginning to feel its feet but unable to stand alone. It is the half-light of dawn. It is the condition of a heart which has left guilty unconcern behind, but has not attained to fearless confidence.

This hope has a Person for its Object, and is based wholly on Jesus. "In whom ye also hoped." Christ in every sense is our hope (1 Tim. i. 1). We *hear* in the Gospel that "there is forgiveness with God," and that it comes through Him; that there is mercy, but only through Him; and in Him complete and eternal salvation; and we hope for all these things as we hope in Him.

O how blessed to be a poor broken-hearted sinner, hearing the message of grace and feeling a little gracious hope springing up in a heart that has long been void, and dark, and despondent. Thus is it that the truth comes with power, and is made to anxious sinners by the Spirit's blessing, "the Gospel of *their* salvation."

III.

BELIEVING.—This is a further step in the Divine life. The more we hear about Christ, the more we shall see how suited He is to meet our spiritual necessities. As we learn more about His finished work, our "faith will grow exceedingly" (2 Thess. i. 3). If we hear but little about Him in the ministry, our faith in Him will be correspondingly dwarfed and weak.

This belief is more than natural assent—a nominal natural credence which all men can exercise. It is the saving faith to which Paul refers when he avers that "we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. x. 39). O with dying Toplady to cry:—

"Sweet in His faithfulness to rest Whose love can never end;
Sweet on His covenant of grace for all things to depend.
Sweet in the confidence of faith to trust His firm decrees,
Sweet to lie passive in His hands and know no will but His."

IV.

SEALING.—“Ye were sealed with that Holy Spirit of promise.” The word “*after*” occurs twice here—“*after* hearing, ye hoped”; and “*after* believing, ye were sealed.”

This sealing is a secret and unseen act of the Holy Spirit's upon these hoping and believing souls. Many sealings of the Spirit are felt and enjoyed during the Christian life, but this would seem to be *special*, as it is the first that is experienced, which occurs when the Word is brought home to the soul. This happens sometimes in hearing, at others in prayer. Anon, when meditating upon the Word, a powerful and definite impression is produced upon the mind, and leads to softness of heart, savour upon the mind, dew and unction on the spirit, and a mysterious uplift of the soul towards God.

Why is this sealing given? It is the earnest of something yet to come; the pledge, the sign, the proof, even now, of the inheritance that the Lord is reserving for us. It is vouchsafed again and again to remove our doubts and fears respecting the future. It reminds us that we shall only have to wait for the home-call, to come into full possession of all of which the earnest now assures us.

Then we who have “heard the word of truth,” “hoped in” the Redeemer, “believed to the saving of our souls,” and have been “sealed by the Spirit,” will be employed in singing His praise for ever and ever.

A WORD IN SEASON.

BY EDWARD MITCHELL, CLERKENWELL.*

“And now why tarriest thou? Arise and be baptised . . . calling on the name of the Lord.”—Acts xxii. 16.

SUFFER me, dear young friends, to address a word or two to you before we attend to the great and important duty which lies before us.

You know what you are about to do—to put on Christ publicly, in the way of His own appointment; and I would impress on you—and may He help you to remember this—that neither of you will come up from that water precisely as you were when you went down into it.

I do not, of course, imply that any change will be wrought in you by the water itself. I mean that the solemn act is figurative and expressive of your having left the world behind; of your being, as it were, buried to it, and of your being joined to the Lord Jesus Christ. You are about then to be buried to your past life; and symbolically to rise to newness of life through Him “who died and rose again” for our salvation.

* An Address delivered in Chadwell St. Chapel on Thursday, Nov. 29th, 1894, previously to the baptism of a sister and two young men who were about to join the Church. Remarkable unction and power are remembered to have attended it. We owe the above notes to the kindness of Mr. J. A. Gee. It is to be regretted that the obvious *lacunæ* cannot now be supplied.

This will be your "good confession." God grant that the fruit of it may ever be manifested in your lives and conversation—that "like as Christ was raised from the dead by the glory of the Father, ye also may walk in newness of life."

Remember, I pray you, that Jesus Christ is your Head, and a Head not of authority only, but a Head of loving and abiding influence. An ordinary master may command his servants to do this and that, but perforce leave them without ability and resources to carry out his wishes. Jesus Christ—in contrast to this—not only expresses what is His pleasure concerning us, but imparts power to carry out His will to His own glory.

He is thus the Vine. We are the branches, and as the root furnishes all the life and vigour to the branches, so He communicates life and power to all His people.

I would therefore counsel you, most earnestly, to keep the communications open between Jesus Christ and your souls.

We may, as a rule, gauge our spiritual life by our habitual prayerfulness. When we can come to Him, and constantly lift up our hearts to Him—however we may fear and tremble—there is nothing seriously wrong. If, however, this communication is intercepted, the sad effect will soon be manifested in many ways.

Seek His face then, His grace, and His help. Intreat from Him frequent evidential tokens for good—tokens of His special love. These are promised blessings, and will never be sought in vain. May His smile now rest on you all!

"FOR THYSELF"—OR FINAL CONSEQUENCES.

TRANSCRIBED FROM AN OLD AUTHOR BY H. L. S.

"If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."—Proverbs ix. 12.

THE consequences of our conduct, good or bad, ultimately reflect on ourselves.

The Lord cannot be profited by us (Psa. xvi. 2), and He is infinitely above our injury (Job xxxv. 6, 7). The wise man's light is a blessing to the Church and to the world (Matt. v. 14—16); but he is also wise for *himself*—for his own advantage.

On the other hand, a scorner, who treats all religion with flip-pant contempt, is a grief to good men, and a cause of stumbling to those who aim at higher things. But he injures no one so much as himself. "He alone shall bear it." A Surety indeed there is, but his scorning rejects Him. He will, therefore, sink into perdition, under a millstone of guilt, without remedy.

This, then, is the ordinance of God—"Every man shall bear his own burden." "Whatsoever a man soweth, that shall he also reap." Life or death—a double harvest—for time and for eternity!

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all."

YOUR CONFIDENCE.

BY JOSEPH JARVIS, OF GREENWICH.

"Cast not away therefore your confidence, which hath great recompence of reward."—Heb. x. 35.

RELIGIOUS confidence must be very valuable, since it should not be cast away, and hath so rich a recompense of reward. It is, however, important to assure ourselves from what it proceeds, as it may be of God's giving and, therefore, most precious; or it may arise from the flesh and prove worse than worthless. Let us, then, "ask the important question"—on what our confidence is based?

Solomon has taught us that "in the fear of the Lord is strong confidence"; but he also warns us that "a fool rageth and is confident."* In both cases the confidence is strong, but the first is a holy confidence, arising from the operation of the grace of Godly fear in the heart; while the second is unwarranted and therefore unholy.

If the Apostles were now living and they were commissioned to preach to some modern assemblies of dead professors they would, I believe, commence their ministry by commanding their congregations, in the name of the Lord Jesus, to cast away their ill-grounded confidence as the very first step towards the hope of salvation.

Is it not lamentable that so many in our day imagine themselves to be comfortably ensconced on the highest pinnacle of holy confidence, while they, nevertheless, are unable to advance any evidence of a work of grace in their hearts, and cannot therefore give a reason of the "hope that is in them with meekness and fear"? They know nothing of condemnation by the law, nothing of the "terror of the Lord," nothing of the evil of their own hearts. They have felt nothing of the curse and burden and dire desert of sin, nor have they been stripped of their creature goodness or despoiled of their imaginary moral beauty. Jesus Christ has not become to them an absolute necessity, and yet their confidence and strength abide firm. "They are not troubled like other men, therefore pride compasseth them about like a chain."

Such confidence is, however, false. It is worse than useless. Let it therefore be cast out and trodden under foot by all who hope to attain heavenly felicity.

But the confidence which we are not to cast away is true gospel confidence. It is built on gospel grounds, and is itself revealed by the Gospel. What good news for sinners, then, does the Gospel proclaim? Let the apostle whose words we are considering give the answer. To the Church at Corinth he says, "Moreover, brethren,

* "A fool rageth and is confident" does not mean that he gives way to uncontrollable passion, but that he behaves himself arrogantly. Hence the R.V. renders it "Beareth himself insolently and is confident." Our modern word "blusters" would well convey the idea of the original. "Such a blustering 'fool,'" says C. Bridges, "was Rehoboam, when his self-willed confidence rejected the counsel of wisdom and experience" (1 Kings xii. 13-15). How these blustering and self-confident professors grieve and wound God's living children some of us have experienced to our cost.—EDITOR.

I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

The teaching here manifestly is that our confidence is to be placed only in the atoning death of the dear Redeemer, who died for our sins and was raised again for our justification. The same Apostle, writing to the Church at Ephesus, says, when speaking of their faith in Christ, "In whom ye also trusted after ye heard the word of truth, the gospel of your salvation. In whom also after ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory." Have we thus trusted in Christ? Are we relying solely upon His blood and righteousness for pardon and acceptance with God? Is our confidence entirely placed in Him? and have we been sealed with that Holy Spirit of promise? Then our confidence is a holy confidence. Let us, therefore, never cast it away, but, like David, encourage "ourselves in the Lord our God." For

"The moon and stars shall lose their light, the sun shall sink in endless night;
Both heav'n and earth shall pass away, the works of nature all decay.
But they that in the Lord confide and shelter in His wounded side
Shall see the danger overpast; stand ev'ry storm and live at last."

THE LOVE OF GOD.

BY THOMAS JONES.

"His great love wherewith He loved us."—Ephesians ii. 4.

Who can comprehend "the height and depth, the length and breadth" of that love "which passeth knowledge"? It is an ocean without a bottom or a shore—higher than the heavens—lasting as eternity.

THE LOVE THE FATHER HATH BESTOWED.

Nothing affords so correct and clear a view of God's love to men as what He has done for them in their low estate. "He sent His only-begotten Son into the world that we might live through Him." And if He has given us *Him*—"His unspeakable gift"—"how shall He not with Him also freely give us all things?"

From all eternity the Father committed His chosen generation to His Son in order to obtain salvation with eternal glory. In Him also He was pleased to lay up all fulness for the everlasting supply of the people whom He thus, in sovereign grace, gave Him.

"Behold," then, what manner of love He "hath bestowed on us that we should be called the sons of God!" It is unsearchable; it is eternal. Blessed then,

“Blessed be the Father and His love, to whose celestial source we owe Rivers of endless joy above and rills of comfort here below.”

“THE LOVE OF JESUS—WHAT IT IS.”

How marvellous, too, is the love of God the Saviour. “He loved us and gave Himself for us.” The Son of God set His heart on the sons of men as the objects of His affection in all creation (Prov. viii. 31).

Nor was this all. His love was not only ancient but all-enduring. No waters could quench it or floods drown it. His cross affords the most convincing proof that “having loved His own—He loved them to the end.” His love was stronger than death. He gave “His life a ransom for many.” Was there ever love like this?

His history from first to last proclaims the strength of His love towards those whom the Father gave Him. For their sakes He quitted His throne, laid His glory by, and dwelt among sinners on earth. From love to His people, He assumed their nature, took their place, was “made sin for them”—and *died* for them, that they might be happy for ever.

View Him coming to their help in their condition of destitution, depravity, and otherwise hopeless doom—“leaping on the mountains and skipping on the hills.”

When here, no vileness and degradation in the children of men, no insult, no cruelty and no contempt could divert Him from His purpose. No malice, no opposition from the powers of darkness or burning wrath from the throne of Divine justice, could prevail on Him to relinquish His undertaking. Prompted and borne up by the strength of His love to man, He “endured the cross, despising the shame,” and went forward through the most tremendous scenes of sufferings till He could cry in triumph, even on His blood-stained cross—“It is finished.”

Were further proof needed, behold the unexampled provisions He has made to supply all the wants of His people, to adorn and enrich them, and to exalt them to everlasting glory. What love must His be which induced Him to give them all that He had, even His great and gracious and all-glorious *Self*. Such was His love to His chosen people!

“THE LOVE OF THE SPIRIT” (ROM. XV. 39).

The Love of God, the Holy Ghost, towards the subjects of His grace is as boundless as the love of the Father and of the Son. Of this we are fully convinced when we review what He is doing in the economy of man’s salvation.

He has come from Heaven to abide with His Church till Time shall be no more. He—at the appointed period—takes possession of all that were given to Christ and redeemed by His precious blood, entering their hearts and dwelling therein as palaces of His delights. And for what wonderful ends does He inhabit the souls of them that shall be saved. He reigns within them in order to wash them in the Saviour’s blood and to purify them from all filthiness of the flesh and of the spirit.

He unites them to Christ as members of His mystical body, transforms them into the likeness of Christ, and qualifies them to hold communion with the Father and the Son. This gives them a happiness of which the world knows nothing.

He so loves the heirs of salvation that He never leaves them, but accompanies them all their journey through, and does *for* them and *in* them every office of kindness during their journey through life, and thus leads them home to glory. At last He conducts them safely to the mansions which Christ has prepared for them "in the Kingdom of their Father." Thus:—

" His bless'd renovation begun, He dwells in the hearts of the saints,
Abandons His temples to none, or e'er of His calling repents."

I am inclined to think that many gospel preachers dwell too little on His power, grace and love—and fear that they, as I also, give my assent to this and other truths by which I am, alas, too little impressed. This is indeed the grand difficulty in experimental religion—to realise what we profess to believe. The reason is that we cast ourselves so little into the hands of the Spirit in the religious exercises we go through.

To conclude. We have dwelt on the love of our Triune God. O that it may cause our hearts to glow with responsive love to Him—to trust Him with simpler and stronger faith—and to serve Him with all our ransomed powers.

" Thus God the Father, God the Son, and God the Spirit we adore,
That sea of love and pow'r unknown, without a bottom or a shore."*

THE CHURCH OF THE HOLY TRINITY.—" An ecclesiastical building near here is called 'the Church of the Holy Trinity.' I should prefer to apply this title to the whole company of chosen and redeemed sinners. These are styled 'a holy temple' (Eph. ii. 21), which is entirely a Divine structure. The Father laid its Foundation, and loved all the materials in His Son. Its Foundation is Jesus Christ, His complex person and His perfect work. The Holy Spirit brings sinners to build on Jesus Christ, and unites them to the Lord and to each other. In this sense I love to think of 'the Church of the Holy Trinity.'"—*John Hazelton*.

WE ALL HAVE TO BEAR OUR CROSS.—" Since Christ set out for Calvary His confessors have had to follow, each with some kind of cross. As Lowell says:—

' By the light of burning martyr fires Christ's bleeding feet I track,
Toiling up new Calvaries with the cross upon His back.'

In great ways or in small, by living if not by dying, all His followers must be martyrs."—*Stanford*.

* As a rule we prefer to fill our pages with original articles which have never before been printed. We, however, will occasionally—as in the present case—insert papers of peculiar interest or value if but little known to ordinary readers. We must, however, beg not to be troubled with *books* from which to copy, and ask that extracts and articles submitted to us be legibly written, with due attention to the paragraphs and stops in the original.

THE LEGEND OF SAINT VERONICA.

Most of us have seen a popular engraving or photograph of a lawn handkerchief, on which is depicted a sad, sweet face which the artist has laboured to invest with all possible pathos and beauty. Its peculiarity as a picture is that the eyes, when first gazed at, appear to be closed; though they subsequently seem to open and to gaze mournfully and tenderly at the beholder.

As a work of art it is interesting; while it exemplifies a well-known principle of vision. It is, however, associated with a tissue of lies as absurd as any ever promulgated by the Church of Rome.

The legend is that our Lord, when on His way to Calvary, leaned in an exhausted condition on the door-post of a holy woman named Veronica, who compassionately lent Him her handkerchief with which to wipe the perspiration from His brow. When He restored it, she was delighted to find a representation of His features miraculously impressed upon it. It was therefore preserved by her with reverential care; and it still exists as a most precious relic in St. Peter's at Rome, in which is an altar to its honour adorned with a statue of the Saint herself.

The modern picture is an artistic attempt to depict this "*sudarium*," and idealise the features believed to be miraculously impressed upon it.

It has, however, been shown that no such person as this Veronica ever existed, and that her very name originated in a blunder of some old monkish writer, who misunderstood the title given long years before to a much earlier picture of our Lord's face than that with which we are familiar. This was simply *VERA ICON*, "a true image," or as we should say, "a correct portrait," that is of the Saviour. To alter these words, *Vera Icon*, into a woman's name, to make this hypothetical personage the heroine of a series of incidents, and to claim veneration for what she had bequeathed to the custody of successive Popes, was easy when the ingenious idea had been once started.

It is needless to repeat that no authentic likeness of the Saviour exists; and that "the faith of God's elect" is based on the facts of the Gospel and not on the inventions of superstition.

"Not with our mortal eyes have we beheld the Lord;
Yet we rejoice to hear His name, and love Him in His word."

THE POWER OF A PENSTROKE.—"Let me have a letter," says a friend, "if only a line or two. You would hardly believe what joy the sight of your writing gives me. I think—'his hand touched this very paper' only yesterday. Next to the living voice, it proves almost the greatest comfort I know."

PITHY SENTENCES.—"The power to utter truth in terse and telling sentences seems to be almost withheld from the ministers of to-day. We often hear what the good old men '*used to say*.' How rarely now does a sentence *strike and stick*."

"A LONG BUT NOT A LAST 'FAREWELL.'"

In Loving Memory

OF

CORNELIUS ADAMS,

For Thirty Years Minister of Rehoboth Chapel, Riding House
Street, Langham Place, Regent Street, London, W.,

Who fell on sleep February 2nd, 1907,

AGED SEVENTY-EIGHT YEARS.

"Leaning on Thee, no fear alarms; calmly I stand on death's
dark brink;

I feel the 'everlasting arms'; I cannot sink."

VERY peacefully, like the ending of a calm summer's day, the earthly career of this choice servant of God has come to its appointed and appropriate close.

His name was long associated with the same locality as the earlier labours of William Huntington in the Metropolis.

After a period of service as a town missionary, he was chosen—some thirty-four years since—to minister to the church of which the saintly John Wigmore had long been the pastor, and maintained his position till 1904, when age and infirmity necessitated his resignation.

Here quietly, but very intelligently and efficiently, he preached the truth—not in its letter only, but as he had known and felt its power in his own soul. Though never a popular minister, in the ordinary sense of the word, he was one whose savoury and unctuous testimony grew increasingly attractive and precious to spiritually-minded hearers, as the *man himself* became more fully known and appreciated. His force lay in his gentle fidelity. He did not avoid uttering what for the time might cause pain to sensitive hearts and tender consciences; but as wise surgeons probe sluggish wounds as the only method of effecting a sound cure, so he sought "to warn" as well as "to teach every man" (Col. i. 28), that no poor self-deceived professor should hear him and remain under the power of his awful delusion. Still, perhaps, the testimony that comforts the feeble-minded, and specially appeals to those that are cast down, was most congenial to his peculiar order of mind. A verse of good Joseph Hart's embodies the substance of his ministry to his attached flock:—

"Let no false comfort lift us up to confidence that's vain,
Nor let their faith and courage droop for whom the Lamb was slain."

Thus he was permitted to maintain a little light which burnt brightly, if it did not blaze conspicuously, almost under the shadow of All Saints' Church, Margaret Street, notorious for its services being the most highly ritualistic and sacerdotal of any in the neighbourhood of the Metropolis—and this for a generation.

A Christian lady who was often in his society but never heard him preach, states that he was peculiarly shy and reserved until he

felt at ease as to the character of his company. His restraint would then disappear, his face would brighten with genial affability, and his conversation be most entertaining and edifying.

During the writer's nine years of service at Keppel Street Chapel, he and the beloved deceased were near neighbours, though circumstances did not admit of our meeting very frequently, our engagements in those days being many and exacting, and our health far from good. We knew him better in the sunset of his graciously useful life, and were favoured with some loving intercourse with him when time and change had thinned the number of his friends.

Since 1904 he has lived in extreme retirement, his physical debility somewhat rapidly increasing. His end came at last quite suddenly. He kept his bed for one day only; on the following a recumbent position proved trying to his breathing, and he made an effort to rise. His heart, however, gave way with the exertion. "God's finger touched him and he slept."

It is pathetic to add that his dear wife, his partner for fifty-five years, was at the time an inmate of an ophthalmic hospital for a critical operation on one of her eyes—nor was it safe to inform her of what had occurred until the day before her husband was buried. Thus how oft is it that "the clouds return after the rain."

Another hand will elsewhere describe the interment. This is simply a tribute to the memory of one whom we esteemed and loved.

W. J. S.

FACE TO FACE.

"SOME day my earthly house will fall;

I cannot tell how soon 'twill be;
But this I know, my All in All
Has now a place in heaven for me;
And I shall see Him face to face,
And tell the story—'Saved by Grace.'

Some day the silver cord will break,
And I no more as now shall sing;
But, oh, the joy when I awake
Within the palace of the King!
And I shall see Him face to face,
And tell the story—'Saved by Grace.'

Wellingboro'.

Some day, when fades the golden sun
Beneath the hazy-tinted west,
My blessed Lord shall say, 'Well done,'
And I shall enter into rest;
And I shall see Him face to face,
And tell the story—'Saved by Grace.'

Some day; till then I'll watch and wait,
My lamp all trimmed and burning
bright,
That when my Saviour opes the gate
My soul to Him may wing its flight;
And I shall see Him face to face,
And tell the story—'Saved by Grace.' "

Communicated by E. M.

PULPIT DETERIORATION.—"It is regretfully said that present-day ministers do not equal in their spirituality and power to teach, those of bygone years. This may be, but are those to whom they preach equal in receptive appreciation to those who formerly occupied their places? The pew and the pulpit act and re-act on each other. Many a minister has been discouraged and depressed by a congregation of unconcerned hearers, who have evidently brought neither intelligence nor earnestness to the worship of God."

HIS NEARNESS.

"The Lord is at hand."—Phil. iv. 5.

At hand to *guide*, when every way seems hidden,
Just step by step to bring us to the light,
To show that Thou hast known and marked each footstep,
And ledest only in the paths of light.

At hand to *bless*, when all the world seems cheerless,
The wilderness a "solitary way";
Near then to prove Thyself our endless portion,
And change night's gloom to light of fairest day.

And to *supply*, when needs are sorely pressing,
And one by one new hopes may fruitless prove,
Till Thou dost come with Thine exhaustless fulness,
And shower afresh the tokens of Thy love.

At hand to *help*, when other hands lie helpless,
And only Thou, with Thy great power canst aid;
Sweet thought to know that Thou art ever present,
And hear Thee say, "'Tis I, be not afraid."

At hand to *cheer*, in dark, dark hours of sorrow,
When pain and loss our drooping spirits grieve;
Near to enfold Thine arms of love around us,
And speak the soothing words that soon relieve.

At hand to *keep* from unknown snares surrounding,
At hand to *save* from cunning foes and strong;
For us to pray when faith is weak and faltering,
To shield and strengthen when the fight is long.

KATE STAINES.

 REVIEWS, LITERARY NOTES, ETC.

The Life and Work of St. Paul. By Dean Farrar. Cassell and Co. Sixpence net.

A FEW months since a cheap edition of "Farrar's Life of Christ" was issued by this enterprising firm, and this has been followed by a cheap edition of the same author's "Life and Work of St. Paul." The original work, of which the above is an abridgment, is too well known to require our commendation, but with pleasure we call attention to the book before us. As a rule abridgments are not altogether satisfactory, but this has been carried out with sound judgment, the aim apparently being to furnish the more strictly historical portion of the work. The sections omitted are those containing translations of the Epistles, with the writer's comments, and the excursus on the apostle's theology as presented in the Epistle to the Romans. The other excursus and the notes—many of the latter being highly instructive—are also excluded. The volume, however, is a marvel of cheapness, consisting as it does of 250pp. of clear type.

Some few years ago, when going

through the missionary tours of Paul in a class, we derived much help from this masterly work and can cordially commend it to our readers. It throws much light on these travels, describes in a most interesting manner the places visited, and deals with the circumstances under which the Epistles were written. Of course the complete edition, which can be had from the same publishers for 3s. 6d., is preferable.—J.E.F.

The New Theology versus the Holy Scriptures. By J. K. Popham. A tract of three pages. Farncombe and Son, 30, Imperial Buildings, E.C., or of the author, "Normandien," Surrenden Road, Brighton. Price, post free, 50 copies 1s., 100 1s. 6d.

It is related that a military man of high rank, who was favoured to know and fear the Lord, was once defending the Christian religion against the arguments of a sceptic. As a champion of the truth he of course freely quoted the Inspired Volume, but only to receive the rejoinder from his opponent that it "was useless to quote Scripture to him as he did not believe in the Bible."

Drawing his sword, that it might serve him for an illustration, he replied that if his opponent were engaged in actual conflict with him he should not enquire whether he believed in the quality of its steel or the keenness of its blade, but should use it, and his opponent would thus judge of its efficacy.

"Similarly," he continued, "it is not my business to enquire what are your opinions about the sword of 'the Spirit of the Word of God.' I am to use it and leave issues with the Lord who gave it." This wise rejoinder was, if we remember rightly, blessed to the man's conversion.

This seems to express Mr. Popham's conviction as to the attitude and action befitting a Christian minister who comes to the front in defence of the old orthodox faith against the farrago of religious nonsense most incorrectly styled the "New Theology." Firmly persuaded himself of the inspiration and inerrancy of the Scriptures, and having felt the force of their truth in his own soul, he too wields "the sword of the Spirit" against the heresy of the day, and with no unskilful hand. His tract is neither designed for theologians nor avowed controversialists; but for plain and candid lovers of the truth who will respect the testimony of God Himself on questions which are exciting so much transient attention. His contention is

that Mr. Campbell's recent pronouncements should be met by "the simple question" whether "the Bible is, as it claims to be, divinely, plenary, verbally inspired or 'God breathed.'" If the answer is 'Yes,' it of necessity follows that the so-called 'New Theology' is *heresy* of the most daring kind, since it denies every cardinal doctrine of that sacred Book."

Cheering Words Annual for 1906, with portraits of H. D. Tooke and John Hazelton, of Saint Neots. Banks and Son, Racquet Court, Fleet Street, E.C. Cloth, gilt lettered, 1s. 6d.

WE regret that this really elegant little volume did not reach us till after the publication of our February number. Terse and telling articles and illustrations of artistic excellence make up its contents. The papers on the transfiguration are continued, and as before contain passages not unworthy of a Dr. Hannah or J. R. Macduff. We have, however, still to lament their author's strange partiality for bad grammar and uncouth English. Sentences such as "sweet influences *has* presided," page 97; "attempts of (*at*) description," page 96; or "varieties (*fluctuations*) of feelings which compel us to admit"—should surely not be permitted to spoil compositions which are really interesting and instructive.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

THE CHURCH'S CHARTER.

By J. E. HAZELTON, HILL STREET.

In every age Satan, with an increasing subtlety, born of growing experience, assails some different bulwark of Zion, laying aside old methods of attack and adopting modern expedients, notably the instrumentality of those that are "prophets of the deceit of their own heart." In the sixteenth century "the Article of a standing or a falling Church" was the Divine truth of justification by faith; in this twentieth century the test is the infallibility of Holy Scripture. Where there are hesitation and guarded utterances concerning this fundamental truth, there is grave danger; where the verbal inspiration of the Bible is denied, there is ruin, and Ichabod may be written over such places, however numerous the assembly and however eloquent the preacher. One part of "the doctrine of Christ" is

"Thy word is truth," and "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." Absolute separation from those who renounce the plenary inspiration of the Church's charter is thus clearly revealed as the path of faithfulness.

I plead that the charter be read. When Augustine, in agony of soul, was seeking peace and praying under the fig-tree of the garden in Milan, he heard a child's voice—he knew not whence—saying, "Tolle lege, Tolle lege," "Take up and read, take up and read." He did so, and in Rom. xiii. 12-14 found, by the Holy Spirit's grace, his deliverance. And so to-day the members of our Churches, whether young or old, need the exhortation, "Take up and read." Too much time is given to what men say about "the oracles of God" and far too little to private, prayerful meditation upon them. No

public service, no "work," however pleasing, will prosper unless those who are engaged therein possess personal vital religion and this is fed by the Word of the living God. There is too much of religious activity that tends to deterioration of character—that

"—restless will
That hurries too and fro,
Seeking for some great thing to do,
Or secret thing to know."

To him who, with the spirit of a little child, shall take the charter, with the heartfelt prayer springing from deep need, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," God the Holy Ghost will vouchsafe His teaching, "the secret of the Lord" will be known, and the power of the Word felt in the heart.

This charter alone contains the revelation of the mind and character of God, the light in which He regards sin, and the infinitely glorious plan by which He doth "devise means, that His banished be not expelled from Him"; in brief, all the Gospel of a covenant salvation with its precious promises. Here are Divine warnings to the ungodly and the roads to heaven and hell described. Hart's great verse is solemnly true—

"The Scriptures and the Lord
Bear one tremendous name;
The written and th' incarnate Word
In all things are the same."

Hence those who affirm that the Scriptures contain a mixture of truth and error, that the Book is loaded with myths from Genesis to Revelation, are invariably such as hold soul-destroying error concerning the Person of our blessed Lord. The current blasphemies prove this.

But are there no mysteries in the charter? Of necessity there are, seeing that in condescending grace the *Infinite* Trinne God has made a revelation of Himself to *finite* creatures. Hence there are heights we can never scale and depths we can never fathom, but with what clearness is the record of God's gift of His eternal Son manifested as the Word and made flesh, "full of grace and truth," set forth! When Prudence catechises Matthew in the Palace Beautiful, she says of the Bible, "Is there nothing written therein but what you understand?" He replies, "A great deal." "What do you do?" "I think God is wiser than I. I pray also that He will please to let me know all therein that He knows will be for my good." In her final reply she tells him, "Especially be much in the meditation of that Book that was the cause of your father becoming a pilgrim." The moment the charter is forsaken, men begin to speculate upon God and His dealings with mankind; this inevitably leads to "the way of Cain" and its awful ending.

May the Lord keep our readers in this "day of rebuke" holding more firmly than ever His precious Word. Just as the natural man would be his own saviour, so he would be his own teacher; hence "Jesus Christ, and Him crucified," and the written Word are alike rejected. The moment we begin to compliment foes of the faith and to make concessions to them, surrender surely follows.

There are no discords in the charter; it is harmonious throughout and consistent with itself; no so-called Arminian texts, but *all* of free and sovereign grace from the beginning to the end—"an everlasting covenant, ordered in all things and sure"; a covenant people travelling along a covenant way to the covenant rest, where "God shall wipe away all tears from their eyes."

In view of the darkening clouds around us and the plain intimations of Holy Writ concerning the issue, should those who have subscribed to our Articles of Faith go to hear a "yea and nay" ministry? Salvation is a covenant work, and therefore such uncertain sounds are not in accordance with the charter. Are there not faithful servants of God to-day whose hearts are made heavy by the defection of those of whom they hoped better things? Are not the writings of William Huntington and Joseph Charles Philpot far surpassing in value the poor, thin religious books of the day? Has anything, in its way, more beautiful been written than the shepherd's description of our charter in Huntington's "History of Little Faith," commencing, "I have sometimes thought that a nation must be truly blessed if it were governed by no other laws than those of that blessed Book." "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." "Thou hast magnified Thy word above all Thy name."

I close with the words of one of the noblest of modern vindicators of this blessed Book:—"Unbelief is one fearful note of the coming age; it is the cause why so many run after the blasphemous fables and dangerous deceits of Rome; it is the parent of the shallow rationalism unhappily now so popular. Hoarse sounds from a distance smite upon the listening ear—signals of the coming danger—sure harbingers of the approaching storm. Holy Scripture is the stronghold against which the enemy will make his assault assuredly. Nor can we employ ourselves better than by building one another up in reverence for its inspired oracles, opposing to the crafts of the Evil One the simplicity of a child-like faith. Underneath the surface of the Bible there are

meanings high as heaven, deep as hell, and why? because the true Author of it is not man, but God."

BRIXTON TABERNACLE SUNDAY SCHOOL.

THIRTY-SECOND ANNIVERSARY.

ON Lord's-day, January 15th, special services were held in connection with the above. We were glad to have the pastor (Mr. C. Cornwell) among us and to know that he was well enough to enjoy the opportunity of again hearing the tuneful voices of the scholars in hymns of praise.

Pastor Sapey preached the sermons, his text in the morning being Matthew xviii. 2, "Jesus called a little child unto Him." The preacher endeavoured to set forth the purpose of our Lord in calling the child—viz., to reveal the character of the inheritors of the kingdom of heaven—simple, obedient, trustful.

Pastor Sapey presided over the afternoon meeting. He read Psa. cxxi. and brother W. Breed (deacon, and one of the first boys to attend the school) led in prayer.

Several children gave recitations, and the superintendent (brother R. Guille) assisted Mr. Sapey in presenting teachers' gifts to scholars and the infants' prizes.

The subject for the evening's discourse was "Singing," the text being taken from Psa. cxvii. 6, "I will sing," etc. The preacher noticed the song of the angels, first at creation (Job xxviii. 7), then at the birth of Christ (Luke ii. 13); Israel's song of deliverance (Exod. xv. 1); first record of children singing (Matt. xxi. 9, 15); the Church's song (Ephes. v. 19); Heaven's song (Rev. v. 9).

The services were continued on the following Tuesday, when pastor R. Mutimer, of Brentford, preached in the afternoon. His text was 1 Chron. iv. 10. In his remarks the preacher showed how Jabez sought the help of the Lord as the "God of Israel." Who was also the God of Abraham, Isaac and Jacob—the God of the living and not of the dead. Prayer was prompted by faith and correctly expressed the needs of the sinner. In seeking aid of God, Jabez came to Him who had performed for Israel such deliverances as he then felt himself in need of. His prayer was intensely earnest (as all true prayer was), as in the words, "Oh that Thou wouldst bless me indeed." The answer, granting him his request, proved the sincerity of the prayer. He wanted spiritual blessings, such as God had promised to Abraham: "I will be thy shield and thy exceeding great reward." To Jacob He promised, "I will not leave thee until I have done all that I

have spoken to thee of." Jabez wanted this. The Lord says, "Lo, I am with you alway," and the teacher, as well as the minister, wanted to realise this also. To desire his "coast to be enlarged" included the casting out of the enemy—to put the soles of his feet, as was promised, on his own possessions; he wanted ownership with possession. To be kept from evil that it might not grieve was a spiritual desire and testified a softened spirit—a heart sanctified by grace. There were three ways in which prayer was answered—one by giving what might be termed an equivalent: "No man forsaketh father and mother for My sake, but he shall receive his reward"; another by way of exchange: a thorn in the flesh was allowed to remain, while "My grace is sufficient for thee"; and another, by giving that which was requested, as in this case.

The evening meeting was presided over by pastor Sapey, in the absence through illness of our friend, Mr. G. W. Bartlett, of Streatham. He opened by reading Psa. xlv. The Report for the past year was read, showing steady progress. The average attendance of scholars was 54 for the morning and 102 for the afternoon. The *Cheering Words* had been distributed (free) since July and Mr. Sapey had encouraged the teachers by his frequent visits.

Following the reading and adoption of the Report and accounts, the Superintendent (on behalf of fellow-teachers, Bible-class, and first-class boys) presented the Secretary with a handsome writing-desk as a token of their love and regard and in remembrance of the self-denying spirit of his dear wife.

Pastor Mutimer addressed the scholars on "Onesimus," followed by pastor B. T. Dale with a few thoughts on "The precious blood of Christ," and pastor A. Andrews on the soldiers' words, "Never man spake like this man."

The scholars' prizes and medals were then distributed by pastor Sapey, who remarked on the excellence of the attendance of some of the scholars (one of whom displayed as many medals as a Crimean hero) and encouraged all to follow his example.

The scholars sang well special hymns and anthems during each service, and with evident pleasure, being assisted by Mr. Herbert Grant at the instrument.

The total sum collected amounted to £13 12s. 6d.

BROSELEY, SHROPSHIRE (BIRCH MEADOW).—On Sunday, January 20th, two farewell sermons were preached by Mr. G. Banks, of Willenhall, who is leaving the neighbourhood to reside in Ipswich. The discourses were listened to with wrapt attention by all present,

especially the evening one—Matthew xxviii. 20. "Lo, I am with you all the days." (R.V.)—and at the close the hymn, "God be with you till we meet again," was sung with much feeling. Mr. G. Taylor presided at the harmonium. Mr. Banks has for the past seven years supplied the Church (with Mr. D. Smith, Mr. H. Banks, and Mr. Bradley occasionally), which is without a pastor, and at the close of the service many testified of the spiritual good received from his ministrations. May our loss be the gain of the Suffolk Churches, and may our brother be spared many years to preach the truths of sovereign grace.

THE STRICT BAPTIST MISSION.

THE Young Peoples' Conference was held at North-road, Brentford, on Tuesday, February 5th. The subject of discussion was "God's Blessing under Adversity in the Mission Field"; and there was an element of fitness in the conference being held on the spot where the financial disaster of October last was announced. The meeting was opened with the appropriate and stimulating Scripture: "Therefore seeing we have this ministry, as we have received mercy, we faint not." Mr. E. Mitchell, who presided, referred to the marvellous manner in which God had wrought in the hearts of His people during the last three months, and that without any deputation work or urgent appeal. The adversity had certainly been a blessing in disguise, for we were "a little stronger in faith," and the area in which our Mission was known had expanded.

Mrs. Hutchinson's paper, which was read for her, showed that adversity was not only necessary to our spiritual life, but was part of our preparation for Christian service. Preparation for service in *heathen lands* would probably be severer in proportion to the more arduous nature of the work. Among the blessings resulting from disaster would be increased prayerfulness, careful scrutiny of our work, increased consciousness of its stern reality, and greater earnestness and courage. We could see signs of success even in the failure, for "the prince of this world thought the work worth attacking," and that "the time had come to show his power more openly, seeing that greater enthusiasm had been aroused and hearts were being stirred to prosecute the fight against his kingdom more vigorously."

In the much regretted absence, through illness, of Mr. F. T. W. Bartlett, the second paper was by Mr. Marsh, who delivered a welcome message from our friend and brother, Mr. Jull, in whose wonderful recovery, after a severe operation, we all rejoice:—"Give

my kind love to all at the Young Peoples' Conference. Tell them to work to send the Gospel to the heathen, for 'the night cometh when no man can work!'"

In prompting the discussion which followed, Mr. Obisnall touched the right note in saying that he wanted these Young Peoples' Conferences to be opportunities for the expression of young peoples' thoughts. Mr. A. G. Secrett also spoke.

Mr. J. M. Brand said that there was the same note in these papers as in those of a year ago, viz., personal devotion to Christ, and he illustrated our disaster by reference to the loss of 4,000 crowns which were sent out 200 years ago from Europe to Ziegenbalg and Plutschau in India. In spite of this disappointment "these two brave men kept on undisturbed and undiscouraged."

Mr. Sadler having asked for an explanation of a sentence in Mr. Marsh's paper and been satisfactorily answered, the meeting was brought to a close, and our hearts were fully satisfied that "behind a frowning providence," which so often seems to overcloud our work for Christ at home and abroad, "God hides a smiling face."

CHADWELL STREET (MOUNT ZION) SUNDAY SCHOOL.

THIRTY-FIFTH ANNIVERSARY.

THE thirty-fifth anniversary of the Sunday-school was held on Lord's-day, February 10th, and the Tuesday following. On Lord's-day three sermons were delivered by pastor H. Tydeman Chilvers (of Ipswich) to good congregations. In the morning our friend dwelt on Prov. xxiii. 26. In the afternoon he addressed the scholars from the words, "Is it well with the child?" and in the evening preached from Ruth i. 16.

On Tuesday afternoon, at 3.30, Mr. Chilvers again preached for us from Luke v. 4. "Launch out into the deep."

After tea the public meeting was held, when Mr. F. Newman presided. In opening, he read Luke viii 4-8, and prayer was offered by our esteemed brother, Mr. C. J. Burrows.

A very excellent report was given by Mr. E. Wallis (secretary), in which gratitude was expressed in three ways—(1) spiritually, (2) financially, and (3) numerically. He regretted the resignation of their former secretary (Mr. J. G. Mackenzie) and also the resignation of their Bible-class leader (Mr. W. Prior), the latter position being now occupied by the pastor. Two very pleasing items were mentioned in the Report. One scholar had joined the Church, and at the prize distribution no less than fifteen Bibles were chosen by the prize-winners. The pastor's ad-

dresses in the chapel also have borne fruit.

Mr. Fricker (treasurer) gave the financial statement.

The Chairman spoke a few kindly words of greeting.

The adoption of the Report was moved by Pastor E. Rose, who used as an object-lesson a looking-glass. The address will be long remembered. This was seconded by pastor Chilvers and passed.

Mr. Prior gave a few encouraging words to the teachers and pastor Tooke spoke from "That the power of Christ may rest upon me."

Our beloved pastor (Mr. Mitchell) in his genial manner thanked all present for their kindly help.

A word of praise is due to Mr. Woodford for the able manner in which he carried out the service of praise.

An anthem, "Abide with me," was beautifully rendered and the walls of Chadwell-street echoed with that grand old hymn, "All hail the power of Jesu's name."

The meeting closed with prayer and Benediction. D. BUTCHER.

ZION, WHITTLESEA.

The usual New Year's meeting was held on Thursday, January 3rd. Tea was provided in the schoolroom at five o'clock. A sermon was preached in the evening by pastor B. J. Northfield (of March), his text being Ruth i. 9: "The Lord grant you that ye may find rest, each of you." It was a real good sermon, and was greatly appreciated. Mr. Northfield's visit will be remembered.

Another tea was held on January 8th in connection with the pastor's Bible-class. This class is a most encouraging feature of our beloved pastor's work among us. Its numbers continue to increase, and the interest and tone of the meetings are on a high level. About forty were present to this tea, which commenced the second session for this winter. The pastor gave a short address at the meeting which followed, and other friends contributed to the enjoyment by readings and singing. A very happy social evening was spent. That God would maintain and still more increase the class is our prayer.

In connection with the Sunday-school, the annual distribution of prizes took place on January 28th. A free tea was provided for the children, which was shared by many of the parents and friends. A public meeting was held in the evening. Mr. B. Hopper (the superintendent) gave an address, taking "Paul and Silas" for his subject. The pastor afterwards presented the prizes to the children, who were very eager and delighted to receive them. Books to the number of 117 were given, and

"a very happy evening" was the unanimous verdict. C. BRAKES.

THUNDERSLEY.—On January 10th a special service was held here for the purpose of forming a Church. For some time past the Cause had been very low, and it was feared the doors would have to be closed; hence this service was one of special joy. This service was conducted by pastor J. Chandler, of Prittlewell, who read the Articles of Faith, after which the right hand of fellowship was given and the Lord's Supper administered. At the evening meeting brother Chandler presided, and read and commented on Psalm xxvii. Brother Elnaugh sought God's blessing. Brother Stead spoke of the Lord's leadings in his own life, after which the Chairman gave an address from Psalm xxvii. 13, 14. Services are now held every Sunday and Wednesday, and we are looking for the blessing of the Lord.—N. CHALLIS.

CHELMSFORD.

ON Monday evening, February 11th, a large gathering assembled in the school-room of the Baptist Chapel, New London Road, when, under the auspices of the Young Men's Meeting, the pastor, H. G. Boulton, delivered a powerful and striking lecture upon the New Theology. The speaker deeply regretted that such a meeting should be necessary, but in view of the statements advanced at the City Temple, in the interest of the Evangelical faith it was, he felt, needful to consider and give public utterance by way of exposition condemnatory of such teaching. Such statements were calculated to do an immense amount of harm to Christian enterprise, and tended to lower the banner of Christ. Referring his audience to the 1st Epistle of Paul to the Thessalonians, 5th chapter, 21st verse, he contended for the Bible as that standard by which our theological faith should be proven, and as that which contained all that was essential for faith and practice. Continuing, he said, according to Buck's Theological Dictionary, the New Theology appeared to favour principles held and taught on the Continent, especially in Germany, about the year 1770, and was then known by the term *Necology*, and, said the speaker, if the statements made were true, we could live as we choose, and indulge in all that was degrading, and then reach heaven. There was no saving power in ethics alone; no salvation in mere example; and the contention that ultimately every soul would be perfected was a fallacy. He strongly contended for the infallibility of the Scriptures, the miraculous conception of Christ, and the vicarious character of His atoning work. Impressing

powerfully upon his audience the great need of holding aloft the banner of the Evangelical faith as handed down to us by our forefathers, and as witnessed for by the blood of martyrs, he said these beautiful and glorious truths were the fundamentals of the Gospel of Christ upon which he rested for salvation, which he would ever uphold, and which he earnestly exhorted his hearers to defend, as Bible truth gave a sure anchorage for the salvation of the soul. Truth is great, Truth is mighty, Truth can prevail, and Truth will prevail over that teaching that is an attempt to cast a pall over Evangelical truth.

The meeting closed with an unanimous and hearty vote of thanks to the pastor.

BETHESDA, IPSWICH.

THE annual meeting of the "Gospel Helpers" was held on Thursday, the 24th of January. The president (pastor H. Tydeman Chilvers) presided over a good gathering.

The Chairman, in a few opening remarks, said that they had gathered to commemorate the goodness of God to them as Gospel Helpers during the past twelve months. They thanked Him, and took courage, pressing onward and forward, "looking unto Jesus, who is the Author and Finisher of our faith." There was always something peculiar about these annual meetings—it reminded us of so much. He had no doubt that there were some that were present at last year's meeting, who, perhaps, since then had been taken away by Providence to other parts of the country, whilst others had passed to eternity; and they were meeting there that night with a measure of health and strength, but quite unconscious of what the future would reveal; but of this they were persuaded—"He is our Guide, even unto death." He had promised to be that. He was disappointed and exceedingly sorry that the secretary (brother J. H. Clapham) was not able to be present and read the report he had written, but was thankful that the assistant secretary (brother Ernest Oxborrow) was present, who would read it in his place.

Brother Oxborrow then read the annual report, which contained many items of great interest. It stated that their object was to help to spread the Gospel and make it helpful to everyone. Several interesting papers had been written and read by friends, not on the current topics of the day, but subjects of Bible truths. They had had papers on a missionary topic—"The Life of William Carey"; "Robert Raikes, Founder of Sunday Schools"; "The Social and Religious Life of Wales," by a Welshman, etc., etc. He mentioned

how sorry he was to learn that Miss Pryer, the convener of the "Sunshine" Committee, was shortly leaving them, and concluded by asking for a continued interest in the prayers of all for blessing on the work of the Society.

Miss Pryer then read her report of the work of the "Sunshine" Committee, from which was learned the valuable work that had been done in this little corner of the vineyard—how those who were sick had been cheered by a visit from some member of that committee. Flowers, fruit, eggs, &c., had been distributed to them.

Brother Aroher Howe (the treasurer) presented the balance-sheet, which showed the Society to be in a good financial condition.

Addresses were afterwards given by pastors W. Dixon (Bradfield St. George) and W. H. Potter (of Grundisburgh).

G. E. D.

TOTTENHAM (NAPIER ROAD, PHILIP LANE).

THE twentieth anniversary of the opening of the chapel was held on Sunday, January 20th, when two sermons were preached, that in the morning by our brother A. E. Brown from Isa. xliii. 21: "This people have I formed for Myself: they shall show forth My praise." In the evening our brother T. Jones (of Wandsworth) spoke from Rom. viii. 32: "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?"

On the following Tuesday afternoon, January 22nd, brother G. W. Thomas (of Watford) preached from Matt. xvi. 18: "Upon this rock I will build My Church."

In the evening a public meeting was held, kindly presided over by Mr. F. T. Newman.

The Church secretary (Mr. Littleton) gave a very encouraging report of the past year's work, and the financial statements of the General Fund and Building Fund.

The Chairman, in his encouraging address, congratulated us in our work, and said there were evidently good workers in our midst.

Brother F. Grimwood addressed the meeting from Zech. ii. 10: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

Brother Soones' subject was—"Remember the Lord"; brother A. E. Brown from Psal. xlviii. 1: "Great is our God," &c.; and brother T. L. Sapey from Rom. viii. 14: "For as many as are led by the Spirit of God, they are the sons of God."

Collections for the General Fund amounted to £6 17s. 6d.

The sermons and addresses of our

brethren were much appreciated, and we trust our Lord's blessing will be manifested as a result.

We, as a Church, desire to thank all friends who have so nobly helped us in our work and finances during the past year.

STAINES.—Anniversary services were held on Sunday, January 20th, when Mr. W. T. Baker preached both morning and evening, and gave an address to the children in the afternoon. On Thursday, 24th, Mr. Alderman H. Brand (of Guildford) preached, and presided at the evening meeting, when Mr. Kevan and Mr. Baker gave suitable addresses. The singing was very good.

HORHAM.

ON December 31st a goodly number gathered together to a special prayer-meeting to thank God for His goodness and blessings during the last five years in sending supplies and proving His grace in saving souls, for the answer to most fervent prayers in sending a pastor among them, and also for blessings and prosperity to accompany the settlement, of which there is every sign of His favours being shown. At the same time the members of the Church and congregation presented Mr. Robert W. Hawes, the indefatigable secretary (who so nobly worked for the good of the cause), with a very handsome marble drawing-room clock, with a brass inscription as follows: "Presented to Mr. Robert W. Hawes as an appreciation of services rendered and as a token of love and esteem from the members and congregation of the Baptist Church, Horham, Suffolk, December 31, 1906." The senior deacon (Mr. John Knights) presented the same with well-chosen words.

Mr. Hawes, who was taken with much surprise, heartily thanked the friends who had subscribed, and said it had been a work and labour of love, and he was prayerfully looking for fruits.

The meeting was closed by singing the hymn, "Blest be the tie that binds," &c., and prayer by the pastor. The Doxology brought to a close a very happy end to the old year. C. S. P.

WARBOYS.

FAREWELL SERVICE.

FAREWELL services in connection with the removal of pastor E. Marsh were held on Sunday. At the morning service the chapel was well filled. The pastor preached from 1 Peter v. 10, 11.

The afternoon service was devoted to the children, who were accommodated in the galleries, the body of the chapel being well filled with adults. The pastor took as his text, "I love them who love Me, and those that seek Me early shall find Me." At the close of

his address the pastor presented the prizes he had offered to the scholars for searching the Scriptures to find names and titles of Jesus Christ.

At the evening service the spacious building was crowded, many people also sitting in the vestry. Before announcing his text, the retiring pastor reviewed briefly his call to the pastorate and reason for leaving, and in a clear account (which he read) made it very plain that while the dealings of the Lord were deeply mysterious, he had followed what he believed to be His guiding hand in coming, and overruling hand in leaving. He then delivered his closing message, which was from 1 Sam. xii. 23: "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you." Throughout the discourse the pastor adapted the prophet's language to his own position in relation to those he had been called to serve at Warboys, and was now leaving, yet for whom he could never cease to pray, and in whose prayers he should ever value an interest.

At the close of the sermon the secretary of the Church, Mr. W. Alderson, in the name both of Church and congregation, most heartily wished the pastor God-speed, and assured him that it was the people's prayer that the Lord would speedily open a door of usefulness to him.

The pastor, then taking farewell of the people, expressed, with emotion, his deep indebtedness to them for the testimonial as to personal character and labour in God's service, the kindness in wishing him to retain the Pastor's Lodge until the will of the Lord as to his future scene of labour was known, and for their magnificent gift of a purse containing £16 (since augmented to £16 15s.). He also thanked the friends at Woodhurst for two guineas, presented to him at the close of the service in that village on the previous Wednesday evening. He also gratefully expressed his appreciation of the gratitude of the people for the little service that both Mrs. Marsh and he had been able to render in visiting amongst the sick. Special attention was also called to the kindness of Mr. F. Read, who had so kindly placed his pony at his disposal for use at any time. The members of his Bible-class were thanked for their many kindnesses and gifts, the parting gift being a handsome tea service. The numerous letters he had received would long be treasured by him, as also the expression of goodwill from persons in the village not connected with the chapel. The pastor made special mention of the courtesy and kindness which had been shown on all occasions by the Rector, the Rev. J. S. Serjeant, and to

the distribution from the Rectory of such literature as the *Gospel Echo*, by Mr. Wileman. "Had you in this village had to see and feel what I have done under the tyranny of ritualistic clergymen, you would know how to value this evangelical spirit," said the preacher, with emphasis. The pastor proceeded to state that his short stay had not been without the blessing of the Lord on his labour, for twenty-two had been added to the Church—seventeen by baptism and five by transfer from other Churches. Mrs. Marsh had commenced a young people's work meeting on behalf of the Aged Pilgrims' Friend Society, and this work realised last year £20 for that valuable institution. The meeting would be left in good working order. Three young men also had been called to go forth in the name of the Lord in the ministry, making four brethren in that Church thus serving the Lord, and he expressed the hope that, in answer to the fervent prayer of the people, others also would be raised up, for "the harvest is great, and the labourers are few." The pastor closed by saying that such had been his dwelling among them, and such his leaving, that at any time and in any way he could serve the people in Warboys he should count it a privilege to do so. Before pronouncing the Benediction, the pastor asked for the hymn, "Father, whate'er of earthly bliss," to be sung, and the congregation rose and sang it with evident emotion. The pastor then pronounced the Benediction and closed the services that will long be remembered.

During the day fervent appeal was made for more help in the Sabbath-school to sustain the hands of the beloved superintendent (Mr. Alderson), who for over forty years has carried on this great work.

GURNEY ROAD, STRATFORD.

A FINAL meeting in connection with the erection of the new Sunday-school in Buckingham-road was held on Wednesday, December 5th, 1906.

On the previous Lord's-day, in answer to prayer, the final balance was made up, in cash and promises, completing the total cost of upwards of £1,283. This being announced at the evening service, the whole congregation rose and joined in the Doxology.

The meeting on Tuesday was preceded by a tea at 5.45, and the evening was devoted to praise, thanksgiving and prayer; pastor H. D. Tooke presiding.

Brother J. H. Rider, in giving a retrospect, paid a warm tribute to the devoted service of those who had gone before us in this noble work into whose labours we entered. Grateful reference was made to the kindness of the long list of friends who, by personal gift or

by their effort in collecting, by "work-basket," "wedding-stone," or other schemes, had raised amounts (large and small) from the "farthings" of the dear children to the sums of £10, £20, £40, £60, £100.

The "Buckingham-road Building League" also received "honourable mention," having raised since July, 1902, upwards of £235.

A pleasant surprise was prepared for the organising secretary, Mr. J. T. Cooper, in the presentation of a beautifully mounted oak inkstand, accompanied by a testimonial—"A token of love and esteem from the Officers, Superintendents and Collectors of the B.R.B.L."

So we are come "through the valley" with rejoicing. We look back and recognise the Hand that kept us all through the dark, trying days. It was "the right way."

Brethren, you who are building schools for your children, your work is of vast and increasing importance. Join us in our song. The God who has helped us will help you, and we will then join with you.

HOMERTON ROW. — New Year's services were held on Lord's-day, Jan. 13th, when pastor E. W. Flegg preached morning and evening. Both sermons were Christ-exalting, and full of freshness and zeal. On the following Tuesday afternoon pastor White (Woolwich) delivered a very helpful and encouraging sermon from the words "Let us build here three tabernacles," &c. The attendance was very good, and *all* felt it indeed good to be there. The evening meeting, which was also well attended, commenced by singing the old and well-known hymn, "Come, thou fount of every blessing." Our genial friend and brother, Mr. W. S. Millwood, kindly presided, and, after reading a portion of Scripture, gave a short but telling address, mentioning particularly the "Lights of the world," noting the distinction between the *false* lights and the *true*, giving a word of warning to the young respecting *false lights*. Brother Stevens sought the Divine blessing. The Church Secretary spoke a few words concerning the Lord's goodness to us. The pastor's message had been well received and made the means of much blessing to the hearers, and numbers were gradually increasing. Brother Holden addressed the meeting from the words, "The Lord bless you"; brother White, from "Have faith in God"; brother House, from Rom. vi. 4; brother A. E. Brown, from Psalm lxxv. 1; and lastly, our own beloved pastor spoke very sweetly and earnestly on "The Lord hath blessed us." And truly we can say the Lord has, indeed, blessed us in the year that is past, and our

desire is to evince more gratitude for all His great goodness unto us.

ILFORD (EBENEZER, CLEVELAND ROAD).—New Year's services were held on January 20th, when (in the absence, through illness, of the pastor) Mr. Margerum preached morning and evening. On the following Tuesday Mr. Mutimer (of Brentford) preached a most acceptable and profitable sermon from the words, "Which hope we have as an anchor" (Heb. vi. 19). He also presided at the evening meeting, speaking very sweetly and solemnly from the word "Eternity." Brethren Goodenough, S. J. Taylor, and J. A. Othen, also addressed the meeting. The number present was not large on either occasion.—G. S. FAUNCH.

LEWISHAM, COLLEGE PARK.

THE twenty-fifth anniversary of the Sunday-school was celebrated on Sunday, January 20th, when two sermons were preached by Mr. W. J. Styles. In the afternoon our scholars and a good gathering of friends listened to a most interesting and profitable address by Mr. Styles. The subject was taken from Psalm cxix. 11: "Thy Word have I hid in mine heart." In the address it was shown that the Bible was the best book, in the best place, for the best purpose. We all enjoyed the meeting, and it will long be remembered by those present.

On Tuesday, January 22nd, the services were continued. At 5 p.m. the scholars' tea was provided, at which about sixty were present.

The evening meeting commenced at 6.30, when the chair was taken by Mr. H. Adams, of Highbury. After reading and prayer, the annual report and balance-sheet were read.

Mr. W. H. Rose, of Woolwich, gave a short address, illustrating the various ways in which the Word of God affects the soul.

Following this Mr. H. Ackland spoke from the words found in 2 Kings iv. 26. He addressed in turn the parents, teachers, and scholars, putting the question in each case—"Is it well with thee?"

These addresses were listened to with great attention by our scholars, and we trust God's blessing will follow the remarks the speakers were helped to make.

Several recitations were given, and these were well received by the friends.

Then came the distribution of annual prizes, the Chairman speaking a word of encouragement to each as they received their prizes.

The meeting was closed with prayer, and thus this very encouraging meeting was brought to a close.

Special hymns, and an anthem

entitled "I will give thanks," were sung on each occasion. These were well rendered, and great credit is due to Mr. King for the careful training the singers received at his hands.

The collection amounted to £5 Os. 6d.

We still feel very keenly the loss of our beloved superintendent, and we pray that our gracious God will speedily send one who shall take the leadership of our school. But the teachers were much encouraged by the presence of so many friends on the occasion of our anniversary, and of those who take so kindly an interest in our welfare. W. J.

ELIM, LIMEHOUSE.

WE held our New Year's meeting on Thursday, January 10th, 1907. The pastor presided, and ten of our own brethren took part in the service. Prayers were offered by brethren Philips, Baldwin and Bayes, Scriptures read and hymns announced by brethren McCrone and Cornell, and addresses given by brethren Nash, Wellstand, Cornelius, Sewell and Dent. The Lord was in our midst, and the goodly number present all felt it was good to be there, which we hope was an earnest of future blessings.

The thirty-seventh anniversary of the formation of the Church was held on Lord's-day, January 27th. Sermons in the morning by the pastor, in the evening by brother J. Clark (of Hope, Bethnal Green), which were much enjoyed by those present.

On the following Tuesday brother E. Mitchell preached a very instructive sermon—full of precious Gospel truths. After a comfortable tea and pleasant interval, a public meeting was held, which (in the absence of Mr. G. Applegate, through indisposition) was conducted by the pastor, and spiritual addresses were given by brethren Mitchell, Marsh, Clark, White and Ackland. Again the Master's presence and blessing was enjoyed, and all who were present felt it good to be there.

BLAKENHAM, SUFFOLK.

THROUGH the kindness of many dear friends we were enabled to invite our Sunday School children, 52 in number, with their mothers, to a free tea on February 1st. The teachers and a few other dear friends joined us at the tea. At 6.30 a public meeting was held, presided over by our dear brother, pastor H. T. Chilvers. The children sang sweetly and recited creditably, and Mr. Chilvers gave a most interesting address from the words, "There go the ships." During the evening every child that could read was presented with a Bible; the little ones with a Scripture picture book. A pleasant and, we trust,

profitable evening was spent. At the close of the service every child was presented with an article of clothing. We are grateful to God and to the many dear friends who helped to make this meeting a thorough success. God grant our dear children may in early life be led to King Jesus.

"God of our fathers, be the God
Of their succeeding race."

M. A. MOORE.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THOUGH much wind and rain was experienced on Tuesday, February 19th, 1907, when the above Society held its 21st anniversary at Gurney Road Chapel, Stratford, yet many came and heard a spiritual and appropriate sermon by Mr. H. T. Chilvers from Matt. v. 13—16. Afterwards a good tea (prepared by the lady friends of Gurney Road) was partaken of by about sixty ministers and friends. At the public meeting, the President (Mr. W. F. Walker) took the chair and read Phil. iii., founding his address on verses 13 and 14. The audience was even better than the afternoon, many friends coming from a distance. Brother J. Ince engaged in prayer, and the Secretary of the Society (Mr. Samuel Banks) gave his brief report, alluding to the Association's coming of age, its aims and objects, its usefulness to Churches needing supplies, its monthly fellowship and instructive meetings. He promised a hearty welcome to any pastor who would join the Association and strengthen its hands and give incentive to its work. The home-call of Brethren Cooper and Mayhew was also referred to. The Benevolent Fund Secretary (Mr. S. J. Taylor) followed, stating the Churches were still helping the fund, and the fund was still helping those brethren who were in age or sick, or in adverse circumstances. The Treasurer (Mr. W. Brazier) read a brief statement, and spoke some needful words on finance. All these three reports were adopted at a later stage of the meeting. There was a full platform of able speakers, and the following gave addresses:—

Mr. H. T. Chilvers, on Matt. xii. 38—42, spoke of the unique and supreme greatness of Jesus, His Person, character and work.

Mr. W. Chisnall (a past secretary), on Psalm cxii. 4, assured us there was the light of truth, comfort, and life for the darkness of error, sorrow and death.

Mr. H. D. Tooke, on 1 Cor. ix. 16,

noticed principally three things which qualify a Christian minister. (1) God sends him, (2) His love and loyalty to Jesus, (3) the blessedness of the Gospel message.

Mr. J. P. Goodenough, on Jer. xxiii. 28 and Luke i. 37, urged us to speak always to the sinner, the seeker and the saint, the Word of God faithfully.

Mr. A. B. Tettmar briefly spoke on Eccles. xii. 10, 11, desiring us to seek for a warm heart, a wise mind, and a willing hand.

A hearty vote of thanks to the pastor, deacons and ladies for use of chapel and for preparing the tea was moved by the two last speakers and carried; the collections for the day (£3 12s. 6d.) having been announced and the Doxology sung, the Benediction brought to a happy close two good meetings, for which we "thank God and take courage."—S. J. T.

Aged Pilgrims' Corner.

AMONG Christian philanthropic agencies a pathetic interest attaches to the Aged Pilgrims' Friend Society, founded in 1807, to reach out a helping hand to aged men and women whose lips and lives prove 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." The Society is entirely undenominational, founded on the basis of distinctive and spiritual Protestant truth; and while 180 persons are provided for in the four Homes, the great mass of those helped are pensioners living in all parts of the country.

The sums given have been sufficient from the foundation of the Society to the present time to smooth the pathway of more than 8,000 of God's children who were in circumstances of want or distress, and whose later years have been brightened and cheered by this gracious ministry. So many claims are made on the funds, that even when accepted as eligible at first, it is only possible to make each an allowance of 5s. per month, promotion being then by stages to the enjoyment of the five-guinea, seven-guinea, and ultimately the ten-guinea annual pensions, which last-named represents the maximum allowance made.

Of the last complete roll 214 pensioners were on the ten-guinea list, 963 were in receipt of seven guineas, to 269 five guineas were being paid, and 213 were being allowed 5s. each, monthly; in all 1,659—of whom 727 lived in London and 922 in the country. The average of candidates accepted has been sixty-nine, and of those who passed

away seventy-nine, making the period during which help was given ten years.

To meet the present outlay an income of £45 a day is required; and a special appeal is being made for a Shilling Fund, in connection with the celebration of the centenary of the Society this year, the special aim of which is to place the four Homes—at Camberwell, Hornsey Rise, Stamford Hill, and Brighton—on a self-supporting basis.

Summing up the experiences of the visitors, the annual report says:—

"Here is an old lady of ninety-three, helpless and bedridden, but much favoured in her soul; in the same neighbourhood is an aged man of ninety-five, wonderfully active for his years, and able to testify to the keeping grace of his God. In another district dwell two sisters, both pensioners and heavily afflicted; the help given keeps their little home together, and every month a few words of prayer by the visitor cheer them on their way. In another place a blind brother and sister live together. Elsewhere the wan faces of the women tell of the hard struggle for a living and the failing strength of the worker. In tiny country cottages; in attics almost above the hum of the crowded streets; in small back rooms—many of the recipients are to be found. They have hours of solitude; morning, noon, and eventide many are suffering; but how wonderfully do they provide evidence of the power of true faith, for there is deep reality in the notes of sick-bed praise.

Gone Home.

CORNELIUS ADAMS.

On February 2nd this dear servant of the Lord entered into his heavenly rest, aged 78 years. For thirty years he had been pastor of Rehoboth Chapel, Riding House-street, W. (recently closed). His ministry was much valued at Gower-street, Davizes, Hill-street, and many other places. His mortal remains were interred in Kensal Green Cemetery on February 7th by Mr. J. E. Hazelton, who spoke from the words, "An old disciple" and "A beloved brother and a faithful minister and fellow-servant in the Lord." Mr. E. J. Beazley (of Gower-street Chapel) and Mr. P. Goodge (pastor of Zion Chapel, Norbiton) took part in the service, which was attended by many attached friends.

PETER COLLIS

Died on Dec. 31st, 1906, aged 79. The deceased went from England to Nova Scotia when quite a lad and, with his parents, experienced great hardship

among those early settlers, and the British, beating the place for recruits, his hard life caused him to join the 52nd Regiment (Band) when about 15 years of age. He was drafted to England and thence to India, and, while in a fearful storm on board the ship, convictions ploughed his heart and made him conscious of a God, and a hereafter became a reality.

On arrival in India, seeing the dreadful fighting, bloodshed and wickedness, both with black and white regiments, convictions deepened and the law was his schoolmaster to bring him to Christ. Often on forced marches many dropped out, to live no more on earth. Yet, even there, there were a few praying souls, and Peter Collis was soon found out as one of a broken spirit. Cotton fields and other secret places was the house of prayer in those days, and such were named blue lights, because they would hang up a blue light as a sign where to meet for prayer and worship. It was here where Peter was raised to hope in the mercy of God, and after going through the Mutiny, was invalided to the mountains for his health, and there he had a faith's view of Christ crucified for himself from those words of the poet Newton:—

"I saw One hanging on a tree.
In agonies and blood.
Who fixed His languid eyes on me,
As near His cross I stood.
A second look He gave, which said,
'I freely all forgive;
This blood is for thy ransom paid;
I die that thou mayest live.'"

It was there, in the midst of plagues and deaths, he had his bounty-money in divine things (a phrase often used by him); and while in hospital with the sick and dying, he had peace with God through our Lord Jesus Christ. Once when there, in a tent at a prayer-meeting, Peter was asked to pray, and, being a man of slow speech and quiet, he ventured to try, when a fiery Armenian got up and said, "Peter, pray louder," which greatly confused him in addressing his Lord.

He came to England and for the first time heard a Gospel sermon at Chatham, and on leaving the army was fed, baptized and married by Mr. John Bennett.

In 1862 he came to London, where he attended Mr. Pells' ministry, and finally joined Soho Chapel, under the ministry of Mr. Box.

Of late years he was much in darkness, often saying, "Where is the blessedness I knew when first I saw the Lord?"

His closing days were quiet, and when spoken to about divine things would revert to those days of India.

He passed away hardly without a sigh and was buried by Mr. Sapey at Nunhead Cemetery.

MISS MARY ANN FREEMAN,

a much-esteemed member of the Church at Thame, Oxon, passed away on Dec. 23rd, 1906, aged sixty-two.

Called by grace during the ministry of the late Mr. William Clark, her first pastor, she continued forty-four years a consistent member of the Baptist Cause.

"True, 'tis a straight and thorny road,
And mortal spirits tire and faint;
But they forget the mighty God,
Who feeds the strength of every saint."

Our sister did not "forget," but rested in covenant love. To the mellowing experience of a tried believer was united a happy knack of encouraging others.

On November 18th she was at chapel, and thanked the pastor for a seasonable discourse, as was her way. One of the hymns then sung (741, Denham) much impressed her, chiefly the line—

"Child, your Father calls—come home."

For the last time on earth she united with us in sweet assembly on Sunday, December 9th. Text, Rom. xiii. 11: "It is high time to awake out of sleep, for now is our salvation nearer than when we believed." How soon was she to "awake" finally in His likeness we little knew, and in vain the fancy strives to paint the moment after death.

We bore the frail casket over the snow to the Haddenham Baptist burying ground on the Thursday following her departure, and laid it in the earth until the day when it shall be raised incorruptible, worthy of a spirit washed whiter than the snow in the blood of the Lamb.

W. G. C.

NAOMI STAMP.

Our dear aged mother passed peacefully away on Christmas morning in her eighty-fifth year. To use her own words, "From a child she loved better things," and was baptized by the late Mr. Henry Welch, of Tooting Grove Chapel. Although a consistent Christian and godly parent her faith never rose beyond "hope," and, as the hymn has it, "she feared to presume." On one occasion the writer quoted those lines:—

"My faith would lay her hands
On that dear head of Thine," &c.

She repeated, "Ah! that I would; that I would."

During the thirty years of her widowhood she has been tenderly waited on by her youngest daughter, "Carrie," and may God console her, as He alone can, is our earnest prayer.

The body was laid to rest on Monday, December 31st, at Highgate, by pastor Felle, and followed by the whole of her children (seven).

May we, "one by one," when we are done with the things of time and sense, join her in that "home above," in the prayer, through God's grace, of her youngest son.

J. A. S.

MRS. MARGARET PICKETT,

who for many years had been a member of the Church at Rehoboth, Horsham, was called home on Sunday, April 22nd, 1906. Of her it can truly be said that she had the ornament of a meek and quiet spirit, and in her walk and conversation manifested much of the spirit of her dear Lord. She realised fully her own unworthiness, and ascribed her salvation to the abounding grace of God. The funeral was conducted by Mr. S. J. Taylor, who spoke words of comfort to those who are left to mourn her loss.

While called to mourn the loss of loved ones who depart, the Church here has had cause to rejoice, inasmuch as the children of three of the members, one being the daughter of the sister above referred to, have borne testimony to being called by grace, and were baptized on the last Lord's-day of 1906. Thus are godly parents encouraged to pray on, for

"The appointed time rolls on apace,
Not to propose, but call by grace."

J. WELLS.

MR. W. E. THORRINGTON.

During the past four months three useful workers have been called home from the Church at St. John's Green, Colchester. Mr. Thorrington, who fell asleep on December 17th, was brought to know the Lord when young, and was baptized when nineteen years of age. The Sunday-school in connection with St. John's Green was commenced by him, and for some years he was superintendent. For about seven years he was pastor of the Church at Sible Hedingham, and he has also served the Churches as a supply.

The writer visited the deceased many times during his illness, and will never forget the calm and restful spirit which was manifested. Notwithstanding his pain, he would talk much of the preciousness of his Lord, saying on one occasion that he could not express the sweetness he felt in his soul of Jesus and His love.

The funeral took place on December 20th, the chapel being filled with sympathetic friends, when an appropriate address was given by Mr. Spurrier, who had known our brother since boyhood.

The memorial service, which was held on December 22nd, was very impressive, the sermon being preached by the pastor from Job iii. 17.

D. WITTON.

“Nothing” — A Series of Meditations.

No. 1.—Primeval Nothingness.

“Ere the blue heavens were stretched abroad from everlasting was the Word :
With God He was : the Word was God ; and must Divinely be adored.

By His own power were all things made ; by Him supported all things stand ;
He is the whole creation’s Head, and angels fly at His command.”—*Watts*.

“O God, who by Thy mighty power has made all things of NOTHING.”—*The Book of Common Prayer. Marriage Service.*

HENRY NEVILLE, when minister at Sutton-at-Hone, Kent, was once compelled to face his congregation with no text in his mind. This greatly distressed him ; and during the hymn which preceded the sermon, he was so agitated that he continued to murmur, “Nothing, nothing.” At length, in sheer desperation, he opened the pulpit Bible, when “his hap was to light on” the words, “And he went and looked, and said, ‘*There is NOTHING*’” (1 Kings xviii. 43).

In this he saw his text, and it at once furnished the needed ideas for an orderly and spiritual sermon on some of the “Nothings” of the Bible. This suggests some Scriptural topics for meditation in this and future papers.

* * * * *

An eminent ecclesiastic of former times once undertook to please his patron by preaching from a text that he would find on a piece of folded paper, at which he was not to look beforehand. This, when examined in the pulpit, proved to be perfectly blank. With singular presence of mind he, however, informed his hearers of this fact, but stated that it suggested that from “*nothing*” the Almighty at first made all things. He then delivered an excellent discourse on the Creation.

Following his example we make this our first theme. The word “nothing” does not, indeed, occur in the Bible in this connection. The thought, however, is indubitably implied ; and all true Christians would, we think, gladly invoke the Lord Jesus in the well-considered words quoted above, as the Son of “God, who by His mighty power, made all things of *nothing*.”

“The sacred volume informs us, with majestic simplicity, that ‘in the beginning God created the heaven and the earth.’ None can appreciate the force and beauty of this statement without some acquaintance with the endless speculations of both the ancients and the moderns on the creation of the material universe. Legendary lore abounds in these strange surmises. Mythology advanced its wild legends, and oriental fancy its yet stranger myths.

“Far more sober and thoughtful were the speculations of many of the philosophers of Greece. The majority considered that matter was eternal, and their enquiries turned on *how* it came into its present state. This was called the science of cosmogony. Some

thought that there was a central heat which brought things into order; others, that the present form of things arose from the accidental concourse of atoms which were at first in continual motion; and some went so far as to admit that a Supreme Intelligence divided matter into the four elements—earth, water, air, and fire, and vivified it with life. Theory after theory was in turn approved and rejected, but the doctrine that all things were created or formed out of nothing by one Eternal God is peculiar to the Bible.”—*W. Garden Blaikie, A.M., D.D., LL.D.*

“The prevalency, if not the conception of absolute creation, or creation *ex nihilo*, is to be referred to the influence of the inspired Word of God.”—*Hodge's Outlines of Theology.*

This truth is offensive to modern Evolutionists, who, like the ancient philosophers, also contend for the eternity of matter, and profess to believe that things as they now are are but developments of what always existed in cruder form, beginning with *protoplasm*s, or homogeneous, structureless substances, which composed the physical basis of life.

These theories we mention only to pass by. Abiding by the Word of God, we maintain that

OUT OF NOTHING GOD CREATED ALL THINGS.

Most clearly are we taught that in the eternity that is past, Jehovah dwelt alone in the solitary sublimity of His ever ineffable glory—supremely happy in the essential blessedness of His own all-sufficient greatness and goodness. It then pleased the adorable Trinity in Unity, to call the Universe into existence by the creating word of the Divine Son—“the Heir,” by appointment, “of all things.” “All things were made by Him: and without Him was not anything made that was made”; “for by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist.”

This is evidently designed to be comprehensive and exhaustive. No language could be more explicit. Till the period Divinely styled “the beginning of His way” (Prov. viii. 22) God dwelt alone in the majesty of His independent and self-contained existence. Beside Him there was then *nothing*.

“We” thus “through faith understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. xi. 3). This, says Bloomfield, claims our belief “that the world we see was not made out of apparent (or visible and tangible) materials, which had existed from eternity, but *out of nothing*, so that at Christ’s fiat the material creation was brought into existence and formed into the Universe which we see.”

“It,” says Dean Farrar, “denies the pre-existence of matter. It affirms that the world was made *out of nothing*, and not formed out of the primeval chaos. So far from being superfluous or incongruous with what follows,” he beautifully adds, “it strikes the

key-note of Faith, by showing that its first object must be a Divine and Infinite Creator. Thus, like Gen. i. 1, it excludes from the region of Faith, all Atheism, Pantheism, Polytheism, and Dualism." Might not the Dean have added to these, Evolution, or the baseless theory which represents that the entire sum of present being has been developed from simpler to more complex forms, in obedience to universal natural law?

THE COSMOGONY OF MOSES.*

Regarding, as we thus do, creation as a Divine act, by which that which had no previous existence was brought into actual being *out of nothing*, we receive as simply true the opening statement of the Bible that "In the beginning God created the heaven and the earth." Before this period, says Mrs. E. C. C. Baillie, in her wonderful "Protoplast," "Jehovah was alone in the essential uncreated essence of His Deity; but according to His almighty fiat a visible and tangible universe appeared before Him in its glory; and we are henceforth to know Him as a manifested God.

"The expression 'the heaven,' she continues, "is not to be understood as meaning the firmament, as in verse 8, or even our own solar system; but the whole material creation of God. The 'heavens and all the host of them,' is the expression elsewhere used."

"*Ex nihilo nihil fit*" (*nothing can come of nothing*) is an axiom of science. "*Ex Nihilo Deus omnia creavit*" (*out of nothing God made all things*) is as really a truth of Revelation. "Creation," writes Bishop Wilberforce, "is the act of Him who, giving a derived existence to that which existed before *in Himself*, thus caused it to *be* in a separate existence."

CONCLUSION.

1. How sublime is the truth we have thus considered. With what lustre it invests our conception of the Eternal God, whom it places, as the one All-sufficient Creator, on a height infinitely above every other being. How it impresses us with a sense of our entire dependence on Him, and of our duty to submit to His authority and live for His glory.

* "Readers who have been embarrassed by sceptical objections to the veracity of the Scriptures, based on the statements of Moses in the book of Genesis as to the origin of all things, should note that the first verse in the Bible is prefatory to all that follows. It would be well if this were made plain by printers.

"An indefinite period—which may have comprised millions of years—intervened between what it affirms, and what is subsequently recorded. Verse 1 simply states that the creation of the material of the Universe was 'in the beginning'—however remote this may have been—the work of God.

"Of its intermediate condition the record is silent. The object of the inspired writer is not to give an account of this period, but simply to inform us how this earth assumed its present goodly frame, and acquired its present inhabitants. It simply affirms that previously to its existing organization it lay, and probably had for a long while lain, 'without form and void' in dark and empty confusion. This was of a watery nature, as is shown by what follows—'the Spirit of the Lord moved (Hebrew, 'fluttered like a Dove,' see Milton) upon the face of the waters.'"—*Kitto's Daily Bible Illustrations*.

The Editor would record how greatly blessed this truth proved to him in 1862, when he first learned it from *Hitchcock's Religion of Geology*.

"Before Jehovah's awful throne, ye nations bow with sacred joy!
Know that the Lord is God alone! He can create and He destroy."

2. The created Universe, like a mirror, reflects the attributes and perfections of its Maker. The heavens declare His glory. The earth is vocal to His goodness. "His invisible things, His eternal power and Godhead since the world's creation, have thus been clearly seen, being apprehensible from what He has made." "These," then,

"These are Thy glorious works. Parent of Good,
Almighty! Thine this universal frame
Thus wondrous fair; Thyself, how wondrous Thou!"

3. The creation-glory of God, as God, claims peculiar honour, praise and power for "the everlasting Son of the Father." His voice spake space into existence. He commanded and the glittering orbs of light commenced to travel in their spheres. By the word of His power they are upheld. "Of Him, and through Him, and to Him, are all things." "All hail the power of Jesu's name."

4. *Faith alone* can comprehend these things. The infidel, the sceptic, or the Evolutionist gazes on Jehovah's works, but continues to say in his heart, "There is no God." It is the humble Christian only, who, reverently contemplating them, looks "from Nature up to Nature's God," and exclaims, "My Father made them all."

5. *How mighty a Friend* must He then prove! How competent to manage "our mean concerns"; how able to fulfil His word and accomplish His will. "Is anything too hard for the Lord?" "Blessed are all they who put their trust in Him!"*

THE CHANGELESS ROCK.—"In the morning of our spiritual life many of us had a happier and stronger confidence than we now possess. We were then as sure of heaven as of our own existence, and could without a doubt or fear have left the body and departed to eternal glory. We felt that we were on the Rock; that Jesus was underneath us; that He had saved us with an everlasting salvation, and that it was impossible for us to be cursed or lost. Is it different in our apprehensions to-day? If so, remember that God has not altered. The Foundation remains the same. I may shake on the Rock, but the Rock never shakes under me. I, though in Christ, change. He to Whom I am united, and in union with Whom I am safe, never changes."—*John Hazelton*.

GOOD SERMONS.—"A sermon is a means to an end, and if the end is not realised the sermon is a failure. Fireworks are ignited to blaze and corruscate. Fountains are constructed to project water into the air simply that it may fall down again. But sermons are preached to effect spiritual results—to instruct, to impress, to act as abiding forces in men's lives. If this does not follow their delivery, they are but failures—firework and fountain displays."

* The author of the above wishes to remain unknown. The other papers of the series will be by another hand. The anecdote of Henry Neville is told in full in the EARTHEN VESSEL AND GOSPEL HERALD for 1904, page 115.

ZION SORROWING AND ZION SOLACED.

The Address from the Chair at the Thirty-fifth Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 12th, 1907, at Soho Chapel,

BY JOHN BUSH, PRESIDENT.

BELOVED BRETHREN,—I need not say how heartily I thank you for having elected me to the presidential chair of this Association, especially when I remember that I have been in association for so short a time, and that so many of my fellow-ministers are so much more worthy, and in all respects better able to fill this position; yet I pray by the help of our covenant God, and the guidance of His Holy Spirit, to serve the Churches, and to seek to promote the interests of the Association, to maintain the truths of the everlasting Gospel, and to seek the glory of God.

Forgive me if I refer to my recent bereavement,* and ask your forbearance with me to-night if my address should in any way disappoint your hopes, and make you somewhat regret your choice. But God's ways are so mysterious, and His judgments past finding out; my soul has been cast down within me, and I have found it difficult to bring my mind and thoughts into anything like shape, and I was sorely tempted to forego giving an address at all, and ask one of my brethren to take my place here to-day, were it not that God's grace has been sufficient in the past, and having proved so often the truth of His gracious promise, "That as thy days so shall thy strength be." I am here by the sustaining power of that God who hath said, "I will never leave thee; I will never forsake thee." It is so difficult to see the needs-be for this bitter trial, but, with the Psalmist, I am obliged to say, "I was dumb; I opened not my mouth, because Thou didst it." Our want of knowledge of the divine doings is a wide subject, and we cannot attempt to explore its hithermost boundaries; but our Lord and Master has said, "What I do thou knowest not now, but thou shalt know hereafter." Brethren, there are many things which we cannot understand now, and probably never shall. For instance, why God permitted evil at first and tolerates it still. It is our highest wisdom to be ignorant where God has not enlightened us. It is great folly to pretend to know when we do not; and there lives not a man, nor ever will live a man, who has even an approximation to an understanding of the dread mystery of the existence of moral evil. The bottom of this abyss no mind can reach, and he is foolhardy who ventures on the plunge. So also with God's predestination. That God ordaineth all things, and has before His eye the chart of everything that has been, is, or shall be, is most true; but who knoweth the depths of foreknowledge and destiny? To sit down and pluck the eternal purposes to pieces, to question their justice and impugn their wisdom, is both folly and audacity. Here

* In allusion to the almost sudden death of the speaker's daughter, Miss Emily Ada Bush—a most precious Christian and earnest labourer for God—on February 23rd, a little more than a fortnight before the delivery of the above address.

the darkness thickens, and out of it comes forth the oracle—"What I do thou knowest not." The things which are revealed belong to us and to our children; and, as to the unrevealed, if it be to the glory of God to conceal a thing, let it be concealed. Jesus has rent the veil of the holy place, and into the secret of divine love we may now freely enter, but other veils which He rends not we may not touch. Some truths are closed up from our understanding, even as the ark of the covenant was shut against prying eyes; let us not violate their sanctity lest we meet the doom of the men of Bethshemesh, but let us zealously guard them as priceless treasures, that we may obtain the blessing which rested upon the house of Obed-edom. So also, in the providence of God, the wonderful tapestry of human history, all woven in the loom of God's infinite wisdom, will astonish both men and angels when it is complete; but while it is yet unfinished it will not be possible for us to imagine the completed pattern. From between those wheels of providence, which are full of eyes, I hear a voice which saith, "What I do thou knowest not now." So we pray for grace to say, with Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

My brethren, we are living in solemn times, and I am afraid that to every godly person the signs of the times are full of threatening clouds, so that if my address should be in the minor key my only apology will be that just now I am a mourner in Zion, and also a mourner for Zion. Why a mourner?

First, *Because the Gospel glory of the Church is declining.* There was a time when the Gospel of free and sovereign grace sounded forth from our pulpits as from a trumpet, proclaiming that salvation, which originated in the eternal purpose of God the Father, procured by the life and death of the Son of God, our Lord and Saviour Jesus Christ, and made known to the heart by the powerful and effectual work of God the Holy Spirit. In years gone by you could almost reckon upon hearing the Gospel if you went into a Nonconformist place of worship, but you cannot reckon on that fashion now, for in some places false doctrine is openly taught, and in others it is covertly advanced. In former times good men differed, as they always will, as to the form of expression, but with regard to foundation truths they were at one—it is not so now. The Deity of our Lord Jesus Christ, His great atoning sacrifice, His resurrection, and His judgment of the wicked; the work of the Holy Spirit in His operation upon the hearts of men, convincing them of sin, of righteousness and of judgment, and, as the Spirit of truth, as the eternal and abiding Comforter—these were believed and proclaimed, but they are questioned at this time. What is the New Theology? Nothing but the old lie which was introduced into the garden of Eden when the devil tempted our first parents with "Yea, hath God said ye shall not eat of the fruit of the trees of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden *God hath said*, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent

said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Now, look for a moment at the estimation in which, by the reception of falsehood, they held the ever-blessed God—that God was untrue, unkind, arbitrary, yea, their enemy, and, therefore, to be hated and avoided. This is the state into which Adam and Eve came, and this is the state of all men by nature, and so it is written, "Let God be true, and every man a liar." A liar in this sense is a contradictor of God. God has gone on speaking the truth, and the whole human race have gone on contradicting Him; and all the errors and false doctrine may be traced to this one source. So that to-day what men call "The New Theology" is as old as the fall, and it is no wonder that men are trying to get rid of the Word of God. By such God Himself is made into an impersonal Being, or the soul of things, which is much the same as nothing. Pantheism is atheism in a mask. The plenary inspiration of Holy Scripture, as we have understood it from our childhood, is assailed by a thousand insidious foes. The fall of man is treated as a fable, and original sin and imputed righteousness are both denounced.

As for the doctrines of grace, they are ridiculed as altogether out of place, and even the solemn sanctions of the law are scorned as bugbears of the dark ages. For many years in this highly-favoured land of ours by the grand old truths of the Gospel, sinners were converted, saints were fed and instructed, and the world was made to know that there was a God in Israel; but these things are too antiquated for the present cultured race of superior beings. Now the world is going to be regenerated by Democratic Socialism, and so set up a kingdom for Christ without the new birth or the pardon of sin. By the confession of its inventors it is the outcome of the period, the birth of a boasted progress. One thing, beloved, is certain—it is not divine, it is not inspired. May the Lord have mercy upon the preachers of this wretched substitute for the glorious Gospel of the blessed God, and save our dear young people from its awful delusions, that they may not believe these lies uttered in the name of the Lord. Therefore, brethren, those who love the Church of God feel heavy at heart, because the teachers of the people cause them to err.

Even from a national point of view men of foresight see cause for grave concern. How true are the words of Cowper:—

"When nations are to perish in their sins,
'Tis in the Church the leprosy begins;
The priest, whose office is, with zeal sincere,
To watch the fountain, and preserve it clear,
Carelessly nods and sleeps upon the brink
While others poison what the flock must drink.
His unsuspecting sheep believe it pure,
And, tainted by the very means of cure,
Catch from each other a contagious spot,
The foul forerunner of a general rot.
Then Truth is hushed, that Heresy may preach,
And all is trash that reason cannot reach."

Therefore, brethren, for the sake of the nation, for the sake of the

Church, for the sake of our children; yea, for Christ's sake, who hath loved us, and suffered so much for us, may we be steadfast, immovable, always abounding in the work of the Lord, determined to know nothing among men save Christ Jesus and Him crucified.

A second cause for our mourning with regard to Zion is because the services of God's house are neglected. In certain places of worship which once were crowded to the door, what do we see now? Empty pews, no life, the preacher dull, the service long—this, too, in our own Churches and with those who are members of the Church. Look at your half-Sunday professors, content with only one service, and weary of that! How is it with many Christian people as to meetings for prayer? Only a prayer-meeting! Why, they are the very soul of Church work, and they bring down the blessing upon all our spiritual agencies; yet I know some who never think much of them and never go to share in the spiritual blessing which is so often felt when the Lord is present to hear and bless. We cannot help mourning when these things are so.

Thirdly, because the holiness of the visible Church is beclouded. Is it not so, my brethren? May not the measure of the influence of a Church be estimated by its holiness, its close contact with the great Head of the Church? Is it not because the life and conduct of so many that profess to be followers of Christ are so lax in their walk and conduct as to cause sorrow of heart to the pastor and elders of the Church and also to cause the world to despise them and us? If the great host of professing Christians were in domestic life and in business life sanctified by the Spirit, the Church would become a great power in the world and it would take knowledge that they had been with Jesus. Oh, brethren, it is godliness that we want—the living of the soul with God, and in God, and to God. We want less of man and more of God. We need a holy fear of God; a true delight in God and in His ways; less following of men and more following of God in Christ Jesus; more of living union with God and likeness to Him. By unholy professors the Cross is dishonoured, the Holy Spirit is grieved, and Christ is put to an open shame. May the Lord grant that we may be less conformed to the world and each day more and more to the image of Christ.

There may have been such a dreadful thing as Puritanic holiness; would to God we had more of it to-day, and then there would be less seeking of the world's pleasures and amusements. I ask, where is the holiness of the Church of God to-day? Where that vital godliness which made men and women bold to suffer for the Cross of Christ? Ah! were she what she professed to be, she would be "fair as the moon, clear as the sun" and then "terrible as an army with banners."

When, by God's grace, we were brought to the Saviour and received pardon and peace through faith in His name and felt the power of His divine love in our hearts, causing our willing feet to run in the way of His commandments, we acknowledged Him as our divine Lord and Master and were baptized into Jesus Christ, knowing we were baptized into His death, professing our death to

the world and our loyalty to Christ as our living and reigning King. Well might Paul write as he does in Col. iii. 1—3: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Again, we mourn because of the multitudes around us who are perishing.

When we think for a moment what it means for one precious soul to be lost, and we look at the many around us who are living in open sin, going after their lusts, plunging deeper and deeper into what must be their destruction, the darkest thought for a true heart is that while souls are lost even now, the evil does not end here; but these thousands are passing away into that hopeless state in the next world which our Lord speaks of as the place of the worm that dieth not and the fire which is not quenched. They are going from this world, where mercy is proclaimed, to the dread tribunal where the voice of judgment cries, "Depart, ye cursed." They are hastening away to appear before the great white throne, unsaved, unrenewed, unforgiven. O God, have mercy upon our fellow-men, we pray Thee, and give us who are saved grace to plead with Thee and to have mercy upon them! He that can see a soul lost and yet is not distressed, how dwelleth the love of God in him? We ought to be filled with sorrow when men perish wilfully under the Gospel. When our adversaries tell us that our dreadful belief with regard to the hopeless future of a lost soul ought to break our hearts, we admit the truth of what they say—yes, brethren, admit it to the fullest extent. But we reply, that if they conceive that we are not as tender as we ought to be, while believing that awful truth which is so plainly taught in the Holy Scriptures, to what a depth of callousness should we not descend if they could make us doubt what we now believe, if they could persuade us of their comfortable fictions, if they could induce us to accept their "larger hope"!

Let us, my brethren, lay to heart the sins of our age, the ruin of our fellow-men. They love not God; they believe not His Word; they despise the message of His Gospel; they reject His Christ; they are mad in sin; they are enemies to holiness. This is a heavy burden to a godly heart. Yes, they are dying in their sins and hastening to everlasting punishment; these things should make us mourners in Zion. May the Lord cause our pity for our fellow-men, and for the darkness in which they are walking, to arouse us to follow our dear Lord and Master and to seek to bring them under the sound of the Gospel, that, if His gracious will, they may fall at His feet with the cry in their hearts, "What must I do to be saved?" and by the power of the Holy Spirit be led to Christ, the mighty Saviour of the lost.

Brethren, what is our hope and cause of rejoicing in the midst of so much that is depressing, filling our eyes with tears and our hearts with sorrows? What should we do but for the divine certainty of God's eternal purpose in this great matter of

eternal salvation and the truth of divine revelation, which assures us that He who is sovereign Lord of all, and who works all things according to the good purpose of His will, and for our comfort declares "that His counsel shall stand, and He will do all His pleasure"?

When His Church was faithful His divine decree was carried out, and if His Church be unfaithful He is still omnipotent and can therefore work out His great designs. He has not changed His system of working. He intends still to bless the world through His Church. He means to use His saved ones for the saving of others. Salvation glory belongs to our God, and He shall have that which is His, notwithstanding all the infirmities and imperfections of His servants. An unchanging God is our security for ultimate victory. We fall back upon this truth—our Lord knows not the shadow of a change and His eternal purpose shall stand; in this let our souls exceedingly rejoice.

My last word is, brethren, "have faith in God"; to nothing less, pin not your faith for a moment. Let us seek to live Christ, and may we be filled with the Holy Spirit, for the providence of God is with us; all its terrors, as well as all its bounties, work for the advance of the Lord's kingdom. The wheels of eyes all look this way. Brethren, the promise of God is with us. Our Lord Jesus Christ must reign till all His enemies are put beneath His feet. Pray, brethren, pray; the mercy-seat is open, the Advocate is there. Let us use the mighty engine of All-prayer and we may yet shake the gates of hell.

Brethren, the Holy Ghost is with us still. He came down at Pentecost and He has never gone back again; He abides in His Church for ever and works mightily, carrying on His sacred mission in the convincing of sin and the revealing to the hearts of men Jesus, the Saviour of sinners.

May God Almighty—Father, Son and Holy Spirit—abundantly bless our Churches through the coming year, making us more zealous for the glory of our God, more earnest in our devotion to His truth, much more concerned about the perishing that are all around us, and with a large increase of love to Jesus, and to make known His lovely name to the heathen, that our missionary spirit may increase yet more and more, and that we may do all in our power to spread abroad the fame and name of that precious Saviour "who loved us and gave Himself for our sins."

Commending you all to the grace, mercy and peace of God, let us triumphantly sing—"The Lord of hosts is with us: the God of Jacob is our refuge."

WE are not troubled for sin so much as we should be; our sins do not lie so hard and heavy upon us as they should; our hearts do seldom feel the weight of sin pressing us down; many sins lie light on us; but our afflictions which, comparatively, are but light, lie too heavy upon us, and press us down even to the dust.—*Bunyan*.

THE GOSPEL OF GRACE AND THE PASSOVER OF ISRAEL.

BY ALBERT ANDREWS, MINISTER-ELECT OF PROVIDENCE CHAPEL,
MAIDSTONE.

“When I see the blood I will pass over you.”*—Exod. xii. 13.

THE types of the Old Testament are recorded for a twofold purpose. They were prophetic emblems foretelling in a symbolical way future objects and events which were to be vitally associated with the welfare of men and the glory of God. They also, like the pictures of a book, served, and will serve to the end of time, to illustrate the nature and character of the evangelical system of which Christ is the All and in all.

In the words above quoted, a type is employed to set forth some of the leading features of the Redeemer's work. It asserts that His death was a *sacrifice* and effected expiation for sin. It also appears that there were points of resemblance between the paschal lamb by which the firstborn of God's ancient people were saved from temporal death; and the Saviour, through Whom the elect are saved from the death which never dies. “Christ, *our Passover*, is sacrificed for us.” To the Passover in its latter aspect attention is now directed.

The time had come for the deliverance of Israel from the thralldom of Egypt and for the nation whom they had served to be judged according to the ancient promise to Abraham (Gen. xv. 13, 14). The final blow must fall on Pharaoh. The firstborn in every house in his vast dominion must die—a plague far sorer than any that had yet been known. Amid the general slaughter, special mercy was, however, reserved for the chosen people, for whose safety all-sufficient means were provided in the lamb which forms this illustrious type.

Particular care was taken in its selection. “On the tenth day of the month Moses and Aaron were to speak to the congregation of Israel to take every man a lamb, without blemish, and on the fourteenth day at even it was to be slain.” Four days were thus allowed, which would afford ample time to ascertain that the intended victims were “without blemish,” since the least deformity would unfit them for this holy purpose.

That Jesus was here prefigured, and that He fully answered to the type, is beyond question. He was exempt from the least taint of sin, though He freely associated with sinners. In Him no flaw could be found. The tongue of calumny was mute before Him.

* Sir Robert Anderson, as we understood him in an address at Werter-road Chapel, Putney, some years since, would translate the above words, “I will sit, as it were, at rest before you.” He explained the passage to mean that God would *repose* where He is, doom and death cannot come—or words to this effect. The idea struck us as truly sublime. The thought is not to be found in his “Gospel and its Ministry.” If any reader knows of its being in print elsewhere, we should be grateful to be informed. This is no reflection on the simple and savoury paper, the first part of which is given above.—EDITOR.

False witnesses were brought against Him, but the verdict of Pilate, who was by no means prejudiced in His favour, was, "I find *no fault* in Him" (John xix. 4). Thus, "spotless, innocent and pure, the dear Redeemer stood."

The type is twofold, conveying two lines of instruction. We shall therefore notice both the *blood* and the *flesh* of the slain lamb.

I.—THE SHELTERING BLOOD.

The lamb having been selected, was slain, and by Divine direction the Israelites were to take its blood and strike it on the two side-posts and on the upper door-post of their houses. None was to fall on the threshold. It typified the blood of God's Lamb and was therefore not to be trodden under foot.

It was a sure and certain *means* of safety. *Without*, the destroyer was abroad on his mission of judgment. *Within*, neither danger nor death could come. Sleep on, then, ye children whose parents know the mystery and the mercy of the blood that saves!

A great cry went up throughout the land of Egypt, for the Lord executed judgment against all the gods (marg., princes) and smote the firstborn in the land of Egypt, both man and beast; and while thousands fell at their side, Israel was safe under the covert of the sprinkled blood of this Divinely-ordained Lamb.

Let us learn the vital truth that there can be no salvation apart from blood. The eternal purposes of God had reference to Christ, the "Lamb without blemish and without spot," Who was "fore-ordained before the foundation of the world." Sin has entered and marred creation. God's elect, with the rest of Adam's race, are by nature and practice doomed as transgressors.

"All have sinned." Salvation was with God no afterthought. The entrance of sin opened a way for the revelation of God's eternal purposes, and the redemption of His people—the outcome of those purposes—was founded on the blood of the slain Lamb.

Observe, further, that the blood of the paschal lamb had not only to be *shed*, but *applied*. It does not suffice to believe that the blood of Christ has been shed for sinners if we have not experienced its personal application to our hearts by the ministry of the Holy Spirit. Do we know this—this strange, solemn mystery—the peace-making, peace-speaking blood of the Lamb of God brought into actual living contact, though, of course, in a spiritual way, with our once guilty and graceless souls? Do we know it thus in its saving, cleansing power and as "speaking better things than the blood of Abel"? If so, we know that the blood of Jesus is the God-appointed means of our eternal salvation.

We observe that blood secured Israel's *peace*. God said, "When I see the blood I will pass over you." Every Israelite within the blood-besprinkled doors was safe. Their peace of mind during that dreadful night rested upon two things—the blood of the lamb and God's word. The latter would have been no security to them without the former. To rest upon God's word without the blood would have been a vain delusion. In the con-

junction of God's word with the blood of the Lamb their safety and peace lay. "When I see the *blood* I will *pass over* you."

These words could have been nothing to the Israelite if the lintel was devoid of the sprinkled blood.

The peace of individual believers proceeds from the fact—made known by the Holy Ghost—that Christ, *the* "very Paschal Lamb," as Toplady beautifully styles the dear Redeemer, is sacrificed for *them*. The blood of Christ is thus the all-sufficient ground of peace to all to whom faith is given to shelter beneath its covert; for, as we sing—

"Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within."

How precious, then, is the word of the Lord! How precious the witness of the Spirit with our spirit, assuring us that we are so covered under the atoning blood that no curse can fall on us, no expression of Divine wrath can reach us; but that, safe in the eternal arms, we have but to sing of love, blood and power till we gain the land of the open vision and for ever, in His delightful presence, sing the praise of the Lamb that was slain.

"APPROVED IN CHRIST" AND "READY TO DEPART."

OR, "SUDDEN DEATH, SUDDEN GLORY."

"If the scourge slay suddenly, He will laugh at the trial of the innocent."—
Job ix. 23.*

RECENT events† have recalled an anecdote once very popular in religious circles.

On New Year's day, 1765, Rev. Robert Hall, senior, of Arnsby, the father of the distinguished Baptist minister, in company with Mr. Christian (of Sheepshead), Mr. Evans (of Foxton), and Mr. Woodman (of Sutton), went, after a fraternal assembly of pastors, to pass the night together in a lonely farmhouse at Sutton-in-the-Elms.

Supper being ended, and the family chiefly retired to rest,

* It is difficult to see the connection between these words and the subject proposed for discussion. Job was then in a morbid and melancholy state of mind, which perverted his view of the Supreme Being and His conduct to men. God, he says, makes no distinction between the good and the bad, but allows both alike to suffer indiscriminately. "He destroyeth the perfect and the wicked." If unlooked-for calamity come upon the innocent, "if the scourge slay suddenly," He often seems utterly to disregard their sorrow, as if He "laughed" in cold unconcern at their "trial." This, as a statement, is of course not true. It was the mistaken judgment of a nearly broken-hearted man. How many of God's living children, however, beside Job have for the time entertained thoughts as hard and bitter and rebellious, of their best, their Heavenly Friend!

† Miss Emily Ada Bush, called almost suddenly to the Homeland, February 23rd; William Edwards, Esq., for 45 years treasurer of "The (Ancient) Widows' Fund," passed away in his sleep during the night of February 28th; and Albert Steele, for some years the much-loved pastor of a Church at Bermondsey, died after only two days' illness, on Sabbath day, March 10th, 1907.

the ministers, with their kindly host, drew round the fire to enjoy some Christian conversation.

At length one of them invited his brethren's remarks on the singular text quoted above. He especially wished to know their thoughts as to whether sudden death was to be *dreaded* or *desired* by believers.

As was to be expected, opinions differed. Presently it came to the turn of Mr. Christian, who had that morning preached from Rom. xvi. 10, "Salute Apelles approved in Christ." He spoke on the proposed subject with unusual feeling and dwelt on the joy it must prove to be instantly received into the Father's house above. A flood of rapturous tears followed, when his ransomed spirit took its flight to the world of bliss while the words still faltered on his tongue.

His brethren did not at first perceive what had occurred, but thought that unutterable emotion prevented his saying more. When, however, the truth was known (unwilling to disturb the family), they left him till morning, sitting upright in his chair, while they spent the night in prayer.

This affecting circumstance was made the theme of the following lines, once widely popular, which we may call

"THE SUDDEN 'HOME-CALL.'"

"Which is the happier death to die ?

'Oh !' said one, 'if I might choose,
Long at the gates of bliss would I lie,
And feast my spirit ere it fly,
With bright celestial views.

Be mine a lingering death, without pain—
A death which all might love to see—
And mark how bright and sweet should be
The victory I should gain !

Fain would I catch a hymn of love
From the angel harps which ring above ;
And sing it, as my parting breath,
Quivered and expired in death—
So that those on earth might hear
The harp-notes of another sphere ;
And mark, when Nature faints and dies,
What springs of heavenly life arise,
And gather from the death they view
A ray of hope to light them through
When they should be departing, too.'

'No,' said another ; 'no, not I ;
Sudden as thought is the death I would die ;
I would at once lay my shackles by,
Nor bear a single pang at parting,
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame, with mortal terror shaking,
Nor the heart where love's soft bands are breaking.

So would I die !

All bliss, without a pang to cloud it !
All joy, without a pain to shroud it !
Not slain, but caught up, as it were,
To meet my Saviour in the air !

So would I die!
 Oh, how bright were the realms of light,
 Bursting at once upon my sight!
 Even so, I long to go;
 For parting hours are sad and slow.'

His voice grew faint and fixed was his eye,
 As if gazing on visions of ecstasy;
 The hue of his cheek and lips decayed,
 But round his mouth a sweet smile played.

They looked—he was dead! his spirit had fled:
 Painless and swift as his own desire,
 The soul undressed from her mortal vest
 And stepped in her car of heavenly fire.
 And proved how bright were the realms of light
 Bursting at once upon the sight!"

—*Author Unknown.*

IN NEWNESS OF LIFE.

BY THE LATE JOHN HAZELTON.

"We also should walk in newness of life."—Rom. vi. 4.

An Address delivered in Chadwell Street Chapel on November 5th, 1876, at the Lord's Table, previously to the admission of Miss C. A. T. and Miss C. C. to the membership of the Church.

I, my Christian sisters, am expected as your future pastor to give you the right hand of Christian fellowship and receive you into full communion this afternoon. In so doing I may be permitted to say that you are *authorised* to ask for admission into this Church, and you are authorised to enter it, and I as its minister have divine authority for giving you the right hand of Christian fellowship, and the Church has the same authority for saying, "Come in, ye blessed of the Lord."

We feel that both you and we are justified in this act, because God has qualified you and you have qualified yourselves for Church membership.

When I say that God has qualified you for Church membership I mean He has regenerated you by His grace, brought you into a state of experimental harmony and reconciliation with Himself, and made you manifest as two of His dear children.

It may not, however, be equally obvious to you that you have qualified yourselves for Church fellowship. It is the business and the duty of God's dear children to walk in the ways of God, and observe His appointments, and you have qualified yourselves to enter the Church by being baptised in the name of the adorable Three. The grace of God in the heart is not always a full and sufficient qualification for entering the visible Church of Christ. The grace of God in the heart constitutes our individual meetness for heaven, but here we are in an imperfect state and there are laws in existence which have emanated from the Lord Jesus Christ, which we are to observe as long as we are here on the earth, but in heaven there will be no ordinances to observe, and baptism and

the Lord's Supper will be unknown. Here we have symbols, types, and shadows, but in heaven all will be eternal substance.

It thus becomes every child of God to enquire what the Master's laws are, and having, like Saul of Tarsus, said "Lord, what wilt Thou have me to do?" when the Lord shows us His will, it becomes us to fulfil it.

In relation to baptism and joining the Church and partaking the Lord's Supper, you have shown yourselves desirous of following the Lamb whithersoever He goeth.

For the sake of Christ and for the sake of the Church never forget that you have been raised from the dead and that you stand here this afternoon for the purpose of declaring that you will, by the help of God, walk in newness of life.

Having become dead to the world and to sin, when by grace you were the subjects of the mysterious operation which we style regeneration and the new birth, you became *avowedly* so last Thursday evening when you were ritually buried with Christ by being baptised. Dead with Christ and buried with Him in baptism. You were then raised out of the water, and when you returned to the Vestry you were, so to speak, figuratively raised from the dead. Here, therefore, you are as new creatures in Christ Jesus, dead to the world, dead to sin, buried in the sight of the Church and the world, and raised from the dead in this solemn and public manner.

You now say, therefore, appropriately, "We will go with you for we perceive that God is with you, and by God's help we will walk with you in newness of life."

My beloved friends, the relationship which is about to be formed between you and the Church is to be a life-long one. I hope that this will not be forgotten. You are not to be separated from the Church of Jesus Christ for ever.

"Oh!" you are perhaps ready to say, "you are going a little too far." I trust I am not; you will never be separated from the Church of Jesus Christ on the earth. We believe you are and you believe yourselves to be regenerated persons, and if the Lord is pleased to keep you to the end (and we know He will) what is to prevent you from standing in connection with the Church of God all the days of your life? I hope you will live and die in Church membership—do not think that Church membership is an unimportant matter; it is very important, and may the Lord keep you all your days.

I hope, dear friends, you will walk by grace consistently wherever you are, not only in nominal Church fellowship but in fellowship with such a Church as that which you are now joining. I do not say that we are super-excellent. That is by no means my idea. I mean this—I hope you will live in connection with a Church of the same faith and order if you should be removed from us. You have been taught of God as we believe, and God the Holy Spirit is an infallible teacher. I hope, therefore, "as you have received Christ Jesus the Lord so you will walk in Him."

If baptism is right to-day it will be right in 50 or 60 or 100 years time. If it were right for you to be baptised last Thursday night

it will be right for every child of God to do as you then did. You are bringing upon yourselves certain solemn and important obligations. Attend on the means of grace. Pray for us whenever it is well with you before the throne. Pray for the minister and you will fare all the better for it.

Live in peace, and may the God of love and peace be with you, and may your lives be spared for many years and be rooted and grounded in the truth. I hope you will be found (when years have glided by) standing in the courts of the Lord, and bearing fruit in old age.

The Lord bless you. I give you as the pastor of the Church the right hand of Christian fellowship and welcome you into our midst as sisters beloved in the Lord.

HIS HIGHER THOUGHTS.

“My thoughts are not your thoughts, saith the Lord.”—Isaiah lv. 8.

“What I do thou knowest not now; but thou shalt know hereafter.”—John xiii. 7.

Our lives are mysterious problems,
God only can read them aright;
To Him there are no dark enigmas,
No sad disappointments, no night.
As far as the measureless distance
Of the heaven of heavens above,
So higher than our thoughts are His
thoughts
Of infinite wisdom and love.

And we who but see before us
As far as our vision can trace,
Were never intended to fathom
The close-veiled work of His grace.
Ours here but to follow Him meekly,
Not always to understand,
Till all is clear in the wond'rous light
Of the revelation-land.

“Great things” has our Father to show
us,
And lessons specific to teach,
A purpose in your life and my life,
A glorious purpose for each;
And ne'er will that purpose be thwarted,
But grow to perfection complete.
Though we day by day are disheartened
By failure and loss and defeat.

We labour for transient treasures;
For selfish aggrandisement,
Cling fast to our fleeting possessions,
On earth-ease and comfort intent.

God works for His “inward adorning,”
Humility's grace to impress,
For the chastened mind, and the spirit's
In the beauty of holiness. [growth

We think of each pain as a hindrance,
Our vision in sorrow is dim;
He makes them sure stepping-stones,
lifting

Our lives yet still nearer to Him.
Our projects are thwarted, the better
That we His own plans might fulfil,
And noblest of all life's successes
Is the yielding to God's sweet will.

Intent on the storm-clouds but little
His beauteous bow do we see;
He sees the sweet end of His chast'n-
Our growth in humility. [ing—
What time we are weeping and praying,
And struggling with self and with sin,
God's merciful love is maturing
His work of Christ-likeness within.

The long weary seasons of waiting
We think are such wasted hours;
He knows that His love's patient drill-
ing
Developes our spiritual powers.
Far sweeter than even our service
Is the love of our heart toward Him,
More praiseful our silent endurance
Than the chorus of seraphim.

KATE STAINES.

THE PULPIT DREADED.—“I more than once heard John Hazelton pray for a brother minister, that ‘he might never *dread* to enter his pulpit’—a needed petition for many of us poor things to whom it is at times almost terrible to appear before our people.”

"HAVE YOU TASTED?"—A POSTHUMOUS APPEAL.

BY THE LATE JAS. C. BELLINGHAM.

"If so be ye have tasted that the Lord is gracious."—1 Peter ii. 3.

LOVE never seeks to promote the welfare of its object. All kind hearts wish to make their dear ones happy in the most effectual and lasting ways. What will not affectionate parents sacrifice to secure the physical and moral well-being of their children, and their growth in body, mind, and soul?

Peter's solicitude for the "elect sojourners of the dispersion," whom he here addresses, evinces and exemplifies a yet higher—because a *spiritual*—form of affection. On the assumption that they had been "born again" (chap. i. 23), he assures them of his longing to see them "grow in grace" (2 Peter iii. 18). This was to be achieved by prayerful attention to the Word of God when opened up and applied with power and unction to their souls. A babe's main want is its mother's breast. So should they desire the holy teachings of God's inspired book in their simplicity and purity.

His exhortation, however, hinged, as it were, on the vital question whether they had indeed been favoured to experience "the power of godliness." To know the gospel in its letter would not suffice. To perceive that the "Lord is good" is not necessarily saving. The babe must be fed with the milk from the maternal bosom to be nourished, and the Word of God must be "read, marked, learned, and inwardly digested" in the energy of the heaven-born life if it is to promote growth and strength in faith.

Hence the caution, "Lay aside" what is pernicious; "desire the pure milk of the Word"; but remember that you are thus addressed on the supposition that you have already known how good the Lord is to poor, helpless sinners. "If"—and what an "if" is here—"if so be ye have tasted that He *is gracious*."

This is an appeal to a definite experience by which the word of exhortation is enforced. What tender anxiety is here displayed! The Blessed One, whom Christ called "another Paraclete," most sweetly fulfils His manifold offices in thus applying His words of conviction and caution. The catalogue of our sins which He displays to the conscience would lead us to despair of our ever bearing the image of Christ, or conducting ourselves worthily of our profession as saints. But the "holy calling" wherewith we are called is "not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." The gospel is the gospel of free grace, and all its exhortations are in harmony with that note. "The Lord is gracious"—that is the substance of the gospel proclamation. Have you tasted? This is the test of a living experience. Have you had a definite assurance of the power and blessing of the Gospel in your soul, leading to a vital and personal confidence that the Lord has dealt graciously with you for Christ's sake?

The grace of the gospel is symbolised by water. "Ho! every

one that thirsteth, come ye to the waters!" In its abundance it is set forth as the "pure river of water of life." How frequently is this figure in the Scriptures! He that is "greater than Jacob" is pleased to supply to all famished souls this living water, which "shall be in him a well of water springing up into eternal life." With joy, therefore, the children of God draw these waters from the wells of salvation. So full, so free, is gospel grace, that "the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." My soul, hast thou drunk from this crystal stream?

The substance of the gospel is Christ. He is the life of God's people. This is communicated by the Holy Ghost and received and recognised by true faith. "The bread of God is He which cometh down from heaven and giveth life unto the world." So real is this experience to the child of God that he realises the truth stated by Christ: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." This continued feeding upon Christ which manifests the life of the believer is symbolised by the Lord's Supper. "O, taste and see that the Lord is good! Blessed is the man that trusteth in Him." "True religion's more than notion." Hast thou tasted?

The word of the gospel is the support of the saint. "Man doth not live by bread alone, but by every word of God." True that there is much in the Word of God to feed the intellect. A nominal professor may thus, in this sense, be said to "taste the good Word of God." From such a profession it is, however, easy to fall away irrevocably. But when the "words of God are found and eaten" (Jer. xv. 16), they become the joy and rejoicing of the soul in the heaviest tribulation. Have you tasted?

The gospel to the Church of God is a rich and continuous feast. It is so in its design. "In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." It is so in the Church's experience. "As the apple tree among the trees of the wood so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love." If such are the expressions of true Christians, what is Christ to thee? Hast thou tasted that the Lord is gracious?

The banqueting house of God's people on earth is the assembly of the saints. The feast is the ministry of the Word in the power of the Spirit. When there is a little child in the family, care is taken to provide it with simple and nourishing food, and all who have to provide the public means of grace should be solicitous to provide for God's "new-born babes" the sincere milk for which they yearn and crave.

How happy is it for young Christians when this is the case! Zion sings:—

"Here, mighty God! accept our vows, here let Thy praise be spread;
Bless the provisions of Thy house, and fill Thy poor with bread."

While with abundant thanksgiving :—

"Souls enlightened from above with joy receive the word;
They see what wisdom, power, and love shine in their dying Lord."

[The writer of the above, as our readers have been informed, passed away, after a long and most distressing illness, in February last. His paper really consisted of an exposition of the first three verses of 1 Peter ii., and is far too long for our use. The latter portion only, which, though rather rambling and unconnected, is happily far more savoury and experimental than the former, is here given. We have read it with solemn and deep feeling ourself, as the testimony of one already marked for death, and commend it to others as adapted to minister to their profit. If it bring any blessing, the reader should remember that the writer leaves a dear young wife and little girl behind, and commend these to the "Judge of the widow and the Father of the fatherless."]

In Memoriam.

EMILY ADA BUSH,

The dearly beloved daughter of Pastor JOHN BUSH, President of the
M.A.S.B.C.,

Was called to the Homeland 23rd February, 1907.

"Think of the home thy child has won,
And joy that she is there."

"How sweet 'twill be at such an hour,
And 'mid a scene so fair,
To lift thy tearful eyes to heaven
And think that she is there."

FROM time to time we are forcibly reminded of the solemn fact that "In the midst of life we are in death." By the sudden home-call of Christian friends while actively engaged in the service of Christ, one's attention is arrested and serious thoughts awakened.

It was with suddenness that the dear friend who is the subject of this brief notice was summoned to "the country so bright and so fair." She was the eldest daughter of the esteemed pastor of Zion, New Cross. Not feeling well on Saturday, February 16th, the doctor was sent for, who advised her to rest for a few days. During the week several friends called to see her. She appeared cheerful, and it was not apprehended that there was anything serious. The doctor, however, suggested that a specialist should be consulted. His decision was that an operation was necessary immediately. This took place about 6 o'clock in the evening, and at a little before 2 o'clock in the morning our sister passed peacefully away, the shock proving too much for her strength.

Shortly before her departure she said to her dear father: "Perfect through suffering. Dearest, we shall soon be together, for ever with the Lord." These were her last words, and their melody will linger on the ear of those beloved, lifting their thoughts upward to where she beholds the King in His beauty.

“Dear as thou wert, and justly dear,
 Although they weep for thee,
 One thought shall tend to check the tear—
 It is that thou art free.”

One of the greatest joys a godly man can experience is in the knowledge that his children are the children of the Lord. Earnestly he pleads for this and watches for the answer. Where one is so favoured, frequently it is through other instrumentality they are brought to Jesus' feet. Our brother's joy was enhanced, for not only was his loved one a seeker from the days of childhood, but his own ministry was made a blessing to her, and he had the joy of baptising her at Kingston when in her 22nd year.

Our friend recognised that Christians are called to service, and she was soon actively engaged, for many years conducting the Bible Class at Kingston, where she was much blessed, and had the privilege of leading many dear girls to the Saviour. Her lessons were always well prepared and prayed over, and the service of God was her supreme delight. Highly gifted as a correspondent, her letters, which always savoured of Christ, were highly appreciated by a large circle of Christian friends.

When our dear brother Bush became pastor at New Cross, his daughter became a member there, and was very happy amongst the Lord's people. She found work in occasionally taking a class or conducting the Bible Class in the absence of the regular teacher.

Towards the end of last year she was instrumental in starting a mothers' meeting, in which she was deeply interested, and which was much upon her heart.

The last time she worshipped at Zion she took the teachers' preparation class on the Saturday evening, and dwelt very much on entire consecration to the Lord's service, and on the Lord's Day took the Bible Class.

On the following Tuesday, being on a visit to Kingston, she attended Providence, and in the little sanctuary where so many happy hours had been spent, where her soul was blest, where she publicly professed her faith in Christ, she heard proclaimed by Mr. Hazelton the gospel she loved so well, for the last time. And it was by Mr. Hazelton that her precious dust was laid to rest by the side of her dear mother on the Wednesday following her decease, and by whom, also, words of comfort were spoken to the sorrowing ones.

With loving sympathy we commend the dear friends whose sorrow is so deep to Him whose compassions fail not, knowing that His grace is sufficient, and rejoice that they have not to sorrow as those without hope. A little while, and the veil which hides the glories beyond from our view will be drawn aside, and then truly for ever with the Lord, where partings are unknown, where pain is a thing of the past, where sorrow never comes, where sin shall never enter, we hope to sing,

“More sweet, more loud,
 And Christ shall be our song.”

J. E. F.

ALBERT STEELE.

OUR esteemed friend and brother, Mr. Steele, passed away on Sunday, 10th March, 1907. The Sunday previous he was speaking in the Master's name. On the Friday he was taken ill suddenly, an operation had to be performed, and though he rallied after the operation he only remained a few hours ere he was taken home. For many years an active Christian worker, he took a deep interest in the work of the M.A.S.B.C., with Mr. W. S. Millwood having audited the Association's accounts for a long period, and for some few years was the beloved pastor of the Church at Spa Road, Bermondsey. He will be much missed, not only by his dear widow and the family, with whom we deeply sympathise, but also in the Churches.

The funeral took place on Thursday, the 14th March. A short but impressive service was held in the house, conducted by Mr. W. J. Styles, with whom our brother had acted as deacon from 1879 to 1888. He spoke with deep feeling of his once dear colleague from "That ye sorrow not even as others which have no hope." The *cortege* then wended its way to West Hampstead Cemetery, where the ransomed body was laid to rest. The Church over which our dear friend was formerly pastor was represented by Mr. Stevens, and the M.A.S.B.C. by Messrs. Jones and J. E. Flegg. A large company of sympathising friends were present at the cemetery.

God willing, an appreciation of our departed brother will appear next month.

J. E. F.

TWO SECRET THINGS.—"The religion of other men is often to me a matter of great difficulty. I apply standards and tests—doctrinal, experimental and practical—and find no reason to doubt the sincerity of their profession, yet I cannot bring myself to regard them with confidence and cordiality as God's children. So with some men's sermons. I hear them attentively; I judge them impartially, and cannot condemn them either as to matter or manner; but for some unexplained cause, cannot bring myself to believe that the man is really delivering a message from God. John Hazelton was right when he said that 'there is a secret in religion and a secret in the Christian ministry.'"

SPOILED BY HIS FLIPPANCY.—"I find no fault with his sermons as such," writes a friend of her pastor, "but to me his flippancy spoils his whole ministry. He has an idea that he possesses the gift of humour, and his lack of seriousness and gravity is 'like the dead fly in the ointment.' O how I miss the sweet solemnity of dear Mr. B."

CULTURE FOR CHRIST'S SAKE.—"I recently heard a sermon which was full of blunders, which a little study on the preacher's part would have enabled him to avoid. Surely a man's love to Jesus must be feeble, if it does not constrain him to try to speak his mother-tongue correctly, and to avoid mispronouncing ordinary words—for his Master's honour."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

THE ORDINANCES OF THE CHURCH.

BY A. J. WARD, OF BROCKLEY.

WE are living in a day of unrest and uncertainty—knowing not what to believe or what to reject. It behoves us as Christians to be able to give a reason for the hope that is within us, the doctrines we hold, and the ordinances we observe. With us it must ever be “to the law and to the testimony,” and every ordinance which will not bear a scriptural scrutiny must neither be preached nor practised, however pleasing it may be to the flesh. Our feelings and fancies must not be allowed to over-ride the fiat of our Divine Lord.

The ordinances of the Church were given to be kept and observed continually by the Church. It is said of Zacharias and Elizabeth that “they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless” (Luke i. 6). These two saints recognised the fact that their God expected them to keep His sacred rites, and the Holy Spirit has left their conduct on record as an example to all new-born souls. They did not keep one and ignore another, as is the fashion of many of to-day.

Observe “walking in all.” What a blessed state and condition the Church of God would be in to-day if every God-fearing soul felt it incumbent on them to walk in all the ordinances of their Divine Lord. And why should they not? The Lord has not revoked one ordinance. He gave them to be observed to the end of the ages; they are not grievous, for “His yoke is easy and His burden light, and in the keeping of His commands there is great reward.” The Church has no right either to neglect or to alter them; the latter is to deal a severe blow at His Divine sovereignty—to set up one’s finite and fallible opinion against His infallible wisdom whose sole right it is to lay down laws for His own Church. To neglect these means disloyalty and disobedience, and is sure to bring leanness into the soul and sorrow into the Church.

Our risen Lord, before He ascended, commanded His disciples “to go and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost,” with the promise of His abiding presence. They were first to make disciples (R.V.)—then, and not till they were disciples, were they authorised to baptize them.

Baptism is not a means of regeneration. The Holy Spirit alone can give spiritual life to a dead soul. Those who teach baptismal regeneration misinterpret the word, deceive man, and lie unto God. Preaching of the Word is God’s divine command to all nations; it is His appointed means of salvation to the lost, and of gathering sinners to His once pierced feet—not baptism, even by immersion. Simon Magus was baptized by Philip, but Peter said to him, “Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.” Water-baptism left Simon as it found him—unsaved. The first Baptist, viz., John, demanded repentance before baptism, and so must we to-day. At Pentecost, while Peter was preaching Jesus of Nazareth as approved of God, crucified for sin, risen again, and exalted at God’s right hand, the Holy Ghost fell upon the many, and in answer to their pathetic cry, “Men and brethren, what shall we do?” Peter cried, “Repent, and be baptized every one of you in the name of Jesus Christ.” Therefore, God is the author of baptism, for John said, “I knew Him not; but He sent me to baptize with water” (John i. 33). Its authority is divine and clearly proved from the Sacred Word, and sad it is for those who dare to ignore it. What a glorious example Christ has left us! How scrupulously particular and determined He was to keep and observe His Father’s will. To John He says, “Suffer it to be so now, for thus it cometh us to fulfil all righteousness” (Matt. iii. 15). The Father approves of His action, and the Holy Spirit rests upon Him like a dove as He comes up out of the water. Thus He leads the way, and says to every true disciple, “Follow Me.”

The New Testament teaches us (exclusively) baptism by immersion. Paul says, “buried with Him in baptism” (Col. ii. 12). Baptism and the Lord’s Supper are joined together in the New Testament, and what God hath joined together, no man or body of men has any right to separate. Neither can it be done without bringing down upon them the displeasure of God. At Pentecost we read (Acts ii. 41), “Then they that gladly received His word were baptized, and the same day they were added unto them.” So it is evident that they had been taught by Jesus to receive into their midst as a Church after baptism. John iv. says “That Jesus made and baptized more disciples than John (though Jesus baptized not but His disciples).” From this we gather that before the Lord Jesus instituted the last Supper He and His disciples had been buried in baptism,

leading up their mind and thought to Calvary's Cross!

At Pentecost, we read that they continued steadfastly in the Apostle's doctrine and fellowship and breaking of bread and in prayer. Thus Peter believed in the inseparable connection of baptism and the Lord's Supper, and what the Lord Jesus instituted and the apostles kept so tenaciously, it is right for us to continue and maintain to the end.

I think that the Lord's Supper is the sweetest and the most spiritual ordinance that ever was instituted. In it we have to do more immediately with the Person of Christ, and by faith we touch Him and feast upon His body; for He said "This is My body, eat ye all of it"; and of the cup—"drink ye all of it." "This do in remembrance of Me."

Paul wrote to the Corinthians, "For I have received of the Lord that which I deliver unto you." The apostle, then, had sure and safe ground for what he did and said of the sacred ordinance of the Lord's Supper. He also says it is to be kept "till He comes." The Lord Jesus has fixed no time for the keeping of this solemn feast, but He said, "As oft as ye do it in remembrance of Me." Can we keep that too often which brings us in such close contact with our risen Lord? Some members of our Churches let any trivial thing keep them from it. How grieved the Lord must be as He sees them turn away from that which He has given as a memorial of the pain He endured for them, and the great cost of their redemption. I think I hear Him ask, "Will ye also go away?"

"His institutions would I prize,
Take up my cross, the shame despise;
Dare to defend His noble cause,
And yield obedience to His laws."

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS AT SOHO.

The annual meetings held on March 12th, though somewhat clouded owing to the sickness and death of friends who it is usual to see on such occasions, were spiritual in tone throughout the day, and truly inspiring. Indeed, they were among the best that the writer can remember.

The morning broke out beautifully, and when the first notes of praise ascended, Soho Chapel was well filled with brethren representing the various Churches in association.

Pastor G. W. Thomas presided over the morning meeting, which commenced at 10.30, and although far from well, was helped in the conduct of the business which usually occupies that part of the day. In his opening remarks, he referred to the changes which had taken place during the

fifteen years that he had been connected with the Association. Many whose faces were familiar in the earlier gatherings had passed on before. Today Brother A. Steele was missed, greatly missed, for his place was empty. He was regularly at these gatherings, and his services were highly valued. He alluded also to the absence of Brother Mitchell, who had been obliged to go out of town, having been ill. He then adverted to the signs of the times, and uttered pregnant sentences on the words, "In His name."

Touching reference was made to the home-call of dear Brother Steele by his co-auditor, Mr. W. S. Millwood, who moved that a letter of condolence should be sent to the widow.

Messages of sympathy were also sent to Mr. E. Mitchell, Mr. S. T. Belcher, and Mr. W. P. Piokett.

The various reports and accounts were presented and adopted.

The Church at Boro' Green, Kent, was heartily received into Association.

The various officers were nominated for Vice-President—Messrs. James E. Flegg, R. Mutimer, E. White, and J. Parnell. The President, Pastor J. Bush, and J. E. Flegg were appointed as the deputation to the Suffolk and Norfolk Association.

The question of the so-called New Theology received attention, and it was unanimously resolved:—

"That this meeting of pastors and delegates of the M.A.S.B.C., assembled at Soho Chapel on the 12th March, 1907, records its emphatic protest against the form of teaching styled the New Theology, because

"(1) It is contrary to the teaching as set forth in their writings of the ablest and most profound Divines of all ages.

"(2) That it is unscriptural, being opposed to the plain facts and fundamental doctrines of the Word of God.

"(3) That it is an insult to the person and derogatory to the glory of our Lord Jesus Christ, and a denial of His rightful claims as the only Surety, Substitute and Saviour of His Church."

The date for the half-yearly meeting was altered from the second to the first Tuesday in October.*

The friends at Soho, reinforced by helpers from Zion, New Cross, and others, among whom it was a special pleasure to see Mrs. Cornwell, had worked hard to provide for bodily wants, and their labors were much appreciated, a large number partaking of the collation.

The afternoon meeting was presided over by the new President, Mr. John Bush.

* Will the Secretaries of London Churches kindly note this alteration.

After a Psalm had been read by the Vice President, prayer was offered by Brethren E. Marsh and E. Beecher. A digest of the letters from the Churches was given.

Pastor J. R. Debnam delivered a thoughtful address upon "Let us hold fast the profession of our faith without wavering." He noticed (1) The profession of our faith, which consisted in belief in the Triune God—the Sonship of Christ as distinct from the Sonship of believers—that Christ came not merely as an example, but to seek and to save the lost, and this not by a mere martyrdom, but by a death of divine appointment and substitution and full atonement—in the Holy Ghost—and in the infallible Word of God. (2) The exhortation to steadfastness, which exhortation was as timely and as important to-day as when first given. To hold fast and hold forth should be the attitude in face of the assaults which were being made.

Pastor Dixon, one of the delegates from Suffolk, followed with instructive remarks upon the words, "He must increase, I must decrease." He graphically described the events which led up to these words being uttered. He showed that all success and blessing in spiritual things came from God alone. It was beyond man's power to save souls. Every true minister had to learn that Salvation was of the Lord. The remembrance of the fact embodied in John's words tends to keep the servant of the Lord in his place of dependence on the Lord. A Unitarian, lecturing a few years ago, said, "If religion is to be of any use it must come out of a man." True, said the speaker, but it must go in first. Every Christian was a witness. And as John, comparing himself to the best man, rejoiced in the increase of Christ, so might they take the same place of humility, and say, He must increase, I must decrease.

Pastor H. Lock, who referred to himself as a village pastor, expressed his pleasure at being present at the gatherings, and made some pointed and pithy observations in a homely but forceful manner, and his address will not soon be forgotten. After referring to his work in Suffolk, he announced his theme, "I have prayed for thee." He referred to the testing to which true believers were subject—the assaults made upon their faith—and showed how through the intercession of Christ, and the power of the Holy Ghost, the Christian shall triumph.

With deep interest the closing address by Pastor J. N. Throssell was listened to. Basing his remarks upon "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice," he opened up the

covenant of grace, expatiated upon its blessings, and explained the covenant by sacrifice made with God.

A very large number were present at tea and afterwards.

The evening meeting, with Pastor J. Bush in the chair, was opened with a song of praise. Pastors Galley and Rose implored the Divine blessing. The annual report was read, and hearty vote of thanks accorded the Sobriety friends and helpers for their hospitality.

Mr. H. Mountford, pastor at Lessness Heath, was heartily welcomed by the Chairman.

The meeting then listened with pleasure and profit to an excellent inaugural address by the President.

A thoughtful and instructive paper was read by Pastor T. Jones on "The Divine Name, the Church's watchword." (This address and paper will be found *in extenso* in the Annual Record).

Pastor E. W. Flegg, of Homerton, was evidently at liberty in speaking upon "Walking in the old paths" (Jer. vi. 16). There was need to emphasize these words to-day when so many were forsaking the old paths. History was repeating itself, and wrong directions were being given. Truth was assailed, but truth was eternal and must stand. In this path were the footprints of patriarchs, prophets and apostles, and here was God's word to us to walk therein. In these paths alone was safety. The fact was overlooked that now it was by faith they walked, not by sight. Rest and peace were enjoyed by those who thus walked in the old paths, who still could say, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

A stirring address by Pastor H. D. Tooke formed a fitting conclusion to the days' proceedings. He spoke upon the work of the Churches and the future outlook. He referred to the low condition of the Churches and the need for a revival. He did not wish to take a pessimistic view, and directing attention to the prayer in Ps. cxxvi. 1., observed that this was appropriate to-day. After noticing the reasons which sometimes were given to account for a low condition, the speaker went on to show, in manner which made C. L. Church members had been present, that the reason appeared to be the *lack of recognition of individual responsibility of every individual member of the Church for the maintenance of the Gospel and support of God's servants.*

It was a prayer inspired by the remembrance of past blessings. It was a prayer producing glorious assurance.

* This fact has been borne in upon our mind for some time past, and we urge the reader to ponder it.—J. E. F.

The collection amounted to £27.

Having received so many blessings during the day, it was fitting to conclude by singing

"Praise God from Whom all blessings flow,
Praise Him all creatures here below ;
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

BEDMOND, HERTS.

AN enjoyable evening was spent with the Sunday-school on February 27th. About forty parents, scholars, and friends partook of the tea, after which a public meeting was held, presided over by the pastor, Mr. W. Wood. After reading Prov. viii. and asking God's blessing, he gave a brief history of the school. It was founded in 1825, though little was known of its earliest days — chequered they undoubtedly were, for it had to be closed. It was reopened in 1855, and enjoyed more or less prosperity until 1895, when the numbers began to decline, and it was partly for that reason the parents' meeting had been arranged. He thought the decline in numbers might be attributed to the fact that there were not so many children in the village as formerly.

Mr. Burrage then addressed the meeting, expressing difficulty in speaking since the pastor had told the history of the school in an abler manner than he could have done. He believed there was one present who had been a scholar in the first school, and there were at least two who were at the re-opening of the school in 1855, and, what was more interesting, they had been in touch with the school ever since. In connection with the re-opening he thought it would be well to remember that the school was then conducted by two women, both of whom came from a distance of about eight miles. He knew there were not so many children in the village as there had been, but "were we getting our share? We wanted our share." That was why the meeting had been called, and he (Mr. Burrage) would be glad to receive suggestions from friends which, if carried out, would, under God's blessing, revive the school.

Mr. Nunn, who followed, did not wish to hurt anyone's feelings, but reminded them that a mustard plaster was very useful and beneficial sometimes. All had a winnowing machine at home, he was sure, to which they might subject his remarks, throwing away the chaff and retaining the grain. He urged all to work more in a missionary spirit, in accordance with the Master's command. Though the prosperity of the school depended on the Almighty alone, yet they were not to lack zeal. He asked if all were doing their best to increase the number of scholars. Addressing the children he took from his pocket a

bean, and this formed the subject of an address which was not less interesting to the adults than to the scholars. After he had distributed the rewards Mr. Wood briefly expressed our gratitude to Mr. Nunn, and the meeting closed with the Doxology.

We trust this meeting may, under God's blessing, give a stimulus to the school. A. J.

GRAVESEND (ZOAR).—Sunday-school anniversary services were held on Wednesday, February 27th, when a sermon was preached in the afternoon by Mr. R. E. Sears (Clapham Junction) on "God's promise to Abraham." Tea was provided in the schoolroom, to which a goodly number of children and friends sat down. In the evening a public meeting was held, Mr. Goldsmith presiding. Addresses were given by Messrs. Sears and Abrahams. The Superintendent of the school read the annual report. He then urged the friends to support the work carried on in the school by their sympathy and prayers. At the conclusion of his address the Superintendent presented a handsome Bible to Miss Taylor, one of the teachers, who had been obliged to resign on account of ill-health. Recitations were given by several of the children, and special hymns sung, under the conductorship of Mr. Carpenter, who had previously trained the children. The annual prizes were presented to those children who had earned them by regular attendance at the school and good conduct. Collections were taken on behalf of the School Funds. A very happy and encouraging meeting was then brought to a close with the Benediction.

CLAPHAM (REHOBOTH, BEDFORD ROAD).—Interesting jubilee services in connection with the formation of this Church were held on Tuesday, March 5th. Mr. John Bush preached in the afternoon from "Underneath are the everlasting arms." In the evening a public meeting was held, under the presidency of Mr. J. M. Rundell, of the Surrey Tabernacle. Deep sympathy was expressed with the pastor (Mr. W. Waite), who was unable to be present owing to affliction. An interesting record of the Church's history was read by the secretary (Mr. J. Arnold). Thankfulness was expressed to the God of all grace for the present peaceful condition of the Church, and there was a spirit of hopefulness as to the future. Mr. H. Aokland, speaking from the text "If the foundations be destroyed, what shall the righteous do?" reminded us of the glorious fact that the foundation truths of the Gospel *cannot* be destroyed. Mr. J. P. Goodenough spoke of the Divinity, Humanity, and All-sufficiency

of Jesus, our great High Priest. Mr. Bowden was able personally to confirm many of the interesting facts which the Secretary had embodied in his report. The collections amounted to £6 14s. 10j., and a happy meeting concluded with the Doxology.—A VISITOR.

REHOBOTH, NEW STREET,
HORSHAM.

THE twenty-fourth anniversary of the above school was held on February 21st. A sermon was preached in the afternoon by Mr. E. Austen from Deut. ii, 7, noticing—(1) God's blessing manifested in the great deliverance of His people; (2) His knowledge of the way through the wilderness and their separation from the world; (3) His provision for them; (4) the assurance—"thou hast lacked nothing"—to which we could testify, that not one thing failed of all the Lord had promised for us.

After the children and friends had partaken of tea, a public meeting was held in the chapel, which was well filled, Mr. E. Austen presiding. The meeting was opened by the children singing one of their special pieces—"Hosanna, loud Hosanna"—after which our brother J. Garner led us at the throne of grace.

The Secretary read the Report for the past year, which, whilst showing a slight decrease in the number of scholars and also financially, showed cause for gratitude, the number of scholars being 88. During the past year the school contributed to the South Indian Strict Baptist Missionary Society £6. We go forward, looking unto Jesus, believing that we shall reap if we faint not.

Recitations by the scholars followed, interspersed with singing, which was creditably performed by the children and appreciated by the friends.

Mr. E. Austen gave an interesting address upon a book of four pages without words. The first was black—a symbol of sin. The second was a red page—a symbol of the precious blood of Jesus. The third was a white one, denoting purity, or the righteousness of Christ. The fourth was a golden page, typical of glory, to which Jesus will bring everyone for whom He shed His precious blood, for He says, "I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory." Our dear brother had lost none of his interesting and instructive manner and was listened to with lively interest.

Recitations and singing by the children again followed; after which the distribution of prizes took place, each child receiving one according to merit, and closed with the singing of the well-

known hymn, "God be with you till we meet again."

May the Lord make us faithful in all things—faithful to Him who hath called us, faithful to ourselves as they that must give account, faithful to the souls of the dear children. In humble dependence upon Him may we go forward, conscious of our own insufficiency, yet sitting at Jesu's feet, learning of Him, and may we not grow weary in well-doing, is the earnest prayer of
J. WELLS.

MEYRICK ROAD, CLAPHAM
JUNCTION.

THE Sunday-school anniversary was celebrated on February 24th and 25th. During the past year three have been added to the Church by public baptism; the school has increased in numbers. Special hymns were rendered by scholars and choir, Mr. Albert Clewley and Mr. Harry Keralake (two of the scholars) officiating at the organ.

On the 24th pastor W. H. Rose preached two helpful and encouraging sermons. In the morning he based his remarks on "God's vessels" (Acts ix. 15).

A young people's service was held in the afternoon, conducted by pastor W. H. Rose, the chapel being full. The address given on "The Bible" was illustrated by various objects, which formed interesting aids to memory. The address was attentively listened to by all.

The evening service was well attended by many old scholars and friends.

On Tuesday afternoon, 26th, pastor H. D. Tooke (of Stratford) preached an excellent sermon from Rev. xii. 11.

The evening meeting was presided over by Mr. W. K. Perrott, a former deacon and Young Men's Bible-class leader. After the reading of Deut. vi. 1-6, Mr. Charles Miller prayed.

The report read by the Secretary showed that there were 17 teachers and 384 scholars on the books; 41 members of I.B.R.A. The Band of Hope had a membership of 140. Total receipts, £36 4s. 1½d.; expenditure, £34 7s. 9½d.; leaving a balance in hand of £1 16s. 4d. £3 11s. 1½d., collected for Mission work, had been divided between the Strict Baptist and the South Indian Missions. The most cheering item in the report was as follows:—The mother of two scholars applied for membership unknown to her husband or children. The husband (who until just recently was a regular attendant at the Young Men's Bible-class) having heard of his wife's action followed her example. They prayed earnestly for their children, and the two dear girls gave in their names (each unknown to the other) the same day. . . . Mr. Charles Miller, who was one of the first scholars before the present sanctuary was built, is now

its superintendent. How wondrous are the leadings of our Saviour.

The Chairman, after alluding to the items in the report, referred to many past happy seasons spent at "Providence."

Mr. Andrews, who was very weak in body, having come from a sick room, spoke well on "Zacchæus."

Mr. Leonard Gingell, an old scholar and teacher, who was heartily received, based his remarks on "What is Man? Origin, Present, and Future" (Psalm viii. 4).

Mr. W. B. Motum, late secretary of Bethesda Sunday-school, Ipswich, and a member of our Bible-class for men, gave us a very soul-inspiring address from 1 Cor. xv. 58.

During the evening Miss Elsie Miller recited very beautifully "The Blind Boy"; also a solo, duet, and trio were rendered by chosen scholars, which added to the brightness of the meeting.

Mr. Ernest E. Sears and Mr. George Appleton (both late superintendents) cheered us by their presence and words. Many old scholars and friends favoured us with a visit, which was greatly appreciated.

The Chairman presented the prizes to elder scholars.

Collections amounted, by the liberality of the Chairman, to £10.

Praise be to our Redeemer. We take courage, and press on.

M. W. KEEBLE, Hon. Sec.

REHOBOTH, PORTSMOUTH.

ON February 13th the scholars, teachers, and friends celebrated the eleventh anniversary of the Sunday-school, the building being packed in every part. At 7.30 p.m. the superintendent, Mr. J. S. Jordan, announced the opening hymn, "Hail the children's festival day," which the scholars sang with great zest.

Mr. Barnett having read the 23rd Psalm our aged brother Simpson sought God's blessing.

Mr. C. W. Spratt, one of the deacons, gave an address on the words, "The End," speaking of the brevity of life and the certainty of the end. He referred to several Bible characters, setting forth the end in different aspects. The good advice given to the young was much appreciated.

The Superintendent welcomed the parents of the children, and was very pleased to see several old scholars present who had left to go to situations. He gave all a hearty invitation to the services on Sundays. He referred to the constant loss of elder girls who left to go to service, but the numbers were about the same as last year. Several teachers had left, but the Lord, in answer to prayer, had sent us timely help in the persons of the Misses Brown and Miss Edmonds. The funds were

nearly two pounds less than last year, but they were not in debt.

The Secretary having received cheques from the Borough Members and the Mayor, votes of thanks to them were passed.

The most interesting item for the scholars—the prize distribution—followed, the Superintendent making the presentations—many Bibles and books on Protestant subjects were among them. One lad (Thomas Williams) received a special prize for full attendance, good behaviour, etc., in the form of a book, entitled "The Spanish Brothers," a tale of the Inquisition. About 100 prizes were given.

Miss Edmonds presided at the organ, and the secretary (Mr. E. C. E. Spratt) trained the dear children to sing their special hymns.

ONE WHO WAS THERE.

Aged Pilgrims' Corner.

THE new *Quarterly Record* contains a portrait of the late Mr. Edward Mote, author of the hymn, "On Christ, the solid Rock, I stand," together with a brief sketch of this good man. Other articles and an illustration make up an interesting number. Copies will be supplied, post free, on application to the office.

* *

A kind donation of 4s. 6d. from Ruth and Naomi is gratefully acknowledged. The Committee hope to receive many contributions to the Centenary Memorial Fund during the next few months. Will all our friends who have not hitherto contributed kindly remember this special effort to make the Homes self-supporting?

* *

Through the kindness of Mr. E. White and his deacons, a meeting in aid of the Society has been held at Enon Chapel, Woolwich. Mr. Arnold Boulden presided and made an excellent speech. Addresses were given by the Secretary, Mr. White and Mr. Abrahams, and a good collection was taken.

* *

A facsimile of the first Address of the Founders, in 1807, has been prepared and may be obtained for 2d., post free. This booklet of 12pp. presents a striking contrast to the present Report of 237pp. and shows what great things the Lord has done for the Society.

* *

One thousand six hundred and forty-eight pensioners in all parts of the country are on the books, and upwards of £43 daily are needed to meet expenditure. In the Homes 180 of the recipients dwell, and in the pleasant Spring days it is hoped that not a few of our readers will visit the pensioners at Camberwell, Hornsey Rise, Stamford Hill, and Brighton.

A pensioner, aged 89, in Warwickshire, writes:—"I am spared once more to send in my report. For such I am truly thankful to my Heavenly Father and all my dear friends for this great kindness. It is now thirteen years since I first received my pension, and it has never once failed to come punctually. It is one of the greatest mysteries of my life to know why the Lord bestowed such a blessing on one so unworthy, as it is my comfort and support in my old age."

Gone Home.

MRS. S. T. BELCHER.

Our dear wife went home—to use her own expression—on March 4th, 1907, after but a brief week's illness. The cause of death was chronic bronchitis and pneumonia. In the summer of last year there was a development of cancer in the left breast, which necessitated an operation, the breast being taken clean away. The operation was performed by Doctor W. E. Audland of this town, and so rapid was her recovery that we were all encouraged to believe that a longer lease of life had been bestowed; but alas! alas for us! it had been otherwise ordained. Dr. Audland was most assiduous in his attentions, and everything that could be done to save was done.

The last three days she was partly unconscious and a little delirious, but on the last day she seemed to rally a little, and with what little strength she had she said, "Oh! I want to go home," and "I want to go home to-day!" "I must go home to-day! I must go! Yes, yes, I must go home to-day!" And so she did, and, dying, died the death of the righteous; she died as she had lived, "In hope of eternal life, which God that cannot lie, promised before the world began."

She had passed through seas of suffering during our forty years of married life. She had been the mother of ten children, seven of whom are alive to mourn her loss—and they have cause to do so.

She was born at Rickmansworth of godly parents, who removed to St. Mary Cray while she was yet young. From a child she had known the Holy Scriptures and loved them. Her earliest memories were associated with the fear of God and a knowledge of her personal sinnership. A Baptist by personal conviction, she was baptized by the late J. S. Anderson, at New Cross, on Nov. 23rd, 1881, where she remained in fellowship until my call to Homerton in 1891.

As a pastor's wife she was loved and honoured by all who knew her. Quiet and unassuming, she lived the Christian's life, she acted the Christian

mother, and is missed and mourned by us all.

Will the many kind friends who have written their condolences kindly receive our best thanks through this channel, as it is not possible to answer everyone separately? S. T. B.

PETER GRAVES

was called suddenly to enter the homeland on January 28th, 1907. Born of godly parents, it was his privilege from infancy to have been a scholar in Mount Zion Sunday-school, Hill-street, and afterwards a regular attendant under the ministry of the late John Foreman, through whose instrumentality, when quite a youth, the convincing and condemning power of God's holy law entered his heart. So deep and searching was the work of the Spirit that his bodily health gave way, but, watched tenderly by his God-fearing mother (to whom he was enabled to speak freely of his state), she proved a great help; whilst caring for the needs of the body, also spoke words of comfort to the mind. The set time for full deliverance into Gospel liberty came one Sunday morning through the preached Word of Mr. Foreman—viz., Ephes. i. 22, "And gave Him to be head over all things to the Church." So great was the liberty of soul enjoyed, as he realised his standing in Christ Jesus, the Head, that he was never known to doubt his calling, but was firm in faith, steadfast in believing, cleaving closely to the doctrines of free grace.

He was led through the waters of baptism (with sixteen others at one service) by Mr. Foreman, to whom and whose sayings he was closely knit and to the end of his days always upheld as an authority in Divine things, while no place on earth was so dear to him as Mount Zion. For its true welfare and that of the dear pastor, Mr. Hazelton, whom he held in the highest esteem and dearly loved, he wrestled hard at the mercy-seat and at the family altar; also he continually pleaded for the faithful ministers of the Gospel, mentioning by name both before and after being privileged to listen to them. He was most emphatically a man of prayer, and in this exercise we miss him sorely, a lover of God's house and spiritual converse, other subjects not weighing much with him.

The latter years of his life being spent at Acton (although still retaining membership with the Church at Mount Zion), he worshipped regularly with the friends at the Tabernacle here, often joining in the week services at Brentford. One sermon in particular, preached by Mr. Mutimer, was to the end a help and blessing to him, from the words "No more sea," giving to

him a glimpse of that glory-world he was so soon to enter.

He was present at the Tabernacle on Lord's-day morning, Jan. 27, and greatly blessed under the Word preached, and, repeating the text at home, remarked it was the very one, only two days before, he quoted to a Christian brother: "This poor man cried, and the Lord heard him and saved him out of all his troubles." He was talking of going to the evening service when pain seized him and he soon became unconscious. Later on he rallied and asked a brother who was present with him the evening text, and how they had got on, remarking at parting, "Well, good-night, we are in the Lord's hands"; and before 5 o'clock the next day his ransomed spirit was in the presence of the Lord, calmly falling asleep and passed away, being unconscious the last four hours of his life here.

The following Saturday, Feb. 2nd, the mortal remains of our brother were laid to rest at the Acton New Cemetery. Previous to the interment a service was held at the Acton Tabernacle, Mr. Hazelton and Mr. Mutimer officiating.

The esteem in which our brother was held was evinced by the attendance of many friends from several Causes with which he was connected during his life.

Earnest were the prayers invoked for the mourning family, consisting of his widow and two children. May the God of all comfort shed abroad the gracious light of His grace in their hearts and so cause the mourner to sing for joy and the little ones to become His own through this dispensation of sorrow.

SOLOMON GROOM.

The little Cause of God at Zion Baptist Chapel, Prestwood, has sustained a severe loss by the death (which occurred on Monday, February 18th, 1907) of Mr. Solomon Groom, at the age of 71 years.

Deceased had been connected with the above place of worship for a very long time, having been baptized by Mr. George Free (of Naphill) about forty-four years ago. He also filled the office of deacon for the past twenty-seven years, while his connection with the Sunday-school dates from its commencement in the year 1864, and he was often heard to remark that during that long period he was never absent more than half-a-dozen times.

As regards his early days we know but little, except that he was blessed with godly parents, being very fond of his mother, of whom he was often heard to speak; and he has told us that she told him when quite a child that she knew he would grow up to be a good man, and that he would go to

heaven, because he was fond of reading good books, especially "Buuyan's Pilgrims' Progress," and his other works.

Like many more of God's family he was unable to state the exact time when eternal realities first became a matter of concern to him, but there can be no doubt it was at a very early age, as on his death-bed he related to one of his sons how that, when he was so young that he could not see above the top of the pew, he remembered bursting into tears because he feared he should never get to heaven.

Coming to his last days, it had been noticed for some considerable time that he appeared to be breaking up fast, his mental powers showing signs of weakness, loss of memory, and other signs of senile decay becoming more and more apparent, and on February 2nd he became much worse, his mental powers completely breaking down, so that (with the exception of a few short intervals) he was unable to converse with the members of his family in the manner they so much desired.

Deceased was very fond of singing, and also a lover of the hymns in Denham's Selection, and a few nights before his death he sat up in bed and repeated three or four of his favourite hymns right through, afterwards singing them in a clear, unbroken voice, greatly affecting those who heard him. "Rock of Ages," "There is a Fountain," &c., "On Jordan's stormy banks I stand," also hymn 746 (Denham's), especially emphasising verse four of the latter hymn, were the hymns sang on that occasion. Many times during his last hours he could be heard repeating the first line of the above verse ("I shall be with Him when He comes"), not being able to get beyond the first line, owing to a distressing cough, which choked his further utterance. After lying for some hours in a totally unconscious state he passed quietly away, as above stated.

His mortal remains were laid to rest in the graveyard adjoining the chapel on Saturday, February 23rd, when brethren Morling (High Wycombe) and Dearing (Bierton) jointly conducted the service. Mr. Morling, in a very feeling manner, spoke words of sympathy and encouragement to the bereaved widow and family, and also to the Church and congregation.

He leaves a widow and a large family (five sons and five daughters) to mourn his loss, all of whom evidence a keen regard and strong desire for the maintenance and support of the Cause of God and truth in their native village, although all of them (with the exception of one son) remain outside the pale of the visible Church.

I would like to take this opportunity to thank the brethren who itinerate in

the country villages (to whom my father was well known) for the kindly letters of sympathy and encouragement I have received in this our sad bereavement.

A. G.

WILLIAM LEGGETT

was born at Dallinghoo, Suffolk, on May 3rd, 1824. Having Christian parents, he was trained to go to the house of God. What distinguished him from other boys was his love of mischief, his determination to have his own way, and "to gie his ain gait," is the account given by himself.

The means which were used by God to bring him to a knowledge of the truth are not known, but in the spring of (I think it was May) 1841, when 17 years old, he was baptized at Charsfield, Suffolk, and became a member of that Church.

In 1842, through the working of Providence, he went to London, carrying a letter of introduction to Mr. Foreman, pastor of the Church meeting in Hill-street, Dorset-square, who gave the country youth a warm welcome and showed him great kindness and did not forget him in a week or two. Through changes in business he resided near Meards Court, Soho, and there, under the preaching and tuition of Mr. Stevens, he received the grounding in the deep, doctrinal and abiding truths of the Gospel, which he loved to hear, think and talk of while power remained.

After a time he returned to Dallinghoo and soon became engaged in the Sabbath-school at Charsfield, teaching the children to sing and conducting a boys' class, finally undertaking the Bible-class, which resulted in lasting good to some who are now deacons; and others, preachers of the Word, speak of lessons and impressions received in the class remaining in their hearts to the present time.

In 1849 he married Miss Bedwell, elder daughter of the senior deacon and a member of Otley Church, who proved a true helpmeet. She was called home in 1888.

At a wedding in the family, in 1859-60, he met a member of the Baptist Church at Woolwich, and, as in the olden time, "they who feared the Lord spake often one to the other," these two conversed with much pleasure of things pertaining to the heavenly kingdom.

Quite a year after Mr. Runnacles, the pastor of the Church at Charsfield, came to Mr. Leggett, bringing a letter which he had received from Mr. Payne, from Woolwich, soon after meeting Mr. Leggett. The letter stated from the remarks made by him on certain Scriptures in conversation he was impressed with the idea that God had a work for him to do in preaching the Gospel and

suggested that he should be asked to do so before the Church to test his ability. During twelve months the wary pastor had been thinking, praying and watching, and had arrived at the same conclusion and said, "I dare not keep quiet about it any longer." Mr. L. was asked to preach to the Church,^o and afterwards in the usual Sabbath services, apparently with acceptance, as a letter from the deacon at Cransford says: "Be informed that the Lord hath opened your mouth to speak in His name. The Church of Christ here invites you to come and preach to us on the first Lord's-day in June, 1862." And another in July invites him for a month. God seems to have been preparing His servant for His work in a mysterious way.

Having some of Mr. Stevens' printed sermons, as a solace to his mind, which mourned the loss of the help and teaching he had enjoyed at Meards Court, he learned them and fell into the habit of repeating them aloud when walking the roads or fields, and had been accused of preaching to the hedges. Save for absence from illness and a sunstroke, he ministered the Gospel to the Cransford Church from 1862-75 and to the Church at Harwich during 1879-80. From this time he was often engaged in filling vacant pulpits, amounting to over forty in Suffolk and Norfolk and in nine other counties, generally giving comfort, help and encouragement to the aged pilgrims to Zion.

He received calls to some pastorates (from two in Lincolnshire and twice from Aldringham, Suffolk), but for various reasons could not see his way clear to undertake them; so he continued to supply vacant pulpits until the New Year of 1891, when, strength failing and suffering much from vertigo, it was evident his public work was done. His mental powers gradually failed. He was sometimes able to attend the services at Bethesda and to hear Mr. Kern with profit and pleasure; also to spend some part of each day in the park near his home. There he met several Freethinkers with whom he used a lance for the truth's sake, which was blessed to some extent; for some said, after a time, "We have been looking for you; for we think the way you have put things before us must be right." Thus we trust seed literally sown by the wayside may bring forth fruit, even a hundredfold.

During the last two years he was sometimes depressed, mourning his enforced absence from the gates of Zion, but generally very placid and hopeful, cheered by the occasional

^oThis was a good custom; unfortunately, not now fashionable.—ED.

visits and help from friends at Bethesda.

With few exceptions, he was bed-ridden from October, 1905—almost helpless, nearly blind, and childish—but was generally bumming some tune and beating time till the last few days. Thinking I recognised strains from the Messiah, I asked, "Is it 'Blessing and Honour be to Him'?" He said, "For ever and ever." When asked what he would like to hear read, it was often Psa. ciii., "Comfort ye," "Many mansions," or Rom. vii. and viii.

The last three days in October he was unconscious, with the exception of one or two lucid intervals, when he responded with "Ah! ah!" to such texts as—"I will never leave thee"; "Thy rod and Thy staff they comfort me"; "Where I am, there also shall My servant be"; and to—"Though painful at present," &c.; and during the last night faintly to—"When shall my labours have an end?" &c.

He breathed his last at 10 a.m. on November 1st, 1906, "gently as dies the wave along the shore," and from this scene another, and almost the last, from the number who stood together in upholding the truth in Suffolk, when the Strict Baptists were in the zenith of spiritual power in the time of Messrs. Wright, Collins, Cooper, Brands, &c., has passed to eternal rest and glory.

On November 5th Mr. T. Chilvers conducted the service at the Cemetery, Ipswich. We left him in our Father's keeping, with a sure and certain hope of the resurrection morn, through the will and mercy of the Father and the finished work of the Son, to Whom shall be ascribed never-ceasing praises through eternity. C. L.

HANNAH DAWSON STRINGER.

Our dear mother was called by grace when a girl, and was brought out of darkness into light through the preaching of the Word by our late dear father, by whom she was baptized when about 20 years of age; his ministry was greatly blessed to her soul.

For two years and seven months she has been a most patient sufferer from a complication of diseases, chiefly weak heart and dropsy, which prevented her lying down. Her path was indeed one of tribulation. For many months she was in darkness of mind and soul—reading, praying, longing and sighing; but the Lord was not pleased to reveal Himself. Often she would say, "Where is the blessedness I knew when first I saw the Lord?" and, "Have I, a guilty, weak and worthless worm, any part or lot in the matter?" and—

"Assure my conscience of her part
In the Redeemer's blood,

And bear Thy witness to my heart
That I am born of God."

She longed to read her title clear. Although she did not realise to the extent she wished, yet she was never without hope, which was

"—built on nothing less

Than Jesu's blood and righteousness."

Her favourite texts were Isa. xxvi. 3, 4, from which she derived sweet consolation. Towards the last the Master graciously visited her. Some portions of Scripture, with many hymns, cheered and comforted her, yet showed her this was not her rest. She felt her days were drawing to a close. Oh, how she did long to be gone! and begged the Lord to take her in her sleep. She had no fear of death or the grave, but often said, "I know Whom I have believed." The end came rather suddenly, for she had brightened and was so well for some days; but it proved to be the last flicker.

On January 30th, at 5 p.m., she said most emphatically, "I feel I could sleep to death, and my sight seems failing." Two hours later she fell back in her chair—a stroke had seized her; and after acute suffering, she became unconscious, remaining so until 8.40 a.m. on February 4th, when her spirit was wafted most gently into the presence of her precious Saviour. Aged 80. "So He giveth His beloved sleep." "Sorrow and sighing shall flee away."

"Light after darkness, gain after loss,
Strength after weakness, crown after cross;

Joy after sorrow, calm after blast,
Rest after weariness, sweet rest at last."

Her mortal remains were interred in Norwood Cemetery with the loved ones gone before, after a short service at the deceased's residence, Mr. O. S. Dolbey officiating. S. STRINGER.

SOPHIA WELHAM.

We record with sorrow the death of our sister, who passed peacefully from this world of suffering on January 20th, 1907, aged 66.

She was baptized over forty years ago at Bildestone by Mr. Knell, but was at the time of her death a member of Martyrs' Memorial Chapel, Beccles. She was a most consistent Christian, and left a pleasing testimony that she was prepared by Divine grace to join the ransomed host above, her hope for eternal life being in nothing but Jesus Christ. She was, as one dear friend remarked, "firm on the Rock."

She was a good wife and the loving mother of eleven children, who miss her presence and loving counsel, but hope one day to join her in glory.

During her life, especially her last few months of suffering, she had such a sweet assurance that her God would never leave nor forsake her, and almost her last words were, "Lo, I am with you always, even unto the end."

"Nothing"—A Series of Meditations.

No. 2.—Hung on Nothing.

"He . . . hangeth the earth upon nothing."—Job xxvi. 7.

GREAT cities often suggest profitable thoughts. When recently walking in a lane in a waterside district of London, we observed a huge crate which was being slowly raised to the top-most storey of one of the great warehouses which abound in the locality. Poised in mid-air it slowly ascended, being raised by a crane manipulated by workmen who were out of sight. How terrible, thought we, would be its fall were it to come crashing down on passers-by. But though it swayed somewhat it slowly ascended till it arrived where it was destined to go. Hanging in mid-air as it was, its security was ensured by the strength of the chain which supported it. This suggested the remarkable contrast presented by the above familiar words. For nearly six thousand years the earth has pursued its annual journey through space. Yet no vast mechanism holds it in position and regulates its motion. It is suspended on nothing. Nothing, do we say? Yes, *on no thing*. Like the rest of the heavenly bodies, it continues as it always has been, because "the Creator calleth all of them by names by the greatness of His might. For that He is strong in power, not one faileth."

Thus, very remarkably, long previously to the discoveries of modern astronomy, the oldest of the inspired books presents the true theory of the world which is our transient home. "He hangeth the earth upon nothing."

This is true in relation to the *material*, the *social* and the *religious* world, which all owe their perpetuation, not to something apart from God which maintains them, but to His sole and sovereign will and pleasure.

I.—THE MATERIAL EARTH HANGS ON NOTHING.

"Of" God, we are assured, and "through Him and to Him are all things." No material agency or instrumentality between the great First Cause and our world maintains its vast fabric.

He not only brought all that exists into being, but the continuance of all things depends on Him alone. Hence the four and twenty elders worship Him, saying, "Thou hast created all things, and for Thy pleasure they *are*, and were created," and of the everlasting Son of the Father, we are told that "He upholds all things with the word of His power."

This sceptics overlook, repeating the sin rebuked by Peter.

From this follows the momentous truth that the perpetuation of our world, its annual journey round the sun, and its diurnal movement on its axis—the cause of day and night—depend solely on the good pleasure of the Creator. Its prolonged continuance is no guarantee of its absolute and eternal continuation.

The destiny of this planet in the far-off future is not indeed our concern. We simply plead for due recognition of the Lord as maintaining the fabric and order of what we style Nature. The same stars look down on us as met the gaze of our forefathers. The same hills and valleys greet our vision day after day. The sea still knows its boundary, and does not pass its limits, for He hath said, "Thus far shalt thou go and no further; and here shall thy proud waves be stayed."

"Keep silence, all created things, and wait your Maker's nod;
My soul stands trembling while she sings the honours of her God."

So far from perpetuity being assured to the material fabric of the earth, the reverse is predicted. "The heavens and the earth which are now, by the same word (of the Lord) are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men"; "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Nor is this advanced as a matter of theory only, with which we have no concern. "Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. iii. 7, 10, 11).

Of this, premonitions are often given which should not pass unheeded by the wise in heart. Volcanic eruptions, such earthquakes as our newspapers have recently recorded, unwonted storms at sea which defy the resources of maritime, mechanical and engineering skill, have deep significance. They indicate that man is not omnipotent, that the forces of nature exceed his limited ability; and that One above—on Whose will all things depend—should be recognised in His uncontrollable supremacy and sovereignty. To Him, therefore, should we look; on His merciful protection should we depend. Man's tenure of the earth is not, as lawyers might say, guaranteed by covenants securing safe possession. "Poor pensioners on the bounty of an hour," what we *are*, and *have*, and *should expect*, depend wholly on Him, since "He hangeth the earth upon nothing."

II.—THE SOCIAL AND THE CIVILISED WORLD HANGS ON NOTHING.

The institutions of society, the laws and customs of commerce, the governments of our own and other nations, and the *ententes cordiales* between foreign powers seem, for example, on a casual review, to be very stable and enduring arrangements based on sure and immutable foundations. Yet is it not true that—

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all that inherit shall dissolve;
And, like the baseless fabric of a vision,
Leave not a wreck behind"?

The verdict of Holy Writ confirms the noble lines of the world's great poet. "The earth and all the inhabitants thereof are dissolved; I," saith the Lord, "bear up the pillars of it"—and were He to cause His upholding power to cease, how great, how terrible the universal crash!

Our fathers were wont to talk of the French Revolution, when a nation so grand in its history and so noble in its prestige collapsed so awfully. Many, by no means aged men, can remember the Crimean war of 1855; the Indian Mutiny of 1857; the Alabama Claim which so nearly disturbed our pacific relations with our brethren across the Atlantic; the civil war in America in 1862 in which Christians fought with Christians and both sides, with equal loyalty and piety, implored Heaven to aid them to subdue and slay their adversaries; and the Franco-German war in which two powers, both in a sense religious, and foremost in education, refinement, and the arts of civilisation, met in deadliest animosity, "dealing destruction's devastating doom." If "an undevout astronomer is mad," an undevout historian is equally so, for do not these modern instances confirm what we are seeking to prove?

In the public worship of the so-called Church of England, the Lord is addressed as the "God whose never-failing providence ordereth all things both in heaven and earth," and as the "Lord of all power and might, the Author and Giver of all good things." If—as we surely feel—the stability of all that makes for our social and national happiness depends solely on His sovereign pleasure, if even our boasted greatness would shrivel into inanition but for His fostering and protecting hand—how wise is it for faith to invoke Him, and to trust Him in this aspect of His character!

Thus the earth, socially considered, hangs on nothing but the pleasure and the power of Him who

"Sits on no precarious throne or borrows leave to be."

Unlike the mightiest angel, who, as a created being, is dependent on His Maker, He on whom all creatures depend for their bare existence depends on none for His being and felicity.

"Great God, how infinite are Thou, what worthless worms are we;
Let the whole race of creatures bow and pay their praise to Thee."

III.—THE RELIGIOUS WORLD, WITH ALL ITS INSTITUTIONS,

organisations and societies, also *hangs on nothing* but the good pleasure of God's sovereign will.*

Few other things seem more effectually established than these; yet the National Establishment was the creature of Parliament, and is preserved and perpetuated by the will of the people, the authority of our hereditary legislators, and the sanction of the Throne.

Dissenting communities, again, have their trust-deeds, their confessions of faith, their costly chapels, and in many cases their endowments. Missionary and benevolent societies have their

* "To hang 'upon' is to hang 'from.' The representation, therefore, is that the earth is suspended, attached to nothing above it, which sustains its weight, not that it hangs with no support under it. The representation obviously is the other side of that in reference to "the north" in the first clause. The eye was impressed by the great void between earth and the starry heavens. The latter was stretched over this abyss, upheld by nothing *under them*, a striking instance of the power of God, while the broad face of the earth lay firm below this void though hung from no support that upheld it.—Professor A. B. Davidson, D.D., in "The Cambridge Bible for Schools."

elaborate machinery of presidents, secretaries, and other salaried or unpaid officials. Many dissenting Academies are now elevated into colleges, and are sanctioned by the Universities. Mayors, M.P.'s, J.P.'s and L.C.C.'s preside at religious meetings. Perpetuity, we may predict, will characterise all these institutions! The religion of pious England must surely hang on its bishops, its clergy, its devoted Free Church ministers, its wealthy and popular patrons, and on the "voluntary system," which is its boast. Nay, "He hangeth the earth upon nothing," and "*nothing*" expresses the actual efficiency of the agencies we have named.

In Rom. xi. Paul refers to the privileges now enjoyed by Gentile Christians. These, he states, have supplanted the Jews in their participation of Divine favour. The latter he likens to branches broken off a tree, and the former to a branch "grafted in" and thus highly fruitful. But Christendom is warned not to boast. We have no charter of perpetuity. "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear" (verse 20).

On what does British Protestantism hang? On the Established Church, its bishops and clergy, its Book of Common Prayer, its homilies, or its revised Convocation? Current events declare that it hangs on *nothing*, and that but for Divine intervention it will become a thing of the past.

On what does the vaunted orthodoxy of our dissenting communities hang? On their descent from the Puritans—on the fidelity of our ministers to their ancient confessions of faith—on their loyalty to God and His truth? Nay. It is patent to all that many mis-named Churches are hot-beds of heresy. Nonconformity, with but few exceptions, has no conscience when fidelity to the gospel is concerned. Its former doctrinal standards are sneered at; and what was once the glory of our land is fast passing away. It "hangs on nothing." Unless the power of the living God is manifested on the desecrated premises, "except the Lord of Sabbath leave a seed" to British Dissent, it will become "as Sodoma" and "like unto Gomorrha" (Rom. ix. 29). As a system of religion, it "hangs on nothing."

On what do the extension and the perpetuation of personal and vital godliness hang? Not on such men as Finney and Weaver, or Moody and Sankey in days gone by, or the more recent efforts of Messrs. Torrey and Alexander.

These can manufacture professors, but, thank God, the future of the "one army of the living God" does not depend on such men. Still are the elect and redeemed of Jehovah sought out and saved by uncontrollable power. He "works and who shall let it?" Not on pretentious and useless instrumentalities does spirituality depend, but on the agency which is Divine.

On what finally, does the continuance of personal religion in the hearts of the chosen of God hang? On human ministry? Nay. This, indeed, has its function and place, though at present its influence is so sadly diminished. But at its best, it was never designed to hold men to God.

Thus writes one whose humble motto as a poor sinner is *Et teneor et teneo*, "I am both held and I hold." Held—not by some flimsy nothing—but by Him who alone can "hold our souls in life" (Psa. lxxi. 9). He would cry,

"HOLD THOU ME UP AND I SHALL BE SAFE."

THE DIVINE NAME, THE WATCHWORD OF THE CHURCH.

A Paper read at the Thirty-fifth Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 12th, 1907, at Soho Chapel,

BY PASTOR THOMAS JONES.

MR. PRESIDENT, BRETHREN, AND CHRISTIAN FRIENDS,—I venture to say that there is only one solution of the title of this paper, and that solution is given on the threshold of the New Testament. It is this, "Thou shalt call His name Jesus." This name is almighty and all-powerful. It is the highest name in the universe, "Wherefore God hath exalted Him, and given Him a name above every name" (Phil. ii. 9). It is the one and only "name given under heaven, whereby men can be saved." That name is "far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. ii. 21). That which invests this Divine name with such unique glory, such distinguished honour, such unsurpassed and unrivalled majesty, is the delightful fact that the bearer of this wondrous name is "mighty to save" and all-powerful to redeem. He is and ever will be the Saviour of His people from their sins, and the efficient Healer of their wounds. Jesus is the great Emancipator, the glorious Liberator, the Captain of salvation, the King of kings and Lord of hosts; the All and in All to those predestinated to eternal life, and elected to wave the palm branch before the Throne of God. It is, therefore, His precious, priceless name that must ever remain the unchanging and undying watchword of His Church throughout all generations, who shall follow on in the eternal plan, purpose and arrangements of Jehovah. In this paper we intend to present a few things in which the history and experience of the Church will be seen; at the same time to show the basis of Christian operation. We shall proceed to note that this divine name is:—

The Burden of the Church's Message. We gather from the New Testament that the Church of the risen Lord was to be the Ambassador of Christ, as He had been the Delegate of the Father. The Apostles were—say rather the Church was—commissioned to carry on Christ's work, and not to begin a new one. "As the Father hath sent Me, even so send I you." This marks the three-fold relation of the Church to the Son, to the Father, and to the world, and her position in it. In the same manner, for the same purpose, nay, as far as possible with the same qualification and the

same authority as the Father had sent Christ, does He commission His Church. And so it was that He made it a very real commission when He breathed on them not individually but as an assembly, and said, "Receive ye the Holy Spirit." To such a spiritually enlightened and divinely-inspired assembly, our Lord entrusted a world-wide message. One important fact should be duly emphasised—we are not called upon to formulate a system of divinity, but rightly to use the one already laid down by the great Founder and His immediately inspired Apostles.

It should be borne in mind that the Church has the custody of the message, and that God uses the Church as a direct channel of blessing the world. The Church is the instrument in God's hands through which He accomplishes His purposes of salvation. It should be a vital and important matter that the Church should exercise great care to give expression to those fundamental principles embodied in her Lord's message, and see to it that the truths advanced consistently agree with the mind, will and purpose of Jesus her King. The Church dare not follow the wicked example of Jehudi; she must not attempt to use his destructive penknife to cut out the leaves of God's Holy Word, nor must she be ensnared by his modern disciples. It is at our peril we question the "Virgin Birth." Dare we for one moment dispute the authenticity of the Gospel narratives? Shall we demur to, or doubt what was written aforetime, or criticise the God *breathed* Word? I say a thousand times, No!

The Church's message must be the pure unadulterated Word of God, free, absolutely free from modern heresy and ancient error. We emphatically repudiate all rationalistic teaching, and banish the destructive fabrications of so-called "modern prophets." We have no room in our "credal basis" for larger hope, or the final restoration of all men. We treat with contempt the blatant errors of present day Socinians. We endorse no universalism as propagated by certain popular preachers. We absolutely reject the whole of such pernicious teaching as being directly opposed to the message given by our illustrious Founder.

The message given is that of a living person. Jesus directs men to *Himself*; the Giver of the Message is *Himself* the Message. This reminds us that the important business of the Church must consist in making known the provisions of mercy for human misery—sovereign, free and unmerited grace for the undeserving; in a word, salvation by grace and redemption through blood. From this bed-rock truth we cannot remove. Standing on this rock, we boldly challenge all Christendom to produce a surer or safer foundation. Against this rock the gates of hell cannot prevail. Let the Church study the Gospel evangel at the Author's feet; let her abide near the Cross, and she will learn that her message means eternal salvation to burdened sinners. She will discover that man-made messages, largely consisting of fine eloquence and poetic quotations, will prove cheerless and comfortless, because they lack that spiritual energy of divine life and unction.

The Divine Name is the Secret of the Church's Power. One's

mind is carried back over the centuries, and we live and move amongst the men who constituted the infant church at Jerusalem. They had recently received the special gift—the fulfilment of their Lord's parting promise. You will be able to re-call the interesting history of the *first* sermon and its glorious results—the many baptised and added to the Church. Read that sermon of Peter's. Is it its eloquence, its vast research, its beautifully rounded and highly polished sentences that so effectually impressed that great assembly? No, none of these things, for as a matter of fact, they were absent from the homely speech delivered on that memorable occasion. What was the profound secret? The Divine name; there lay the power that softened obdurate hearts, subdued stubborn wills, and regenerated those thousands of hitherto alienated and unbelieving men.

Follow those Apostles for a few years; closely examine their work; behold the Churches established in distant lands, the list of which you have in the Acts and Epistles. I make bold to declare that the marvellous success of their mission was not in the men, as men, but in the power of the divine name in the words they uttered. I would remind you of the gross darkness of this land of ours, of its rude temples and still ruder priests, and their human sacrifices to their Pagan gods. By what means was this terrible darkness and deeds of cruelty removed? Again I think of the dark ages, when ignorance and superstition prevailed throughout this country and all Europe. For a moment I pause to ask, Who is that solitary man bending over the old Book until he discovers the golden truth that breaks his fetters and illuminates his soul? We cannot attribute this grand awakening to the Monk who shook Germany to its centre, the vibrations of which were felt throughout the civilised world. It was not the authority of Luther, but the power of the divine name; there, and there alone was the mighty secret.

Again, you will naturally think of the rising of "the morning star of the English Reformation," followed by the breaking of the yoke of tyranny and religious oppression, the downfall of Papal supremacy, the upbuilding of Christianity, the establishing of freedom, and the true, simple worship of God with an open Bible, which, thank God! remains open.

Need I remind you of the organisation of missionary societies and work? One feels a thrill of delight as one glances over the world and sees such a noble army of saintly men and women devoting their lives to the cause of spreading the gospel of un-failing grace and undying love to men sitting in darkness and the shadow of death. Tell us, what is the secret power that moves the heart, consecrates the life of our noble missionary brethren? Verily, it is the name above, beyond all others—the name of solitary grandeur. Let us take a momentary glance at our environments. We look at things boldly. I am aware of the spirit of greed for gold—the deep-seated devotion to pleasure. I know it to be true what a Yorkshire minister recently said: "We live in a kicking age, and not in a thinking one." The majority of us are sorrowfully aware of the desecration of the Sabbath. Some of

us know the apathy and indifference of many Church members. We know and deeply regret the innovations—the bringing the world into the Church. Many sincere godly men blush, and feel ashamed of the questionable means employed to *draw* the people. Brethren, there remains one antidote for all this. The real secret power to stay the torrent of sin, to awaken the Church, to revive its members, will be found in the divine name. Let us make no mistake. Organs, choirs, and solos, and other like forces, are powerless to awaken a sleepy Church, or convince *one* sinner of the error of his way. It must be the divine name that must prove the Church's power to-day as at the beginning. That name breaks the fetters of sin, gives liberty to captives, life to the dead, and strength to those that have no might.

The Divine Name the Channel of the Church's Prayer. Prayer is composed of certain elements, of which we may be conscious or we may be unconscious. Nevertheless, I venture to remark that the element of true, importunate, and prevailing prayer is that of *adoration*. Real spirit-taught gratitude vents itself in adoring, worshipping the infinite perfections of Deity, and acknowledging God's inestimable gifts, especially the unspeakable gift of His dear Son. This is followed by *confession*, which implies weakness and sin on our part. Then we give expression to *thanksgiving* for mercies and blessings received. From thanksgiving we proceed to make our requests, to present our *petitions*, asking for the grace, help, and guidance we need. This gives rise to the thought of full *surrender* to the divine will. These elements are interwoven in true prayer. They embody our needs, desires, and expectations. While I say this I am aware of the presence of a great fact—I need an advocate. Between my littleness and sinfulness and the greatness and immaculate purity of God there appears an impassable gulf. My words may be choice, rich in meaning, lofty in expression; but what is all this without the name of Jesus, the precious merits of the God-Man to plead? The throne is high and lifted up and I am low down, but Jesus is at the right hand of God, and He can take my broken, fragmentary petitions and present them before the mercy-seat. If, then, our prayers are heard it must be through the presence of our High Priest and Apostle of our profession, who abides there as our representative. It is His name we plead. He, and He only, is the channel through which the refreshing, invigorating blessings come down upon the Church like the soft showers upon the mown grass.

Did time permit there are other important topics which suggest themselves to our mind—such as the divine name being the warrant of the Church's mission, the bond of unity and the pledge of final triumph; but we must hasten to a speedy conclusion.

The Divine Name the Church's Watchword—and Why? “Because in the Anglican Church we find a return to ecclesiastical bondage, the subordination of the grace of God to a sacerdotal system, a complicated ceremonialism for the spirit of Jesus. The Free Churches are now boldly proclaiming heresies of the grossest kind, and in Christian pulpits and professors' chairs denying the

Lord's atoning sacrifice. There exists a sceptical clique and their friends who have possession largely of the Press, both secular and religious, so that sceptical works are boomed assiduously, while the answers of thinkers who are still believers in the inspiration of the Bible are either ignored, misrepresented, or treated with indifference."

Allow me to utter a word of protest and warning respecting this modern theology(?), which teaches that the fall is a fable; that Jesus did not die to deliver man from the curse of sin; that man is capable of rising into life by his own exertions; he—man—is not bound in sin, but needs only to respond to the divine nature; man is not forgiven through the sacrifice of Jesus Christ; all sin is a quest for God; the supernatural birth of Jesus is a fable; hell is a myth; and man is saved not from the curse of sin, but through the unremitted curse.

What will be the next gospel of these prophets of the new era? My brethren, we stand to-day where our fathers stood—by the old message of the cross. We proclaim His message, in His name—His gospel of salvation. This stand must be made and maintained at all costs. The growing apostasy around us makes it imperative that we band ourselves more closely together to resist, with united forces, the combinations of heresy and false teaching of godless men.

We clasp hands with Cowper while we tell out our confession—our past, present, and future faith:—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

May the Lord help us to contend earnestly for the faith once for all delivered unto the saints.

WHAT PRAYER CAN DO;

OR, THE STORIES OF FOUR HISTORICAL PRAYERS RETOLD.

VERY merciful and marvellous is the *grace* of prayer.

That once guilty and polluted sinners should be permitted, through the precious Mediator, to hold converse with heaven; to draw nigh boldly to the throne of grace; and to whisper with holy intimacy into the bowed ear of the God of Sabbaoth; is an exemplification of Divine condescension beyond all praise.

The act of prayer is likewise wonderful. That creatures so poor and polluted as God's suppliants on earth should be favoured with grace to conceive such thoughts, entertain such emotions, and express such desires as will engage the attention of the God of heaven and earth, is a marvel of mercy which the love and power of the Holy Spirit—the author of all prayer and our helper under all our infirmities—can alone explain.

Almost equally wonderful is the *gift of prayer*, or the ability to

express spiritual petitions in a fervent manner, well-chosen words, and in a voice audible to a large concourse of people. "This also cometh forth from the Lord of Hosts."

We have often been filled with wonder at the spiritual elevation, the mental ability and the vocal energy bestowed on beloved brethren when called upon to voice the petitions of others. Prosaic men have prayed poetry as sublime as the hymns of Kent or Swaine. Practical men who, though sanctified and spiritual, rarely spoke of higher things, have expressed such conceptions of the beauty of the Great King and the grace and glory of the salvation of God—as well-nigh to create amazement in our minds. Others, whose ordinary voice was poor, low and indistinct, have been aided to call on the Lord with clarion-like clearness and emphasis, so that hundreds heard them with ease. Verily in this, too, the grace and power of the Holy Spirit were most apparent!

Four well-known instances will confirm these observations.

JOHN THOMPSON.

On June 8th, 1825, the Suffolk and Norfolk (New) Association of Strict Baptist Churches are in session at Tunstall, about 2,000 persons having assembled. The tent for worship is as yet a thing of the future; and the gathering has to be in a great disused pit (still to be seen)—originally, it is probable, dug for the removal of its gravel. The sun shines fiercely; the heat is intolerable; when John Thompson, the founder and pastor of the Church at Grundisburg—now an old man—rises to engage in prayer. One of the petitions he is led to frame is peculiar. He plainly and in as many words asks the Lord to send a cloud to screen them from the burning rays.

**"Wrestling prayer can wonders do, bring relief in deepest straits!
Prayer can force a passage through iron bars and brazen gates."**

But can it affect what goes on in the blue vault of the sky overhead? It can; it does. A cloud descends far lower than the others are stationed; it rests over the assembly—and shields them from the oppressive rays till the holy engagements of the days are over.

Thirty years since we conversed with many who perfectly remembered the incident—and spoke of it as a sort of miracle. Well, we would rather have their simple credulity, than modern philosophic scepticism. Would not you, beloved reader?

SAMUEL COLLINS.

Again, on June 6th, 1878, fifty-three years afterwards, the Association has met at Fressingfield, where Bishop Sancroft was born and buried, and in which a coffin-shaped Baptist Chapel excites the wonder, if not the admiration, of beholders. It is the second day. Suffolk men and Suffolk ministers are to the front. "Charley" Hill is to preach, but the veteran Samuel Collins, now present for the last time, reads Psalms lxii. and lxvii., and leads the vast concourse to the throne in a prayer the like of which we never heard before and we fear never shall again. It was sweetly *retrospective*

and God was thanked for the tender experiences of past happy times. It breathed great *gratitude* for present mercies. It *swept forward into the future*; and anticipating days to come, it besought that as the voices of the dead and gone had rolled out the eternal truths of the glorious Gospel under that canvas roof, so other tongues might ever tell the wondrous tale and babes unborn be brought to salvation by their testimony. The Report described it as expressed in tremulous tones, which is true, but every word was audible to all, and permeated hearts with indescribable power. The language was chaste, even rising at times to the sublimity of the truest poetry; and "the old man eloquent" seemed to be standing the very gate of heaven and having actual audience with the King of kings.

At length the strain of spiritual attention proved more than we could sustain; and when the bell of the clock in the distant church-tower boomed the hour of twelve, we were compelled to open and wipe our eyes—when we beheld around us a group of dear old friends, Charles Hill being nearest, and all bathed in tears. Thirty-one years have passed; but "how sweet the memory still" of that wonderful prayer!

WILLIAM HOUGHTON.

Again, in June, 1884, the Association has assembled at Halesworth—the first charge of the eccentric but philosophical Richard Whately, afterwards Archbishop of Dublin; and where the somewhat flickering torch of truth is at this time waved by our excellent brother Suggate. Every Association has some feature of peculiar blessing, and this—for so God has ordered it—is not to be brother Hill's sermon, great and gracious as it proves, but a *prayer* which almost astounded all who heard it.

He that rises to speak to God for the rest is William Houghton, a gentleman of independent means but rare culture and spirituality, who acts as pastor over the little Church at Blakenham. He has a small-built and somewhat feeble personality; and a thin and unpenetrating voice. At first we can but think it a pity that some Boanerges has not been chosen to take his place, that all in the large assembling might hear what he presents to God.

But listen. Every word is audible and falls with the utmost distinctness on our ears. In a minute he holds our hearts by silken cords. He invokes the Holy Spirit; and He deigns to come in the power of such indescribable grace that we can hardly bear the weight of blessing. His voice grows louder and rolls and reverberates under the canvas roof; and the hushed assembly gives a great sob of uncontrollable feeling. Some young pastors have recently come to the county. For these, special prayer is offered. "Lord, we were anxious about our vacant pulpits, but Thou knewest our needs and wert saving and teaching and training these dear boys, and fitting them to come and serve us. God bless the lads!" (Amen—was almost universally uttered here).

More it is not in our power to recount. But surely, to quote Charles Standford, "heaven stooped down to kiss this spot of

earth" at that favoured moment—and we felt for the time, like Naphtali, "satisfied with favour, and full with the blessing of the Lord."

Ere twelve months had well-nigh rolled away William Houghton—our first friend in Suffolk, and the friend of how many others who shall say?—was with the Lord. That prayer was, in a sense, his farewell testimony, his last act of ministry on behalf of his brethren in the county he so dearly loved.

ROBERT C. BARDENS.

It is May 6th, 1895, and crowds are wending their way from many distant places to the Baptist Chapel, Stoke Ash—for it is the Jubilee of Charles Hill, the champion preacher, the veteran Secretary, and in one, and a very good sense, the Bishop of our Suffolk Churches.

John Box is to preach; picked men from London and elsewhere are to speak; a Testimonial of £200 net (as Booksellers say) is to be presented—but once again the crowning blessing is to come, not through the sermon, or the addresses of Walter Abbott, John Jackson, Robert Grace, James Favell, and the rest—but during the wonderful prayer of brother Bardens of Ipswich. Here again that strange elevation of mind and heart; that evident drawing solemnly close to God; and that peculiar power and pathos of voice—to which we have before referred—were markedly noticeable. It seemed as if another man than our old friend of twenty-five years standing were pleading with God for us all. And verily it was the same and yet another; for the Lord at times anoints His choice servants with peculiar unction for peculiar occasions; and invests them with unwonted power for a solitary act of ministry which they may never be privileged and permitted to manifest again.

It is remarkable that in the cases of the brethren Collins, Houghton, and Bardens, neither was afterwards conscious of anything exceptional in what it had been given them to utter. Like Moses, "they wist not that the skin of their faces shone"—while they talked with God for us.*

Thus an old man has ventured to trouble you, dear reader, with some of his memories and musings!

WHEN thou art at the greatest pinch, strength shall come. When the last handful of meal was dressing, then was the prophet sent to keep the widow's house.—*Gurnall*.

EVERY vessel of mercy must be scoured, in order to brightness; however trees in the wilderness may grow without culture, trees in the garden must be pruned to be made fruitful; and corn fields must be broken up, when barren heaths are left untouched.—*Arrowsmith*.

* The writer trusts that it will not be deemed a violation of propriety and good taste to mention a living friend among those that call upon God's name. Alas! our brother Bardens's voice is hushed and his work on earth is over!

THE GOSPEL OF GRACE AND THE PASSOVER OF ISRAEL.—(Continued).

BY ALBERT ANDREWS, PROVIDENCE CHAPEL, MAIDSTONE.

“And they shall eat the flesh in that night, roast with fire, and unleavened bread: and with bitter herbs shall they eat it.”—Exodus xii. 8.

It is supremely important to have a scriptural and Divinely given conception of the *person* of Jesus Christ, “the everlasting Son of the Father”; nor is it of less moment to know the nature of the offices He so gloriously fills as the Saviour of His people.

In the most striking and instructive type of the Passover, the grace which the elect obtain through Him, is presented—as we have seen—in two aspects. The shed, sprinkled and sheltering blood of the Lamb very clearly sets forth the benefits which accrue to sinners through the *death of Jesus*, whose sacrifice preserves them now from all present expressions of God’s penal anger as it will finally and for ever save them “from the wrath to come.” The flesh of the self-same lamb of which they were to partake during the darkness of that awful night, and before starting on their long wilderness journey, illustrates with equal clearness our indebtedness to the same Saviour for all that preserves and maintains the life of faith within. What necessary food is to our physical frames that Christ is to all heaven-born souls. He “is the bread which cometh down from heaven; that a man may eat thereof and not die”; and “if any man eat of this bread, he shall live for ever” (John vi. 50, 51). This truth is expressed in another form in the words before us, which speak of

II.—THE FLESH OF THE PASCAL LAMB AND THE GOSPEL IT CONVEYS.

The eating of the flesh of the slain lamb did not, we repeat, secure Israel’s safety. Their security was wholly in the shed and sprinkled blood. The difference between this and the flesh it is very important to discern. The blood was on the outside of the house for God’s inspection; while the flesh was within their dwellings, for their own refectation and recruitment. Thus, most appropriately, the blood was first to be applied to the door-posts and lentils; and *then* the Israelites were enjoined to partake of the flesh of the lamb itself.

It was to be “*roast with fire*, and by no means to be eaten raw, or sodden with water.” There was thus but one way of preparing the feast—“roasting with fire.” This typifies the extreme suffering of “Christ our Passover” when He endured the fire of the wrath of God. His subsequent resurrection evinced that He was a perfect sacrifice, and, as such, “was a sweet savour,” the vital fragrance of which will ever delight the God of our salvation.

The flesh of the roast lamb was, again, to be *eaten with unleavened bread*. The leaven, of which we frequently read in the Bible, was a substance which possessed the property of setting up a species of fermentation in dough, thus rendering it porous and light. It must not be confounded with the yeast or barm which we

use for this purpose, as it consisted of flour and water which had already undergone a like process of fermentation. This it extended to any larger mass similar to itself with which it was incorporated.

Its *figurative* sense in Holy Writ has caused discussion, some contending that it stands for what is good or evil according to the requirements of the context; others—with whom is the writer—that it invariably represents what is evil. That it often does this—as in Matt. xvi. 6; 1 Cor. v. 6, 7; Gal. v. 9—none will deny; and that it does so here is incontestible. Most strict, therefore, was God's command that every particle of it should be searched for and destroyed.

“Seven days shall there be no leaven found in your houses, for whosoever eateth that which is leavened that soul shall be cut off from the congregation of Israel.”

Nothing, therefore, that was incongruous with the nature and design of this solemn service, was to be eaten with the flesh of the lamb; and, in like manner, *spiritually*, communion with the Lord cannot be contemplated apart from a resolute determination to abstain from all known sin. “If I regard iniquity in my heart the Lord will not hear me.” “Christ, our Passover, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” It is truly awful to profess to love a life of communion with Jesus, and yet to habitually indulge in secret sins which He hates.

“And with bitter herbs shall they eat it.” These were to perpetuate the memory of the bitter sufferings endured by the Jews in Egypt, and instruct Christians to call to mind the days of their burden and bondage when poor slaves of Satan, and their spiritual trouble when undergoing a law-work, before the Saviour appeared to deliver their souls and wipe their weeping eyes. A vivid sense of the power and grace of the Great Deliverer, and the depths of degradation from which He has saved us, greatly intensifies the solemn sweetness of communion with Him.

Thus as *they* gathered round the lamb to feast upon its flesh, with unleavened bread and bitter herbs, so spiritual Israelites, redeemed by the blood of Christ, gather round His Person as the living centre of their hope and joy. They have fellowship and intercourse with Him. Upon Him they feed by faith. This is truly a feast to their souls; for “My flesh is meat indeed, and My blood is drink indeed” (John vi. 55). Of this the world and mere empty professors know nothing; but of which every true believer has, in some measure, a living experience.

It was to be eaten in haste, with girded loins, sandalled feet, and staves in hand—as those might appear who expected at any moment to be summoned to start on a journey. This was likewise an essential part of this impressive act of worship, and was designed to commemorate their wonderful deliverance from Pharaoh's tyranny and their departure from the land of Egypt.

To this there is also a beautiful correspondence in the life of faith. We, too, anticipate the call to depart. This is not our rest;



THE LATE MR. ALBERT STEELE.

nor should we regard this world as if it were our final home. The Jews were not to be attired in fine apparel and recline on couches as if arrayed for a royal banquet; and we, whom God has "called unto the fellowship of His dear Son Jesus Christ our Lord," are not to pass our days in ease and unconcern, but to be ready to depart for the distant land of promise. O to live mindful of this; mindful that "here have we no continuing city, but we seek one to come."

"'We've no abiding city here'; this may distress a worldly mind,
But should not cost the saint a tear, who hopes a better rest to find.

'We've no abiding city here'; then let us live as pilgrims do.
Let not the world our rest appear, but let us haste from all below.

But hush, my soul, nor dare repine, the time thy God appoints is best;
While here to do His will be mine, and His to fix my time of rest."

(To be concluded).

ALBERT STEELE,

1843—1907. AN APPRECIATION.

By W. JEVES STYLES.

"There are in this loud, stunning tide of human care and crime,
With whom the melodies abide of th' everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart."—*Rev. John Keeble.*

"One who knew him well, and may with good cause love him, has said: 'But for him I had never known what the communion of man with man meant. His was the freest, brotherliest, bravest, human soul mine ever came in contact with. I call him on the whole, the best man I ever, after trial enough, found in this world, or now hope to find.'—*Thomas Carlyle, ON EDWARD IRVING.*

It is given to few of God's children to manifest so very marked a personality—to think, speak, and act in all the circumstances of life, as none beside would or could—as it was to our late friend.

His mother, who was early left a widow, with small means and a large family, faced and fought life's battle with rare bravery. She obtained for her boys a sound middle-class education, and taught them to fear God, to work hard, and to rely on their own endeavours for what success they might hereafter achieve.

Two eminent men, each good and great in his way, contributed to the formation of his character.

Honourable mention is due to Dr. James Moorhouse, who afterwards filled the colonial see of Melbourne, and subsequently became Bishop of Manchester, in succession to Dr. Frazer. He, when a young clergyman, for a short time held a clerical appointment—we believe a curacy—in the parish in which our friend resided,* and exerted a marvellous influence for good over the lads

* This is inaccurate. From a letter from Mr. Richard Elphick, of St. Neot's, dated April 22nd, we learn that the Rev. James Moorhouse was curate at St. Neot's under the Rev. John Green (well known as the author of a Concordance to the Book of Common Prayer), and subsequently under the Rev. C. Lyndhurst Vaughan from 1849 to 1855, when he left for a curacy at Hornsey.

of his last school. This really great man was a clergyman of the Charles Kingsley type, who held what might be styled the moral creed of Tennyson, believed in muscular Christianity, and aimed in his ministry at the development of all that was manly in manhood, and preached that

“because right is right—to follow right
Were wisdom in the scorn of consequence.”

His spirit Albert Steele imbibed to the full, and became, as few are—

“dowered with the hate of hate, the scorn of scorn,
The love of love.”

Faultless, he was not; but little, mean, selfish—swayed by paltry motives, or betrayed into unworthiness of action, he simply never could be.

The Gospel of Broad Churchmen is, however, unhappily defective in evangelical sentiment, and while admirably insisting on the necessity of what is vigorous and vital in moral excellence, keeps the Redeemer's cross, in its sacrificial aspect, far too much in the background to meet the wants of sin-burdened souls. To help our friend in this way, however, another Christian teacher was used of God.

Samuel Milner, of Keppel Street, whose Sunday School he attended, became the Divine messenger to his heart. Every whit as manly as the future Bishop, and, emphatically human and tender, he was as a preacher of the Gospel, spiritual, clear, and earnest in the enforcement of truth.

It was when under the ministry of this good man that the influence which transcends all others first affected our dear friend's mind and heart, and he began to listen with reverent attention to what was delivered from the pulpit. The relief he sought was long in coming, and for some time he was an anxious inquirer, seeking the mercy he knew he needed, but seeking it as it seemed in vain.

A copy of Bunyan's "Come and Welcome" now fell into his hands. This he carried in his pocket and read a page or two, here and there, whenever opportunity permitted; probably clinging with all tenacity to the truth of the text on which this most helpful little treatise is founded:—"All that the Father giveth Me shall come to Me; and him that cometh to Me, I will in no wise cast out."

The Holy Spirit at length spoke peace to his soul, and he merged into a humble and happy, but singularly forceful, believer in Christ. He was therefore baptised, and commenced the career of a consistent Christian which, through Divine help, he maintained to his life's close. Thus, though so conspicuously independent and original, he bore to the last the impress of the two men who contributed to the formation of his character in his youth.

"He is my ideal of a man," said one who knew and understood

Subsequently he was presented to the living of St. James', Paddington, which he resigned to accept his high appointment in Australia. Haste must excuse error. The other facts are, we believe, reliable.—EDITOR.

him; yet he was devoted to the theology in which Divine Sovereignty has the foremost place; in which Jesus Christ is "all and in all"; and the Holy Ghost is the Author and Maintainer of all that favourably distinguishes truly saved sinners from the rest of mankind.

All who are heaven-born and heaven-bound exemplify the grace of the Gospel; to him it was given as to few, "to *adorn* the doctrine of God our Saviour in all things."

Some religious professors are so dull and common-place that but few would desire their friendship or court their companionship. He was one for whom the world would have bid high; but though he was formed for society, and would have shone anywhere as a conversationalist, he made those who loved the Saviour his chief and choice friends.

Music was born in him. He was long a member of the Sacred Harmonic Society, for many years assisting at the Triennial Handel Festivals at the Crystal Palace, and on several occasions was selected, with others, to sing before Queen Victoria at Windsor Castle. His rendering of many fine old English ballads was a treat never to be forgotten. Yet he was happiest when his voice was raised to the praise of God, and for many years he acted as Precentor at Keppel Street Chapel, and subsequently at Soho, winning golden opinions at both. He also shone as an elocutionist of the school of Bellew or Brandram, or Snazelle, and was specially happy in his renderings of some of Macaulay's "Lays," especially "Horatius," and of Tennyson's "May Queen," or Hood's "Song of the Shirt," in which he out-distanced many reciters of far higher pretensions.

His was a graceful pen, and he could write in delicate and dainty English. Family cares and his many engagements, however, precluded his giving much attention to an art in which he was fitted to excel. His Paper on "Christ the Sole Lawgiver," on page 168 of our Volume for 1905, affords a fair specimen of his style; the apposite quotation from Lord Macaulay's "Virginia" being very characteristic.

The order of his mind was essentially æsthetic. Beauty of form and colour, and order, and harmony of arrangement yielded him intense pleasure. He often reminded us—during our days of closer intercourse—of a friend of our younger years, a well-known art writer and illuminator, who was wont to say that "if he owned but three sticks in the world he would study to arrange them to the most picturesque effect."

His avocation was pursued at the British Museum, in which almost every ticket, tablet, and inscription now to be seen was the work of his father, himself, or some member of his family under his direction. This post brought him into communication with many of the first scholars of the age, such as George Smith, the discoverer of the clue to the signification of cuneiform (Assyrian) characters, Dr. Birch, Sir Roderick Murchison, and many others. A stroll through some of the rooms with him for a guide, was, indeed, enjoyable

Memory would fain linger over what he was in his domestic and social life—the tenderest of husbands, the kindest of fathers, the firmest and most thoughtful of friends; but such records must remain deep graven on the hearts of those who knew and loved him best.

It was true of him, as of Charles Hill, whose ministry he so admired, that “to his own inner realization of the power of godliness and his experience of the love and faithfulness of his God in Christ he seldom referred.” This was not because his acquaintance with these things was shallow and superficial, but because their very depth and solemnity made him shrink from parading them before others.

To those that fear God only, should we relate what He hath done for our souls. Invalids who are voluble about their maladies rarely suffer so severely as others who check their groans and hold their peace as to the agony with which their frames are racked.

Those, therefore, who know most of the secret of the Lord are often silent about their soul-trouble and circumstantial deliverances—not because they have but little vital experience, but because they have so much. Many of their memories are too sacred for recital and their feelings too deep for expression. Hence, while some whom we could fain hope are in the good way, say but little of their religious emotions because they really know so little of the vital solemnities of the life of God in the soul, others who could say much, are reticent, and keep their deeper soul-troubles and their most divine joys locked in the silence of their own bosoms.

Thus was it with our friend. He had been “alone on a wide, wide sea,” and in “the wasteful wilderness wherein no man dwelt,” but his record was on high, and he desired that but few on earth should read it.

This is a truth which it is hard to apprehend, and many simple-minded Christians have greatly erred in their estimate of others through their ignorance of it. “Even in laughter, the heart” may be “sorrowful”; while dolorous words and even tears may go with very little feeling that is solemn and deep.

At Keppel Street Chapel in 1879 to 1888 he served the Church in the capacity of deacon during the writer's pastorate; and rarely has a minister been favoured with a colleague and coadjutor so faithful and loving. Frank almost to bluntness, when our policy and proceedings did not please him, he was withal almost reverential to our office and tenderly respectful to ourself as God's servant. Like all high-principled men he was always reliable, and to be implicitly trusted with safety.

Of his subsequent ministry as the pastor of the little Church at Bernondsey it is in our power to say but little. Our great sorrow in 1896 and the frequent illnesses which have followed, kept us much apart, not from inclination but of necessity. This, however, we know—that he proved the worthy successor of the greatly loved J. L. Meeres, and that he retained a small but attached congrega-

gation, who greatly prized his spiritual and savory sermons, and who regarded him with the greatest respect and affection.

Of his services as auditor to the Metropolitan Association of Strict Baptist Churches, and his genial and inspiring words to those with whom he was thus brought into touch, others have spoken with warm appreciation.

On his almost sudden "home-call," on the void thus created, and on the sincere grief which the news of his death caused, nothing need be said. "Till the day dawn and the shadows flee away," we have bidden him our tearful farewell, assured of this, that through the grace of God,

"He was a man ; take him for all in all
We ne'er shall look upon his like again."

THE BEST FRIEND.

"There is a Friend that sticketh closer than a brother."—Prov. xviii. 24.

CHILD of sorrow, look to Me,
I am near ;
With thy burden to Me flee,
I am near ;
Bring all thy griefs and woes,
In Me you'll find repose,
I all your sorrows chose,
I am near.
I am leading thee along,
I am near ;
And in Me shall be thy song,
I am near ;

The way may dreary be,
Yet look alone to Me,
I all your trials see,
I am near.
Thou, O Jesus, art my Friend.
Thou art near ;
And on Thee I'll e'er depend,
Thou art near ;
Tho' dark may be the day,
I ne'er can lose my way,
Since Thou art all my stay,
Thou art near.*

N. BARBER.

By nature there is no difference between the elect and those whom God has passed by, the *reprobate*. Paul was as bloody a persecutor as Domitian or Julian ; Zaccheus as unconscionable and covetous a worldling as was the rich glutton who was sent to hell. Both, before converting grace makes the difference, are like two men walking on one journey, of one mind and one bent. They resemble Elijah and Elisha, walking and talking together ; when, lo ! a chariot of fire suddenly severs them, and Elijah is caught up into heaven, while Elisha is left behind upon earth. So is it when God's effectual calling, quite unlooked for, comes and separates those who were before walking together, yea, running, to the same excess of riot.

WHEN Christ said, concerning Lazarus, "Our friend Lazarus sleepeth," "Lord," said the disciples, "if he *sleep*, he shall do well." The saints who are fallen asleep must needs do well. They cannot do otherwise than well who not only sleep, but sleep in Jesus.—*Gill*.

* The above can be sung at young peoples' gatherings, &c., to *Tune 89, Christian Choir*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

THE CHURCH AND THE CHILDREN.

BY E. MARSH.

THE importance of this subject can hardly be over-estimated. Let the maternal character of the Church in her service for Christ be recognised, and the children cannot be neglected.

To relegate to the Church parental responsibility is sin, but to recognise the labour of the Church as not superseding, but supporting, home training is fellowship in service. They will care nothing for others who neglect their own children. The Church member neglecting parental responsibility cannot with any force advocate Christian work among the young. The service for Christ in the Church must not be confounded with that of the home.

Every Church, so-called, must stand responsible for the training of the children in the particular tenets they are banded together to maintain. These tenets the children will most assuredly examine for themselves.

The child cannot be too early taught that the only judge to end religious strife is the Word of God; hence the necessity for the tenets of the Church to be scriptural in their order, spirit of maintenance, and method of propagation and defence.

While the unholy alliance of Church and State continues, the Church of Jesus Christ, owning Him her only Lord and Lawgiver, must, in her allegiance to Him, oppose every State method, demanding the religious training of the young, that assails the freedom of the conscience in the service of Christ, and adherence to the simplicity of His teaching.

On the premises of religious freedom, the right of every denomination is demanded to teach and train the children in the faith held. In proportion as that faith is tested and tried by the Word and maintained in conscience toward God, power to publish it is possessed, and according to the value set upon it, so will be the efforts to instruct in it. Lightly esteemed, the children will be as neglected or indifferently noticed as the rest of His service. Those recognising responsibility to maintain and publish it will realise the most glorious sphere of operation to be the unwarped days of childhood.

The relation of the Church of Christ to the children (and by the Church of Christ we mean that particular community with which it is our honour to be associated, as the nearest to the model

Church at Jerusalem in faith and order) is to seek them out, instruct them, pray for and with them, watch over them, realise them as God's charge, expect His blessing, and being possessed, glorify Him in the possession.

In the limits of this paper, only a word or two on these points can be allowed.

Seek the children. We have not far to go to find them. Every street and alley, lane and highway contains them. The vast multitude uncared for by those who know not God are known by the Church as "His heritage," "His reward."

"Gather the children" is a divine command on a broad principle. Having sought them out, instruct them. The spiritual strength of the Church will rise or fall as this is attended to. The instruction of the children will drive continually to the treasury of truth.

The Scripture-searching Church, for the sake of teaching the truth found, will be a mighty power for good wherever established. Who can over-estimate the value of this field of service?

Before the opportunity for the injections of error come, let the virgin soil of infant life be sown with seeds of truth. We cannot begin too soon. If it were lawful to compare one class in the school with another for importance, who would deny it to the infants? "Only the infant class" is as terrible a sound in God's service as "only a prayer meeting" is in divine worship.

Let no Scripture truth be withheld from the children. That can never be worth possessing that is not worth publishing, and the earlier the mind possesses it the better.

We must not touch the vast field of methods of instruction except to note the benefits of regularly catechising, and to add that the most effectual must ever be the life and character of the instructor. Pray for and with the children. Is not the continual verbal utterance in the prayer meeting of "God bless the young and rising race" a solemn burlesque on prayer when at the Church meeting that follows there is a report that the school must be closed unless there is more help forthcoming?

Encourage the children to the gatherings for prayer. This will revive the life of the Church. To devote some part of the meeting specially to them will at least show the children the interest of the Church in their life. "Watch unto prayer"; and here is a field for it indeed. Prayer, to be real, must be connected with watchfulness for its answer. Would not the Church

see more of this if looked for? Watchfulness over those for whom prayer is continually made is one of the choicest privileges of the Church.

The faithful watcher over precious souls will never lack opportunities to give the word of encouragement, warning, and stimulus, as the young disciple is found seeking the Lord, battling with doubts and fears, and striving against many a snare of the evil one. Especially should this be recognised toward the youthful members who have been encouraged to join the Church. There may be a great anxiety to get them in, and a gross neglect of their spiritual help and culture afterwards. Again, let the Church realise the children as God's charge, and the unity of the body will be the more closely cemented in the individual study of every means to execute His will.

Only let the voice of the Chief Shepherd be heard continually saying, "Gather the children," "Feed My lambs," and never could we hear the pitiful complaint of the school declining for want of help, or the superintendent giving up because unable to maintain order and discipline, having to leave his desk for the class.

We utterly despair of seeing a remedy for this state of things in the Churches if the care of the children is unrecognised as the Saviour's own solemn charge, not to here and there one, but to all whom He hath saved to serve Him.

This is not to assert that every Church member is called to be a Sabbath school teacher, but it does mean that such vital interest in the eternal welfare of the children will assuredly prevent the death that follows its neglect.

That Church may assuredly expect His blessing that lives to carry out His command. This blessing is so manifest to-day in the thousands of labourers in His vineyard who bear witness to His work in their own heart in childhood, and among the young they now delight to be spent. For that, no argument is needed to declare the care of the children is well pleasing to the Lord. Expect His blessing, and you will assuredly see it. "According to your faith so be it unto you."

Is it too much to say that to believe His promise is itself to possess its fulfilment? "Your work shall be rewarded" cannot fire your soul and leave your labour futile. How the subject grows! but we must close with the reminder that as the Church is called to glorify her living Lord in the earth—the chief end of her existence—so in all labour glorify Him in the blessing already given in this branch of service, the care of the children for Christ's sake, and the blessing shall be abundantly multiplied.

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

EBENEZER, TOTTENHAM.

MOST inspiring were the gatherings held in connection with our Sabbath School on Easter Sunday and Monday, and by many they will be remembered for a long time to come as two very spiritual and profitable days.

On the Sabbath morn, pastor E. W. Flegg was graciously helped in extolling Christ from the words in Neh. v. 17, and showed whilst Nehemiah was to restore the broken walls of Jerusalem, Jesus came to reconstruct as well as restore fallen humanity.

In the afternoon, our brother spoke especially to the children and friends from that Picture Book, the Bible, and beautifully portrayed the face of Jesus. The address was listened to by a large number, the chapel being filled.

In the evening, Mr. A. E. Brown preached from two texts: John xxi. 15—17, and John xiv. 15, and speaking of the three-fold character of the love of Christ, noticed it first, as a great question, secondly, Peter's answer to this great question, and third, the loving command of Jesus.

The Monday afternoon's sermon, by pastor H. S. Boulton, will not easily be erased from the memory of those who heard it. It was a really remarkable discourse, which showed deep study and careful preparation. The text was Matt. v. 13, "The salt of the earth." Our brother showed that the multitudes to-day are "not" the salt of the earth, but the salt was found here and there "among" the multitudes. He noticed first the description given, and secondly, the reflection. Most solemnly did he declare that whilst it was impossible to fall away from grace, yet it was possible for the child of God to lose his savour, and ask, Have we as teachers lost our savour? Have we, by inconsistent living, lost our savour? Indeed, it was a most searching sermon, and was a word in season to many.

Over 150 children and friends sat down to tea, and in the evening there was a large gathering, presided over by Mr. W. Harris, who read Psa. cxxxii.

Bro. Gentle implored the Divine blessing, and three recitations were given, followed by the report, the keynote of which being "progress" all-round, 11 having been added to the Church from the school by baptism, and more waiting, 215 scholars and 17 teachers, with an average attendance of 174 and 15 respectively, and all the auxiliaries in connection with the school doing well.

The Chairman then spoke upon the "Study of the Word." Bro. Boulton,

"A Teacher sent from God." Bro. Brown, "Take away the Stone." Bro. Goodenough, "Our God is a Consuming Fire."

These spiritual and profitable gatherings were brought to a close by singing "All Hail the Power" to Diadem.

Collections, with gifts, amounted to over £10. Praise ye the Lord.

E. J. V.

NORTH ROAD, BRENTFORD.

THE eighty-ninth Anniversary of the opening of this place of worship was held on Easter Monday, April the 1st, when three sermons were preached. The attendance was good throughout the day, and the collections better than for many previous years. The Lord very graciously helped our brother, Mr. E. Mitchell, in the morning to preach a sermon, which was much appreciated, from the words, "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke xxiv. 26). He noticed (1) that it was all according to the Scriptures that Christ should suffer as He did; (2) In doing so, He accomplished His Father's will; (3) By so doing He fulfilled His own covenant engagements; (4) Having finished His great and mighty work, He entered into His glory, which is a continuous and eternal glory.

In the afternoon pastor J. E. Hazelton was greatly helped in preaching from the words, "He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen" (Rev. xxii, 20, 21). He noticed the text in the following order: (1) The last testimony; (2) The last prophecy; (3) The last prayer; (4) The last blessing; (5) The last Amen.

We had a very large company of friends to tea, after which our own beloved pastor, Mr. R. Mutimer, preached from Hebrews ix. 11, 12: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." In speaking from these precious words he noticed (1) Our pre-eminent High Priest; (2) His priestly work; (3) His priestly blessing; (4) His priestly position—gone into the holy place, and there for us. The sermon was full of useful instruction as well as gospel teaching, and we pray that this and the two preceding discourses may be owned and blessed by our covenant God for the good of precious souls, and to the glory of His name.

E. FROMOW.

PROVIDENCE CHAPEL, MOTE ROAD, MAIDSTONE.

SPECIAL services on behalf of the renovation of the chapel were held on Easter Monday.

In the afternoon a sermon was preached by pastor Bull, of Borough Green. Brother Throssell, who was to have preached, was missed, and many regretted not seeing and hearing him. We were, however, very thankful that pastor Bull was able to fill the vacancy, taking for his text, "That I may know Him, and the power of His resurrection." Our brother was greatly helped, and his testimony of the risen Saviour was received with gladness.

Tea having been served to a goodly gathering, the evening service was commenced by Mr. Jas. Martin (who kindly occupied the chair) giving out the hymn, "Kindred in Christ, for His dear sake."

Brother Millen prayed for God's help and blessing.

The Secretary gave an account of the financial position of the Church, showing that the expenses connected with the alteration amounted to nearly £400, of which over £310 had been collected, leaving a balance of £87, for which we, as a little Church, felt extremely thankful to God.

Our Chairman hoped that our gracious Lord would so help us that we soon might have the pleasure of holding a thanksgiving service to thank Him for the removal of the whole of the debt. He (the Chairman) then addressed the meeting from the words, "The household of faith," which was much enjoyed by all, especially as we realised the privileges accompanying such a family union.

Our brother, G. Brown, next experimentally dilated on the words, "God shall provide Himself a lamb for a burnt offering."

Pastor Bull entered heartily into the portion of Phil. ii. 12, 13, speaking words of exhortation to the followers of the Lord Jesus.

As time was fast going, our brother F. Baker followed with a few suitable words from the portion, "Lo, I am with you alway," and, after a short closing summary by the Chairman, ended a very happy day, and many felt it true enjoyment to spend the day in the house of our God.

We, as a Church, are looking forward to the coming of our pastor, Mr. Albert Andrews, of Fulham, who we hope and pray God will abundantly bless amongst us.

We also tender our sincere thanks to the many kind friends who have helped us by their gifts to renovate and improve our old chapel; and should any other friends like to help us in the removal of the remainder of the debt,

any amount, however small, would be thankfully received by the treasurer, G. Brown, 34, Stone-street, or by the secretary, H. J. Walter, 83, Upper Stone-street, Maidstone.

“BETHEL,” ST. ALBANS.

ONCE more we, as a Church and people, desire to thank our ever faithful God and Father for another manifestation of His presence and favour to us on the occasion of our special services on Easter Monday, April 1st, 1907.

We were favoured with delightful weather, and this no doubt induced a good number of our friends from neighbouring Churches to meet with us to hear the Word of Eternal Life through His servant, our esteemed friend and brother, Mr. E. Marsh, who was graciously helped to speak to us from Solomon's Song v. 16, and many there were who felt something of the sweetness and blessing of the relationship and friendship which exists between the Lord and His people.

A substantial tea was provided in the interval of worship, to which a goodly number of friends sat down; and again in the evening we felt it good to be there, as the preacher discoursed sweetly from Mal. iv. 2. He was especially led to consider (1) the cluster of promises, (2) the heir of the inheritance, and (3) our place in the inheritance. Hymn 501 (Danham's Selection) was a very appropriate close to a service which we trust will long be remembered by those who feel they have a good hope in the “covenant ordered in all things, and sure.” Our collections were not quite up to the average of former years; but, nevertheless, we feel very grateful to our God for His unfailing goodness to us, and also desire to express our thanks to the many friends who came to cheer us by their presence and help.

G. W.

EBENEZER, LILLIE ROAD,
FULHAM,

THE fourth anniversary of the pastorate of Mr. A. Andrews was held on March 17th and 19th. On the Lord's-day the pastor preached in the morning from Phil. iv. 14 and in the evening from Heb. xiii. 20, 21.

On the following Tuesday the pastor preached in the afternoon from the words found in Psa. xxviii. 9. Mr. J. Jarvis, of Greenwich, preached in the evening from Nahum i. 7, “The Lord is good, a Stronghold in the day of trouble; He knoweth them that trust in Him.” These sermons were very suitable for the occasion, having special reference not only to our pastor's anniversary, but to the fact that he would so soon be leaving Fulham.

Our beloved pastor preached his fare-

well sermons on Lord's-day, April 7th, morning and evening, from the Epistle of Jude (24th and 25th verses), “Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and for ever. Amen.”

The chapel in the evening was quite full; all present were deeply affected and truly sorry that our brother's ministry at Ebenezer was now terminated. During the evening the well-known hymn, “Blest be the tie that binds,” &c., was feelingly sung. Many have been the testimonies of the Lord's blessing upon our brother's labours during his four years' ministry. The friends begged of our brother not to leave us, but his health compelled him to leave London and to go into the country. We were therefore bound to acquiesce in the Lord's will in the matter, and pray earnestly that our brother may be as richly blessed in his new sphere of labour at Maidstone as he has been at Fulham.

A. E. P.

HACKNEY (OVAL).—Special services to commemorate the forty-eighth anniversary were held on April 9th, when Mr. J. Easter preached a profitable sermon in the afternoon from 2 Thess. ii. 16, 17. After tea Mr. Britton presided over a public meeting, when helpful and spiritual addresses were delivered by brethren J. Clark, H. Baker, J. Parnell, W. K. Putnam, and Church. At the close the friends feelingly sang “Praise God from Whom all blessings flow.”

CHESHAM.

WELCOME MEETING TO PASTOR
F. FELS.

IN recognition of Mr. F. Fells as pastor of the Church worshipping in Townfield Baptist Chapel, Chesham, services were held on Thursday, April 18th. These meetings will be long remembered by those who were favoured to attend them, for they were marked by great spiritual power. Friends gathered from London, Luton, Eaton Bray, Berkhamstead, Amersham, Lee Common, Tring, &c., and the Churches in the town were well represented.

Mr. W. S. Millwood, of London, presided in a most genial and fraternal manner over the afternoon gathering, which commenced by the singing of Milton's grand hymn, which he composed when he was 10 years of age, “Let us with a glad some mind.”

After reading Psa. lxxxiv., the Chairman called upon pastor H. J. Galley to engage in prayer.

Mr. Millwood then in a very brotherly way spoke of his acquaintance with Mr. Fells, using his Christian name (Frank)

in its various meanings to describe, as he (the chairman) believed, the character of the man.

Pastor W. Wood, of Berkhamstead, addressed the meeting very appropriately from Psa. cxxxiii. 1. This was a good keynote for the day. Our brother evidently prizes love and unity among the people of God as well as all do.

Pastor H. J. Galley, of West Ham, held the congregation spell-bound whilst he with fervency of heart and speech discoursed upon Col. i. 27, "Christ in you, the hope of glory."

Then followed pastor E. Mitchell, who, as a warm friend of the pastor's, gave him solid counsel in a most loving manner and also tendered some kind remarks to the Church. Our brother's address was timely and full of the Gospel of our Lord and Saviour Jesus Christ.

Pastor James Flegg delivered a very telling speech, in which he showed the absolute necessity for God to ordain and equip a man ere he could ever be a real minister of Jesus Christ.

Then pastor F. Fells, having on the previous Lord's-day preached to his own people about the ministry and set forth the way in which he was brought to know Christ, declared with marked emphasis his adherence to the "doctrines of grace," at the same time seeking to show that he possesses a fraternal spirit, and that as far as possible, without any compromise of principle, would work in harmony with the ministers of the various Churches in the town. He declared that, though he was a Strict Baptist, he was no bigot.

The meeting proved to be a spiritual feast, all the brethren enjoyed happy liberty, and hearts were melted in the things of God.

Tea was served in Zion Chapel school-room, kindly lent for the occasion, when some 200 friends sat down to a well-provided repast.

Mr. Fells proposed a hearty vote of thanks to the pastor and deacons of Zion Chapel for their kindness. This was seconded in a few well-chosen words by Mr. Gaius Hawkins, one of the deacons at Townfield, and was unanimously carried.

Mr. A. Priter, the pastor at Zion, very graciously responded to the vote, wishing for the new pastor at Townfield God's choicest blessing.

Mr. D. H. Jenkins, pastor of Hinton Baptist Chapel, also spoke fraternal words of welcome and goodwill. Altogether, this was a very pleasing function.

At the evening meeting the chapel was well filled. Mr. H. Adams, of Highbury, deacon and superintendent of the Sunday-school at Mr. Fells'

former Church in London, presided. After having read part of Phil. ii., he called upon Mr. Leopold Smith to offer prayer.

A most interesting and concise statement was made by the Church secretary, brother J. R. Howard, giving on behalf of the Church the reasons for inviting Mr. Fells to the pastorate. This was listened to with rapt attention, and was all the more appreciated because it contained such affectionate allusions to the late pastor, our beloved brother, Mr. W. H. Evans, who was suddenly called home last September. Very clearly did our brother show the leading of the Lord in this important matter, and when his statement came to a close it evoked heartfelt applause.

The Chairman then addressed the meeting in a very tender and loving way, making sympathetic reference to the late Mr. Evans, telling of his intimate acquaintance with Mr. Fells during his pastorate at Highbury and of the blessing he had been to both aged and young.

Pastor James Easter brought good wishes from the Church at Bassett-street, also from Mr. Archibald Brown and Mr. James Stephens. Our brother delivered a splendid address.

Pastor L. H. Colls, of Tring, conveyed the goodwill of his friends and brought a token of sympathy in the shape of £2 for the collection, for which we heartily thank him. He spoke from a full heart on "A consecrated minister and a consecrated Church."

Pastor R. E. Sears spoke of the pastor as a "man of God." Very fervent were our brother's remarks upon Acts i. 8, "But ye shall receive power after that the Holy Ghost has come upon you."

Pastor J. Parnell, in a warm-hearted speech, wished pastor and people every blessing, and brother Burrows (an old friend of the Cause) gave kindly counsel to the Church.

Pastor F. Fells then addressed the meeting. He hardly knew where to begin. The kindnesses which he had received during the day embarrassed him for speech-making. He took his stand by the cross of Christ and, looking back, rejoiced in the Father's eternal love, and, looking forward, he rejoiced in hope of the glory of God. The atonement would be the centre of his ministry, clinging most tenaciously to the belief that, under the power of the Holy Ghost, the preaching of the cross is still being owned to the saving of precious souls. He asked the Church to continue praying for him, and said that he believed God was about to abundantly bless the Church at Townfield. One promise he would make them, that was, to preach unwaveringly the "glorious Gospel of the blessed God."

We desire to thank all who came to cheer us; the friends who came from Highbury, God bless them. We are grateful to Miss Hawkins and her band of helpers for so well managing the tea and Mr. Gaius Mead for so ably presiding at the organ.

Collections, which were given to the pastor to cover his moving expenses, amounted to £22 2s. 11d., thus showing the spirit of liberality among the people.

These glorious meetings ended by singing "Abide with me, fast falls the eventide," the Chairman pronouncing the Benediction.

THE PASTORS' COLLEGE CONFERENCE.

To old Pastors' College men the Annual Conference will always be fraught with the tenderest interest. To see once more those with whom one's youthful days were spent, to revive happy memories, and to recall the distant and the dead, are no small pleasure to those who are travelling homeward amid the lengthening shadows. The writer has this year been able to attend on the Tuesday and Thursday only, but memories have been created which will not soon be forgotten.

As the president (Thomas Spurgeon) took his place on the Tuesday morning, his countenance told the tale of much suffering; but if ever power in weakness was manifested, it was in his truly splendid address.

The College device—a hand holding a cross and its accompanying motto, *ET TENEO ET TENEOR* (*I both hold and am held*)—formed the basis of what was universally admitted to have excelled all his previous effort from the presidential chair. To report it is not our business. All interested have already seen it in print in religious newspapers.

At once wise and kindly is the determination of his Church, not to allow him to leave them, but to relieve him of all responsibility and grant him perfect rest for a period of twelve months.

On Wednesday the writer, through ill-health, could not attend, but the proceedings of the following day were full of the richest testimony to the fundamental truths of the grand old Gospel which have ever been given even on that historic platform. William Cuff, on the "Teachings of Scripture," on the tremendous and terrible question of human sin as opposed to the flimsy and flippant theories of the exponent of the New Theology, was grand and almost exhaustive; while H. D. Brown, of Dublin, advanced much that was weighty and solemn on the nature of the atonement effected by our Lord and Saviour.

But the best wine was assuredly dealt out in the address on the "Virgin Birth" by Rev. John Thomas, M.A., of Liverpool.

This subject, as our readers are aware, has engaged our attention for many months, and our magazine was (we believe) the first to insist on its receiving full attention, instead of the casual and cursory notices which to other editors at first seemed all that was required. The first magazine article expressly dealing with the subject was (if we mistake not) in our January number. Much that was there advanced was reiterated in the splendid address to which we are now referring, and which we sincerely trust will be printed and scattered broadcast throughout the land. The charm of the whole proceeding was that everything bore directly on the present conditions of things in the Churches of God. Many Association and Conference papers and sermons would have been equally as appropriate fifty years ago, but the men who spoke as we have described evidently felt that the dangers of the present day demanded earnest remonstrance and the clearest refutation. The impression which will abide in our hearts is one of abundant thankfulness that so much sound scholarship, logical acumen, Scriptural knowledge and evangelical devotion are enlisted on the side of what we know to be the truth of God.

W. J. S.

SOMERSHAM, SUFFOLK.

ON Good Friday services were held. In the afternoon Mr. Ranson (the pastor) preached a helpful sermon from the words, "Unto Him that loved us, and washed us from our sins in His own blood."

After tea a good number of friends were seen wending their way (from many different directions) to the evening meeting, where they had a profitable time, and could well sing from their heart—

"One hour amidst the place
Where my dear God has been
Is better than ten thousand days
Of pleasure and of sin."

The pastor presided in the absence of Mr. Death, who was prevented from being at the meeting through illness, to which the Chairman and speakers referred with deep regret.

After the reading of 1 Peter iii. by the Chairman, brother H. Smith engaged in prayer.

Pastor Ranson made a few encouraging remarks from the words, "Looking unto Jesus."

Mr. S. E. Garrard followed by addressing the meeting from Rom. xiii. 14. He exhorted them to put on the Lord Jesus Christ that, as His followers, they might live more to His praise.

Mr. J. H. Clapham based his address on Psa. xxiii. 4. He spoke of the firm confidence and courage of David. He regarded the journey of life, from the very commencement to the ending of the same, as a valley of shadow.

After singing that well-known hymn, "God be with you till we meet again," pastor Ranson closed with the Benediction. God be praised for all His goodness.
E. T. O.

CANNING TOWN.—The fifth anniversary of the Sunday-school was held on February 10th and 14th. The services were most encouraging and the friends were stimulated to press forward. On the Sunday Mr. Taylor preached in the morning from "Who is this? This is Jesus"; and in the evening from "And the streets of the city shall be full of children playing." In the afternoon the superintendent (Mr. A. Hughes) spoke to the children from Psa. xii. 6. The meeting on Thursday was presided over by Mr. Moule, who spoke of the solemnity and importance of the work. Addresses suitable to the occasion were given by Messrs. Sapey, Harris, Abrahams and Morgan. The Report showed an increase in scholars and teachers. Special hymns were sung. The collection amounted to £2 8s. 9d.—**A LOVER OF THE SCHOOL.**

GURNEY ROAD, STRATFORD.

SERVICES in connection with the first anniversary of the pastorate of Mr. H. D. Tooke were held on March 17th and 19th.

On Lord's day the Pastor was graciously helped to preach to good congregations, in the morning from Acts xxvi. 22, in the evening from Heb. ix. 7. At the close of this service he (the Pastor) baptised one brother and two sisters.

On Tuesday, Pastor J. Bush preached the afternoon sermon to a large congregation, from the words, "Let your light so shine before men that they see your good works, and glorify your Father which is in heaven" (Matt. v. 16), the precious truths and admonitions advanced being much enjoyed and appreciated.

Tea was served in the new School-rooms, where about 130 friends assembled for the repast.

The evening meeting was ably presided over by Mr. H. Sorivener, being supported by the brethren, J. Bush, who directed our thoughts to the foundations of the Gospel; T. Henson to the living family of God; R. E. Sears to the God of the Bible; E. W. Flegg to the blessing of God; and H. G. Galley to the presence of God. These addresses were loving, earnest and spiritual in tone, and were greatly enjoyed.

The Pastor followed with an address

full of gratitude to God for the blessings received during the year, and full of hope and encouragement for the future.

The Secretary's Report recognised the goodness of God, confirming the choice of the Pastor. Brother Tooke came not with excellency of speech or of wisdom declaring unto us the testimony of God, but determining not to know anything amongst men save Jesus Christ and Him crucified. And having obtained help of God, this spirit and determination had been exemplified in the ministry during the year. "And all for the lifting of Jesus on high." The sheep had been fed, the lambs folded, the sinner warned, and the glorious doctrines and precepts upon which our hopes are built had been faithfully set forth.

The Church was at peace! All organisations in healthful activity, in which our Pastor and his beloved and excellent wife were in active co-operation. The debt on the school buildings had been cleared off, and the project for cleaning and renovating the chapel launched.

The membership stands at 163, being an increase of 33 since January, 1906, 20 having given a reason of the hope that is in them, on a profession of their faith in Christ have been baptised and added to the Church. Thus the Lord is blessing His own work, and we joyfully give Him all the praise. Collections were good.
J. H. R.

MOUNT ZION, CHADWELL STREET.

THE eleventh annual meeting of the Open-Air Mission was held on the 7th inst. Owing to the illness of our beloved Pastor (Mr. Edward Mitchell) the chair was taken by Mr. D. Smith (deacon), who read the 43rd Psalm, and Mr. J. Hughes (Sec.) offered prayer. The Chairman made some choice introductory remarks on home missions, after which Mr. Hughes read Annual Report. He regretted the absence of the Pastor, and gave a clear, sensible statement of the good work during the closing year. He also regretted the loss by death of Mr. Beckett (Vice-President) who combined sound doctrine with Evangelical ardour, and referred to the resignation of the Supt., Mr. Prior, whose place had been filled by Mr. S. Whybrow. The open-air work was scarcely interrupted by rain during the whole summer season, and the people from their windows listened attentively. A special mission was held in October, conducted by Pastors Galley and Tooke, and it was believed great blessing had resulted. Cases of interest were mentioned. A Watch Night Service was held, and the poor of the district were not forgotten at Christmas. Mr. Wallis gave the

balance-sheet, which was very satisfactory.

Mr. W. S. Baker moved the adoption of the report, which Mr. Prior seconded.

Mr. S. Whybrow, Supt., also addressed the meeting, and spoke kindly of the workers, who had rallied round so loyally. A collection was taken to help with expenses. D. BUTCHER.

MANOR PARK.

LAYING OF FOUNDATION STONES.

A GOOD company gathered on March 19th to witness the laying of memorial stones of the new Chapel. After earnest prayer by the Pastor, Mr. Thomas Green "well and truly" laid the first stone, and gave an interesting address on the "Stones of Scripture." The second stone, bearing the inscription "Hitherto hath the Lord helped us," was laid by Pastor J. Parnell. He rejoiced to see that day, which was one of the happiest of his life. Pastor R. E. Sears fervently implored God's blessing upon the progress of the work, prayed for the preservation of the workmen, and that many souls might there be saved. The sum of £121 16s. 6d. was placed upon the stones. A public meeting was held in the Recreation Hall at 6.30, under the presidency of Mr. J. M. Rundell, who read Psalms xlv. and xlvi. Prayer was offered by Mr. E. P. Baldwin.

The Chairman, who was present at the opening of the chapel at Stepney, when Mr. T. Stringer was pastor, expressed pleasure at meeting the friends at Manor Park, and trusted that the step taken would prove to have been the best in their history. Pastor H. J. Galley welcomed Mr. Parnell into the district, where with the teeming population there was room for another Church. He trusted Mr. Parnell's labours would be crowned with success, and his text be fully verified: "My presence shall go with thee, and I will give thee rest." Pastor J. Clark spoke well from the words, "Go in this thy might," and Mr. Gibbens made a few remarks upon "Have faith in God." The Pastor briefly referred to the cause for the step taken, and stated that a detailed account would be presented at the opening meeting.

A few remarks by Mr. Lowrie, and vote of thanks to the Chairman and friends concluded a happy meeting. The total proceeds were £128 9s. 4d. The friends desire to open the chapel free of debt, and subscriptions will gladly be acknowledged by Mr. Lowrie, 25, East Avenue, East Ham, E.

LIMEHOUSE (ELIM).—On Easter Sunday the Sunday-school anniversary was celebrated, when the Pastor preached in the morning from Psalm oil. 28, prefacing his discourse with some remarks to the scholars upon

"One thing thou lackest." In the afternoon Mr. Cornelius gave an instructive address from the words, "Watch and pray," and in the evening Pastor E. W. Flegg preached an appropriate sermon from 2 Kings iv. 35. On the Monday Pastor E. Rose delivered an excellent discourse from Matt. xviii. 6 and Rom. x. 14. The chapel was nearly filled in the evening, when Mr. H. C. Turnpenny presided over a public meeting, prayer being offered by Mr. Sewell. The report showed a slight decrease in the number of scholars owing to removals, but the attendance had been well maintained. Four teachers had been baptised during the year. Finances had been forthcoming. The adoption of the report was moved by Mr. Tooke, who spoke from 1 Cor. xv. 58, and seconded by Mr. Abrahams, who spoke to the scholars from Matt. i. 21. Mr. Dent also addressed the children from Phil. iv. 8. Special hymns and anthems were sung, and recitations given by the boys and girls. Some 40 prizes and 24 special text cards were distributed. The total collections and subscriptions amounted to £3 10s. 7d.—T. BAYES, Superintendent.

KEPPEL STREET MEMORIAL CHAPEL, BASSETT STREET, KENTISH TOWN.

"Tis there I've been and still will go,
'Tis like a little heaven below."

WITH these hallowed thoughts we wended our way homewards from the earthly courts of the Lord at the close of our beloved pastor's (Mr. J. Easter) third anniversary services on Tuesday, March 19th, for truly we had had a "feast of fat things."

On the previous Sunday our dear pastor occupied the pulpit both morning and evening, and we all were indeed much comforted and blessed on these occasions and found our little sanctuary to be none other than the house of God and the gate of heaven to our souls.

On the Tuesday pastor J. W. Wren, of Bedford, was at perfect liberty in the afternoon in breaking the Bread of Life, and after a refreshing tea enjoyed by a good number of friends, these joyous services were continued, when brother F. B. Applegate presided in a very able manner.

Very bright, uplifting and sound doctrinal addresses were then delivered by pastors J. W. Wren, F. Fells, W. H. Rose, T. L. Sapey, Prior, our own dear pastor and our late beloved brother I. R. Wakelin.

We were indeed greatly encouraged both on the Sunday and Tuesday to have such good gatherings and to see so many friends from sister Churches and thank them all for their presence.

These enjoyable and happy meetings were brought to a close by a song of praise and prayer by the Chairman:—

"On wings of faith mount up, my soul,
and rise;
View thine inheritance beyond the
shies;
Nor bear: can think, nor mortal tongue
can tell,
What endless pleasures in those man-
sions dwell;
Here our Redeemer lives, all bright and
glorious;
O'er sin, and death, and hell, He reigns
victorious."

A LOVER OF ZION.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

OUR beloved missionary, Mr. R. C. Strickson, was welcomed home on April 5th in "Zion," New Cross, the chair being occupied both afternoon and evening by the president, pastor J. Bush.

Addresses full of missionary enthusiasm were given at both meetings by Mr. Strickson. With the dignity of a man of God, with the love of a brother, with the interest of a father in Christ, he spoke of the work of the South Indian Strict Baptist Missionary Society, its workers and Church members. It made one feel that life was worth living to have a share in this gloriously successful field of labour.

Mr. Bush gave him an initial welcome in the afternoon, but at the evening meeting was given *the* welcome of the day, the assembly rising while our President and Superintendent stood face to face, hand locked in hand, and while upon our feet the Doxology was fervently sung.

Addresses were delivered in the afternoon by pastors J. W. Saunders (of Ramsey) and J. Parnell (Manor Park) and in the evening by the Chairman and W. H. Rose.

Pastor S. Gray noted the double fact that Mr. Strickson left sunshine behind him and brought sunshine with him.

Miss Riddle rendered a poetic Welcome Home in a charming style.

A special missionary hymn was sung in two parts, under the guidance of Mr. Nash.

The tea-tables were well attended. The day was full of stimulus and gave us all another song—a song which we feel persuaded will be renewed again and again during the ensuing months.

A fuller report of these delightful meetings will be printed in our magazine, *Rays from the East*.

Churches will do well to hear Mr. Strickson. Applications for visits should

be made to the Society's secretary, pastor S. Gray, 15, Gladstone-terrace, Brighton.

PROVIDENCE, Highbury Place.

SPECIAL services were held at the above place on Lord's-day, April 14th, and Tuesday, April 16th, in connection with the nineteenth anniversary of the opening of the present building.

On Lord's-day brother W. H. Rose preached morning and evening, and the presence and power of the Holy Spirit was realised in both services. The evening discourse on the "Coming of the sinner to the Saviour," based upon John vi. 37, 44, 65, was especially impressive and encouraging.

On Tuesday afternoon a good congregation listened to an earnest and powerful sermon from brother H. T. Chilvers, of Ipswich, on the text, "Cause me to hear Thy lovingkindness in the morning" (Psa. cxliii. 8).

At the evening meeting, which was presided over in a very genial manner by our old friend, W. Bumsted, Esq., suitable and soul-stirring addresses were delivered by brethren Bush, Chilvers, J. E. Flegg, E. Mitchell and W. H. Rose. The latter, in speaking of the opening services nineteen years ago, touchingly referred to many who were then present and took part who have since been called up higher to see the King in His beauty.

It was with feelings of deep gratitude to our faithful, covenant-keeping God that we separated at about nine o'clock, believing still that "The Lord of hosts is with us, the God of Jacob is our Refuge."

A LOVER OF "PROVIDENCE."

HOMERTON ROW.—The first Public Meeting of the Tract and Benevolent Society was held on March 21st. The chair was taken by Mr. Haines, son of our late deacon, who was pleased to be with us. The Secretary read a short statement as to the work of the Society, after which helpful addresses were delivered by brethren J. P. Goode-nough, S. Hutchinson, H. Hockett and our Pastor.—W.T.S.

Aged Pilgrims' Corner.

THE 100th Annual Meeting will (D.V.) be held on Monday afternoon, May 6th, at 5 o'clock, in the Mansion House, by permission of the Lord Mayor. The Right Hon. Lord Kinnaird will preside, supported by Canon Girdlestone, M.A., Messrs. J. K. Popham and W. Sinden, Sir C. R. Ligton, Bart., Sir W. Godsell, F. A. Bevan, Esq., A. Hayles, Esq., and other gentlemen. Tickets can be obtained at the office.

A Sermon will (D.V.) be preached on Thursday evening, May 30th, by the Rev. James Ormiston, of Bristol, Editor of *The Gospel Magazine*, in St. Stephen's Church, Coleman Street, City, service to commence at 7 o'clock.

The Aged Pilgrims' Friend Society has now completed a century of service, and this means a century of blessing from Him who put the thought of founding the Institution into the hearts of the young people who, in 1807, planted the acorn which has taken such deep root and grown to such a strong and wide-spreading tree, under which more than 8,850 aged pilgrims have found shelter and peace.

In connection with the Centenary Memorial Fund, it is proposed to publish a volume entitled "Inasmuch," a History of the Society during 100 years, price 2s. 6d. nett, cloth, bevelled boards, gilt lettered. It will be fully illustrated, portraits and brief biographical sketches of eminent ministers of the Gospel and other helpers in bygone days forming a distinctive feature. There will be seven chapters, the titles being: The Beginning—Growth—The Camberwell Home—Progress—The Hornsey Rise Home—The other Homes—To-day.

The narrative will, it is hoped, be valued, not only by subscribers to the Society, but by many who are interested in the history of the Church of Christ and of service in the Lord's Name during the past century. It is expected the volume will be published in June next, and subscribers will be able to obtain copies at the office of the publishers, Racquet Court, Fleet Street, or at the office of the Society, 83, Finsbury Pavement, E.C.; or one volume will be sent, carefully packed, carriage paid, to any part of the United Kingdom for 4d.; two volumes 5d., and 1d. extra for every additional copy. It is hoped that there will be a large and ready sale for this volume, as the entire profit will be devoted to the Centenary Fund of the Society.

ZION BAPTIST CHAPEL, NEW CROSS ROAD, S.E.

SERVICES in commemoration of the second anniversary of Mr. John Busb's pastorate were held on Lord's-day, April 7th, when special sermons were preached by the pastor to large congregations and three were received into fellowship at the Lord's table.

On Tuesday afternoon pastor J. E. Hazleton (Hill-street) delivered a very appropriate discourse on Jehovah Rophi from Exod. xv. 27.

A social tea followed, when about 200 friends were entertained in the upper schoolroom, many coming from a distance to show their affection and esteem for a "brother beloved in the Lord."

Mr. Arnold Boulden (Surrey Tabernacle) presided in the evening, when the chapel was again filled with an interested and enthusiastic congregation. He expressed the pleasure he felt in occupying the chair at such a gathering. His heart rejoiced at the work which was being carried on and felt he could truly say that God was in their midst. While the Churches generally needed reviving, and only the Holy Spirit could do this, he rejoiced that the ministry of the pastor was being blest. The Apostle Paul could say he was not ashamed of the Gospel of Christ, and their pastor could re-echo his words. For many years he had preached it and realised it for himself.

Mr. T. G. C. Armstrong (Church secretary) said that during the two years and three months their pastor had ministered to them he had baptized about forty-four and over sixty had received the right hand of fellowship. All their institutions were in a state of efficiency. They had had to mourn with their pastor the loss of his beloved daughter and fellow-worker, who in the midst of much usefulness had been called to higher service above. Through her instrumentality a mothers' meeting had been inaugurated and was still being successfully carried on. The Sunday-school numbered 350 scholars and forty teachers. Young Christians' Band (over forty) under the leadership of Mr. F. J. Catchpole, who also conducted a Young Men's Bible-class of about twenty members. Through his generosity a Mission Hall was in operation nearly every evening in the week, with a band of twenty-four workers and 130 scholars; while the Tract and Benevolent Society's visitors helped to alleviate the sufferings of the sick and needy.

Mr. F. J. Catchpole (treasurer) stated that during the year their income had amounted to £1,045 2s. (or £95 more than any previous year), made up of £512 in the general account, £44 table money (for the Lord's poor), £102 Sunday-school (£45 for mission purposes), £111 for Tract and Benevolent and Christmas Dinner Fund, and £228 for the South Indian Strict Baptist Missionary Society. They could say they owed "no man anything, but to love one another."

Pastor H. D. Tooke (Stratford) thought the Church's record such that they had every reason to thank God and take courage and find fresh inspiration for further work. When money came in freely, you might depend the heart was right. When there is no lack of that which is needed to carry on the work, you had your hand upon the pulse. Taking for his motto Gen. xxxii. 12, "Thou saidst, I will surely do you good," he gave words of cheer.

Pastor F. Fells (Chesham) rejoiced in seeing that in this part of God's vineyard He was sending down showers of blessing. His message was Psa. xlvi. 10, "Be still, and know that I am God."

Pastor W. H. Rose (Plumstead) spoke from "Brethren, pray for us." He thought the pastor would rather be prayed for than be praised. An atmosphere of prayer was necessary to a successful ministry, and this might be contributed to by the youngest and feeblest as well as the more robust. The most insignificant member of the body had its special functions and uses.

Pastor E. White (Woolwich) was rejoiced to hear of the success attending the ministry. It might be said of the pastor as of Paul, "He is a chosen vessel unto Me." God knew all about him before he was called to the pastorate and had been preparing him for the work.

Pastor J. Bush expressed the joy he felt at such a gathering and especially delighted at having such an old and valued friend in the chair. All the thanksgiving and all the praise was due to God alone. However useful his ministry may have been, he felt he was indebted to the prayers of his people, who were continually pleading on his behalf. The loving sympathy manifested to him in his times of sorrow and bereavement had helped him to think of the sufferings of Christ for our sakes, and, in comparison, how small ours appear! Having obtained help of God, we have continued until now.

A vote of thanks to the Chairman and speakers was proposed by Mr. T. G. C. Armstrong, seconded by Mr. Jas. Thomas and heartily accorded, the meeting closing with the Doxology and prayer.

The collections realised £14.

COURLAND GROVE.

THE twenty-first anniversary of Courland Grove Sunday-school was commemorated on Sunday, when the usual morning and evening services were conducted by pastor H. Dadswell, who, in the afternoon, also gave an address to the children, afterwards distributing the various prizes won by the scholars during the year, including some twenty-seven Bibles.

Mr. Dadswell's morning sermon on Sunday was based upon Psa. xxxiv. 11 and in the evening on Acts viii. 35, both discourses being well suited to the occasion and were followed with much attention by old and young alike.

On Tuesday evening the services were continued, when a public tea was held in the schoolroom, to which 120 scholars, teachers, and friends sat down, this being followed by a public meeting, presided over by Mr. F. T. Newman, supported by pastor Dadswell, Mr. W. Stanley Martin, and Mr. Albert Vine (superintendent of the Sunday-school), the latter of whom in an exhaustive report gave a retrospect of the past year's work. They had now, he said, 218 scholars on the roll, including the Bible-class, with a very good average attendance. The teaching staff still retained their numbers—namely, sixteen—and he must say all worked most earnestly and were nearly always present. The superintendent had made the highest number of attendances (99 out of a possible 104), but he had been very closely followed by one or two others. Sixteen scholars had entered for the Scripture examinations of the Sunday School Union, with the result that nine had obtained first-class and seven second-class certificates. The Band of Hope numbered eighty members with an average attendance of fifty-five: whilst amongst the various amounts collected for different objects the children had subscribed £3 4s. 1d. to Baptist missions. The finances were in a very satisfactory condition. Starting with a balance in hand of 1s. 7½d., they had received altogether £40 15s. 2½d., and, after all liabilities had been met, a balance remained of £8 2s. 7½d.

Appropriate and congratulatory, as well as helpful and encouraging, addresses followed, given by the Chairman, Mr. Stanley Martin, pastor Dadswell, and others.—*Clapham Observer*.

EBENEZER, GLEMSFORD.

SPECIAL services were held in connection with the pastor's seventh anniversary on Easter Sunday and Monday. Sermons were preached by the pastor on Sunday to the

pleasure and profit of many who gathered to hear.

On the Monday two excellent sermons were preached by our esteemed friend and brother, pastor A. J. Ward, which were very encouraging. Our mind went back to seven years ago, when he gave the charge to the Church from the words, "Encourage him," a motto which has been and still is our desire to follow, God helping us.

A public tea was provided, at which upwards of 100 sat down.

Congregations good at each service. Collections exceeded those of last year.

A. MIDDLEDITCH, Sec.

CHELMSFORD.

ON Wednesday, March 20th, pastor H. G. Bruton presided over a good company, when the annual meeting of the Young Men's Meeting was held. The report was of an encouraging character, indicative of progress, of the interesting character of the subjects, and the earnestness that had permeated the meetings. The balance-sheet presented showed a small balance in hand.

The Chairman, remarking upon the object and aim of the meetings as being to promote and encourage Christian thought, for the building of Christian and moral character and for establishment in Divine principles, directed our minds to Shadrach, Meshach and Abednego in their grand stand for Divine truth, and enforced the lessons suggested thereby.

A stirring address was given by Mr. H. Chilvers, senr., from 1 Chron. ix. 18. He noticed: The King—the subjects of His kingdom, their loyalty, and the inheritance; the fold, the waiting porter, and the position.

A musical programme consisting of selections by the choir, duets, recitations, etc., was very ably gone through; Mr. W. H. Blythe was the organist.

A hearty vote of thanks was accorded to all contributing to the enjoyment of the meeting.

A. H. THOMPSON.

IPSWICH (ZOAR).—Special services were held on Good Friday. Our beloved brother Marsh, who is always well received at Zoar, preached in the afternoon from John xii. 27, "For this cause came I unto this hour," and in the evening from Psa. lxxiii. 25, "Whom have I in heaven but Thee?" We were pleased to see a well-filled chapel at both services, many joining with us from the sister Cause (Bethesda), from Blakenham and other villages.

"If such the sweetness of the streams,

What must the fountain be?"—H. B.

CARLTON.—On March 20th a Service of Song, entitled "Elijah," was rendered by the Bible-class, the connective readings being given by the pastor, when a collection was taken for the Church Fund. On April 1st the Church anniversary was celebrated, when pastor S. T. Belcher preached an excellent sermon on the "Resurrection" to a very appreciative congregation. After tea the pastor (J. Kingston) presided over a public meeting and addresses were given by Messrs. Belcher, Wright, Roe and Underwood. The collections, which were good, were for the Incidental Fund.

EAST HAM.—On Good Friday, Mr. Chandler, of Prittlewell, preached an excellent sermon from Titus ii. 14 in the afternoon. After tea a public meeting was held, presided over by Mr. J. G. Applegate. After

the reading of Heb. i., brother Marjoram sought God's blessing and profitable addresses were delivered by brethren Chandler, Elnaugh, Green, Tetmar, Smith and Wellstand. The meetings were well attended and the collection amounted to £3 2s. 6d.

LEE (DACRE PARK).—The annual prize distribution in connection with the Sunday-school was held on April 18th. Our pastor (Mr. A. J. Burrage) was in the chair, in the unavoidable absence of Judge Willis. Recitations, solos, etc., were given by children and friends; also addresses were given by our pastor, our late superintendent (Mr. E. W. Thomas) and our superintendent (Mr. C. Wilson Sears). Mrs. Willis distributed the prizes, saying a kind word of encouragement to each child. A good number of parents and friends were present. A collection was taken on behalf of the school funds. A most happy and enjoyable evening was spent. The addresses were wise, to the point, and full of help and encouragement to teachers as well as scholars.—
EDITH PHILLIPS.

RISHANGLES.—On Good Friday the annual services were held in connection with the pastor's anniversary. In the afternoon a good number assembled, when pastor Morling, of Stoke Ash, preached an eloquent sermon from 2 Cor. viii. 9. At 5 o'clock tea was provided, when about 200 sat down to well-spread tables. In the evening a Service of Song was given, entitled "Little Minnie," by the choir and friends of the congregation; they were well conducted by brother Lock. The duets were taken by young friends of the choir. The solo, "Angels ever bright and fair," was sung by Mrs. W. Moore; Master Lock accompanied throughout, and the connective readings were admirably given by Mr. Bosworth. It was truly a red-letter day and one never to be forgotten. Many felt it good to be there. May God add His blessing is the prayer of—ONE WHO WAS THERE.

Gone Home.

JABEZ BIRD.

The Church at "Bethesda," Ipswich, has sustained a severe loss in the death of its senior deacon, Mr. Jabez Bird, who had been a valued member and earnest worker in that Christian community for close upon thirty years, having been baptized by its late pastor (Mr. Wm. Kern) in October, 1877. He was elected superintendent of the Sunday-school in October, 1887. Brother Bird soon found a place in the hearts of both teachers and scholars, and it was with great regret to all when he was compelled to give up that office in 1893, after six years' loving and faithful service.

In October, 1892, the Church elected him deacon, and in October, 1895, to the important office of treasurer, from which post he resigned, owing to ill-health, in 1905.

The funeral took place on Wednesday, March 20th, the first portion of the service being held in the chapel, at which a large congregation assembled, including pastors W. H. Ranson (Somer-

sham), H. M. Morling (Aldringham), and others, to pay their last tribute to the memory of one who had been so dearly loved. The organist (Mr. G. W. Garnham), as the *cortège* entered the chapel, played "O rest in the Lord." Pastor H. Tydeman Chilvers spoke a few words in relation to our late brother, mentioning how he was not "a great talker, but a good walker." At the close the organist played the "Dead March in Saul," the congregation standing. A large number followed to the cemetery and two carriages preceded the hearse, containing the pastor and Messrs. A. E. Garrard, W. Motum, J. Woods, and E. Chilvers (deacons).

A memorial service was held on Sunday evening, March 24th, at which pastor H. T. Chilvers in the course of a very touching sermon from 1 Cor. xv. 26, "The last enemy that shall be destroyed is death," very sympathetically referred to our dear departed brother. He said our beloved brother, whom to know was to love, and to love for his work's sake and for his Master's sake, was a true follower of our Lord and Saviour Jesus Christ. After touching upon many phases of his life and the important services he had been enabled to render, he (Mr. Chilvers) bore his own personal testimony to brother Bird being a faithful friend of his, and not only his, but had also been the ministers' true friend. During the time the Church was without a pastor, after the death of Mr. Kern, all ministers visiting this chapel had a most hearty welcome at his home. He was a liberal-hearted man. They all missed him, but they had only bid him farewell for a short time, until the resurrection morn, when all who loved and feared the name of our Lord and Saviour would be for ever and ever with Him.

MRS. STEVENS.

The Baptist Church at Staines has just lost an esteemed member in the person of Mrs. Stevens, who was baptized and united to this Church in 1840, and had been in fellowship the whole time. Her Christian character had been very consistent, and her interest in the Cause of God in this place was maintained to the last. When in health she was a constant attendant on the means of grace, both in hearing the word and at the prayer-meetings. She was one of the first members of the Dorcas Society here. She loved her Bible and hymn-book. On the occasion of her last attendance at chapel one of the deacons kindly brought her and took her home again in a conveyance, for which she was very grateful.

Two days before her death we read John xiv., also Dr. Watts' Psalm xcii., first part, finishing with:—

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again.
Then shall I see, and hear, and know
All I desired or wished below,
And every power find sweet employ
In that eternal world of joy."

She looked up and said, "That is beautiful; that is good."

She passed away on February 26th, aged 86.

Mr. W. S. Baker officiated at her funeral, and improved the occasion by a very suitable discourse.

Thus friend after friend departs. She has now joined the Church triumphant in singing "Worthy is the Lamb, who hath redeemed us to God by His blood."

ISAAC RANSOM WAKELIN.

The Church of Christ at Bassett Street, Kentish Town, is impoverished and bereaved by the home-call of her senior deacon.

Our brother was born in Chapel Street (now known as Tottenham Street), February 13th, 1838. He was the son of pious parents, and often spoke gratefully of his saintly mother's godly example and fervent prayers. He was deeply convinced of sin under a sermon preached by the late C. H. Spurgeon, and led into spiritual liberty under the ministry of the late revered Samuel Milner.

He was baptized and received into membership with the Church at Keppel Street by pastor S. Milner, September 7th, 1862. He was chosen a deacon in the year 1877, thus serving faithfully for the period of 30 years. For about the same number of years he was the esteemed and valued Superintendent of the Sunday-school. Also for many years he rendered liberal and acceptable service as Church Treasurer.

Our beloved brother was a loyal and loving Strict Baptist, an indefatigable Sunday-school worker, an enthusiastic speaker on our Missionary platform, and a liberal supporter of all our denominational societies.

Our friend was pre-eminently spiritual, as the following from his diary will show:—

"February 2nd, 1907. Spared by God's rich mercy to see another year. If spared till Wednesday week, the 13th, shall have travelled life's pilgrimage 69 years. Dear Lord, we bless and praise Thee for Thy abounding goodness. We have seen, and are still walking in the path of affliction. In temporals we have been well supplied, though now circumstances are altered, needing care, but we know our God will supply all our need. And above all things, we have a blessed hope through Sovereign grace that the precious blood of our Lord and Saviour shed on the

cross at Calvary hath made full atonement for sin. Precious Saviour, we love and adore Thee."

Our brother's last public utterance was at my third anniversary on March 19th, when he said: "In seconding a vote of thanks to our Chairman and ministerial brethren, I would like to say we have listened to some weighty matter both this afternoon and evening. Our pastor is a man of God, and I bless God for him; he not only possesses the grace of the gospel, but also the intelligence to preach it; his ministry is always fresh, and I do appeal to you all to support him. My dear Pastor, let me say, I heartily wish you many happy returns of the day."

Thus he affirmed his loving loyalty to both Church and Pastor! Our friend was out on March 23rd, but on Sunday, the 24th, he was taken suddenly ill, and medical advice was sought.

On Monday, March 25th, I visited him, found him very weak, but did not apprehend any immediate danger, as our brother had been often brought almost to the gates of death, and in answer to fervent prayer had been graciously restored.

I spoke to him of the pilgrimage and the glorious ending, and clasping his emaciated hands, he fervently cried: "Oh! the heavenly Zion! Oh, to reach the heavenly Zion!"

On the Tuesday evening a great change took place, and at 5.40 on Wednesday morning, March 27th, his pilgrimage ended, his desire was granted, and he was at home with his Lord!

On Tuesday, April 2nd, in the presence of a vast concourse of sympathetic friends, including representatives from the various associated Churches, his body was laid in the family grave at Highgate Cemetery, the service being conducted by pastors R. E. Sears and J. Easter.

On Sunday evening, April 7th, a memorial service was held in Bassett Street Chapel, when an appropriate sermon was preached from Phil. i. 23, "Having a desire to depart and to be with Christ, which is far better," to a large and attentive congregation by the pastor.

The following paragraph found on a paper attached to his will was read at the grave by pastor R. E. Sears, and also at the memorial service by the Pastor: "I only desire to be spoken of as a poor lost sinner, saved by the sovereign grace and mercy of God through the merit of the atoning sacrifice. "The blood of Jesus Christ cleanseth us from all sin."

To the widow and family we extend our prayerful sympathy, commending them to "the Father of mercies and the God of all comfort."

JAMES EASTER.

Echoes from the Sanctuary.

WATCHMAN, WHAT OF THE NIGHT?

By H. T. CHILVERS, MINISTER OF BETHESDA CHAPEL, IPSWICH.*

“‘Watchman, what of the night?’ The watchman said, ‘The morning cometh and also the night.’”—Isaiah xxi. 11, 12.

THE disaster of which we last week read has awed us. Our hearts were stirred and our emotions quickened as we heard on the one hand of the devastation caused by the billows and winds to that splendid vessel—the “Berlin”; and on the other hand were thrilled by the record of acts of heroism by which some lives were saved, for which we cannot but thank God.

We are grieved that so many lives were lost, and our sympathy goes out to those who have thus been so suddenly and bitterly bereaved.

It was my solemn pleasure (as it always is to do anything for a good man) during the past week to commit the mortal remains of the late William Dennant, the Chief Engineer, to his last resting-place. I have been exceedingly gratified to learn from some who knew him, the character of his life, the testimony he bore, and the example he set. Christian men have told me how he went to cottage prayer-meetings, and held others of a Gospel character. Men like him we can ill spare, and we are pained when such witnesses for Jesus are so suddenly taken away. About a fortnight before, our friend stood by the grave of his mother, whose body I committed to rest. Little did he then think that in so short a time he would lie by her side. But such is life. We are here to-day, but the place that knows us *now*, may to-morrow know us no more. This event, therefore, brings once more the message to us (and it ought to impress us all): “In the midst of life we are in death.”

We think of our friend, whom we seem to have known well, from the testimony which we received and our personally coming into contact with the family, as being so suddenly translated into glory, to be for ever with the Lord Jesus Christ.

In the records which have come to us, we find that his last words when the ship had struck, and everything had been done that was possible, as he stood at the post of duty, were: “The stoke-hole is full of water; I have done all I can. I CAN DO NO MORE.”

* Delivered on Lord's day evening, March 3rd, 1907, at the Memorial Service in connection with the loss of the steamship “Berlin.”

The Editor regrets that he did not receive this when the sad disaster was a recent event. The prominent position of the preacher claims for it a respectful and attentive perusal as an earnest and honest attempt to make a distressing calamity the fulcrum on which to rest the lever of the Gospel, while each reader must exercise his own judgment on what is advanced—in the fear of God. Our thanks are tendered to Mr. G. E. Daldy for forwarding a type-written report.

I elsewhere observed that honour is due to any man who dies at the post to which God has called him. There, this good man stood—when further effort was impossible. Thus until his life's last moment he did what he could—when his work ended, and his course finished—God appeared to crown His servant that he might shout "victory," through the blood of the Lamb.

Another lesson here taught is that on the sea as well as on the land, the religion of the Lord Jesus Christ can be lived, and it comes as a message to us, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

"Watchman, what of the night?" What a night we have witnessed from the word-pictures which the Press has presented. The vessel was within an hour of home, and amidst all this tossing, was, with all on board, dashed to pieces! A night! Its particulars are only known to God. None can record the prayers that arose from the hearts of dying men and women as beneath the awful deep they found their grave; none know the bitter awfulness of their position, when some perhaps for the first time cried, "Lord, save." Who can deny that God heard and answered their cry, for "Whosoever shall call upon the name of the Lord shall be saved." But no human pen has portrayed the deeds of that hour.

We think, likewise, of that other gallant man, Captain Sperling, who was enabled to get those last precious souls off the wreck, and of the courage he manifested. But how much more does it behove us to be a thousand times more anxious about the souls of the perishing men and women around us.

While standing aghast before this awful occurrence, there come before our mind's eye, as we turn to the vast world in which we live, the myriads of shipwrecked lives which are being ruined without any life-line being thrown out to save them; none with enough courage to go to wayfaring men to seek to lead them to the feet of the Saviour, Jesus Christ.

We were awed when we heard of the 150 human lives that had been lost; but what should we think of the souls which are launched into eternity to whom nobody extends a helping hand? Surely it becomes us as Christians to launch our lifeboat to-day, and to rescue the perishing and care for the dying, and to have a more intense concern for the souls of our fellow-men.

"Watchman, what of the night?" To the Christian the morning, thank God, cometh, for which we are waiting. We look for the rising sun, and are anticipating the dawn to reveal what to-day we cannot understand.

God does not decree all He permits, and no evil must be laid at His door. We could not have understood all that happened. We think of the night when that vessel left Parkeston, when fathers kissed their loved ones good-bye, little dreaming that it was the last farewell and that they would never see them again. Yet so it was, and these things bring us in humility to bow at the footstool of Divine Mercy.

For those sorrow-stricken people there is however a promise, and while to-day they are burying their faces in their hands, and say-

ing, "Why this, Lord?" the Master gently whispers, "What I do thou knowest not *now*, but thou shalt know hereafter." *Now* thou canst not understand, but in the light of a better world, thou shalt see good educed from this apparent evil—that good somewhere, good to someone, has arisen from these mysterious events.

"Watchman, what of the night?" This, our life, may be considered as a night. We are all mariners upon an unknown sea—all making for some haven, and to this we are onwards pressing. Life is but a span, a vapour. We are here to-day and gone to-morrow. Whither is your barque bound, my friend? We have all started from some harbour, we have launched out on the sea of Time, and our final destination is Eternity. Will it be an eternal night or morning for you? Only by the way of the Cross can we reach the land of never-waning light.

Every heart has its burdens: every life its crosses. There is a crook in every lot. There are rocks and quicksands. There are tempests yet to burst o'er our heads, and one is bound to ask, "Watchman, *what* of the night?" Many a man has made shipwreck by the evils that were about him; but the man that knows what it is to have the Lord Jesus as the Captain need have no fear, but will reach the desired haven safely.

"What of the night?" The morning cometh. Thank God for this. To the Christian every night is succeeded by a morning. You ask, "What of the night?" It is the time in which we must learn to trust our God. His life-line was thrown to us when tossed upon the billows of sin and perdition, and He found us and took us by our hands and placed us on the Rock—Christ Jesus.

You and I may be tossed on the sea of life, but if the Lord Jesus is with us, there will be no shipwreck. Will you not seek Him?

It will be sad when brought face to face with death to have no Saviour to look and to cling to. Hearty and strong as you may be now, you do not know what a day may bring forth. You may have much present happiness, but what may happen to-morrow? Who can tell in the morning what will occur before the evening?

"What of the night?" The Christian's darkest night is a starlit one. At its darkest there is the glorious radiance of the Eternal promise of our Lord Jesus. Those who have not Him with them will, however, have a night without a star.

Thank God, Jesus Christ is not far off from you, and, though tempest-tossed on the mighty main, a voice comes through His Word: "Call upon Him while He is near, seek Him while He may be found." You are not beyond the reach of His hearing or the range of His arm; but, dear friend, while you have life, and while you have breath, while in health and strength, why not entreat the Lord to put you right for Time and for eternity? The man that boasts most when in health is often the biggest coward when face to face with death. You say you cannot pray. Ask Him to teach you, to lead you to Christ, and to have mercy on your never-dying soul.

"Watchman, what of the night?" Are you looking for a morn-

ing when the risen sun will never set, when you will "see and hear and know all you desired and wished below"?

Lastly, this Watchman may stand for Christians who know and love the Lord Jesus Christ, and are at work in His service. "What of the night?" I would appeal to all such here, whether they possess the spirit of Captain Sperling? How brave and how gallant was he when he saved those persons from that wreck! What, however, are we doing? Are we endeavouring to rescue other men who are sinking headlong into sin and wickedness?

"Watchman, what of the night?" And will the promised morning come? Assuredly, but we read, "*also the night.*" Oh that God in His infinite mercy may speak to everyone of us that we may know what it is to lay hold of the great Captain of our salvation! We shall then be safe for Time and for Eternity. To the soul that rests in none other than Him, it is the morning, not the night, that cometh.

I would not only plead with you for your own souls, but, beg for your prayers for all who have been thus bereaved, that the Lord may comfort them. May widows lay their stricken hearts at the feet of their Undying Husband, and His boundless love and mercy encompass them about. May He prove the Father of the fatherless until their voyage on the sea of life is complete, and until they have entered the Haven of their Eternal Rest through Jesus Christ our Lord.

"NOTHING"—A SERIES OF MEDITATIONS.

No. 3.—*The Blank Outlook.*

"He went up and looked and said, 'There is NOTHING!'"—1 Kings xviii. 43.

THE setting of this text is interesting. The prophet Elijah is portrayed on the summit of Carmel, casting himself down upon the earth and putting his face between his knees. Why does he thus prostrate himself? This question is answered when the light of the New Testament irradiates the Old; and we read in James v. 17 that he "was a man subject to like passions as we are, and he *prayed earnestly* that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain and the earth brought forth her fruit."

Elijah anticipated an immediate answer to this prayer. He therefore sent his servant to look toward the sea. The outlook was blank, and he could but aver, "There is NOTHING." At the bidding of his master he, however, went again and again, and at the seventh time, was able to report that "there ariseth a little cloud out of the sea, like a man's hand." Elijah then commanded him to "say unto Ahab, Get thee down that the rain stop thee not. And it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain."

It is nearly three thousand years since this occurred. Yet still the words stand in the Divine Book as if written in letters of gold,

and form a fitting expression of our thoughts at certain stages of our own experience. We, too, have the same God, when presenting definite petitions and expecting immediate answers. We, too, like Elijah's servant, have looked anxiously for the Divine response to the human call, but how often has our heart's unuttered complaint been—"There is nothing." "When I cry and shout, He shutteth out my prayer."

I.—In this narrative we have, firstly, an example of **EARNEST PRAYER.**

Elijah "prayed *earnestly*." His was the spirit of Jacob at Penuel—"I will not let Thee go except Thou bless me." He "wrestled" with God. God alone can impart this whole-hearted fervour in prayer, and He always honours the faith and fervour which He inspires. His promise is, "Ye shall seek Me and find Me when ye shall search for Me with all your heart" (Jer. xxix 13). When the crowd would have dissuaded blind Bartimæus from appealing to Jesus he "cried out the more," for his was an earnest, pressing case. "They that seek Me early (that is, *earnestly*) shall find Me." Let us, then, seek grace to be earnest as we draw near to the mercy-seat.

II.—We note, again, that Elijah's was a **DEFINITE PRAYER.**

He prayed "that it might rain." His thoughts did not wander from Dan to Beersheba, but brought the powers of his soul to bear on one particular point. Concentrated spiritual energy characterised his act of devotion. In this respect he was like Nehemiah, who began his petition, "I beseech Thee, O Lord God of heaven," and finished it by saying, "Prosper, I pray Thee, Thy servant this day." It is thus clear that he had one definite end in view in drawing near to God, namely, to seek His blessing on his own personal efforts in connection with His people. Whilst recognising the Lord of Hosts in his prayer and paying a tribute to His great Majesty, he did not overlook the fact that the Lord of Hosts is the God of Jacob and the God of Nehemiah. Elijah prayed for rain, and his eye was fixed upon the sky, and for the moment his heart burnt with one great desire to the exclusion of others. Herein lies a message for every believer in Christ Jesus. Pray "without ceasing," but pray "with concentration of thought," pray for definite persons, for definite things, and in so doing you will be but treading in the old paths and good way in which "the holy prophets went." Abraham prayed for Sodom and Gomorrah; the Church at Jerusalem held a prayer-meeting specially to pray for Peter's release; Elijah here prayed for rain. In fact, all Bible prayers breathe the dual spirit of earnestness of mind and definiteness of purpose. "This one thing I do" is a good motto for every suppliant at our prayer-meetings, and to be ever remembered in our own private approaches to the "throne of the heavenly grace."

III.—This story recounts what for the time seemed to be an **INEFFECTIVE PRAYER.**

Elijah "prayed *earnestly*" and for a definite object, yet the *immediate outlook was blank*, and the prospect, to human eyes,

promised *nothing*. This point may touch some of us keenly. We have gone to our heavenly Father in Jesu's name with definite petitions for particular blessings, but, though we have watched anxiously, our cry has been, "There is *nothing*."

Some of us, for instance, have besieged the throne of grace for the conversion of near and dear relatives. Having prayed, we looked (how anxiously our heavenly Father only knew) for "signs following" which would warrant the hope that they "had passed from death unto life." Our mournful observation, however, was, "There is *nothing*." Our prayer was apparently ineffective!

Is not this again, at times, sometimes the cry of Sunday-school workers, who reflect upon the many months and years of labour expended on their children, and half despondently enquire, "What success has attended our efforts?" Sometimes the only answer seems to be, "There is NOTHING!" But, after all, often the words simply mean that "there is nothing visible to human eyes." Even while our hearts are sad because *we* can see no answers to our prayers, the Lord is working wonders in His providence, and "the God of all grace" is waiting His appointed time to manifest that His promise is "Yea and Amen" in Christ Jesus. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and causeth it to spring forth and bud, 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 prosper in the thing whereto I sent it." Although no *visible* answer is as yet vouchsafed and the outlook continues discouraging, God's servants should wait patiently for the unfolding of His purpose. "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come, it will not tarry." When to human sight all is vacancy, and Reason utterly fails to apprehend the why and wherefore of surrounding circumstances, Faith rejoices in the word of Revelation. Many a child of God in the midst of providential difficulties has earnestly prayed—it may be for the bread that perisheth or for the means to obtain it, or for the restoration to health of some loved one. He has watched and waited for the answer, but still "there was *nothing*" but disappointment, affliction, and anguish of spirit!

IV.—We emphasize the fact that Elijah's was a BELIEVING PRAYER.

"Go up seven times," he said to his servant. Watch and wait! "Men ought *always* to pray and not to faint." This is God's message to every praying soul. You have prayed for the conversion of the members of your Sunday-school class, have you? Yet, so far as you can see, "there is *nothing*." Keep on praying. Go up seven times! You are tried in business, are you? You have asked the Lord to undertake for you, yet "there is *nothing*." Keep looking upward. "Look up." Remember your Father in heaven has said, "Ask and ye shall receive, seek and ye shall find." He does not say *when* ye shall receive or *where* ye shall find; but ye *shall*

receive, and "the appointed time" will surely come when your petition will receive an answer of peace.

It should also be noted that this prayer was offered in confident anticipation of a Divine answer. "No ear but his," observes Bishop Hall, "could as yet perceive a sound of rain." Not yet had the clouds gathered or the vapours risen, yet Elijah heard what *should* be. "There is," said he, "a *sound* of abundance of rain." Those that are of God's counsel can discern either favours or judgments afar off. "Provisions of coming mercies often inspire prayer and evoke praise. Anticipation is the foster-father of petition." Assured that God answers prayer—we know that—ere we actually receive them, "we have the petitions that we desired of Him." "The slack apprehensions of carnal hearts," again observes this worthy prelate, "make it hard for them to regard *that* as future which the quick and refined senses of the faithful regard as present."

The period which follows the presentation of a definite and importunate petition is always fraught with solemn solicitude. The petition has been received in heaven to be registered in "the record which is on high," but what will come of it? Prayer from *our* stand-point is a means to an end, and when and by what means this end will be realised stirs the deepest feeling. Happy is he whose faith forecasts this with confidence, and though the sky still glares in its unclouded brightness, and no cloud is to be seen in the horizon, still holds to its first firm confidence—"there is a *sound* of abundance of rain."

V.—In conclusion, we note that Elijah's prayer, characterised as it was by earnestness of spirit, definiteness of purpose, and indomitable faith, though at first apparently ineffective, proved to be in the end PREVAILING PRAYER!

As the servant looked for the seventh time, there arose "a little cloud" out of the sea. Soon the whole sky was overcast "and *there was a great rain.*" Which thing is an allegory. Out of the sea of our great trouble our God has sometimes caused a "little cloud" to rise which has proved the precursor of a shower of blessing.

At first we looked toward the sea of our trouble; circumstance after circumstance passed under review, and all seemed like the famine-blasted earth in Elijah's day—a scene of blank desolation. We prayed for deliverance, and at first there was NOTHING. Suddenly, as we continued looking, some little fact, perhaps hitherto overlooked, seemed to rise above the surging waves, proving like "the little cloud" betokening the refreshing shower which was on its way.

Thus shall it be to the end of Time in the experience of God's blood-bought people. God knows where we are to-day. He knows, dear reader, how earnestly you have prayed to Him and how expectantly you now look to "the hills" from whence alone you are assured your help must come. Keep, then, looking steadfastly to Him. To-day, your cry may be "There is *nothing*"; but soon above the sea of your present trouble shall arise "the little cloud,"

to be certainly followed, in God's own time, by "showers of blessing."

"If six or sixty prayers are past, pray on and never faint;
The blessing surely comes at last to cheer the troubled saint."

J. P. GOODENOUGH.

THE GOSPEL OF GRACE AND THE PASSOVER OF ISRAEL.—(Concluded.)

BY ALBERT ANDREWS, PROVIDENCE CHAPEL, MAIDSTONE.

"For even Christ our passover is sacrificed for us" (A.V.). "For our passover also hath been sacrificed, *even* Christ" (R.V.).—1 Cor. v. 7.

IN our last paper we left the Israelites, though still in Egypt, yet safe from impending judgment through the blood of the pascal lamb, of the flesh of which we also beheld them partaking ere the signal was given for them to leave Egypt and commence their perilous journey.

Attention was drawn to several points of resemblance between their *literal* circumstances and our position and circumstances as those that are "partakers of the heavenly calling." Now, ere the writer and reader part, let us gather up some "fragments that remain."

The judgment from which it exempted God's people, solemnly exemplified *the retributive character of Divine justice*. There is always a remarkable correspondence between the nature of a sin and its appointed and apportioned punishment. Pharaoh had for many years caused the male children of the Israelites to be murdered in their infancy. Now, his nation endured a like calamity in the death of their first-born. The great cry that ascended from Egypt that night was the echo of the thousands and thousands of tearful sobs which had been forced from the hearts of Hebrew parents. Thus our "sin will find us out," unless the blood of God's only begotten Son avert its deserved consequence, and we are "saved from wrath through Him."

The *act of feeding* on grateful and nourishing food is often metaphorically employed to set forth fellowship with God—and here partaking of the flesh of the lamb whose blood saved, beautifully sets forth the truth which our Lord Himself so plainly declared that "His flesh is meat indeed"—that the true Christian, who by faith "eats His flesh and drinks His blood hath eternal life"; and that except it be given us "to eat the flesh of the Son of Man, and drink His blood, we have no life in us." "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John vi. 35, 53, 55). Hence the Jews, partaking of their last meal in "the land of bondage," formed a beautiful pictorial representation of living Christians, who sustain the spiritual life which they first derived from Christ by vital communion with Him.

Most important, moreover, is this type as enforcing *the*

sacrificial character of the Lord's death. "Christ our passover is sacrificed for us" (1 Cor. v. 7). These words admit of but one meaning. Christ, the antitype whom the pascal lamb foreshadowed, was *sacrificed* for us, and thus became the true, veritable, actual and efficient propitiation for our sins.*

The denial of this truth is what we may style a strong point with certain modern theologians, who accuse old-fashioned evangelical Christians with distorting the character of God, and representing Him as so restricted by His severe and awful justice that He would not yield to the claims of love and pity till moved to be merciful by the agonies endured by the Saviour. This has been met—fairly and fully—in the articles which appeared in the earlier numbers of this volume. What was there advanced need not be repeated here. The text before us, however, must of itself satisfy every candid enquirer after the truth. It affirms *substitution*. "For us"—or, in our room, place or stead, Christ died. It asserts that He was slain as a sacrifice—"Christ our passover is *sacrificed* for us."

THE PASSOVER AND THE LORD'S SUPPER.

As a historical fact the blood of the pascal lamb was sprinkled for God's inspection once, and but once—on the night of the exodus only. This solemn ceremony was never repeated. There and then the blood did its precious work, and Israel were henceforth regarded as a ransomed *nation* redeemed to the Lord. But the pascal supper, in which the flesh of the lamb was partaken of in the solemn way prescribed, was observed age after age as a memorial feast, commemorating the Divine favour and power displayed in their deliverance from Egypt.

The Lord's Supper is *our* memorial feast. Before its institution Jesus partook of the passover with His disciples. Is it not pathetic to think that the last meal that passed His dear lips ere He suffered was the unleavened bread and roasted flesh of this the first and greatest type of Himself? *This was the shadow*. Afterwards "He took bread, and gave thanks, and break it and gave unto them, saying, This is My body which is broken for you: this do in remembrance of Me" (Luke xxii. 19). *Here is the substance*. The passover was a memorial feast to the Jew. The Lord's Supper is a memorial feast to us. We take the bread and the wine—emblems of the broken body and shed blood of Christ, *our* passover sacrificed for us—and this, as a memorial, "till He come."

Of the passover feast a stranger was strictly forbidden to eat. "There shall no stranger eat thereof" (Exod. xii. 43). Just so no

* I venture to confirm and corroborate my dear friend's statement. The word rendered "is"—or, perhaps, better—"was (once and for all) sacrificed for us" (*thuo*) is indeed, at times, employed in a general way to signify "to slay," or "to put to death"; but its specific force in the New Testament is (on the authority of the late Samuel G. Green, whose scholarship is unquestioned) "to slay in sacrifice." It is so employed in Acts xix. 13, where it is rightly rendered, "and would have done sacrifice"—that is, the priest of Jupiter fully purposed or intended to offer the garlanded oxen as a sacrifice. (Green's "Handbook to the Grammar of the Greek Testament.") I am thankful that the Revised Version retains "sacrificed" as the correct translation. — EDITOR.

stranger to grace, or to an experimental knowledge of the blood of Christ, can partake of the holy Supper *intelligently* to his own profit and to the glory of the Lord.

It is thus essential to have a spiritual conception by which we "discern the Lord's body" (1 Cor. xi. 29), without which the sacred memorial will be without significance, and the act of worship destitute of the faith in which its value consists.

JOYLESS SEASONS AT THE TABLE OF THE LORD.

Our joy at this feast is at times interrupted. The believer walks in darkness, and is unable to enjoy fellowship with the Lord. Sin harboured in the bosom hinders his communion. Hence we are exhorted to "lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Peter ii. 1). This is the leaven which needs purging out that communion may be restored between the saint and his Saviour, and the child of God in such circumstances confesses his sin and pleads the advocacy of Jesus Christ the Righteous.

With the joy of communion holy sorrow is conjoined. The people of God cannot forget that for "the transgression of His people was He smitten," and that their sins contributed to the sufferings of Christ. Paul desired "To know Him . . . and the fellowship of His sufferings" (Phil. iii. 10); and when by faith we realise these, and know that our iniquity added to the burden He bore, we feel for Him and with Him.

With gratitude the living soul partakes of this feast, and when favoured to realise a personal application of the blood of God's Lamb he joyfully sings:—

"I fed on Jesu's flesh and blood. O happy guest! O wondrous food!
O love most rich and free!
From such a death what life must flow; what bliss from such amazing woe,
And all, my soul, for thee."

CHARLES CORNWELL.—1833-1907.

"Now, toil and conflict o'er,
Go take with saints thy place;
But go as each hath gone before—
A sinner saved by grace."

THE subject of this brief notice, Mr. Charles Cornwell, for 37 years pastor of the Church at Brixton, first saw light at Bottisham Lode, Cambridgeshire. He attended school first in the village and afterwards at Horningsea, but commenced to work at a very early age. In childhood he had an accusing conscience, and smarted much on account of his sins. His days were frequently wretched and nothing appeared to influence his mind so much as his father's prayers. When about 17 years of age he went to live at Water-beach and attended the Baptist Chapel there. At that place his conviction of sin deepened and he sought a secret place where he could pour out his heart to God. Frequently no word was spoken, but

the tears fell fast. He became engaged in Sunday School work and took part in the prayer-meeting. Returning home he sat under the ministry of a Mr. Childs and subsequently applied for membership. After an interview with two aged ministers, however, he was informed that the Church could not receive him as he did not know enough of the joyous path of God's people. A young man of 19, our brother arrived in London and at times attended East Street, Walworth. Returning to Cambridge he heard Mr. Marks and gave himself up to reading and pondering the Scriptures, and while perusing on one occasion Deut. vii., light broke in and he rejoiced in the God of his salvation. Concerning this our brother wrote subsequently, "If after seven years' apprenticeship to darkness, terror and tears, you experience Gospel freedom while enjoying a sight of God's smiling face in Christ's marred visage, you will say it was the most blessed happiness you ever felt, and the most glorious sight you ever saw." Soon after this he returned to London and attended Bethesda Chapel, St. Luke's, where Mr. J. S. Anderson was pastor. Being convinced of the scripturalness of believer's baptism he was baptised by Mr. Anderson. He afterwards became Sunday-school Superintendent at a Baptist Chapel in St. Matthias Road, Stoke Newington. On one occasion whilst here, our friend was persuaded to read and expound the Scriptures. He ultimately became pastor, and for six years and a half remained with the people there.

In 1868 a few friends met for prayer and praise in a cottage at the corner of Mostyn Road, Brixton, eventually hiring a hall in St. Ann's Road. Here ten persons were formed into a Church on Strict Baptist principles. After a time a piece of ground was secured upon which a chapel was erected. Mr. Cornwell was invited to supply at this place, being ultimately chosen pastor. The Word was blest and in 1883 it was decided to erect a new chapel. A piece of ground was secured in Stockwell Road, and upon this the present Brixton Tabernacle stands. In this for 37 years our brother laboured as a good servant of Jesus Christ.

Our friend was favoured with good health for many years. Early in 1906 he was not feeling well and was resting. He had a stroke which rendered him unconscious for a few days. He recovered somewhat but not sufficiently to resume his ministrations, and it was his lot from that time to rest from his labours. During this time he was greatly favoured with the presence of and communion with his Lord. His room was indeed a Bethel, as those who were privileged to visit him in his affliction can testify. Quite recently, when conversing with a friend, he said, "I have not had one dark day." His joy was to converse on spiritual themes and express his gratitude to God for His abounding goodness and his wondrous grace. Thus for 16 months was this servant of God favoured. In April a second stroke laid the warrior low. By this his speech was much affected. He tried to speak at times and his dear wife made out what he wished to express. Amongst the last sayings were, "My faith is unchanged," "I am ready to meet the Bridegroom," "I am in the Banqueting House." He had an earnest wish once

more to speak in the Master's name, but this was not permitted for he was summoned to join the chorus in the skies,

"A sinner saved by grace."

The funeral took place on May 6th. A large company of friends gathered at the Tabernacle to express their esteem for brother Charles Cornwell and their sympathy with the widow and the Church, among these being the President and Vice-president of the Metropolitan Association of Strict Baptist Churches, Pastors J. Bush and T. Jones, and the President and Vice-president of the Strict Baptist Mission, Pastors E. Mitchell and R. Mutimer. The hymn commencing—

"It is the Lord enthroned in light,
Whose claims are all divine,
Who has an undisputed right
To govern me and mine,"

having been sung, Mr. Sapey, the colleague of the deceased pastor, read a part of I Cor. xv., and addresses were given by Mr. J. M. Rundell and Pastor F. C. Holden. The funeral *cortege*, consisting of hearse and fourteen coaches, then wended its way to Norwood, where another large concourse of friends were waiting, and after Mr. Rundell had read a part of I Thess. iv. and two verses of the Coronation Anthem, "All hail the power of Jesus name," had been sung, the mortal remains were lowered into the grave in sure and certain hope of the Resurrection, after which Pastor F. C. Holden commended the bereaved family to God in prayer.

We desire for our sister, the widow, that strength may be given her after the many months of watching. JAMES E. FLEGG.

[Next month (D.V.) an appreciation of our departed brother will appear.]

THE LAST FAREWELL.

An Address delivered in the Brixton Tabernacle at the Memorial Service prior to the Funeral of CHARLES CORNWELL, Pastor of the Church, on May 6th, 1907,

BY F. C. HOLDEN, LIMEHOUSE.

WE are here, beloved brethren and friends, to take our leave of the mortal remains of one who was long known to many of us, and with whom we often walked and talked, prayed and sang, both in public and in private.

Our brother was no ordinary man. He possessed considerable originality of mind and force of character and was also endued with special ability for the public service of the Lord. Not only this, but many other portions of the Church enjoyed for many years the benefit of his gifts, which he was ever ready to use in the worship and service of God.

The Lord having in early life called him by His grace and brought him to a knowledge of the truth "as it is in Jesus," called him also to exercise his gifts in the ministry, and this he continued to do as long as he possibly could, and with what success will never

be fully known until the last great day. Numbers now living can testify to the use and blessing the Lord made him to them; as could have many more who have "fallen asleep in Jesus" as he himself now has.

Our brother is not dead. It is not *he* who lies in the coffin before us. That contains his mortal remains only. Our brother *liveth* before the throne of God.

Yet to us, there is sadness in the fact that we shall see that familiar form on earth no more; that we shall never again behold the light of those eyes, or feel the grip of his hand, or hear the music of that voice, or enjoy again here the savour and fellowship of his prayers.

But that which lifts, as it were, the saddening pall and gilds the sombre surroundings of death and the grave, is the "sure and certain hope" that we shall meet again in heaven to part no more.

We have met to-day not only as an expression of our love to and respect for his memory; but we are here also *to worship God*. We give Him adoration and praise for raising up our beloved brother and preserving him to his Church on earth for so many years. We devoutly thank the Lord for all the gifts and grace He bestowed upon him, for keeping him faithful to the doctrines of free and distinguishing grace, as well as firm in maintaining the ordinances of the Gospel, and thus we bless the Lord for all He did *for him, in him, by him, and through him*.

We are also grateful for the sustaining grace which was vouchsafed him through the whole of his long and trying illness, which enabled him to say, "All is well," and gave him (as there is reason to believe) a beatific vision of glory before he was called to enter in and possess it.

May the Lord graciously support and comfort her who is left to feel his loss more than anyone else can, and may He graciously prepare us all for the solemn hour and article of death.

Four words, I think, will specially express the feelings of our hearts. These are sorrow, sympathy, submission, and solicitation.

"*Sorrow.*" Because of the loss we have sustained. A beloved husband, a good father, a kind and faithful friend and brother, has been taken from us. Nor can we do otherwise than mourn our loss; but "we sorrow not, even as others which have no hope." We know that our loss is his eternal gain.

"*Sympathy.*" Most deeply do we sympathise with those who, above all others, must feel the effects of this solemn dispensation. However much he may be missed by many who are present and by not a few who are not with us, he will be missed far more by those to whom he was bound by the nearest and dearest ties of nature. The desolated home, we must all feel, has the strongest of all claims upon our sympathy.

"*Submission.*" Because "the Lord hath done it"; and let us not lose sight of the fact that this is the Lord's doing, and may the remembrance of it enable us to bow with submission before Him and say, "The Lord gave and the Lord hath taken away," and devoutly add, "Blessed be the name of the Lord." It is only in

the spirit of submission we can say, "It is the Lord: let Him do what seemeth Him good."

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

"*Solicitation*," or the spirit of prayer. With deep and earnest solicitude we beseech Thee, O Lord, to sanctify this painful and solemn event to the surviving members of the family. We entreat Thee to take the widow under Thy protecting care. We beseech Thee to guide and provide for the family and to bestow upon each of them that grace by which they may follow in the footsteps of their father as far as he was a follower of Jesus. We ask that it may be sanctified to the Church of God on earth, and especially to that portion of it over which our brother so long presided, and which he so faithfully served. Sanctify it to us all, and may its lessons be useful and beneficial. This we beg for Jesus' sake.

In addition to all we have hitherto said, we must also claim that we are here to *celebrate a victory*. Our brother has run his race and obtained the prize. He has borne and endured his cross and received his crown. As a good soldier of Jesus Christ he "endured hardness"; under the banner of the Gospel, he fought a good fight, finished his course and kept the faith, and now has gained the victory through our Lord Jesus Christ.

All grief and pain are left behind, and earth is finally and for ever exchanged for heaven. May we have such a faith's view of the conquest which our Lord Jesus Christ obtained over death, hell and the grave that, as we surround the grave of our brother, we may be able to say, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

For the present we must now say, "Farewell, brother Cornwell," until we meet in

"That kingdom of immense delight, where health and peace and joy unite,
Where undeclining pleasures rise and every wish has full supplies."

In Memoriam.

FREDERICK BEEDEL (1841—1907),

*Minister of Castlereagh Street Particular Baptist Chapel,
Sydney, Australia.*

"The wellbeloved Gaius, whom I love in the truth."—3 John 1.

As a section of the Redeemer's one Church on earth, we seem to be walking "through the Valley of the Shadow of Death." Dear and honoured names are being quickly withdrawn from our list of friends, and now we learn that the above esteemed minister departed this life in February last.

THE FAITHFUL MINISTER.

In his Autobiography, which he published rather more than a year ago, we are presented with a most readable and instructive

history of his career from his birth at Reading, in Berkshire, in 1841, to the days of his great sorrow—the loss of his wife, in August, 1905; and his “increasing labours” at the period when his book was issued.

Articles from his pen have, during the last four years, frequently appeared in our pages, from which our readers will have learned the order of his mind and the character of his ministry. He seems to have been a quiet “pastor and teacher” rather than a pulpit orator.

In *The Sydney Morning Herald*, February 21st, we are informed that he was connected with the Church at Castlereagh Street for many years. He was at first a deacon under the pastorate of Daniel Allen, of gracious memory, at whose death in 1891 he supplied the pulpit for two years, when he assumed the charge of the Church and congregation.

His public labours were always highly appreciated, but his success was chiefly attributable to the untiring assiduity and personal affection which he displayed as the sympathetic counsellor and friend of the people he loved so dearly.

To these, however, his attention was by no means confined, as he was a frequent and regular visitor to the aged poor at the Rookwood, Newington, Gladesville, Liverpool, and Parramatta Asylums for many years, and at all times, was warmly welcomed by the inmates of these institutions.

He was also a prime mover, if not the actual projector of “The Australian Aged Pilgrims’ Friend Society,” which was instituted and is maintained on much the same lines as the Society of the same name in England.

We remember with sadness that our friend and brother, James Mote, Esq., who for many winters has paid an annual visit to Australia, and to whom the deceased was well known, has been removed by death. He, indisputably, esteemed him very highly, and it was by him that we were introduced by name and character to our late friend, with words of commendation, four years ago.

Personally we knew him only as a friendly and truth-loving correspondent. His portrait is the “counterfeit presentment” of a man with a strong but kindly face, whose full eye and well-defined features betoken decided natural capacity and moral reliability. A physiognomist would, we think, conclude that it indicates the character which the Autobiography portrays.

All that is favourable of the beloved deceased is confirmed by our friend and brother, Richard Bawden, of Clapham, who visited the Colony some years since, and enjoyed the opportunity of interviewing our brother and forming a personal estimate of his work.

THE DENOMINATIONALIST.

His services to his own section of the Baptist Denomination were of great importance. In honourable succession to John Bunyan M’Cure and Daniel Allen—of whose Memoir he was the author—he was the intelligent and consistent advocate of our

distinctive principles. The doctrines of grace were very dear to him, and he resolutely opposed the popular custom of tendering Christ to sinners, and offering salvation for their acceptance or rejection.

He, however, was firmly convinced, with Joseph Hart, that "dry" or abstract "doctrines will not save us," and that "true religion's more than notion, something must be known and felt." In his writings—by which only he is known to us—he did not omit to warn his readers against the terrible danger of self-deception, and was evidently solicitous that he should never in his ministry "sew pillows to all armholes," and bolster up merely natural men in the profession of a religion which did not originate in the sovereign grace of God.

His words from time to time, manifested the gracious unction and power which, under the Spirit's blessing, give rise to the glow of heart so precious to God's children.

He had much to do with the formation of "The Australian Association of Particular Baptist Churches," which he long served as its Secretary. Hence he became widely known to the Churches of our faith and order, and was arranging for an extended tour of visitation among them when called away by death.

To him also our Denominational literature is greatly indebted. He started and to the last edited *The Australian Particular Baptist Magazine*, which has done much to extend our views, and to promote "unity, peace, and concord" among those to whom God's truth is dear. Our readers will remember that it has frequently been our pleasure to commend it, and to enrich our pages with articles culled from it.

THE HOME-CALL.

He died on Tuesday morning, February 19th, 1907, of pneumonia and other complications, contracted on the previous Monday week. His friend and brother minister, James Spurway, of the Baptist Chapel, Ryde, Paramatta River, presided at the funeral. The coffin was conveyed from his late residence at Randwick to Castlereagh Street Chapel, where the solemn service was held, the pulpit and surroundings being draped. An address was delivered by the Rev. W. M'Donald, minister of St. George's Presbyterian Church; and at the close of the service the procession was again formed, and the interment took place in the Independent Cemetery at Rookwood. The *cortege* was a lengthy one, comprising fully 200 persons. The office-bearers and members of Castlereagh Street Church and from the Strict Baptist Church, Elizabeth Street, as well as from the congregations at Smithfield, Ryde, and Dundas, were present in large numbers; the brethren Hartshorn and F. Fullard, jun., representing the Victorian Churches. The pastors Spurway and Hartshorn, the Revs. J. G. Southby and W. M'Donald, and Mr. Miller took part in the Service, which proved very impressive. Addresses were delivered by the brethren Hartshorn and the Rev. J. C. Southby. A large number of wreaths were placed on the grave.

"The pains of death are passed, labour and sorrow cease ;
And life's long labour closed at last, his soul is found in peace."

THE SUBSEQUENT MEMORIAL SERVICE

was conducted on Lord's-day morning, March 3rd, in Castlereagh Street Chapel, the scene of our friend's prolonged ministry.

The sister Church at the Oddfellows' Temple, Elizabeth Street, closed their doors for the occasion—which was deemed a most gracious and graceful act—and attended this service *en masse*, their Minister, Brother G. Fremlin, not only accompanying them, but opening the solemn proceedings with prayer, and closing them with a short address, in which he referred, with much pathos, to his association in past years with the beloved deceased.

The sermon, based on 2 Tim. i. 12, was delivered by Pastor F. Fullard to a most attentive, serious and sympathetic congregation.

PREPARE ME.

"Thou wilt prepare their heart,"—Psalm x. 17.

Fit me to bear the sorrows Thou hast
portioned,
I would be strong to bear Thy will ;
Not fretful and impatient at its course,
But dutiful and still.

Not murmuring at the chast'nings of
Thy love,
But trustful e'en through darkest
days,

Content to know
My Father traineth so,
For higher regions, and His endless
praise.

Fit me to bear aright the joys Thou
givest.

Not selfish in them would I be ;
May every love-wreathed token of
Thine hand

Draw me yet nearer Thee.
Full conscious e'er that Thou the
Author art,

Of every blessing I possess—
Possessed through Thee,
Who purchased them for me,
By sufferings all beyond what words
express.

Fit me for all Thou art for me pre-
paring,

Not over anxious would I be,
Not troubled now to know what lies
before,

Enough one step to see.
Content since He who metes my gain
or loss

Prepares the heart its weight to bear,
Nor griefs will send,
Nor joys nor gifts will lend,
But what He seeth best for me to
to share.

Fit me for Thine own service, gracious
Lord,

More truly faithful would I be,
Make me a sunbeam in this dreary
world,

A "shining light" for Thee.
A messenger of hope to downcast
ones,

A vessel full of loving cheer
To those who faint,
An influence of restraint
To those who care not nor Thy name
revere.

Fit me for those bright glories which await,
Mould me and fashion me as Thou wilt,
And by what means, so long as Thou dost cleanse
This faithless heart from guilt.

O let me in Thine own sweet image grow,
More like my Lord through lessening days,

Till I shall be
All perfected for Thee,
"Made for Thyself," O God, and for Thy praise.

"THE SOCIETY FOR THE RELIEF OF NECESSITOUS WIDOWS
AND CHILDREN OF PROTESTANT DISSENTING MINIS-
TERS," ESTABLISHED 1733.

GENERALLY DENOMINATED "THE WIDOWS' FUND."

THE General Meeting of the members and managers of this venerable Society was held at the Sunday School Union on Monday, April 8th, when the 174th Annual Report was presented and adopted, and the officers for the year 1907-8 elected. Two hundred and sixty widows had been aided by pensions and donations varying from £8 to £16, the larger proportion receiving £10. Affecting reference was made to the recent death of William Edwards, Esq., who had served the Fund as Treasurer for 45 years, in consequence of which the accounts had been audited by a professional accountant, this having been judged expedient under the unwonted circumstances. Everything had proved to be in admirable order, though it was stated that so many are the applications for relief that the disbursements exceed the receipts—though these amount to nearly £3,000—and recommended strenuous efforts to obtain further pecuniary support from the Christian public.

This brief account having fallen into the hands of the dear friend named above, he has favoured us with the following appeal.—EDITOR.*

THE WIDOWS' FUND.

BY EDWARD MITCHELL, CLERKENWELL.

"Plead for the widow."—Isa. i. 17.

A widow is ever a pathetic object to a sensitive mind. The word stands for one who is "bereft," or "deprived of," the partner of her life, the sharer of her joys and sorrows, and in most cases the bread-winner for herself and her children. The rending of the dearest and tenderest of natural ties is itself a most painful human experience, and when poverty is superadded the cup of sorrow is indeed brimful, and life becomes a dire struggle and existence a burden. To lighten the load and brighten the lives of godly widows is an office an angel might covet, and those who have it in their power to effect this in however small a degree, and do it not, not only fail to walk in the way prescribed in the Scriptures, but rob themselves of a high form of pleasure and miss the approbation of their own conscience as well as the Master's smile.

We would, therefore, "*plead for the widows*," and especially for the widows of Christian ministers. These formerly held positions of prominence and were regarded with some measure of the deference accorded to those with whom they were at that time associated as Pastors' wives; and if their spirituality and assiduity claimed respect, were made much of by Churches and congregations. Now all is changed. Another fills their loved-one's place, and the open regard once lavished on them is necessarily transferred to their successors. Surely this is no small element in their loneliness and sorrow, and claims for them peculiar sympathy.

For other reasons these have also a special claim on our consideration. Their husbands not unfrequently gave up lucrative positions to serve their Lord and His people in the ministry. Often during their lives it was a struggle to make both ends meet, and any provision for the future was impossible. Called from earth, they have left their loved ones behind, sometimes with children depending on them, and often nearly worn out with life's struggles and sorely needing the help which this Fund affords.

Godly men in the past were not unmindful of the needs of ministers'

* There will probably be a few weeks' delay in the publishing of the Report for 1907, but when issued it will be promptly forwarded, *post free*, to any address on application to the Secretary.

widows ; and in 1733 the above Society was started. Its operations extend to "the three Denominations"—Presbyterians, Independents, and Baptists—which existed at its formation.

In looking down a list of the recipients we notice about twenty names of the widows of our own section of the Church—the Strict and Particular Baptist. This means that some £200 per year, speaking generally, is distributed among widows of ministers who have served the Churches known to us.

The Society is supported by donations, annual subscriptions, and congregational collections. We are sorry to learn that the income for the past year has fallen short of the disbursements. This, if not remedied, must lead shortly to the contraction of the sphere of its helpfulness.

We feel persuaded that there are those among our readers to whom this Society and its needs require only to be made known for them to come to its assistance. The names of widows of brethren whom we knew and loved, who "have spoken unto us the Word of God," and have passed away without having been able to make provision for their dear ones left behind, strike tender chords in our hearts, and we thank God that they are being thus helped. Its benefactions, as we learn from the above notice of the annual general meeting, consist of pensions, averaging from £10 to £12, which are forwarded every May. Donations are also promptly bestowed in cases of peculiar distress or other form of urgency. Our imagination fails to grasp to the full what this must mean to the nearly 260 widows who received their welcome remittances at the beginning of May.

Shall we who reaped the benefit of the self-denying labours of their deceased husbands refuse to assist in this good work? Shall we not rather have joyful fellowship with it in its operations? We know of no similar society; no other undertakes its unique and most useful ministry.

We thus plead for those who are not able to speak for themselves. Ministers are continually being removed, and pathetic applications for fresh help are made.

Common honesty as well as Christian feeling and principle call on us to do something in this direction. Donations, annual subscriptions, and collections will all be thankfully received by the Secretary, Rev. W. H. King, 4, Hillfield Avenue, Hornsey, London, N., whose genial kindness, overflowing sympathy and devotion to the duties of his office are beyond all praise.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

HOME MISSIONS.

BY THOMAS JONES, WEST HILL,
WANDSWORTH.

In these days we are literally inundated by Missions; some on a magnificent and expensive scale, others of a less pretentious form; some are organised by an influential committee, who send forth elaborate and imposing circulars inviting the inhabitants of the district to assemble at a particular chapel, hall, or perhaps a temporarily constructed building. A great amount of energy, money, and time are expended, and all available agencies are called into requisition. When all the machinery is ready, men specially qualified from

across the sea arrive to manipulate it. At the appointed time and place they touch the spring and forthwith the evangelistic wheel revolves. It should be duly emphasised that the majority attending these services are either Church members or adherents, so that the man in the street—well, he remains there. It ought to be observed that these special leaders and pleaders urge all desirous of being saved "to stand up." As very few desire to be lost, generally the people present rise to the occasion. Many are directed to the "Inquiry Room," where brief consultations are held, and cards supplied the penitent to present to the minister of some Church he or she may name.

In all this, be it carefully noted, one important factor is omitted—the operation of the Holy Spirit and the

work of grace. Such old-fashion, Puritanic notions are out of date. From such confusion and deceptive methods let us turn aside into a more congenial atmosphere.

OUR LORD'S MISSION.

Jesus Christ came to restore the kingdom of God upon earth. He came not simply to save the individual, but His design was to found a holy community, from which, as from a new humanity reconstructed by Him, filled with His Spirit and living by His life, the Gospel should go forth into all the world. The holy community thus founded is the Church. The Church differs from all religious institutions which preceded it. It is not limited, like the Jewish theocracy, to one special nation; it is not bounded by the frontiers of land. It forms the kingdom which is not of this world, and is destined to triumph over all the powers of earth leagued against it. Such was the object of our Lord's mission in this world, and that object will be fully realised.

THE CHURCH'S MISSION.

Before, however, we come to this, we ought to consider the important need of preparation for the Church's double vocation. The Church is called first and foremost to assimilate to itself more and more closely the teaching and life of its Divine Founder, to be joined to Him by tender and sacred bonds, to grow in grace, and increase in knowledge, charity and holiness. It is then to carry everywhere the light and flame thus kindled and fed in the sanctuary of the soul, so that it may illuminate the world. To purify itself within, and to extend itself without. Such is the twofold task of the Church, and the ages are given for its fulfilment. It will be acknowledged by the majority of our readers that this holy concern is greatly needed about the Lord's work, and the necessity for individual preparation and consecration if Mission work, either at home or abroad, is to be a successful enterprise. Are we not fully convinced that the more deeply we imbibe the spirit of the Gospel the deeper our compassion for our fellows, the more intensely earnest will be our endeavours on behalf of Mission work? It affords immense delight and joyous pleasure to us in observing the generous response of the Lord's family to the Mission funds. Such Christian liberality has eclipsed all former efforts in carrying out the great commission. It is, indeed, most praiseworthy to testify the encouraging fact that while sustaining current expenses our friends have made up the heavy and unexpected loss sustained by one Society.

It may not be out of place to mention incidentally the formation of the most

ancient *Foreign Missionary Society*. This I do for the special benefit of my young friends. It will sound rather strange to them to be told that such a society was formed at the pagan city of Antioch, yet in that city the first New Testament Church was established from which the missionaries should go abroad. "So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence to Cyprus" (Acts xiii. 4).

HOME MISSION.

We would remind the reader that the Home Mission has its claims and its Scriptural authority. It will readily occur to one's mind that when our Lord delivered or entrusted to His apostles the world-wide commission He expressly laid down the important mandate—"Beginning at Jerusalem." Home first. It was loyally obeyed, and accompanied with the most cheering and gratifying results. This we know—that in accordance with the express directions given, Jerusalem became the centre of Home Mission activity. It was there the disciples "were daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts v. 42). Here, then, we have the true spirit and exact work of all Home Mission operations clearly defined. It would be well for the Church generally, and our section of the Church particularly, to follow such a worthy example, and to emulate the Christ-like spirit as exemplified by the first Home Mission Society, namely, to visit, teach, and preach Jesus to the people.

Many of our readers are familiar with the story of the poor maniac out of whom the terrible demon was cast, sitting pathetically at the feet of Jesus, clothed, and in his right mind. It is the tender, loving command given him we are most interested in just now—"Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark v. 15-19). Another interesting example is the case of the woman of Samaria, who ran off to the city to tell the good news of the Prophet she had seen and heard. These examples, with others which could be produced, encourage us to attend to home and near friends.

In conclusion I would venture to say that the Home Mission is an integral work of the Church, and should have a place in the affections, prayers, and generous support of all our brethren, on the same liberal lines as the important work carried on in India. Our home life and work are as important, and I may say as imperative, in their claims as distant fields are. My reasons for such assertions will speak for themselves. Listen! There are villages and towns destitute of the precious Gospel

of the grace of God. There are extensive and thickly populated suburbs around this great Metropolis from whence comes the old pathetic cry, as earnest and anxious as ever, "Come over and help us!" Shall the cry be unheeded? Will our Churches awake to their privileges, realise their responsibilities, and help to continue and extend the operations of our Home Missions? We prayerfully and anxiously await your response to the call sounding in your ears. May it enter your hearts.

PROVIDENCE, MEYRICK ROAD,
CLAPHAM JUNCTION.

THE thirty-fifth anniversary of the Church was celebrated on April 21st and 23rd. On the Sunday Mr. H. J. Wileman discoursed with much liberty. In the morning weighty matter for consideration was presented from the portions—"God sending His own Son in the likeness of sinful flesh," and "We shall be like Him." In the evening most encouraging thoughts were derived from the text, "There stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee." A good congregation gathered in the evening, and the services of the day were much enjoyed.

On the Tuesday afternoon pastor John Bush spoke acceptably on the words, "Which hope we have as an anchor of the soul."

At the public meeting Mr. F. J. Catchpole presided, and after the reading of Scripture, brother C. Miller sought the Divine blessing.

The Church Secretary gave a brief retrospect of the early history of the Cause and the present position, and also read an encouraging message received from one of the founders of the Cause, Mr. H. Clark, who also sent a gift towards the collections.

Mr. Catchpole gave some practical words on "The Lord, which hath pleasure in the prosperity of His servant."

Pastor A. J. Burrage followed with helpful thoughts on "Happy is that people whose God is the Lord."

Pastor John Bush spoke experimentally on the "things that accompany salvation."

Pastor E. Rose, of Walthamstow, had some cheering thoughts for seekers from the words "Fear not ye, for I know that ye seek Jesus."

Pastor E. White gave instructive words on the portion "Now we see through a glass darkly; but then face to face."

A spirit of liberality was manifested in the offerings, which amounted to over £11.

Deacon W. Davis voiced the thanks of

the meeting to the Chairman and speakers, and the meeting closed by singing "Blest be the tie that binds."

Special singing was rendered under the leadership of Mr. Mordaunt W. Keeble, with Mr. Albert Clewley at the organ; and two anthems were given, entitled "The Lord is my Shepherd" and "In the beginning was the Word."

F. W. KEVAN.

WANDSWORTH (WEST HILL).—

Very encouraging and successful services were held in connection with our pastor's third anniversary. On Lord's-day, April 21st, the pastor preached morning and evening. On the following Tuesday pastor E. White preached a thoughtful, experimental, and helpful sermon to a good and appreciative congregation. A large company of friends sat down to a well-provided tea, after which a public meeting was held, presided over by our esteemed friend, Mr. F. T. Newman. After singing the opening hymn, prayer was offered by Mr. Loosely, of New Cross. A cheering report of the year's work was presented, all organisations showing a marked improvement, including a Band of Hope, inaugurated by the pastor in January, now showing a membership of seventy-nine. We were pleased to hear that all liabilities had been met, as well as improvements made in the lighting and heating of the chapel at considerable cost. The Chairman summed up the report as "progress all round." Excellent addresses were given by pastors J. E. Flegg, R. E. Sears, E. White, and the pastor. These services were greatly increased by friends from sister Churches, among whom we recognised many from Zion, New Cross. The collections far exceeded former years. Prayer and Benediction brought to a close a stimulating and enjoyable meeting.—ONE WHO WAS THERE.

NOTTING HILL GATE (BETHESDA).

—On April 14th and 16th the Church celebrated its forty-first anniversary. On the Sunday the friends were privileged in listening to Mr. W. Jeyes Styles, who, in the morning, preached from John iv. 6, and in the evening from Song ii. 17. Though very weak these passages were opened up in such a way that the services will not soon be forgotten. The services were continued on the following Tuesday, when pastor E. Mitchell was the preacher in the afternoon. He delivered a stirring discourse from Eccles. vii. 13. Owing to the inclemency of the weather many friends were prevented from being present, but the Word was much appreciated by those who were present. After tea Mr. W. S. Millwood presided over a public meeting, and in opening read 1 Cor. iii., making appropriate

remarks, and stating that he hoped in this day of declension and controversy they were building on the true foundation—Jesus Christ. After prayer by Mr. Bacon, the Secretary read the report. Pastor E. Mitchell then gave an address from Isa. xi. 10. Pastor J. Parnell followed with cheering words from Matt. vi. 32. Pastor E. Rose, taking Nicodemus as his subject, referred to his secret coming by night, his action in the Sanhedrim, and his devotion and love manifested at the Cross. The collection, which was taken at this part of the meeting, added to that of Sunday, amounted to £6. Pastor Sapey spoke encouragingly from Isa. xlv. 3, and pastor J. Easter from Isa. xliii. 1. Mr. Thistleton, one of the deacons, expressed thanks to the friends and speakers, after which "All hail the power of Jesu's name!" was sung, and pastor J. Easter pronounced the Benediction. For forty years the Church has been preserved, for which they gave glory to God, and look up for continued guidance, protection, and blessing.—HENRY T. THISTLETON, JUN.

BETHESDA, IPSWICH.

ON April 28th special services were held in connection with the seventy-eighth anniversary, when three sermons were preached by pastor John Bush (of New Cross, London) to large congregations. In the morning Mr. Bush took for his text "But we see Jesus" (Heb. ii. 9), stating that faith was an indisputable discovery of something unseen. Christ was present there, and if they failed to see Him it was because of the lack of living faith, or of their dim faith. To some Christ was hidden, but might God open their eyes to see Him as the "Altogether Lovely." It was possible for faith to look back into God's eternal decree, and also to look forward and behold "eternal joys our own." As the apostle said, "Faith cometh by hearing, and hearing by the Word of God." That sight of Jesus was compensation for what some of them had missed. They might not have made discoveries in art and science as some had, nor be Doctors of Divinity, but if they could say the words of the text they had something to compensate for all. Speaking of Divine sovereignty, Mr. Bush said he was glad God's Book had mysteries which his finite mind could not fathom. The iniquity of the world was one he could not see into; the Incarnation mystery he could not fathom, although he believed it. Like Paul they did not see "all things put under Him," although they would like to see Jesus crowned as "King of kings" by all, but they saw "not yet all things." The main battle had been won, victory was certain; the ingathering must follow, and Christ's kingdom would come. The

exalted Saviour was the guarantee; all things must be subservient to Him. When he thought of the inroads of Popery, superstition, &c., he asked, What power is there against this mighty host? Yet at a word from Christ Babylon should perish in a moment. That sight was an antidote for all depression of spirit; as they caught a glimpse of Jesus all depression vanished. It was also a stimulus to hopeful perseverance and the cause of present exultation. As they beheld Jesus as their Saviour they knew the worst was over. In conclusion, Mr. Bush expressed the earnest hope that his hearers might be able to say, "But we see Jesus."

During the evening service (which was crowded) the choir, under the leadership of Mr. Herbert Garrod, sang an anthem, viz., "The Radiant Morn," very effectively, Mr. G. W. Garnham acting as organist. G. E. D.

THE STRICT BAPTIST MISSION.

THE half-yearly meetings were held at Gurney-road, Stratford, on the 9th of April. We anticipated meetings full of praise and were not disappointed, for our Lord not only gave us large and happy gatherings but very nearly completed His gracious restoration of the money lost in October. As our President said in the evening, it seems as if, after the loss of all the money we had toiled for, God had said, "Now see what I will do"; and, in view of what He had done, we were in a frame of "chastened gratitude."

The Strict Baptist Mission was cordially welcomed by pastor H. D. Tooke on behalf of the Church at Gurney-road and, after a devotional service conducted by our Vice-president, in which several brethren led the congregation in prayer, pastor O. S. Dolbey (of the Surrey Tabernacle) preached from Mark iii. 8: "A great multitude when they had heard what great things He had done came unto Him." The sermon was full of "solid truths that we can live and die upon," and the preacher regarded the historic fact in a prophetic light—"a great multitude shall come unto Him."

At the evening meeting the President appealed to the Churches represented in the meeting to support and extend the circulation of the *Herald* so that it might not be a burden upon the Society, but rather a help. With this object he asked that each Church should appoint someone, if they had not already done so, for the sale of the magazine.

A warm and stimulating speech, which brought one into close touch with Indian Mission work, was made by pastor R. W. Murrell (of Tunstall, Suffolk). Genially describing his first meeting with Mr. Booth two years ago,

he said that Indian memories were then revived; for he had once lived in India for a time, and it was in an Indian bazaar that he heard the Gospel preached by a Missionary and was saved. Now his soul was stirred towards all men, and India came very close to his heart. The Master had tied him down here or he would go himself to-morrow; but as he could not do this, he would stir others as much as lay in his power. Gratitude for one's own salvation was one of the grand motives for missionary work. Mr. Murrell said that although his Church largely consisted of people whose wages were 12s. to 14s. a week, they had raised about £8 in one year for the Mission, and he and the Church were the better for it. His description of the manner in which Satan had tempted him to believe that he would suffer in pocket, and his declaration of the fact that he had received more rather than less, was an education in mission-faith to us all. May we all follow his example—"I pray for this work and believe for it."

Pastor G. F. Staddon (of Aylesbury) was heard with warm interest on this the first occasion, as he said, of his appearance on a Strict Baptist Missionary platform in London, and we felt that his heart was in the right place. He expressed the conviction that a Church was "alive" when her sympathies went out to others, and, quoting Paul's words to the Ephesians, "Now unto Him that is able to do exceeding abundantly above all that we ask or think," &c., said, "Since He has done more for us than we could ask or think, let us give Him all the praise, and go and do more for Him than we have done."

Mr. A. J. Burrage (of Dacre Park, Lee), who has been ordered to Canada for his health, having been earnestly commended to the Lord in prayer by Mr. A. J. Robbins,

Mr. J. M. Brand, missionary-elect, spoke on the Infilling of the Holy Spirit, which, he said, was necessary to the operation in us of the two missionary motives of obedience to Christ and pity and love for the heathen, and would result in an outflow of service. Our Lord's command was solid foundation for our work. Emotion might deceive us and enthusiasm sometimes died down. We must then fall back upon the motive of obedience. And in order that our pity and love might operate we needed to get aside into some quiet place and realise the great mass of human sadness and sorrow which existed.

Mr. Chisnall characteristically urged the friends present to button-hole their pastors and persuade them to go to the Pastors' Conference on May 10th.

Brethren Dolbey and Tooke spoke

earnestly and well. The collections (for the General Fund) amounted to £15 15s. 9d.; and gifts and promises to the Emergency Fund brought the proceeds of the day's meetings to £43 9s. 10d. We praise God and heartily thank our friends at Gurney-road.

BOW.—On the 14th of April special services were held, when Mr. A. J. Margerum preached. The services were continued on the 16th, when Mr. G. S. Fauch presided over a public meeting. Prayer was offered by Mr. Poynton. After an inspiring address by the Chairman on Stedfastness in the Faith, pastor G. Smith spoke of the rock from which the waters gushed forth; pastor J. Clark reminded the friends of the everlasting arms; Mr. Fountain directed attention to the question, "What think ye who I am?" and Mr. Pardoe gave words of good cheer. The meeting was much enjoyed and the collection was good.—W. K. MAXIM.

BERMONDSEY (LYNTON ROAD).—The ninety-first annual meeting of the Sick and Poor Society was held on April 30th. The chair was occupied by Mr. J. M. Rundell. A report of the work of the Society for the past year was read by the Secretary, stating that the sum of over £39 had been given away in cash, coals, &c., besides articles of clothing, to the relief of many of the Lord's poor and others. Brethren W. H. Rose, T. L. Sapey, J. R. Debnam, and our pastor, B. T. Dale, delivered appropriate addresses, and a very profitable evening was spent. The collection, including a donation from our esteemed friend, Mrs. James Lee, amounted to nearly £6.

WALTHAMSTOW (ZION, MAYNARD ROAD).—Tuesday, May 14th, will be remembered as a day of rejoicing. Being the thirty-first anniversary a special appeal was made to enable the Church to clear off the debt due to the Loan Fund with a view to a Fund being commenced to obtain a larger and more central building. The hopes of the friends were realised, and Mr. R. E. Sears gave the first sovereign towards the New Fund and other friends followed, so that the new Fund was begun. God has signally blessed the labours of the new pastor, Mr. E. Rose. The present building holds only 150, and with a population of 110,000 the friends feel that they should not be satisfied with their limited space. In the afternoon pastor R. Mutimer unfolded the Gospel plan of salvation to the joy of the goodly company present. After tea Mr. J. B. Collin presided over a public meeting and read Psalms cxlviii., after which Mr. Gibbens sought God's blessing. The Secretary's report was

most encouraging. The Chairman expressed his pleasure at meeting with the friends at Zion, and in a very practical manner expressed his sympathy. Mr. J. E. Flegg referred to the blessings realised, and, basing his observations on Psa. cxxvi. 3, spoke of causes of gladness which should constrain to increased prayer. Mr. R. E. Sears, from John x. 15, 16, dwelt upon the Deity of Christ and the Sovereignty of Grace. Pastor E. White stirred many hearts as he reminded the friends of the Lord's return (Titus ii. 13). After cheering words from Messrs. Nash and Turnpenny the meeting joined heartily in singing the Doxology.

RECOGNITION SERVICES IN CONNECTION WITH THE SETTLEMENT OF MR. C. J. WELSFORD AS PASTOR AT HORHAM.

FRIENDS travelled from all parts of the country to join in welcoming the new pastor on Wednesday, May 8th.

In the afternoon pastor A. J. Ward presided over a large gathering. He expressed his great delight that the Church at Horham had a settled pastor again, and he trusted that God's blessing would rest upon the union.

Pastor T. L. Sapey stated in a very clear and forcible manner the nature of a New Testament Church.

The pastor-elect then stated his

CALL BY GRACE

to the following effect :—

I was born at Harwich on the 12th of April, 1884, of parents who were Roman Catholics. Very early in my life they removed from Harwich to London, and I was sent to live with my grandparents at Beccles, remaining there several years. I was sent to the Congregational Sunday-school, where I received my first serious impressions. In the February of 1901 simultaneous mission meetings were held in connection with the Free Churches of the town. I went to every service, but returned from each meeting more conscious of my undone and ruined condition. On the last Sunday of the mission my Sunday-school teacher asked me to have tea with him, an invitation which I readily accepted, hoping that he would say something to me about my spiritual condition. As soon as tea was over and we were left to ourselves he said, "Charlie, haven't you ever wished that you were a Christian? I have been watching you lately and you seem to be exercised about something. Come, tell me, is this what you desire?" I confessed to him that this was my one

prayer, that I might realise my interest in Jesus as my Saviour. He suggested that we should pray, and while memory holds its sway I shall never forget that prayer. As he prayed, light shone into my soul; Calvary came before my vision.

"I saw One hanging on a tree,
In agony and blood,
Who fixed His languid eyes on me
As near the cross I stood.
Never until my latest breath
Shall I forget that look;
It seemed to charge me with His death
Though not a word He spoke."

How my loved teacher prayed that the Lord would enable me to rejoice in Him and say unto my soul that He was my salvation! With mingled joy and grief I gazed upon the crucified One, and, as I looked,

"A second look He gave which said,
'I freely all forgive;
This blood is for thy ransom paid;
I die that thou mayest live."

Friends, God only knows what heights of rapture and joy were mine, when at the foot of the cross He spoke peace and pardon to my soul. In this simple way did the Lord reveal Himself to me and His grace alone has kept me to this day.

CALL TO THE MINISTRY.

A short time after my conversion I joined the Congregational Church at Beccles, but in the providence of God I very soon removed from there to Thurton, in Norfolk. For the first few months I attended the Strict Baptist Chapel at Claxton, under the ministry of our brother T. L. Sapey, but I felt something like a fish out of water; the doctrines of grace were all strange and mysterious to me; I thought they were hard, and often my whole nature seemed to revolt against them, and therefore, not feeling at home with the Claxton friends, I began to attend the Primitive Methodist Chapel in the next village. Here I soon began to feel at home, became a teacher in the Sunday-school and attended the prayer-meetings and class-meetings, ultimately uniting with them in Church fellowship. One Sunday morning the class leader informed me that they had put my name on the plan. I was taken by surprise and scarcely knew what to say, but after a few encouraging words he gave me I consented to go. I shall never forget my first attempt to speak in the Master's name. The walk from my home to the chapel was a distance of about nine miles. How I trembled! What doubts and fears passed through my mind as I journeyed! But the Lord was very gracious to me, and I was enabled to set forth a precious Saviour from the

words, "This is the bread which the Lord hath given you to eat" (Exodus xvi. 15). Shortly after this I began to occasionally attend Claxton again and became much exercised upon the subject of baptism. After a great deal of prayer I was led to see that baptism by immersion was Scriptural, and therefore, in obedience to the Lord's command, I was baptized at St. Mary's, Norwich, in January, 1904. Although baptized, I still remained in fellowship with the Methodists, supplied their pulpits, and, in response to a pressing invitation, conducted a week's mission at Mulbarton, where the Word was much blessed and I was greatly encouraged. About this time an invitation came from the Superintendent Minister of the Circuit asking me to engage myself as an evangelist for three, six, or twelve months. This I declined, being very unsettled in my mind as to the doctrines of grace. Whilst in this unsettled state a sermon preached by the Superintendent Minister from the words, "The wind bloweth where it listeth," &c., was much blest to my soul. One of the points which struck me forcibly was that the wind was uncontrollable, and so were the operations of God's Spirit. Another portion of God's Word from the lips of pastor Jarrett—"Shall not the Judge of all the earth do right?"—proved helpful. After this my doctrinal difficulties seemed to vanish as dew before the sun, and those things against which I rebelled became my delight. I was received into the Church at Claxton in the July of 1905. That Church being pastorless, I was asked sometimes to supply the pulpit for them. Shortly after this I spoke at the Harvest Home Meeting, and brother Ward (who was in the chair) spoke encouragingly to me and asked for my address, saying he would recommend me to the Churches, and as the result of this I received several applications to supply Churches. Amongst the invitations I received to preach was one from the Church at Horham for the 19th of November, 1905. The remembrance of this visit will always remain with me. Everyone seemed to be so kind, and right from the first I seemed drawn to the people. I came again in January, 1906, and spent another happy day in the Lord's service. On this occasion brother Oxhorrow asked me if I had ever thought of taking a pastorate. I replied that nothing was ever further from my thoughts than this, for I had not the slightest intention of any such thing.

In the April of 1906 I received an invitation from the Claxton Church to preach for three months, with a view to the pastorate; but as I could not see the Lord's hand in it, I declined the invitation. Shortly after this I received a letter from brother Hawes, asking me to preach at Horham two Sundays a month for three months. I wondered what this could mean, and after making it a matter of prayer I consented to come. Late in May I received an invite to preach for three months, with a view to the pastorate. If I could have declined I should have done so, but the way was made so plain and the Lord's voice seemed so clear that I felt "to doubt would be disloyalty, to falter would be sin." The words in Psalm lxxi. 16 were repeatedly ringing in my ears—"I will go in the strength of the Lord God: I will make mention of Thy righteousness, even Thine only"—and therefore I accepted the invitation. But as I was anxious that no mistake should be made, I requested that the invitation should be extended to six months instead of three. This the Church agreed to, and the Word having been blessed and I having had the joy of baptizing eight candidates and feeling happy in my labours amongst them, I was constrained to accept the invitation to the pastorate.

This was followed by a statement of the doctrines believed by our brother, which was very clear and definite.

Mr. John Knights, one of the deacons, then told how God had kept them as a Church since their late pastor left and of the wonderful way in which they had been led. He spoke of Mr. Welsford's first and subsequent visits, of the way in which his testimony had cheered their hearts, of the earnest prayers that had been offered for Divine direction, and of the unanimity of the Church in inviting our brother to the pastorate.

The Chairman then joined the hands of brother Knights and the pastor. It was indeed a touching sight to see our aged brother clasping hands with the new pastor, who looked little more than a boy by the side of him.

Pastor E. W. Flegg, of Homerton Row, London, then offered the Ordination prayer, commending the pastor and people to the Lord and seeking the Divine blessing upon the union.

Between 300 and 400 friends then sat down to tea.

The evening meeting was presided over by pastor A. Morling, Stoke Ash.

After the reading of the Scriptures, Mr. Hurrell offered prayer for God's blessing.

The Chairman expressed his great delight at being present on such an occasion, and, after a few words of congratulation, called upon pastor Ward to deliver the charge to the pastor. Our brother took for his text the words in 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 those that hear thee," and gave wise counsel as well as encouragement to the newly-chosen pastor.

The charge to the Church was then given by brother J. R. Debnam (the previous pastor of the Church) from the words in Heb. xiii. 7, "Remember them which have the rule over you," &c. It made our hearts rejoice to hear our brother, who had been their pastor for twenty-four years, testify to the kindness he had always received at the hands of the friends at Horham and exhorting the Church to treat their new pastor in the same manner. One could not help saying, Would to God all our pastors and Churches could separate and yet be able to again visit each other in a similar way.

The pastor thanked all the friends who had helped to make the meetings so successful.

Pastor Lock, of Hoxne, pronounced the Benediction, and a most happy and long-to-be-remembered season was then brought to a close.

May God abundantly bless our dear young brother and grant him many happy years of useful service at Horham.

E. W. F.

STRICT BAPTIST MISSION.

THE FIRST CONFERENCE OF PASTORS. OUR Secretary's suggestion of a Pastor's Conference has already borne fruit, and the subject chosen for the first Conference at Soho on May 16th has amply justified itself.

Mr. Hutchinson's paper, after defining the Missionary spirit, showed that its existence was essential to the health and vigour of a Church, and that where it existed it must of necessity be increased, or the vigour of the Church would decline. The pastor's duty in seeking to increase this spirit was emphasised, his lines of procedure laid down, and various definite suggestions offered.

Mr. J. E. Flegg, in opening the discussion, expressed his agreement with the principles expressed in the paper and made an additional suggestion—viz., that district meetings of Sunday-schools should be held (two or three schools combining in a Missionary

meeting) on Sunday afternoons or during the week. He moved a vote of thanks for the paper.

This was warmly seconded by Mr. R. E. Sears and carried.

Mr. Easter was glad that the fact had been emphasised that the pastor should evangelise as well as feed the Church of God, and went on to describe his own monthly Missionary prayer-meeting.

Mr. W. F. Waller referred to the necessary co-operation of the deacons of our Churches with the pastors in increasing the Missionary spirit, and, with regard to our Sunday-schools, suggested examination papers and prizes.

Mr. Josiah Morling laid emphasis on the fact that more knowledge of Missionary work was necessary on the part of our people. If this was increased, their sympathy would increase. He confirmed from his own personal experience the fact stated in the paper—that children can be interested in Missionary work—and expressed his pleasure that the *Strict Baptist Mission Herald* was being distributed among the children at a halfpenny. If we can get hold of the children, he said, we shall get hold of the parents through them.

Mr. Chisnall, our indefatigable secretary, to whom the inception of the Conference is due, expressed his appreciation of the paper, and agreed that the question of Missionary literature for distribution was one which would have to engage our attention. He hoped that the result of this Conference would be a growth of Missionary enthusiasm, which would lead us into the great fields which were white unto harvest.

Mr. Fowler, while agreeing with the paper as far as it went, would have liked the difficult question of pastorless Churches and the methods to be adopted by ministers who were not pastors to have been dealt with.

Mr. A. J. Robbins spoke on the relation of Home to Foreign Missionary work. More Home Mission work—such as open-air services and slum-visiting—would foster Foreign Missionary work.

A resolution that a further Conference on the same subject, including deacons, superintendents and teachers, as well as pastors, be held on Friday, July 12th, at 7 o'clock, at Soho, was carried unanimously.

It is earnestly hoped that this will be widely responded to and that the Conference of July 12th will be largely attended.

STEVENAGE (ALBERT STREET).—On Wednesday, May 1st, special services in commemoration of the fiftieth anniversary of the above were held, when two sermons were preached by Mr. E. Mitchell, who was graciously helped in proclaiming the truth as it is in Jesus, causing the hearts of many to rejoice, and especially encouraging to seeking souls. The congregations and collections were rather smaller than usual owing, doubtless, to their being special services at another Cause in the vicinity.—J. P. P.

RECOGNITION OF MR. A. MORLING AS PASTOR OF STOKE ASH.

ON Wednesday, April 24th, the recognition services of Mr. A. Morling as pastor took place in this historic sanctuary. Favoured with beautiful weather, many were able to be present, and a good congregation had gathered at 2.30, when pastor W. H. Ranson, of Somersham (who presided at the afternoon service), announced the opening hymn—"Come, Thou Fount of every blessing."

The Chairman having read part of Ephes. iv., pastor H. M. Morling implored the Divine blessing and presence.

Mr. Ranson said he was glad to be present at the recognition of an under-shepherd, because he believed it to be an answer to prayer. He was also glad that it was Mr. A. Morling. He knew him well; they had worked together hand in hand. Mr. Morling had always been ready to help him in every way. He rejoiced because Stoke Ash again had a pastor, and his prayer was that other pastorless Churches might soon have pastors.

Pastor H. T. Chilvers gave an excellent statement of the nature of a Gospel Church. He, too, was glad to be present at the services, and trusted that as the outcome of them many souls might be born again. After reading portions of 1 Thess. i., 1 Peter i., Acts ii., and a few words of introduction, Mr. Chilvers said:—(1) A scripturally established Church is wholly spiritual in its constitution, in worship, work and motive. (2) A truly spiritual Church recognises Christ, to Whom allied and united, as her Head, her only Lord and Master, and takes from Him her laws as to pastors, deacons, elders and ordinances. (3) A truly spiritual Church realises the purpose for which she is established—viz., that she exists for the glory of God. (4) Such a Church realises the dignity of her position—is jealous for her dignity and for the honour of the Lord Jesus Christ.

The Chairman said they were recognising one of God's greatest gifts—a pastor. It was necessary that first of all a pastor should be a Christian. They had no doubt that Mr. Morling

was a Christian, but they would like to hear him tell a little of his call by grace and to the ministry.

Mr. Morling gave a very striking and touching account of the dealings of God with him. Some of the things he related seemed almost wonderful, especially in his call to the ministry. Among them were these: that his father (David Morling) was a messenger to the late Charles Hill when he applied for membership at the Aldringham Church, and that he afterwards assisted him at his baptism, and now he (his son) has come to take up Charles Hill's work at Stoke Ash, and further, his own son (H. M. Morling), who was on the platform, was now pastor of the Church at Aldringham. These and many other things constrained us all to join very heartily in the grand old hymn, "God moves in a mysterious way," which followed.

After Mr. Morling had given a very clear statement of the doctrines, &c., he believed and intended to preach and practice, Mr. J. Hitchcock (secretary) gave a short but interesting account of how God had led the Church to invite Mr. Morling to the pastorate, and was followed by Messrs. Moss and Cracknell, who also spoke very confidently and kindly of the step taken. This brought to a close what was felt to be a very solemn but refreshing and helpful service. We could but say, "Surely the Lord is in this place."

Tea was partaken of by between 200 and 300 friends, and after a stroll around the pleasant spot in which the chapel stands we returned for the evening service, at which pastor H. M. Morling presided.

After singing "Kindred in Christ," pastor Welsford (of Horham) read the Scripture and pastor H. T. Chilvers led us to the throne of grace.

The Chairman said he was too overjoyed to say much. He felt it to be an honour to be present at and to take part in those services. He was exceedingly glad that his father was back in Suffolk, and just as glad that he was at Stoke Ash, which would now be "home" to him and his brothers and sisters. He trusted that Stoke Ash and Suffolk would be much benefited by his father's presence, and that God's richest blessing would rest upon pastor and people.

Pastor W. Dixon (Bradfield) then gave a striking and excellent charge to the pastor. He wondered what he should say. Mr. Morling was not making a start in the ministry. He had had between twenty and thirty years' experience, and he (Mr. Dixon) could tell him nothing about the ministry that he did not already know. He said that a principal of a college, in addressing the students, once said

there were two things that a minister required—the grace of God and common-sense. He felt sure Mr. Morling possessed both. He based his address on 2 Cor. ii. 14—17, from which he said many forceful and helpful things, speaking of (1) the preacher's triumph, (2) the preacher's burden, and (3) the preacher's sincerity.

Pastor A. J. Ward (of Brockley) followed with a good and strongly practical address to the Church from 1 Thess. v. 12, 13, speaking of (1) the pastor's position, (2) the Church's duty to the pastor, and (3) the members' duty to each other.

The pastor briefly thanked those who had taken part in the services, those who had prepared the tea, those who had made the chapel look so nice with the flowers, and all who had attended, especially friends from other Causes.

The singing of "All hail the power of Jesu's name" and prayer by the pastor brought to a close these services, which we feel will not soon be forgotten, and which, we also believe, will bear fruit in the future which shall glorify God.

ONE WHO WAS THERE.

AGED PILGRIMS' FRIEND SOCIETY.

CENTENARY MEETING.

(By a Correspondent).

"ONE hundred years" means a century of blessing from Him who put the thought of founding the Institution into the hearts of the young people who, on that August evening in 1807, prayerfully planted the acorn which has taken such deep root and grown to such a strong and wide-spreading tree under which more than 8,130 aged and weary travellers to "the city which hath foundations" have found shelter and peace as the shadows have lengthened and the feather-weights of yesterday have become the pressing burdens of to-day.

At the end of a century which has witnessed some of the most remarkable changes in the world's history, during which religion has been affected and men talk of the "changing sanctions," it is cause for thankfulness that there remain those that abide faithful, and amongst them is the Aged Pilgrims' Friend Society. It remains what it was in 1807—a testimony first and foremost to the distinctive truths of the Gospel. These were indeed precious to the young founders and have been precious to the succeeding generations of the Society's supporters. The present Board deem it increasingly important to adhere steadfastly to its declaration, and they believe that the blessing of

God and the prosperity which has attended the Society are the direct results of faithfulness to the truths of the infallible Word. The centenary of such a God-honoured work is, of course, an occasion for great thankfulness. We rejoice that it is being marked by special contributions, and if the million shillings which some ardent friends of the Institutions suggested are not received, at least some noble sum is assured, and it is hoped through this memorial effort that the sustentation of the Hornsey Rise Homes will cease to be a charge on the income of the Society.

The Centenary Memorial Fund at the present time has reached £4,000, and it is hoped—a hope in which we share and beg our readers to help in assuring—that this sum will be largely increased by the end of this year. The real and lively interest awakened by this auspicious event was shown by the large number of the friends and supporters of the Institution who gathered in the beautiful Egyptian Hall of the Mansion House on Monday afternoon, May 6th. We have before alluded to the fair scenes and national celebrations witnessed in this historic chamber, but it is never more fittingly used than when it becomes the venue for pleading for the Lord's aged poor.

Lord Kinnaird was a sympathetic chairman, and with him on the platform were Canon Girdlestone, Sir C. R. Lighton, Bart., Dr. Rumfitt, Messrs. W. Sinden, J. K. Popham, the treasurers (F. A. Bevan and A. Hayles), and a number of members of the Board, including Messrs. E. Carr, B. Firminger, W. Bumstead, G. Savage, G. Doudney, T. Green, A. Boulden, T. W. Nunn and W. J. Falkner; also T. Carr, D. Catt, T. L. Sapey and E. Marsh.

The Centenary Report showed that since the foundation of the Society upwards of £377,000 had been distributed in pensions. Undenominational, it was definitely Scriptural and Protestant. Its object was to assist the poor and aged of the "household of faith." Inquiries were often made as to the meaning of these words, and Mr. Hazleton referred them to Gal. vi. 10, where they occur, and which verse differentiates the members of this family from "all men." The pensioners lived in all parts of the United Kingdom and belonged to various Protestant denominations, and but for the aid given, many of them would probably have drifted into the Workhouse. The income during the past year had suffered from the deaths of several large contributors; but while the vacant places had been supplied, the amounts of the subscriptions had been less. In reviewing the income, the Committee felt they could say, "The

Lord is able to give thee much more than this." The number of pensioners was 1,641, and during the past year the pensions amounted to £11,305.

Lord Kinnaird, in his remarks from the chair, said the Aged Pilgrims' Friend Society, whose centenary they were celebrating that day, was an organisation which must of necessity appeal to everyone. He hoped that it would receive continued and increased support and that new friends would take the place of the old supporters who had been taken to their rest.

Sir C. Robert Lighton, Bart., moved the following resolution: "That the 100th Annual Report of the Aged Pilgrims' Friend Society, with the Reports of the Homes, be hereby adopted, with heartfelt gratitude to the God and Father of all our mercies for His goodness to the Institution for so long a period and for the blessing which has rested upon it during the past year; and that the Report be circulated amongst the subscribers and the Committee be elected for the current year." Sir Robert said it required no oratorical powers to commend the resolution to the approbation of his hearers. It appealed in every way to those who called themselves Christian. He liked the phrase, "the household of faith," and for the reason that they ought to bear one another's burdens, especially those of the household of faith, the work of the Society should appeal to them. Another reason was its adherence to the foundation of God's Holy Word.

Canon Girdlestone, in seconding, said that no one could read the Report without being filled with feelings of the deepest gratitude and the desire that the Society's most useful work might be increased and extended. He thought that the Chancellor of the Exchequer, when he came to deal with the subject of old-age pensions, could not do better than hand over a large sum of money to that Society to disperse in pensions. He was sure no organisation could manage the money better or more wisely.

The resolution was supported by Sir William Godsell and Mr. F. A. Bevan (who took the chair on its being vacated by Lord Kinnaird), and it was carried unanimously.

Mr. J. K. Popham moved and Mr. W. Sinden seconded the following resolution, which was also carried unanimously: "That the Centenary Memorial Fund for the permanent maintenance of the Homes is urgently necessary, and this meeting heartily commends it to the sympathy and support of all friends of aged pilgrims as commemorative of the goodness and mercy of the Lord our God to this Society during one hundred years, thus set-

ting the seal of His approval upon the Scriptural and definite foundation upon which its operations have been conducted and upon which the Committee desire ever to maintain them."

Mr. A. Hayles moved, and Mr. Firminger seconded, a vote of thanks to the Chairman and for the use of the Mansion House, after which the meeting closed with the Benediction.

The 72nd anniversary of the Camberwell Home will (D.V.) be held on Thursday, June 13th. Sermon by Mr. Mitchell in the Asylum Chapel at 3.30. Tea at 5 o'clock, one shilling each. Meeting at 6.30, presided over by Mr. S. Combridge; speakers—Messrs. Dolbey, Nugent, White and others.

Some Home.

MR. JAMES MOTE.

THE subject of the present memoir was born in the year 1819 in the neighbourhood of Southwark, London, and was educated at St. Olave's Grammar School, Tooley-street, S.E., of which school he was the head boy when he left at the age of 13½.

His father having died when he was quite young, he was able, with the assistance of one of his uncles, to obtain a situation in a solicitor's office in the City and soon began to earn his own living. Not satisfied that he had received sufficient education to equip himself for his advancement in life, he attended evening classes in the City and thus made himself more proficient in many of the subjects which were so useful to him in after life. From one situation he proceeded to another, and in those days office hours extended from 9 a.m. to 9 p.m., and the Saturday half-holiday was not yet a recognised institution.

At the age of 19 he was married to Ann Harris, who for forty-one years was a most affectionate and devoted wife. A large family resulted from this happy union, no less than eight of his children surviving him. (An "In Memoriam" notice of the late Mrs. Ann Mote, written by the deceased, appeared in the GOSPEL HERALD for May, 1879.)

In the year 1847 he was led to join the Church of England, of which his parents were members, but his stay in that Church was not long, and, after hearing the various Dissenting ministers in the South of London, he joined the Church at Unicorn Yard, Tooley-street, then under the pastorate of the late Mr. W. H. Bonner, by whom he was baptized in the year 1848. Mr. Mote was soon chosen one of the deacons, and later on had the pleasure of seeing his wife join him in the ordinance of baptism and become a member of the same Church. An autobiographical account

of his conversion and connexion with this Church was given in the EARTHEN VESSEL for January, 1898.

In the year 1853, owing to the increase of his family, Mr. Mote removed to Lewisham—then quite a rural spot—and was thus compelled, with some regret, to sever his connection with Unicorn Yard.

While residing at Lewisham, he and his wife joined the Church at Dacre Park, where he was soon again installed in the office of deacon, and where, as he wrote in this magazine, he "hoped to end his days." His hope has been fulfilled; and although he was desirous of resigning his deaconship some years since on account of advancing years, his resignation was not accepted, and to the end he remained the senior deacon and the oldest member of the Church.

After filling one or two situations as a managing clerk, Mr. Mote started in practice as a solicitor in 1858, and by dint of hard work and unwearying industry, in the course of time he acquired a considerable practice.

About the year 1860, in consequence of the loss of two of their chapels by the Strict Baptist body, caused by the imperfection of their trust deeds, Mr. Mote was instructed to prepare a new form of trust deed to secure the new chapels, and this model trust deed has been in frequent use ever since.

Later on he became the hon. solicitor of the Metropolitan Association of Strict Baptist Churches, an office which he held for many years, and, owing to the large number of his clients of the Baptist persuasion, he soon became known as the "Baptist lawyer."

After a stay of ten years in Lewisham the deceased moved to the neighbouring parish of Eltham, where he resided twenty-six years, and during this period—viz., in March, 1879—he had the misfortune to lose his beloved wife, who passed away to her heavenly home after a long and painful illness.

After a further brief stay in Lewisham the late James Mote removed to Lansdown-road, Lee (close to Dacre Park Chapel), where he breathed his last, having been a widower for the last twenty-eight years.

During his long membership, extending over fifty years, Mr. Mote saw no less than nine ministers occupy the pulpit at this chapel—viz., Thos. Jones, Cracknell, B. B. Wale, W. Knibb Dexter, Dr. Usher, W. Tooke, J. H. Lynn, H. J. Wileman, and A. J. Burrage.

Besides visiting most of the European countries during his vacation and taking a special interest in the Mission to the Waldenses, our friend paid a visit to the Holy Land in 1890, of which he wrote an account in this magazine in March, 1894, and in the last-mentioned year—when in his 75th year—he started

for a trip round the world, visiting his children and grandchildren and grandchildren in Australia, New Zealand, San Francisco and New York.

Though blessed with a sound constitution and enjoying good health generally during the whole of his life, our brother felt the weight of increasing years, and from 1896 onwards, in order to escape the rigour of the English winter, he paid annual visits to a daughter in Melbourne (who died recently) and occasionally visited New Zealand.

During these visits he regularly attended the Baptist Churches in the various cities where he sojourned and took the deepest interest in their welfare. He also frequently acted as a supply both on Sundays and week-days, and occupied the pulpit as recently as December, 1905, in a town near Melbourne.

In the September and October numbers (1898) of this magazine appeared two articles from his pen on "Our Australian Churches: Their Origin, Present State and Future Prospects."

During one of these voyages—viz., in 1901—he was also permitted to preach on boardship, and chose for his subject "The Life of the late Queen Victoria," delivering a sermon thereon, for which he was heartily thanked by the passengers.

In October, 1905, he left England on what proved to be his last voyage to Australia. After spending two or three months in Melbourne and making a short stay at Sydney, he proceeded to New Zealand, where he remained two months with a grandson at Epsom, near Auckland.

In due course he returned to Australia, and then began the homeward journey on the 1st May, 1906. Unfortunately he met with an accident on boardship, and on his arrival in England in the month of June he had to be carried ashore, and thence to the railway and to his home. It was then found that he was suffering from a bad attack of blood-poisoning in the leg. Every assistance which medical skill and science could suggest was immediately rendered to the patient, but his condition—physical and mental—for some weeks caused the greatest anxiety to his family. Hopes were, however, entertained for his recovery, though it was generally felt that his great age was a serious factor to contend with. As events happened, his recovery would only have rendered him an invalid for the remainder of his days. During his illness he was visited by his children—one travelling from New York to show his filial affection—and by his grandchildren, by the pastor and deacons of the chapel and numerous friends; and during his moments of consciousness he

conversed freely with all of them, as far as his strength permitted, while they on their part watched and prayed with him and cheered him in what he termed his "imprisonment." Happily his illness was not attended with any severe or prolonged pain, and beyond once expressing a hope that it would soon be over, one way or the other, he scarcely murmured as he lay on his sick-bed for nearly eleven months, exhibiting throughout a truly Christian patience and fortitude. Many were the kind enquiries and affectionate messages sent to him by his numerous friends at the Antipodes. Of the latter we regret to say that pastor Beedel, of Sydney (with whom brother Mote frequently stayed), has lately and suddenly been called "home."

At Easter it became evident that the patient's strength was failing, and for a fortnight before his death he was scarcely able to make his voice heard. Finally, on Saturday, the 20th April, surrounded by his loved ones at home, he passed away peacefully—to the great grief of his sorrowing family, of all his friends, and of the Church to which he had shown such constant devotion.

The funeral took place on Thursday, the 25th April, the first portion of the service taking place at Dacre Park Baptist Chapel and being conducted by the pastor, who delivered a brief but impressive address on the life of the deceased. Pastors J. Bush (of Zion Chapel, New Cross) and E. White (of Woolwich) also took part in the service, having been appointed to attend on behalf of the Metropolitan Association of Strict Baptist Churches. All the deacons and a large number of members of the congregation also attended. The interment took place subsequently in Eltham Churchyard, the deceased being laid to rest with his wife, who died in 1879. The service at the graveside was conducted by the above-named ministers.

The deceased gentleman leaves a large family of sons and daughters, grandchildren and great-grandchildren, by whom he will be sadly missed. Numerous letters received by members of his family testify to the kind, genial, loving character of the deceased and the universal regard and esteem felt for him by all with whom he had been brought in contact.

An affectionate husband, a kind father and true friend, our deceased brother laboured long and honourably in the service of his Master, and has left behind him a name which will not soon be forgotten and the priceless example of a good Christian man. Of him may it not be said, "I have fought the good fight"? &c.

In conclusion we may add that the late James Mote was a cousin of the

late Edward Mote, of Chadwell-street Chapel; a cousin, too, of the late John Hurdon Mote, of Gray's Inn Square; and a nephew of the late Edward Mote, the well-known hymn-writer and formerly Baptist minister at Horeham, of whose hymns a favourite with the deceased was the one beginning—

"My hope is built on nothing less
Than Jesu's blood and righteousness;
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

MRS. MARY HALES,

who had for some years been a member and caretaker at the Church at "Providence," East-street, Prittlewell, was called home on February 16th, at the ripe age of 83 years. She was a "Phebe" indeed (Rom. xvi. 1, 2), and her home-call will be keenly felt by the Church at "Providence."

She was called to experience a very severe law-work, yet the Lord granted her a very marked deliverance, to which period of her soul's experience she often referred with confidence.

Her delight in listening to the glorious Gospel was very great, being truly a lover of the house of God, often having expressed a wish to be called home whilst listening to the Word of God.

Hart's hymns were greatly enjoyed by her. Often during her last sickness she quoted the verse—

"Or, if I never more must rise,
But Death's cold hand must close my eyes,
Pardon my sins and take me home;
O come, Lord Jesus, quickly come!"

Though she suffered much pain during her closing days, the Lord was pleased to take her to Himself while asleep.

She will be remembered by many of the visitors to "Providence" by her genial and Christian spirit—always ready to aid the Cause at Prittlewell to the best of her ability and speak a cheering word to the seekers of the Lamb, which she was well qualified for, owing to a rich experience of Divine mercy and grace.

Her remains were laid to rest in Prittlewell Cemetery on February 20th, pastor John Chandler officiating. Her relatives were well represented at the funeral, and a large gathering of friends from the chapel in East-street attended to show their love and respect for one who had the ornament of a meek and quiet spirit, and in her walk and conversation adorned the doctrine of God her Saviour. J. C.

ESTHER STAMMERS.

Our beloved sister, Miss Stammers, was baptized by the late Mr. William Kern in April, 1879, and had been a great worker in the Sunday-school, having conducted a Bible-class for

young girls up to the time of her illness.

She was loved by all who knew her and her loss will be very keenly felt. She was also a member of the "Gospel Helpers" and "Sunshine" Committees, and the excellent Papers read by her at the meetings of the former will not be forgotten by many. Her last, on "Faith: what it is and what it does," still remains fresh in our minds.

The funeral took place at the Cemetery on Wednesday, March 20th, when pastor H. T. Chilvers tenderly committed her mortal remains to the silent grave, and her class (accompanied by Mrs. G. E. Elnaugh, who has conducted it during our dear sister's illness) were present.

Mr. Chilvers, in the course of an earnest address, made special comment on her work, remarking how she was not a "great woman, but a good woman."

Some choice wreaths were sent from the class, the teachers in the Sunday-school, the Sunshine Committee, and Mrs. Chilvers' Women's Bible-class.

"The hands we have clasped and the voices we loved

Are beckoning us to that shore,
Where, never to part from those dear ones above.

With Jesus we'll dwell ever more.

Oh, blessed assurance from Jesus our Lord.

There cometh an end to our pain;

As others we sorrow not, for by His word

We'll meet these, our dear ones,
again."

G. E. D.

Ipswich, April 18th, 1907.

SARAH JOHNSON,

of the Uphoe Farm, Lavendon, Olney, Bucks, entered into the presence of the Lord on March 19th, at the age of 69. She was called home very suddenly. The previous night, apparently in her usual health, she was in the village visiting several sick and afflicted ones, and speaking words of comfort and consolation to them. The next morning she got up as usual, and was just seated in the chair for breakfast, when she fell forward, and immediately entered into the rest that remains for the people of God.

She was a gracious woman, deeply taught in the things of God, who felt her own nothingness and the all-sufficiency of the Lord Jesus. The Bible and the EARTHEN VESSEL laid open just as she had left them the previous night.

She was baptized by the late Mr. King in May, 1883, at Carlton, Beds, and was a very honourable member in her day and generation, and would travel miles in all weather to be found among the living in Zion.

It was her wish that whenever

the Lord called her, her late pastor (Mr. A. B. Hall, of Little Staughton, whose ministry she much enjoyed) should bury her, and he was thankful that he was enabled to carry out her wish.

The funeral took place on March 22. A service was held in the house, and then her mortal remains were carried by loving friends to Lavendon Cemetery. There were many beautiful floral tributes.

Deceased was interred in the same grave as her husband, who also was a useful member at Carlton and suddenly died four years ago.

On Lord's-day evening, March 31st, Mr. Hall preached a funeral sermon to a large congregation at Lavendon Chapel from Psa. xvi. 11.

We leave her body in the tomb, thankful with the knowledge that she is absent from the body, present with the Lord, and that when the resurrection morn shall come, body and soul will be re-united and she, with all the family of grace, will be presented faultless before the throne.

WHITTLESEA.

On Wednesday, February 20th, Mr. J. D. Franklin entered into rest, aged 62, his last words being, "Peace, perfect peace." Our departed friend was widely known and highly respected, as was manifest by the very large number who assembled at the grave, there being more than 400 present, several remarking they had never seen so many before at a funeral in Whittlesea.

On March 6th another friend was called home, Mr. Wm. Bates (after several months' illness), aged 78 years. For several winters our departed friend has battled with asthma, bronchial and other troubles. His affliction was sweetly sanctified and the Saviour's presence graciously realised. The reading of the Word and prayer he dearly loved, and always had a hearty welcome for the writer, with a fervent "God bless you."

On March 11th another dear friend entered the homeland—a dear sister—M. J. Cooking, aged 52 years; a most earnest, quiet worker, ready and willing for any and every good work, and willing to be first or last, ever seeking the glory of God—the extension of the Redeemer's kingdom. The words of the Master are most applicable to our departed sister—"She hath done what she could." The Church, the Sunday-school, Band of Hope and Sewing Meeting have lost a most willing and earnest friend.

Our hearts are sad, yet with joy we remember "Our loss is her eternal gain." Be it ours at last to hear the Master's "Well done," prays, yours sincerely,
JOHN T. PETERS.

“Nothing”—A Series of Meditations.

No. 4.—*Nothing against the Truth.*

“For we can do nothing against the truth, but for the truth.”—1 Cor. xiii. 8.

THIS is a most characteristic utterance of the great Apostle’s, revealing much of the purpose and passion of his great and gracious heart.

With him “the word of the truth of the gospel” (Col. i. 5) was ever a paramount consideration. He lived to preach it, to defend it, to contend earnestly for it. Rather—a thousand times—would he die than prove recreant to his high and holy trust. Plausible reasons might be urged for his abandoning it and joining issues with those who opposed it, but he “could do nothing against the truth.”

“But *for* the truth.” There is evidently an ellipsis (or designed omission) here, which it is left to the reader to supply. He has stated that he can do nothing against the truth. He now informs us that it was his determination to do all in his power *for* the truth. Such is obviously his meaning.

The connection of the words is interesting. They form part of an assurance that he would not abuse the high authority and power with which, as an Apostle, he was invested. He had been condemned as a “reprobate.” He would not, however, wrong them in the least by way of retaliation. They need not, therefore, fear any severe or unfair discipline from him, or unjust construction of their conduct. Priests in power have often proved the most vindictive of foes. Cardinal Beaton and Archbishop Sharpe in Scotland, and Bonner and Laud in England, are instances. Paul and his colleagues, however, had but one object which dominated all their actions. No regard to their own reputation, no desire for their private advantage, no mean desire to requite wrong by wrong swayed them. “We can do nothing” that in any way would be contrary to the letter or the spirit of the truth.

We may well, however, like Burkitt, “consider these words without respect to the coherence,” and “observe that they contain (1) a *negative proposition*, and (2) an affirmation or *positive assertion*. Paul and his colleagues were as strong as a giant *for* the truth, but as weak as an infant if required to act *against* it.”

Nor are the words appropriate to these alone. True ministers cannot, dare not, will not do anything against what they know to be the truth. The precepts which they have learned to obey, the monitions of a good conscience which they are bound to respect, and the gracious impulses of the Holy Spirit of God whom they love too well to grieve, alike restrain and constrain their action in relation to what they preach.

Patronage may accost a poor minister with her honied smile,

and the rich and influential endeavour to induce him to make his messages more palatable to the people, by dwelling less on unimportant things and more insistence on "the simple gospel" in which, that is to say, free-will and duty-faith have a place. Or he may be tempted to modify the terms of communion to oblige someone who has money at his disposal. But, no—

"Unpractised he to fawn, or seek for power
By doctrines fashioned to the varying hour"—

—though it may cost him great moral effort, "still," like Longfellow's youth, "he answers with a sigh," "we can do nothing against the truth."

Position may be offered as the reward of compromise. Popularity would surely attend even a small deviation from the truth, and pictures of a large and well-filled chapel, a salary at least double of what is now received, the children highly educated and advanced in life by influential friends, present themselves to his mind. Visions of a banking account, a well-stocked library, visits to spots of interest at home and abroad, in contrast to honest but very humiliating poverty "that bows its head and a' that," come unbidden, and who shall blame the poor heart that is tempted by these as by the songs of sirens? But, as Newton has it: "His call we obey like Abram of old, not knowing our way, but faith makes us bold," and the grace of resistance is granted. The three heroic young Jews exclaimed, "We will not," when importuned to worship the image; and many equally brave, when greatly pressed, have still been empowered to say, "We can do nothing against the truth."

All sorts of inducements have been made to ministers to sanction evil and oppose what is "honest and of good report." A gentleman once offered to lay out a large sum of money on a certain chapel, but qualified his generosity by making it a condition that the young man who was paying his addresses to his daughter should be admitted to Church membership. As all the religion the poor youth possessed was a meagre jumble of ideas gathered from "the brethren" and the Christadelphians, and he gave no evidence of "the birth from above," the pastor was bound to protest against his being received. Ere long the entire family—whose kindness to him had been great—ceased to attend his ministry, and vacated their pew. This meant a serious diminution of his income, and many blamed his rigidity.

"Free-will drove me from Zion," wrote a brother, four years ago, to explain why he was leaving a people who had professed great affection for him.

Why did not the first yield, and the second respond to the clamour of those who were offended by his uncompromising testimony to the grace of God in its sovereignty, certainty, and freeness? They could "do nothing against the truth."

The text considered in its connection is instructive. Most of us have suffered keenly from the ingratitude and the actual unkindness of those we had sought to serve. Perhaps the time comes when

retaliation is in our power, and who that knows his own heart but feels that to the flesh "revenge is sweet." Say that my adversary's reputation hangs on what I say or refrain from saying, and that I can thus quietly injure him in return for his injury to me without anyone being the wiser. It is easy to set a ball rolling, easy to start an evil report. "Willing to wound," says Pope, "and yet afraid to strike," Atticus "just hints a sneer and hesitates dislike." True Christians are, however, above this. They dare not "avenge themselves." Of set purpose they "give place to wrath . . . are not overcome with evil;" but, themselves, "overcome evil with good" (Rom. xii. 19—21).^{*} They are thus held to the right by a strong but silken cord—"they can do nothing against the truth."

On the other hand, "for the truth" is the watchword of every true minister of Jesus Christ. To define, to defend, to disseminate it—is the business to which their lives are devoted. "For the truth's sake, which dwelleth in us, and shall be with us for ever," writes John in sweet accord with his brother Apostle. Some preach to gather a congregation; others (as they *say*) to win souls, which, being interpreted, too often means that the numerical statistics of those that they have baptised may be swelled.

We condemn none, but simply insist that in this truth-hating age the motive claimed by Paul is higher than all others. The truth—how our forefathers loved it! what did not they endure rather than allow it to suffer through their silence! Ponder, then, the words, "We can do nothing against the truth, but" our energy must be expended "*for* the truth," for this primarily, pre-eminently, and at all costs.

NOTHING OPPOSED TO THE TRUTH PREVAILS.

As a fair inference we, lastly, observe that all that is done against the truth *will finally amount to nothing*. This, though *not Paul's* original meaning, is an undoubted fact. What did the early heretics effect? Nothing. What have the opponents of the Gospel in our day achieved? Nothing. Geologists, with their shells and bits of stone; Colenso, with arithmetical objections to the historical veracity of the Bible; the "Essays and Reviews" which created so great a stir; Dr. Godwin, with his Neology; Baldwin Brown, with his theories about the Divine treatment of sin; Huxley and Tyndall, with their Agnosticism; or Darwin, with his Evolution? Nothing. Still do penitent and prostrate sinners turn in simple faith to the inspired Book. Still does Divine glory gild its sacred pages. Still do its words guide enquirers to the living Saviour.

"Truth, crushed to earth, shall rise again; th' eternal years of God are hers;
While error, wounded, writhes in pain and dies amid her worshippers."

* The writer, it will be observed, evidently takes Dr. Bullinger's view of this passage, which he regards as meaning, "Do not attempt to take the punishment of one who has wronged you into your own hands." God undertakes to vindicate the character of those that fear Him. Vengeance or requital is therefore His. So "give place to the wrath of God"—which will surely do its work.—EDITOR.

Nor do we for an instant question but that the outcome of the present outcry against the old Gospel will eventually be—“*Nothing*.”

“For right is right, since God is God, and right the day must win ;
To doubt would be disloyalty, to falter would be sin.”

Great Book of books—ever vital, as thine Author is eternal. “No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn.”

As it was of old, so will it finally be. “The Pharisees,” when they had exhausted their ingenuity in opposing Jesus, “said among themselves, ‘Perceive ye how ye prevail NOTHING?’” (John xii. 19).

Reader, art thou *for* or *against* the truth of “the living God?”

THEN AND NOW : OR, ANCIENT FAME AND MODERN SHAME.

“A man was famous according as he had lifted up axes upon the high trees ; but now they break down the carved work thereof with axes and hammers.”—Psa. lxxiv. 5, 6.

THESE words have been variously expounded. According to our common translation—which we here follow—the meaning is that *formerly* a man derived fame from his skill and success in wielding his axe when felling the trees of the forest ; but that *now* men were held in high estimation who devoted their energy to the destruction of sacred works of art and beauty. This Barnes calls “not only the common, but also the most natural interpretation.” It is sanctioned by many ripe and reliable scholars, the majority of whom judge that it contains two allusions to the Temple of Solomon.

The first refers to the way in which the vast quantities of timber required in its erection were obtained. The second records the reckless mischievousness of those who, before its actual demolition, mutilated and defaced the architectural adornments of God’s beautiful house.*

In the good old times those who—with the sanction of Hiram, or Hiram, Solomon’s friend and ally—went forth to cut down the noble fir-trees and cedars of the Tyrian forests for the magnificent edifice (2 Chron. ii. 2—12) were highly esteemed for their service to the religion of the chosen nation ; but, in the days to which Asaph refers, many delighted to destroy the “figures of cherubim, palm trees and open flowers” which adorned its walls (1 Kings vi. 29).

Once, therefore, “a man was famous according as he had lifted

* This, indeed, is not recorded in any historical book ; but we need not on this account question its accuracy. Asaph was as competent to relate this occurrence as was Paul to inform us of the names of the magicians who withstood Moses (2 Tim. iii. 8), or Jude to report the contention of Michael the archangel with the devil, or the prophecy of Enoch (Jude 9, 14, 15). Divine inspiration ensures absolute veracity and claims implicit obedience.

up axes upon the high trees ; but now they break down the carved work thereof with axes and hammers."

Thomas Sutton, of Cottenham, a distinguished master of allegorical preaching, is recorded to have made this the subject of a memorable sermon, his two divisions being *ancient fame* and *modern shame*. They are still worthy of consideration.

I.—ANCIENT FAME.

As in the olden time these sturdy foresters gloried in felling the lofty trees, so our sires laboured in their day, to lay the trees of error low. John Wycliffe, John Knox, John Owen, Tobias Crisp, Christopher Ness, John Gill and George Whitfield were foresters of this order. Right well did they lay the axes which had been given them to the roots of Popery, Arminianism and Christless formalism, and

"How bowed the woods before their sturdy stroke!"

Now such men would be far from famous. Rather would they be shunned as bigots, disliked as foes to peace, dubbed lovers of controversy, and taunted with being opposed to the spirit of candour and charity which should characterise this enlightened age. Alas for many of the degenerate sons of our high-minded sires, who are so diligent in overthrowing what their fathers built up! "O for an hour of Luther's hatchet or Calvin's mighty axe!" O for the time of Wells, Foreman, J. A. Jones, Palmer, Hazelton, Murrell, Tite and Crowther! Verily there were giants in their days.

II.—MODERN SHAME.

The invaders were as desirous to destroy as the builders "in the elder days of art" had been to construct. Such fair carving it was barbarous to hew to pieces, but the Vandals had no compunction and broke all down with any weapon which came to hand.

So in our days men are using axes and hammers against the Gospel and the Church. Glorious truths, far more exquisite than the goodliest carving, are cavilled over and smashed by the blows of modern criticism. Truths which have stimulated the brave, upheld the afflicted, and cheered the dying, are smitten by men who would be accounted learned, but who know not the first principles of the truth. With sharp ridicule and blatant invective they disturb the confidence of many and would, were it possible, destroy the faith of the very elect.

The nations whose armies devastated and depopulated the Holy Land in years gone by are but types of those who labour to crush the truth and the people of God.

Reader, a word in thine ear ere we part. If thou art a religious professor, which is thine—the fame with which God will assuredly honour those who contend for His truth, or the shame and everlasting contempt which will finally attend all that oppose it?*

* To the leading thoughts of the above the author is indebted to Spurgeon's comment on the text in his *Treasury of David*.

"THE LAND OF THE LIVING."

A CHRISTIAN, when bidding "farewell" to a friend who was evidently very near his end, expressed his fear that they should meet no more in the "*in the land of the living.*"

"You are mistaken," whispered the other. It is in *the land of the dying* that we shall no more meet. In the land of the *living*, through boundless grace, we *shall* meet, and meet to part no more."

This furnishes both an exposition and an explication of the words before us (Psa. xxvii. 13). "Earth," says Bishop Horne in his commentary on this text, 'is the land of the dying;' we must extend our prospect into heaven, which is 'the land of the living,' where the faithful 'see' and experience evermore 'the goodness of the Lord.'"

"The land of the dying!" How our records for recent months have emphasised the solemn significance of the phrase! Many memorial cards for dear friends all called home with strange and startling suddenness—like passing bells tolling slowly as funeral *cortèges* wend their slow ways to their destinations—are monitions of the solemn truth. This is "the land of the dying."

We, however, thank God, are "bound for the land of the pure and the holy"—"the land of the *living.*" There life will be spent in its fulness of enjoyment and in the fruition of its capacity to glorify God. There all earth's problems will be solved, all mysteries explained in the light of eternal love, and all shadows dispersed by the brightness of the never-dying day. There goodness will be seen to have characterised all the now inexplicable conduct of our Covenant God. There our loved and lost ones already are, and while *we* sigh *they* sing, and their song is, "He hath done all things well."

Be still, then, sad heart. Faint not at the blow thou canst not understand. Trust thy best Friend, and may it be thine to say, "I had fainted unless I had believed," that I should certainly "see," for that is the meaning—"the goodness of the Lord in the land of the living."

LEAVING OUR TRIALS TO GOD'S DECISION.—I have for some years had the rheumatism fixed in my right shoulder; it is now fallen into my right hip, and I am at times led to conclude that my travelling days are come to an end. I am not in much pain in bed, nor when I sit; but in walking my pain is great, so that I am almost ready to drop if I walk but a few yards. I have confidence that God would remove this pain from me, for His dear Son's sake, if I was to entreat Him. But I have found the inward man so much renewed day by day under these decays of the outward man; and fearing also that the removal of this outward cross would be followed by a worse within, I am afraid to ask, knowing that dissatisfaction with one crook has often brought on a worse.—*Huntington.*

HAYDN'S "SURPRISE" SYMPHONY.

A MONITION TO MINISTERS OF THE GOSPEL.

Not long since, a leisure hour in the City afforded an opportunity of visiting a well-known church, and listening to a recital of classical music on one of the finest organs in London.

The assembled audience presented a melancholy appearance. Many seemed seedy and needy, woe-begone and weary, as if they rather sought to escape the babel of the streets in a quiet resting-place than anticipated entertainment from the proceedings. A few, however, were evidently appreciative and yielded gratefully to the elevating pleasure afforded them. How true in many ways is the Master's *dictum* that "unto him that hath shall be given." One must bring capacity and culture on such an occasion as this to receive the reward of enjoyment and depart with a mind satisfied and enriched.

The programme was proceeded with. How the grand music rolled and reverberated in the lofty arches, as Bach's magnificent Fugue in D major, a March by Sullivan, and a Grand Chœur in E flat by Guilmant, successively displayed its author's genius and the performer's skill.

Little pleasure and no enthusiasm were, however, manifested by the majority of the listless listeners, till the slow movement from a well-known Symphony by Haydn was rendered. This evoked the greatest interest. The theme, as simple as a stave from a ballad, the ingenious variations, the alternations of soft murmuring sounds and loud and elaborate chords, combined to produce a magnificent effect; but it was hardly these which seemed to constitute the main charm of the piece, but its character as a whole. Whereon hangs a tale.

Haydn, when in the prime of his career, was mortified at the small pleasure which his compositions appeared to afford a noble patron, who complained that when he heard them, he always knew what was coming, and that they simply made him drowsy. Whereupon the great musician promised to compose something which should at least keep him awake. The result was the "*Surprise*" Symphony, which throughout, consists of a series of unlooked-for effects. A soft cadence ends in a crash of sounds. A strain which the listener expects to terminate in a certain way closes in quite another. Interest is sustained by the surprise power of the piece, as the performance of this "slow movement" exemplified on the occasion referred to.

"Said I then to my heart, here's a lesson for me,"

who, in a small way, am an itinerant minister of the Gospel—a lesson, too, which all who desire to preach effectively should not despise.

SURPRISE POWER HAS MUCH TO DO WITH THE INFLUENCE OF THE PULPIT.

I recall a Sabbath morning sermon in one of our suburban chapels. The congregation numbered thirty-seven and a few

children. A less interested company of people it were hard to conceive. Two had undisguisedly resigned themselves to sleep the time out. Four or five commenced by trying to get interested in the sermon, and failing, sat stolidly as if they prayed for patience. All seemed more or less bored and weary. And why? Not because the lesson was ineffectively read; not because the prayers were devoid of spirituality and unction; not because the sermon was wholly unedifying; but because everything was conducted on the dead level of monotonous mediocrity.

The preacher never once let us see his eyes, much less did he look fully at us through them. He thus, at the onset, forfeited much of the influence of his personality. His voice never varied, and he spoke entirely in one pitch and tone. Gray, in his incomparable *Elegy*, describes the "drowsy tinklings" of the bellwether as "lulling the distant folds;" words that not inaptly describe the effect of the preacher's strains, the somniferous influence of which all found it so hard to resist.

The subject-matter of the discourse, like its delivery, never rose above the level of the extreme common-place. Sound but not striking; true, but as trite as the multiplication table; no anecdote, illustration, or pithy quotation enlivened it from beginning to end. All accustomed to the preacher's method of sermonising must have anticipated every word; nor did his one awkward gesture with his left hand tend in the least to enliven or elucidate his delivery.

The text contained a difficulty. This a child might have perceived, and which demanded "explication"—as Scotch divines used to phrase it—but it was passed over without notice. The two divisions would have fitted a hundred other portions of the Word of God equally well; and they proved useless to the preacher, whose first observation might have been his last and the last his first—for any assistance his announced plan afforded him.

Is it to be wondered that the children fidgetted and the people nodded—since *surprise power*, which is essential to keep the minds of a congregation on the alert, was wholly in abeyance.

PREACHING DEMANDS THOUGHT AS AN ART.

The delivery of a sermon may be considered both as the *exercise of an art* and an *act of holy service* for the Lord. The vocation of the preacher, in its latter aspect, has not been our present concern, but the former is surely of high importance to all who undertake to vocalise the Gospel, whose endeavour should be to invest their glorious messages with the greatest interest and effect.

"We must almost abound in tricks of art in the pulpit," said C. H. Spurgeon to his beloved friend, William Williams,

"TO MAKE OUR PREACHING TAKE,"

and his whole ministry evinced that he himself realised the importance of this principle. So completely was he in *rapport* with his congregations that he *felt* when interest flagged and attention became wearisome, in which case he always endeavoured to revive these by changing the current of his discourse. James Wells's

drolleries were invariably introduced to keep his hearers' minds on the alert, and doubtless contributed to his popularity and power.

JESTING, HOWEVER, IS NOT CONVENIENT.

We are far from pleading for the introduction of puerilities into sermons. It is most reprehensible for a preacher to alternate what is instructive and solemn with what is frivolous and silly. To advance the doctrines of grace in a manner which makes an audience laugh and titter, and thus grieves the minds of sensitive and cultured hearers, is little short of sin. In the "Surprise" Symphony there is not a phrase or a chord unworthy of its composer's high genius and reputation; nor should a sermon contain a sentence unbecoming the dignity of its theme.

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a soul;
To break a jest when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales
When sent with God's commission to the heart.
So did not Paul.

No. He was serious in a serious cause,
And understood too well the weighty terms
That he had ta'en in charge. He would not stoop
To conquer those by jocular exploits
Whom truth and soberness assailed in vain."

These are surely weighty words. A preacher who degrades the pulpit by uttering nonsense, *ipso facto* (or by this act) admits his inability to deliver "words of truth and soberness" in a way that will attract and impress his hearers.

There is, however, a medium between such an audience as Hogarth has immortalised in his famous engraving of the "Sleeping Congregation," every one of whom, save the evil-minded clerk in the desk, is slumbering soundly; and the people who were wont to attend the ministry of Peter Mackenzie "for the fun of the thing," and whom it was his aim to keep in convulsions of laughter the whole of the time.

Spurgeon, Wells, and Dr. Parker were as earnest in their lighter utterances as in their most weighty and forceful ones. But they knew that no ordinary congregation can long sustain the strain and tension of intense attention; and sought by giving it judicious relief to retain heart-heed to the solemn theme which it was "the burden of the Lord to their souls" to deliver faithfully and fully.

Our plea, therefore, simply is for the necessity of keeping our congregations awake, and in the full exercise of their mental powers in the way indicated. A hearer's interest in a sermon if once lost is rarely regained, and uninterested hearers might almost as well be elsewhere, for any benefit they obtain from our efforts.

Forget not, then, brother preacher, that the laziest creature under God's sun is man; and that the laziest part of man is his

mind; and when this is dormant, the man is unreached and untouched.

Do not, then, despise "surprise power." We shall be failures if it is not in some measure manifested in our ministry.

THE PLEA OF EMMANUEL'S BLOOD.

BY PHILIP REYNOLDS, HUDDERSFIELD.

"What voice is that which speaks for me in Heaven's high Court for good,
Resistless in its potent plea? 'Tis Jesus' precious blood!"

"And to the blood of sprinkling that speaketh better things than that of Abel."—Heb. xii. 24.

ABEL is a prominent character in the world's history. We think of him with sorrow, as the first of our depraved race who suffered death by human violence. We think of him with admiration, as the first martyr in the cause of true religion. His blood called loudly from the earth, and the echoes of that terrible voice have not yet died away.

Some here see an implied contrast between the shed blood of Abel and the shed blood of Christ. Their argument is briefly as follows. Abel's blood cried for vengeance. It appealed to God's justice to pour out wrath; and, in answer to that appeal, came the punishment under which Cain staggered. The blood of Christ, however, calls for mercy upon His murderers. It appeals for the display of grace; and, in answer to that appeal, red-handed sinners are forgiven.

This argument is plausible, but it has no foundation in the words before us. The Apostle refers neither to the murder of Abel nor the murder of Christ. He is contrasting the two dispensations—the old and the new. It is to the sacrifice Abel offered, not to the death he suffered, that the Apostle points; and he maintains that the blood of that sacrifice could not speak of such grand things as does the blood of the Lord Jesus Christ.

Christ's blood is most eloquent because *it is many voices in one*. The offering of blood was instituted very early in the world's history. Indistinct were the first whispers of the voice of blood. As the voices increased, however, the teaching became plainer, and the faith of God's saints grew clearer and stronger. At length a voice was heard which drowned all others: it was the eloquent blood of the Lamb which God Himself had provided. Above the sound of many waters, higher than the thunderings of Sinai, this eloquent voice proclaims to-day the terrible need of fallen humanity. The wrath of God must soon be roused against sin, and when that dread day comes, sinners will need a protection. This the hills and the mountains will not afford. Nothing but the blood of Jesus can protect your guilty heads and mine. The voice of Christ's blood proclaims the satisfaction of Divine justice and the only means of reconciliation. The awakened sinner's chief anxiety is to know how God and he may be reconciled. Being ignorant of God's character, he

endeavours by tears, prayers, and good deeds to purchase the Divine favour. God, however, is beforehand with him, and, by the blood of His own dear Son, shows how man may approach Him. There is no need of reconciling God. The blood does not appease Deity. It simply reveals the great fact that God was in Christ, reconciling the world unto Himself. We are brought nigh by the blood of Jesus.

This eloquent blood of Christ is *the only blood that delights the heart of God*. In the blood of bulls and goats God never took any pleasure. A God delighting in such sacrifices would be repugnant to every sanctified mind. He only used those sacrifices as types. He abhorred the sacrifice, and sniffed at the incense, when the heart was far from Him. But in the blood of Christ He delights, because that holy blood declares the fulfilment of His own purpose in the redemption of the elect, and its voice expresses His own desires. He loves to hear the blood pleading for pardon, because it is His glory to forgive. In answer to its eloquent cry, He bestows quickening, restoring, healing grace. Its pleading is in strict harmony with Jehovah's purposes of love. The heart that sent forth Christ, rejoices in the undying power of His abiding blood.

The eloquence of Christ's blood is demonstrated as *it tenderly soothes the trembling sinner*. You may verify this statement by your own experiences, ye saints of the living God. How powerful is this voice to calm the weeping penitent, cheer the dismayed backslider, strengthen the tempted soul, and comfort the dying saint!

Dear Lord, we cannot do without Thy blood! A Gospel that makes this a myth is no Gospel to us. We feel the power and catch the eloquence of that sacred stream which poured from Thy heart and veins, and we cannot help exclaiming,

"Dear Dying Lamb! thy precious blood shall never lose its power
Till all the ransomed Church of God be saved, to sin no more.

"Ere since by faith I saw the stream Thy flowing wounds supply,
Redeeming love has been my theme, and shall be till I die."*

THOUGH a believer may have his darkness, doubts, and fears, and many conflicts of soul, while on his dying bed, yet, usually, these are all over and gone before his last moments come and death does its work and office upon him. From the gracious promises of God to be with His people even unto death, from the Scriptural accounts of dying saints, and from the observations I have made through the course of my life, I am of opinion that, generally speaking, the people of God die comfortably, their spiritual enemies being made to be as still as a stone while they pass through Jordan, or the stream of death.—*Gill*.

* This highly evangelical and instructive article is an extract, slightly abridged, from a Sermon which appears to have been preached in Islington Chapel in 1885. It reached us from "A Constant Reader," who deems that its re-issue at the present crisis will be timely.—EDITOR.

THE NEW VIEW OF THE PASSOVER OF ISRAEL.

SIR ROBERT ANDERSON, LL.D., Barrister-at-Law and formerly Assistant Commissioner of the Police in the Metropolis, is largely devoting his leisure to the elucidation of Scriptural truth. It was recently our privilege to listen to an address from him on the Passover, in which we understood him to say that the phrase, "I will pass over you," might be better translated, or should, at least, be understood to mean, "I will remain at rest before you," or words to this effect. This, with the inferences drawn from it, appeared to us so important that we made it the subject of a footnote on page 111, and craved further light from competent brethren. Two replies reached us. Before giving them, it may be helpful to print the passages referred to from the Received and Revised Versions, and from the Septuagint.

ORDINARY BIBLES READ THUS:—

"And they shall take of the blood and strike it on the two side posts and on the upper door post (*Revised Version*, on the lintel) of the houses wherein they shall eat it."

"And I will pass through (*Revised Version*, will go through) the land of Egypt this night (*Revised Version*, in that night) and will smite all the firstborn in the land of Egypt, both man and beast; . . . and the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you (*Margin*, for a destruction) when I smite the land of Egypt. . . . For the LORD will pass through to smite the Egyptians: and when He seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come into your houses to smite you."

"And it came to pass that at midnight the LORD smote all the firstborn in the land of Egypt" (Exod. xii. 7, 12, 13, 23, 29).

"The Egyptians buried all their firstborn which the LORD had smitten among them" (Numb. xxxiii. 4).

THE SEPTUAGINT VERSION.

This is important as presenting the meaning of the Old Testament, as it was understood by competent men to whom Greek was a living language. It was in current use among the Jews in the time of our Lord and His apostles, and New Testament quotations from the Old Testament are, as a rule, taken from it. Here the above passages are somewhat differently rendered thus:—

"And they shall take of the blood, and shall put it on the two door posts, and on the lintel, in the houses in which soever they shall eat them." "And I will go through (*Greek*, "*di-elusomai en*," will go through, in) the land of Egypt, on that night, and will smite every firstborn in the land of Egypt both man and beast . . . and the blood shall be for a sign to you on the houses in which ye are, and I will see the blood, and will protect you (*Greek*, "*skepaso umas*," will cover or protect you); and there shall not be on you the plague of

destruction when I smite in the land (*Hebraism for strike or smite the land*) of Egypt. . . . And the Lord shall pass by to smite (*Greek, "par-eleusetai pataxi," will go or pass by to strike or smite*) the Egyptians, and shall see the blood upon the lintel and upon both the door posts; and the Lord shall pass by the door (*Greek, "par-eleusetai ten thuran," shall pass by the door*) and shall not suffer the destroyer to enter into your houses to smite you."

"And it came to pass at midnight that the Lord smote all the firstborn in the land of Egypt" (Exod. xii. 7, 12, 13, 23, 29).

"And the Egyptians buried those that died of them, even all that the Lord smote, every firstborn in the land of Egypt" (Numb. xxxiii. 4).

SEPTUAGINT VERSION of the Old Testament, with an English Translation (Bagster and Sons, 1879).

REPLY FROM J. H. LYNN, BECCLES.

A friend who has several of Sir Robert Anderson's books directs me to the work entitled "FOR US MEN," on page 29 of which the author correctly says on "*pass over*" in Exod. xii. 13, 23 and 27 that "the meaning usually given to the word is really foreign to it." On page 31 he observes that ". . . it was not the Lord Himself who executed the judgment. Words, indeed, could not be clearer: 'And when He seeth the blood upon the lintel and on the two side posts, *the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.*' The highest thought here suggested by the conventional reading is simply that He spared them; the truth is that he stood on guard, as it were, at every blood-sprinkled door. He became their Saviour. Nothing short of this is the meaning of the Passover."

You doubtless rightly retain Sir Robert's *paraphrase*, which conveys a precious and true sense of the words, "I will pass over you;" but he would scarcely have advanced your citation as a *translation*.

The Authorised Version is very accurate in the three verses (Exod. xii. 13, 23, 27), and the exact sense of the expression is fully elucidated in Isa. xxxi. 5, where the same Hebrew word occurs, "passing over He will preserve it." The Revised Version is, however, more correct: "HE WILL PASS OVER and preserve it." The same image of the bird passing over her brood is employed in Matt. xxiii. 37 and Luke xiii. 34. Compare Ruth ii. 12; Psalm xxxvi. 7, lxi. 3, 4, xci. 3, 4.

Is not the Paschal Lamb the *redemption*, and the corresponding *passing over* the house, Jehovah's *embrace* and protection of the redeemed?

Do not the three great annual feasts (Exod. xxiii. 14—17) indicate, *inter alia*, God's acceptance and possession of and delight in His people in *redemption*—the Passover; *regeneration* and the Spirit's power—Pentecost; and *glory*, the Father's completed joy—the final ingathering? (Jude 24).

REPLY BY ALFRED S. SECRETT, EALING.

I have pleasure in giving you the gist of Sir R. Anderson's

reasons—from his “For us Men”—for his rendering of “Pasach.” In a dead language etymology is useful, but the safe guide to the meaning of a word is its use.

The verb Pasach (from which comes our word “paschal”), which occurs in Exod. xii. 13, 23, is also used in 2 Sam. iv. 4, where it is translated “became lame;” in 1 Kings xviii. 21, “halt;” in 1 Kings xviii. 26, “leaped;” and in Isa. xxxi. 5, “pass over.”

These renderings—“going lame,” “halting,” and “leaping”—all imply a kind of action to which the thought of passing over is foreign. Isaiah xxxi. 5 conveys exactly the thought—namely, that of protection, as of a bird protecting her nest.

What is done by God’s command, He is said to do Himself; hence the language of Exod. xii. 23, where the latter part of the verse shows that it was not the Lord Himself who executed the judgment. The highest thought suggested by the conventional reading of this passage is that God spared His people. The full truth is that He stood on guard over every blood-sprinkled door and thus became their Saviour.

This *precis* will, I trust, give your readers the information requested. In my ignorance of Hebrew I often (with you) find the Septuagint renderings helpful, and in this case they certainly confirm the above exposition.

“PERADVENTURE IT WAS AN OVERSIGHT.”

THIS was an old man’s suggested explanation of a strange occurrence. During a season of widespread famine, corn was on sale in Egypt by the Prime Minister of Pharaoh, and so dire was the universal distress that men of “all countries” came to him for to buy corn “because that the famine was so sore in all lands.”

Among these were ten of Jacob’s sons, whose requirements were—after a conference with this high official—met. On their way home, however, “one of them,” who halted “to give his ass provender,” found the money which he had paid returned in his sack, and so, subsequently, did all the rest. “And when both they and their father saw the bundles of money, they were afraid.” Ultimately, however, the patriarch’s surmise was that these had been returned by mistake. Some careless subordinate might have forgotten or overlooked his orders. “Peradventure it was an oversight” (Gen. xliii. 12). This suggests some reflections

ON OVERSIGHTS

—the *omission* of what should have been done or the *commission* of what should not have been done—*through inadvertence*. Oversights of many sorts are far from uncommon in this world of mistakes. In the earliest issue of the first volume of C. H. Spurgeon’s noble “Commentary on the Psalms,” the word *counsel* in the text of Psalm i. 1 is incorrectly spelt *council*. When preparing “Our Own Hymn Book” he wholly overlooked Joseph Grigg’s fine hymn, “Jesus, and shall it ever be?” which was

finally added at the end as "Omitted." Again, in his edition of "The Baptist Confession of Faith," several words essential to the lucid affirmation of our Lord's virgin birth were—of course unintentionally—left out, making nonsense of a passage of high importance.

Visitors to the Stockwell Orphanage are invariably struck with something incongruous in George Tinworth's statue of the Founder in the large hall. This arises from his being represented with his left arm upraised—a gesture he was never known to employ.

Instances might be multiplied. William Carpenter preached from the words "*Untie* my heart to fear Thy name;" and John Cooper, of Wattisham, from "The righteous *has* (instead of *is*) an everlasting foundation" (Prov. x. 25). In Spurgeon's noble sermon on Psalm lxxiii. 22—25, No. 467, it is assumed that these are the words of David, whereas the text is taken from "a Psalm of Asaph."

Many curious things have arisen through oversights. Ben Jonson, the dramatist, is styled "Johnson" on his tomb in Westminster Abbey, and the buttons on the coat of the figure are evidently incorrectly indicated. In the Houses of Parliament a stained glass window preserves the memory of the Black Prince as "Prince of Whales;" and the fresco illustrating Felicia Hemans' "The Landing of the Pilgrim Fathers" represents the *May Flower* flying our present national flag, the Union Jack, which had no existence till more than a century after. The equestrian statues of Charles I. at Charing Cross, and the Duke of Wellington in front of the Royal Exchange, have no saddle-girths. The effigy of George III. at Windsor is without stirrups; and in that of Cromwell in the precincts of St. Stephen's, the spurs appear upside down.

In the Battle of Balaklava (1854) a company, known as "The Light Brigade," were ordered to attack a Russian fort in culpable ignorance that the utmost peril was involved. But

"Up came an order which someone had blundered.

'Forward the Light Brigade! Take the guns!' Nolan said.

Into the Valley of Death rode the Six Hundred."

"Peradventure *this*, too, was an oversight"—one of the misadventures to which inadvertence, or inattention to facts, so often leads, though in this case the event proved so sad. Perfection is thus not an earthly plan, as these facts amply prove.

Note that oversights *are not criminal*. They often call for pity rather than for severe censure. Let him that has never so erred be the first to cast stones at those who have been guilty of blameable oversights.

LENIENT VIEWS OF OVERSIGHTS COMMENDED.

Jacob's words suggest a *wise way of judging and estimating what distresses us* in others. This forms Matthew Henry's improvement of the passage. It teaches us, he says, to "put a favourable construction on that which we are tempted to resent as an injury and affront. Put it by and say, 'Peradventure it was an oversight.'"

Proneness to take unnecessary offence is a growing evil in many of our Causes. On all hands old and valuable associations are being broken up and our congregations depleted for trivial reasons. Vows have been made that never again shall certain chapels be entered. Vindictive thoughts are cherished. Divisions are made. The communion of saints is checked; and, most solemn of all, the Holy Spirit is grieved and His blessing withdrawn.

It would be well for all who consider that they have occasion of complaint to enquire how far its cause is valid.

“Alas! how easily things go wrong, a sigh too much or a kiss too long;
And there follow a mist and a weeping rain, and life is never the same again.”

So sings one whose poetry is far preferable to his theology. How true are these words. Inordinate yielding to sorrow, or unwise fondness for the creature, and putting emotion before principle, set things permanently awry.

The religious life—once so happy and gracious—in many Strict Baptist communities—will never be the same again, and all may be traced to the ungenerous and implacable conduct of some brother or sister whose kindly estimate of what gave offence ought—in the fear of God—to have been “Peradventure it was an oversight.”

“The world,” it has been said, “always accepts the worst when it ought to believe the best.” Should not Christians—for Christ’s sake—habituate themselves to act otherwise? “Charity”—or love—“is kind.” It “bears, believes, hopes, and endureth all things” (1 Cor. xiii. 7).

We reflect, in closing, that *there are no oversights in the all-wise conduct of our God*, though He may permit and overrule *ours* to His glory. We live in His loving remembrance, and He never forgets us or suffers anything which concerns our welfare to escape Him. Nothing, then, befalls us which will not effect our real good.

Men may overlook or slight us, and seek actively or passively to do us harm. It may strain our grace to the utmost to think kindly of some of the actions of even true Christians and to concede the possibility of their motives having been commendable. It may be hard to refrain from retort or retaliation when our hearts are wounded; but O for the wisdom of Joseph, who said, “Ye thought evil against me; but God meant it for good.” Men may be perfect enigmas in their wanton disregard or unkindness; but, be it remembered, that they speak and act in pursuance of “the determinate counsel and foreknowledge of God.”

GOD’S MERCY TO SINNERS.—The Gospel showeth that God for Christ’s sake is merciful unto sinners, yea, and to such as are most unworthy, if they believe that by His death they are delivered from the curse, that is to say, from sin and everlasting death; and that through His victory the blessing is freely given unto them; that is to say, grace, forgiveness of sins, righteousness and everlasting life.—*Luther.*

REVIEWS, LITERARY NOTES, ETC.

Fundamental Truths Re-affirmed.

"The Addresses delivered at the Pastors' College Conference, April 15th to 19th, by the President, T. Spurgeon, Dr. McCaig, Pastors T. J. Longhurst, W. Cuff, H. D. Brown, and J. Thomas, with a Sermon by W. Y. Fullerton." London: Passmore and Alabaster. Price 6d., cloth 1s. net.

THAT this was the best annual gathering of men of the Pastors' College since its Founder's death—both as to the fraternal feeling which all enjoyed, and the sense of the Divine presence so largely felt—is universally acknowledged; and it was a happy thought to issue the papers read and the discourse delivered before the communion, in this permanent form. The feeble health of the President gave a pathetic cast to his excellent address, and more than average merit characterised the others. The elaborate paper of Rev. John Thomas, of Liverpool, on "The Virgin Birth of the Son of God," out-distanced all the rest in the fulness of its matter, the cogency of its scriptural reasoning and its scholarly and beautiful diction. As a compendium of the truths now so vigorously assailed, this booklet is invaluable and it is issued at a price which—if the daring originality of the phrase may be pardoned—"places it within the reach of all." We, in fact, fear that only a very large sale will ensure its publishers against loss.

One sentence troubles us. There is a growing fashion among Dissenting ministers to quote the three creeds of the Anglican Church as if these were wholly reliable and authoritative statements of indisputable truth. While containing much that is admirable, they, however, enforce some very serious errors, which, commingled as they are with what we all believe, render the whole exceedingly misleading. Our brother, T. J. Longhurst, for instance, whom we remember with pleasure from his Acton days, quoting the Nicene Creed, boldly says (page 31) that "we believe that Jesus Christ was incarnate by the Holy Ghost of the Virgin Mary." So do we. So, we devoutly hope, does every member of the Conference. Our friend, however, *also* states that our Lord was "Very God of Very God"—and we suppose sanctions not this expression only, but also the two which go with it, "God of God," and "Light

of Light." Can he have given thought to this as expressing his belief in the eternal, absolute and underived Deity of the Son of God.

The original of which the words he cites are only a popular translation, manifests the gravity of his assertion. "Pisteuo . . . eis ena kurion, Iesoua Christon; . . . theon ek theou; phos ek photos; theon alethinon ek theou alethinou." Or, as in the Latin, "Credo in unum Dominum nostrum, Jesum Christum; . . . Deum de Deo; Lumen de Lumine; Deum verum de Deo vero"—God of (out of) God; Light of (out of) Light; Very, or an absolutely true God of (out of) God—the Father. This is, and was evidently meant to be, a formal statement that the Godhead of Jesus was derived from the essential and eternal Deity of the Father, the *Fons Deitatis* or Fountain of Deity, as He was often styled. Mr. Longhurst did not learn this theology from his long-sainted tutor, George Rogers; nor do we for a moment charge him with holding a dogma so contrary to the true doctrine of the Eternal Trinity and the Divine personality of the Everlasting Son of the Father. But man-made creeds are liable to err, as this assuredly does. Will our good friend pardon the freedom of one who appreciates and admires the ability of his paper as a whole. The pamphlet is issued with the sanction of the present College authorities as a re-affirmation of fundamental truths—and this fundamental error should not have escaped the notice of whoever revised the several manuscripts for the Press.

Historic Notes on the Books of the Old and New Testaments, by Samuel Sharpe. 6s. net.

WHEN Islington was a suburban parish, and its inhabitants had some knowledge of each other, the author of this book, a banker of repute and a most generous philanthropist, was held in high public esteem. His scholarship was regarded as extensive. He published a new translation of the entire Bible, was a high authority on Egyptology, and issued several volumes on scriptural subjects—of which the above was one—which were admitted to manifest very great research and ability. We were present many years since when he took the chair at a lecture by Mr. Black, the Sabbatarian minister, and remember his Address as an intellectual treat.

Though thus good and great he, however, was honestly and avowedly a Unitarian, if not an Arian; and moreover a Biblical critic of an advanced if not a reckless order. C. H. Spurgeon once warned his men against his Translation of the Bible. His publications, therefore, should surely be regarded with caution, and immature students should wholly eschew them.

The above is the re-issue of a thoughtful work written in 1854, which aimed at presenting information which would render each book in the Bible more instructive and interesting. "It was," says the *Baptist Times and Freeman*, for May 30th, "remarkably in advance of its time, and will appeal to a wide constituency to-day." This is true. Canon Driver and Professor Cheyne are hardly more rash in their dealing with the sacred text; and "Historic Notes" will doubtless be an acceptable book to many. But when the reviewer asserts that "Mr. Sharpe's writings are all of permanent value," he is, we submit, greatly to blame for not adding a few words of

admonition and caution as to their Socinian bias and rationalistic tendency. A notice of a book in a religious magazine or journal should give a fair idea of its character and contents. This is permeated with the spirit of modern higher criticism. The new edition of Angus's "Bible Handbook," revised by Dr. Green, at its reduced price of 3s. 6d., would be a far preferable addition to a minister's library than this costly six shilling volume.

The Australian Particular Baptist Magazine, with our brother F. Fullard for its editor, is now fairly under way, and the number for May, which is before us, is greatly to his credit. His own article, "An Apostolic Stimulus," on Rom. xii, 11, is timely and telling, well written and instructive, and the remaining papers have both local and general interest. Our contemporary has our hearty good wishes. We trust that an earnest desire to glorify God by penning the precious truths of the Gospel may be granted to many gracious and gifted contributors.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

FOREIGN MISSIONS.

BY JAMES EASTER, BASSETT STREET, KENTISH TOWN.

MISSIONARY enterprise should be peculiarly, pre-eminently, and persistently the work of all those who form the purchased Church of the Redeemer. We are redeemed to proclaim the Redeemer. We are saved to make known the Saviour. We are cleansed from sin to direct to the cleansing fountain. The work of missioning is not the peculiar prerogative of the few, but the gracious privilege of all who call Jesus Lord.

The evangel is to be proclaimed abroad as well as at home, even unto the uttermost part of the earth, by those who are spiritually empowered. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

Our business is to "spread the joyful news wherever man is found."

We are thus divinely commissioned: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved;

but he that believeth not shall be damned" (Mark xvi, 15, 16).

We are to evangelise the world, not to convert it; the former we can do, the latter we cannot. Through missionary work and enterprise God the Holy Spirit will call out from Jews and Gentiles a people that shall form the Church, His body, His jewels, His Hephzi-bah.

Mission work is Christ-like. Christ commanded it; let each disciple, therefore, obey. He pleads for it, and He cannot plead in vain. He could say, "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always" (John xi. 41, 42).

As missionaries proclaim, Christ pleads; therefore, success is assured in answer to His pleadings, because "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). Divine purposes that cannot be frustrated are involved in this work—purposes that shall ripen fast—purposes that shall surely be divinely realised. "As for God, His work is perfect."

We have many missions, but only one gospel, only one Saviour, only one foundation, only one salvation. And that one gospel, one Saviour, one foundation, one salvation, suits all

nations, all tribes everywhere. It is a perfect gospel, and will accomplish all God intended it should. Of the Procurer of this gospel, this salvation, it is written, "He shall not fail" (Isa. xlii. 4).

Prophecy encourages us in this great work. Prophecy glows and gleams with fire and light—not earthly but heavenly, not carnal but spiritual. If I rightly read the prophetic word a wonderful transformation is to take place; nay, more than a transformation—a new creation. Light is to take the place of darkness, joy of sorrow, good of evil, God of Satan, Christianity of heathenism. We, therefore, "look for new heavens and a new earth, wherein dwelleth righteousness."

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Christ shall reign. "He shall see of the travail of His soul, and shall be satisfied." And I am fully persuaded that what will satisfy the infinite heart of Jesus will satisfy all who are truly and eternally His. Christ is to have "the heathen for His inheritance, and the uttermost parts of the earth for His possession." Therefore, confidently we sing, with James Montgomery:—

"He shall reign from pole to pole,

With illimitable sway;

He shall reign, when like a scroll
Yonder heavens have passed away.

Then the end—beneath His rod

Man's last enemy shall fall;

Hallelujah! Christ in God,

God in Christ is All-in-all."

The matchless, far-reaching prayers of Jesus incite and inspire us to increased missionary efforts. In John xvii. Jesus prays not merely for the then disciples, but for disciples yet to be manifested. Thus, in verse 20, He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word." "These alone" are not sufficient to satisfy Christ; He must have "them also which shall believe." "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. x. 14, 15). The Lord thrust out more preachers, more missionaries, to proclaim the "wonderful words of life."

Jesus not only prayed for, but, as a Sovereign, willed the home-bringing of His own: "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory" (John xvii. 24). That will must take effect—all the given ones must be brought home to behold eternally the Saviour's glory.

The great Shepherd of the sheep speaks of other sheep. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one flock, and one shepherd" (John x. 16).

Jesus says, "other sheep I have"—they are Mine by covenant relationship and agreement, Mine because given to Me by My Father, Mine because I purchased them with My precious blood, Mine by eternal choice and purpose.

"Which are not of this fold." They are away on the mountains of sin; away, delighting in iniquity and transgression; away, and they love the distance only too well; away in the darkness, degradation, and superstition of heathenism. Away, not only in Madras and in Southern India, but away in Africa, in China, in Turkey; yea, in every part of the habitable earth. In one sense far from God, in another sense near. Unseen by us, but seen by Him. Unloved and unsought by us, but loved and sought by Him. These "other sheep" in divine purpose shall yet become His by actual choice and hearty faith; the fulfilment shall agree with the purpose, and the coming ones shall be exactly equal to the given ones. Heaven would not be complete without "them also." Christ will have all His purchase. The Shepherd will have all His blood-bought sheep and lambs.

"I must bring," says Jesus. I say it with great reverence, Christ feels His responsibility. He has undertaken a clearly-defined work, therefore He says, "Them also I must bring"—and bring them He certainly will. He has brought some, He will yet bring others. Let us beseech Him to bring them according to promise.

Heaven is to be populated through missions. Satan is to be robbed and enraged through missions.

"Let every true believer help in this God-glorying work" by prayer, by liberal gifts, and by holiness and consistency of life. Let us be faithful to our Master, to our commission, and to our fellow-men.

"To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless
Is angels' work below.
The captives to release,
To God the lost to bring,
To teach the way of life and peace
It is a Christ-like thing."

SUFFOLK AND NORFOLK
ASSOCIATION OF STRICT BAPTIST
CHURCHES.

ANNUAL MEETINGS.

ON May 29th, from all parts of Suffolk and Norfolk, friends journeyed to

Oocold for the Association Meetings. The tent was pitched in a meadow kindly lent for the occasion by members of the family of the late Mr. William Last. It was not, however, the tent which has been in use so many years, but a new one. Mr. W. Ling, the indefatigable secretary, had prepared, for the information of those interested, some particulars concerning the early history of the tent and the Association. He pointed out a very interesting coincidence. The first tent the Association possessed was obtained in 1847, and the first Church to entertain the Association with this new adjunct was Oocold, and after sixty years this Church was entertaining the Society—the first time since the acquirement of the new tent.

The morning being fine, a large company assembled in the tent. Prayer was offered and praise sung. The abstract of the letters and the Articles of the Association was read.

The Moderator, pastor H. Morling, delivered his address, which was listened to throughout with close attention. He said he had wondered what should form the subject of his address. Many had occurred to his mind, and at last his thoughts went to the extraordinary times in which we were living, and he resolved he would attempt to deal with the present condition of things in the religious world, and of what must be the attitude of Churches, of pastors, and of their Association in relation thereto, for surely they had gathered there for something more than the mere pleasure of meeting each other and of uttering a few pious platitudes. Never, perhaps, was the ministry of the Word more necessary than to-day, because it was never more wanted. Mr. Morling pointed out in forcible language what their ministry must be in face of the state of things which he depicted as existing in the religious world. This was a day of great activity in the religious life—a day of religious rivalry. The latest sensation was the New Theology, though what was new about it he failed to see. It was another revival of the old Gnostic heresy against which, as Dr. Pierson said the other day, the Gospel according to John was written. I have called this a sensation, Mr. Morling continued, but I think it must be treated as something more than that. It must be dealt with earnestly and energetically, for earnest, energetic men were behind this new thing—it must be dealt with as downright blasphemy, for it could be nothing short of that which described the Fall of man as a fable, sin in its most horrible and heinous form as a quest after God, however blundering the quest might be. Again, it described sin as mere selfishness, and salvation as mere love; Jesus Christ as only a man born like

other men, of a human father, with no miracle about His birth, while He only lived as a good man and died as such. It was alleged that the Bible doctrine of the atonement was absurd, that Isaiah was mistaken, and Paul's writings could never be taken as the final word upon these things, and, above all—and the speaker thought this one of its worst features—there was no such thing as a great white throne and final judgment. He besought them to look at those things carefully and they would at once appear the rankest blasphemy, and must they not be dealt with as such? Was there ever, Mr. Morling asked, a greater need for faithfulness on the part of the ministry, as well as for absolute decision as to the truth of God as revealed in His Word? Was there ever greater need for the exposure of error and the proclamation of the truth as it is in Jesus? The Moderator went on to show that they must stick to the Word of God, that they must live upon it and in it; it must be their last and final court of appeal. They were living in strange days—days of which the Master warned them—days spoken of by the Apostle Peter—when false teachers and false Christs should abound—when the love of many should wax cold. The Sabbaths were going, sanctuaries were profaned with either amusement or superstitious foolery, men of sin exalted, priestcraft powerful, commercial and national life evil to the core; and worse than all this was the unconcern and indifference with which these things were received—and by Christians, too.

In the afternoon Mr. Ackland read the Scriptures, and pastor A. J. Ward engaged in prayer, after which pastor E. White, in his usual calm and dignified manner, preached a gospel sermon from 1 John i. 7, which was listened to with much pleasure.

Between the services a ladies' prayer-meeting was conducted by Mrs. H. T. Chilvers.

In the evening, after a portion of the Word of God had been read by pastor J. T. Peters, and pastor Josiah Morling had prayed, the friends were pleased once again to listen to pastor B. J. Northfield, who preached the grand old gospel from the words, "Almost thou persuadest me to be a Christian."

On the morning of May 30th a well-attended prayer-meeting was presided over by the new Moderator, pastor H. T. Chilvers.

Breakfast having been partaken of, at nine another meeting was held, when several ministers sought the Lord's blessing, and stirring addresses were given by pastor L. H. Collis (of Tring) and Mr. F. T. Newman (of the Metropolitan Association of Strict Baptist Churches). By this time the tent was

filled to overflowing, and after reading by pastor S. B. Stooker and prayer by Mr. Flavel, an instructive sermon was preached by pastor Edgerton (of Willenball); and in the afternoon, with his usual fervour, pastor H. T. Chilvers (of Ipswich) delivered a discourse from John iii. 36.

Votes of thanks were accorded Mr. East for his kindness, and pastor Hawes and his wife for their entertainment.

The hymn, "Blest be the tie that binds" having been sung to "Glasgow," the congregation dispersed, thanking God and taking courage.

"Oh God, our help in ages past,
Our hope for years to come!
Be thou our guard while troubles last,
And our eternal home."

ANNIVERSARY SERVICES AT PROVIDENCE CHAPEL, MARCH.

On Lord's-day, June 9th, anniversary services were held. Pastor H. T. Chilvers preached in the morning from 2 Chron. xxxii. 7 and in the evening from Heb. vii. 25.

Mr. Chilvers conducted a Young People's Service in the afternoon, when he gave an address on "Set thine house in order."

On Monday evening a devotional meeting was held, which was well attended, and presided over by the pastor, at which pastor R. E. Sears gave an address.

The services were continued on the Tuesday, June 11th, when pastor E. Mitchell preached in the morning from the words, "We would see Jesus" (John xii. 21), noticing the enquiry after Jesus, that Jesus was the best sight that heaven or earth contained, and also alluded to the many different significations the text would bear.

An adjournment was made to the schoolroom, where luncheon was provided, at which a large number were present.

The pastor stated at the conclusion of the luncheon that no arrangements had been made for speech-making, but he would like to take the opportunity of thanking all for their help, sympathy and presence. It was cheering to meet so many and to be spared to see one another. He then referred to the absence this year (after twenty-eight annual visits) of pastor J. Jull, of Cambridge, from whom he had received a beautiful letter, which he would read publicly at the evening meeting.

At the afternoon service pastor R. E. Sears preached to a large and attentive audience from Solomon's Song v. 16, "His mouth is most sweet," discoursing upon the breath, words, kisses and palate of Christ's mouth.

Over 300 then partook of tea, which was followed by the last service of the anniversary, when pastor E. Mitchell

was again the preacher, who based his discourse upon 1 Peter i. 8, "Whom having not seen," etc. The speaker, in an instructive and stimulating manner, dwelt upon his text, referring to the Christian as a happy man; that the principal object of his rejoicing was Christ, the medium of faith being essential thereto, and the character of that rejoicing was also described. Pastor B. J. Northfield read the touching letter from pastor J. Jull, and (at the suggestion of pastor R. E. Sears) he further asked the large audience to rise to its feet as an expression of sympathy with the writer. The speaker thanked all who had helped at these services, to friends far and near for their presence, to the ladies who had worked so well on the committee, to the liberal donors who had given so well in every respect, and to all who had assisted in any and every way to bring about such encouraging results. He was glad to be surrounded with those who were sympathetic with and helpful to him in his work as their pastor after so many years amongst them; and whether in the diaconate, Church, or congregation, there was a spirit of unity and peace by which he was much encouraged and greatly helped.

The services were very hearty and much appreciated, the preachers were greatly helped, and all the sermons much enjoyed.

The total proceeds of the anniversary for the two days realised £47 8s. 9d.

COLCHESTER.

THE Sunday-school connected with St. John's Green Baptist Chapel held its anniversary services on Sunday, the preacher being pastor D. Witton, pastor of the Church. Good congregations attended both the morning and evening services, when the speaker gave thoroughly enjoyable addresses based on the words of Psa. cxxvi. 5, 6 and Gen. xxi. 18. On each occasion he emphasised the importance of the work undertaken by Sunday-schools, and the bearing that work had upon the future of the child. He encouraged teachers and Sunday-school workers to go forward prayerfully and optimistically in their labours, and urged them not to slacken in their efforts. In the course of his evening remarks the preacher lamented the fact that so many children who attend Sunday-schools drift away from them at an impressionable age to roam the streets, and he strongly denounced the employment of young boys for the purpose of selling Sunday newspapers, and forcibly condemned the inaction of the Christian members of Town Councils in not attempting, by bye-law, to suppress this and similar practices so harmful to the young.

Mr. Witton also conducted an inter-

esting and well-attended Young People's service in the afternoon, when he distributed the prizes gained by the scholars for attendance during the year. The choir and scholars creditably rendered special hymns and anthems throughout the day, Mr. J. A. List (the school superintendent) presiding, as usual, at the organ. The appreciative manner in which this portion of the services was received showed that Mr. List, who was responsible for the singing, had carried out his duties well.

The collections for the day, in aid of the school funds, amounted to £4, and the services were highly successful.

RISHANGLES.—On Lord's-day, June 16th, the anniversary in connection with the Sabbath-school was held, when three soul-stirring sermons were delivered by pastor C. T. Dykes (late of Norwich) to crowded congregations. The singing was most creditably rendered by choir, teachers and children, under the able leader, Mr. L. Locke. Master Noel Lock presided at the organ. The sacred edifice was very tastefully decorated by a few lady friends for the occasion. It was indeed a happy day with many, and truly God was in the midst, and we trust there may be showers of blessing, for showers of blessing we need. Mercy-drops round us are falling; but for the showers we plead.—**A LOVER OF ZION.**

WHITTLESEA.—Anniversary services were held at "Zion," Whittlesea, on May 12th and 14th. The pastor (Mr. J. T. Peters) preached on Sunday. The pulpit was occupied on Tuesday by pastor J. Bush. A wet day prevented many friends from visiting us, but the home friends were present in good numbers and a successful day was realised.—**H. S.**

BRADFIELD ST. GEORGE.

The fifty-seventh anniversary services were held on Whit-Sunday and Monday, Pastor A. J. Ward, of Brockley, preaching on the Sunday and his ministry being much enjoyed.

On the Monday afternoon a sermon was preached by pastor P. Reynolds, of Huddersfield, from Rev. xix. 10, which was a grand testimony to the Person of our Lord Jesus as the supreme object of worship.

About 100 were present to tea.

The meeting in the evening, which was very encouraging, was presided over by Mr. C. C. Smith, of Trimley, who spoke of the great changes in our surroundings, socially and commercially, and contrasted therewith the things in the Christian life that are permanent—things that abide—the Word of God, Lord Jesus, His person

and work—the work of the Holy Spirit—these are unchanging.

Excellent addresses were given by brethren A. J. Ward, G. Cobb, A. Morling, G. F. Wall and P. Reynolds.

Mr. W. Dixon, on behalf of the Church, thanked all the friends who had come to help, the brethren who had spoken, and the chairman, Mr. Smith. It was a real help to the village work to have such gentlemen willing to show their interest in village Nonconformity. The Nonconformist ministers in Suffolk felt much indebted to such gentlemen as Mr. Smith and Mr. H. Fison, of Ipswich, who very kindly supplies Nonconformist ministers of Suffolk with a copy of the *British Weekly* every week.

It was most encouraging to have so many friends present, considering the cold and damp.

Collections amounted to £7 11s.

W. D.

EAST HAM (STAFFORD ROAD).—On Whit-Monday an enjoyable day was spent, it being the first anniversary of the Sunday-school. A good company assembled and listened to an edifying sermon by pastor H. D. Tooke from Aots viii. 35. After tea, a public meeting was presided over by Mr. D. Catt. Mr. Rayner having read 1 Sam. iii., Mr. Burkitt prayed, and spiritual addresses were given by Mr. Tettmar from Amos viii. 1, Mr. G. Elnaugh from Ruth ii. 16, and Mr. Huokett on the Gospel Ship. Mr. Goodenough drew some interesting lessons from a penny, and Mr. Wellstand from "Lights." Special hymns were sung by the children.—**A. J. MARJORAM.**

HOXNE, SUFFOLK.

The anniversary in connection with this school was held on Whit-Sunday and Monday and was of a very pleasing and successful character.

Pastor A. Morling (Stoke Ash) preached three able sermons on the Sunday—in the morning from Psalm cxxvi. 6 and in the afternoon from Dan. vi. 23—which he treated in such an attractive manner that even the youngest could follow and understand; but the crowning discourse was in the evening, when the solemn question was asked from 2 Kings iv. 26, "Is it well?" Special hymns and anthems were sung by the children and choir.

On the Monday recitations and dialogues were creditably rendered by the children; after which pastor Welsford (Horham) gave an address from Prov. viii. 17.

The evening meeting was presided over by the pastor, who read Psalm cxxxviii. and sought the Divine blessing.

Mr. Robert Hawes followed.

cheering address to workers will not soon be forgotten—"Let us not be weary in well doing" (Eph. vi. 9).

Mr. Welsford gave a stirring address from Nehemiah—What is this true earnestness? Expressions of gratitude to God for what we have received—the result of love to God and to man. He reminded us that all true servants realize that one day they will have to render an account—fervent prayer, cheerful service, ready self-denial, courage in facing difficulties, thoroughness of work, constancy and perseverance, then the blessedness of this earnest service, Divine approval and Divine reward.

M. P. THEOBALD, Sec.

BLAKENHAM, SUFFOLK.

WHITSUNTIDE is looked forward to by this Church as a time of real joy, as special services give an extra opportunity of listening while Christ is exalted, and also of grasping the hand of fellow-pilgrims. Mr. David Stanard was the preacher on this occasion. He preached three very interesting and Christ-exalting sermons on the Sunday and two on the Monday. Monday was wet and cold, preventing many from being present, but the friends were very thankful for as many as did brave the weather. On June 3rd, Mr. Abrahams (from Woolwich) gave one of his lectures on "Favourite Hymns and their Authors." What a rich legacy in Gospel hymns the Church on earth enjoys! The lecture was much enjoyed. Our cry still is, "Revive Thy work, O Lord; send now prosperity."—M. A. MOORE.

ZOAR, IPSWICH.

FOR sixteen years Mr. R. C. Bardens has faithfully fulfilled the office of pastor of the above Church, his ministry being brought to a close owing to age and infirmity on May 19th. On Wednesday, May 22nd, a large company assembled in the chapel to bid him a public farewell and make a presentation as a mark of esteem.

In the afternoon a very appropriate sermon was preached by pastor H. T. Chilvers from the words, "Rejoice the soul of Thy servant."

After tea, to which about 200 sat down, a public meeting was held, presided over by Mr. H. G. Polley, of Colchester, when the chapel was filled.

Mr. Gardner having asked the Lord's blessing and the Chairman having spoken warmly, the Church Secretary reviewed briefly the long ministerial life of Mr. Bardens, who settled at Zoar in 1891. One hundred and seven had joined the Church since then, and the membership now stood at 120. His first text (fifty-four years ago) was "Jesus Christ the same yesterday, to-day, and for ever," and from these words he

spoke on the first Sunday in the present year, so that, as he has only attempted to preach once since then, he may be said to have closed his ministry with the same words.

After Mr. W. Ling and pastor W. H. Ransom had spoken, Mr. Baldwin gave particulars of the amount subscribed for presentation, the sum being £111 10s. 6d., which has since been increased to £116 4s., this total being realised through the liberality of many personal friends and Churches. Mention was made of the loving letters enclosing the gifts and of the kindness and help of Mr. Styles.

After "All hail the power of Jesus' name" had been sung and pastors Chilvers and Potter had spoken, the Chairman, in a few well-chosen words, made the presentation.

Mr. Bardens, whom all were pleased to have with them, was able to express his heartfelt thanks and earnest love and good wishes for the friends.

Mr. Dixon and Mr. Glasgow spoke a few words, after which a vote of thanks to the Chairman and speakers was moved by Mr. Garrard (deacon), who stated that nearly £300 had been spent on alterations and £2,500 had been subscribed during the sixteen years.

The resolution, being seconded by Mr. Moss (deacon), was heartily accorded. The sermon and speeches were much appreciated, fervent sympathy and precious truth being expressed.

The deacons and friends at Zoar heartily thank the many friends who contributed to the testimonial.—H. B.

WEST HILL, WANDSWORTH.

ON Lord's-day, May 12th, successful anniversary services in connection with our Sunday-school were conducted both morning and evening by our pastor, who delivered two appropriate and stimulating sermons to large congregations.

Mr. Vine (superintendent of the school at Courland Grove) paid us a visit in the afternoon and gave an interesting and instructive address to the scholars and friends.

These services were continued on the following Tuesday, when a good number assembled at the tea-tables and did justice to the goodly provisions that willing hands had prepared.

A public meeting followed, under the presidency of Mr. Moule.

A cheering Report was read by Mr. J. Drane, showing a considerable increase in the number of scholars, which was largely due to the influence of the Band of Hope established by our pastor last January.

Addresses on Sunday-school work were given by Messrs. Gooch, Kevan and Robbins. Prizes were distributed by the Chairman.

Special hymns and anthems were well rendered by our young friends, under the leadership of deacon Drane, who had devoted much time and attention to that part of our anniversary programme.

The collections were satisfactory and our interest in the work considerably deepened.

The Superintendent and teachers cordially thank all friends for their presence, sympathy and support.

ELTHAM (BALCASKIE ROAD).—On Whit-Monday the third anniversary of the opening of the new chapel at Eltham was celebrated. In the afternoon pastor H. J. Galley, of West Ham Lane, preached a very impressive sermon to a good congregation. A public tea was served and a good number sat down to the good things provided. At the after-meeting Mr. W. A. Tooke (deacon) presided. Mr. A. Smith (the Church secretary) gave a Report of the year's proceedings and Mr. Greenaway (the financial secretary) reported upon the money matters. Inspiring and seasonable addresses were given by Mr. W. H. Berry (Saxmundham), Mr. W. W. Hazelton (Harley College), and pastor Galley. Mr. Harwood Smith ably presided at the organ. Collections amounting to £1 14s. 6½d. were realised.

NUNHEAD GREEN BAPTIST CHAPEL.

The twenty-seventh anniversary of the Church was held on May 12th, when two sermons were preached by the pastor (Mr. J. R. Debnam), and on May 15th a very encouraging sermon was preached in the afternoon by pastor John Bush, of New Cross, from the words, "Without shedding of blood there is no remission of sins."

A numerous company afterwards assembled in the schoolroom for tea.

A public meeting was held in the evening, presided over by Mr. G. Savage. The hymn, "Kindred in Christ, for His dear sake," having been sung, the Chairman read Gen. xvii. and commented profitably on the age of Abraham.

Brother Loosley then asked the Lord's blessing.

Mr. Hill (secretary) gave a short account of the Lord's dealings with the Church since the beloved pastor had laboured among them, in which he noticed that forty-three members had been contrained during that period to join this Church—twenty-five by baptism and eighteen by transfer from other Churches. Though asked to reconsider his decision, he could not see his way clear to remain, and would terminate his ministry on June 1st. He left with our best wishes that another door may be opened by the Lord in

which his labours may be blessed. There was much cause for thankfulness that the Lord had sustained and blessed His people for the past twenty-seven years, and the deacons still hoped that the friends would support them in maintaining that Cause of God.

Brother Fells, of Cheeham, felt much pleasure in being present and gave a few sweet thoughts from "He brought me into the banqueting house, and His banner over me was love."

Brother Bush, of New Cross, spoke of the blessings of peace and the "peace that passeth all understanding."

Brother White gave some encouraging thoughts and regretted the pastor's resignation.

Brother Ackland discoursed on the wholesome exhortation, "Let us hold fast our profession without wavering."

The pastor (Mr. J. R. Debnam) thanked all the friends who had come to make these services a success and spoke from the words, "Jesus as All and in all;" and we desire to "Praise God from Whom all blessings flow."

Collections at these services and donations amounted to £10 6s. 7½d.

ARTHUR W. HILL, Sec.

BRIXTON TABERNACLE.

The twenty-third anniversary of opening was celebrated on May 12th and 14th. Pastor T. L. Sapey on Sunday preached in the morning from 1 Kings viii. 13 and 1 Peter ii. 5, and in the evening from Solomon's Song iii. 9, 10. The discourses were appropriate to the occasion and treated of the house of God as the appointed meeting-place between God and the sinner, the fellowship experienced and communion enjoyed, the dignity placed upon the house and its special use for worship. The King's workmanship was greatly admired.

On Tuesday afternoon pastor E. Mitchell preached from Psa. cvii. 7, noticing (1) the persons spoken of, (2) their Leader, (3) how He leads, (4) the way, and (5) the terminus.

At the public meeting in the evening Mr. Arnold Boulden presided. He read Isa. xl., and, after prayer had been offered, he expressed sympathy with the widow and family of the late pastor and thanked God for what He had done through him. He prayed for the success of brother Sapey and the Church.

Mr. O. S. Dolbey stated that "brother Cornwell was no mean man amongst the people of God" and addressed the meeting from Psa. xviii. 46, "The Lord liveth," showing that these words formed the believer's ground of hope, source of comfort, and secret of all his joys.

Mr. Mitchell spoke from Psa. xxvii. 8 and believed that in our pastor's home-call we were being spoken to by

the Lord. "Seek ye My face." In alluding to the pain of parting he reminded us that the Lord had said, "If ye had loved Me, ye would have rejoiced, because I said I go unto the Father;" and of the pastor he said he feared no man, and that men were none the worse for a little "backbone."

Mr. Aokland spoke earnestly from Exod. xiii. 14, "Fear ye not; stand still, and see the salvation of the Lord." He referred to Israel's dilemmas, direction and deliverance at the Red Sea, and applied their experience spiritually to the children of God.

Mr. Sapey referred to the new experience of the Church, and said it was a time of danger; but with the last speaker's text he urged us to keep the ground and not go back, trusting in the arm of the Lord.

Mr. Mutimer said all were aware of the deep attachment which had existed between pastor and people at Brixton, and felt it was a good thing for the successor. After offering kind words of sympathy, he spoke from Gen. xxii. 14, "In the mount of the Lord it shall be seen," and showed how the triumph of faith was here recorded.

The addresses of our brethren were much enjoyed and we felt that we could bless God for having moved them to come and comfort us in His name; likewise, for the very kind help rendered by the friends and congregation, some of whom had specially subscribed, and by reason of which the balance of £37 due to the Treasurer at the beginning of the year had now been repaid.

MAYNARD ROAD, WALTHAM-STOW.

THE pastor's first anniversary was celebrated on the Lord's-day (June 9th) and Tuesday (June 11th).

In the morning of the Lord's-day our pastor took Acts xx. 27 as an introduction to the second of a series of expositions on our "Articles of Faith," the first having been given at the last anniversary of the opening of the chapel.

In the evening an evangelical discourse was delivered from Luke vii. 42.

On the following Tuesday, being favoured with beautiful weather, a large number of friends from various parts assembled.

Mr. Tobitt, of Hastings, paid a visit out of brotherly love to the pastor, whom he had known for many years. He was enabled to glorify Christ, to the joy of many hearts, as he expounded to us 1 John v. 8.

A large number of friends stayed to tea.

The evening meeting was presided over by Mr. S. H. Brown, of Fulham, who kindly took the place of brother H. C. Turpenny, who could not be with

us on account of the great sorrow that has befallen him.

The Chairman referred to this in words of deep sympathy.

Brother Purkiss, of Fulham, sought the Lord's blessing.

The Secretary gave a report of the past year's work, which showed increased activity crowned with the Lord's blessing.

Brethren Tooke, Hutchinson, E. W. Flegg, W. H. Rose, and J. W. Tobitt each gave the messages evidently given to them, which proved to be to all stimulating and encouraging.

The pastor closed with words of appreciation for all that had been said and done to make his first anniversary a success, reminding the friends that whilst it had been his privilege to start some additional services, he was now supported by a band of loyal helpers.

GURNEY ROAD, STRATFORD.

THE thirty-six anniversary of the Sunday-school was held on June 9th and 11th.

On Sunday sermons were preached morning and evening by pastor H. D. Tooke, the morning subject being "I pray that Thou shouldst keep them from the evil." The dangers and the prevalence of some particular forms of "evil" both in and around our children were faithfully exposed, and those who have care of them were directed to the one sole safeguard and remedy—the saving grace of God.

The pastor addressed the children and friends in the afternoon.

On Tuesday afternoon pastor H. D. Galley, of West Ham, preached from Acts xxii. 21, and, in conversation with the friends, there was abundant evidence of God's presence and blessing.

Tea followed at 5 o'clock and a public meeting at 6.30, presided over by Mr. Catt. On the platform were brethren J. M. Brand, A. G. Gray, Stanley Martin, and pastor H. D. Tooke.

After the report and balance-sheet had been read, our excellent Chairman made some weighty remarks. He said our schools ought to be larger, and that parents ought to fulfil their obligations more faithfully in seeing their sons and daughters at the services of God's house.

Mr. A. G. Gray, in moving the adoption of report, spoke from the words, "Hold fast that which thou hast that no man take thy crown."

Mr. J. M. Brand seconded adoption of report, and spoke of "keeping appointments." Taking the text, "There is one God and one Mediator between God and man, the Man Christ Jesus," he directed to where God had appointed to meet us.

Mr. S. Martin gave an illustrated motto text—"God bless the children,"

and we think the children did not want him to sit down when he had finished it.

Pastor H. D. Tooke told us some evidences of a call to service—Do you love it? Are your motives pure? Do you feel you must be at it?

A pleasing feature of the evening was the presentation of prizes and certificates from South Essex Auxilliary for successful candidates in Scripture examination. Our senior scholar, Miss Ethel Appleby, gained the distinction of taking first prize in this large division, earning 97 marks out of a possible 100.

The usual votes of thanks were then accorded, and a pleasant evening concluded.

The newly-renovated chapel looked very nice, the spirit of the meetings most happy, and the collections fairly good.

The report gave 256 scholars on books, but it also spoke of "more effort, more time, more money" on behalf of the children, and our Chairman urged upon all the great and increasing responsibilities of the Church for the future welfare of the children.

TOTTENHAM (EBENEZER).—The first anniversary of our Tract Society was held on Tuesday, May 28th, when Mr. Charles Wilson Sears presided. God's blessing was asked upon the gathering by our brother, Mr. West. The Secretary read the report and presented a balance-sheet, after which the Chairman made some very appropriate remarks. Pastor E. Rose (of Walthamstow) delivered an address from Eccles. xi. 1, pointing out that we could not expect to "find" if we did not "cast." Then followed Mr. Goodenough on the 18th and 19th verses of the 28th chapter of Matthew, which shows forth "the Divinity of Jesus," "the Christian duty," and "the Christian's delight"—"I am with thee alway." Mr. Chambers (of Wood Green) spoke from the last verse in the 32nd chapter of Isaiah, giving us some very good advice as to the manner in which we should distribute our tracts. Our brother, Mr. A. E. Brown, gave a few words from the last verse in the first chapter of James. Collection amounted to £1 13s. 4d.—H. S. V.

HOUNSLOW.—Anniversary services were held on Whit-Monday. The services were well attended, and the friends here being cheered by the presence of a large number from other Churches. Two excellent discourses were delivered, that in the afternoon by pastor J. E. Hazelton from Gen. i. 1, "In the beginning God," when he dealt with the words (1) in relation to Holy Scripture, (2) in relation to providence, (3) in relation to grace, and (4) in

relation to God's Church. The sermon will not be soon forgotten by those who heard it. The afternoon service was closed with prayer by Mr. Harrison. In the evening pastor R. Mutimer was was graciously helped to set forth precious truth from Isa. xxvii. 13, noticing (1) the promise intimated, (2) the period indicated, (3) the people interested, and (4) the purpose intended. May the Spirit seal home the Word.—E. E. J.

ST. NEOTS.

ON Sunday, April 28, at the Strict Baptist Chapel School anniversary, pastor J. E. Flegg, of London, preached very appropriate sermons, and in the afternoon conducted an instructive service for the young. Each of the services was well attended, the chapel being practically full in the evening.

On Tuesday the children had a tea, after which a public tea was held, which was well attended. The unpromising state of the weather doubtless prevented some from getting to the public meeting, but a fair number were present.

Mr. Cook (the superintendent) read the Report, which showed the numbers to be almost as last year—105 scholars.

Pastors H. M. Winch (of Chatteris) and J. E. Flegg delivered earnest and suitable addresses.

The pastor, who presided, thanked all for their kind help, and said that considering the school had recently been closed on account of the measles, the singing had gone off well.

Mr. Barnard also spoke of the good behaviour of the children. Miss Forscutt presided at the organ.

The collections, which were in excess of those of last year, amounted to £8 10s. 7d.—*Local Paper.*

PRITTELEWELL.

ON Wednesday, June 19th, services of a very hearty character were held in connection with the pastor's anniversary. Many friends and visitors were present, making, together with the regular worshippers, a good company.

In the afternoon Mr. James E. Flegg preached a sermon on the Lord's love to us and our love to Him, which was appreciated by the friends.

After tea a public meeting was held, presided over by Mr. Goodley, who has visited the friends on a like occasion for several years. He was glad to be with them once more, to know the work was being blest, and hoped the coming year would be one of much prosperity.

Mr. W. H. Lee gave an address on "Heirs," making some pithy remarks thereon. It was gratifying to find our brother well enough to take part in the meeting.

Mr. J. E. Flegg followed with a few

remarks on salvation, and the pastor (Mr. J. Chandler), after thanking the many friends who had contributed to make the meetings successful, added a word of exhortation.

The meetings were very encouraging and spiritually profitable, and the collection amounted to £11 14s.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE half-yearly meetings were held at Bedford on June 19th, 1907, and were of a very enthusiastic character. Pastors John Bush (president), S. Gray and G. W. Clark (secretaries), J. Parnell (ex-president), and Mr. F. J. Catchpole (treasurer), together with friends from New Cross, Brighton, High Wycombe, and other Churches left St. Pancras at 10 a.m., and on reaching Bedford were met by Mr. B. C. Strickson and Miss Cass and driven to Elstow Church, inspecting the stained glass windows illustrating scenes in the Pilgrim's Progress and the Holy War; the belfry, where John Bunyan took his place as one of the ringers; the green on which, when playing tip-cat on Sunday afternoon, he heard a message from heaven which changed the whole tenor of his life; and the Moot Hall, where he held forth the word of life; also the cottage in which he was born and the one where he had lived.

On returning to the town they received a hearty welcome from Mr. and Mrs. Crawley and family, who entertained them to a sumptuous luncheon, where they were joined by pastor J. W. Wren and his wife. In the afternoon Bunyan Meeting was visited and much interest shown in all that related to the immortal dreamer—the Pilgrim's Progress translated into 107 languages, the warrant for his arrest, his will, dated 1685, walking-stick and chair, with many other mementoes, were shown by the curator. At 4 o'clock the chapel was well filled, the President and the Missionary Superintendent occupying the rostrum.

Mr. Strickson, taking for his text Acts x. 20, "So mightily grew the Word of God and prevailed," said there was no pessimism about the apostle Paul and there ought to be none in the Church of God to-day. We rejoice at the success which follows the preaching of that Word in every land. Through twenty centuries it had dropped like precious seed and a glorious harvest had followed! To-day there were in China 150,000 native Christians, in Japan 50,000, while in India they could be numbered by millions. The teach-

ing of the Bible was permeating Indian society and influencing it for good; the people now had a higher ideal of God and purity, the status of womanhood was recognised and the brotherhood of man was being proclaimed and caste gradually losing its power; the Bible is becoming a text-book at many of their religious gatherings, and at the Indian Congress last year its proceedings were opened with prayer. The consensus of opinion in India was that every movement for the uplifting of the people originated in Christianity. Over 25,000 native Christians were now engaged in proclaiming the Gospel in various ways, while in South India alone 3,000 women were visiting their sisters in the Zenanas. A growth in spiritual grace and usefulness was being manifested, and their simple faith and godly life were enough to make us blush for those at home. But the enemies of the truth were still at work. Just lately about 500 Theosophists had been sent forth into those places where Christianity was making headway and seeking to overthrow it by preaching a Pantheism on a par with that which was being exploited in our own country as a New Theology!

Tea having been served in the spacious schoolroom, a public meeting followed, presided over by pastor J. Bush. Psalm cxv. was read by pastor J. Parnell and Mr. T. G. C. Armstrong offered prayer.

Pastor S. Gray gave a brief account of the work, and stated that the Society was about to take up a new sphere of labour. The Mission to Lepers in India and the East had guaranteed to erect a home for 150 lepers and to provide for their temporal wants. The Society had engaged pastor W. Powell, who had been labouring among these sufferers, to minister to their spiritual needs. The funds of the Society must, therefore, be augmented by at least another £250 a year.

The Chairman expressed his delight at being present at such a gathering, and felt honoured at occupying such a position. Joy in the service of such a Master should ever be an inspiration for renewed effort! The ingathering of the redeemed was to be the work of His disciples. "As the Father hath sent Me even so send I you." There was identity of purpose, of method, of experience and of issue—the purpose for which Christ came—not to judge or condemn the world, but that the world through Him might be saved. In the Gospel by John the word "sent" stands forth very prominently. As soon as we

get our commission from Him it is our duty to fulfil it. The Lord Jesus came into this world that He might share in its sorrows and its shame, its burden of sin, and to work out its salvation, and it is ours to bear a share of the same with Him. No great work can be accomplished without communion and fellowship with Him. Abiding in Him we have the realisation of the promise, "Lo I am with you even unto the end of the world."

Pastor J. W. Wren said the great secret of success in Gospel work was fellowship with the Lord Jesus, and the power of the Holy Ghost. The first temple was built by men only; the second by men and women working together, and it should be the same to-day. All who are united in Church fellowship should be engaged in Church work. We must live Godly lives if our message is to have effect. When the Church neglects missionary work it must expect to die out, but when a Church takes up missionary work it receives an impetus to more effort; it will give more freely, pray more heartily, and work more earnestly. Time is short, the days are evil, evangelical truth is being ignored, so that the burden is laid upon us to be more indefatigable in our work. Wherever you go, there is the field and the Gospel is the seed. My field is Bedford, brother Strickson's is India, but here and there the message which meets with the greatest success is "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

Pastor R. C. Strickson spoke of the joy he felt when some six months ago the previous speaker was elected Vice-President of the Society. Taking the initials of the Society he proceeded to deal with them as an acrostic.

S represented souls, precious souls for whom God sent His beloved Son, who died to save them from their sins, and commissioned His disciples to preach the Gospel to them and for whom He ever lives to intercede before His Father in heaven. He trusted it was a burning passion for souls that had gathered them together in such numbers that night. Nine years ago the Society was established to care for 564 precious souls who had been cut off and cast out.

India, which extended 2,000 miles in one direction, and 1,800 in the other, contained one-fifth the population of the whole world, made up of 62,000,000 Mahomedans, 9,000,000 Buddhists,

94,000 Pars-es, 18,000 Jews, and 211,000,000 Hindoos worshipping over 300,000,000 idols, and among them were 270,000,000 who could neither read nor write, and each one had a precious soul! There were 25,000,000 widows, mostly of tender years, doomed to life-long widowhood, and 17,000,000 sisters married to their gods and living lives of shame with the worshippers of those idols.

Saved through the work of the Mission. Some most remarkable cases of conversion were given, of whom 216 had been baptized.

Baptism. None were baptized unless they showed a change of heart and life.

Members of the Church universal—baptized believers and gathered into fellowship.

Sounding forth the Word of Life. Ready when brought to know the truth to tell it to others. For every European missionary there were 20 native preachers. The success of the work should be an incentive to liberality. Ten pounds a year would support a native preacher; seven pounds a native teacher; five pound an orphan boy, and help teach him a trade.

Mr. F. J. Catchpole, New Cross, proposed a hearty vote of thanks to Pastor Wren, the deacons, and the ladies for the loving and heart-cheering way in which they had entertained them, which was seconded by Pastor J. Parnell, supported by the chairman, and unanimously accorded. The collections amounted to £15 8s. 6½d. Refreshments were provided for the friends from a distance, and carriages conveyed them to the station in good time for the train to London. Thus ended one of the most enjoyable days in the history of our beloved mission. T. G. C. A.

WANDSWORTH COMMON, CHATHAM ROAD.

ANNIVERSARY services to commemorate the 12th year of formation of the Church were held on June 16th and 19th, when, owing to the unavoidable absence, through illness, of Mr. T. Henson, our brother T. Jones, of West Hill, Wandsworth, kindly occupied the pulpit on Sunday, taking his text in the morning from Psa. xlv. 5, "God is in the midst of her." He noticed (1) divinely honoured Church; (2) divinely established Church; (3) divinely aided Church; and in the evening Col. i. 14, "In whom we have redemption through His blood, even the forgiveness of sins." The redemptive work of our Lord was

satisfactory to God, and was attested by the resurrection and ascension of Christ. On Wednesday afternoon our esteemed brother Mitchell preached from the words in Acts ix. 5, "I am Jesus."

In the evening Mr. G. Appleton very ably filled the chair, and addresses suitable to the occasion were given by Mr. W. F. Waller, on "He is precious;" Mr. E. White, "My grace is sufficient for thee;" Mr. Dadswell, "Therefore brethren, we are debtors;" brother Licence spoke feelingly of the sufferings of our Lord, from Matt. xxvii. 29, and Mr. J. P. Goodenough, Phil. iv. 6, "Be careful for nothing," and our brother H. Clark, whom we were very pleased to see and hear, spoke from Jude 24, "Now unto Him who is able to keep you from falling," etc.

The Anniversary services were a marked success, and it was felt that the Lord had fulfilled the Scripture which saith "Where two or three are gathered together in My name, there am I in the midst of them." The Lord's presence was most blessedly realised, whilst He favoured us with a good congregation to listen to the words of His truth.

A fair number sat down to tea, and the collections were good. Praise God from whom all blessings flow.

ALDRINGHAM.

WHITSUNTIDE is always looked forward to, it being the time when the Sunday-school in this place celebrates its anniversary.

Pastor S. B. Stocker preached a good sermon in the morning from Matt. vi. 33, the remainder of the day being given up to recitations, &c., by the scholars, two of which were specially appropriate—that by Miss Monkswell, recalling the year's work and expressing praise to God for His care; and a dialogue by five young men, dealing with the history of the chapel during ninety-five years, which closed with an appeal for the Building Fund, towards which about £340 has been raised.

On the Monday an enjoyable day was spent with the children, it being "treat day."

On Tuesday the children and friends gathered to tea, after which the prizes were presented to the scholars, including gifts to some who had become teachers.

Mr. Stocker gave an earnest word to the workers, in which he referred to the difficulties attending the ministry of teaching, which were increased by present-day tendencies. The greatness of these difficulties in rural districts was, perhaps, known only to those who endeavoured to maintain the work.

The Superintendent briefly addressed the friends on the work in which they

were engaged, pointing out that as faithful work will be owned by God they should not be over anxious as to results. God's overruling of events was beautifully illustrated in the life of Joseph, and then our history furnished a further illustration, for no one imagined that the sending of a poor woman from London to be out of the way of the preached word would result, as it did, in the erection of the chapel.

Mr. S. Nicholls and Mrs. Masterson were responsible for the special hymns, which were heartily sung.

A few words from Mr. Moss brought these happy services to a close.

Aged Pilgrims' Corner.

THE thirty-six anniversary of the Hornsey Rise Home will (D.V.) be held on Friday, July 5th. The Sale of Work for the Benevolent Fund will commence at 2 o'clock and the afternoon service at 3.15. The preachers will be Messrs. Glover and Baxter. Tea will be provided in the Hall at 1s. each. The attendance of friends is heartily invited. The grounds are now looking their best, and make a most pleasant place for the meeting of all interested in the Society.

The Sale so kindly organised by Mrs. James Jones, of Camberwell, was held in the grounds of her residence on Thursday, June 6th. Mrs. G. Francis opened the Sale and Mrs. Jones was assisted by many kind lady helpers, the Messrs. Jones also giving the numerous visitors a hearty welcome. The total sum, including donations, reached £100, in commemoration of the centenary year. Mrs. Jones desires warmly to thank one and all who contributed by personal effort, pecuniary gifts and purchasing to make up this noble result.

The annual election to the Ten Guinea Pension was held at Cannon-street Hotel on Tuesday, June 1th, when forty pensioners were placed upon the Ten Guinea List, in addition to the ten oldest raised without election. 162 approved candidates have also been raised to the £5 5s. pension. These unusually large advances have been arranged by the Committee in connection with the centenary, and it is hoped that subscribers will endeavour to secure new annual contributors, in order that the increased expenditure may be satisfactorily met.

The new *Quarterly Record* is ready and contains a portrait and biographical sketch of John Kershaw, together with an illustration of "An Interior" and various articles bearing upon the work of the Society. Copies will be supplied

upon application, more especially for distribution among friends likely to help.

* * *

1,632 pensioners are now upon the books, including the Morton Gift, nearly £15,000 annually are distributed amongst them and another £2,000 absorbed in the maintenance of the Homes and the funds connected with them. The ordinary income is inadequate to meet this expenditure.

Gone Home.

CHARLES CORNWELL.

AN APPRECIATION.

WHILE leaving to other and abler hands the task of recording the life and work of our departed brother, it may, perhaps, be permitted to one who knew and loved him for more than thirty years to weave a chaplet to his dear memory.

Fulsome words of praise he never prized, and, therefore, as we write of his merits as a servant of the Most High, we would remember his own testimony, so often repeated in the hearing of his congregation: "Not unto us, O Lord, not unto us, but unto Thy name give glory."

Born on September 25th, 1833, in Bottisham Lodge, Cambridgeshire, Charles Cornwall was a true son of the soil.

In the brief biography he wrote for his Brixton congregation some twenty-two years ago, he narrates how he passed through the various experiences of sorrow, sin and felt condemnation, and how, under the ministry of the late J. S. Anderson (of New Cross), who was at that time pastor of the Church at St. John's Row, St. Luke's, London, E., he felt and heard the voice of pardoning love in the gospel.

The Lord honoured our friend's instrumentality from the first, when a new Cause was planted without injury to others, and maintained him in gospel truth—a mercy upon which our brother was never weary of speaking, feeling, as he did, the goodness of God to him in this respect most thankfully.

Blessed with a strong constitution, our brother laboured for the bread that perisheth for some years after he was settled at Brixton, but feeling that the imperative claims of the ministry demanded the whole of his energies he devoted himself entirely to this work. That this step was wisely taken was abundantly evidenced by his mental growth. He left no stone unturned to qualify himself for the duties of his position, contenting himself with a few hours' sleep in order to obtain the advantages of uninterrupted study which early rising affords.

His trials were many, but his indomitable perseverance and steady faith enabled him to overcome them; his strong common-sense was sanctified to the highest uses, and although sometimes in error in his judgment, his belief in himself gave weight, and ensured respect amongst his attached people.

As a man of God his chief characteristic was fidelity. Brought out of the mazes of the Arminian system, after having been left to prove his own strength to be as water spilt upon the ground, and having made the Word of God his counsellor, he spared no pains to extol the truth of God, and to denounce, in unflinching language, the errors of that system which perverts the Word, obscures its meaning and disfigures its distinguishing character.

Rugged in expression, his language was eloquent with a homely simplicity, yet, withal, enriched by the copious quotations of pertinent Scriptures which he knew by heart. Intensely practical, he was a true mystic; a spiritual mystic, he was unusually zealous for the honour of God.

His own experience explained the difficulties of doctrine, and when he was favoured in his ministrations to dip his cup into the deep well of an exercised soul's experience he met the cases of many of the spiritually poor and needy, and often made them wish he could "always preach like that."

But his preaching was largely composed of affirmations—he *knew* Whom he had believed, and the truth had been too deeply ploughed into his soul to be mistaken and misunderstood, and although to the last he said he often doubted his interest in the work of Christ, he never doubted in the least as to its nature, scope and operations. His services to the cause of God and truth can never be fully estimated; he laboured abundantly among the smaller Causes, and "the poor of the flock" were his special regard. No object connected with the section of the denomination to which he belonged appealed to him in vain, and for many years he visited the chapels in and around London where truth was esteemed, and declared the divine counsel with all his heart in the work. These are the places where he will be missed.

As a writer, he was crude and unpolished, but it was impossible to mistake his meaning. He once said he had too much to do to find what to say to bother about the style in which to say it. He published three volumes of sermons, as well as a volume of collected pamphlets, in which the defects of his style are particularly noticeable, but his printed utterances appeal to the heart of every true lover of Zion who

seeks for spiritual sustenance rather than literary excellence.

To his own people he was deeply attached, and they reciprocated the attachment.

To one who had his heart in keeping for many years he said: "I don't believe there is a minister in London who has so much to be thankful for, and if kindness will kill a man I should have been dead long ago."

All he had, and all he received from his people, he accepted in virtue of his office, and as a definite gift from the God of all his mercies.

To some who knew him only as the stern advocate of truth he seemed to have little of the "milk of human kindness," but to those who were favoured with his intimacy he was a brother beloved.

The fact was that his heart was set upon the defence of the gospel—that dominated his life; everything was subservient to the one idea of exalting and extolling the truth of God as revealed in the Scriptures. When we think of the signal honour the Lord bestowed upon him; of his long-continued ministry, with so few breaks; of the self-denying efforts of his people, in which he set them an example, whereby the building in which they worship was erected and the heavy debt extinguished; of the testimony of some eight thousand sermons; of the covenant love, blood and power of which they are so full; and of the sublime ambition of his life, to extol the Lamb of God in His saving and delivering work, we can can but say "How are the mighty fallen!"

But we rejoice to know that it is well with him, and that he now realises what he often longed for—to see his dear Redeemer without an intervening cloud; and, as he said once in prayer, to "weep on His neck a good while" (Gen. xlv. 29).

Like many more, he had outlived most of his earlier friends, but it was good to find so large a company at his funeral.

Looking upon his coffin in the open grave we thought on the words spoken over John Knox: "Here lies one who never feared the face of man!" He was truly one

"Who never turned his back, but marched breast forward;

Never doubted clouds would break;
Held we're baffled to fight better; rise to
fall; sleep to wake."

He said once: "I have always found, in all exercises of divine worship, there is nothing equal to heartfelt experience, when accompanied with spiritual light and power." He now knows the bliss of being, for God is All-in-all to him for ever and ever. May the Lord keep his memory green.

P. M.

MRS. A. GAME.

We have to lament that death has claimed another of our loved children of grace. The home-call came to our sister Mrs. A. Game on February 18th, 1907, who was the beloved daughter of our esteemed pastor H. Locke, of Hoxne, Suffolk, aged 35 years.

"Precious in the sight of the Lord is the death of His saints; for me to live is Christ, to die is gain." This was truly the experience of our loved sister, amid terrible sufferings caused by an internal tumour, for many months, yet borne with the most blessed spirit of resignation, knowing that all was well and that underneath were the everlasting arms. It was a glorious sight to see and hear this child of grace as the hour drew nigh, when the home-call took place. The joy expressed in song and thanksgiving rings even now in our memories and will linger long in our hearts.

She was laid to rest on the 23rd February in the shades of the lovely trees that surround our chapel at Stoke Ash. Pastor Morling conducted the service. Many tokens of sympathy were bestowed on the bereaved—"Until the day break and the shadows flee away." The last hymn she sung was—

"But O the bless'd day, and soon 'twill arise,

When, freed from my clay, I'll mount to the skies;

Then gladly I'll enter my heavenly rest,
And there sing for ever, 'tis all for the best."

ANN HITCHCOCK.

Our friend was a member of the West Ham Cause for many years. She was baptized by the late Mr. Hanks, of Woolwich, together with her husband, as they had both been greatly helped by his ministrations.

For a long while Mr. Hitchcock was an acceptable preacher in our Churches, and there are those to-day who thank God that they were ever privileged to hear their Father's message through this dear servant of His.

Mrs. Hitchcock survived her husband fifteen years and passed sweetly to rest on March 4th, 1907.

She was a regular and devout worshipper all the while her strength permitted her to attend the chapel. Later, when unable to walk, she used to be wheeled to the sanctuary in a bath-chair; but even this was impossible, owing to extreme weakness, during the last two years of her life.

She was always cheerful and hopeful and never complaining, though her trials were many and severe.

During her intense sufferings, towards the end of her long journey, she never once murmured, but often prayed to be taken home. She was much cheered and comforted by the many visits of her fellow-members, especially so about a month before she passed into the glory beyond, when several friends met around her bedside and the pastor administered the Lord's Supper, as in the case of the late Mrs. Page, as reported on page 232 of the EARTHEN VESSEL for October, 1906.

A few days before the loving, heavenly Father came for His weary child He gave her bodily rest from pain, and, as at last she rested in His gentle arms for sweet sleep, it was like unto

"One gentle sigh their fetters break;
We scarce can say they're gone."

A large family of children, grandchildren and great-grandchildren remains to mourn the loss of our sister, but is comforted in knowing that she is "with Christ, which is far better."

Her mortal remains were laid at rest, to await the glorious resurrection morn of the saints, by her pastor in her family grave in West Ham Cemetery. H. J. G.

MRS. HANNAH MUNDY.

The Church at Rehoboth, Bedford-road, Clapham, has sustained a severe loss in the death of Mrs. H. Mundy, the beloved wife of the senior deacon, who was called to her eternal rest on March 17th, 1907.

Our sister in early life was led to make a profession of her faith in the Lord Jesus and was baptized at a General Baptist Church at Brixton. In the providence of God she and her husband were led to attend the services at Rehoboth. Although her husband in due time joined the Church, she did not do so until November, 1906, when she was received into our communion.

In February last she received a stroke, which caused her much pain and necessitated her keeping her bed for a few weeks. During that time, at intervals, she was ready to converse and recite verses of different hymns, which showed the state of her mind. For a little while she was unconscious and passed peacefully away to her heavenly rest.

For many years she had been very useful at Rehoboth by her chats to the various friends and her kind attention and care at all our tea-meetings, which were entirely under her charge. She was a good friend to the Sunday-school, it being a pleasure to her in various ways to help in that good work. She took a great interest in the pastor, and especially in the Farthing Fund, which went to augment his anniversary collection, being its treasurer and secretary.

In these and many other ways, inside and outside the Church, she sought to be of service to those with whom she came in contact. She was a devoted wife, a good and loving mother to her children; they and we shall miss her.

She was interred at Wandsworth Cemetery, and on Lord's-day evening a funeral sermon was preached from Heb. iv. 9 by the pastor. WILLIAM WAITE.

ELIZA SARAH SMITH.

a beloved member of the Church at Rehoboth, Clapham, and for many years a member of Heaton-road, Peckham, was called to her eternal rest after a very long and painful illness (cancer in her leg), which she bore with much patience. She was blest with the supporting goodness and grace of her God and passed away on April 11th in her 49th year at Ramsgate, leaving her afflicted husband to mourn her loss. She was a loving wife and a good and consistent member of our little Church.—W. WAITE.

MR. ROBERT SQUIRRELL.

of Combs, passed away suddenly on May 22nd. In July, 1866, our brother was transferred from Hadeleigh to Wattisham and was chosen deacon of the latter Church in 1887, which office he honourably filled until his call home. He will be greatly missed, for he was very active in the Cause of God and a lover of the truth.

"How will it be with me when I come to die?" he said in the hearing of the writer. "I want a religion that will do to die with." But he knew nothing of dying.

Having retired to rest, apparently in his usual health, after a brief conversation, he fell asleep and was not, for God took him. He was active in procuring the new burial-ground, and he is the first to be buried there.

The funeral service was conducted by Mr. Harsent, assisted by a former pastor, Mr. J. Hazelton, a large number of sympathising friends being present.

On the first Lord's-day in June the pastor preached the funeral sermon, referring to Mr. Squirrel and also to a member of the congregation, a lover of the Lord, but a timid believer—Mr. Robert Pearl. May each be taught to pray—

"Prepare me, gracious God,
To stand before Thy face;
Thy Spirit must the work perform,
For it is all of grace."

Battisford.

K. L. D.

C. WALTER.

The Church at Elim, Limehouse, has sustained a loss in the home-call of a beloved deacon, Mr. Charles Walter, early on June 16th. He was a man of peace, and his end was peace.

He was kind, firm and faithful, and could ill be spared; but the Lord had need of him, and the Church, with his beloved wife, have to mourn their loss, whilst he has entered into the joy of his Lord.

F. C. HOLDEN.

GEORGE WELLER.

We have sustained a loss at Enon, Woolwich, in the removal of our brother Weller by death on Lord's-day; May 28th, 1907. Our dear brother was 75 years of age. He had been in a weak state of health for some time, but came regularly to chapel until within six weeks of his death.

In former years he was a member at Zion, New Cross, under the ministry of Mr. Anderson. When he removed to Woolwich he joined Carmel, under the ministry of Mr. Hawks for some years. Subsequently he became a member of the Church at Enon about twenty years ago.

For nearly ten years he has been a valued deacon of the Church. His calm, quiet spirit and wise judgment won the esteem of his fellow-members. His pastor and fellow-deacons were much attached to him; his faithful counsel was prized by them. He loved the cause of God and sought its peace and prosperity continually. His end was very peaceful; he sweetly fell on sleep in Jesus.

He has left a widow, for forty-seven years his loving companion; she is a member with us, and one daughter also. They have a large family—some in Canada.

The pastor sought to improve the occasion by a funeral sermon from 1 Thess. v. 3, 10 on Sunday evening, June 2nd, a large company of sorrowing friends being present.

EDWIN WHITE.

MRS. WILSON.

We extract the following from the "Daily News" of June 25th:—Many (especially attendants at Hill-street Chapel, Marylebone) will recall the deceased lady with grateful pleasure—her true spirituality, the dignity of her manner, and the quiet and unfailing kindness of her nature. Baptized many years since by Mr. Tottman, she maintained her Christian career to the last. She proved a loving partner to our late esteemed brother C. Wilson, and by her death we have lost one of the last links to a generation now almost wholly departed.

Salvation by Substitution.*

BY W. JEYES STYLES,

Tutor of the Students' Evening Class held at Meard's Court Chapel, Soho.

AMONG the signs which are to mark the close of the present dispensation, few are more solemn than the declaration of Jude—that a vast proportion of religious professors will “go in the way of Cain.” Whether this may dimly foretell that cruel persecutions will be the future lot of the faithful, we do not here stop to discuss. We believe that the spiritual interpretation of the passage lies far deeper. Cain’s grave mistake was the offering of the fair fruits and flowers of a world that was under a curse, instead of the sacrifice which God had prescribed, and which only He would accept. Abel, by faith, offered a slain lamb, by which he confessed his guilt as a sinner, and acknowledged the fact that his sole hope of acceptance was through the obedience and oblation of the promised Saviour, the “Lamb slain from before the foundation of the world.” Cain’s offering ignored this fact, overlooked that “without shedding of blood there is no remission,” and assumed that the just anger of a holy God could be appeased by the results of a sinful man’s toil and labour.

Whether the close of this dispensation is indeed drawing near is not our present inquiry; but that followers of Cain, professed worshippers, who ignore the necessity of the atoning sacrifice of the Redeemer, are fearfully abundant, cannot be denied by any thoughtful follower of the Lord. This evening’s subject is therefore exceedingly timely. I accordingly aim at demonstrating the truth of “the substitution of Christ in the place of the sinner, which is in so many quarters assailed.” Our text is the words, “The Lord hath laid on Him the iniquities of us all,” or, as the margin reads, “hath made the iniquities of us all to meet on Him” (Isa. liii. 6).

THE EVANGELICAL VIEW ESTABLISHED.

I.—Let me, in the first place, give my reasons for concluding

* The above was delivered as a lecture in the vestry of Meard’s Court Chapel to the members of the Students’ Class on a Friday evening in October, 1871.

It was also given on January 30th, 1872, before the members of “The Lay Preachers’ Training Association,” Buckingham Street, Strand, the late Gawin Kirkham, of honoured memory, presiding; the President, the Rev. Charles Gilbert, an old and attached friend of the young lecturer’s family, also being present.

It was subsequently printed in a long-defunct journal, and is now re-issued as a sample of the instruction imparted to the students of the original class for the instruction of ministers, of the existence of which many in the present day seem to be unaware.

So much interest did the above excite, that a prize of one guinea was offered to the writer of the best paper on the Atonement, which was duly adjudicated; the late Israel Atkinson, of Brighton, acting as examiner.

The author, through God’s rich grace, retains the convictions above expressed thirty-seven years since, when he had but just passed his twenty-ninth birthday.

that our verse *refers to the Saviour*—a question on which the whole enquiry hinges. Happily, here, there is no room for debate. The chapter is directly quoted in the gospels; and the conversation of Philip with the eunuch, recorded in Acts viii., puts it beyond a doubt that God's Son is the Person to whom the prophet is here referring. He it was Who "was rejected of men." He it was Who "bore our griefs and carried our sorrows." The prophet, speaking primarily on behalf of himself and other believing Jews in his time, and secondarily on behalf of the whole Church of the First-born, "the Israel of God," confesses the guilt and shame which grace had taught him to feel. With a full heart he exclaims, "All we like sheep have gone astray; we have turned every one to his own way; but Jehovah hath made to meet on His Son the iniquities of all His people."

CHRIST'S SUFFERINGS SUBSTITUTIONARY.

II.—Our passage, we contend, contains a statement of the fact that *the sufferings of the Lord Jesus were vicarious*—that He died in the place, room or stead of those to whom our verse refers. I regret that this ancient truth should need defence. Such a necessity, however, exists. Passing over the views of persons confessedly heterodox, I can but advert to the too common opinion, once confined to men with whom we could own no kindred, but now, alas! becoming widely prevalent among those whose earnestness and unselfishness claim for their sentiments a courteous consideration—that Christ died merely as our great example, our pattern in all that is holy and religious, and as the prototype of pure and lofty devotedness to heaven; and that His sufferings contribute solely to the spiritual welfare of men by indicating the nature of the life of self-denial and moral dignity which alone will ensure the enjoyment of a future paradise.

In another aspect these will tell you that Christ should be regarded as a blessed martyr, the relation of whose death to our pardon consists in its having been a principal means of confirming the principles of His religion, and of giving it power over the mind; in other words, that it conduces to human salvation by exhibiting an instance of love and faithfulness so sublime that the recital of it is calculated to subdue men's hearts and to bring them to that state of repentance and virtue which is the condition upon which pardon is offered. I wish that time permitted my showing, as I could, how deeply this error pervades recent hymns and current religious publications.

Another theory, somewhat akin to this, is becoming widely popular from the fact that it has found advocates in some of the most eloquent and learned men of the age. Confounding the paternity of God toward men as *their Creator* (which the Scriptures undoubtedly reveal) with the peculiar relationship of Father which He sustains solely to those that have begotten by sovereign grace into His redeemed family, it obliterates the fact that God is the "Judge of all men." It denies that sinners lie under the sentence of His holy law, and that as law-breakers they are "condemned already"

by nature—dead, dark, defiled, degraded, deformed, destitute, demoralised and doomed. It denies that sin has placed a wide and awful chasm between them and God. It denies that He will by no means clear the guilty and represents Him as the universal Father, not of His people exclusively, but of all mankind, whatever their character and condition may be. Nothing is said about His law, His justice, and His holiness; but we are told that in His deep love to His erring children He sent His Son to develop the divine ideal of humanity, to live that men might learn to live, to suffer that He might sympathetically assist the suffering, and to die that He might make a moral impression upon them and display the infinite depths of the Divine compassion towards them. The Elder Brother of God's great family assumed, according to these teachers, the nature of His sinful brethren, became poor and dwelt among them, faced their difficulties, felt their fears, tasted their sorrows, shared the burden and bitterness of all human woes, even to the woe of the last dread conflict with death, that He might succour and save all that are willing to seek the loving assistance that His gracious hands are ever ready to accord.

CHRIST'S DEATH A SACRIFICE.

In contrast to all this, we believe that the death of our Lord was in very deed a *sacrifice* for sin; that He was made a curse in the place of sinners who were under the curse of a broken law, and that, standing in their stead, He bore in His own person and on their behalf the very punishment that their sins demanded and deserved.

A sacrifice was an innocent victim put in the place of the guilty and there slain for their sins. This, anti-typically, the Lord Jesus was. Not an example *merely*—indicating by His holy life the way in which His followers should comport themselves here below—not a martyr *merely*, witnessing to the faith and at last sealing His testimony with His blood, but a *sacrifice* slain in the place of those who were to enjoy the benefits of His death.

The language of our text would, we contend, be incompatible with any other view of the Atonement than this. The terms are plain, and refer to a real transaction, a deed performed by Jehovah the Father (the *rationale* of which it would, of course, be futile to attempt to explain), by which the sins of the Church were transferred to the Lord, who thus became personally and solely liable for all responsibilities connected with them. Sinless Himself (for sin was never *in* Him), the sins of all that were to people heaven were laid *on* Him, and "He bare our sins in His own body on the tree." He was treated by His righteous Father as one to whom the penalty of sin was due. As the curse-bearer He was nailed to the cross. The shame of His terrible condition *then* so overwhelmed Him that He cried, "Reproach hath broken My heart." His Father hid His face from Him, as one that was obnoxious to infinite purity and holiness, and in the bitterness of His soul He exclaimed, "My God, why hast Thou forsaken Me?"

Admit the fact that the sinless Jesus was then being treated as one deserving wrath—admit that the sins of His people were being

punished when He died—admit that the sword of infinite justice was upraised against *Him*, instead of against those whose punishment He was enduring, and the strange and marvellous character of His death presents no difficulties to the eye of faith. Deny them, and difficulties beset you to which we have never seen an explanation worthy of a moment's attention. Granting that the Bible is our sole supreme and sufficient guide in matters of faith, we cannot see how it can be logically contested that the meaning of our verse is that the sins of God's people were laid by Him on their great Surety and Saviour, and that He was treated as if those were properly and personally His, that He might by suffering for the guilt which He had assumed, free His people by His one oblation from the curse and guilt and stigma of sin for ever and ever.

The question, then, is this, Did the Lord Jesus by dying satisfy the claims of God's Law and justice; did He then bear the consequences of His people's sins; was His death an atonement—an act that should lay an everlasting foundation for the reconciliation of condemned sinners to a holy God; was He then punished in their room and stead; was He their Representative, enduring in His person the equitably measured woe that the Law pronounced on them; or was it a mere exhibition of eternal principles, a manifestation of the true character of sin, a display of divine compassion and unbounded love? That these latter are included, we gladly admit, yet our position is that the cross was the great judgment bar, where the Church's sins were imputed to the Church's Surety, and in His person punished and put away, never to be recalled to their condemnation.

(To be concluded, D.V., in our next.)

LIFE'S END; OR, HOW SHALL WE MEET DEATH?

BY THE LATE CHARLES HILL, OF STOKE ASH.

RELIGION, so important in this life, appears invested with ten-fold solemnity when viewed in connection with life's inevitable end.

Death—like a mighty monarch, by Divine permission, exercises universal dominion over Adam's fallen race. His sway is inexorable. His adamant heart knows no relenting. His iron hand never strikes in vain. His stern, cold eye is never moistened with the tear of sympathy or pity. His foot-fall is heard alike in the palace and the hovel. His presence invades all places. He spares neither young nor old, rich nor poor. The joyous and the sad, the peer and the peasant, the scion of the noble family and the pauper's wretched child—must alike heed his summons when the clock of destiny points to the moment of their call hence, for “there is a time to be born and a time to die.” The brave and the beautiful, the ignorant and the learned, the man whose life and labours seem essential to the well-being of others, and the useless creature “whom none can bless and none can thank” must pass from this mortal scene at his behest. Before his scythe and sceptre all must

fall—for “it is appointed unto *men* once to die”—whatever their condition and character, and whether they are *saints* redeemed by blood, or *sinner*s living in guilt and unconcern.

I.—THE DEATH OF A GODLESS MAN.

Think of a godless death-bed. It is an event most fearful, most intensely awful! Contemplate it in relation to the life ended, the long perspective of immortal existence which is to follow, the testimony of the Word as to the destiny of unholy souls, and the vast matters of the future state.

We shudderingly turn from the contemplation, and pray God that, of His infinite mercy, it may never be ours. Yet think. A worse than wasted life unrelieved by a ray of hope—the conscience awakened at last to admit and assert the claims of God—the memory gathering into vivid nearness its host of past offences—the soul in distraction, in apprehension, in the torment that has seized it—abandoning hope, and beholding no way of escape from the consequences of its sin! Then will the terrors of the threatened punishment of retributive justice be realised and the meaning of “everlasting destruction from the presence of the Lord and the power of His glory” be felt—while the soul departs from His throne in despair, groaning in its deathless agony, “Lost, *lost*, for ever LOST.

“Ling’ring about these mortal shores, he makes a long delay;
Till, like a flood with rapid force, Death sweeps the wretch away.”

Tormenting pangs distract his breast, where e’er he turns he finds no rest;
Death strikes the blow, he groans and cries, and in despair and horror dies.”

Well might the prophet declare that “the Lord desireth not the death of a sinner.” Who could? The bitterest and most inveterate enemy a man ever had could hardly do so. “The death of sinners”—an event of hourly occurrence—the reluctant departure of doomed and damned souls from all to which they have clung, and their enforced flight to the book and bar of the Maker and Judge of all—to be “judged every man according to his works.”

II.—“HOW BLEST THE RIGHTEOUS WHEN HE DIES.”

Now change the scene. Enter the chamber in which the good man meets his fate. Here, everything is reversed. He through grace is ready. Life’s business is over, and all he has to do is to die. Calmly, comfortably, and in many cases joyously, he awaits the summons to enter into the Master’s presence. He has hope in his death. He anticipates joining “the solemn troops and sweet societies” which encircle the throne of God in heaven, and expects shortly to mingle with those songsters in their shouts of victory and strains of praise, and to be for ever with and like the Lord he loves. Fellowship the most blessed and service the most exalted and dignified are to be his, while all that stirred the mind to perplexity and the soul to pain are to be excluded, and that for ever.

Well might the servile and time-serving prophet exclaim, “Let me die the death of the righteous!” and the grateful and adoring Psalmist enjoin us to “mark the perfect man and behold the up-

right," not because of his present prosperity, but because "the end of that man is peace."

THE ETERNAL DISTINCTIONS OF CHARACTER.

A short passage will conduct us from our death-bed to our grave. Even *there*, in that silent land to which the masses are ever gathering, the broad distinctions between right and wrong, sin and godliness, irreligion and personal holiness, will be continued and maintained.

A green mound marks the prison-house of one who died in sin—at enmity with God and His people, whose own mother might shudder at the thought of lying beside him in his dark and dishonoured grave. Under another similar "heap of earth" there lies, in calm and peaceful hope, the sleeping body of a friend of the Master's, a servant of God, who was conveyed to his long home "in sure and certain hope of a joyful resurrection to eternal life through Jesus Christ our Lord." Thus the honoured dust reposes where, amidst sorrowing spectators on earth and joyous ones in heaven, it was committed to the care and keeping of that earthly cavern—in trust for God—a part of the priceless property redeemed with the heart's blood of His dear Son.

O to die such a death—to bid earth "farewell" with such a prospect—to be so remembered on earth when we "go hence and are no more seen."

Thus only will it be good to die.

"Then, when ye hear my heart-strings break, how sweet the moments roll -
A mortal paleness on my cheek and glory in my soul!"

SOMETHING GOD HAS NOT DONE.

By E. MITCHELL, MINISTER OF CHADWELL ST. CHAPEL, LONDON.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities.—Psalm ciii. 10.

"THE Lord hath done great things for us, whereof we are glad," is the joyful acknowledgment of the Church of old under a remarkable deliverance. We are equally as glad and thankful for what He has *not* done as for what He has done, for He has *not* dealt with us as we have richly deserved to be dealt with. The Lord has said many precious words to us that claim our deepest gratitude and highest praise; but what He has *not* said also draws forth our grateful acknowledgments; for He "said *not* to the seed of Jacob, Seek ye Me in vain." The negatives of our text are exceedingly precious. Had it been otherwise this pen had not been in our hand, nor we endeavouring to show forth His praise.

The language of the Psalmist RECALLS SOME THINGS to our mind, and SUGGESTS SOME THINGS to our thought.

We are reminded that *we are sinners*. This is a serious matter. In one way and another men have always been trying to minimise sin. Adam, when brought to the bar by God, sought, but in vain, to excuse and extenuate his transgression. His sons have

improved on their father's evil example in various ways all down through the ages; but it has been left to our own degenerate times for professed ministers of the Gospel to represent sin as a mere shadow without any real substance whatever. The denial of the Adamic fall involves this, for if man is slowly ascending up to a state of perfection, his failures by the way are the necessary incidents of the path, and in no real sense can they be regarded as sins. But wherever the Holy Ghost enlightens the mind He convinces of sin, and of sin as a very serious, yea, terrible thing. It is no trifle for man to sin against His Maker, Benefactor, Lawgiver and Judge.

But not only were we convinced of sin at the outset of our new life; we also daily find and feel that we are sinners. The most watchful spirit and careful walk do not suffice to keep us from sin. Open breaches of God's commandments can and should be avoided; our walk should be such that the world can find no flaws in, but at our best times what sinners we are, and how many iniquities we find.

"The sins of one most righteous day
Might sink us in despair."

And how often are we found off our watch-towers, and what inroads sins make upon our peace of mind and destroy our comforts. Said one, whose words we have often been compelled sorrowfully to adopt,

"My darkened mind I daily find
Is prone to go astray."

The greatest saints are still sinners, and it is of the sins and iniquities of the saints, of those who truly fear God, that the Psalmist writes.

Our text recalls also *the dealings of God with us*. Sinners would be glad if God had no dealings with them, at least, as their Lawgiver and Judge. But any hopes they may cherish of this kind are worse than useless—God will certainly have to do with them, whether they wish it or not. There is no escape from His government and rule. But God sustains special and peculiar relations to His own people; who are under His parental government. They are "not under the law, but under grace." Their sins are forgiven, and their persons "accepted in the Beloved;" they are His adopted children, and God dealeth with them as with sons. They are brought under fatherly discipline. Our text was eminently exemplified in the original forgiveness that we received. But it is rather in relation to our after experiences, and the discipline of our heavenly Father, that it is here employed. God has a rod which He uses in His household. "What son is he whom the Father chasteneth not?" The rod is not used as a penal infliction, but as a fatherly correction. God does not inflict upon His children the punishment that their sins deserve, but administers such correction as shall, by His blessing, correct their faults. His dealings with His children with respect to the use of the rod are *remedial* and not *penal*. He will not allow faults to pass unmarked, for "He that doeth wrong shall receive for the wrong which he hath done: and

there is no respect of persons ;” yet in His corrections He is ever the merciful Father,

“ Whose anger is so slow to rise,
So ready to abate.”

And He never inflicts more than is necessary to bring us to a proper state of mind, and it is always far less than we deserve. He will not have us think lightly of sin. But “ He hath not dealt with us ” (even in His fatherly corrections) “ after our sins ; nor rewarded us according to our iniquities ; ” and this merciful dealing melts an ingenuous heart, and makes all sin against such a gracious God hateful and intolerable—the end our God designs.

Some things are also suggested to our thoughts by these words of David. The past is described, but what of the future? *Unwarrantable conclusions are drawn from the past by sinners.* “ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” This is a great abuse of the patience of God. Time in no wise obliterates our crimes. There is no statute of limitation in God’s code. “ I remember,” said God, “ that which Amalek did to Israel . . . now go and smite Amalek, and utterly destroy all that they have, and spare them not.” Four hundred years had passed, but the day of vengeance had now arrived, and there was no escape therefrom. That God has not at present dealt with a man after his sins, is no proof in itself that He will not ultimately reward him according to his iniquities. This depends on the character we bear, and our attitude towards Him. “ God is angry with the wicked every day. If He turn not, He will whet His sword ; He hath bent His bow, and made it ready. He hath also prepared for him the instruments of death.” “ The wicked shall be turned into hell, and all the nations that forget God.” A mere suspension of the sentence affords no security for the future. The man who goes on in his transgressions shall assuredly receive the just reward thereof.

Those that fear God may, however, reason from God’s past dealings, and assure themselves that He will never “ deal with them after their sins, nor reward them according to their iniquities.” They have the fullest warrant for this assurance. Two unassailable reasons can be advanced for this precious conclusion.

God will never deal with them after their sins because *He has already dealt with His dear Son concerning them.* This is their great security. “ All we like sheep have gone astray : we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all.” Such is the testimony of divine truth. Again, it is written, “ Who His own self bear our sins in His own body on the tree.” And, again, “ Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.” God having fully dealt with our great Surety respecting our sins, there is a free outlet for His rich mercy toward us. Upon the testimony that God has not dealt with us after our sins there immediately follow these sweet words, “ For as the heaven is high above the earth, so great is His mercy towards them that fear Him.” Judicial

wrath has been appeased ; justice has been fully satisfied, and the rich, free, great mercy of God flows out abundantly and everlastingly to those who are interested in the great transactions of Calvary. We may sing with Toplady :—

“ Payment God cannot ” (and will not) “ twice demand,
First at my bleeding Surety’s hand,
And then again at mine.”

Our second reason why God will never deal with those that fear Him after their sins is that *they have come under the shelter of the Gospel*. The Gospel proclaims an indemnity to all that believe in the Son of God. “ He that believeth on the Son hath everlasting life.” And, again, Jesus said, “ Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” Here is good security for every believer. When we proclaim the “ good news ” we publish forgiveness from God to all that believe. “ Through this Man (our Lord Jesus Christ) “ is preached unto you the forgiveness of sins ; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Every soul that has “ fled for refuge to lay hold of the hope set before him ” is secured from all danger, and may rest under the shelter of the oath and promise of God, with whom a lie is an impossibility. That soul shall never “ be dealt with after its sins, nor rewarded according to its iniquities.” How strong is the consolation the Gospel administers!

The theme of this beautiful Psalm is God’s covenant mercy manifested in His dealings with His people. The Psalmist aims to stir up his own soul, and the souls of the saints, to the highest tone of grateful feeling and the loftiest pitch of spiritual praise. How admirably he has succeeded can be testified by the experience of the people of God in all ages. Through the gracious power of the Holy Spirit how often have our souls been borne aloft as upon eagle’s wings by these glowing utterances of the “ sweet Singer of Israel.” And the words we have been considering have produced in us that sweet combination—precious to us in our experience, and pleasing to God through His dear Son—of deepest humility and highest joy and gratitude, as we have sunk low in the deeps of self-abasement on the remembrance of our sins, and yet risen to the very heavens in adoring love and gratitude to God for His wonderful mercy.

“ Thus while we sink, our joys do rise
Immeasurably high.”

And with fervour we cry, “ Bless the Lord, O my soul, and forget not all His benefits.”

THE TESTING STORM.—Those that keep the word of His patience shall escape the hour of temptation ; while hypocrites in Zion, who boast of their faith, wisdom and power, and who hate the true light, will be left to stand the storm and sustain the shock, when it will be made manifest what they are.—*Huntington*.

“FATHER, WHATE’ER OF EARTHLY BLISS.”

WITH NOTES OF THE HYMN AND ITS AUTHOR, ANNE STEELE.

It has been observed that many of our most approved hymn writers were unmarried—the list including Cowper, Sir E. Denny, Charlotte Elliott, Susannah Harrison, R. Murray M’Cheyne, Samuel Pearce, Thomas Row, Jane Taylor, A. M. Toplady, Anna Letitia Waring, Dr. Watts, Henry Kirke White, and the saintly lady whose name appears above.

She was the eldest daughter of a timber merchant, who also ministered in the Baptist Chapel at Broughton, in Hampshire. Here she was born in 1716, and was a member of her father’s Church for 46 years. An early trouble shadowed her whole life and rendered her a great invalid. She was engaged to be married to a young man named Elscourt, who was drowned when bathing in an adjacent river the day before their contemplated union. This proved so severe a shock that she never recovered her former health, though she lived quietly and in retirement for many years after. As her weakness increased she was confined to her chamber, often suffering great pain, which she bore with remarkable resignation to the will of God.

During her life she published two volumes of Hymns and Poems anonymously, under the signature of “Theodosia,” which two years after her death, in 1778, were re-issued with numerous additions in her own name and with a biographical introduction by Rev. Caleb Evans, D.D., the Principal of Bristol College.

She was undoubtedly a woman of superior parts, a sound and intelligent theologian, and deeply imbued with the spirit of the Gospel. Her hymns are valued not only as chaste and melodious compositions of a most evangelical character, but for their pensive spirit and the sweet acquiescence to the Divine will by which they are all pervaded. Those commencing “To our Redeemer’s glorious name,” “Father of mercies in Thy Word,” “The Saviour calls, let every ear,” “When sins and fears prevailing rise,” “Dear Refuge of my weary soul,” and “Jesus, the Spring of joys divine,” being perhaps the best known of her compositions. The last is unhappily excluded from the “Baptist Church Hymnal,” possibly because it presents so humbling a view of the “boasting reason” of natural men.

It is evident that her life of loneliness and suffering tintured her mind with melancholy. This is apparent in many of her hymns; but these, however, are never morbid, and breathe throughout the spirit so fully expressed in the one which begins, “My God, my Father, blissful name! O, may I call Thee mine.” The third verse is wondrously sweet:—

“Whate’er Thy Providence denies, O help me to resign;
For Thou art good and just and wise, O bend my will to Thine.”

When these lines are associated with the thin and wasted hand by which they must have been penned they have a pathos almost unique.

Broughton, being a small rural town without a railway station, has undergone comparatively few changes in recent years, and the chapel and manse still stand, the Church having recently celebrated its 250th anniversary.

Our friend and brother, J. T. Doggett, in a recent letter informs us that he passed a Sunday (June 23rd) at the birthplace of dear Anne Steele, the hymn writer and poetess. He stayed Saturday and Lord's-day at the house of the esteemed minister of the chapel, Henry A. Tree, where at one time her father laboured for many years. He explored the house in which she was born, without let or hindrance, as it is at present in a dismantled state, being in the builder's hands for thorough renovations. In the chapel library he saw her Bible with her writing in it, and other interesting souvenirs. "May the cause," he kindly adds, "long continue to flourish!"

"Father, whate'er of earthly bliss," is generally accepted as the opening line of her most popular hymn, and it is so given in almost all the collections in which it is to be found. The three verses with which we are familiar, however, form the close of a far longer lyric. This which we now present, *in extenso*, shall conclude our Paper.

DESIRING RESIGNATION AND THANKFULNESS.

No 74 in Hymns and Poems, by ANNE STEELE.

WHEN I survey life's varied scene
Amid the darkest hours,
Sweet rays of comfort shine between,
And thorns are mix'd with flowers.

Lord, teach me to adore Thy hand,
From whence my comforts flow;
And let me in this desert land
A glimpse of Canaan know.

Are health and ease my happy share?
O may I bless my God;
Thy kindness let my songs declare,
And spread Thy praise abroad.

While such delightful gifts as these
Are kindly dealt to me,
Be all my hours of health and ease
Devoted, Lord, to Thee.

In griefs and pains, Thy sacred Word
(Dear solace of my soul!)
Celestial comforts can afford,
And all their power control.

When present sufferings pain my heart,
Or future terrors rise,
And light and hope almost depart
From these dejected eyes:

Thy powerful Word supports my hope,
Sweet cordial of the mind!
And bears my fainting spirit up,
And bids me wait resign'd.

And O, whate'er of earthly bliss
Thy sovereign hand denies,
Accepted at Thy throne of grace,
Let this petition rise:

"Give me a calm, a thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And let me live to Thee.

"Let the sweet hope that Thou art
My path of life attend; [mine,
Thy presence through my journey
And bless its happy end." [shine,

THE UNSEEN SAVIOUR, THE WELL-BELOVED.—Ye see not Christ, yet ye love Him. It overfloweth Christ, and taketh Him, and ravisheth His heart. It is a strong chain that bindeth Christ, when the grave, sin, death and devils could not bind Him.—*Rutherford.*

THE HIDDEN PATHWAY.—The path that leads to God, and the way in which He leads His chosen, is hid from all living, nor can it ever be discovered but by the light of the Lord's countenance.—*Huntington.*

"NOTHING"—A SERIES OF MEDITATIONS.

No. 5.—*Treasures which Profit Nothing.*

"Treasures of wickedness profit nothing."—Prov. x. 2.

"I have sinned and perverted that which was right and it profited me not." Job xxxiii. 27.

THESE texts are not quite parallel, yet on analysis it will be found that one vein of truth runs through both. The first is the wise man's estimate of wealth unrighteously obtained—"treasures of wickedness profit *nothing*;" the second is the cry of a penitent sinner as he reflects upon his former life of ungodliness and realises, in the light of Divine truth, that such a life, though to outward appearance happy and prosperous, is in reality of nothing worth—"I have sinned and perverted that which was right and it profited me not." The former Scripture reminds us of

A MOMENTOUS AND OFT-FORGOTTEN TRUTH,

"Treasures of wickedness profit *nothing*." If we would rightly estimate anything which may be gained on earth we must flash upon it the light which is from heaven. David said, "*Thy Word* is a lamp to my feet and a light to my path," and it was in this heavenly light that he could see things as they really were and rightly estimate their value. Solomon, his son, the wisest of all wise men, gives us the true conception of "treasures of wickedness," which, says he, profit "*nothing*."

The Bible never condemns earnest enterprise in the pursuit of wealth so long as it is based upon principles of righteousness. In every sound mind God has implanted a desire to "increase in goods." This desire, when duly restrained and properly directed, is advantageous alike to the individual and the community. From the Divine standpoint the "sluggard" is contemptible, while the man "diligent in his business" is commended. He who would be truly successful must act upon the principles enunciated in Holy Writ. In all literature there is no better guide to commercial prosperity than the Book of Proverbs, for if its teaching be followed success must certainly result. At the same time, in this book it is also stated that "treasures of WICKEDNESS profit NOTHING," whilst elsewhere in Scripture we are emphatically warned against the love of money *for its own sake*, and the passion for acquiring it irrespective of right principles. "They that will," or desire, at all costs, to "be rich, fall into a temptation and a snare, and into many (other) foolish and hurtful lusts, such as drown men in destruction (in this life) and perdition (in that which is to come)" (1 Tim. vi. 9, R.V.). All gains which are not the fruit of honest industry are "ill-gotten," and come under the category of "treasures of wickedness." Moreover this term may, without misapplication, be regarded as including *all questionable means of accumulating wealth*, such as false representations in trade, sweating, the tyranny of capital over labour, and the unjust remuneration of competent workmen. Many so-called "tricks of trade" are simply attempts to obtain money by false pretences, and much

which the average business man would only call "smart," savours of evil and is an abomination in the eyes of a righteous God. Betting, gambling, card-playing, and certain forms of speculation, are all practices which daily spell ruin to thousands who indulge in them under the erroneous impression that by so doing happiness will result, only to find that such treasures, even if gained, are "treasures of wickedness" and profit *nothing*. The power of what some have called "the almighty dollar" is, after all, very limited. It cannot, for instance, purchase even the *best* of *earthly* blessings. Many a rich man in the throes of some deadly disease would willingly part with all his wealth if by so doing he could bring back the bloom of health to his cheek; but health has no monetary equivalent. Many, too, would be glad if money carried with it the power to silence the voice of an accusing conscience as it speaks of past sin unconfessed and of future judgment, but peace of mind and heart is the "gift of God" through the bloodshedding of His dear Son, and it "cannot be purchased with money." "Ye are not redeemed with corruptible things such as silver and gold . . . but by the precious blood of Christ." "I would willingly give £30,000," said the wealthy but unhappy Colonel Charteris on his dying bed, "if it could be proved to my satisfaction there is no hell!"

Scripture history abounds in confirmation of the truth now under consideration, and plainly shows that, though wicked schemes sometimes succeed, such success is in reality the direst failure. Ahab treacherously possessed himself of Naboth's vineyard, but it did not make him happy. Judas sold his Lord for thirty pieces of silver, but in an agony of remorse he "cast them down in the temple and went and hanged himself." Each sought to increase his possessions by unrighteous means, and their names, with those of many others, stand upon the page of Bible history as sad exemplifications of the oft-forgotten truth that "treasures of wickedness profit *nothing*." Our second text is

A SOLEMN REFLECTION,

"I have sinned and perverted that which was right, and it profited me not."

The elect and redeemed sinner realises to the full, as he draws near to God, the meaning of that familiar expression in Toplady's incomparable hymn—"Nothing in my hand I bring." As he looks back upon his past sinful life and feels how utterly unfruitful it has been, the cry which wells up from his heart is this—"When I sinned and lived in sin, and perverted that which was right, it profited me not." Sin is a perversion of that which is right—a turning from that which is right to what conscience condemns as wrong. God's Word speaks of the ways of sin as "crooked ways" (Psa. cxxv. 5); it describes the works of darkness as "unfruitful" (Eph. v. 11); and Paul's query in Rom. vi. 21 is, "What *fruit* had ye then in those things whereof ye are now ashamed? for the end of those things is *death*." Thus men are brought face to face with "the *fact*, the *fault*, and the *folly* of wrong-doing." However plausible the

motive for sinning may be in that some say, "Let us do evil *that good may come*;" however attractive and fascinating to the carnal mind in its *commission*—sin is essentially evil, its results are deplorable, its imagined gains actual losses, and its final issue, if grace prevent not, must be DEATH; for one has truly said, "The wages of sin is death, and *those wages have never been lowered*."

It would seem that the truth enforced by this meditation has a special bearing upon the age in which we live. If for a moment we think only of *London* and ask, "How much of the wealth of this greatest of cities is the result of honest industry?" we feel the question is much more easily asked than answered. We gladly recognise that in the commercial life of the great Metropolis there are to be found men of noble Christian character and unique business ability who have risen to their present positions of wealth and responsibility because God has blessed the work of their hands. But, alas! we fear there are not *many* such, for the facts which came to light at the recent Sweated Industries' Exhibition made it only too clear that much of London's wealth is the result of unjust trading, and dishonest trading *never brings happiness either to the individual or the community*. Let us never forget this; and if for a moment we are tempted to envy the usurer his hateful gains, or the tyrannical capitalist the riches he has accumulated as the price of human blood, may the words of Holy Scripture concerning such ring in our ears—"The hire of the labourers who reaped down their fields which is of you kept back by fraud crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Lastly, we would pray that the experience described by Elihu in our second text may be graciously granted to many who at this moment are seeking happiness where it cannot be found. Though many seek it in sad and strange ways, it can reach us by one channel only—through "the one name given under heaven among men whereby we must be saved."

"Happiness, thou lovely name, where's thy seat; O tell me where?
Learning, pleasure, wealth and fame all cry out, 'It is not here;'
Not the wisdom of the wise can inform me where it lies—
Not the grandeur of the great can the bliss I seek create.

Object of my first desire, Jesus crucified for me!
All to happiness aspire, only to be found in Thee—
Thee to praise and Thee to know constitute our bliss below;
Thee to see and Thee to love constitute our bliss above."

J. P. GOODENOUGH.

CHRIST'S DYING CRY.—Why did Christ cry with a loud voice? To show that He died full of vigour. What may we learn from His calling God Father? That we are to acknowledge God to be our Father, though under the severest dispensations of His providence.
—*Whitefield*.

WILLING AND READY.

A LETTER FROM THE LATE CHARLES WATERS BANKS.

THIS has been kindly handed us for publication by our good friend and brother, J. Muskett, minister of York Road Chapel, Great Yarmouth. Though undated and containing no postal address, it is indisputably authentic. It is, moreover, highly characteristic of the projector and for so long the Editor of the *EARTHEN VESSEL*. We conjecture that it was addressed to Mr. Corbett when at Norwich.

What was intended by "the poor Ministers' Society" we cannot surmise. The allusions suit neither "The Suffolk and Norfolk Benevolent," "The Suffolk and Norfolk Home Mission," nor "The Particular Baptist Fund of London"—and we know of the existence of no other Societies at all answering to the title.

Those who were personally acquainted with the writer are now few and far between, and the number is rapidly decreasing who remember the magazine in his days. He was a man surcharged with brotherly love, and never weary of showing kindness. What he lacked in discretion was amply compensated for by his eagerness to act as a succourer of many.

He loved the truth with an affection that almost amounted to a passion, and many blessed God for His ministry and friendship. To any to whom his memory is fragrant, the following will be therefore fraught with interest.

"DEAR BROTHER IN THE GRACE AND GOSPEL OF OUR LORD JESUS CHRIST,—I have often before heard of you, but never until this morning had the pleasure of any communication from you. I seem to have no desire to court the company or countenance of good men, but when the Lord is pleased to give them to receive me, I feel truly thankful. And my soul being in much peace this morning through the savour and power of His precious truth yesterday, I did very gladly receive and peruse your kind note. I am in a poor state of health, or, at least, I feel so, having travelled and preached a great deal during the last two years; but wonderful are the goodness and the mercy, the faithfulness and the love of our adorable and precious Lord to me. Oh, that my heart was more fully set upon Him! for I do often say and feel there is none in heaven or on earth beside, that my soul desires to be taken up with; and I find, my brother, the love of Christ enjoyed in the soul is the best antidote for all internal and external complaints. When Jesus shows His heart is mine, I feel such an abundance of solid peace and heavenly comfort that I do not want to speak evil of any man, nor suspect any man, nor injure any man, but rather to do good, especially unto the dear elect of God. Oh, I feel it to be a boundless mercy to be put among the children and to find them to be—as, indeed, I do—the very excellent of the earth! My dear brother, may your soul be in health, and may you prosper much in the glorious things spoken of the Zion of our God.

“ Now, as regards coming to Norwich. I am engaged to preach at Tunstall on the 25th; Harleston, 26th; I expect Bungay, 27th; but of Bungay I am not certain; if not there, I am pressed to go to Halesworth. Well, I felt a desire to come to Norwich for the Poor Ministers’ Society, and had written to Mr. Joseph Flory. He writes back to say he thinks there is no opportunity at present, but he purposed to make some application—I hardly know what; but this I will say, please the Lord to permit, I will come to Norwich on the Wednesday, 28th April, and I feel it laid upon my soul to say, if you need it, will preach for you and make a collection for your Cause; and then if any other place could be open for Thursday evening I should be glad to preach for the Society, as the Lord has, I believe, laid that much upon my heart and hands; therefore, I desire to leave the matter in your hands and the Lord’s. I am willing to be in Norwich on Wednesday and Thursday, but must be home on Friday to preach in the evening at my usual place. So, if *once* in Norwich seems to you to be best—and that once on the Wednesday evening—then I would return, please the Lord, on Thursday.

“ Will you see Mr. Flory, if convenient, and arrange, and let me know? Believe me, my brother, willing to serve you and the dear Church of Christ for the dear Redeemer’s sake. The Lord bless you and yours. Write to me soon.

“ Affectionately in the Truth, C. W. BANKS.”

“ Monday, April 5th.”

JOHN HYATT—AN OLD STORY RETOLD.

AMONG our small but cherished collection of autographs and manuscripts is one that we prize very highly. It consists of notes written in preparation of a sermon which was probably preached a hundred years ago. For reasons which no doubt will be soon surmised, we would fain transfer its contents to the EARTHEN VESSEL; but this seems impracticable, as the writing is so small that it can only be deciphered by means of a strong magnifying glass and this with great difficulty. We have indeed had thoughts of making the experiment of sending it to our publisher to be set up, if possible, in our pages; but we fear that even his most patient and painstaking compositor would recoil from the task. Could this be accomplished our readers would be privileged to peruse the contents of an unpublished manuscript from the pen of John Hyatt.

This devoted man of God, and highly honoured minister of the Gospel, was born in January, 1767, at Sherborne, in Dorsetshire. At the age of twenty it pleased the Lord to call him by His grace through the influence of the saintly woman he subsequently married. His conversion to God was clear, marked and decisive. The bias of his mind was wholly altered, and his attitude both to the world and to the Church changed. He shunned the companions of former years, and chose for his friends those only who

were avowedly on the Lord's side. Literally, he forsook all that he might follow Christ.

Persecution ensued. Every method of ridicule and abuse was resorted to. Even his father joined with his opponents; determined by any means to deter him from following his newly adopted course. But he remained steadfast and unmovable—a brave confessor of his beloved Saviour.

Soon afterwards he became acquainted with a Methodist preacher—a devoted Christian, but a decided Arminian. That wonderful book, the treatise of Elisha Coles on “Divine Sovereignty,” however, at this juncture fell into his hands, and with God's blessing was the means of opening his heart to receive the full-orbed Gospel of the grace of God. He now began to labour as a village preacher with encouraging results. Subsequently, when still young, he was chosen to be minister of the Independent Chapel at Frome, in Somersetshire. Here he continued for seven years.

In an unpublished diary, kept by our late uncle, afterwards John Styles, D.D., a visit to his chapel on Lord's-day, May 23rd, 1797, is thus recorded: “At the meeting we heard a young man named Hyatt, a very lively and orthodox preacher. His texts were—afternoon, Ephesians i. 6; and evening, Matthew xvii. 5. His discourses were really excellent and his ideas new and striking. The place was well filled; the congregation most attentive, though chiefly of the town class.”

At Frome he was not destined to remain long. In response to the wishes of the venerable Matthew Wilks he began to visit London to supply both at the Tabernacle and at the Countess's Chapel in the Tottenham Court Road. Extraordinary blessing followed his ministrations, and many hailed him as a second Whitfield. It was soon evident that the Metropolis was to be his future sphere of labour, and he became the assistant Minister of these two important places of worship as co-pastor with Matthew Wilks, between whom and himself there subsisted the strongest bond of union, which firmly endured till his death.

The conversions that occurred under his ministry were very numerous. When the writer was young there was hardly a family among godly dissenters but had some story of blessing received by one or more of their friends or relations through his clear teaching and urgent appeals.

George Comb, for many years the honoured Minister of the former Soho Chapel, was one of his spiritual children; and *he*, in the days of his first love at Guildford, was the inseparable friend of John Andrews Jones, to whom his early earnestness and zeal proved of no small benefit and blessing. In fact, the direct and indirect results of John Hyatt's labours radiated far and wide; and heaven only will disclose what he accomplished in his comparatively short but strenuous life.

The well-known family of the Wakelins—the prominent member of which, Isaac Ransom Wakelin, long of Keppel Street Chapel, has this year past away—might be mentioned as one of the many to whom this gracious man was made the vehicle of saving impres-

sions; the grandfather of our recently deceased friend having received the message which instrumentally saved him when he had forced his way into the immense Tabernacle to hear the young preacher whose name was then on everybody's lips.

To our brother Hazelton's charming book, "Inasmuch," we are indebted for the knowledge of the fact that the inception of "The Aged Pilgrims' Friend Society" was partly due to this honoured servant of God. Just as the idea of its formation was taking possession of several holy hearts, John Hyatt was preaching on Wednesday evenings from the book of Job, and had reached the words of the Patriarch in chap. xxix. 12, 13: "Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." What he advanced is not recorded, but his words proved an impetus and inspiration to the new effort.

But we must hasten to a close. For more than ten years he was greatly afflicted with asthma, till preaching became a painful difficulty. He grew so attenuated that it is averred that the hand which inscribed our treasured manuscript became so thin that not only could its bones be felt but were visible if it were held up to the light. As he was dying his venerable colleague enquired "whether all was right for another world." "Yes," was the reply, "I am *very happy*." "If you had a hundred souls could you now commit them all to Christ?" the dear old man again asked, alluding to an expression which the dying saint had often used. With a strong, convulsive effort he exclaimed, "A million," and murmuring, "Happy! happy!" he fell on sleep, 30th January, 1826, aged 60 years.

HE HATH TRIUMPHED GLORIOUSLY.

"Sound the loud timbrel o'er Egypt's dark sea;
Jehovah hath triumphed, His people are free."

How weak is man when opposed to God. How futile are his efforts to frustrate the purposes of Jehovah. Pharaoh had been told by Moses that it was the will of God that Israel should leave Egypt in order to serve Him. The mission of Moses had been confirmed by mighty signs and wonders. Yet in the hardness of his heart, having somewhat recovered from the shock occasioned by the slaying of the firstborn, this cruel persecutor follows that company of slaves with his men of war, intending to spoil or recapture them. Defiant were his words and prompt was his action. But man proposes; God disposes. "I will pursue," said this haughty monarch; "I will overtake; I will divide the spoil." His determination, however, only drove him to destruction. For Israel's passage, the waters of the Red Sea were divided, and they passed over as on dry land. Then Pharaoh enters with his chariots and horsemen and, when all are in the bed of the ocean, the restraining influence is removed, the waters meet, and Pharaoh

and the picked men of his army perish in the sea. All—all are gone. Although no stone reared in the land of bondage celebrates Israel's deliverance and Egypt's defeat, this song preserves the remembrance of the events of that distant day. The hand of God is seen. The power of God becomes the subject of the song. He has triumphed. In vain are the hosts of men against the God of hosts! So shall the Israel of God ever prove that He is their mighty Protector. So shall they, too, have cause to sing. "In the world," said our Divine Lord, ere He breathed His last "farewell," "ye shall have tribulation; but be of good cheer, I have overcome the world." And

"As surely as He overcame, and triumphed once for you;
So surely you that trust His name shall triumph in Him too."

The last enemy that shall be destroyed is death. And when the river is crossed, and we stand on the other side, how gloriously will the song burst from the redeemed host, telling of hell's defeat and heaven's final conquest. "O death, where is thy sting? O grave, where is thy victory?"

JAMES E. FLEGG.

"IN MONTES;" OR, "UP UNTO THE HILLS.*"

"I will lift up mine eyes unto the hills, from whence cometh my help."
—Psalm cxxi. 1.

I.

THOUGH my home is in the lowlands, with joy my spirit thrills
As now again I gaze upon the outline of the hills;
I hail them like some long-loved friend who, absent for a while,
Returns my gladsome greeting with the old familiar smile.
I love them, O I love them. As the soft winds from them blow
The pulse of energy returns, with the old hopeful glow.
I watch them, and my heart, uprising, soars and sings
Like a tired bird that, after rest, expands her weary wings.

II.

How fair they've seemed at early dawn, ere yet the sun arose,
When the grey light began once more their outlines to disclose;
And the wild birds, awaked from sleep, began their morning song,
And the breezes joined in harmony the chorus to prolong.
I love them in the *morning*, when the early sunbeams play,
And they seem to smile with new-born joy, to greet the light of day;
I love them when the sun at *noon* with glory floods the sky,
And the grass, like em'rald coronets, adorns their summits high.

III.

I love them in the *gloaming*, when around the shadows creep
And cover with their mantles grey each verdant nook and steep;
When weary men trudge onwards to their homes upon the heights,
And from lowly cottage windows gleam forth the distant lights,

* This was penned at Matlook in August, 1880, at the request of a cousin of a then very popular novelist, and herself a lady of considerable literary taste and talent. Having kindly expressed her approbation of the Author's "No Sea in Heaven" (see THE EARTHEN VESSEL AND GOSPEL HERALD for 1904, page 233), she suggested that the hills of the Peak Range, which were visible from the window of the Reading-room of the Hydropathic establishment in which we then were, might form the basis of a similar poem. The above was accordingly originally written in her album.

And the stars begin their vigils in the vaulted arch of blue,
 And the mystic light of far-off worlds comes softly into view;
 Then, 'neath that spangled canopy, their grand tops seem to rise
 And signal their responses to the message of the skies.

IV.

For to man belong by right Divine, the valley and the plain;
 They delve the clod, they sow the seed, they reap the ripen'd grain;
 But the summits of the distant hills are neither ploughed nor sown;
 God claims them, and they still abide their mighty Maker's own.
 And thus with messages from Him, uprising toward the sky,
 They point the wise in heart to Him whose dwelling is on high;
 In busy mart or crowded street, He may forgotten be,
 But these enforce our homage to the Lord of earth and sea.

V.

I love them, for He loved them whose love is all to me,
 Who often trod the upland heights of pleasant Galilee,
 To whom the Mount of Olives was a chosen spot for prayer
 When He left the uncongenial world to meet His Father there.
 His feet have hallowed evermore the hill-side and the glen,
 And made them consecrated spots to lone and saddened men
 Who still, when life's long sorrow with pain their spirit fills,
 Full oft keep tryst with Jesus in the silence of the hills.

VI.

I love them, then, I love them; they bring back the long-lost joy
 So bright and eager that I knew when I was but a boy;
 And my heart revives with hope that, when my change shall come,
 Above the sky my soul shall rest in God's eternal Home.
 And so to you, ye distant hills, this stranger from afar,
 Weary and heart-worn, comes again to lose awhile his care;
 And may your mute monitions the oft-told story tell
 Of your Maker's wondrous goodness who doeth all things well.

Matlock House, Derbyshire, August, 1880.

In Memoriam.

REV. P. G. SCOREY,

*Secretary of "The Society for the Relief of Aged and Infirm Protestant
 Dissenting Ministers."*

SUCH of our aged ministerial brethren as receive aid from the above will learn with sorrow of the sudden death of its Secretary, whose truly Christian courtesy and kindness endeared him to all who had dealings with him—as our late brethren Bennett, Bowles, Hill, Hoddy, Myerson, W. Webb, and Woodgate, with others, were prompt to testify. The following, extracted from "The Baptist" of June 6th, may therefore interest many. It was penned by our Editor, who for many years held close and endeared association with him.

At Stepney College—where he was educated and which he left in 1856, the year of its removal to Regent's Park—he was known as a good classical and mathematical scholar, and devoted to the vocation to which his life was consecrated.

As a preacher, he manifested great intelligence, and quiet intensity rather than demonstrative fervour, his refined ministry appealing more directly to hearers of high culture and spirituality than to the average "man in the pew." His sermons, though never jejune or mediocre, exhibited little of the

sensationalism which in the present day so largely contributes to popularity ; and his innate modesty forbade all endeavours at self-advancement.

Possibly for these reasons, his several pastorates—at King's Stanley, Wokingham, Ashford, Cheltenham, and Southsea—were of short continuance, his longest and most important being at Pembroke Chapel, Liverpool, which he accepted in 1872, in succession to Rev. C. M. Birrell.

His geniality, patience, and wonderful regard for details, however, eminently fitted him for other work, and he was widely known and appreciated as the Travelling Secretary of "The Baptist Total Abstinence Association," "The Bible Translation Society," and the venerable Institution named above. In these capacities he did much hard and honest work ; besides occasionally ministering, since 1901, in many chapels, with great acceptance.

On Tuesday last he attended the annual meeting of the members of the Aged Ministers' Society, at the Sunday School Union, the business occupying some hours. On these occasions he often seemed anxious and distraught, though so satisfactory was the invariable condition of his books and papers, that there was never a moment's occasion for solicitude. His business with the Treasurer, Mr. W. Lepard Smith, and the writer, the only Auditor who was able to attend, was quickly and pleasantly disposed of ; and he read the Report (an admirable one) which he had drafted to be submitted to the subsequent Meeting of members, in the most clear and collected way. It was noted how composed he appeared, and how gratified with the testimony of the Chairman, the Rev. J. Brown, D.D., late of Bedford, to the gentleness and consideration he invariably manifested to the recipients of the Fund's bounty.

The proceedings having terminated, some tarried to exchange parting words with their beloved friend, the last being the writer ; our final chat having relation to Brighton, and its ministers, past and present. "So in all love we parted," to meet no more on earth.

It seems that he proceeded to the offices of "The Bible Translation Society," at the Mission House, in Furnival Street ; and afterwards took an omnibus to London Bridge Station, *en route* for his home at Hove, Brighton. When the vehicle reached Cheapside, however, the action of his heart suddenly failed. He was taken to St. Bartholomew's Hospital, but life was extinct. Thus without pang or pain, "God's finger touched him, and he slept," exchanging his many ministries here for "those great offices that suit the full-grown energies of heaven." His age was seventy-four.

An inquest was held at the City Coroner's-court on Thursday, concerning his death. The evidence showed that he had come up to London from Brighton that morning, and on his way back was suddenly seized with illness, as related above, and had to be taken on an ambulance to St. Bartholomew's Hospital, but all help was unavailing. Medical evidence amply ascribed his death to heart failure.

All that is mortal of Philip George Scorey awaits the Resurrection summons in the cemetery at Wokingham, Berks, in which town he ministered twice, in 1860—65 and 1870—72.

We hail with great satisfaction our dear brother J. E. Flegg as the chosen successor of our late esteemed friend. His work will, we are sure, prove most congenial, and as to his competence there can be no question. The Society aids aged and infirm pastors of the three denominations—Presbyterian, Independent, and Baptist—by small pensions, averaging ten pounds *per annum*, and one of the first duties which have devolved on the newly-appointed secretary has been to inform two of our own brethren that they—through the kindness of the managers—have been placed on the list as life-long beneficiaries. It is cheering to some of us poor old things, whose days of service are nearly past, to think that if other streams fail, and we are driven to seek help from this quarter, we shall have to do, in his official capacity, with one so kindly and sympathetic as our brother—for whom we sincerely pray all needed light and grace.

W. J. S.

THE GOSPEL CREED OF A NONOGENARIAN.

BY PROFESSOR GEORGE ROGERS,

*First Theological Tutor of the Pastors' College.**

PREDESTINATION first began
To save the fallen race of man,
And placed it by divine decree
Foremost of things that were to be.

Election from the human race
Was the next act of saving grace;
Millions untold elect in one,
And for His sake and His alone.

Redemption was designed to free
Men from their long captivity;
By the same price to be repaid
That on themselves had else been laid.

In Expiation next of guilt
Blood of Atonement must be spilt;
Without it mercy could not save,
Since blood for blood the Law would
have.

Propitiation then succeeds,
And for this, too, the victim bleeds;
The wrath of God is thus transferred
From them by whom it was incurred.

Then Reconciliation can
Be made of God to sinful man;
Love may the place of anger take,
All for the Mediator's sake.

Justification comes to bless
Men with its perfect righteousness,
So that the Law cannot condemn
And has no further claim on them.

Adoption as an act of grace
Now finds its own appointed place;
Permits the justified to be
Part of a chosen family.

Regeneration of the soul
Gives life and vigour to the whole,
Is that which God alone can give
And men do nothing but receive.

Conversion is the following state
In which man must co-operate;
In which he turns from former sins
And a new course of life begins.

Sanctification is progress
In the new course of holiness
The heart and life to qualify
For nobler, purer joys on high.

Glorification crowns the whole,
Perfects the body and the soul
In holy joys that cannot cease
But ever, ever must increase.

Of these twelve doctrines of the Word
Two-thirds are the descent of God
From His high throne of sovereignty
To save a lost and sinful race. [grace

In the remaining third we see
By what means and in what degree
The lost and sinful find the road
By which they may ascend to God.

The first and greater part is done
Objectively by God alone;
Nor can a single step be made
Subjectively without His aid.

The former part He does *for* men,
The latter part he does *in* them;
Knows how His purpose to fulfil
By acting on their own free will.

These doctrines, although well defined,
Are inseparably combined;
Not for the present, it may be
In faith, but in reality.

In some the light from heaven bursts
forth

In the full blaze of Gospel truth;
And these are they who feel the glow
Of heaven itself begun below.

Others there are with Gospel light,
Half cheerful day, half cheerless night,
To whom some doctrines are revealed,
And from whom others are concealed.

All is of God and all flows down
From God the Father through the Son,
And which all may at once receive
Who feel their need and then believe.

CONFESSON OF SIN, SINCERE AND HYPOCRITICAL.—Pharaoh and Saul confessed their sin, Judas repented himself of his doings, Esau sought the blessing, and that carefully with tears, and yet none of these had a heart rightly broken, or a spirit truly contrite. Pharaoh, Saul and Judas were Pharaoh, Saul and Judas still; Esau was Esau still. There was no gracious change, no thorough turn to God, no unfeigned parting with their sins, no hearty flight for refuge to lay hold on the hope of glory, though they indeed had thus been touched.—*Bunyan*.

* Composed after attaining his ninetieth year, and forwarded to the Editor, who was one of his students in 1862-5.

REVIEWS, LITERARY NOTES, ETC.

"Inasmuch:" a History of the "Aged Pilgrims' Friend Society," 1807-1907. By John E. Hazelton, Secretary of the Society. With numerous illustrations. Cloth neat, gold lettered, price 2s. 6d. net. London: R. Banks and Son, Racquet Court, Fleet Street, E.C.

THIS we predict will prove a popular book. Its many illustrations will attract juvenile readers. Its interesting style will gratify all who appreciate good and dainty English. And few who love the Lord will fail to enjoy these "short and simple annals" of the way in which He has sanctioned and smiled upon one of the noblest Christian enterprises recorded in the history of the Church of Christ.

The story of the Society is told from its inception in 1807, when the humblest of all conceivable inaugural meetings was held on a Wednesday evening in August, 1807, at No. 8, Peartree Street, City Road, and is continued to the present time, not in a mere bald epitome of its progress and operations, but in a lucid and vivid narrative.

Interesting biographical notices of the helpers of past years, from William Wilberforce to General Sir William Stirling, are introduced; and many who were pre-eminently the excellent of the earth pass before us in panoramic procession, and claim our admiration for their unselfish and practical religion, and above all for the sovereign grace to which they owed their all. The secondary interest with which these invest the volume greatly enhances its value. It will be prized as a book of reference. Nowhere else can be found in such small compass accurate information of such a host of God's people—James Harrington Evans, Lady Lucy Smith, the Earl of Roden, J. C. Philpot, C. H. Spurgeon, James Wells, and many others. It is in fact a miniature Encyclopædia of the worthies of the Great King; and we should hail its publication with gratitude on this account alone, if for no other reason.

"The Aged Pilgrim's Friend Society" we take to be one of the most effective object-lessons which God has given both to the Church and the world. It strikingly exemplifies the spirit of the "pure religion and undefiled before God and the Father" which James commends in his Epistle (i. 27). It is a model of economical management—its necessarily elaborate operations

being conducted so inexpensively as to render it a great contrast to other organisations on the management of which very large sums are expended. It is a living instance of the operation of brotherly love. PHILADELPHÉION will ere long cease to be seen over the portal of Exeter Hall, but the principle will abide as a visibilised reality so long as this good work is maintained on earth. The active benefactors whose portraits are given belonged to many denominations—Episcopalian, Baptist, Presbyterian and Independent—and some at least were more than a little polemical in defence of their distinctive convictions; but all differences were laid aside when the interests of the aged and needy of God's living family were in question. It is also an abiding testimony to the wide-spread belief in the Gospel of Sovereign grace. Not a few religious publications assure us that the early faith of evangelical protestantism is a thing of the past, that pseudo-rationalism has supplanted the old principles of orthodox interpretation, and that none now survive who believe in the historical veracity of the Bible, or receive its long-accepted testimony to the depravity of men by nature, and to the way of salvation solely by the obedience and oblation of Christ, the Son of God. That saintly woman, Catherine Booth, once observed that, in her judgment, money was the most effective proof of religion; and that what people voluntarily gave to a gracious cause afforded the most reliable evidence of its hold upon their hearts and consciences. This, with some reservation, is true. Men as a rule support what they sincerely believe. Now this is the largest existing religious Society of a purely beneficent character. Its aid is extended to the poor of no Christian sect as such, but to any whose hope for heaven is based on the grace of the triune God through a precious Saviour. Its supporters are neither fools nor fanatics, but sober-minded Christians of nearly all denominations, many occupying high positions in society, while the majority are of the middle-class. How many these number in all we cannot say, but, as a rule, they all hold the faith of the Reformers and maintain the grace of God in its sovereignty and freeness as the ground of the salvation of the soul. Their recorded liberality to a society, the essential principles of which are orthodox and evangelical, is

surely a living testimony to the survival of the religious convictions which some would have us believe have so decayed and waxed old that they have all but vanished away, and emphasises its claims on the generous support of all who love the distinctive truths of the everlasting Gospel as our fathers regarded it.

To one to whom the recent growth and prosperity of the Society are greatly indebted this volume does but scant justice, and this is the author himself. It is recorded that when the late Mr. Onken expressed a wish to Mr. Oliver to be introduced to the managers of "The Baptist Tract Society" he was answered, "I am the Society," and facts warranted the claim. A parallel in the present case cannot indeed be drawn, great credit being due to the small but efficient clerical staff and the Christian gentlemen and ladies whose voluntary services are so important. A true secretary to such an organisation cannot, however, be a mere salaried official. His soul must be given to his work. Our brother, J. E. Hazelton, is an esteemed preacher and a laborious pastor—yet we are sure that as Queen Mary bemoaned that Calais was written on her heart, so the Aged Pilgrims' Friend Society is graven in the deepest characters on the heart of our dear friend. He surely ranks as a model Secretary, as Robert Grace was of the Particular Baptist Fund, A. H. Baynes so long was of the Baptist Missionary Society, and W. H. King still is of the Widows' Fund.

Well do we remember, soon after he had left school for good, his father telling us that "Master John" had been

offered a junior clerkship in the Office in Finsbury Pavement, which, though hardly what a youth of such talents and promise might aspire to, might lead to something, and therefore had his approval. That it was of the Lord no one now questions. After learning much that was essential for future service, under the secretaryship of his worthy predecessor, all felt on that good man's death, that God had already found a Joshua to lead the band—and the new Secretary was universally welcomed. "Up-to-date" is a phrase we do not love, yet in this connection it is highly appropriate as characterising from the first the methods he cautiously introduced and the spirit he infused into his work. His accurate memory, his head for details even the minutest, his business-like tact, and his ability to impart his own enthusiasm to others, and to keep earnest hearts in loving and loyal touch with each other, have rarely been equalled. The Society through his exertions has grown and will grow. May the circulation of this book—the preparation of which has been a pure labour of love—largely promote its interests and enlarge the number of its friends.

It has, however, one grave defect. It lacks a Table of contents and an Index of the topics discussed. These, which are essential to its full usefulness, should be added before any more bound copies are issued. It will then deserve a permanent place among standard books of religious history, and be far more often referred to by those who are interested in the operations of Divine grace and the ways of God with His people.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

THE CHURCH AND THE WORLD.

BY W. H. ROSE, WOOLWICH.

WHAT should be the attitude of the former towards the latter? Irreconcilable antagonism to the world's sins; unquenchable sympathy with the world's sorrows. This was ever the attitude of the Lord Himself; such, too, should be the bearing of His Church. "Love not the world." "God so loved the world." Placed in their proper relation and significance these passages indicate the abhorrence and the benevolence which should co-exist in the same heart and co-operate in the

same life. Opposed to the attitude just described are the following three false views.

(1) *Fatalism.*

This Satanic caricature of Predestination makes Divine sovereignty in salvation a subterfuge for selfish neglect or callous indifference and practically surrenders mankind to the undisputed empire of the adversary. Israel's election was *from the world* for the world. The inspired Psalmist was in full accord with Jehovah's purpose—"in thee shall all families of the earth be blessed"—when he prayed, "God be merciful unto us and bless us . . . that Thy way may be known upon earth, Thy saving health among all nations."

And so it is still; the "election of grace" of the present is the Holy Spirit's predestined intermediary for the calling of the "election of grace" of the future. The sphere of God's electing grace is, therefore, the legitimate sphere for the Church's evangelising zeal. The calling of God does not preclude, but rather encourages, the seeking of the Church.

(2) *Latitudinarianism.*

The Apostle's self-denying accommodation of his methods to the prejudiced or scrupulous—"becoming all things to all men that he might save some"—is fearfully abused by those who prefer the by-path of compromise to the straight track of consistency. Said Mr. By-ends: "They are for religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sunshine, and with applause." It is to be feared that Mr. By-ends has many admirers in the professing Church to-day. Under the specious plea of charity the world is allowed the indulgence of the Church only that the Church may escape the hostility of the world. Let us never forget that laxity in the Church means treachery to the Lord. God's plan is, the Church in the world; Satan's counter-plan is, the world in the Church. One traitor within is worse than a thousand foes without. Is not he a traitor who grieves the Spirit of God by inviting into the Church the spirit of worldliness? In this direction, increased latitude means diminished power.

(3) *Monasticism.*

This was, originally, the product of the sincere but mistaken idea that personal holiness was only to be preserved by utter isolation from the world. It traversed the spirit of the Redeemer's prayer: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." This ultra-asceticism is, by implication, utterly discountenanced by the Apostle in 1 Cor. v. 9-11. Upon this passage Bengel makes the scathing reflection, "For thus all intercourse as citizens would be done away with. That which is evangelical perfection to monks is absurd and unsuitable in the eyes of Paul." Is there not a subtle affinity to all this in the conduct of certain excellent "Brethren" who decline to take any share in municipal and legislative matters, protesting that, as Christians, "they must not be mixed up with worldly affairs"? One of these once condemned the writer for reading a newspaper; another anxiously enquired of him if it were wrong to vote in a Board of Guardians election.

That there is a difficulty in differen-

tiating matters of conscience and questions of scruple is readily admitted. In regard to the particular difficulty of deciding the proper relation of the Church to the world we must have recourse to the inspired Word. Thence we gather that the Church should exert a threefold influence—aggressive, illuminative, preservative.

(1) *Aggressive.*

"I came not to send peace, but a sword." That sword is to remain unsheathed till "the kingdom of the world (shall) become the kingdom of our Lord and of His Christ" (R.V.). Christ achieves His supremacy over the world through the struggles of the Church. With weapons that are not carnal, but mighty through God, the Church attacks and pulls down the strongholds of Satan. Against every system, traffic and custom, behind which "the rulers of the darkness of this world" are entrenched, the Church must oppose the holiness, the righteousness, the passion of her Lord. The designation in the Apocalypse of the two grand combatants, "the Lamb" and "the Beast," suggests the nature, and probably the method, of the conflict. May it not be possible to dwell so exclusively upon the internal warfare of the believer individually as to overlook the external campaign of the Church corporately? A careful study of "the Revelation" would give the needed balance.

(2) *Illuminative.*

"Ye are the light of the world." "Among whom ye are seen as lights in the world, holding forth the word of life" (R.V.). The world is in the darkness of guilty ignorance, and the function of the Church, in the power of the Holy Ghost, is to take into that darkness the light of holiness and the lamp of truth. Is not this suggested by the comparison of ministers to "stars" and Churches to "candlesticks"? And, again, by the Saviour's prayer, "That the world may know"—"that the world may believe." The emblem of the Waldensian Church is a lamp shedding its rays across the surrounding darkness, and the history of that Church justifies its adoption. "Arise, shine; for thy light is come. . . . And nations shall come to thy light;" shall come out of the "gross darkness," as the context shows. Only a "shining" Church can illuminate and attract souls groping after God.

(3) *Preservative.*

"Ye are the salt of the earth." Among other things, salt is the symbol of wisdom and incorruption. It is with special reference to "them that are without" that Paul exhorts the Colossian saints to let their speech

be "seasoned with salt." The use of salt suggests the idea of permeation. No one can estimate the power of habitually wholesome speech and conduct in daily intercourse with the world. It is as purifying in the moral sphere as the salt diffused through the ocean is in the physical. "Except the Lord of hosts had left unto us a very small remnant we should have been as Sodom, and we should have been like unto Gomorrah." Not only "like" in the sense of political extinction, but of moral putrefaction too. Cowper solemnly observes—

"When nations are to perish in their sins,
'Tis in the Church the leprosy begins."

The inference is, the purer the Church, the safer the nation.

With such responsibilities devolving upon us, may we constantly intreat the Holy Spirit to more fully transcribe in our character the blessed ideal: "As *He* is, so are *we* in this world."

NUNHEAD GREEN.

THE anniversary services of the Sunday-school were held on June 30th, when two appropriate sermons were preached by the late pastor, Mr. J. R. Debnam. The subject of the morning was taken from Psa. xc. 16, "Let Thy work appear unto Thy servants, and Thy glory unto their children;" that of the evening being Matt. xxi. 3, "The Lord hath need of them."

In the afternoon an excellent address was given to the school by Mr. Colepeper from the words, "Buy the truth and sell it not." At the close of the service our dear friend Mr. Ackehurst, the secretary of the school, said he had a very pleasant duty to perform on behalf of every scholar, viz., to present Mr. Debnam with a very choice fountain pen. The children, he said, wished to show some practical proof of their love and esteem for their late pastor and superintendent, and so had chosen this pen, which they hoped he would accept with their sincere regret at his leaving and with their earnest hope and prayer that he might be spared long to live and use their loving gift.

Mr. Debnam, in replying and expressing his heartfelt thanks to them all, with very deep feeling said that the gift was quite unexpected by him. He accepted it with all their love and should ever have them in loving remembrance, praying the Lord to bless and save them all by His grace.

On the Tuesday following the friends and some of the children assembled in the schoolroom to tea; after which a public meeting was held in the chapel, presided over by Mr. D. Catt.

After the reading of Prov. ix. by Mr. T. Anderson and prayer offered by Mr. Hill, the Secretary read the report of

the past year's work, which showed a substantial increase of scholars; also that, through the loving and liberal support of the friends, the funds of the school had been well maintained, enabling the committee and teachers to take the children for their annual excursion in July of last year; also to give the annual winter prizes and those of the present evening. There was a true spirit of love and unity among the teachers and it was felt a good work was being done. It was with very deep regret that the report had to mention the resignation of the beloved superintendent (their late pastor), while they hoped to be resigned to the will of God in the event. They prayed for every rich blessing to attend and rest upon Him through all the future of his life.

After a good, stirring and practical address from the Chairman, Mr. Boyes followed with a profitable speech from the words, "Is it well with the child?"

Next came the prize distribution by Mr. Debnam, who was pleased to hand to those who had merited them—to some a Bible and to others a sound Protestant book.

At the conclusion of the gifts of the books the senior deacon, Mr. T. Anderson, was called upon to make a presentation to Mr. J. R. Debnam, the late pastor. In a few well-chosen words he stated how the Church had felt the desire that Mr. Debnam should possess a substantial token of the love of his late Church and congregation. He had now the very great pleasure to hand to him an 18-carat gold watch, value 12 guineas, also a small sum of money, with the united feeling of the true Christian love of all and the earnest prayer that the Lord in His wisdom and love would soon guide and lead him to another sphere of labour and usefulness.

Mr. Debnam, in thanking all his friends for their love and affection manifested in the valuable present just received by him, said he was again taken greatly by surprise, as he also was on the previous Sunday by the gift of the school-children. He was sorry that through the financial circumstances of the Church, and that only, he had felt led to resign his pastorate among them; he was exceedingly grieved to leave them, as there was and still would be a deep-rooted love ever flowing forth between himself and his late people. He rejoiced to know and feel that no change in relation to the Word and ordinances of the Lord's house had taken place during his five and a-half years' work among them. He felt very grateful for the present and all past tokens of their love, and prayed for a rich blessing from our ever-loving Lord to be given them. He hoped often

to hear of and from them, and now and again to see and preach to them, as he had accepted a few invitations to do so, feeling he was theirs to serve whenever he could.

An address by Mr. Colepeper and the singing of the anthem "Good-night" followed; then prayer by Mr. Debnam brought the meeting to a close, which many felt to be a time long to be remembered.

"REHOBOTH," MARGATE.

THE second anniversary services were held on Lord's-day, June 30th, and Monday, July 1st. Large congregations assembled on Lord's-day and heard with profit two excellent discourses delivered by pastor O. S. Dolbey, who was greatly helped.

The meetings were continued on Monday evening in Margate Tabernacle (kindly lent for the occasion), where a large company congregated at 7 p.m. Pastor W. A. Dale presided, and in the course of his address on "Ebenezer" showed how the Lord had sustained His work, prospered the Building Fund, and increased the Church during the year.

Pastor O. S. Dolbey delivered an inspiring address on "Contrary Winds," which was made a great blessing to many. As on Sunday, so on Monday, his messages were the glorious ministration of life unto our souls.

Pastor W. Gill, of Dover, addressed the meeting on "The Leaven," and spoke very helpful words both for seekers and for Christian workers too.

Friends gathered with us from Broadstairs, Ramsgate, Sturry, Herne Bay, Dover, London and Aylesbury. Their presence on the Sunday and Monday encouraged us very much, but that which gladdened most of all was the felt presence and enriching blessing of Christ the Lord, who has done great things for us. A THANKFUL ONE.

WILLENHALL (LITTLE LONDON).—

Pastor W. F. Edgerton commenced his labours here on Lord's-day, June 16th, the occasion being the Sunday-school anniversary. There was a special prayer-meeting in the schoolroom on the previous Saturday evening. The pastor presided and Mr. A. Marsh (senior deacon) delivered a brief address of welcome to Mr. Edgerton. Earnest prayers were offered and a happy season was spent. On the following Lord's-day the services were largely attended, especially at night, when the chapel was filled. In the morning the pastor preached from Luke xiv. 12, 13, in the evening from 2 Chron. xxiv. 3, and conducted a Young People's Service in the afternoon. Chapel choir and friends sang suitable hymns and anthems under the

leadership of Mr. Chas. Tonks, junior. The collections amounted to £31 0s. 3½d., being the largest amount realised for many years. The pastor asks the prayer of God's people for blessing upon the work in this populous and busy centre.—W. F. E.

WETHERDEN MISSION CHAPEL.

SUCCESSFUL and encouraging anniversary services were held on Lord's-day June 2nd. Pastor W. F. Edgerton (late of Rattlesden) preached in the morning a very helpful sermon from Luke xxi. 37, 38, making special allusion during the discourse to the teachers' needs of punctuality, prayerfulness and patience.

In the evening a Christ-exalting sermon was delivered from Acts iv. 12.

In the afternoon the children read alternately with the pastor the 103rd Psalm; after which was given an instructive address based on the word Wetherden:—

What think ye of Christ? (Matthew xxii. 42).

Enter ye in at the strait gate (Matt. vii. 13).

Turn you at My reproof (Prov. i. 23).
Hear, ye children, the instruction of a father (Prov. iv. 1).

Every one that is of the truth heareth My voice (John xviii. 37).

Resist the devil and he will flee from you (James iv. 7).

Draw nigh to God and He will draw nigh to you (James iv. 8).

Enter not in the path of the wicked (Prov. iv. 14).

Not unto us, O Lord: not unto us, but unto Thy name give glory (Psa. cxv. 1).

Neither is there salvation in any other, &c. (Acts iv. 12).

The children answered remarkably well to the questions asked; also special hymns were sung by them.

Collections good.

The services closed by singing the Doxology.

"How sweet a Sabbath thus to spend.

In hope of one that ne'er shall end."

J. M. MOTHERSOLE.

ENFIELD.—The 44th anniversary of the Church was held on July 9th. In the afternoon Mr. H. Aokland preached an instructive discourse from 1 John ii. 6, which was much appreciated. Mr. J. Cornelius presided over the evening meeting, and, in opening, made a few remarks on a "Determination to know nothing save Jesus Christ and Him crucified." Prayer was offered by Mr. Cooler, after which addresses were given by Messrs. Hewitt and Mason. The Chairman, on behalf of the friends at Providence, and as a mark of their appreciation of the services of the brethren, presented to Mr. Bennett and

Mr. Arter Bible, and to Mr. Mason, who for six years has served the Church, a purse. These brethren suitably responded, and the Doxology brought to a close an interesting and profitable meeting.—G. F.

RECOGNITION OF MR. SAPEY AT BRIXTON TABERNACLE.

SPECIAL services were held on July 9th, when pastor E. Mitchell presided at the afternoon service. After the hymn, "Kindred in Christ for His dear sake," had been sung, Mr. Mitchell read 2 Tim. ii., and called upon Mr. Dale to seek the Divine blessing upon the services of the day.

The President, in his opening address, said it might appear to some that this recognition service followed rather quickly upon the decease of the late loved pastor, but he would have them bear in mind that brother T. L. Sapey had already served the Church for one whole year. He then said he had been exercised as to a text from which to speak to them that would be both suitable and helpful. These words were given him: "Endeavouring to keep the unity of the spirit in the bond of peace" (Ephes. iv. 3). Unity in a Church was a great blessing and much to be prized, but they should ever remember that whilst there might be unity in the glorious doctrines of the Bible there would be diversity in experience. Unity was not uniformity. As in nature so in grace—there must be the child, the youth, the young man and the adult. He had known some old Christians to hold in doubt those who were younger because they could not come up to their standard. This was not a Christian act. No, there should be an endeavour to keep the unity of the spirit in the bond of peace—to endeavour was to use one's strength and energy, and they should use every effort to keep the unity of the spirit in the bond of peace.

He then called on brother Sapey to briefly state his call by grace. (A full account of Mr. Sapey's call by grace and to the ministry has already appeared in the "E. V. & G. H.")

Pastor O. S. Dolbey gave an address from Isa. lxi. 6: "The ministers of our God." The Lord appoints ministers for the teaching, leading and instructing of His children in the paths of righteousness for His name's sake. These are equipped and qualified by His grace, and being appointed by God they would not be disappointed, but would finish the work He gave them to do. His qualifications are various. They had to carry out the ministry of the word both of the law and the Gospel.

Pastor B. T. Dale spoke a few well-chosen words from Numb. vi. 24—26: "The Lord bless thee, and keep thee: The Lord make His face to shine upon

thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace," addressing his remarks first to the pastor, and then to the Church and people.

The President then pronounced the Benediction, and the meeting was adjourned for tea.

At the evening meeting pastor Thomas Jones presided, and there were also present with him on the platform pastors E. Mitchell, O. S. Dolbey, H. Dadswell, J. E. Flegg, B. T. Dale, and W. Waite.

After the opening part of the meeting pastor Jones called on Mr. Sapey to give an account of his call to the ministry.

Referring to his call to Brixton, pastor Sapey said: One day he went to preach at Streatham for the Sunday-school, and his text was "Seek ye first the kingdom of God." After the sermon Mr. Cornwell told him that they wanted him to preach for the Sunday-school at Brixton. He had not been very comfortable at Soho, and began to wonder what this should mean. He exchanged pulpits with brother Cornwell, and found afterwards that there was a purpose in it. He was asked to assist the pastor at Brixton, and they all knew now that it was at a time when the late pastor's work had come to a close.

Pastor Sapey gave a brief but clear account of the doctrines he believed and should preach.

The senior deacon, Mr. R. Guille, stated how the late pastor for the last time preached in November, 1905, to the aged pilgrims. He then told him he would have to give up, and we took to supplies. In April, 1906, the pastor came to him and suggested that Mr. Sapey should be asked to come and act as assistant pastor, and the brethren and Church being consulted on the subject it was agreed that Mr. Sapey should fill that office, and it was known then that it was the desire of the late pastor that he should follow in his steps. In April, 1907, Mr. Cornwell was called home, and he and his brethren felt that it was not consistent to ask Mr. Sapey to wait a further period before being made pastor as he had already proved himself worthy of the office. The Church were, therefore, called together to decide the question, and they had almost unanimously agreed. He was glad to say that the congregation had increased and the school was growing, and a spirit of unity prevailed.

Pastor Jones then expressed his approval of what had taken place. It appeared to him that the affair moved "slowly, surely and prayerfully," and that it should lead all to hope that such a meeting would not be wanted again for many years. He then called upon the members present to rise to confirm what had been said, and upon their

doing so he joined the hands of Mr. Sapey and Mr. Guille to signify the union, and confirmed it by offering a few suitable remarks.

Pastor E. Mitchell then led us to the throne of grace, and pleaded for heaven's richest blessing on pastor and people.

Pastors Dadswell, Flegg and Waite then gave appropriate addresses.

A collection was taken for the new pastor, which he announced, in returning thanks, amounted to £12 3s. 3d., and the meeting closed by singing "All hail the power of Jesu's name!"

EBENEZER, GRAYS.

ANNIVERSARY services were held on June 26th. Pastor E. Mitchell preached in the afternoon from "Lo, I am with you alway, even unto the end of the world," and it was very sweet to hear our brother tell of the abiding presence of our Lord and the preciousness of the promise.

Tea was served, after which the evening meeting was held, presided over by Mr. S. Middleton, of Upton Park.

Opening with hymn No. 362, Denham's, our brother read Isa. xii., after which deacon E. Smith besought the Lord's blessing upon the meeting.

Mr. Wiseman (sec.) made a statement concerning the spiritual and financial position of the Church. Although there had not been the increase desired the Lord had been pleased to bless His Word to the strengthening and building up of His people and the maintaining of unity and peace.

Good sound gospel addresses, laden with sweet and precious truth, were then delivered by Messrs. J. P. Good-enough, W. H. Abrahams, E. Mitchell, and the pastor; and it was indeed a time of refreshing from the presence of the Lord.

The attendance and collections were good, and while we thank visitors who came from a distance to cheer the friends at Grays on that occasion, praise is ascribed to our heavenly Father for revealing His smiling face and thus giving encouragement to go forward trustfully and hopefully.

G. S.

BLAKENHAM.—The Sunday-school anniversary was held on June 23rd. The day was fine and the services most successful. The congregations were the largest known and the collections correspondingly good. Friends from Ipswich, Hadleigh, Somersham, Whitesham, and the surrounding villages were present, whose kindly help was much appreciated. Mr. H. J. Hurrell preached two good sermons. In the morning from "In the morning sow thy seed," and in the evening from "Dost thou believe on the Son of

God?" He also gave an address in the afternoon from five of the "remembers" of the Bible. We are glad that another scholar has come forward desiring to follow the Lord in baptism.—H. J. MOORE.

LOWESTOFT (TONNING STREET).—The anniversary of the Sunday-school took place on July 14th and 15th. In the unavoidable and regrettable absence of Mr. D. Stannard, through indisposition, Mr. W. H. Berry (of Saxmundham) conducted the services. A flower service was held in the afternoon. The sobolars brought bouquets, and attached to them were texts of Holy Scripture, which Mr. Berry read to the congregation. The choice of the texts plainly showed the style of teaching used in the Sunday-school, from which there may be great things in the future. The flowers were afterwards sent to the Lowestoft Hospital. The services were well attended and enthusiastic. The choir and children rendered special hymns. Miss Large very ably presided at the organ, and the singing was acknowledged by all to have been exceedingly good. The meeting on Monday evening was conducted by Mr. Berry, who gave an address. Mr. Banham opened with devotional exercises. Miss Howlett, the school secretary, gave a hopeful account of the school, and Mr. Miller, the superintendent, gave an earnest address. A good meeting was held, several visitors being amongst the congregation.

ZOAR, IPSWICH.

SUNDAY SCHOOL ANNIVERSARY, JUNE 30TH.

"OUR anniversary!" Thoughts of happy gatherings and delightful anticipations fill the minds of young friends, and neither young nor old were disappointed.

The services were conducted by our beloved friend, Mr. Jeyes Stylee, of London, who appeared much at home with the young people.

The morning subject was Judges i. 15. "The upper and the nether springs." He pointed out the beauty and usefulness of earthly springs in invigorating nature, and the excellency and virtue of heavenly springs in renewing and blessing the heart of man.

In the afternoon Mr. H. T. Chilvers, of Bethesda, prayed for a blessing to rest upon the rising generation, after which the time was taken up almost entirely by the children and remarks by Mr. Styles.

In the evening the text was 1 Kings xiv. 13, and the discourse was enjoyed by young and old.

The special hymns and anthems were well rendered by the choir and children, under the leadership of brother S.

Garrard (deacon), Mr. J. Threadgall presiding at the organ. At the close of the evening service the Christian's Anthem, "All Hail!" was sung, by request, to the grand old tune of "Diadem."

The congregations and collections were good, many friends being present from Bethesda and other Causes, whose hearty sympathy was much appreciated.

The children's treat was held on Wednesday, July 10th, when, owing to a heavy thunderstorm, the children had to meet in the chapel.

COLCHESTER (ST. JOHN'S GREEN).

—ON July 11th the first anniversary of the pastorate of Mr. D. Witton was celebrated. In the afternoon pastor H. T. Chilvers (of Ipswich) preached a most God-honouring and encouraging sermon to a good company from *Pea. lxxviii. 41.* After tea a well-attended public meeting was presided over by Mr. G. E. Elnaugh (of Ipswich). Pastor E. Spurrier offered prayer for God's blessing, after which the Chairman gave a helpful address, dwelling upon the importance of living near to God. Pastor W. Burnett (of Earls Colne), an old friend of the pastor for twenty-five years, gave an eloquent address upon the value all through the vicissitudes of life of a hope supported by strong faith in the Trinity, the Bible, and the work to which one had put one's hands. Pastor E. Spurrier spoke encouragingly to the Church and pastor. Pastor E. Higgins (President of the Colchester Free Church Council) addressed the meeting upon the relationship which a real faith in God had in the progress of the Church. Mr. A. E. Garrard (of Ipswich) also spoke words of cheer, and the pastor gave a short address. Votes of thanks and the singing of the Benediction brought these successful and happy meetings to a close. The collections were for the pastor. We bless the Lord and press on. — D. WITTON.

AGED PILGRIMS' FRIEND SOCIETY.

ANNIVERSARY OF THE HORNSEY RISE HOMES.

(From a Correspondent).

EVERYTHING that is occurring in this centenary year of the Aged Pilgrims' Friend Society—one of the choicest of the philanthropic fruits of the great evangelical revival—commands even more consideration than usual from the interesting circumstance of the completion of one hundred years of activity in behalf of the Lord's aged and poor saints. As far back as 1819, just twelve years after this work of love had been inaugurated in prayer by some young men and women, the idea

was mooted of having a Home for some of the pensioners, and a Minute is recorded of two members of the committee being appointed to receive subscriptions. The matter lay dormant, however, till 1825, when a scheme was propounded showing the desirability and value of Homes for the aged Christian poor and pointing out how grieved the committee had been "to find these aged saints living in unhealthy dwellings in the midst of the profane and ungodly, neglected, persecuted, frequently driven from one inconvenient lodging to another and obliged to expend a considerable part of their scanty income in rent." As a result, the Camberwell Homes were opened in 1834. The idea of a second and larger Home took shape at the Jubilee of the Society in 1857, but it was not till 1868 that a suitable piece of land was found literally on the northern heights of London. The present freehold site at Hornsey Rise was purchased and the building—which was first erected and opened in 1871, accommodating eighty pensioners—was afterwards, in 1876, enlarged to accommodate 120 pensioners. When first erected the neighbourhood was on the borders of the country, but the intervening thirty-seven years have wrought great changes and Hornsey Rise has now been taken into the heart of London. The surroundings, nevertheless, are still pleasant, and the Homes planted in a beautiful garden make, as Sir William Muir (the Principal of Edinburgh University) once remarked, "a land of Beulah for aged pilgrims."

The thirty-sixth anniversary was observed on Friday last, and the pleasant break in the inclement weather on that day, with its genial and welcome sunshine, brought a large company of sympathisers and friends, among whom were Messrs. R. E. Sears, Sapey, Easter, Booth and others.

In most of the pleasant rooms there were companies of kindly visitors and relations, and doubtless most of the pensioners feel as did one whose letter is printed in the centenary volume, entitled "Inasmuch," prepared by the Secretary, and which can be obtained from the offices of the Society, 83, Finsbury Pavement. This pensioner writes:—"I thank God for my dear home. I have such a pleasant room; no landlady to hold the sword over you; no rent to pay, no coals to buy. I feel as I sit in my little freehold I must be praising my heavenly Father all day long when I think of His love and kindness to me in the decline of life." It is a beautiful testimony, and voices doubtless the feeling of many hearts.

The proceedings of the anniversary opened with a Sale of Work in the grounds, which was opened at 2 o'clock.

The proceeds were intended for the Benevolent Fund of the Homes, from which the devoted Lady Visitors grant special aid to sick and infirm inmates. At 3 o'clock a service was held in the Chapel, which was well filled, many members of the Board of the Society being present. The preacher was Mr. A. E. Glover, of Folkestone, who took for his text Acts ix. 10, 11: "And there was a certain disciple at Damascus, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Straight and enquire at the house of Judas for one called Saul of Tarsus, for behold, he prayeth."

At the conclusion of the service a collection was taken for the Maintenance Fund of the Homes.

The Sale of Work was continued after the service, and at 5 o'clock the hall of the Homes was filled with a large company.

In the evening an excellent sermon was preached by Mr. A. J. Baxter, of Eastbourne, from Psa. lix. 16.

Gone Home.

MRS. CHARLES WILSON.

AFFECTION'S TRIBUTE.

"We have trod the sands of the desert
Under the burning sun:
Oh sweet will the touch of the waters be
To feet whose journey is done!
Unto Him whose blood has washed us
Whiter than snow,
We shall pass through the shallow river
With hearts aglow."

CAROLINE GRINLING was born at *Laxfield*, July 12th, 1819. When about twenty-three years of age she became the wife of DR. CARLEY, the respected surgeon of the village and district. Her parents and all her friends were connected with the Established Church. Mr. James Tottman was the pastor of the Baptist Church, and Mrs. Carley occasionally worshipped there. Under the plain but gracious ministry of this man of God she was greatly blessed. She mourned for sin, confessed it to God; she sought and found peace and pardon through the blood of Christ. She was for some time deeply exercised respecting believer's baptism, and in the result she was constrained to follow her Lord. She had a large circle of relatives and friends in the Established Church, but to the last hour of life she was true and faithful to her deep convictions, and she was honoured for her consistency.

On the death of Dr. Carley she removed to Norwich, that her daughter might complete her education; that accomplished, she returned to *Laxfield*.

We first became acquainted with Mrs.

Carley during the early years of our ministry at *Laxfield*. She was an earnest Christian worker in the Sunday-school and amongst the people.

On the 26th of February, 1873, she became the wife of the beloved

MR. CHARLES WILSON,

the writer "tying the marriage knot." Their marriage was a very happy one; for she did not enter the home "as a disturbing element," but her aim was to welcome all the members of the family. And we can all bear our testimony to her kindness, thoughtfulness, and love. Always ready to welcome everyone with a smile, so that all the grandchildren loved her.

At "Mount Zion" she found a spiritual home; she was soon known as a suitable deacon's wife, interesting herself in all the societies and work of the Church. She loved the Gospel that she heard, and she lived it.

On Christmas morning, 1898, the beloved Charles Wilson received the home-call! and again his companion for nearly twenty-six years was walking her lonely path. She made her home in her native village, so that she might be near her own daughter; but about two years ago this beloved one was called away. This was a great sorrow, but she looked to her Lord for strength and found it, and looked forward to happy re-union in heaven.

Gently the frail tabernacle was taken down, and peacefully she—like a tired child—fell asleep on Saturday morning, June 22nd. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in its season" (Job v. 26).

"Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast;

We love thee well; but Jesus loves thee best—

Good night!

Until we meet again before the throne,
Clothed in the spotless robe He gives His own,

Until we know even as we are known—
Good night!"

R. E. S.

DEBORAH ANN JEFFS.

"Be still, my soul; when dearest friends depart

And all is darkened in the vale of tears,
Then thou shalt know His love, His heart,
Who comes to soothe thy sorrows and thy fears.

Be still, my soul; thy Jesus can repay.
From His own fulness, all He takes away."

The subject of this brief record was the beloved wife of our esteemed brother, Mr. Herbert Jeffs, deacon of the Church at "Providence," Kingston, who, while blessedly realising his "Jesus can repay, from His own fulness, all He takes away," is called to pass this path of tribulation which none can understand but those who tread it.

While we are subjects of circumstances, degrees in the pains of partings there must be. The deeper the love that binds hearts together the heavier the afflictions taxing the affections, and increasing them by the very burdens they are called upon to bear; the keener the blow is felt that parts us from the dear objects of our solicitude and love, but at the same time makes inexpressibly precious the fact we "sorrow not even as others which have no hope" when severed from those who "die in the Lord," for they are "blessed" indeed. Thus we sorrow, yet rejoice, as we think of our departed sister.

Born January 13th, 1859, at Hounslow, she was brought up to attend the Sunday-school at "Zoar." The home training, and especially *mother's influence*, was blessed of God; and on one occasion when she yielded to the temptation to attend the theatre, so wretched was she there by the knowledge that she was going against her mother's wishes that she left it determined never to enter again.

The Lord, however, graciously spoiled her for all such enjoyments as He "won her affections, and bound her soul fast."

About 1880 she was brought into deep concern for her soul. About two years after this the Lord led her into the company of His dear servant who now mourns her loss, himself at that time seeking the Lord. Together they gradually came into the light and joy of salvation, and on the last Lord's-day in September, 1883, were baptized together on a confession of their faith in the Lord Jesus Christ, in whom their souls rejoiced. Their first *outward* communion together was at the table of the Lord on October 7th, 1883, a day treasured by each, and often referred to for its sacred joy.

After a period of five years of such communion (during which the dear mother was called to her rest) they were united in marriage at their beloved "Zoar," on Wednesday, October 31st, 1888. The first precious life given them was not to stay long, and after one year and ten months was called to glory on December 23rd, 1893.

After years of ill-health and suffering another little life was sent to brighten the home, but the song of joy and thanksgiving for the gift are still ascending when they had to prove the valley of sorrow lay directly in front of the pathway of joy, and on the third morning (November 3rd, 1901) the little flower was plucked for the garden above.

From this time afflictions increased. The sight became impaired, and brain weakness followed. The advice of an eminent physician was sought, who said the limit of her life was three years, which

proved only too true. Paralysis totally deprived her of the use of her left side. All efforts proved of no avail to stay the disease until an epileptical seizure held it in check for about seven months, after which she gradually sank. In all her weakness she realised the words long precious to her, "The eternal God is thy refuge," &c., and, as if to leave her dearly loved husband a precious legacy, she, who had been unable to communicate her thoughts through those months and years of suffering, the day before her death, on his quoting the above words, distinctly uttered "Yes" to the question, "Was this all she wanted?" and "No" when reminded that "those arms had never failed, and this was not the first time she had proved this truth."

Evidently conscious almost to the last, the day before her departure she opened her eyes, and called her dear husband by name. On Thursday morning, June 4th, her ransomed spirit took its place before the throne, to be "for ever with the Lord."

The mortal remains were laid to rest on the following Monday in the Cemetery at Hounslow, where the dust of many a loved one lies awaiting His coming at whose voice they shall come forth in His likeness and "clothed upon," no more to see corruption. Among the many wreaths sent as marks of love and esteem was one from the tradesmen in the district at Kingston, and one from a lad in our brother's Bible-class at "Providence," basket of flowers from teachers and scholars of "Providence;" but very choice among them was the simple twined ivy and syringa "from her own garden, by her beloved and bereaved husband."

"Be still, my soul; when change and tears are past,
All safe and blessed, we shall meet at last."

M.

EDGAR DODD.

Our highly-valued brother, Edgar Dodd, was taken from us on April 27th, 1907, on his 70th birthday. He had been a member at Providence, Erith, long enough to be respected and loved by all. His counsel and advice in Church matters were greatly esteemed. We feel we have sustained a loss by his departure, but our loss is his gain.

Our brother was baptized at the early age of 15, was superintendent of the Sunday-school, and deacon of a Strict Baptist Church in Wales for over twenty years.

Removing to Reading, he was connected with the Church at Providence twenty-three years, where he was deacon the latter five years, and his services were greatly appreciated.

Among his last words were—"I am on the Rock, and I feel sure Jesus will be there first to usher me in."

He was interred in the Cemetery at Reading, pastor C. West officiating, many of his former friends attending to show their last token of respect.

Salvation by Substitution.

(Concluded).

BY W. JEYES, STYLES,

Tutor of the Students' Evening Class held at Meard's Court Chapel, Soho.

"The Lord hath laid on Him the iniquity of us all"—or "made the iniquities of us all to meet on Him."—Isa. liiii. 6.

WE have thus submitted and sought to prove that these words refer to our Lord Jesus Christ. We have shown that they declare His sufferings to have been substitutionary or vicarious, and that they are intelligible only when this view of His precious death is insisted on. We, therefore, arrived at the conclusion that they teach that the cross was the scene of judgment where the Church's sins were imputed to the Church's Surety, and in His person punished and put away, never more to be recalled to their condemnation.

THIS TRUTH IS ELSEWHERE TAUGHT.

But is our passage an isolated one? Does it *alone* assert that Jehovah made to meet on Christ the iniquities of His people? Are we deriving a fundamental and vital doctrine from a solitary text—as the Plymouth Brethren base the idea of the secret rapture on Acts i. 11; and the Campbellite Baptists insist that without water-baptism salvation is impossible, on the sole authority of that most difficult passage, Mark xvi. 16? By no means. This we must now seek to show, by indicating four classes of passages that bear with force on the subject.

(1.) Expressions in Psalms, which are undoubtedly Messianic, in which the Redeemer is represented as confessing sins. One in the 40th may suffice. In verse 12 we read, "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more in number than the hairs of my head, therefore my heart faileth me." If these words are applied to a martyr, to one whose death was simply a solemn attestation to the truths He had proclaimed, or if Christ died simply on behalf of men to benefit them, to succour and to strengthen them—how pointless, how exaggerated would such expressions be. But, in the light of our subject, how plain and precious they become. It is imputed sins that the Lord is here confessing—the sins of His people which were, by the Father's grace, made to meet on Him, and punished in His person on the cross.

(2.) The New Testament continually mentions the saving blessings that flow from the cross as connected with the sprinkling of the blood of Jesus on the consciences of sinners. The allusions are, of course, to the Levitical sacrifices, in which the blood of the slain victim was applied to the person of the offerer, to indicate that the typical virtue of its death was transferred to him. The blood spoke of a life that had been shed; the blood sprinkled

spoke of that life as accepted in the place of that of the blood-sprinkled person.

Where were the propriety of the application of the blood of a *martyr* to the consciences of those that professed a kindred faith, or of an *exemplar* to the consciences of his disciples? But admit the sacrificial character of Christ's death, that sins "were made to meet on Him," and punished in His person by His death, and that the virtue of that death extends to the actual removal of the penalty of His people's sins, and the expression is full of sweet and solemn significance.

(3.) From the use of the preposition *for*, or, in the original *uper*, the proper force of which with the genitive is undoubtedly "in the place, room, or stead of," and not simply "on behalf of." This word, so employed, is invariably used to indicate the relation which the sufferings of Christ bear to the salvation of His people. "He hath made Him who knew no sin to be a sin offering for (in the place of) us." "When we were yet sinners Christ died for (in the place of) us." If the sins of His people were laid on Him, transferred for judicial purposes to Him, such passages are plain. On the other hand, they would have no force if He is simply regarded as an exemplar and a martyr, dying for the benefit of, but not in the room of, lost and fallen men.

(4.) Penal terms—terms referring to the punishment of transgressions are used in reference to the cross, and legal terms are applied to the Justification of believers. "Awake, O sword, against the man that is My fellow." The sword is the unvarying emblem of punitive Justice, its unsheathing and use signifying the infliction of death for a capital offence. Surely the passage means that the penalty of the Law was to be visited on the head of the person referred to, Jehovah's fellow, His co-equal Son. Christ, again, "was delivered for our offences." Here the term employed is the very word that would be applied to a malefactor, who having been tried and condemned was *handed over* for execution. These and kindred passages teach forcibly and fully that the death of Jesus was a judicial act; that His sufferings were penal; and since, as all admit, He was personally innocent, it must have been in the place of others that He suffered.

The pardon of sin, moreover, is not represented as a bare act of forgiveness, but of Justification; of a formal proclamation that the characters of believers are clear of taint, and their persons free from condemnation. How, then, was the curse removed and the punishment averted? Strictest Equity prevails in the courts of heaven, and the only logical answer is the reply of our text. Sin was laid on Christ. He was charged with the imputed iniquities of His people, which having been confessed and borne away by Him, are remembered no more for ever. The forensic view of Justification, and the doctrine of salvation by substitution, stand or fall together.

FOR WHOSE SINS DID CHRIST DIE?

IV.—*Whose sins were made to meet on the blessed Redeemer?*—"The world's," say some—"The Church's," say others. Owen, as

we think, has fully answered the question. "Either the Lord suffered for—(1) All the sins of all men; (2) Some of the sins of all men; or, (3) All of the sins of some men. But, He did not bear all the sins of all men, or all men would be saved, which is contrary to fact. He did not bear some of the sins of all men, or else no man would be saved, which is contrary to the Gospel. He, therefore, bore all the sins of some men, which the Scriptures assert, and which we believe."

This witness is true. "Christ laid down His life for His *sheep*." "He loved the Church and gave Himself for it." Not for fallen angels, or for the whole human race did the Redeemer die; but for those whom the Father had given Him, whose names were eternally written in the Lamb's book of life, and who were interested in the provisions of the Covenant of grace.

It is said by some that they glory in proclaiming a Gospel that gives all men a chance. My soul has been taught its need of a salvation that has a better foundation than chance—that is secured to those for whom God has ever designed it, by the ancient settlement of His unfailing love. Salvation is of the Lord, who placed the security of His people beyond the reach of uncertainty by making all their iniquities meet on the Redeemer when His soul was "made an offering for sin."

DID JESUS DIE FOR ME?

The question then arises whether *our* sins were laid on the Son of God. The reply is, that we can only tell from the inward evidential tests with which we have been favoured. God's people, whose sins were numbered on Christ, and punished when He died, are manifested by regeneration; and regeneration, or the imparting of divine life to the souls of dead sinners, is manifested by the presence of certain faculties, certain feelings, and certain desires in the heart.

God's heaven-born and heaven-bound children feel a holy loathing to sin, an earnest desire for salvation, a longing for a realised pardon. They desire life, they desire light, they desire to love and serve Him. They alone can pray, can repent, can believe in Jesus. Have we these tests in our secret experience as before God? They enjoy the witness of God's Spirit with their spirits that they are the children of God. I trust that this mystery also is not altogether a strange thing to us.

Furthermore, the sins of those whose iniquities were made to meet on Christ are, at the time of their calling by grace, laid with awful and appalling weight on their own consciences. They have the sentence of death in themselves. They feel the loathsomeness and the degradation of their transgressions. They cry with tearful eyes, "All we like sheep have gone astray." None that have not been solemnly and deeply led into the experience of the former clause of the verse have a Scriptural warrant for appropriating the comforting assurance with which it closes.

THE CONCLUSION.

Thus hastily, but, I trust, fairly, I have contrasted and compared

the old orthodox faith with popular modern opinions. I ask you to ponder well which is the better Gospel, which bears the stamp of heaven. Is it that which presents salvation as a *contingency*, or that which presents it as a *certainty*; that which represents the Lord as having done *much*, or that which represents Him as having done *all* for His people's salvation; that which proclaims Him the *Helper*, or that which proclaims Him the *Saviour* of sinners; the shallow, showy, sentimental Gospel of the present day, or the declaration of His grace, who "SHALL save HIS PEOPLE from their sins?"

THE PREACHING OF THE CROSS.

Brethren, *do we preach the Cross?* Let it be borne in mind that we may say much about the Lord's death; much about His dying agonies; much about His love to sinners, without doing so. We may dramatise the crucifixion, as some do, and draw tears from our hearers' eyes without doing so. We do not preach the cross unless we unfold its solemn significance. We do not preach the cross unless we preach that Law to vindicate the honour of which Christ died; unless we preach the Justice of God, which cannot pass over sin; unless we declare that iniquities must be punished, either in the person of the sinner or in the person of God's Son; unless we show that Redemption is a finished work, and that all the sins that ever have been and ever will be pardoned were made to meet on Christ at the time of His death; and unless it is our heartfelt desire that our hearers, under the quickening influence of the Spirit, may be led to cry, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquities of us all."

"NOTHING"—A SERIES OF MEDITATIONS.

No. 6.—*The Vain Profession.*

"When He came to it He found nothing but leaves."—Mark xi. 13.

"Their lifted eyes salute the skies, their bending knees the ground,
But God abhors the sacrifice where not the heart is found."—WATTS.

THE context throws peculiar light upon the complex character of Jesus. Having lodged in Bethany the previous night, He returned to Jerusalem in the morning, and, as the sacred record tells us, "was hungry." He who "thought it not robbery to be equal with God," He by whom "all things were made" and who "upholdeth all things by the word of His power," "was hungry!" As we read this we seem to be face to face with Him who while He was eternal God was yet "bone of our bone and flesh of our flesh."

"Seeing a fig tree afar off having leaves, He came if haply He might find anything thereon; and when He came to it He found nothing but leaves, for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever!"

Pondering these words for a moment, with the disciples of old

we ask, "What manner of man is this?" The voice is human, but the power is Divine. He who made all the trees of the wood comes to this fig tree, utters His curse, and "presently the fig tree withers away." Thus does He manifest that the material world is under His control, that He is *God* as well as *man*, and has "all power in heaven and in earth." Would that all His professed followers believed this grand truth to-day!

But Jesus never spake or acted in vain. His words were ever gracious and His works significant, in greater or less degree, of the truths He came to proclaim. We ask, therefore, Why He did this, and what lessons He would have us learn from this action.

It is well-known that fig trees shoot out their fruit-stems *before* the leaves expand, so that when their leaves appear the fruit should be there also. In the exceptional case of this tree, however, our Lord cursed it because He found no fruit on it and *nothing but leaves*. Writing on this subject, one says: "This tree was a symbol of what in man is worse than mere fruitlessness. It had leaves but it had no fruit. It was thus distinguished from its fellows on the roadside, with their bare, leafless, unpromising branches. They held out no hope beyond what met the eye. This, with its abundant leaves, gave promise of fruit that might already be well-nigh ripe. It was thus a symbol of moral and religious pretentiousness." Jesus, therefore, cursed it, not so much because it was unfruitful, as because of its pretence to have what it had not. Thus regarded, it illustrates

THE CONDITION OF THE JEWS IN THE TIME OF JESUS.

They were then and are still God's "holy nation," His "peculiar people." For this reason alone God loved them and delivered them from Egypt by a mighty hand and an outstretched arm when sorely afflicted under Pharaoh. They were "guided by the skilfulness of His hands" under chosen leaders, till they came to the "land which flowed with milk and honey." There the Lord fought for them, and while they obeyed His voice the "fear of them was upon the nations round about and they prospered." But, alas, their national life gradually degenerated, until when our Lord came in the flesh, Israel, while retaining the *letter* of the Law, had wholly lost its spirit. The Scribes and Pharisees paid "tithe of mint and anise and cummin," but neglected such weightier matters as "judgment, mercy, and faith." The Sadducees "denied the resurrection." In short, "darkness covered the land and gross darkness the people," and when He who was the Light of the world appeared, "He came to His own and His own received Him not." "Nothing but leaves!" The tree of their national religion was but a hollow mockery, characterised by much profession but no reality. Therefore Jesus said, "Woe unto you, Scribes and Pharisees, hypocrites!" Again, the fig tree was

A SYMBOL OF SOME MEMBERS OF THE EARLY CHRISTIAN CHURCH.

Of certain of these John tells us that "they went out from us, but they were not of us." They had "crept in unawares." By

some means they had been enrolled as disciples of Christ, and had deceived even His true followers. The time, however, came when they "went out" from amongst those with whom they had never been in real, living, spiritual touch.

"For a time," one has said, "the glossy leaves of profession may make a fair show; but the novelty of the position wears off, and the inevitable reaction sets in. The yoke galls the conscience. Religious obligations and duties become irksome drudgery. The cross loses its charm, prayer loses its power, the Word of God ceases to attract, Church membership becomes a hateful mask of which its wearer is ashamed, yet is afraid to fling away. Before the world these fig tree professors still bear leaves, but within them is utter barrenness." Awful words these! Awful because they are true! Even the apostles, with their special wisdom, were not omniscient. In these early days those upon whom the care of the Churches devolved took all possible precautions to keep wolves from the fold and to receive only such as were the subjects of Divine *grace*. Yet even *they* were at times deceived. As they thought of some who had turned from Zion's way after making much fair profession, they might have epitomised their sad convictions in the words of this text, "Nothing but leaves!" Having a name to live but really "dead in trespasses and sins!"

Again, we are compelled to think that this incident all too truly illustrates the character and condition of

MANY WHOSE NAMES ARE NOW UPON OUR CHURCH ROLLS.

THE TREE THAT IS ROTTEN AT HEART.

In the "Pilgrim's Progress" professors of this type are not overlooked. When Christiana and her company were at the Interpreter's house they were shown "a tree, the inside of which was all rotten and gone; yet it continued to grow and had leaves." "This," explained the Interpreter, "it is to which many may be compared who are in the garden of the Lord. With their mouths they speak high in behalf of God, but indeed do nothing for Him. Their leaves are fair; but their heart good for nothing but to be tinder to the devil's tinder-box."

Solemn picture of merely nominal Christians who have great volubility but no vitality!

THE PHOTOGRAPH OF MR. TALKATIVE

in the First Part presents the same truth in another aspect. He could discuss "things heavenly or things earthly, things moral or things evangelical, things sacred or things profane, things past or things to come, things foreign or things at home, things essential or things circumstantial," so speciously as to beguile even honest Faithful. Yet grace had no place in this man's heart or home. All he had lay in his tongue. His "religion was to make a noise therewith," and he was, "notwithstanding his fine tongue, but a sorry fellow." Such men have been professors in all ages, and will doubtless continue to claim a place among God's true people till the Master commissions His angels "to gather out of His kingdom all them that do iniquity" (Matt. xiii. 41).

Talkative is thus no mere creature of the "Immortal Dreamer's" imagination. His prototypes are continually to be met with. Of this all who are associated with the professing Church are only too well aware.

SOME HAVE BEEN KNOWN TO THE WRITER.

They once were wont to go with him to the house of God. He knelt with them in prayer. He listened while they addressed the Sabbath School—yet time has shown that "nothing but leaves" is a just estimate of what then seemed so promising and fair.

This is penned in no spirit of censure. Earnestly do we pray:—

"Let no false comfort lift us up to confidence that's vain,
Nor let their faith and courage droop for whom the Lamb was slain."

Reading Bunyan's words, "many a doubting, broken-hearted sinner may say 'This is *my* character,' while the self-confident, whole-hearted Pharisee will cry, 'It is far from being mine.' So he that knows most of his own wicked and deceitful heart will suspect himself most and exercise most godly jealousy over himself; while persons who see least of themselves will be most self-confident and daring" (Mason's Note, *in loco*). Not to affright the former, but to warn the latter; not to rub salt into the wounds of true saints, but to bid those beware whose energy is not that of the life of grace in their souls, are these words in all faithfulness and affection, penned.

In conclusion, we observe that when Jesus cursed "the barren fig tree" He forth-shadowed

THE DESTINY AND DOOM OF ALL RELIGIOUS PRETENCE.

Upon the mount He uttered words of *blessing*; here, by the way-side, He pronounced a *curse* (Mark xi. 21): "and presently the fig tree withered away." It could not survive the anathema of Christ. So will it be with all who live and die with no more religion than a mere lip *profession*. None will be able to withstand the awful sentence of Him against whom they have sinned. "Depart, ye cursed," will express their final and fearful doom. The end of the hypocrite is to be "everlasting destruction from the presence of the Lord." "Leaves" will not avail in the day of Judgment. "Fruit unto holiness," and nothing less, will pass the Divine scrutiny.

Dear reader, as the searchlight of truth flashes upon our secret life, God grant that it may reveal that we not only profess, but possess the religion which alone will stand the final test and bring us off, through boundless grace, "more than conquerors" at last.

J. P. GOODENOUGH.

THE CONSCIENCE PURGED AND PACIFIED.—Forgiveness in the blood of Christ doth not only take guilt from the soul, but trouble also from the conscience; and in this respect doth the apostle at large set forth the excellency of the sacrifice.—*Owen*.

THE THREE-FOLD PRIEST.

Notes of a Bible Reading.

OUR Lord in His sacerdotal character is styled a "*Priest*" (Heb. x. 11—14)—a "*High Priest*" (Heb. ii. 17, etc.)—and "*a Priest after the order of Melchizedek*" (Heb. vii. 17, etc.). These titles, while expressing the same fundamental idea, present distinct lines of truth.

By a priest is meant a man who, by Divine authority, and in a Divinely-appointed way, does business with God for his fellow-men, which, owing to their sinfulness, necessarily includes offering a propitiatory sacrifice on their behalf.

Much is said in the Holy Scriptures concerning the *priests* and the *High Priest* of "the order of Aaron" and the nature and significance of their respective offices. In many respects their missions and ministries differed. For instance,

THEY MINISTERED IN DIFFERENT PLACES.

The duties of a *priest* were performed either in the enclosed space by which the Tabernacle was surrounded, or in "the holy place" which formed the *first* of its two compartments. The ministry of the *High Priest*, as such, was confined to the *second*, or "the holy of holies." Thus the *priests*—that is, those on whom the duty at the time devolved (Luke i. 8, 9)—"went always into the *first* tabernacle (and never further) accomplishing the service of God. But into the *second* went the *High Priest* alone," or exclusively, and that but on one day in the circuit of each year (Heb. ix. 7).

THEIR MINISTRIES DIFFERED.

The ministry of the ordinary *priests*, in addition to burning incense, mainly consisted in presenting gifts and offering sacrifices to God (Heb. ix. 9). The High Priest likewise offered incense, but his main business was to carry blood that had been shed elsewhere into "the holiest of all" (Heb. ix. 8) and to sprinkle it on the mercy-seat as an intercessory act.

THEIR HOLY GARMENTS WERE DIFFERENT.

Those of the ordinary *priests* were plain, and are not minutely described. They consisted of linen drawers, a white robe of unfigured linen, a girdle, and a turban or bonnet, probably of linen (Exod. xxviii. 40—43).

From these humbler vestments, the holy garments which specially belonged to the High Priest, as such, greatly differed. The resources of art were lavished in their manufacture to render them actually and suggestively objects of "glory and beauty" (Exod. xxviii. 2). In addition to the vestments of ordinary priests, these consisted of the ephod, with its breastplate and girdle; the robe of the ephod with its border of bells and pomegranates; the first robe, or embroidered or figured coat; and the mitre, to which was attached a golden plate or crown (Exod. xxxix. 30), bearing the words, "Holiness to the Lord." Of these we cannot now

“speak particularly.” They, doubtless, prefigured the personal and official qualifications of “the High Priest of our profession, Jesus the Son of God” (Heb. iii. 1).

THE CEREMONY OF THEIR CONSECRATIONS DIFFERED.

Both were formally and publicly invested with the garments assigned to them. The person of Aaron, however (and subsequently his successor in his high office), as well as his official vestments, was anointed with “holy oil,” which the persons of the priests were not.* This marked the unique dignity and permanent sanctity of his office and ministry (Exod. xxix. 7, xxx. 22—26).

THE SPIRITUAL EXPOSITION.

These four points of difference demand consideration as indicating different aspects of the Redeemer’s work; and we may say that as a *Priest* He ministered on *earth*, but as *the great High Priest*, ministers in *heaven*.

In His work in the days of His flesh, He was “a *Priest*.” In relation to His present ministry in His glorified state, He is “a *High Priest*.”

The first part of the Tabernacle answers to our earth. This is implied in Heb. ix. 1: “The first *covenant* had ordinances of Divine service and its sanctuary, a *sanctuary* of this world,” R.V., that is (according to “Connybeare and Howson”), “its holy place was in this world.” Here, then, in this world our Divine *Priest* obeyed, suffered, and offered Himself as a sacrifice.

The “holiest of all”—the part of the Tabernacle which was “after the second veil” (Heb. ix. 3), and the sphere of the unique ministry of the Jewish High Priest, again well answers to heaven, where Jesus now exercises His office as “the Apostle and *High Priest* of our profession” (Heb. iii. 1).

The other points correspond with equal exactness. Jesus, as our Priest, came to this world to save us from our sins by shedding His blood. Now He “has passed into the heavens” (Heb. iv. 14), and there as

“Our great *High Priest* before the throne, presents the merits of His blood;
For our acceptance pleads His own, and proves our cause completely good.”

Their *garments* differed. The robes of an ordinary priest, though stately and becoming, did not present a conspicuous contrast to those of ordinary men. So our Lord’s appearance—apart from the spiritual beauty and glory which faith only could discern—had no “form or comeliness” which claimed the admiration or homage of the untaught of God (Isa. liii. 2).

“A pilgrim through this lonely world, the blessed Saviour passed;
A mourner all His life was He, a dying Lamb at last.”

* This should perhaps hardly be asserted in so positive a way. “It is somewhat doubtful whether the other priests had oil poured on their heads, or whether it was only sprinkled on their garments (Exod. xxix. 21. *ff.*).”—Rev. C. H. H. Wright, D.D., Ph.D., on “The Tabernacle and the Temple,” in “The Bible Readers’ Manual,” appended to “The Holy Bible,” London, Clear-Type Edition, Sunday School Supply Co., 26, Paternoster Square.—EDITOR.

Such, then, was our Lord when here on earth as the antetype of "the *priests* who stood daily, ministering and offering oftentimes the same sacrifices which could never take away sins" (Heb. x. 11).

But the *High Priest*—save at his *first* entrance* into the holiest of all on the day of Atonement—was attired with all conceivable magnificence. This indicates the grandeur and glory of the Person of our risen and ascended Lord, as He now exercises His ministry within the veil.

"Where high the heavenly Temple stands, the house of God not made with hands;

The great High Priest our nature wears—the Patron of mankind appears.

He who for men their Surety stood, and poured on earth His precious blood,
Pursues in heaven His mighty plan—the Saviour and the Friend of man."

Aaron's garments were robes of "glory and beauty" (Exod. xxviii. 2); and, "How great is His beauty!" (Zech. ix. 17).

"Jesus, these eyes have never seen that radiant form of Thine!
The veil of sense hangs dark between Thy blessed face and mine!

Yet, though I have not seen and still must rest in faith alone,
I love Thee, dearest Lord! and will, Unseen, but not unknown."

Note the contrast. The work of the *priests* was thus to present offerings to God and to slay propitiatory sacrifices. So Christ, as a *priest*, devoted Himself (John xvii. 19) and presented Himself as an atoning sacrifice once for all. The work of the *High Priest* was to carry the blood of sacrifices into the most holy place, and thus, whether mutely or orally, to intercede on behalf of the people. So Christ, as our great *High Priest*, exercises His present ministry in heaven. He is thus our Advocate with the Father (1 John ii. 2).

Much precious truth has been advanced concerning the figurative teaching of the vestments of the High Priest. In the light of what is here suggested, the enquiry can be pursued with increased profit. The humbler garments of the ordinary *priests* well answered to Christ's lowly condition as the Son of Man in the days of His flesh. The gorgeous raiments of the *High Priest* also well answer to His present glories which have followed His sufferings (1 Pet. i. 11, where read "glories," R.V.).

It is instructive to note that the High Priest wore the humbler robes of an ordinary priest, as well as those peculiar to his own exalted office (Exod. xxviii. 43). So Christ, though invested with glory and honour, still wears our nature (Rev. i. 13). He is "this *same* Jesus" (Acts i. 11). All that He was on earth, He is still. The object of the ceaseless hallelujahs of heaven is the very Christ of Gethsemane and Golgotha. He is not less sympathetic because

* It is evident that, though the High Priest went within the veil on one day in the year only, he must have entered and returned several times.—*Author*.

"In the course of that day, he had to enter at least three, and possibly four times, namely (1) with the incense; (2) with the blood of the bullock offered for his own sins; (3) with the blood of the goat for the sins of the people; and perhaps (4) to remove the censer (Lev. xvi. 12—16). But these entrances were practically one."—From Dean Farrar, *in loco*. Transcribed by the Editor.

King of kings and Lord of lords. Glory has not changed His nature or affinities.

AFTER THE ORDER OF MELCHIZEDEK.

Full as is the teaching of these two types, it is not exhaustive and leaves much vital truth undeclared. Christ (as we have seen) saved us on earth by shedding His heart's blood. To this the ministry of every *priest* pointed. He saves us *now* by pleading in heaven the blood which He shed when here. This the great office of the *High Priest* prefigured. The benefits He confers on us, however, far transcend what is thus expressed. As types they are therefore inadequate. A greater priest, with a higher ministry, was needful to furnish a further and fuller conception of the grace and glory of our Lord's present office. For this the history of Melchizedek was required, who was both king and priest* (Zech. vi. 13; Heb. vii. 14—17).

Space precludes further investigation. It must suffice to say that the three types do not contradict but confirm and supplement each other. The priests shed blood, but did not formally intercede. The High Priest interceded, but did not formally bless. Melchizedek is not *recorded* to have shed blood or interceded, but he blessed and gave refreshment to the weary patriarch. Combined, the three ideas most suggestively portray the present office and ministry of "our great High Priest upon the throne."

As King and Priest He sits in the upper Temple in the immediate presence of God: "*able* to save" in virtue of His blood; "*mighty* to save" because invested with all authority and power. When our strength fails and our hope gives way, may this "Priest of the Most High God" bring forth the bread of heaven and the wine of the kingdom to cheer our fainting souls!

"Oh, may we ever hear His voice in mercy to us speak,
And in our Priest we will rejoice—the *true* Melchizedek."

FAITH'S CONFIDENCE IN THE SUCCESS OF THE GOSPEL.—I am more than sure that God's elect will never be finally deceived. This has been my prop and stay for many years in the Lord's work. As Satan is sure to send his bellman to cry me down, go where I may, this in reason's eye vexes and dejects me. But when faith considers that God made choice of Peter's mouth, that by him the Gentiles should hear the Word and believe; and knowing that God works, and none can let it; and that His election ordains, fixes, furnishes and appoints the mouth that is to bear the tidings to every chosen vessel; these lift me above Satan's schemes and above his sounding bell.—*Huntington*.

* We must not be misled by the word "crown" in Exodus xxxix. 30 as if it designated an ordinary crown or the familiar state-cap or head-gear of a king. The word is here applied to the mitre itself, which is styled "the holy crown," to indicate the dignity which it expressed. Royal honour was not conferred on Aaron and his successors. This belonged to Melchizedek alone, who was a king as well as a priest.—AUTHOR.

THE TWO DEBORAHS.

DEBORAH, which means "a bee," was not a common name among God's ancient people, and but two females are recorded to have borne it. One was a conspicuous person, who will be illustrious while time lasts. The other occupied a lowly position, and would have lived and died unknown, had not the Holy Spirit enrolled her name in the Divine Book; yet both—great as is the contrast which they present—suggest lessons of interest and importance.

DEBORAH THE PROPHETESS, POETESS AND MOTHER IN ISRAEL
(JUDGES IV. AND V.)

will ever be regarded as one of the world's great women. She was the wife of an obscure man named Lapidoth. Home duties, however, must at times yield to public necessity, and the circumstances of her Nation called her to a position of prominence. If men do not act bravely, women must. Therefore, being favoured in a special way to know and declare the mind of God, which is probably what is designed by her title "the prophetess," she made her abode under a palm tree which bore her name, where all who desired to know the mind of the Lord sought her counsel.

This was a time of trouble for Israel, whom God had chastened for their sins by the continual encroachments of Jabin, king of Canaan. "He had nine hundred chariots of iron," each of which had strong and sharp iron scythes affixed to the extremities of their axles, which mowed down the foot-soldiers of the foe like grass. Valour was called for that he might be successfully resisted, yet none volunteered to oppose him. Thus terror and misery spread all around.

The brave woman Deborah, now asserted her influence. At her instigation, Barak, a man of Naphtali, belonging to Kedesh, the city of refuge of that tribe, collected an army of ten thousand men to dare the desperate venture of attacking the common foe, who were headed by Sisera, Jabin's foremost captain. She undertook that his army should encamp in the great plain of Esdraelon, on the banks of the Keshon, near the town of Megiddo, and, in God's name, promised Barak that victory should be on Israel's side. "And Barak said unto her, 'If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.' She said, 'I will surely go with thee'" (Judges iv. 8). Thus the expedition was formed.

At this critical moment—as we are informed by Josephus and also partly learn from Deborah's song—God Himself interposed. "A tremendous storm of sleet and hail gathered from the east and burst over the plain, driving full in the face of the advancing adversary. The rain descended, the four rivulets of Megiddo were swollen into powerful streams, the torrent of the Kishon rose into a flood and the plain became a swamp. The enemy were soon entangled in the mud and slush, the furious torrent of the Kishon swept them away, and in the wild confusion of that fearful hour the 'strength' of the foe was 'trodden down.' The horse-hoofs stamped

and struggled 'by means of the prancings' or plungings of the mighty chiefs, in the quaking morass, and the foaming streams (Judges v. 21). Far and wide the vast army fled away by Endor through the eastern branch of the plain. There, between Tabor and the little Hermon, a terrible carnage took place. Unnumbered corpses lay unburied and became as dung for the earth."—Stanley.

This victory was employed by gracious men as the basis of petitions for the defeat of their foes in after days. Asaph therefore prayed that his nation's adversaries in his time might in like manner perish. "War is cruel," writes C. H. Spurgeon, commenting on Psa. lxxxiii. 10, "but in this case its avengements were just. Those who refused Israel a place above the ground, were themselves denied a resting-place underneath it. The Psalmist would have the same fate befall Israel's other enemies, and his prayer became a prophecy, for so it happened to them." Thus the faith and courage of this noble woman led to the national victory so beautifully celebrated in her well-known song.

The spirit and conduct of this mother in Israel deserve our notice and imitation. The sovereignty of God in selecting a champion for His people appears. "Whom," asks Bishop Hall, "is raised to this honour? Not any of the princes of Israel; not Barak, the captain; not Lapidoth, the husband; but a woman for the honour of her sex, a wife for the honour of wedlock—'Deborah, the wife of Lapidoth.'"

This incident appeals to Christian women to-day. A hundred objections may be raised against their ministry. Indignant terms may be employed to express the impropriety of their coming to the front. Texts about their "keeping silence" may be urged. They may be exhorted to be placidly useless, and thus to "show piety at home" (1 Tim. v. 4).

This woman, on whose gracious enterprise God so signally smiled, is, however, before us, and bids us pause ere opposing what God sanctions. "On My handmaidens I will in those days pour out of My Spirit, saith the Lord," and Priscilla (the wife of Aquila), Phœbe (deaconess of the Church at Cenchrea), with Mary, Tryphena, Tryphosa, and many others, attest to the fulfilment of this promise. Nor does the record cease with inspired history. Think ye, O sisters mine, of Elizabeth Fry, of Sarah Martin, of Amelia Opie, of Selina, Countess of Huntingdon, of Lady Anne Erskine, of Lady Lucy Smith, of the Lady Glenorchy, of Catherine Booth, or of "Susie" Spurgeon, and reflect whether their lives should not show *you* "how to make *your* lives sublime."

Observe that Deborah, with all her energy, was a most womanly woman. She inaugurated a great battle, but she was no Amazon, or female soldier. We may admire Boadicea, or Joan of Arc, but we do not find their counterpart in this Bible heroine.

She sought and encouraged a man to *do a man's work*, "finding Barak, the son of Abinoam, in his obscure secrecy and calling him from a corner of Naphtali to the honour of this exploit" (Bishop Hall). Women are never so useful as when they urge men to be good and brave. Sister, there are men to-day who might do great

things if Christian women did but whisper to them the line of duty and bid them go "in the strength of the Lord." Not in being masculine do we serve God, but in using the graces of womanhood for high and godly ends. Let us and all the sisterhood of faith see that we fail not to arouse potential "Baraks" by inciting them to holy enterprise for God.

Observe that trust in the living God was Deborah's guiding principle. Her first message to her future colleague gives an insight into the source of her strength—"Hath not the Lord God of Israel commanded, saying, 'Go?'" Some Christian women have heard a like voice, but have closed their hearts to it, thus "grieving the Holy Spirit of God." Be it ours to pray, "Speak, Lord, Thy servant heareth," and when He "inly speaks," as Charles Wesley puts it, at once to respond, "I made haste and delayed not to keep Thy commandments."

Holy women are not called to the battlefield, or to grasp weapons with which to fight the foe, but to be their brothers' helpers, proving the inspiration of the fearful, the helpers of the faint, and encouragers of all brave hearts. Yea—

"What the hand is to the lute which but for it would be mute;
 What the royal oriflamme when the trumpet sounds th' alarm;
 What the rider to his steed, urging it to swiftest speed;
 What the sign-post, placed to show what the road we ought to go;
 What the music, sweet and strong, is to the inspiring song;
 What the buttress to the wall, strengthening it lest it fall;
 What the chalice to the wine; what the trellis to the vine;
 What to nature is the shower; what the dial to the hour—
 Such, O men, are women true in their ministry for you."

DEBORAH, REBEKAH'S NURSE (GEN. XXXV. 8).

In a remote country churchyard may be observed a plain but substantial gravestone reared in memory of a woman who for many years was a servant to a distinguished family in the locality, at whose expense it was erected. A simple tribute to her loyalty to their interests, and her value as their true but humble friend, brings the inscription to a graceful and appropriate close. Not one of high rank, doubtless without superior talents, possibly of very limited education, yet she was enabled to "learn and labour truly to get her own living and to do her duty in the station of life to which it pleased God to call her." Those who knew her best, therefore, recorded her virtue and worth, as they deplored her loss.

Somewhat similar is the above verse, which records the death and burial-place of the other Deborah. She had been nurse to the wife of a plain Syrian sheep-breeder. No act or incident of her life had been sufficiently striking to claim notice. She lived her time, she filled her place, she yielded her soul to God, "and she was buried below Bethel under the oak, and the name of it was called 'Allon-bachuth,' or the oak of weeping." The place of nurse was a high and honourable one in the East in ancient times. As such she would be much esteemed. Her age must have been great, for she fed her mistress when an

infant from her breast, and must have been grown up at her birth. She was probably the one person in Jacob's camp who still called him by the name of his childhood, who could tell him stories of his mother's youth and of his father's early days. How dear she had been to them all is shown by their calling the tree under which she was buried "*the oak of weeping.*" Many hearts were thus desolated when dear old Deborah breathed her last. So she was buried, but never to be forgotten. God enshrined her name in the Book of Genesis to show that Heaven honours the character of a good and faithful servant. Names are not introduced into the Bible without a purpose. The same Spirit who forbade His inspired penmen to preserve the name of David's mother, records this woman's name "engraved as in eternal brass."

Observe the suggested lessons. A servant is often overlooked and regarded rather as a human machine than a fellow-creature with a body that grows weary and suffers pain, a mind that observes and enquires, a heart formed to love and to be loved, and a soul that must live on when Time is no more. Thus, now-a-days men in business are said to employ so many *hands*—not so many men, women and (God pity them) children—with beating hearts and immortal destinies. Abraham counted his servants by their *souls*—we too often by their bodies and their physical capacities and powers.

It is a Christian duty to make ours as happy as possible. Gentle words, kindly looks—all that the big word *considerateness* expresses and involves—are distinctly their due. There might be more Deborahs if there were more of the spirit of Christianity in our homes.

Observe that those in low positions may secure much love. From a valley to the south of Bethel there comes adown the ages the sound of weeping. A whole family are crushed with sorrow at losing one whom all loved. And whom? Not a mighty chieftain; not a great warrior; not a priest or prophet of high dignity and honour. Simply an old woman, a trusted and confidential servant. Sisters mine, learn the lesson. You may be lonely, and long for a measure of kindness which you have never yet experienced. You may feel the bitterness of being unappreciated. The children of your family are sent to rest with a benison. You often are dismissed at night without a kindly or hardly a civil word. But be patient, fill your niche, be your brightest, do your best, and sooner or later others will form a generous estimate of your true worth.

Lastly, God notices lowly and loving lives with Divine approval. Deborah the prophetess was a personage so remote from us in her exalted position, and so high in the moral greatness of her character, that our remarks about her possibly failed to touch the hearts of many who read them. Poor little lonely sisters! with a sigh that is half tearful and half a smile you enquire of the writer, "Can I indeed hope to make *my* insignificant life sublime?" You may. Spirituality is sublimity; the ministry of

goodness is true honour. From the two Deborahs we may thus learn that wherever in the world we are,

“ In whatso’er estate, we have a fellowship with hearts to keep an cultivate;
And a work of lowly love to do for the Lord on Whom we wait.”

CATHARINA, AN ANTI-SUFFRAGIST.

THE RIGHT WAY.

BY FREDERICK FULLARD,

Editor of the Australian Particular Baptist Magazine.

“ And He led them forth by the right way, that they might go to a city of habitation.”—Psalm cvii. 7.

THAT the Psalmist has here his mind’s eye upon the children of Israel as the Lord led them from Egyptian bondage through the wilderness into the promised land, there can be no question. It was a pilgrimage of incidents demonstrating the goodness, wisdom, and might of their God, giving them ocular manifestation of His miraculous interposition, that everlasting remembrance of Jehovah’s faithfulness might be continually before their eyes. Yet, notwithstanding all this marvellous blessing, they plunged into idolatry, and continually rebelled against their gracious God.

Herein we observe the debasement of our fallen state, and see much of the overflowings of Divine mercy according to the Lord’s promise to Abraham and his seed for ever. Now, as this great promise involved more than a national significance, it raises us, as it were, to a higher level, so that our text may be considered in relation to the believer’s pilgrimage from the city of destruction to his celestial habitation above. Marking, then, “the footsteps of the flock,” it is

I.—A HUMBLING WAY. They were found in a forlorn condition. They had been brought to great extremity. This we find repeated again and again, while the cause of their trouble is most clearly emphasised as in and of themselves; but this important and all-needed lesson must be learned in the school of experience. As Israel of old were led about and instructed, to show them what was in their hearts, so it is now. “He brought down their heart with labour, they fell down and there was none to help.” Is not this a humbling state? No help in self, nor aid from would-be helpers. This is soul-trouble. They are described as wilderness wanderers, hungry, thirsty, their soul fainting within them. O! how real and deep was their need of Divine help; and this must be learned by repeated furnace work. Four times at least this is declared in the psalm. This brings us to consider that it is

II.—A PLEADING WAY. *Then* they cried unto the Lord in their trouble, and the four-fold repetition of this fact surely proves that the *right way*, the way to heaven, is the path of prayer. The Master Himself trod it, and ’tis the well-known beaten track in all

ages of Zion's history. Mark, beloved, it was not a mere formal utterance, but the cry of the troubled heart. The Psalmist could appeal to the Lord, saying, "Out of the depths have I cried unto thee, O Lord!" (Psalm cxxx. 1). And into such straits are the living often brought that the term *depths* aptly describes their state, both by way of providence and grace.

Ah! then they cry under soul-trials, and even shout, and for awhile it may seem, as they fear, that the Lord "shutteth out their prayer," and the wail of the heart may be, "Hath God forgotten to be gracious? Will He be favourable no more?" And, dear friends, let us mark that such experience and exercises of soul are not incidental only to our first beginnings; but all along the *route* it has been thus. The memorials are plentiful that true seekers have been found with weeping and supplication at the Throne of Grace. Then let us mark the issue; for God has left on record for our encouragement that notwithstanding all fears and doubts Faith's final testimony will be—"This is my infirmity: but I will remember the years of the right hand of the Most High" (Psalm lxxvii. 10). The right way is again—

III.—A WAY OF DELIVERANCES. The Lord's dealings with His people are marked as a series of His interpositions; and one consoling feature was that He never left them to perish in their trouble, for as often as they came into tribulation, which was self-procured and beyond the help of man, yet when they called and cried unto Him He delivered them out of their distresses. Have we not also had deliverance from bondage? The Paschal Lamb and the sprinkled blood come into prominence when the Egyptian thralldom of the soul is broken up and the escape from the hand of the enemy is a blessed realisation, when the feet of the rescued are set upon the Rock, and the new song of redemption is put into the mouth.

Then, beloved, there are, as it were, Red Sea deliverances. O how hopeless the situation appeared! Well might Moses cry to the Lord; but the deliverance was marvellous, as the "salvation of the Lord" was demonstrated.

Then, again, there are many "Marahs"—many bitter waters must needs be sweetened, and many Meribahs where the heart is tried and faith is tested; yes, many Amaleks when the passage of Zion's troops is withstood and hard-fought battles are decided. Yea, there are many necessitous circumstances. The heavens must yield their manna, and the rock give forth its streams. What should we do but for the interpositions of our God in thus compassing us about with songs of deliverance? And O how these things magnify the goodness of the Lord, and endear Him for His wonderful works to the children of men.

IV.—IT IS A WAY OF SAFETY. For although the Christian's pathway is one of marked vicissitudes, yet, as with Israel, the pillar of cloud by day and the pillar of fire by night were both their screen and protection. They were so blessed that the heat of the day and the cold of the night were alike modified, in their prolonged march

through the wilderness. Well, then, although we have foes without and within, with all the evils of our heart, with our needs and sorrows yet unknown, yet having the Lord's pledged covenant promise that "He will never leave or forsake us," may we not take comfort and encouragement from the poet's lines—

"Let saints proclaim Jehovah's praise, and acquiesce in all His ways ;
He keeps eternity in sight, and what His hand performs is right.

'Tis the right way : Lord, lead us on thro' this vain world up to Thy throne ;
Where reason fails, may faith approve, and wait till all's explained above."

V.—WE SHALL FIND THE RIGHT WAY TO BE A WAY OF TRIUMPH. It is written that "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." O happy ending to a checkered life! Soul-melting troubles and staggering experiences may have been their allotted portion, but so He bringeth them to their desired haven (Psl. cvii. 30). The Lord give us to anticipate more and more the joys of heaven, while we repeat the long-loved strain—

"Through all eternity to Thee a joyful song I'll raise ;
But O, eternity's too short to utter all Thy praise."

"IN ONE HOUR:" OR, LONDON'S DOOM.

Extracted from "Israelite and British History,"

BY JOHN SUMNER BARTON.

"The merchants that were made rich by her shall stand afar off . . . weeping and wailing, and saying. 'Alas, alas, that great city! . . . for in one hour so great riches is come to nought.'"—Rev. xviii. 15—17.

THE Advent of our Lord is, I believe, very near when He will come into the air (1 Thess. iv. 16) to erect His *bema* (or "judgment seat"—2 Cor. v. 10), and summon His angels to "gather His saints together unto Him" (Psa. l. 1—5).

"Babylon the Great"—London, the city that is "the hub of the Universe,"* as is boasted of it (Rev. xvii. 18)—will then "come into remembrance before God" (Rev. xvi. 19). He will visit us, the British people, and awake us to an acknowledgment of Him as our forsaken God-Jehovah by an earthquake more destructive than that at San Francisco, which will

UTTERLY SWALLOW LONDON UP,

as was the case with Korah, Dathan and Abiram (Num. xvi. 31—33).

* A *hub* is literally the wooden nave or centre of a wheel, in which the spokes are fixed and through which the axle passes. Hence, *figuratively*, it means an important social, or political centre. In this sense it is in the United States applied to Boston—as a city of supreme importance; and in England by a certain class of persons only, to London. We do not think it is employed above as having the approbation of the writer.

The modern name London is a corruption of its ancient name, Lyndin—namely, the lake town—for London, I would remind all, is built over a lake which extends about 350 feet below the surface, as far as St. Albans to the North-West and about the same distance to the South-East, and which is at least five miles wide.

It is from this lake, which drains the Cotswold Hills, that for so many years the brewers of London have drawn their water, in addition to which, with other companies of late, they are at the present time drawing it to the extent of from twelve to fifteen inches annually beyond its supply.

LONDON'S PAST IMMUNITY FROM EARTHQUAKES.

It has always been said that London's immunity from earthquake is attributable to her soil of London clay, which has been kept comparatively moist by the exhalation from this lake. But like the man in Æsop's well-known fable, who in his rapacity killed the goose which daily laid him a golden egg, Londoners (or their freebooters) are boring through and removing this clay and substituting for it

TUBE RAILWAYS.

These are worked by *electricity*. Now, it is known that of the electricity generated for this purpose, from twenty to twenty-five degrees of power are lost by distribution and leakage. But where does this leakage go to? Into the earth. Men are thus laying an explosive train (iron being a good conductor of the fluid) only requiring the fiat of the Almighty from the throne saying "It is done" (Rev. xvi. 17), and lo! all London and its suburbs will disappear. Then "Alas, alas! (or Woe, woe! R.V.) that great city Babylon, that mighty city, for in *one hour* is thy judgment come" by a single flash of lightning.

DRINK, MAMMON AND SPORT!

"Sirs, ye know that by this craft we have our *euporia*, prosperity or wealth" (Acts xix. 25). Drink, Mammon and Sport! "These be thy gods, O British-Israel!"

While nothing is left visible of London but the cross of adulterous St. Paul's, "a great voice of much people" (Rev. xix. 1)

* It is but just to our readers to state that the above opinions are not shared by all competent scholars. Archbishop Trench, for instance, states that "London," according to its most probable etymology, is a name formed out of two Celtic words and means 'City of Ships.'" Isaac Taylor gives as its meaning "a fortified hill."

Sir Walter Besant informs us that "the River Thames originally wound its way in a circuitous course, from Hampton to its mouth through a vast swamp," while Thomas Morrison, Ll.D., Rector of the (original) "Free Church Training College, Glasgow," states that "London is built upon chalk, the porous nature of which easily carries off the superfluous water, thus rendering it dry and free from damp." See Trench "On the Study of Words"—"Taylor's 'Words and Places'"—"Harmsworth's Encyclopædia, article 'London'" and "The British School Series, 'Second Geographical Reader.'" We purposely refer to popular books which are easily attainable.

This by no means interferes with the *spiritual* conclusions of Mr. Barton's article, which we have read with solemn and deep feeling and earnestly commend to our thoughtful readers.

will be heard in heaven, from those previously gathered up by the rapture (1 Thess. iv. 15—17), shouting "Hallelujah!" and again they shout

"HALLELUJAH! FOR THE LORD GOD OMNIPTOTENT REIGNETH.

29, Blenheim Gardens, Cricklewood, London, N.W.. May 25th, 1907.

GOD KEEPS HIS OWN TIME.

THE Holy Spirit, who searches the deep things of God, knows what is in reserve for us, and the time appointed for us to receive that which God hath laid up for us; and he sets us to praying for them when that time arrives. Thus, when the time of Israel's deliverance from Egyptian bondage drew near, the spirit of supplication was poured out, and the cries of the children of Israel went up. "And God heard their groanings; and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." So in Daniel, just as the time was approaching for them to return to their own land, Daniel understands, by the prophecies of Jeremiah, that God would accomplish seventy years in the desolations of Jerusalem; then Daniel sets his "face to the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." So, also, there is a set time to favour Zion and every one that is ordained to be of her community; a set time for every purpose; and when that time with which the Holy Spirit is perfectly acquainted is fulfilled He makes intercession with such energy that the kingdom of heaven, which suffereth violence, is taken by force.

The Holy Spirit furnishes the soul with suitable promises to plead—with invitations and encouraging passages of Scripture. These He brings to the mind, and puts into the mouth, enabling us to use all sorts of arguments, pleadings, intercessions, supplications, confessions, and reasonings; and, at the same time, helps the poor creature against his unbelief, misgivings of heart, desponding thoughts, shame, fear, and confusion of face. He draws forth faith into lively exercise, and raises up hopes and expectations of being heard and answered. He emboldens the poor sinner, and fortifies his mind; He strengthens his heart, silences his accusers, and clothes his word with power, enabling him to pour out his very soul before God with earnest cries and tears, till his cares and concerns, his burdens, his griefs, his distresses, and sorrows, his doubts and fears all flow out with his words; and he goes from Shiloh with his countenance no more sad.—*Huntington.*

UNBELIEF may perhaps tear the copies of the covenant which Christ hath given you, but He still keeps the original in heaven with Himself. Your doubts and fears are no parts of the covenant, neither can they change Christ.—*Rutherford.*

DEATH AND THE CHRISTIAN.

By DORA MARY MATHER (née Drawbridge), Wellingborough, 1859.

DEATH.

Oh, Christian man, I call thee
To quit this lovely earth,
Fair Nature's scenes of beauty,
Her sounds of joy and mirth.
The bonds of love and friendship
That thy fond heart entwine,
Must every one be broken,
I claim thee—thou art mine.

CHRISTIAN.

Oh, death, I do not fear thee!
Though earth is passing fair,
'Tis nothing to the glories
That I in heaven shall share.
My friends are very precious,
But I love my Saviour more;
He is waiting to receive me
Upon the heavenly shore.

DEATH.

I shall lay my hand so icy
Upon thy fluttering heart,
And keen will be the anguish,
When soul and body part.
Tho' friends may stand around thee,
To hear thy dying moan,
No succour can they yield thee,
And thou must die alone.

CHRISTIAN.

Again thy threats are harmless;
To Jesus I will pray,
And strength divine He'll give me,
Sufficient for the day.
Oh, I can bear all on suffering,
When Christ is on my side,
And dying will be easy,
Since He on Calvary died.

DEATH.

Oh, man, thou speakest proudly,
Thy words are very brave,
But thy boasting shall be silenced,
Within the darksome grave.
Thy body there shalt moulder,
Cast out, abhorred of men—
Say, dost thou not acknowledge
I shall be conqueror then?

CHRISTIAN.

Though worms destroy this body,
As it lies beneath the sod,
Yet it shall rise immortal,
To stand before its God.
This glorious song triumphant
Thro' heaven's expanse shall ring,
"O grave, where is thy victory?
O death, where is thy sting?"

 REVIEWS, LITERARY NOTES, ETC.

"*The Priesthood of Christ.*" By Wm Dixon, Minister of the Baptist Chapel, Bradfield St. George, Suffolk.

THIS forms the Circular Letter of "the Suffolk and Norfolk Association of Particular Baptist Churches" for 1907, "adopted and ordered to be printed" by the pastors and messengers when in session at Occold on May 29th last.

Its author, a tradesman at Bury St. Edmunds, also serves a village Church right worthily and well. He was, if we mistake not, like G. Cobb, late of Stradbroke, and G. White, of Enfield, the spiritual child of Cornelius Elven, of Bury, whose bright and beautiful spirit he early caught. Under this good man's successor, Mr. Ridley, who seceded to "the Brethren," he is believed to have imbibed some of the distinctive views of dispensational truth held by these curious people. These, when not unduly pressed, are adapted to be most helpful to students of the Bible, and have proved advantageous to our author, who is known as an earnest minister, a pastor and teacher of rare breadth and

spirituality, and the loving personal friend and counsellor of the attendants at his chapel, both old and young.

The composition of his paper is in the main good—far better, indeed, than that of some of our London luminaries, though an obscure sentence occasionally occurs. Thus we read that "this golden girdle is the emblem of a royal presence—it is our kingly priest," etc. (page 7). In this some words essential to the meaning must have been omitted, for the sentence is unintelligible as it stands.

We further fail to grasp our friend's meaning on page 5, where he insists that the priesthood of Christ is for the Church only. Who, with John xvii. 9 before them, ever thought otherwise? We have also considered that the advocacy of our great High Priest precedes the calling of His people, and therefore demur to the sentence that "when the sinner is brought by grace to the Lord Jesus an (a) High Priest is needed." A pleading Christ surely precedes a praying sinner.

His distinction between Christ as the priest who pleads for those who have been "brought into fellowship with God" and Christ as "the Saviour of the world" (John iv. 42 and 1 John iv. 14) we again do not see, nor has his dilemma occurred to us. With James Wells ("Letters to Theophilus," No. 2) we regard the term *world*, as employed in these and parallel passages, "in an *anti-national* sense." The religion of Moses was circumscribed in its range and designed for the favoured Nation only. The work of Christ is world-wide as to the objects it benefits, and is confined to no locality or nationality. This, to our thinking, is a simple and satisfactory clue to the difficulty.

His subject was timely. The term "priest," as Dr. Stanford showed us, is "a pivot-word of Scripture, and on a right apprehension of its meaning much of our spiritual knowledge depends. The priesthood of Christ is, moreover, *the* truth of Revelation most opposed to the errors of the sacerdotalism so rampant both in *Anglo-Catholic* and *Roman Catholic* communities. Let men but once grasp by faith that as God's people "we have a great High Priest that is passed into the heavens, Jesus, the Son of God," and "the man in millinery" becomes a grotesque absurdity—not only perfectly useless, but an impudent trespasser on the "new and living way which" the true High Priest "hath consecrated for us through the veil."

It is, we fear, a fact that Episcopal influence in the diocese of Norwich is to-day greatly opposed to evangelical truth. The Bishops Bathurst and Stanley, in former times, were true Christians, and such honoured names as Bridges, Syngé, Ryle, C. T. Rust, Stanton, and others, stood for clergymen who were formerly in the forefront in East Anglia. Men of widely different views and practices now hold their appointments, and we pray that our brother Dixon's testimony may be greatly owned in the interests of the truth in many a priest-ridden district.

We regret to have to add *two*—as we deem them—fair complaints. On page 7 our brother, quite incidentally, states that the term "*the bride*" of Christ "*embraces more than the Church.*" Here the influence of Plymouthism is, we can but think, apparent.

J. N. Darby, its founder, held the dogma (to which, we judge, Mr. Dixon refers) that the term "the Church of God" does not cover the whole of the saved. Old Testament saints and those

who will "enter the kingdom" after this dispensation has been terminated by "the secret rapture" will not, he maintained, though taken to heaven, receive an equality of glory with those called by grace between Pentecost and the Second Advent—who only constitute the Church of "the first-born ones."

Our brother's phraseology is certainly vague, but *if this is his opinion*, while we concede him the right to hold and teach it, we submit that it is *not the belief* of the Strict and Particular Baptists of Suffolk and Norfolk. One pastor beside himself—who happens not to be "a member of the Association"—*may*, indeed, endorse it, but its enunciation is out of place in a publication which should express the sentiments of the body as a whole.

It is, moreover, one of the crotchets which render the tendency of BrethrenISM, as a system, so pernicious, furnishing, as they do, its adherents, or semi-adherents, with a besom of contempt with which to sweep away all who dispute their positions, as "having no light" on dispensational truth. We write earnestly. Plymouthism may be blessed on its own premises, but it is a withering blight whenever it creeps into our Churches.

Another matter claims an honest word. All thoughtful ministers are students of religious literature. Those that never read will never be read. Our minds require replenishing if our thoughts are to be fresh and forcible. Fluency, as distinguished from mere verbosity and volubility, comes of fulness, and Lord Bacon long since taught us that "*reading maketh a full man.*"

When preparing this Letter its writer was, therefore, certain to procure and peruse all available books that might help him. The well-known volume, "Christ in the Tabernacle," by Frank H. White, is the best on the subject. This Mr. Dixon has evidently "chewed and digested," and his "profiting appears unto all."

Could we end here we should be glad. Our brother, however, has gone beyond saturating his mind with the thoughts of another writer. He verbally quotes him again and again, but *without a word of acknowledgment* from first to last. A reader who will compare pages 6 and 7 of this pamphlet with pages 165 to 178 of the seventh edition of Mr. White's treatise will at once admit that what we state is correct.

Again, some sentences on page 9—for instance, those beginning "Thus

Aaron was fitted," etc.; "To all this the priesthood of the Lord," etc.; and "The office added dignity," etc.—are also taken from H. W. Soltan's well-known "Exposition of the Tabernacle," page 191, without any intimation of the source from which they are derived.

Why the names of Dr. Blaikie and Mr. Styles should have been given—pages 10 and 11—and those of the two eminent experts on his subject suppressed we cannot conceive.

In conclusion, we suggest that our Suffolk brethren in future entrust a hundred or so copies of each of their Annual Letters to a London publisher. Their friends in the south who might like to peruse them could then obtain them without unnecessary trouble.

Israelite and British History. By J. Sumner Barton. London: R. Banks & Son, Racquet Court, E.C. Price 2d. We have known the author of this interesting booklet for forty years. We formerly had business relations with him, and remember him as a man of strict and scrupulous integrity. We subsequently learned that he was a Christian—well taught and widely read—who had been a member of Trinity Chapel, Hackney, and was probably the only living person acquainted with the facts of the career of Mr. Hughes, at one time the popular and widely used minister of this place of worship, and whose end was so mysterious and sad. He has more recently become identified with those who hold what are styled

Anglo or British-Israelite opinions, and believe that the English are literal and lineal descendants of the lost ten tribes—the kingdom of Israel as distinguished from the kingdom of Judah, which is represented by modern Jews. Of this party or denomination Mr. Barton is now one of the acknowledged heads, having, as it were, stepped into this high position some years since, on the death of our friend and former school-fellow, A. R. Granville.

The object of this, his last pamphlet, is to give a *resumé* of universal history from B.C. 885 to A.D. 1907, and to show that it exemplifies and confirms the theory (we by no means use the term disrespectfully) of the defence and extension of which he is devoting the energies of his long and consistent life.

All the productions of his pen are weighty and instructive, and that this thoughtful brochure is worth studying cannot be denied. That it is *convincing* we cannot, however, admit, and we retain the conviction, formed after reading the books of Edward Hine and John Wilkinson thirty-three years since, that there is no solid ground for identifying the British people with the Israelites who were carried into captivity by the Assyrians under Sargon in 721 B.C.

A specimen of Mr. Barton's interesting style and his characteristic method of dealing with his subjects will be found in the Article on another page, which we have ventured to style "In One Hour; or, London's Doom."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

THE CHURCH AND ITS OFFICERS.

BY R. MUTIMER.

IN approaching this subject it may be well to enquire, What is the Church? for, strange to say, no word appears to be more misunderstood than this simple one of "Church." If some were asked what they understand by the word Church, they would point to a large building with spire or tower, ornamented with glittering cross or less pretentious weather-cock, and say, "That is the Church." The glorious word "Church" is never more misapplied or degraded than when applied to a pile of bricks and mortar; it may be a parish *building*, but a parish "*Church*"—no! There never was a time when it was more necessary than

the present for declaring in the most unmistakable language the spirituality of Christ's Church. The statement is as true to-day as when made by Christ in Pilate's hall—"My kingdom is not of this world." Let it not be forgotten that "Nonconformity" is something more than a distinguishing title. Is it not true that many Churches are pandering too much to the prejudices and whims of the world, losing their power for testimony by trying to become all things to all men—if by any means they may *please all*? and the consequences are too painful to mention.

What is the Church, then? Its literal meaning is assembly; hence *the Church* is God's assembly—chosen, redeemed, blood-bought, a blood-washed multitude—confined to no country or race, found in all lands, among all nations, speaking all languages, comprising

some of all classes and all denominations, and many who are connected with no denomination. Such an assembly through grace God owns, being in fellowship with Him and with one another. It is a spiritual temple, built on Christ, with living stones fitly framed together by the Spirit of the Lord. Christ laid the foundation in agony and cemented it with His blood. Upon this foundation the heavenly temple is reared, composed of men, women and children, who are chosen, called, culled, congregated and consecrated; and this spiritual building is destined to grow until the last elect vessel shall have been gathered in—the last stone raised upon the walls with shoutings of "Grace—grace!" When this world with all its proud domains shall have passed away, then, transplanted into heaven, shall *the Church* shine—the only one that has outlived the general wreck of time; it shall abide for ever, for of this "kingdom there shall be no end."

Since the Church of Christ consists of those who own allegiance to one common Lord, and in whose hearts He reigns, they look to Him alone as Lord and Lawgiver, acknowledging no other Head and recognising no other spiritual legislation than His. The Church of England is the right designation of the Establishment, for England's laws have framed her being. The laws binding on *the Church* are those which have been framed in heaven and are transcribed in God's Statute-book (the Bible), and we therefore reject with scorn and disdain all spiritual legislation of kings and parliaments, of bishops and councils. Though we desire to be loyal subjects of political rulers in political things and to honour the King, we deny that either King or Parliament can legislate for Christ's Church. We look upon King Jesus as having the sole right to do this. We baptize not because we have been licensed by a bishop or a presbytery, but because Christ has said, "Go ye *therefore* and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If we come together to break bread, it is not in the name of a denomination or court, but in the name of our Lord Jesus Christ.

Thanks be to God the Church of Christ is free from the fetters which bind a national Church, and her liberty is indicated by the privileges she enjoys through her union with her living Head. One of these is the right of a company of believers united in fellowship—a local Church—to select her own "officers." That is, the Church in unity, not an individual in particular, is to exercise this right. These offices are pastors and deacons (see Acts i. 23—26,

vi. 3, viii. 14—17; 1 Timothy iii.; 1 John iv. 1; 2 John x.). Every pastor is a New Testament bishop and his work is principally of a spiritual character—the ministry of the Word. The work of the deacons is chiefly to attend to the temporal affairs of the Church—to supply the Lord's table, to see that the pastor's salary is regularly paid; likewise to attend to the needs of the poor and to assist the pastor in visiting the sick. The qualification for both these offices is plainly given. Let the Word speak: "A bishop (or pastor) must then be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the Church of God. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them that are without, lest he fall into reproach and the snare of the devil." The reader may say there is no need to give us all this Scripture, but we fear it is not read, even by the pastors themselves, so frequently as it should be, or we are inclined to think some of our Churches would be saved from the reproaches cast upon them through the very indiscreet conduct of the one who should be an example to the flock both in the Church and in the world. One feels more than ever that it is not enough to be merely a "good preacher." Let us pray to live Christ and act Christ in all our gatherings, so that none may be kept away from Church meetings because they cannot endure to witness the display of that spirit which is not of Christ. May we who are called to such a sacred position seek to magnify the office by representing Christ in all our conduct and so recommend His Gospel and Cause in the world. Let us therefore keep 1 Timothy iii. 1—7 ever before us, looking up to the God of all grace to help us to make the "Word of His grace" the rule and practice of our lives; then shall we be helpers and not hinderers.

"Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well. For they that have

used the office of deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus."

It is to be feared that some of our brethren who are found in the office of deacon do not yet understand the mediatorial royalty of Christ in the Church, as some seem to act as if they were not subjects of a King at all, but had to fight on their own account, doing just according to their own judgment. These things ought not to be, as none are "proprietors" in the Church, but stewards. All should seek to carry out the will of their Lord.

It is very gratifying to the writer that neither of his beloved deacons is a "preaching deacon," but they are all "stay-at-home" deacons. The pastor who has three deacons out of four preachers must be put to painful shifts at times. There is no doubt but that many dear brethren who hold this office are called to preach the Gospel, and, if we dare to venture an opinion, we should say that in many cases it would be wise to resign the one office, so as to be able to more fully carry out the will of their Lord in the other. As to the length of term for which deacons should be chosen, the Scriptures are silent, but from that silence, we should infer, for life. There are brethren, however, who differ in this and say the longest period should be three years. Some have, by painful experience, found that to be two years too long. So far as many beloved and honoured deacons are concerned, one could almost wish that they might not die. The Lord give many more such to the Church is the earnest prayer of one who has the welfare of Zion in his heart.

ZOAR CHAPEL, PEACOCK STREET, GRAVESEND.

THE anniversary of the opening of this hallowed place of worship was held on Wednesday, July 3rd, when two very appropriate sermons were delivered by our dear friend, pastor Edward Mitchell (of Clerkenwell). The afternoon text was Psa. ciii. 12—"As far as the east is from the west, so far hath He removed our transgressions from us." In the evening he preached from Rev. v. 9—the new song, "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."

We were favoured to have with us our venerable friend, Mr. I. C. Johnson, who is in his 97th year, and the writer overheard him afterwards say he had had a good time that evening. Doubtless this was the experience of many others who were at the meeting.

D. BUTCHER.

PROVIDENCE CHAPEL, MOTE ROAD, MAIDSTONE.

RECOGNITION OF MR. ALBERT ANDREWS.

AFTER a peaceful and prosperous pastorate of four years at Lillie-road, Fulham, this esteemed minister has accepted the oversight of the Church at the above place of worship, and interesting services were held on Wednesday, August 14th, to recognise the auspicious union.

The chapel has recently been rearranged. Modern sittings have replaced the former pews, and a commodious platform accommodates the preacher, who can be seen and heard from all parts of the building. A brighter and better arranged sanctuary is rarely to be met with, and it reflects high credit on the enterprise and generosity of the Church and congregation.

The afternoon preacher, Mr. W. Jeyes Styles, of London, stated that his only claim to the attention of his audience was the affection and esteem with which he regarded the pastor-elect. The sermon was based on 2 Cor. ii. 15, the theme being "the Gospel ministry a sweet savour unto God." The body of the chapel was well filled, and at the tea-meeting which followed the utmost cordiality prevailed. Indeed, the pleasure universally felt was obvious—all feeling that the proceedings of the day had the smile and sanction of the Most High.

The good wine was, however, reserved for the evening gathering, when prayer was offered by Mr. G. Brown, a warm and enthusiastic friend to the Cause. The chairman (Mr. F. T. Newman) having read Rom. x., delivered a brief and brotherly address, of which it may be said that it was the right word, uttered in the right way and in the right spirit. He had, he observed, marked his friend Andrews' ministry in London with high approbation, and warmly commended its evangelical character and its fulness and variety, as well as the tenderness of heart and patient earnestness he had manifested in all branches of his work.

The proceedings proper included statements from the pastor and Mr. Walter (the Church secretary), in both of which frank and full information was given as to the gracious and providential leadings by which the pastoral settlement then consummated had been brought about. None present could have failed to feel that the thing was of the Lord, whose blessing in coming days could with all confidence be assuredly anticipated.

Pastor H. Bull (of Borough Green) then, after a few appropriate words, joined the hands of the pastor and brother Wagon, the senior deacon, who represented the entire Church, and con-

cluded by commending them to the Lord in spirit-breathed words which deeply touched not a few hearts.

Words of counsel and good cheer followed, the afternoon preacher basing his address to the pastor on the message to Archippus (Col. iv. 17)—“to fulfil the ministry which he had received in the Lord.”

Pastor Throssell (of Meopham) next exhorted the Church to encourage their newly-chosen minister, suggesting various ways in which this might be holily and wisely done. The manliness and practical character of this address rendered it singularly effective. Kent may be proud of her coming up men.

Pastor H. Bull again spoke, commending both to the pastor and his people the comprehensive and ever timely promise—which was, however, peculiarly appropriate to the occasion—“My God shall supply all your needs.” Peculiar tenderness also characterised his most gracious and brotherly remarks.

Of the whole proceedings it may be said that they were dignified without being formal, lively and interesting without the trace of frivolity, and fraught with fraternal feeling without the somewhat gushing protestations which too often have the ring of insincerity.

One felt that it was an assembly of God-fearing and praying men and women, whose presence and sympathy meant a great deal more than the transient enthusiasm which too often wanes and falls when the first excitement is over.

The service of praise, which throughout the day was congregational and hearty, was appropriately closed by the hymn, “All hail the power of Jesu's name.”

The expenses incurred were—through the kindness and liberality of various friends—very small, and the proceeds, which were encouraging, were handed to the pastor and his beloved wife as an expression of appreciation and esteem.

Mr. Andrews' most interesting address, which was largely autobiographical, will (D.V.) be given in the next issue of this magazine.

CARLTON.—The pastor's third anniversary was held on Lord's-day, July 21st, when a good time was experienced, pastor S. T. Belcher preaching morning and evening. On the following Tuesday afternoon pastor E. Mitchell preached to a good and appreciative congregation. About eighty partook of tea in the schoolroom, and in the evening friends from Wellingboro', Raunds, Rushden, Harrold, and other villages around, were present. Mr. E. G. Gange presided. Pastor E. Marsh led to the throne of grace. The pastor, J. Kingston, stated some of the Lord's dealings during the

year; and savoury spiritual addresses were delivered by brethren Belcher, Mitchell, Wren, and Tooke. A very happy time was spent, and the collections were good.

CHATHAM (ENON).—Our anniversary services were held on July 31st, when pastor E. Mitchell preached in the afternoon from Isa. xliiii. 2, “When thou passeth through the water,” and in the evening from Psa. xlii. 5, “Why art thou cast down, O my soul?” It was very sweet to hear our brother tell of the abiding presence of the Lord and the preciousness of the promises. The Doxology was sung very heartily at the close of these cheerful services.—C. C.

WEST END, CHOBHAM, SURREY. ANNIVERSARY services of the above place of worship were held on July 17th, when pastor R. Mutimer (of Brentford) was expected to preach in the afternoon, but, owing to ill-health, was prevented from doing so. Our brother sent a good substitute in the person of pastor E. W. Flegg, of Homerton, who preached an excellent sermon in the afternoon on the words, “As one whom his mother comforteth,” which was listened to with rapt attention, and everyone felt it good to be there.

After the sermon about seventy friends sat down to a splendid tea, which was prepared by the dear friends at West End.

A public meeting was held in the evening at 6.15, presided over by Mr. H. Brand (of Guildford); and after the singing of a hymn and prayer by Mr. Ives (of Crowthorne), the Chairman read Psa. cxxii., commenting specially upon ver. 6—the necessity of praying for the peace of Jerusalem and the blessed promise to those who do so.

After the singing of another hymn, the Chairman welcomed the many friends who had come from the surrounding Churches, namely, Cricket Hill (Yateley), Farnham, Staines, Horsell, Mayford, Brentford, Guildford and other places.

The following brethren then spoke with much acceptance:—

Mr. Rush (of Surbiton) on Phil. iii. 3, especially dwelling on the words, “Rejoice in Christ Jesus, and have no confidence in the flesh.”

Pastor H. J. Parker (of Farnham) followed with some very encouraging words, especially to the young, on Rom. viii. 14.

The third speaker was pastor W. Chisnall (of Guildford), who spoke on the words, “Grace be with you, and peace from God our Father,” etc.

In the absence of pastor Mutimer, our brother Flegg again gave us some loving words of encouragement and exhortation.

The singing of another hymn brought

a very happy and enjoyable day to a close, and the universal opinion was that the Lord of Hosts was with us.

The deacons and friends at this little Cause expressed their gratitude to God for inclining the hearts of so many of His children to come over and help them. The collections amounted to about £4 4s.

ONE WHO WAS THERE.

HORSELL COMMON.

THIS house of prayer, which has been in existence for a century, has recently undergone extensive repairs and much-needed alterations and renovation.

The chapel, which is less than a mile and a-half from Woking Station, is pleasantly situated in its own grounds. Surrounding the building are a number of graves of former members and adherents of the Cause. The premises are freehold, and are held in trust as a Strict and Particular Baptist Chapel for the pure worship of a Triune Jehovah.

In days gone by many eminent men of God—such as George Comb, John Foreman, John Hazelton and others—preached the anniversary sermons, and the memory of those sacred seasons is still fragrant.

Since the death of the late pastor, Edward Joy (now more than thirty years ago), the pulpit has been occupied by itinerant brethren, and the form of worship and preaching has been on the lines of experimental divinity prized by the poor of the flock.

The sermons by Mr. J. Booth (of Bradford), preached a few weeks ago, were much appreciated.

There is a spirit of loving and prayerful unity amongst the little Church and congregation, and we were greatly cheered on Lord's-day, August 11th, when we were favoured to take the re-opening services, preaching from Psa. cxxxii. 14 and xxvi. 8.

There were a goodly number of friends, fine weather was granted, and, above all, there were tokens of the Lord's promised presence.

An appeal for financial assistance is being circulated, and an advertisement will direct those of the Lord's stewards who can help where to send their gifts.

"O Lord, we beseech Thee, send now prosperity."
P. M.

BROCKLEY, SUFFOLK.

SABBATH SCHOOL ANNIVERSARY.

ON August 4th the Sunday-school anniversary was attended with the steadily growing success which has of late years marked this happy occasion. The weather was fine, and three large and deeply interested congregations greatly cheered and encouraged those to whom the welfare of the children is very dear.

The beloved pastor (A. J. Ward), who

has already won the hearts of old and young alike, preached two excellent and appropriate sermons in the morning from "Let Thy work appear unto Thy servants, and Thy glory unto their children," and in the evening from "Dost thou believe on the Son of God?"

At the bright children's service held in the afternoon he (the pastor) gave three earnest and practical addresses to the parents, young people and children, respectively.

In selecting the special hymns the pastor and teachers had given preference to some of the old favourites threatened with semi-extinction in these up-to-date times, and the pleased interest evoked by the hearty singing of "There is a happy land," "See Israel's gentle Shepherd stands," "Shall we meet beyond the river?" etc., indicated that in some of our country villages, at least, the old-fashioned hymns embodying sound Gospel teaching still hold their own. May it continue so, and, above all, may God save our children from the "new theology" of the "new" hymns.

The young people and children did great credit to the careful training of Miss Lucy Ward, who ably presided at the organ.

The collections, which were for the school, amounted to £9 1s. 3d.

"BETHESDA," IPSWICH.

ANNIVERSARY services were celebrated in connection with the Sunday-school. The chapel was crowded at the three services held in the morning, afternoon and evening, and, the congregation being so large, seats had to be placed in the isles and open spaces and outside the entrances to the building in order to accommodate all who wished to be present.

The pastor (H. T. Chilvers) at each service preached appropriate sermons, and in the afternoon delivered an interesting address to the scholars in the school and Bible-classes from Jer. xxxvi. 23, "He cut it with a pen-knife."

The manner in which the children recited the various recitations and dialogues again reflects great credit on Miss Phyllis Woods, by whom they had been trained.

The pastor in the evening preached another telling sermon from Proverbs iii. 17, xiii. 15—"Wisdom's ways are ways of pleasantness; but the way of the transgressors is hard."

Special hymns were sung by the children, and rendered by them in a way which showed they had been carefully trained by the choir leader (Mr. Herbert Garrod). Mr. G. W. Garnham presided most efficiently at the organ.

The collections amounted to just over £20.
G. E. D.

HOMERTON ROW.

TUESDAY, July 16th, 1907, was a very special day at Homerton Row, the occasion being the re-opening of this time-honoured sanctuary after re-seating with comfortable light pine wood seats in place of the old straight-backed pews.

The afternoon service was kindly presided over by Mr. J. Barmore (son of our late beloved deacon, who served the Church for nearly half a century). He commenced by reading three short Psalms, viz.: cxxvii., lxxxvii. and lxxvii., and made some very kind and appropriate remarks with reference to the improved appearance of the chapel, &c.

Mr. Easter sought the Divine presence and blessing.

The pastor (E. W. Flegg) gave a short address, which savoured of cheerfulness and earnestness. He believes in going forward, and engaging in the work of the Lord heartily and with definite prayer.

Pastor C. West (of Erith) spoke from Ephes. vi. 11—18, mentioning specially the four pieces of armour—"The breast-plate of righteousness," "The sword of the Spirit," &c., remarking that, being in possession of these, we should be ready for the fight which lies before us.

Mr. J. E. Flegg (brother of the pastor) gave a very stirring address from the words "Whose I am, and Whom I serve."

Mr. Abrahams spoke very profitably from the words—"Called, Helped, Kept, Used." After which the Chairman closed a very profitable and enjoyable afternoon.

A goodly number of friends partook of tea in the schoolroom.

The evening meeting commenced at 6.30, and was kindly presided over by Mr. F. B. Applegate, who read Psa. lxxxiv. and, basing his remarks on the words, "How amiable are Thy tabernacles, O Lord," uttered words appropriate to the occasion.

Mr. Abrahams engaged in prayer.

A statement was read by the Church Secretary giving an account of the work, and showing that the friends had done remarkably well. The first meeting at which the question of raising funds was discussed was held on November 29th, 1906, and at the present time there was only a balance of £39 to be met out of £146, and although some generous help, for which we feel deeply grateful, had been kindly rendered from outside friends (including a donation from the M.A.S.B.C.), yet the greater portion had been subscribed by our own worshippers. Our pastor added that many of the members helped by their own work in the chapel, and thus had saved the Church extra expense.

Mr. Easter gave an address, referring to the building of the Temple—

"Gathering together," "Standing together," "Singing together," "Building together."

Mr. Hutchinson spoke from the words in 1 Chron. xxix., "I have set my affections on the house of my God."

Mr. Galley followed with words from Isa. lxvi. 1, "Thus saith the Lord, The heaven is My throne, and the earth is My footstool: what manner of house will ye build unto Me? and where is the place of My rest?"

Mr. Goodenough took the words, "We know Him," from John i. He said he was not going to speak on the house of God, but rather on the God of the house.

Mr. Tooke spoke from Ezek. xxxvi. 37, "For these things will I yet be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

Our pastor closed with a few words from "Let him ask in faith, nothing wavering." "Said I not unto thee, If thou wouldst believe thou shouldst see the glory of God?"

The collections were good, amounting with promises to £20. To God be the praise.

KING'S LANGLEY.

WEDNESDAY, July 24th, was a big day in the history of the Cause of truth at King's Langley, when special meetings were arranged in connection with the re-opening of the building after extensive and complete renovation of the interior. For three years a small Committee has worked continuously to effect this desirable object, the whole building having become thoroughly dilapidated, and visitors on Wednesday were not slow to express their pleasure at the transformation that had taken place.

The gatherings opened on Wednesday with a sermon in the afternoon by pastor E. Mitchell, of London, when, a good congregation being present, he based his remarks upon Matt. vi. 32, and his remarks were much enjoyed.

After tea a public meeting was held, pastor E. Mitchell presiding. The hearts of the friends connected with the Cause were made glad by seeing the old chapel so full that seats had to be placed down the aisles to accommodate the large congregation. The meeting opened with the well-known hymn, "O God, our Help in ages past." Mr. Osbourn read the Scripture, and Mr. Cato followed with prayer.

Mr. John Butler presented a report on behalf of the Church and congregation who worship here and the Improvement Committee, expressing very keen appreciation of continued interest of the friends in the work in which they were engaged, and extended a hearty welcome to all who had so kindly made an effort to be present to join with us

in rendering our tribute of praise and thanksgiving to Him who has done so much for us.

A good few of the friends present would remember that a similar meeting to this was held last September to celebrate the completion of many improvements to the exterior of the chapel, together with its enfranchisement, and the hope was then expressed that circumstances would soon enable us to witness the complete restoration of the interior. In this they had to confess that although they entered upon the work full of confidence their most sanguine expectations have been exceeded, and the fact that so much had been achieved in so short a period of time called forth the deepest gratitude to our heavenly Father for His goodness and favour.

The improvements included entire re-seating, two new warm-air stoves, new vestries with rostrum in between, re-arrangement of gas pipes and brackets provided with inverted lights, re-colouring of walls, etc. These greatly-needed improvements, in conjunction with the other work already mentioned, brings our total expenditure since the formation of the Committee to just over £300. All our desires are not yet realised, and it is the sincere wish of the Committee to still further justify its existence by having the brickwork re-pointed, the roof of the chapel repaired, better accommodation at the rear, and sundry expenses. The Committee trusted that their method of doing the work in sections would commend itself to all friends and subscribers, and estimated that in order to complete the whole scheme they now required from £50 to £60. The Committee desired to take this opportunity of expressing their warmest thanks to the generous friends who had so kindly assisted in the undertaking.

Six special week-night services had been held during the winter months—four conducted by Mr. G. W. Thomas, and two by Mr. G. Batchelor. The best thanks of the Committee were tendered to both those gentlemen. One of the most encouraging features in connection with the raising of the funds had been the united loyalty and devotion of their own people, who had for three years regularly contributed their weekly payments, and had expressed their willingness to continue doing so until the whole of the necessary requirements were carried out. Under these many tokens of Christian love and fellowship, and the consciousness of Divine approbation, they could take courage and press forward, hoping there were yet many bright and happy days in store for the Cause of God there.

The Chairman, who followed, congratulated the Secretary upon the report, and the friends of the Church

who had had the cause of God so much at heart. He rejoiced with them in the history of their Church, and of the many saints who had lived and died relying upon the truths therein proclaimed. He was glad, too, that part of the old pulpit had been retained from which many a saintly man had preached the Gospel.

Other addresses were delivered by brethren H. Ackland, F. Staddon, J. Bagnall, and W. Derham, all of which were most heartily appreciated.

The meeting, which will long be remembered by those present, terminated with a hymn, and prayer by the Chairman.

ANNIVERSARY AT COBERLEY.

THE pretty little village of Coberley was jubilant on Sunday, July 14th, on the occasion of the anniversary of the Baptist Sunday-school. The arrangements for the day were in the hands of Mr. Sly (the superintendent of the school) and Mr. Mitchell (of Cheltenham), who for many years has journeyed there in all weathers to conduct the service in the chapel, and whose services are evidently appreciated, as shown by the affection and regard the people have for him. The services on Sunday were quite a record, both in regard to the attendances and the collections. Favoured with very fine weather, although oppressive, the little chapel (estimated to seat 200 people) was packed in the evening to its utmost limit, seats in the aisles and stairs being utilised for accommodation. This was accounted for by the presence of a large contingent of friends and sympathisers from Pilley, led by Mr. C. Barrett, who for many years have made their annual visit to show their sympathy and appreciation of the good work done at Coberley, and also from Charlton, Foxcote, and other villages and hamlets around. The services throughout were cheerful and inspiring, and the singing by the children was extremely creditable. The morning and evening services were conducted by Mr. J. T. Ireland and E. M. Bailey, of Cheltenham, the former speaking on "The Ministry of Love" and the latter on "Lessons from Nature," illustrating the same with the aid of a daisy.

The evening meeting, as for many years past, took the form of a conference, the chair being taken by Mr. J. T. Ireland, supported by Mr. C. Barrett (Pilley), Mr. E. M. Bailey, and Mr. W. Ryland (Charlton), Messrs. Betteridge, Newman, Mitchell, etc.

The Chairman spoke to the children of the necessity of giving attention to and meditating upon and putting into practice the lessons taught them in the Sunday-school.

Mr. Betteridge spoke of the value of Sunday-school work and adult classes, showing how valuable village work was by the fact that some of the best workers and supporters of the town Churches received their inspiration in the village Sunday-school.

Mr. Newman spoke of the value of real Bible-teaching, and said no work was of any real value unless founded upon the inspired Word of God.

Mr. Ryland likened a child's heart to a garden, and urged the responsibility of parents and teachers in seeking to destroy all the weeds of evil and nourishing and fostering the growth of all that is good and pure and God-like.

Mr. Barrett, in his usual breezy and inspiring style, spoke on the lesson to be drawn from the life of Ruth.

The meetings—long to be remembered by the Coberley friends—were brought to a close by thanking those who had helped to make the day so profitable and enjoyable and by the singing of the "Glory Song."

BLAKENHAM, SUFFOLK.

AFTER the anniversary comes the treat—an important item in child-life. This was held on July 31st. The day was beautifully fine. Several friends gathered with us. Swings and games were enjoyed by the children, and a bountiful tea was provided for them, which they thoroughly enjoyed. When the shades of evening appeared, all came into the chapel, the children sang, and a very suitable address was given them by Mr. C. Carr.

Other friends (including brethren H. F. Moore and W. Carr) spoke suitable words to the children.

Prayer was offered by our young brother Spraggins.

The children who had entered into the "Illuminated Text Competition" received prizes according to merit. One was a little boy, five years old.

The Doxology and Benediction followed.

Each child on leaving was presented with two bananas. God bless our school.

On August 7th (through the kindness of a friend belonging to the Blakenham Church) all those who attend our week-evening class through the winter were taken to Yarmouth. The day was beautifully fine.

On August 20th the same kind friend arranged an outing for the women belonging to our Women's Social Meeting, by tramcar from Whitton to Ipswich, from thence by the "Woolwich Belle" to Clacton, where a very enjoyable day was spent. Two of our deacons (brethren W. Carr and H. F. Moore) travelled with us and helped to make the day enjoyable. A bountiful tea was provided at Clacton. We felt so

glad as we gazed on the water that "our Father holds the waters in the hollow of His hand," &c.

"Revive Thy work, O Lord." So prays
M. A. MOORE.

ZOAR BAPTIST CHAPEL, CRICKET HILL, YATELEY.

THE eightieth anniversary services of the above were held on Bank Holiday, August 4th, when two sermons were preached by Mr. F. Fells, of Ohesham. The afternoon subject was taken from Psa. xxxv. 3. The evening text was taken from Heb. iv. 16. Our brother was enabled to speak very freely, and we felt that the things spoken of were those things upon which our immortal souls love to dwell.

Between sixty and seventy sat down to tea, which was provided in the open air, the weather being very favourable for the occasion.

After tea, before the evening service, the Sunday scholars joined in singing hymns, and short addresses were given by pastors Gossling (of Hartley Wintney) and H. J. Parker (of Farnham). Brethren Lawrence (of Fleet) and Puttnam (of London) led us to the throne of grace in the evening service. Thus once again the little Hill of Zion desires to render praise and thanksgiving to the God of all grace for mercies past and seek for grace to help in ages yet to come.

ONE WHO WAS THERE.

MARCH (PROVIDENCE).—The anniversary services of the Sabbath-school took place on Lord's-day, July 21st. The pastor (Mr. B. J. Northfield) preached. Large congregations assembled, the chapel being filled to overflowing at the evening service. The scholars sang special hymns in a very creditable manner. Much interest was evinced in all the services on all hands. Collections realised over £14, which, with donations for, and proceeds from, the treat and public tea of the following Tuesday, brought up a total of £30.

Aged Pilgrims' Corner.

ON Thursday, September 5th, a public meeting will (D.V.) be held in the Round Gardens, Walton-on-Naze. Ebenezer Carr, Esq., a member of the Committee, will take the chair at 5.15 p.m., and several ministers will give short addresses. The attendance of any of the Society's friends who may be visiting the town or neighbourhood will be heartily welcomed.

ON Tuesday afternoon, October 1st, through the kindness of the convener of the Clifton Conference, the Secretary will address an afternoon meeting at 3 o'clock, when it is hoped that sup-

porters in Bristol and district will be able to aid by their presence in extending a knowledge of the Institution in the West of England.

The new Number of the *Quarterly Record* contains a portrait and biographical sketch of John Kershaw, and a variety of articles bearing upon the Society. It is intended for gratuitous distribution, and copies will be sent to any friends who will kindly place them in quarters likely to benefit the work. The Centenary Medals can be obtained for 1s. each, or will be sent to any collectors of 10s. or upwards.

The 100th Annual Report is now in circulation, together with a *fac-simile* of the First Report. A copy of each will be sent upon receipt of four stamps. 1,650 Life Pensioners are now upon the books, and the expenditure of £43 daily is steadily increasing. A special effort is being made to obtain an increase in Annual Subscriptions of 7s., 10s., and 14s.

The 72nd anniversary of the Camberwell Home was a well-attended gathering. Mr. E. Mitchell preached an excellent sermon in the afternoon from the words, "We would see Jesus." After tea a public meeting was held, presided over, in a most admirable manner, by Mr. Samuel Combridge, of Brighton. Addresses were given by Messrs. Barraclough, Dolbey, White, Nugent, Green, and Carr. The collections were for the Benevolent Fund for the assistance of sick and infirm inmates, two of those assisted by it having attained to the ages of 87 and 89.

Gone Home.

WILLIAM CHARMAN

was born on February 13th, 1819, at Ockley, Surrey. He was brought up to attend the Church of England, but when about the age of twenty he became so dissatisfied with the formality of the services that he left, and worshipped with the Wesleyans at Horsham for some time, but not finding what he was seeking for, he went to the Congregationalists at Dorking. When there one Sunday he heard that a Mr. Biddle was to preach in a cottage, and he resolved to go, if possible, and hear him. He went, and the sermon was so blessed to him that he was determined to find out where Mr. Biddle regularly preached. He discovered it to be the little village of Brockham, about six miles from Dorking. He felt much at home there. The Gospel as preached was more to him than his daily food, as those desires which he had so long felt were proved to him, through the ministry, to be the work of the Holy Spirit. But being fearful and timid it

was some time before he joined the Church. At length faith was increased and love inflamed, and he was constrained to seek membership, and, upon being accepted by the Church, was baptized by Mr. Biddle in the year 1848. He remained in membership until he was transferred to Brentford, with his dear companion, on May 2nd, 1896. During the above interval he was removed to Ingatstone, in Essex, where he remained nine years, and attended the ministry of Mr. Trotman, of Blackmore. After this the Lord directed his steps to Hornsey Rise, where he sat under the ministry of Mr. Waterer. The cloud again moving, the spot indicated was Bexley Heath, and from there he came to Ealing, where he lived for twenty years.

He was rooted and grounded in the doctrines of free and distinguishing grace, and his whole life was a testimony that they were not merely his creed, but that they influenced his whole conduct. He valued the means of grace, and it would be rare indeed to see his seat empty when he had strength to get to the house of God. When infirmities incident to old age began to tell upon him, it was a sore trial to him that he could attend but once a day.

The last few years of his life he was much weaned from everything of earth, especially so a few months before he died; he quite gave up everything, even his dear wife that he had lived in such happy union with for the long period of nearly fifty-nine years. Nothing of earth had any charm for him. For many months he could not read, and all that he wished his loved companion to read to him was the New Testament and the Psalms. For five weeks previous to the home-call he was unable to speak, except a word or two that could be understood, such as "I am soon going home."

He passed away from this world to the home above on June 29th, aged 89 years.

R. MUTIMER.

EMMA GRAHAM HILLMAN.

The departed was the daughter of the late Mr. Hill, for many years a most respected and beloved deacon of the Church at Ebenezer, Richmond-street, Brighton. She was baptized by the late Mr. Israel Atkinson at Ebenezer, in September, 1874. Residing at Portslade-on-Sea she was unable for some time past to get to Ebenezer, but worshipped with the Baptist Church at Portslade, under the pastorate of Mr. Dyer.

She had suffered for some months in 1906 from severe pains, which the doctor at last declared arose from cancer, and recommended an operation. This took place in November last, and at first was deemed successful, but further examinations detected other troubles, and she returned to her own home at Christmas.

For some time she cherished the hope that she would be spared to get about again, but this was not to be.

The writer, her brother, saw her at Easter, when she was far less hopeful, but expressed herself as quite resigned to the Lord's will, whether it were to live or die. He saw her again at Whitsuntide, when all hope of recovery was gone, and she expressed herself as being ready to depart, and join those who had gone before.

During her illness she received letters from her uncle, Mr. J. Lambourn (late of Warboys), and a very old friend, Mr. E. Mitchell (of Chadwell-street, London), which she much prized and read to him. She said her trust was in the Lord Jesus Christ and His finished work, who died that she might live. Her last words to him were—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

Unconsciousness set in two days before death, but about half-an-hour before her departure she knew her husband and two sons and daughter. She pressed their hands, but was unable to speak.

On July 3rd, 1907, the ransomed spirit was released from the clay tabernacle to join the ranks of the spirits of the just made perfect.

The interment took place in Portslade cemetery, the vicar of the parish and Mr. Dyer uniting in the ceremony.

J. G. HILL.

12, Shardeloes-road, New Cross, S.E.,
August 8th, 1907.

ELIZABETH GRIMWOOD.

My dear mother was called from earth to heaven on Saturday, June 29th, after a long and painful illness. Her hope was steadfast in the blood and righteousness of Christ, and she passed away resting upon Zion's sure foundation. She greatly loved the ministry of the Gospel, and was baptized by the late Mr. Kern, remaining several years in membership at "Bethesda," Ipswich, until removed to Newbury. A godly mother, her fervent prayers will ever be remembered by her sorrowing son—F. GRIMWOOD.

WILLIAM THEOBALD.

It is with the deepest sorrow that the friends at "Hope" Chapel, Nortou-street, Bethnal Green, record the death of this dear brother, which occurred on Saturday, July 6th, 1907, after many months of silent suffering and one month's confinement to his bed.

He was born at Waterford, Hertford, in the year 1836, of godly parents, and although he never knew a mother's care and love—she dying when he was but five years old—it is said by those who knew her that he inherited much of her gentleness of character. On the occa-

sion of her death the vicar of the parish published a pamphlet on her life, entitled "A Most Spiritual Woman."

About this time our friend was sent to a boarding school at Ponders End, kept by a Wesleyan minister, and whilst there many texts of Scripture were deeply impressed upon his mind, proving a blessing to him throughout his long career.

At the age of 14 he came home to spend his vacation, and his father occasionally finding him very useful in his business decided not to send him back to school.

From this time he attended Bow Baptist Chapel, under the ministry of Mr. Pool Balfour, and he was eventually baptized by him and received into full communion on June 5th, 1859. Here he remained until the Church became open, and feeling that he could not violate the principles he held so dearly, he separated from them in September, 1871. He felt the separation very keenly as he was leaving the family behind; but after a lapse of some time, he, on the 6th of February, 1876, united with the Church at "Hope," and from that time has been a consistent member, the greater part of the time serving the Church in the capacity of deacon, secretary, and treasurer.

We sympathise deeply with the bereaved family, and mourn his loss greatly, and often look round and say, Who can fill his place? Beloved by all for his genial and kind disposition, ever ready with a word of comfort and good cheer to any in distress, setting aside his own troubles—which were many and perplexing, as those who knew him intimately can testify—that he might succour those who needed succour.

The writer was with him on Thursday, July 4th, after the usual chapel service, and found him fast sinking. On asking him if it was peace, he answered, "Yes!" Then, after a few words of prayer, in which we commended him to our heavenly Father, praying that He would give him an abundant entrance into life, his countenance lighted up with a smile as he uttered his last "Amen" in our hearing. From that time he sank rapidly, being mostly unconscious until his spirit took its flight.

The mortal remains of our departed brother were laid to rest in the family grave in Bow Cemetery by our brethren J. Parnell and J. Elsey on July 11th, 1907, in the sure and certain hope of the resurrection to eternal life, a great number of sympathising friends being present.

"Thy ways, O Lord, with wise design,
Are fram'd upon Thy throne above,
And ev'ry dark and hending line ..
Meets in the centre of Thy love."

W. R. JOHNS.

“Taught of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDMUND DINHAM.

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

“All thy children shall be taught of the Lord: and great shall be the peace of thy children.”—*Isa. liv. 13.*

IN memory's mirror we view the figure of a Christian friend of great moral worth and matured spiritual experience, who received “the home-call” in his ninetieth year on February 15th, 1886. He had been a tallow-chandler—a lucrative business before the introduction of gas into middle-class dwelling-houses, when mineral oils were wholly unknown, and the lamps and candles of other days were the only domestic lights employed. Providence had smiled upon him, and he had then long since retired on a modest competence.

His thoughts were largely occupied with the past, of which his recollections were extremely vivid and interesting. Especially he felt pleasure in declaring what God had “done for his soul” (*Psa. lxxvi. 16*). To listen to his gracious reminiscences was at one time the frequent privilege of the transcriber, who especially recalls as noteworthy, his conversion to God many years before, of which he had written an account with great care.

It was recently impressed on the transcriber's mind that the publication of this unvarnished record might be useful to many. Our friend was a Christian of a type now most uncommon. He was brought to God at a time when Strict and Particular Baptists enjoyed a large measure of prosperity. At the present day, however, our empty chapels, our diminishing congregations, and the felt absence of Divine power in our assemblies, are greatly to be deplored. May this not be because the principles which once actuated us as a people, are now so little valued, if not openly disregarded?

“Them that honour Me, I will honour, and they that despise Me shall be lightly esteemed” (*1 Sam. ii. 30*) is, however, still a Divine law for the “household of faith.” What God sanctioned and smiled on in days gone by, He will bless to-day, and the absence of His blessing is surely a loud appeal to our Churches to “see and ask for the old paths, where is the good way, and (to) walk therein” (*Jer. vi. 16*).

With these convictions, some episodes in the early life and experience of Edmund Dinham are submitted for the consideration of the spiritually-minded. He shall tell his own story in his own words.

CHILDHOOD AND YOUTH.

“I was born in London on June 10th, 1796, and have heard

that both at my birth and during my infancy I caused much pain and solicitude to my mother. I was—as I remember with sorrow—a miserable and cross-grained child. Even to this day I have to mourn over the innate devilism of my nature, and often wonder how the Lord and my dear wife bear with me, so often do I find to my grief and shame that ‘when I would do good evil is present with me.’

“My father—in my younger days—had relatives in Cornwall, who, as his family increased, relieved him of some of his anxiety by having us to stay with them, one at a time, for long periods. I remember being taken to them when a child of five, and remaining about two years.

“When or where the Lord (as I hope) first commenced a work of grace upon my soul, I cannot tell. My memory, however, reverts to my dear old grandmother, who, I believe, was one of the Lord’s ‘hidden ones’ in what I now know was a very dark corner of the earth. Her loving instructions certainly produced serious impressions on my young mind.

“Unobserved by her, I often watched her as she sat in silent devotion by the fireside. She used to speak to me with tender earnestness of the solemnities of religion. She taught me that God created all things, and that He was so wonderful a Being that He was continually present, and that ‘darkness and light were both alike to Him,’ and that, therefore, if I did a wicked thing, though I might deceive others, *Him* I could never deceive. She used to have me kneel to say my prayers before putting me to bed, and always tried to impose on me the task of thinking solemnly of this great and holy God as I went to sleep—a task I soon found I could not perform.

“She frequently quoted old-fashioned rhymes. If she caught me in an untruth she would make me quail with the lines, ‘Brimstone and fire will be for the liar,’ or, if I were guilty of a petty theft, would gravely remind me that ‘He who learns to steal a pin will soon commit a greater sin.’

“I have to bless God for her instruction and influence, for they often occupied my thoughts and were in a great measure the means of keeping me in a moral course as I grew up.

“I recall that after my return home, when about seven years old, I, with another child, planned some piece of wickedness; when my grandmother’s words suddenly touched my conscience. I cried, ‘We must not do it; God sees us, and He would, even if we were shut up in an iron chest.’ I have thus great cause to commend the training up of children in the way they should go; for this, under the Lord’s grace, kept me from many a hurtful snare.

EARLY MANHOOD.

“As I grew up, I soon proved that ‘evil communications corrupt good manners.’ Yet my conscience often received a check (I trust, through grace), though I found the evil of my growing nature far too strong for human ‘bit or bridle’ (Psa. xxxii. 9). At times, when overpowered by some great and grievous sin, I would

scratch the date of its commission, with some of its particulars, on the wall of my bedroom, trusting that the sight of this would restrain me from again offending God. I found, however, after these records had reached a dreadfully black score, that such efforts at self-restraint were quite useless and I abandoned them in despair.

“Thus I saw more and more the necessity for being a Christian, which something within me whispered I *certainly was not*. I therefore determined to read the Bible till I became one, and to this end used to sit up long after the others had retired to rest, till I grew quite weary of my self-imposed task. Still, I quite failed to accomplish the end I had in view, and what to do further I knew not.

“I was most regular in attending church and also in taking what was called ‘the early morning sacrament.’ To my private devotions I also paid strict attention. At times, when in bed, the fear would seize me that I had forgotten my prayers, when I would again rise and kneel down to beg God’s pardon for my neglect. So I laboured hard to manufacture a plaster for my conscience.

COURTSHIP AND MARRIAGE.

“When about eighteen years of age, I began to court the lady who afterwards became my wife, who was then living with her brother at Chelsea. This I did for six years. I reckon that I must have walked four thousand miles in all in going to and fro to visit her. I, however, thank God that I do not regret one step that I then took, as I have never known her equal.”

The transcriber may here add that though there are strong reasons for believing that this dear lady was, even at this time, a humble and most sincere Christian, she made no public profession of religion until forty years after. She could not then realise that she had been “sealed with the Holy Spirit of promise,” which is mentioned as the privilege of all true believers, and therefore patiently awaited the promised blessing. At length “the time of love” came; the assurance of faith was granted her. Soon after, on Lord’s-day, August 30th, 1863, she was baptised in Keppel-street Chapel by the late Samuel Milner—George W. Shepherd (then not quite eighteen years of age) following her in this act of obedience to their risen Lord.

When about twenty-five years of age he married, and their wedding day was quietly spent at the Star and Garter, Richmond. Thus their life of happy union began. A severe trial, however, soon followed.

A DREAM OF THE BOTTOMLESS PIT.

“About eight months after this, I was seized with a dangerous illness. So near did I seem to my end that my two doctors despaired of my recovery. For several days and nights I had no sleep, and they deemed it right to prepare my wife and relatives for my speedy death, which they fully anticipated.

"So prostrate did I become, that I could not speak; but I well remember that my elder brother, who came from a distance to bid me a last farewell, looked sorrowfully at me and leant over my head and held down his ear to ascertain whether or not I still breathed. He then left me, under the impression that we should meet no more in this world.

"From that moment I sank into unconsciousness and fell into a deep sleep. I then dreamed that I had died, and that my soul in the form of a light cloud, hovered over my body and witnessed all that was being done with the tenement it had quitted. I watched the undertakers as they silently did their work. I saw them deposit my corpse in its coffin, and as they proceeded to take it downstairs I followed, or rather floated over their burden, as they descended and passed through the front door.

"No sooner had this occurred, than in this most awful dream, I beheld myself seized by two foul and terrible fiends who carried me off into unutterable anguish and woe. They hurried me down into fearful depths; then they flew aloft with amazing velocity; so that a little star in the sky seemed to grow as large as the moon when at her full.

"Then they taunted me with their capture of my soul. 'Had I been a Christian,' they said, 'I should not have thus been in their power; and angels of another kind would have conveyed me to bliss.' Yet as I was *now* their property, with them I *must* go. Down therefore they again flew with me, into dreadful, dreadful woe, blackness and darkness not to be described.

"They continued to hurry me downwards, and still downwards—till I screamed in my piercing anguish, 'O that I could reach the bottom and know the worst—if worse there can be!' But no, I was descending into the bottomless pit.

"A change in the current of the imaginings of my troubled mind now took place. After suffering these horrible terrors, I cannot tell for how long, it seemed as if another kind of torture was about to commence. This was to return to the place from which my death had driven me—and I was conscious of lying on the same bed on which in my dream, I had died.

"I opened my eyes and looked around—first at this well-known article of furniture, then at that. I plucked at the sheets, felt my own flesh, and gradually realised that I was still alive, and had only been the subject of a fearful dream. It was indeed long ere I could be persuaded that I was not being deluded by a yet more tantalising phantom. But when the old nurse congratulated me on having obtained a little sleep, and my dear wife and others spoke to me, I was, at length, assured that I had escaped in a wonderful way, and that hell had not closed its mouth upon me; and oh, if ever a poor wretch prayed in *sincerity* I now prayed with strong cries and tears unto God.

"The doctor soon after this informed my relatives that an unexpected change for the better had taken place and that there was still hope.

"I had, however, to find out that while I indeed had prayed *in*

sincerity, it was not *in truth* (Joshua xxiv. 14). I promised that if the Lord would but spare me this time, I would indeed be His disciple. Thus, by slow degrees I began to recover. Then how warm was my religious zeal. I would not tolerate the least measure of trifling or levity in my presence.

"This season of religiousness was, however, short-lived. As I grew stronger in body, my fervour became weaker; till after a short time I could myself *trifle*, and by degrees got absorbed not only in the lawful business of this world, but in what are so wrongly styled its *innocent* amusements and pleasures. I thus learned that a man may be very *sincere* in what he supposes is his religion, and at the same time very much in the *wrong*."

"This witness," the transcriber would add, "is indubitably true." It is possible for men to "call upon God in the day of trouble" with the deepest and most solemn feeling, simply in the energy of nature, when they are altogether destitute of the operations of grace. As of old, there may still be—as this narrative shows—those of whom He, "from Whom no secrets are hid," declares: "They have not cried unto Me with their heart, when they howled upon their beds" (Hosea vii. 14).

(To be continued, D.V., in our next.)

"NOTHING"—A SERIES OF MEDITATIONS.

No. 7.—*The Liberality of Grace.*

"When they had NOTHING to pay he frankly forgave them both."—Luke vii. 43.

To understand these words, we must note the context. Jesus is sitting at meat in a Pharisee's house, whither he had gone in response to an invitation in which courtesy and curiosity were, it would seem, strangely blended.

"And behold, a woman in the city who was a sinner," learning that He was there, brought an alabaster box of ointment, and, standing at His feet behind Him weeping, began to wet them with her tears and to wipe them with the hair of her head. Moreover, she "kissed His feet and anointed them with the ointment."

Simon, the Pharisee, however, regarding this act of homage with disfavour, "spake within himself," saying, "If this Man were a prophet he would have known what manner of woman this is, that she is a sinner." Hardly had the thought crossed his mind, than the Master claimed his attention. "Simon, I have somewhat to say unto thee." Not wishing to be discourteous, and at the same time glad to avail himself of anything which might throw light upon the character of his Guest, Simon begs Him to proceed.

The Lord then utters a parable, followed by a question which elucidates its teaching. "A certain creditor had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me, there-

fore, which of them will love him most?" Simon answered, "I suppose he to whom he forgave most." Jesus said, "Thou hast rightly judged." Thus, in a few searching words, He reveals the great difference between the attitude of His host and that of this weeping woman—in relation to Himself.

"Simon, seest thou this woman? I entered into thine house, *thou* gavest Me no water for My feet; but *she* hath washed My feet with tears, and wiped them with her hair. *Thou* gavest Me no kiss: but *she*, since the time I came in, hath not ceased to kiss My feet. My *head* with *oil* thou didst not anoint; but *she* hath anointed My *feet* with *ointment*. Wherefore, I say unto thee, 'Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.' And He said unto her, 'Thy sins are forgiven'" (R.V.).

As we take a general view of this graphic word-picture, we are firstly impressed with the thought that

JESUS KNEW WHAT WAS PASSING THROUGH THE MIND OF HIS HOST.

Simon "spake within himself," "Jesus answering said." He "needed not that any should testify of man for He knew what was in man." In the house of the Pharisee, the truth is thus exemplified that as every man "thinketh in his heart, so is he" (Prov. xxiii. 7), and that he is so regarded by that God who judgeth not by outward appearances but by the state of the heart. Again we reflect that

JESUS ALSO KNEW THE THOUGHTS OF THE SINFUL WOMAN AT HIS FEET.

She stood behind Him "weeping." It is not recorded that she *said* anything. Her heart, it may be, was too full for words. But the place she occupied, "behind Him;" the gift she brought, "an alabaster box of ointment;" the act she performed and the way in which she performed it, "she washed His feet with tears and wiped them with her hair;" all spake far more loudly than words. Hers was, therefore, the truest eloquence—that of the heart, and it appealed effectually to "the Lord of glory." "He," as another has said, "beheld her *as she was*, not as she *seemed* to be. Not as an unshapely pebble to be trodden under foot on the highway, but as a gem of rarest beauty which would hereafter adorn the diadem of the King of kings; not as an obnoxious weed to be ruthlessly uprooted, but as a flower, fair and fragrant which should for ever adorn the garden of the Beloved; not as a wastrel to be despised and loathed as a blot and blur on society, but as a 'woman' to be treated with the respect and tenderness which were her due as one of the great human family on earth; not as an offender against propriety and morality entitled only to the world's contempt and scorn, but as a sinner whose sorrow for her misguided past appealed to the commiseration of all that had been kept in virtue's straiter path; not as one of the reprobate, to be abandoned to Satan's craft and cruelty, till despair perchance should end the tragedy of her life in desperation and doom, but as one of the elect for whom He had undertaken to be the Surety and Saviour before the foundation of the world, and to secure whose blessed-

ness He would cheerfully part with the precious blood of His sinless but sorrowing heart." So He loved her "notwithstanding all." Observe further, that

A SENSE OF GUILT AND SHAME HAD LED THIS POOR OUTCAST TO THE SAVIOUR'S FEET.

Many were the motives which influenced those who came to Him in the days of His flesh. Some were impelled by curiosity, some came to Him because they were sore sick and hoped to be healed, some besought Him to cast demons out of their relatives, while others drew near to Him, feeling the intolerable burden of sin. They had heard, perchance, that He came "to seek and to save that which was lost;" that His mission was "not to call the righteous but sinners to repentance;" and that His gracious message to all that laboured and were heavy laden was "Come unto Me, and I will give you rest!" To this class, the sinner of our story belonged, and hearing that Jesus sat at meat in the Pharisee's house, she brought her costly gift and poured out her pent-up feelings in acts of silent devotion. We further note that

THIS WOMAN, BECAUSE SHE FELT HERSELF TO BE SO GREAT A SINNER, APPREHENDED THE GREATNESS AND GRACE OF THE SAVIOUR.

She was "a great sinner saved by great grace!" The title to the volume which recounts Bunyan's remarkable life could hardly have been more felicitous, "Grace Abounding to the Chief of Sinners." This he felt himself to have been. John Newton's estimate of himself was the same; and long before either of these had seen the light, Paul had said, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief." In fact, along the whole line, as God's dear children have felt the hatefulness of their personal transgressions, through the application of God's holy Law to their souls, all have felt the force of David's prayer, "Pardon mine iniquity for it is great." To pardon so great a sinner will bring Thee great glory. Therefore I venture to ask that for Thy name's sake Thou wilt forgive me (Psa. xxv. 11). The outcast in Simon's house who washed the feet of Jesus with tears was thus no exception to the rest of the ransomed host who have wept their weary way to Him "whose precious blood will never lose its power." Our subject yet further recalls the fact that

NO SINNER HAS ANY ASSETS WHEREWITH TO DISCHARGE HIS INDEBTEDNESS TO GOD.

Every man is a debtor to the whole Law, the essence of which, according to the teaching of Jesus Himself, is: "Thou shalt love the Lord thy God with all thy soul and with all thy strength and with all thy mind, and thy neighbour as thyself." But "all have sinned and come short of the glory of God." Man has NOTHING with which to pay this debt, and when enlightened as to their state by nature, all alike cry, "My best is stained and dyed with sin, my all is nothing worth."

From this, those who feel within their hearts something of the hatefulness of sin and their own helplessness to fulfil the Law which is "holy" and the commandment which is "just and good," may draw rich comfort, if they are led to consider that

ALL WHO ADMIT THEIR SPIRITUAL INSOLVENCY ARE FREELY AND FULLY FORGIVEN FOR JESUS' SAKE.

"Nothing to pay!" "Freely forgiven!" When the prodigal came to himself and said, "I will arise and go to my father, and say unto him, 'Father, I have sinned against heaven and in thy sight,' his father saw him a great way off and ran to meet him and fell on his neck and kissed him." This is God's order! Sin confessed is sin forgiven, and the Gospel message to-day to every seeking, sensible sinner who, drawn of the Spirit, turns to the Lord Jesus, is, "No man can come unto Me except the Father which hath sent Me draw him," and "*him that cometh I will in no wise cast out.*" "This Man receiveth sinners and eateth with them." "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," for "the blood of Jesus Christ His Son cleanseth from all sin."

In conclusion, we think the great lesson which Jesus wished to teach Simon the Pharisee was that

IN PROPORTION AS WE REALISE THE GREATNESS OF THE DEBT WE APPRECIATE THE FACT THAT JESUS HAS PAID IT ALL!

"To whom little is forgiven, the same loveth little." "Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much." That Simon had *some* kind thoughts concerning his distinguished guest is suggested by his asking Jesus to take meat with him; but he had no *definite spiritual influence*. Wrapped in the cloak of his own religiousness, he had not learned that his own righteousnesses were as "filthy rags" and that he needed a covering not his own to render him acceptable to His Maker; but the woman whom he despised was a trophy of grace, since she confessed her sin, great though it was, to Him who "is able to save to the uttermost them that come unto God by Him."

There may, dear reader, be much difference between us and the woman who thus came to Jesus, so far as *moral* character is concerned, but whether we know it or not, we are sinners in God's sight, for "all have sinned" and "there is none that doeth good." Salvation can never come to us by our own works, seeing that "by the deeds of the Law shall no flesh be justified;" it is "to him that worketh not, but believeth on Him that justifieth the ungodly." For it no price is asked. There is NOTHING to pay.

If we have never felt the *power* of this truth may the Holy Spirit

"Convince us of our sin, then lead to Jesu's blood,
And to our wondering view reveal the secret love of God."

J. P. GOODENOUGH.

PRIEST AND KING: OR, THE TRUE MELCHIZEDEK.

BY A. E. REALFF, LEICESTER.

THRICE only is this remarkable personage mentioned in the Bible. All that we know of him *historically* is to be found in Gen. xiv. 18—20, where we are informed of his meeting Abram on his return from his successful expedition against Chedorlaomer (A.M. 2091). He is introduced as Melchizedek, the significance of which name is, however, not here stated; and he is described as "King of Salem," and "Priest of the Most High God."*

We are told that as a *monarch*, with royal hospitality, "he brought forth bread and wine;" that as a *priest*, in his sacerdotal capacity, he pronounced a benediction on the man into whose hand God had delivered his enemies. As himself a *worshipper* of the Most High God, he also blessed the Great Supreme. Finally he accepted from the Patriarch an offering consisting of a tenth of the spoils of his recent victory. Nothing further is here added. "He thus flits like a meteor across the firmament of the sacred record, and vanishes from view as suddenly as he appeared." Who were his ancestors, when he was born and died, by whom he was officially preceded or followed we are not told. The silence of Moses on these points is, however, designed; and, as we shall see, is as significant as the facts he has imperishably recorded.

Nine hundred years rolled by. It was of course assumed that God's people would have read and remembered what He had caused to be related, and that therefore this incident would be known to them; but no further inspired allusion was made to it.

At length David was moved by the Spirit (A.M. 2962) to address an ode or Psalm to the great Deliverer who was to come. Being a prophet (Acts ii. 30) he hailed Him as though He were actually present. In Jehovah's name he calls Him as "my Lord," or "*adoni*," and addressed Him as a "priest for ever after the order of Melchizedek." He thus revived the name which had for so long been in abeyance, and assigns a deep spiritual significance to the incident related by Moses.

Eleven more centuries passed, during which no inspired reference was made to this subject, when an anonymous writer—generally supposed to be the Apostle Paul—was moved to address Hebrew Christians on the supremacy of the Saviour and the superiority of the dispensation which has followed His death and resurrection (A.M. 4067).† His priesthood naturally formed an important item in this discussion, in the course of which Melchizedek and his ministry are first introduced in the New Testament and for the third and last time in the Bible. Seven times—the number of perfection—he mentions the King of Salem by name, and adduces many particulars to show that since the priesthood of our Lord is after the order of Melchizedek, it is superior to that to which the hearts of Jews clung so fondly. It is perpetual and not

* It should not read "*the priest*," but "*a priest*," or simply "*priest*" (R.V.).

† The dates are taken from Bagster's Comprehensive Bible.

hereditary or descending from father to son (Heb. v. 6, vii. 3); it was established with an oath (vii. 21); it combined kingship with priesthood (vii. 1); its great original pronounced his benediction on Abram, the father of Levi, and he that blesses is necessarily greater than he that is blessed (vii. 7). These and other topics are amply discussed and the unique greatness of Christ as our King and Priest is fully established.

"In the Jewish economy," says an old writer, "kings were not priests nor priests kings. The offices were always separated. God divided them between two tribes and two families. The sceptre was given to Judah and the censer to Levi. The one belonged to the house of David, the other to the house of Aaron. To unite them was so evil and dangerous that when Uzziah dared to burn incense, his hand withered and he was driven as a leper from the Temple (2 Chron. xxvi. 16). But Jesus is 'anointed with the oil of gladness above His fellows. He combines both functions and dignities. He is 'a Priest upon His throne.'" To some points here suggested we would direct attention.

I. The priesthood of our Lord is "UNCHANGABLE" (vii. 24), or not passing from one to another. This office as held by Melchizedek was peculiarly and unalienably his own.

We read of no other person, either before or after him, not even father or son, as holding or exercising the same functions. He is, therefore, said (vii. 3) to have been "without father, without mother, without descent (marg., pedigree), having neither beginning of days nor end of life, but made like unto the Son of God, abiding a priest continually." Typically, as well as historically, Melchizedek was all this, for nothing further is known or revealed concerning him. How remarkably, therefore, in these respects, in addition to the fact that he was king as well as priest, do we see adumbrated the wondrous and most unique priesthood of Messiah!—priest of the Most High God, king of righteousness (as his name in Hebrew implies), and King of Salem, which is peace (vii. 2). We are also led to consider Jesus.

II. As contrasted with the Aaronic priests. Theirs was essentially a priesthood which *did pass* from one to another (ver. 23). But the priesthood of Christ is *perpetual*. None could have exercised it before Him, for He Himself was "before all things," nor could any exercise it after Him. And this is not needed. "He ever liveth to make intercession" (ver. 25).

Again, an oath renders a promise or an appointment final and irrevocable. Hence, as the Levitical priesthood was a transient institution, its priests, though Divinely appointed, were installed "without an oath." To His Son, however, the Lord swore "Thou art a Priest for ever." This ensured the perpetuity of His office. Until "the consummation of all things" God will never revoke or repent of this arrangement. Thus, as the "Priest after the order of Melchizedek," He will continue in office "till Time is no more" (Heb. vii. 21).

III. Observe, again, the use the writer is led to make of this fact in

subsequent verses. He "is able also to save them to the uttermost (marg., evermore) that come unto God by Him" (vii. 25). Glorious truth, and full of encouragement to convicted, trembling sinners!

His exact suitability to our several cases is further dwelt on: "such a high priest *became* us." Next we are reminded of the excellencies of His person and character. He "is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Moreover, both He and His sacrifice differ materially from the priesthood and offerings of Aaron and his descendants, and, indeed, from all merely human priesthoods, in that His sacrifice need not be daily offered, like theirs, as showing lack of efficiency; nor did He (like them) find it necessary to include Himself. And His offering was "once for all" (viii. 27).

IV. Lastly, observe the reasons assigned for THE PERFECTION OF HIS WORK. He is without "infirmity" and "consecrated (marg., perfected) for evermore." Levitical priests were imperfect, and compassed with human infirmities; He is absolutely perfect, both as to His person and His sacrifice. This point is enlarged upon in the tenth chapter (verses 10—12), "By the which 'will' we are sanctified through the offering of the body of Jesus Christ once for all. And every high priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." Manifestly, therefore, to set up any other priest by the side of Him, or as His successor, is utterly derogatory to His dignity and the absolute perfection and efficacy of His atonement. Hence:

"I other priests disclaim, and laws and off'ings too;
None but the bleeding Lamb the mighty work could do.
He shall have all the praise; for He
Hath loved and lived and died for me."

CHRIST'S TENDER CARE.—"All the care and concern of Christ are about the poor and needy, the sick and the lame, the hungry and the thirsty, the wounded spirit and the conscious sinner. Nor is there one word in all God's Book against such as are poor in spirit if rightly understood."—*Huntington*.

HIS UNKNOWN SUFFERINGS.—"In the Litany of the Greek Church this petition occurs—'By Thine unknown sufferings, Good Lord, deliver us.' Who can tell what He sustained when they stripped and scourged Him? Who knows, or can think, what He felt when they put the crown of thorns upon His head and smote Him with their hands and with staves? Or who can form an idea of the smart and anguish He bore when the cross was laid upon His sore and raw back, and He was led out like a robber to die? But could a man be able to guess at His bodily pain, yet who in heaven or earth can judge what His righteous soul felt from the wrath above and from hell beneath?"—*Cennick*.

SPIRITUAL CRYSTALLOGRAPHY; OR, MODERN LIGHT
ON ANCIENT TRUTHS.

BY J. ANTHONY GEE.

It is often urged that all who would prove themselves "apt to teach" should employ copious and appropriate illustrations. The counsel, though good, is hard to follow, as such are "few and far between."

The writer cannot but think that illustrations based on the facts of natural science are greatly undervalued and neglected. He has therefore from time to time contributed suggestive articles on this subject to this Magazine.* He now submits a cluster of illustrative gatherings based on facts connected with the above-named branch of science. All who choose can verify the facts advanced by simple and inexpensive experiments.

Many salts and other chemical substances, when dissolved in water, have the singular power of reverting to the solid state. In so doing they arrange themselves in well-known figures called crystals, and the process by which these take their shape is known as crystallisation, and, speaking generally, all these have their own forms. If, for example, we prepare a saturated solution † of alum or Epsom salts or table salt and allow it to stand, crystals of strange beauty will ere long be visible, which, though very small, continually increase in size. These are all so different that no practised eye could for a moment mistake one for the other. There is here something very wonderful. The particles in solution are so small that they cannot be perceived by even the most powerful microscope. Yet they are invested with a peculiar energy and what seems a sort of instinct of their own. Each atom appears to know intuitively exactly when, where, and how to place itself in forming the particular crystal which, by an unerring law, the dissolved substances invariably assume.

The process of crystallisation, when observed under the microscope, is a sight never to be forgotten. A few drops of a saturated solution of, say, alum are placed on a slip of glass and carefully focussed. Patient watching must follow. Nothing noticeable at first occurs. Presently a crystal flashes into view, formed by an unseen hand, and the mind is filled with wonder as others emerge apparently from nowhere, and enlarge as if endowed with mystic life. To witness the formation of these, gives intense pleasure, and excites admiration for the marvellous perfection of the creative operations of God, thus so singularly exemplified. "The works of the Lord are great, sought out of all them that have pleasure therein." All, even in their minutest details, evince the perfec-

* See the articles on "Our Prismatic Pastor," "Spiritual Magnetism; or, Lessons from the Loadstone," "Fading Leaves," "The Treasures of the Snow," and "Biogenesis in its Relation to Spiritual Life," in the volumes for 1903, 1904, 1905, and 1906.

† When the solvent fluid has dissolved as much of a soluble substance as it will hold and remain a liquid, the mixture is called a saturated solution.

tion of beauty, not less than the grander phenomena which appeal to every observer, evoking the exclamation: "O Lord, how manifold are Thy works: in wisdom hast Thou made them all: the earth is full of Thy riches."

This occult process depends upon conditions, one being that there must be a material body round which the crystals can form and cluster. This may simply be a speck of dust or a piece of string, wire, or other substance. A saturated solution of alum, for example, will continue in a perfectly liquid and transparent state. If, however, a knitting needle is placed in the vessel the dissolved salt seems to recognise its opportunity. A crystal is speedily formed, and attaches itself to it, and others follow to form a beautiful cluster around this common centre.

Save under certain peculiar conditions some salts will not yield to the law of crystallisation. If, for instance, a strong solution of sulphate of soda (Glauber's salts) is made with boiling water and placed in a flask and immediately corked, it will remain for days in a liquid and perfectly transparent state; yet it crystallises at once if the cork is removed or if the vessel is shaken,* or even if a single crystal of the same substance is dropped into it. It then begins to shoot out into most beautiful crystals, till at last it becomes nearly solid. When this occurs the vessel will be found to be quite warm in consequence of the latent heat generated by the change of the liquid to the solid state.

These facts suggest many thoughts to a reflective mind. There is a remarkable resemblance between the works of God in Nature and His operations in grace, the former often furnishing admirable illustrations of the latter. The "great Teacher" Himself often used them for this purpose—whence the charm of His wonderful words:

"He spake of lilies, vines, and corn, the sparrow and the ravens,
And yeast and bread and flax and cloth and eggs and fish and candles—
See how the whole familiar world He most divinely handles."

"Whereunto shall I liken?" is said, on one occasion, to have been His inquiry, while the "Kingdom of heaven is like" introduces every parable recorded by Matthew. Now, as He drew

* To this there is a parallel in the action of frost on a vase or other vessel of water, which may be many degrees below freezing point and yet remain in a fluid state. If, however, this is jarred, crystals are formed, and the whole immediately becomes a mass of ice. The suddenness of the expansion will then break the containing vase or vessel.

To this Tennyson refers in the "In Memoriam" (iv. 3). Why, he inquires, is his heart, once so eager in its desires, now so apathetic? Why does it "beat so low" and yet scarcely dare to inquire the reason? It is, he adds, his great loss in his friend's death, and, addressing his heart as the vase in question, continues,

"Break, thou deep vase of chilling tears,
That grief hath shaken into frost" (ice).

Here he expresses his wonder that while the frail vessel breaks at once when the water becomes ice, his heart submits to the strain of its great sorrow, yet does not break.

This is not given to claim admiration for the poet's ideas, but to exemplify how a great mind can utilise such illustrations as are here commended.

analogies between natural and spiritual objects and operations, may not we reverently in this instance follow His example, and venture to say that in some particulars "the kingdom of heaven is like" what occurs in the process of crystallization? For instance, it illustrates the fact that

1. INDIVIDUALITY CHARACTERISES ALL MEN.

The crystals of different salts have all, as we have seen, their easily distinguishable form, and no one could mistake those, for example, of borax for those of alum. In obedience to some occult law, all fashion themselves in accordance with the will of the great Creator.

So with men as men; no two are precisely alike and each has his own personality, and, if known, one cannot be taken for another.

So with the members of God's true family, variety of power, disposition and Christian experience is observable in all. Paul's gifts differed from Peter's and John's from both. John Hazelton was not George Murrell or Israel Atkinson James Wells; but each became a power, by *being true*, through grace, to what God had made him.

2. We have further an illustration of THE PRINCIPLE WHICH UNDERLIES ALL TRUE SPIRITUAL UNITY.

Crystals, when in process of formation, flash into visibility as though manipulated by an unseen hand, and, when formed, attach themselves to each other in obedience to a law of attraction to which each conforms.

To this there is a parallel in the action of grace in God's chosen and redeemed people. These at first exist in the world in a condition of invisibility. They are then His hidden ones (Psa. lxxxiii. 3). They are subsequently manifested and made apparent and so put among the children. Thus they obey the law of association and cluster together, forming the visible Church of God on earth.

This accords with the principle of chemical affinity by which substances which are in some respects similar, unite and combine.

To this the analogy which exists in the spiritual world is striking and suggestive. A correspondence of thought and feeling in all holy hearts is the basis of the union and communion of all true saints, and forms the sacred bond of unity which constitutes them *one* in their common Lord.

To this *visible* unity our Lord attached high importance. He thus prayed that His people might be "made perfect in one" that the world might recognise that He was sent of His heavenly Father (John xvii. 23).

The neglect of this, though too common, is therefore a great wrong both to our profession, our brethren, and to the Master Himself. Isolated Christians who refrain from joining a Church do violence to the law of their spiritual being. We should therefore endeavour not to *make* but to *maintain* or "keep the unity of the Spirit in the bond of peace" (Ephes. iv. 3).

3. We have seen that crystallisation is often caused by the disturbance of the solution in which a salt has been dissolved. So our tribulations OFTEN RESULT IN THE MANIFESTATION OF GOD'S PEOPLE and lead to an open declaration of allegiance to Christ. Thus the cruelty of Laud, the enormities of the Star Chamber and the Court of High Commission tended to the development of the Puritanism to which we owe so much.

Church troubles again—the death of a beloved pastor and other disturbing causes—have often tended to induce retiring Christians to quit themselves like men and assume positions of responsibility and active usefulness. “Many of our brethren, waxing confident *by my bonds,*” says Paul, have recently become “much more bold to speak the word without fear” (Phil. i. 14).

4. We have seen that a condition of the formation of natural crystals is the PRESENCE OF A CENTRAL OBJECT by which they may be attracted and around which they can cluster.

This answers to the ministry of a living pastor around whom the members of a Church rally, and under whose guidance they unanimously unite in holy worship and service.

In a pastorless Church much grace, love and power often exist, but, for want of a leader, are but imperfectly manifested. If, however, a pastor after God's own heart is sent to “care for their estate,” a change is observable. Christ's “little ones” begin, like newly-formed crystals, to manifest their religion. Others who were isolated are encouraged to come forward. To change the figure, the sheep cluster round their faithful under-shepherd; the timid soldiers gather to their general. Vitality and vigour are diffused. His influence is felt in the Sunday-school. The other institutions connected with the Church flourish. Love attracts and binds the members together. The lack of such ministers, to a large degree, accounts for the absence of spiritual crystallisation in many of our Causes.

5. Sudden crystallisation ENGENDERS HEAT. This finds its counterpart in the spiritual glow which invariably characterises the members of a healthy Christianity community. Such a Church is necessarily a zealous one. Activity and warmth are inseparable. Lukewarmness, as we know, is intolerable to Him, who “earnestly remembers His people *still,*” or *constantly,* with measureless and unwearied love (Rev. iii. 15; Jer. xxxi. 20). It is good to be zealously affected always in a good thing (Gal. iv. 18).

6. Lastly, in the fullest, highest, grandest sense, ALL SPIRITUAL CRYSTALLISATION IS AROUND THE PERSON OF THE LIVING CHRIST. “Unto Him shall the gathering of the people be.” “We beseech you,” said Paul, “by our gathering together unto Him” (2 Thess. ii. 1). “I, if I be lifted up from the earth, will draw all (men) unto Me,” for all His redeemed people will be attracted by the power of His cross and be made to cluster round HIM in crystalline order and beauty to His glory.

GATHERED INTO ONE.

The Communion Address on Lord's-day, April 7th, 1907, delivered at Chadwell Street Chapel,

BY EDWARD MITCHELL.

“This spake ‘Caiaphas’ not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: and not for that nation only, but that He should gather together in one the children of God that were scattered abroad.”—John xi. 51, 52.

BAD men must speak Divine truth when God puts it into their mouths. Caiaphas therefore stated what was indubitably reliable—being moved by the Holy Ghost to utter what he did. As infallible truth we therefore accept his words.

The text proves the efficacy of Christ's sacrifice as the means by which He should gather together in one God's children that were scattered abroad. This is God's design in the death of His dear Son, the purpose that He has continually had in view. I have yet to learn that any being can thwart the purposes of the Almighty; and that any power, or combination of powers, can prevent our Lord, who sitteth on the throne and is invested with *all power*, from accomplishing the purposes here set forth.

We who are present to-night are proofs of the truth of this prophecy. We are an assembly gathered together by God; by the power of the Saviour; by means of His Word, the working of His Providence and the influence of His Spirit; making the other means efficacious to the end for which they were designed.

My text, you will observe, predicts our *unity*—and this by a “gathering together.” Unity must not be mistaken for uniformity. In the world no such thing as uniformity exists. You may get it in death, but not in life. No. That we—as a Church—are united I trust; but how many states in the Divine life do we represent, and how varied have our experiences been.

It were folly to expect in a child what should be reasonably looked for in an adult only. None are so foolish as to expect this naturally; and spiritually we constantly find the Christian life exemplified in the conditions, progress, and attainments of the Lord's true people.

The living Church of God is well likened to a body of which each individual Christian is a member (1 Cor. xii. 12—27). In this body there subsists a blessed vital unity, every part contributing to the welfare of the rest. Were the whole body an eye, says Paul, where were the hearing? If the whole were hearing, where were the smelling? and so the members are diverse and display no uniformity. Each finger differs; the thumb differs from the fingers, and so throughout, but *unity* characterises them all.

So is it with God's people. Considerable difference of opinion with respect to certain things that some hold to be firmly established truths indeed exists, and it may be enquired where the unity for which our dear Lord prayed (John xvii. 20, 21) is to be found. I reply, wherever spirituality exists, in the living and true believer. Kneel with him before the throne, and what a unity you feel. Con-

verse upon experimental matters and what oneness of heart appears.

All that are taught of God are sensible that they are sinners and utterly helpless and undone ; and all look solely and simply to the sinner's only Saviour for salvation. Unitedly, and with no dissentient voice, they ascribe all the praise, honour, and glory of their salvation to God the Father, God the Son, and God the Holy Ghost. Never yet have I met with a spiritual believer with whom I was not cordially one in these great fundamental truths.

Were a man to evidence that he was not a sensible sinner, in all faithfulness I should say that he had not been gathered, and gave at present no vital sign that he was born of the Spirit of God. Should another ascribe even some of the praise of his salvation to himself, I should solemnly judge him not to be fitted to join the host above, whose song ever attributes the whole of salvation's glory to salvation's God.

Again, all Christ's redeemed people are to be "gathered together in one" by participating in a real and living spiritual experience. In this there is the truest unity in God's whole family. This memory confirms. We have been brought, perhaps accidentally, into the company of a stranger. Quite incidentally he uttered something that touched and entered our heart, and moved a responsive word from us. Mutual interest and sympathy were thus created through the living experience of which the Holy Ghost was the Author.

In such facts, dear brethren, we rejoice ; and we are encouraged to go on preaching, because God has appointed the means that He is pledged to bless. Nothing can prevent His accomplishing His own purposes, and how gladly we anticipate the day when the scattered children of God will be gathered together in one in the "better world on high."

May we be there. I have a hope that I shall make one of "yonder sacred throng," and your presence here warrants a like joyful anticipation.

Even *there*, brethren, I do not expect absolute uniformity. All will believe alike ; all will desire to ascribe all majesty to the Lamb of God. No jarring notes will spoil the harmony of the song of the eternal Jubilee. But I do not think that our personal identity will be lost, but hold that we shall retain our individuality there ; while we shall all be like the Saviour—conformed to the image of God's dear Son.

Thus while memory will survive and we shall not forget the special things God has done for each of us in this world, all the singers will unite in one chorus to the praise of the one Saviour.

—*From the Shorthand Notes of J. A. GEE.*

CHRIST'S righteousness is called the righteousness of faith (Rom. iv. 13), not as if faith were our righteousness, either in whole or in part ; but because faith receives the righteousness of Christ, puts it on, rejoices in it, and boasts of it.—*Gill.*

LOOSED FROM OUR SINS.

By JOSEPH JARVIS, GREENWICH.

"Unto Him that loved us and washed us (or loosed us, R.V.*) from our sins in His own blood, and hath made us kings and priests unto God and His Father—to Him be glory and dominion for ever and ever. Amen."—Rev. i. 6, 6.

"HATH loosed us." To this, the beautiful and suggestive reading of the above verse in the Revised Version, I wish to call your attention.

We were chained judicially by our sins to the curse of the law, and in consequence bound over to everlasting destruction by the just judgment of God. Christ, however, hath loosed us by His precious blood-shedding from the curse and damnation due to our sins—He Himself having been made a curse for us.

We were likewise bound naturally by the cords of our sins to evil habits and shameful practices. But we who have known the spirit of adoption, have been loosed from our sins by a sacred application of the blood of the cross. O how deeply the iron entered into some of our awakened souls! Our thralldom was worse than that of the children of Israel in Egypt. How often we cried with the Psalmist, "Bring my soul out of prison that I may praise Thy name;" or exclaimed with Joseph Hart,

"Lord, break these bars which thus confine—these chains that gill me so;
Say to that ugly gaoler, sin, 'Loose him and let him go.'"

We found, did we not, that vows, promises, and resolutions were soon broken, so great was the power of the tyrant, and that Jesus only could deliver the lawful captives, and say to the prisoners, "Go forth."

Glory be, then, to His holy name for loosing us from the *curse* of our sins by His atoning and sin-pardoning blood, and glory be to His holy name for loosing us from the *love* of our sins by His sanctifying blood, and glory be to His holy name also for loosing us from the *dominion* of our sins by the sprinkling of His efficacious blood upon our hearts. Nor will we fail to give glory to His holy name for solemnly sanctifying to the good of our souls and His eternal praise, the humbling experience we have had of the *being and tyranny* of sin, for we are thereby preserved from Pharisaic pride and from false doctrines, and made more and more to loathe ourselves and love the Saviour.

Thus we may once more sing, with solemn and deep feeling, the long-loved words of holy praise:—

"When fettered with our sins we lay the Saviour did His power display;
Broke off our chains, broke up our cell, and now His love our song shall tell."

* Whether we should understand the inspired Apostle to have said "*washed*" or "*loosed*" depends on the spelling of the word in the original here translated. Many ripe and reliable scholars are of opinion that this should be *luō*, I loosen or set free; while others favour the spelling *louō*, I wash or cleanse. The difference in the latter word arises from the presence of the letter *o*. This might—in either case—have been omitted or added by some very early copyist, whether purposely or unintentionally it is impossible to say. Happily no doctrinal question is involved; and both readings convey indubitable and precious truth.

REVIEWS, LITERARY NOTES, ETC.

The New Theology and R. J. Campbell's Teachings Examined and Criticised by Henry Varley, Sen. Price 6d. Alfred Holness, 13 and 14, Paternoster Row, London.

WE have long known this author, with whom we enjoyed many pleasant conversations on spiritual truths in the early sixties of the last century. Our pathways have since widely diverged in our work for the Master, but we rejoice that he is still active in the defence of the Gospel.

The right of Mr. Campbell to occupy the pulpit of the City Temple at all is here boldly challenged. "In coming to London he must have known that he intended to present teachings in entire contrast to the truths held and taught by Dr. Parker. He possessed the power to do this. The right thus to act he never had—and he traversed the lines of right by the corrupt and unjust assertion of power. Nothing can justify his conduct in this respect." From this the incontrovertible conclusion is drawn that "honesty and consistency alike should lead him to resign his lucrative post, and take neutral ground on which to advocate his strange philosophy."

By the apt use of "the weapons of our warfare" Mr. Campbell is driven from the positions he has assumed; and the verity of the old evangelical views defended.

The New Theology, so-called, as Mr. Varley rightly points out (page 84), is really identical with that of the sophistry of the Evil One in the garden of Eden, and it has from time to time been preached ever since. Its one aim has been to contradict the Bible and overthrow the Sovereignty of the Divine Being.

We have no apprehension of its ultimate triumph. Jesus Christ acknowledged the Scriptures "to be the word of God." The apostles testified to their divine origin, and David speaks of God's word as "for ever settled in heaven." We have no doubt, however, that to many earnest seekers after the truth these pages will be of great help, and by the Spirit's blessing bring peace to anxious minds and troubled hearts.

In reading the book, we have noted as specially instructive our author's remarks on pages 20 and 21, on the two sides of the law. Men often talk of man's side, but forget "God's side." On page 25 again he shows the confusion involved in the views of the evolutionists. On pages 30 and 31 there is

an idea, strange to us, concerning the age of Adam before Eve was formed, which however is worthy of consideration. The Godward side of the Atonement is also plainly stated; and in connection with this, on pages 55 and 56, David and his sin and forgiveness are well put before us. On page 60 are some striking remarks on Peter and Christ when Judas led the soldiers to arrest the Master, especially dealing with Peter's thoughtless zeal in using his sword and Christ's sympathy and power of healing. On page 67 the six points of R. J. Campbell's teaching are clearly stated and overthrown. On page 73 the New Theology, so-called, is criticised. And on page 81 and elsewhere, its author is treacherously dealt with in connection with his moral consistency and the general tendency of his ministry as a whole.

From these remarks, our readers may gather an idea of the subject-matter of this really valuable and suggestive book, and its importance as indicating the many dangers of one of the most insidious attacks ever made upon the evangelical system and the doctrines of salvation by grace through the blood and righteousness of the dear Redeemer. May every reader weigh all that is advanced in the "balances of the sanctuary" and be led to right conclusions for Jesus' sake.—W. E. PALMER.

"Separation" — "Gathering." Two Sermons delivered in Grove Chapel, Camberwell, by G. Stephenson, of Hull. Issued gratuitously and post free on application to "Sheva," 141, Copleston Road, Peckham, S.E.

Two excellent discourses on Rom. i. 1 and Isa. xlii. 16, by the esteemed Hon. Secretary of the Pure Truth Mission, Hull. Doctrinally clear and helpfully experimental and printed in bold, clear type, they will be at once acceptable to readers of enquiring minds, sorrowing hearts and weak or aged eyes—the latter being a *desideratum* in free-grace literature often overlooked. With God's blessing they would prove richly consoling to a bed-ridden invalid; and are well-adapted to be read to a country congregation when no preacher is to be obtained. A generous friend having paid the whole expense of their publication, copies are offered gratuitously and even post free to any who apply for them. We re-echo the honoured preacher's closing sentence: "Blessed be God for His dear truths; may they live in your hearts, for His name's sake."

Julian's Dictionary of Hymnology.

New Edition. Price £1 1s. net.
Murray, Albemarle Street, London,
W.

AFTER a further examination a Review of this masterly work will, D.V., be ready for our next issue. It claims fuller and further consideration than a few hurried paragraphs.

Is Baptism Essential to Salvation? A Leaflet, giving reasons for answering this question in the affirmative. Neither printer nor publisher's name is given.

A Refutation of Salvation by Water Baptism, alias Materialism. Eight pages. Nominal price, One Half-penny, of the Author, W. E. Bourne, No. 61, Bridge Road, Leicester.

THE first of the above is a Mormon production, of which the second is a refutation.

So often have the errors and absurdities of the religion of Joseph Smith and Brigham Young been exposed, that it is marvellous that it finds followers in this country. Yet that it does is undeniable; and resolute attempts are at the present time being made in many places to obtain new converts.

Before us are three four-page tracts bearing the common title of "Rays of Living Light," as well as the leaflet named above. All are well written in clear and crisp English. Their arguments are cogent and have a show of evangelical earnestness. The Scriptures are freely quoted. The score is there-

fore very cleverly spread for the unwary—and not a little ability is required to refute the sophistries of "Is Baptism Essential to Salvation?"

Whether W. E. Bourne, who holds the tenets of the late Joseph Irons, of Camberwell, is competent to meet so doughty a champion of error, we will not attempt to decide. He evidently himself thinks that he is. Certainly his booklet is an honest and earnest attempt to dislodge the foe to God's gospel from their stronghold—and as such he deserves our appreciative and grateful recognition.

He, however, is guilty of false reasoning in an important matter. Campbellite Baptists, Christadelphians and Mormons all teach that without *their* baptism no man can be saved. To show that this is a lie is to render good service to the truth.

But Mr. Bourne is not content to controvert Mormonism. He argues that if it is an error to insist that Baptism saves, it follows that the rite of Baptism by immersion in water must be unscriptural, and an act, as he oddly puts it, of "Materialism." Deeming his logic to be wholly unreliable, we must here leave him.

"Good brother," we would say, "refute Mormonism by all means, if you feel it to be your mission to do so; but let your Baptist Brethren alone; and allow the happy understanding which has existed between our two Bodies or Sections of the one Church for the last thirty years to continue—for the Lord's sake."

SPEAK UNTO ME.

"The word of the Lord came expressly unto Ezekiel."—Ezekiel i. 3.

"I will guide thee."—Psa. xxxii. 8.

SPEAK unto me, for lo, Thy servant heareth,
Expressly let Thy message come to me;
Say what Thou wilt, I know no choice but Thine, Lord,
It must be right the word that comes from Thee.

I hear so many other voices urging,
But it is Thine alone I wait to hear;
Be not Thou silent longer, dearest Master,
Speak and dispel the shades of gloomy fear.

Say unto me, "This is the way," and show me
The very path that Thou wouldst have me take;
'Tis not the path itself that makes me fearful,
But I *do* fear lest I wrong choice should make.

Whilst Thou art mine, no earthly loss can harm me;
If Thou approve, no other praise I seek;
If Thou art near, let all beside be distant;
All voices silent, if my Lord but speak.

I know Thou'rt faithful to Thine every promise,
Thou God of judgment at Thy feet I wait;
Lead Thou me on, make darkness light before me,
Rough places easy, and the crooked straight.

KATE STAINES.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

HINTS ON ATTENDING THE PUBLIC WORSHIP OF GOD.

BY THE LATE GEORGE WYARD.

NOT forsaking the assembling of yourselves together is an apostolic admonition, and, in attending to which, may I beg the observance of the following things:—

1. Avoid *attending late* as much as possible; have some forecast, and make what provision you can on the Saturday in order that there may be as little to do on the Lord's-day morning as your position in life will admit. Are you a master? Use your influence in the right direction and let your servants see that you reverence God and His day and no less His house and worship. Are you a servant? Then your time is not your own; yet it is possible that you may so economise as to have time to attend the house of God without a neglect of known duties, and when you cannot have all the time embrace what you can. God always regards the motive. He knows well your circumstances. Are you parents and have to divide the services of God's house between you? See to it that each has their part and that the weight and burden of a family be equally shared.

2. Avoid an *irregular attendance*. That place you have chosen as your home, treat it as such and be at home, and when it ceases to be a home to you, a place of refreshing and instruction, then seek elsewhere; but before you do this ask yourself some solemn questions and seek to ascertain why the same preaching, the same place, and the same people do not yield what they once did. And ask, too, whether your own way of wrestling in prayer for the minister and people is the same now as when you heard with delight and met the same people with pleasure. Perhaps the fault may all lie with yourself and be within your own power of rectifying. Cause and effect are closely connected. Not as you used to do and you may expect the same effects to follow. Avoid, therefore, an irregular attendance. Do not become a mere morning or evening hearer when you could as well attend both times.

3. Avoid an *inattentive and prayerless attendance*. Do not expect to hear profitably without giving to the preacher the outward ear and inwardly intreating God's blessing. If it be truth you are listening to, you may inwardly ask God to bless. Truth is not be despised because of the plain-

ness of the preacher. Error is nothing the better for being eloquently stated; it is what God hates, though finely attired. An inattentive and prayerless hearer is likely to be uninstructed and profitless. He that looks more at the place than at the God of the place—at the preacher more than at the things preached—misses the end for which preaching was originally established, viz., to show unto men the way of salvation (Acts xvi. 17; Luke viii. 18). Avoid therefore an inattentive and prayerless attendance at the house of God.

4. Avoid a *mischievous attendance* at the house of God and do not think that because *you* cannot hear that therefore no one else can. Again, do not try to prevent others from partaking simply because you cannot partake yourself. And yet, again, do not rob others of what they have because you have obtained nothing yourself; this is wicked in the extreme (see Ezek. xxxiv. 18). God is a Sovereign and blesses by whom He pleases, and blesses, too, whom He will. We are not to suppose it rains nowhere because it does not rain everywhere; as in nature so in grace. God says, "As the rain and snow come down from heaven, and water the earth and return not thither again, so shall My word be that goeth forth out of My mouth; it shall accomplish that which I please."

5. Avoid a *purlowning attendance* at the house of God; as you would be ashamed to steal the bread which perisheth—be ashamed to steal the bread that perisheth not. The house and worship of God cannot be maintained without incurring expense. See to it that you bear your part as God has prospered you. The bread of eternal life as to its worth can never be paid for, but the expenses incurred in the administration of it may and must be defrayed, and it is binding upon none as it is upon those who share in its administration. If, however, Providence has denied the ability to give, then the obligation ceases to exist and thou art free (see Exod. xxxv. 20—30; 1 Tim. v. 18).

6. Avoid being a *litigious attendant* at the house of God, attending to everybody's business but your own and hearing for everybody but yourself, making application of all you hear of a reproving character to everyone but yourself, and frequently making a man an offender for a word and laying a snare for him that reproveth in the gate (see Isa. xxix. 21). Do not throw all away because some few things may have been stated a little awry, nor condemn a whole sermon because of one or

two objectionable sayings in it; for who is he that hath performed perfectly? Some persons will be sure to mention to the preacher the little offences, but they never care to mention the edifyings and the profitables? whereas the apostolic admonition is, "Let him that is taught in the Word communicate unto him that teacheth in all good things" (Gal. vi. 6).

7. Avoid being a *gossiping*, tittle-tattling, tale-bearing attendant at the house of God. With these some Churches are dreadfully pestered. The house of God, however, was never intended for any such unholy practices. To group together in little bands in the house of God is good when it is for good and holy purposes; but when it is to talk about everything but the things of God it is wicked and hateful. These gossiping religionists do a world of mischief, unintentionally, perhaps, on their parts, but a mere tattler is sure to do mischief, "for the words of a tale-bearer are as wounds" (Prov. xviii. 8). If nothing can be talked about but the defects and failings of our fellow-creatures, it is better to sit mute and commune with one's own heart, for silence is better than scandal, and perfect quietness than questionable surmises and evil insinuations. He that talks with his feet is better than he that talks with his tongue, and it is better to be seen than to be heard. Nevertheless, let them that fear the Lord speak often one to another; but let it be in keeping with the character of Him whom they reverence and fear, in keeping with that character which they through grace are called to sustain and in keeping with the declared character of that place (heaven) which they hope finally to arrive at, and for all these blessings may grace be afforded, even so, Amen.

PASTOR W. CHISNALL'S JUBILEE.

A VERY happy meeting was held at the Old Baptist Chapel, Guildford, on Wednesday, September 4th, in celebration of Mr. Chisnall's fiftieth birthday. About a hundred friends had accepted Mr. and Mrs. Chisnall's invitation to tea, and the number increased after adjoining to the chapel. Jubilee hymns—written and printed for the occasion—were sung, and Mr. Chisnall, who presided, gratefully reviewed the past.

Mr. Alderman Brand then revealed the mystery which had been shadowing the pastor by presenting him on behalf of the Church and congregation with a purse containing £15 and an illuminated address. This was "in recognition of your work of faith and labour of love amongst us during the past eleven years and as a small expression of our esteem and affec-

tion," and "with earnest desires for a long period of successful ministry in the future."

Mr. Snell, another deacon, confirmed the terms of Mr. Brand's presentation, expressing the gratitude of all for a good pastor and emphasising the high appreciation in which he was held by the young people of the congregation.

Mr. Chisnall, in acknowledging the gift, characterised it as "not a thunder-bolt but a love-bolt," and thanked the friends with all his heart on behalf of Mrs. Chisnall as well as himself.

Mr. Geo. Pickett (the superintendent of the Sunday-school) blessed God for the pastor's wife and strongly hinted his wish to impress her into its service.

Mr. S. Hutchinson, in expressing his gratification and good wishes as a friend of the pastor and a fellow-labourer in the ministry, based some remarks on the words "hitherto" and "henceforth," and pastor H. J. Parker (a neighbouring brother-minister) chose the word "Ebenezer," saying that the pastor had good cause to write it over his pulpit, in his home and over his pathway.

Mr. Jesse Brand (missionary-elect of the Strict Baptist Mission) indulged in an interesting reminiscence of his own conversion under Mr. Chisnall's ministry, and on behalf of the younger people present assured him of their sincerest sympathy.

A spirit of brotherhood, which indicated that pastor and people dwell in each other's hearts, was manifest throughout.

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

WE are truly thankful to the Lord for His great kindness and watchful care over us as a Church and congregation. The glorious Gospel as proclaimed by our esteemed pastor, Mr. Chandler, being much loved and appreciated and the congregation increasing, we were compelled to enlarge our borders, incurring a debt of about £400. It was therefore decided that at the anniversary services, which were held on the 18th and 21st August, the collections should be applied to extinguish this.

Sermons were preached on Sunday, 18th (morning and evening), to excellent congregations by our beloved pastor. These services were continued on Wednesday, when we were favoured to hear our friend and brother, pastor E. Mitchell, of Chadwell-street, London. Taking for his text Isa. cvii. 7, he spoke lovingly and experimentally upon the Lord's leadings and dealings with His people.

Following this tea was provided. A public meeting was held in the evening,

presided over by Mr. F. B. Applegate, supported by brethren Mitchell, Lee, Rose and the pastor.

During the evening the Chairman expressed his pleasure at being again at Prittlewell, and announced that the collections were to be taken for the liquidation of the debt on the enlargement of the building. Two friends promised £5 each on condition that the £11 10s. 5d. outstanding was forthcoming on that day. This sum was raised amid much enthusiasm, and the congregation all united in singing "Praise God from Whom all blessings flow," the whole debt being cleared off in about eighteen months, thus ending one of the happiest days at Prittlewell.

W. J. H.

HOUNSLOW.

WELCOME MEETINGS IN CONNECTION WITH THE SETTLEMENT OF JAMES E. FLEGG.

THE 11th September and the hallowed seasons spent at the special services arranged to welcome James E. Flegg to Hounslow will not soon be forgotten. They were of a nature to call forth heartfelt expressions of gratitude to the Lord for His abounding goodness. Hearty and enthusiastic, yet a spiritual tone was maintained throughout. The beautiful weather enabled many friends interested in the pastor's work and in the Cause of God at Hounslow to join with the Church there in according a hearty welcome to the pastor.

The trustees of the Primitive Methodist Chapel had placed their sanctuary at the disposal of the Church at Zoar and this commodious building was well filled in the afternoon and crowded in the evening.

An old friend of the pastor's—Mr. W. P. Goodley—presided over the afternoon gathering. After he had read a suitable portion of Scripture, prayer was offered by pastor T. L. Sapey. The Chairman referred to his long acquaintance with the pastor and also his interest in the Church at Zoar, the former pastor (Mr. James Curtis) having been a very intimate friend of his. He rejoiced that the Church had now an under-shepherd, wished minister and people God-speed, and hoped the union would be very fruitful.

Mr. J. E. Flegg made a statement in which he answered the question—Why am I what I am? (a) As a Christian; (b) as a Particular Baptist. He traced the way in which he was led out of darkness into light (a full account of which will be found in the E. V. for 1893, pp. 186-7). Since he had found peace in Christ he had learned by experience; had had a deeper sense of sin and of the evil of his own heart; had known the heights and depths of

Christian experience; in deep sorrow had known the consolation of Christ, and in pain His presence and power; had seen many changes but found no change in the Lord. He counted it an honour to hear His name and be known as a *Christian*. Whilst wishing that this name were sufficient to designate all true followers of Christ, yet, seeing there were different bodies of Christians, it appeared necessary to assign some reason for one's denominational preferences. He detested sectarian bigotry and could say heartily, Grace be with all who love our Lord Jesus Christ in sincerity; yet Mr. Flegg averred he had strong denominational preferences. Soon after commencing Christian work, and not being enamoured of what are termed distinguishing doctrines, he was deeply exercised with reference to his belief and practice. Above all things he wished to be *right*, deeming it a serious thing to utter in the Lord's name what was contrary to the Lord's Word. This led to a close study of various writers and of the Bible. The form of doctrine usually styled Calvinistic the pastor knew to be that which, under God, had chiefly brought about the Reformation. He also saw that a decline in preaching these distinctive truths had been accompanied with an advance of Romanism, but—which to him was the most important—he found it was according to Scripture, and subsequent study had only served to deepen this conviction. He could find no trace of any authority for a State Church, but it was plain that New Testament Churches were independent, owning no authority but that of Christ and recognising no head but Him, and therefore Mr. Flegg was a Nonconformist. New Testament baptism, as indeed was admitted by all authorities, was immersion; and hence, following the practice of the apostles, he was necessarily a Baptist. Both ordinances resting on the same authority, he was unable to regard the one as obligatory and the other as optional, and because no unbaptized person was allowed to partake of the Lord's Supper in primitive times and no word had been spoken authorising a departure from this practice, he must restrict the privilege of partaking of the Lord's Supper to those who had complied with the Lord's command; hence he was termed a Strict Baptist.

Addresses, which were all appropriate to the occasion and were much appreciated, were delivered.

Mr. Mitchell directed the thoughts of the friends to the presence of Christ (Rev. i. 13).

Mr. W. J. Styles spoke on the secret of ministerial success, basing his observations on the words, "O love the Lord, all ye His saints."

Mr. E. W. Flegg gave a few thoughts

on service (Gal. iii. 24), the same theme being dwelt upon by Mr. G. W. Thomas, and Mr. White referred to pastoral work, Mr. E. Marsh closing with words on spiritual liberty and service (Psalm cxvi. 16).

In the course of their remarks these brethren expressed their pleasure at taking part in the service and gave utterance to many kind wishes for pastor and people.

The energies of the friends were taxed by the large number of visitors who partook of tea, but all seemed happy as round the tables they indulged in social intercourse.

Mr. F. T. Newman, the esteemed secretary of the M.A.S.B.C. and a deacon of the Church at Chatham-road (the pastor's late Church), was the chairman at the evening meeting. After he had read a chapter from the Word of God, Mr. W. F. Waller, a former deacon at Wood Green (the scene of Mr. Flegg's first pastoral work), tenderly and affectionately commended his friend and the Church to the Lord.

Mr. Newman referred to his knowledge of the pastor and the work in which they were engaged as colleagues. He was glad some of his fellow-deacons were present, and they trusted great blessing would attend the settlement and wished him God-speed.

Mr. Flegg then made a statement dealing with his ministerial life and how it was he came to Hounslow. At first it was not his intention to become a pastor, but after supplying a few years, during which invitations to settle were declined, he accepted an invitation to Wood Green. Here five very happy years were spent, peace reigned and prosperity was accorded, but owing to the work in conjunction with a secular occupation affecting his health he was reluctantly compelled to give up. He afterwards was led to Chatham-road, where for nearly eight years he was sustained. Surrounded with good workers, much blessing was realised. Feeling, however, that his work there was done, he resigned. No one was more surprised than himself that he had come to Hounslow. It was the last of his thoughts, but he had accepted the oversight of the Church believing emphatically that it was the Lord's will and the Lord's doing. He told how in fulfilling an engagement he had accepted he felt at home amongst the people at Zoar, and experienced a season of much happiness in ministering to them, though he never thought of being one with them. That an invitation at first declined was ultimately accepted and in preaching further there was a growing attachment to the friends and increasing liberty in preaching, that after a time the request of the Church

to take the pastoral charge was complied with.

Mr. E. E. Jeffs (Church secretary) in a brief statement informed the friends how the Church had been guided and the steps which had been taken leading up to the settlement amongst them of Mr. James E. Flegg. For some time the Church had been praying for a pastor, and they believed in answer thereto Mr. Flegg had been sent. On the 25th November he occupied the pulpit, when the Word proved profitable. That at a special Church meeting, when names were asked for, Mr. Flegg's stood highest, and at a subsequent Church meeting the friends were unanimous in their wish that he should preach, with a view to the pastorate. That Mr. Flegg met the deacons and discussed the matter, but after consideration he wrote that he could not see his way clear to accept the invite. That at a further Church meeting it was agreed to ask him to reconsider his decision. This led to further interviews and prayer, with the result that the invitation was accepted, and later on the express wish of the Church that he should become pastor was acceded to.

At the close of these statements an impressive ceremony took place, when pastor R. Mutimer joined the hands of deacon and pastor, at the same time expressing the great pleasure it gave him to do so and his earnest wish that God would greatly bless the union.

The pastor's brother, Mr. E. W. Flegg, in earnest, fervent tones which touched the hearts of many, implored the Divine blessing.

Earnest spiritual addresses were then given by the following ministers:—

Mr. Bush reminded the congregation of the Divine promise to Joshua—"As I was with Moses, so will I be with thee."

Mr. Jones dwelt upon the end of the ministry—"to open blind eyes and turn from darkness to light."

Mr. Mutimer gave words of congratulation, counsel, caution and consolation.

Mr. Dadswell opened up 1 Peter iv. 1.

Mr. Easter closed with words on sending faithfulness and endeavour.

A vote of thanks was accorded the minister and friends of the Primitive Methodist Chapel for their kindness in lending that building, and the pastor in a few words thanked all who had so heartily contributed to the success of the gatherings.

The collections (including amounts received through the post) amounted to over £28.

The pastor and Church were much encouraged by these gatherings and are looking for showers of blessing.

RECOGNITION OF

MR. A. ANDREWS AT MAIDSTONE

ON AUGUST 14TH, 1907.

(Second Notice.)

THE accession of Mr. Andrews to the evangelioal ministers of a town like Maidstone must be an event of interest to all friends of true and undefiled religion; nor is it to be wondered that his public recognition as the minister of Mote-road Chapel was so cordial and kind.

He has reached the maturity of his earlier manhood and has therefore many of the qualifications which experience only can impart. His voice is clear, his delivery easy and natural, his gestures few but appropriate, and he possesses the invaluable gift of looking straight at his congregation. His diction—for a purely extemporaneous speaker—is remarkably good, but will doubtless improve as his knowledge increases and his mental powers grow. Though his pulpit demeanour is quiet and composed and free from rant and extravagance, his congregation feel that he is in solemn and sober earnest and himself impressed with the truth and importance of all that he advances. As a pastor he has the reputation of being most affectionate and diligent, devoting much time and thought to the sick and sorrowful members of his Church. The

ADDRESS

given by him on August 14th—slightly summarised—was as follows:—

"In early life I experienced deep convictions. In my boyhood I was twice miraculously preserved from sudden death. The impressions produced by these and other events were, however, soon forgotten. At the age of fifteen I left Faversham (my native place) to take a situation at Chatham. Here my employer insisted on my going to some place of worship, and I attended that of the 'Brethren.' Under their influence I was soon, as it was supposed, converted to God.

"One holiday, when visiting Faversham, I went with my father to the Assembly Rooms, in which the doctrines of grace were preached, and I could not help contrasting the testimony I then heard with that to which I was at that time accustomed. I therefore determined on my return to find 'Enon' Chapel, Chatham, which my father had advised me to attend. The first sermon I heard I shall never forget. The pulpit was occupied by Mr. John Bonney, and much that he said was remarkably applicable to my then temporal circumstances.

"In September, 1889, Mr. Ebenezer Beecher preached, his subject being Rom. vi. 23, 'The wages of sin is death,' etc. His enforcement of the

first part of his text brought to my heart the fearful truth that I was a sinner under condemnation. My early convictions, long forgotten, recurred to my mind. My supposed conversion under 'Brethren' teaching went to the winds. My soul-trouble that night was indescribable and the terrors of the law and of God were increased by the application to my conscience of the words, 'The soul that sinneth it shall die.'

"On the following Thursday the words, 'I will bring thee through deep waters, and thou shalt glorify Me,' lifted me out of my deep soul darkness, and I said, 'Glorify Thee: then I shall not die.' The burden rolled away. Light took the place of darkness. My soul was liberated.

"Baptism was now for some time much upon my mind. At length the will of God was made clear to me from the words, 'Cast in thy lot with us.' In due course I was received by the Church and baptized by Mr. B. T. Dale with one who has been the sharer of my joys and sorrows for the last thirteen years.

"Ere long I was frequently asked to address the Sunday-school, and at last consented to make the attempt; after which I took my turn with other teachers as long as I remained in the town.

"I then removed to Tunbridge Wells, where the ministry of Mr. Newton (of Hanover Chapel) was much blessed to me. The Christian ministry at this time much exercised my mind. Being on one occasion once more at Faversham, to my great surprise the deacon came to me and said, 'I am going to announce that you will preach here this afternoon instead of our having a prayer-meeting.' I said, 'No, I cannot preach.' He, however, adhered to his determination, and I did as he requested. Other engagements followed. Before I had fulfilled them all, however, I was again removed to Brighton. I was determined never to preach again, but I gave an address to the Sunday-school at Bond-street Chapel. This led to an invitation to minister at Uckfield, the supply having failed. I would not promise until Saturday evening, when, as no other supply could be obtained, I consented. For the next nine years, while living in Sussex, I had but very few vacant Sundays.

"In 1900 I was invited to Fulham, and after preaching there frequently, and with but few exceptions through the whole of 1902, I accepted their unanimous invite to the pastorate. There, for four years and three months, I laboured as pastor and had the joy of seeing the chapel comfortably filled on Sunday evenings to the close of my ministry.

"Last summer it became evident to me that I should have to leave them. The thought was unwelcome, as unity, peace and prosperity prevailed in our midst. Still, my health was giving way, the conditions under which I laboured were unfavourable, and I reluctantly tendered my resignation. This at first was not accepted. Again it was brought before the Church, and finally it was received with unanimous expressions of regret.

"My first visit here was in 1901. I was asked to supply again, but could not for some time. During my pastorate at Fulham I supplied here occasionally, and the brethren hearing that through failing health I was resigning my pastorate, a Church meeting was held, at which it was unanimously resolved to invite me to become their pastor. This caused me no little anxiety: but it seemed an opened door, and I felt led to consent, and accordingly commenced my ministry here in April last. I was anxious that my public recognition should not take place until a few months had elapsed, in order that we might all be assured that this important step was of the Lord.

"Here, therefore, I am. By God's grace and help I intend in the future to preach the doctrines which I have preached in the past and which are embodied in 'The Declaration of the Faith and Practice' of this baptized Church of the Lord Jesus."

RE-OPENING OF NEW CHAPEL (REHOBOTH) AT MANOR PARK.

DURING the summer there has been erected a fine new chapel at the top of High-street North, Manor Park, which was auspiciously opened for public worship last Sunday and Tuesday. It belongs to the Strict Baptist denomination, and marks the removal of the old Rehoboth Baptist Church from Stepney, in the same way as the old Wycliffe Congregational Church has been removed from Stepney to Ilford. The old Rehoboth Baptist Church has had an interesting history. It originated in 1830 at Lower Chapman-street, St. George's-in-the-East, by Mr. Samuel Milner and a few friends, who opened rooms wherein to hold gospel services. At the end of the year 1830 these people agreed to unite themselves together in Church fellowship as "Particular Baptists," choosing Mr. Milner as pastor. As their numbers increased they from time to time removed into larger premises. But in December, 1837, they purchased a commodious chapel in "Blue Gate Fields," and gave it the name of "Rehoboth," because "the Lord had made room for them." Mr. Milner was pastor about twenty-five years. Follow-

ing him were Mr. Field, Mr. Samuel Couzens, and Mr. Steed. During the pastorate of Mr. Steed the East London Railway Co. purchased this freehold chapel, and, some dispute arising, they paid the purchase money into the Court of Chancery until the Church purchased another freehold site. This not being possible in the locality, the Court allowed them to withdraw £800 to purchase "Rehoboth," Wellesley-street, Stepney. Here the Church found rest about thirty years, holding their thirtieth anniversary there on Nov. 6th, 1904. But by this time the neighbourhood had undergone such complete changes, owing to the people removing into the suburbs, that it was deemed advisable to dispose of the lease and build a new sanctuary on a freehold site in, or near, Manor Park. This was unanimously agreed to, and Mr. Parnell, who had for about thirteen years had the oversight as pastor, pledging himself to see the work carried through, the foundation stones were laid on March 19th of the present year.

The newly-opened chapel is in the Gothic style of architecture, and is composed of red brick, with stone facings. Interiorly, one is struck with the lightness and airiness of the place. At present it will seat 300, but it has been designed to accommodate 500 with a gallery, for which provision is made, but which has not yet been erected. The baptistery is a large one, situated under the choir platform, and in front of the rostrum. At the rear there are three large vestries, which can be thrown into one spacious Sunday-school-room to accommodate 300 children. Attached to the school is a kitchen that will be utilised for teas and social evenings, and under the chapel is a basement for stores. Mr. Frank Sorivener, of Forest Gate, was the architect, and Messrs. F. and T. Thorne, of the Isle of Dogs, were the builders. Mr. F. Thorne is well-known as the Mayor of Poplar. The contract price was £2,000, and the site cost an additional £650. Mr. W. R. Lowrie, of 25, East-avenue, Manor Park, is the chapel secretary, and a good number of Ilford people are numbered among the worshippers.

At the opening services on Sunday the chapel was crowded, and Pastor J. Parnell preached two eloquent sermons. Morning text, 1 Kings ix. 3; evening, Acts v. 42. In connection with the opening a fine-toned organ, presented by Mr. Youdan, of Romford-road, Forest Gate, was used for the first time.

On Tuesday there were three special services—in the morning, afternoon, and evening.

In the morning Mr. Thomas Green, of the Surrey Tabernacle, was the chairman; and addresses were given by

brethren J. E. Flegg and E. Rose, Missionary R. C. Strickson (of the South Indian Striot Baptist Missionary Society), and Mr. Marsh, of Warboys. All the addresses were appropriate to the occasion. Mr. Flegg spoke of the unchangeableness of God and the Church, even though the venue of their chapel might be changed. Mr. Rose discoursed on the dedication of the Temple (Ezra vi. 16), and drew local parallels. Mr. Strickson contrasted the chapels in England and India; and Mr. Marsh, who had known pastor Parnell for many years, offered felicitations on the new building.

At one o'clock an excellent luncheon was sat down to by between sixty and seventy persons, the pastor presiding.

Pastor Parnell presided over the afternoon service, and the speakers included brethren David Catt, G. W. Clark, O. S. Dolbey, H. J. Galley, and J. M. Rundell; prayer being offered by brother Gibbens.

A large company sat down to tea at five o'clock, and in the evening the chapel was full for the final service, presided over by Mr. F. J. Catchpole, of Zion Chapel, New Cross. Among those present were the pastor, Messrs. E. Mitchell (of Clerkenwell), R. E. Sears (of Clapham), E. White (of Woolwich), J. P. Goodenough, &c.

Mr. Lowrie (the financial secretary), in the course of a short address, said that with the opening of that Church the pastor had reached his heart's desire. It had been his ambition to deliver them out of captivity and bring them down there. The work connected with the building and opening of that Church had necessarily been heavy, but the brothers and sisters had worked together in love for the great cause. On behalf of the members of the Church he desired to thank Mr. Applegate and Mr. Stacey, who had come forward and helped them by agreeing to act as trustees, although they were not connected with the Church.

Collections were made at all three services in aid of the Building Fund. The luncheon and tea were also given by friends, so that the whole of the proceeds might be profits for the same fund. Mr. F. Reader, of Manor Park, gave all the milk for tea.

Both Sunday's and Tuesday's services augur well for the prosperity of the new Church, which, while providing a meeting-place for its adherents, whom it has followed to the suburbs, will also carry on aggressive work within the sphere of its new location.

Speeches were also delivered by the pastor, the Chairman, &c.

The collections taken during the opening celebrations amounted in cash and promises to upwards of £170. Praise ye the Lord!

BETHESDA, NOTTING HILL GATE.

ON July 11th Mr. Blackman presided over the tenth annual meeting of the Tract Society. In his opening remarks he pointed out that although it might often appear to the workers that no success attended their effort, yet most surely blessing would result.

Mr. E. Rose, in a very able and interesting address on John xi. 39-44, pointed out that although God only could give spiritual life yet, as in the case of Lazarus, He commanded those that stood by to roll away the stone, so there were now stones to be rolled away from the graves of those who were spiritually dead, such as the stones of prejudice, definite evil habits, and ignorance.

Mr. Ackland, speaking upon Mark iv. 3, reminded the workers that if they would see real success they must have a pure motive, much diligence, and faith. As in natural things when the sower went forth to sow good seed he would do everything in his power to ensure a good harvest, though he was entirely dependent on God for the results, so they should be instant in season and out of season in spite of all difficulties and discouragements.

In the unavoidable absence of Mr. Bartlett, Mr. H. Thistleton, jun., one of the workers, was asked to say a few words. He mentioned many of the difficulties that had arisen in the work, but, as he said, there were also encouragements. In his own case one person, a Roman Catholic, though at first unwilling to take the tract, had been blessed through reading the tracts and by conversation with him. The meeting was very profitable and encouraging, and the collection good.

C. A. L.

ALDRINGHAM, SUFFOLK.

THE annual meeting of the Re-building Committee was held on Aug. 28, Mr. S. Nichols presiding. The report showed a total income for the year of £91. The largest items of income were from the Sale of Work held in September, 1906, which realised £42, and the Weekly Penny Fund, which amounted to £20. This Fund, as its name implies, is collected weekly, and the Committee heartily thanked the collectors for their arduous duties, cheerfully undertaken and carefully done. This Penny Fund, in its four years' duration, has realised £115, or a third of the balance in hand. The ladies, banded as a Working Party, were chiefly responsible for the Sale of Work and subsequent receipts, and they are anticipating another sale next year. The sale of photographs and post-cards of the Chapel and of a local team of oxen, whose teamster bears the honoured name of our first pastor (R. Wilson), has added several pounds to the funds—any

honest means not being despised towards this end. About one-third of the money required for re-building is now in hand and is bearing interest, upwards of £300 being in the Post Office Savings' Bank. The friends are looking forward, hoping and praying that the necessary amount will be realised. As poor people, dependent on a small and steady income, they have taken precautions to secure the safety of the chapel for a few years by spending a few pounds on two walls and galleries; this expense, however, has been partially met by friends. The report was considered very satisfactory, and a hearty vote of thanks was passed to all subscribers and workers. Friends in the many Churches around us are especially thanked for their kind help, which has been much appreciated.

ISRAEL NICHOLS, *Secretary.*

YORK ROAD, GREAT YARMOUTH.

THE thirty-third anniversary services were held on Sunday and Monday, August 11th and 12th. Mr. W. Dixon (of Bradfield St. George) preached in the morning from Isa. liii. 2. The two thoughts from the text were (1) The Lord Jesus from the Divine standpoint—He shall grow up before Him (the Father) as a tender plant; (2) The Lord Jesus from the human standpoint—As a root out of a dry ground. And in the evening from John iii. 35, 36. The two ideas from the text were (1) The place the Lord Jesus has with the Father—The Father loveth the Son, and hath given all things into His hand; (2) The solemn inquiry suggested as to our attitude towards Him—Are we believers in the Son of God? These services were well attended—the chapel was nearly filled, and the ministry of the Word was much enjoyed. The Holy Spirit helped both the preacher and the people. One of the visitors has written to say how much he enjoyed the evening service.

The services on the Monday were not so well attended; still they were very hearty, and much enjoyed by those present. Mr. Barber (of Lowestoft) preached in the afternoon from Phil. iv. 6, 7. The principal thought was to guard against undue anxiety. Be careful for nothing—that is, let no care trouble you; but in everything, with prayer and supplication, let your requests be made known to God, and the peace of God shall keep (or garrison) your hearts and minds, through Christ Jesus.

There was a fair number to tea.

The meeting in the evening was presided over by Mr. Bedingfield. This little Cause at York-road has a warm place in our brother's Christian love. He gave us some striking ideas from the words "He openeth His hand."

Mr. Dixon addressed the meeting,

saying it was a joy to come and help our good brother, Mr. Muskett, in his work at Yarmouth. It is no easy matter in these days to preach the Gospel of free and sovereign grace in a sea-side town like Yarmouth.

The financial account for the year was given, which showed that the few people who meet for the worship of God do well.

Our good brother Muskett thanked all the friends who had helped them in the anniversary services, and was also very thankful to the Lord for all His goodness. He said his salary was not a large one, but his wants were not great. He felt it was a joy to serve the little Church here. It was often a wonder to his own mind how he had been upheld for so many years in preaching the Gospel among them.

We were glad to have our friend, Mr. Benton, with us, and thankful he is so much better.

Mr. Reader gave the total results of the anniversary services—£8 3s. 7d.

Many good and gracious brethren and sisters, who used to be present at York-road at the anniversary services, are passed away. Doubtless owing to the cold, wet season some families were not present who have been there on former occasions. As we closed by singing "Praise God from Whom all blessings flow" I felt sure it was the feeling of all present.

FARNBOROUGH.—On September 3rd, harvest thanksgiving services were held. During the past year the Church has been disbanded, and the chapel property handed over to the M.A.S.B.C. The services have been maintained by the Home Mission, the young men being well received. It was a pleasure to hear that the friends profited by the ministry and the congregations were encouraging. In the afternoon pastor E. White discoursed on Acts v. 42. There was a good company, who listened attentively. Tea having been partaken of a public meeting was held, presided over by Mr. Philcox, the chapel being comfortably filled. The Chairman expressed his pleasure at being present, and drew some profitable lessons from the harvest. Mr. Dixon conveyed the kind wishes and practical help of an old and esteemed friend, Mr. Cattell, and made a few remarks pertinent to the occasion. Suitable addresses were also given by pastors White, Jones, and Flegg, and at the close it was felt a very profitable time had been spent in this sanctuary.

BETHESDA, IPSWICH.

SPECIAL services in connection with the pastor's fourth anniversary and harvest thanksgiving were celebrated on Sunday, September 8th. Large congregations attended morning, afternoon, and even-

ing, when pastor H. Tydeman Chilvers preached most helpful and excellent sermons.

The services were continued on the Wednesday following, the 11th, when we were glad to meet pastor C. J. Welsford, of Horham, in the afternoon. A good number was present to listen to the very telling sermon he was enabled to deliver.

The meeting in the evening was presided over by Mr. F. J. Moule, of London, and was largely attended. After a few verses from the Word of God were read by the Chairman, brother Banks sought the Divine blessing on the evening's gathering.

The Church Secretary (Mr. A. E. Garrard) followed with an interesting report, in which he said their first word must be of praise to God for the blessing bestowed upon them during the past year. They had received into the Church during the past twelve months a good number—26 had been baptized, 2 had been received by testimony, and 2 received from other Churches; 9 had been lost by death, and 1 dismissed. It was very pleasant, he said, to look back sometimes, and in looking back on his books, 25 years ago he found the Church then consisted of 133 members. Since that time 368 had been baptized, 170 received by transfer, 75 had come forward and given their testimony. That made a grand total of 746, and they were all living to-day. When he said that, he meant 384 were living on high and 362 down here. The present membership, therefore, was 362. Of that number our present pastor had baptized 136, and had given the right hand to 51 others—a total of 187. One or two societies and funds they had contributed to beside their own, viz., the East Suffolk Hospital, Trinitarian Bible Society, Benevolent Society, Home Missions, Suffolk and Norfolk Association, Strict Baptist Mission, the *Berlin* Disaster Fund, our brother Bardens' Testimonial (late pastor of the sister Church at Zoar), and the new Tent for the Association, amounting altogether to about £60. During the past year they raised a grand total of £815 3s. 4½d. (including the above sum). Of this the debt on the new Sunday-school—£443 11s.—had been paid off. They had a Poor Fund—about £40 had been distributed to needy cases. With regard to the organizations, he mentioned the early Sunday morning prayer-meeting and very large Sunday-school. Although the new schoolroom had been opened so recently it was filled

to overflowing, and now they had not sufficient room, classes having to be held in the chapel and house. They started last year a Mothers' Meeting and Dorcas Society meeting, they also had a Gospel Helpers' Society, Sick Visiting Committee, Sunshine Committee, Bible Classes for men and women, and an excellent choir. They also had had open-air services during the past year: these had been conducted during the summer months in the surrounding villages, and he was sure had done much good. He concluded his remarks by saying that in all these various services one thing they needed, and that was that they might always have God's blessing, His smile and approbation.

Pastor W. H. Potter, of Grundisburgh, then gave a brief but interesting address from Hosea xiv. 15, "I will be as the dew unto Israel," and mentioned several beautiful lessons that could be learnt from the dew. The dew, he said, fell silently. God did some of His most wonderful works in silentness. It fell where it was most needed. God did not bless lazy people, and those people who did not want His blessing and did not seek it. If we wanted His blessing we must seek and work for it. The dew fell in the night. Some there that night could testify to His goodness in that respect—how true He had been in the night of sorrow, adversity, and trial. The dew fell in the still night—not in the night of the storm, but in the quiet night. "Rest in the Lord and wait patiently for Him, and He will give thee thy heart's desire." The dew fell upon the best radiators. How true that was in the realm of God's grace. "The liberal soul shall be made fat."

Other interesting addresses were delivered by pastors A. A. Dowsett, C. J. Welsford, and H. Tydeman Chilvers.

Brother J. Haggard proposed a hearty vote of thanks to the Chairman for his kindness in presiding, and to those good friends who had helped to add to the happiness of that gathering, and brother J. Bird briefly seconded. This was carried unanimously.

The meeting terminated by the singing of the hymn, "The God of harvest praise," and pastor A. A. Dowsett pronouncing the Benediction.

G. E. DALDY.

Aged Pilgrims' Corner.

THE Centenary thanksgiving meeting will be held (D.V.) in Cannon-street Hotel (Pillar Hall) on Friday evening, October 18th, at 6.30 o'clock. It will be of a devotional character, and no collec-

tion will be taken. General Sir Robert Biddulph, a warm supporter of the Society, will preside, and addresses will be given by Messrs. Dolbey, Hallett, Ormiston, W. S. J. Brown, and other friends. Tickets at the Society's office.

An excellent meeting was held at Walton-on-Naze on September 5th, under the auspices of Mrs. Howe. Mr. Ebenezer Carr ably presided, and the Society's claims were advocated by Messrs. A. E. Glover (author of "A Thousand Miles of Miracle in China"), E. Spurrier, J. W. Howe, and the Secretary and other friends. The Society has several pensioners at Walton, and a large number in other parts of the county of Essex.

The *Quarterly Record* for October contains a portrait of the late Miss Ann Carr, for so many years a Lady Visitor of the Camberwell Home. An illustration of the Home and biographical sketch, together with Mr. J. K. Popham's valuable address at the annual meeting and other articles make up the Number. Copies will be sent, post free, to any friends who will distribute them among those likely to help the Society.

By the departure of Mrs. Emma Martin (of Gunnersbury) and of Mr. Norton Smith (of Dulwich) the Society has lost two warm supporters. For many years Mrs. Martin was associated with the work, and at the Annual Election she was always present, and by her unwearied efforts many of the Lord's aged poor were cheered and helped in their latter days. Mr. Norton Smith passed away on August 27th. His remains were interred at Norwood Cemetery on the 29th, the Secretary conducting the service.

The Centenary History of the Society—"Inasmuch"—is having a steady sale. It is fully illustrated, the portraits of departed ministers being an interesting feature of the book. Copies can be obtained at 2s. 6d. each, postage 4d. extra. The entire profits, through the kindness of the publisher, will be devoted to the Centenary Fund, which will be kept open to the end of the year.

Gone Home.

MR. HARRY JONES.

At the early age of 32 this dear friend was called suddenly from earth to heaven. Brought up at Courland Grove Chapel, he was, while yet a lad, led out of darkness into light, being baptized by Mr. Langford (with eight others) on July 20th, 1891.

He was soon engaged in Christian work, being appointed secretary of the

Sunday-school. He lived in the affection of the friends at Courland Grove and continued in that office until in Providence he was removed to Sheffield in June, 1893. In and around that neighbourhood he found opportunities of speaking for the Master.

Returning to London, about 1898, he attended Chatham-road, and in 1899 he and his dear wife joined the Church there. He was soon actively engaged as teacher of the senior boys' class. When the new school was being built he did good work as secretary to the Building Committee. He continued as teacher until an affection of the throat compelled care and his class was then merged into the pastor's Bible-class. In this he took a deep interest, was beloved by all the members, and in the pastor's absence at times conducted the class. He was also secretary to the Slate Club which was formed in connection therewith, and lately was chosen a deacon of the Church.

He usually did a month's duty in Sheffield each year. He left home a few weeks back on this annual visit and was expected home on Thursday, the 5th September. He arrived later than usual and, being in much pain, he went to bed. The doctor attended, but he did not get better, and on the following Sunday an operation was judged necessary and he was removed to the hospital.

On the Monday evening the operation took place, but our dear brother did not recover. His dear wife was permitted to stay all night, and when it appeared all hope of recovery was gone she said to him, "Do you know, dear, you are going to your heavenly home?" He then looked at her, his face brightened, and he said, "Am I? How lovely!" From then he seemed lost to the things of earth, and, though in great pain, spoke of the Lord, whom he loved. It was light, aye, bright and joyous, for him in those closing hours. When a fellow-deacon (Mr. Mountford) went into the room he greeted him with—"Can't you rejoice with me?" And as he and Mr. Newman, with other friends, were there, almost his last words were, "His is the glory; mine is the victory."

Highly intelligent, well-read, deeply versed in Scripture, urbane and loving, a true friend, a devoted husband, a tender father, he will be missed by many.

His remains were interred in Tooting Cemetery on Saturday, 14th September, a service being previously conducted

in Chatham-road Chapel by his late pastor, Mr. J. B. Flegg.

On Sunday evening, the 15th, a solemn and impressive service was also conducted by Mr. Flegg, when a funeral sermon was preached from the words, "Ye know not what will be on the morrow. What is your life? It is even a vapour that appeareth for a little time and then vanisheth away."

ONE WHO LOVED HIM.

MRS. WILLIAM LING.

"Friend after friend departs!
Who has not lost a friend?"

What a host that we have known and loved have received the home-call, and are now "for ever with the Lord." Fragrant is their memory. They are gone from the social scenes of earth; but the smile, the gracious words, and kindly deeds will never die!

Amongst the large number who have passed into the presence of the King we have now to number MRS. WILLIAM LING, the beloved wife of our dear brother Ling, the worthy Secretary of the Suffolk and Norfolk Association of Strict Baptist Churches.

Our departed friend was born October 24th, 1833, and slept in Jesus August 8th, 1907. As a girl at school she attended Horham Chapel, but during the school holidays sat under the ministry of Mr. George Harris at Rishangles, and was baptized by him August 10th, 1851, and received into the fellowship of the Church under his care in the village, and she retained her membership there up to the time of her death, although from 1861 (with the exception of four years) she could only visit the Church occasionally.

Two of the deceased's sisters were members of the same Church, one being baptized three years previously and the other in 1853, both of whom predeceased the subject of this notice.

The departed one was of weak constitution, and had a nervous temperament, which seemed to considerably influence her religious or spiritual life, so that the full assurance with which some are blessed she was unable to grasp; hence her doubts and fears sometimes caused sadness and depression of spirit, which made the outlook for her future for the time being uninviting and gloomy, when hope would lose its brightness, and her life in Christ lost its joy.

But her hope, however faint, she would not part with.

A few extracts from an occasional record will show the exercises of her mind and heart:—"Feeling ill and depressed." "Oh that these dark clouds and this half-heartedness might be removed, and that the Sun of Righteousness would arise with healing in His wings!" "Still very poorly and

much depressed. Oh that this affliction might wean me more from this world's vanities, and that my affections may be placed on heavenly things!" "Lord, prepare me for what Thou seest fit, and give me resignation to Thy will." "Oh for patience and submission to God's will, and to be enabled to say, 'Not my will, but Thine be done.'" "The Lord has been very merciful in restoring me thus far to health. May the affliction be richly sanctified." "Heard a sermon from 'My grace is sufficient for thee.' May we realise this in every difficulty." "Spared to see the beginning of another year. Yet how unworthy. Oh this hard and sinful heart!"

"Of feeling all things show some sign.
But this unfeeling heart of mine."

"Another week ended, and soon another Sabbath-day will dawn. May it be a happy and profitable one, that we may worship God in spirit and in truth. Lord, prepare my unprepared heart, and keep out of my thoughts everything that would hinder communion with Thee."

Not many hours before her death her beloved husband said to her, "If God should not see fit to spare you have you any fears as to your eternal welfare?" She replied, "I cannot say that—I always have been a fearing one." "But you have a hope?" "Yes," she said, "I have." Shortly afterwards she said, "That through the righteousness of Jesus Christ we could be made perfect, and so enter into the Holy of Holies through the blood of Christ." And not long after this she repeated indistinctly to herself some words of a hymn which her dear husband recognised as—

"The soul that on Jesus hath lean'd for repose," etc.

The disease—pneumonia—made rapid strides and her mind rambled as the end approached, and soon the spirit gently and almost imperceptibly passed away to join the ransomed throng around the throne of God in heaven. The "feeble mind" is now strengthened; all doubts and fears are gone; and her eyes behold the King in His beauty and the land of far-reaching distances. The voice is clear, the eye is bright, the hand is strong, and the song is sweet and loud!

On Monday, August 12th, her mortal remains were lovingly laid to rest in the cemetery at Ipswich. A large number of friends gathered in "Bethesda" Chapel and around the grave, and much sympathy was shown to our dear bereaved brother. The service was conducted by pastor H. T. Chilvers and R. E. Sears.

We pray that the healing hand may touch the stricken heart, and illumine the darkened home. Husband and wife are parted for a time, but they will dwell together for ever with the Lord. "The narrow stream of death" divides them now, but then—when the Saviour comes—happy re-union. R. E. S.

MRS. SUSHANNAH NASH

was born in 1810 at Stockley, in Devonshire, of strictly moral parents. She was brought up in the Church of England, but knew nothing of the power of vital godliness until convinced of her state by nature at family worship in her master's house, a Mr. Hutton, curate of Bray. He soon saw the evidence of a change in her and encouraged her to openly confess the same before the world.

Her first husband was the means of bringing her to London. Attending at East-street, Watworth, she profited very much under the ministry of Mr. Moody, and she and her husband were baptized and united with the Church. A very brief time of joy and happiness in Christian fellowship followed, her husband being taken with cholera, and dying the day on which he was stricken. Her second husband, in whom she was deceived, caused her much sorrow. She had to learn by bitter experience the meaning of being "yoked together with unbelievers," but she also learned, too, what supporting grace can do. God was indeed a very present help in her time of trouble, and in His own way and time she was delivered from this trouble by being relieved of the husband's presence. For some years she carried on business alone and, under God's blessing, prospered.

After retiring from business she resided in the neighbourhood of Homerton Row, where she found true friends and a home. She was much blessed under the ministry of Mr. Beicher.

At about the age of 90 she fractured the left leg, which was never set again, and in this condition, upon a bed of suffering, she has continued with us. A living example of fortitude and patience, always of a cheerful and loving disposition, she sought to cheer and comfort others by a word of counsel and encouragement and a suitable quotation of Scripture or poetry. Her one desire of late has been "to depart." "Firm in the truth, consistent in her walk," would best describe her character. Always in her seat when the sanctuary was open until bedridden, she never had to regret lost opportunities of hearing the Word and of encouraging her pastor. When nearing the end she suffered intense pain and prayed daily that she might be taken home that night.

Her last days were sometimes clouded by doubts, but usually her faith was strong, and it was a real pleasure to hear her speak of the goodness of God

during a long pilgrimage. Never once was He unfaithful to His promise, was her testimony.

She passed peacefully away on May 31st, 1907, beloved by all who knew her. Such was her influence that we can say, "The memory of the just is blessed." L. WILLMOTT.

ALFRED STRONG,

the beloved superintendent of the Sunday-school at Heaton-road, Peckham, passed away unexpectedly to his eternal rest on Friday, March 1st, in his 58th year.

Our brother was held in affectionate esteem by all who knew him, and his translation leaves a void not easily filled.

He was called by grace early in life and was baptized at Upton Chapel, Lambeth, where he continued for several years. Ultimately leaving the neighbourhood, he joined the Church at West Hill, Wandsworth, where he associated himself with the work among the young, and appears to have laboured with bright results there.

Some sixteen years since he came to reside in Dulwich and threw in his lot with the friends at Heaton-road. Here our brother's gifts and cheerful interest in the young were soon recognised, and, the superintendency falling vacant, he was constrained to take up the work of the Sabbath-school, in which he loyally laboured, with slight intermissions, occasioned by sickness, till the time of his home-call. For some time he suffered acutely from bronchitis and asthma, which ultimately broke down suddenly the poor clay tenement.

The funeral took place on Thursday, March 7th, at Forest Hill Cemetery, where a large number of friends and children from the chapel and the Metropolitan Gas Works (to which he was for many years attached) attended. Mr. F. Harsant, of Wattisham, conducted the service, and all felt it to be a memorably solemn occasion.

On the succeeding Sunday afternoon a memorial service was held in the chapel, several brethren taking part in it, and many tender, appreciative remarks were made.

We feel we have lost a real friend and brother and helper, for such he was to us in varied ways; but in submission we bow to it, and would desire to acquiesce in the Master's will, Who "ever doeth all things well."

J. KNIGHTS.

“Taught of the Lord.”

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

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

“All thy children shall be taught of the Lord : and great shall be the peace of thy children.”—Isa. liv. 13.

“Ten thousand baits the foe prepares to catch the wand'ring heart ;
And seldom do we see the snares before we feel the smart.”

—JOSEPH HART.

Few forms of folly are more insidious than the mania for speculation—the craving to obtain money otherwise than by honest enterprise or patient and persevering labour. “He that (unscrupulously) hasteneth to be rich shall not be innocent”—or, as in the Revised Version, “shall not be unpunished” (Prov. xxviii. 20). He is guilty of a sin the elements of which are manifold, and its far-reaching consequences bitter and terrible.

It was a popular and prevalent temptation from the third to the fifth decades of the last century, when it culminated in the nefarious projects of Hudson, “the Railway King,” and the yet more wicked and delusive schemes of Sadleir.

That God’s living people should eschew all such ways of obtaining money is obvious from the most cursory examination of the teachings of the Bible ; while all who study their peace of mind should be resolute in abstaining from them. That one whose mind was so well balanced in after years should have been so entrapped is almost incredible. Yet thus it proved ; and very instructive is his account of the misery which it brought upon him.

This may be the place to record in passing that he inherited his business—which, as we have said, was an excellent one—from his father. It was originally conducted in Chenies Street ; and subsequently in more commodious premises in Store Street, in a line with Keppel Street, in which the once well-known Baptist Chapel then stood. We must now let our friend continue his story.

A SUBTLE TEMPTATION.

“About this time the Lord was pleased to allow temptation again to take hold on me, to show me a little of the rotten state of my heart and the shallowness of my profession. This was carried on for some years. Though prospering in business, I was not content to plod on in the way in which I was brought up, but was impelled to ‘make haste to get rich’ by entering into speculations in the City.

“In these I at first succeeded wonderfully. This enticed me (though occasionally with terrible pricks of conscience) to go still deeper and deeper. At last I was suddenly caught in the thick

clay up to my arm pits, and was at my wits' end how to get out. So infatuated had I been with the Devil's allurements that I had risked not only my own money but also considerable sums which I had borrowed of relatives.

"I feared to call upon God for help, unless it were that He would forgive my sin, and then enable me to pay my debts as an honest man should."

This to the transcriber reads somewhat obscurely, though the probable meaning is that, taught by the past, he shrank from appealing to Heaven for merely temporal help to extricate him from his embarrassments, unless he could first, with sincere contrition and softness of heart, implore to be pardoned for what he had done—"for Christ's sake."

It is one thing to feel regret and remorse for rashness and folly. It is another to repent of wrong-doing *as sin*; to deplore it as such, and to confess it with sorrow and shame to God. Conscience often leads men to implore Him who does not "despise the sighing of a contrite heart or the desire of such as be sorrowful," to turn from them the "*evils that they have so righteously deserved.*" But only the power of grace can evoke the prayer "Have mercy upon me, O God: against Thee, Thee only, have I sinned," etc. (Psa. li.).

If the transcriber may here obtrude his poor sinful self, and his own shallow and broken experience, he would call attention to the distinction between the "howl" of nature and the "cry" of faith (Hos. vii. 14; Psa. xxviii. 1); the "roaring" of a chafed and disappointed spirit and "the dove-like mourning" of a soul which God has touched and taught.*

This is one of the hardest spiritual lessons which he has had to learn by experience. The "two edged sword," the "quick (living) and powerful word of God," must pierce and divide, before a poor ignorant sinner can discriminate between the pious emotions of religious *nature* and the deep inwrought convictions of a heart that is being brought to know the Lord. This knowledge our friend was doubtless acquiring at this *crisis*, both of his natural and spiritual life.†

How the Lord delivered his "feet from falling" we do not know. It is, however, certain that grace was granted him to offer such prayer for deliverance from his difficulties as it was consistent for God to answer. In course of time his way was again clear. Speculation in any form he henceforth sedulously avoided; and he was content to plod on, being "not slothful in business; fervent in spirit; serving the Lord." What occurred at the time, he shall now relate.

"One Lord's-day, when things were as I have described, and I was hanging in the deepest perplexity and trouble, I went as usual

* Psa. xxxii. 3, xxxviii. 8, contrasted with Psa. v. 1, where for "meditation," read, with Bishop Horne, "dove-like mourning."

† If this interests the reader he should consult Mead's "Almost Christian Discovered." On the distinction between "soul" and "spirit" in Heb. iv. 12, see Philpot's "Memoir and Letters," No. xxix.

to Woburn Episcopal Chapel. As to my *body* I was there, but my *mind* was occupied with my temporal concerns, and I was really busily engaged in the City and elsewhere, planning all manner of schemes. I woke up, as it were, about the middle of the Communion Service, and stared about in terror, muttering to myself, 'Where am I?' 'Why,' something seemed to answer, 'you are hypocritically pretending to be here, worshipping God, while Mammon is really the object of your adoration.' The substance of these words, 'This people draweth nigh unto me with their mouth, and honour me with their lips, but their heart is far from me,' then struck my mind with shame, terror, and confusion."

"THE DAY OF MY DISTRESS" (Gen. xxxv. 3).

A season of trial followed—whether as a consequence of his recent unwisdom he does not state, but continues :—

"Now for a time I again sank into great trouble, both in connection with my circumstances and the state of my mind before God. Things went worse and worse with me, till my condition was dreadful. I felt that in spite of all my former profession I was yet a great way off from God, and I cried to Him, in bitterness of soul, to pardon me once more, for Jesu's sake. By this time I was more afraid than in days gone by of making vows and resolutions. Painful experience had convinced me that my heart was a deal worse than I before had any idea of."

This strange discipline, as subsequent events proved, was the Divine preparation and prelude for future seasons of peace and joy.

Up to this time our friend has appeared as a solitary seeker after God and His truth. He has referred to no Christian friend. No gospel minister appears to have spoken to his soul with "the Holy Ghost sent down from Heaven." This was, however, to come according to the changeless purpose of his covenant God—for of all "His dear sons" it is true that

"Determined was the manner how they should be brought the Lord to know ;
Yea, He decreed the very place where He would call them by His grace.

The means were also fixed upon through which His sovereign love should run,
So time and place and means and mode were all appointed by our God."

He once mentioned Dr. Dillon, the minister of Charlotte Street Episcopal Chapel, Pimlico, as the first preacher who interested him ; but the name of this eccentric divine does not occur in the narrative before us. This, therefore, we will resume.

"Woburn Chapel at this time passed into other hands, and the well-known and popular Bagnal Baker became the Minister. He preached in a way I had never before heard, and brought strange things to my ears, which caused me great fear and much searching of heart. These I put from me at first, but at length I could not but confess that if ever I was saved it must be by God's sovereign grace and electing love. I began to love the sound of the Gospel in which these were advanced, and to have a little hope that I should

one day rejoice in these blessings. After a time, however, the sermons grew dry to me. They seemed to be nearly the same things over and over again, and I fainted, as it were, for lack of moisture, though I did not know what the matter was. I now fear that it was *heavenly moisture* that his preaching lacked."

(To be continued).

"DIABOLO;" OR THE CRAFTS AND ASSAULTS OF THE DEVIL.

"And I say unto you My friends, 'Fear him.'"—Luke xii. 5 *

In spite of commentators, we believe that the Lord here enjoins—not a filial and reverential fear of God (1 Pet. i. 17); but a wise and ever watchful dread of Satan, His and our malignant and untiring enemy.

The power of human foes is restricted to the destruction of our mortal bodies. He, however, is able to "steal and kill and destroy" our immortal souls (John x. 10). He designs to drag us down to the hell in which he will finally be confined; where demons or lost spirits, and doomed and damned men will share his degradation, and participate in his torments for ever and ever.

The need for this caution is evident from several of Satan's tactics. He incites many who are wholly subservient to his influence to deny his very existence. He infuses false notions of his own character into their minds, and they conceive of him as a deformed and hideous monster, whereas he is a fallen angel invested with all forms of beauty, save those which goodness and love impart. Though terribly and untiringly earnest in his persistent hatred and cruelty, he incites men to regard him as a fitting object for ribald pleasantries; to smile when he is mentioned, as at an excellent joke, and to introduce him into popular caricatures.† Thus he blunts their apprehensions of his awful and strenuous wickedness; till they forget their peril, and become an easy prey to his schemes for their ruin.

Hence the propriety of the Lord's words, "Fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, 'fear him.'"

* Observe that the Lord, after first addressing "an innumerable multitude of people," here directs His remarks to His disciples, whom He styles "My friends." We cannot conceive that He would apply the phrase "killing the body" to "His Heavenly Father." Further, the similarity of the parallel passage in John x. 10 surely determines the interpretation of this. It is more than doubtful whether the word "destroy" in James iv. 12 refers to the eternal doom of lost souls.

† This is also apparent in the flippant way in which even spiritual persons at times refer to him as "his Satanic majesty," "the old gentleman," etc; while others employ his name as a vulgar exclamation to express annoyance or surprise. The tendency of this is to incite the familiarity which breeds contempt—for he would rather be overlooked and despised than regarded with the solemn "fear" which our Lord enjoins. The present fashionable expedient for killing Time, the game of "Diabolo," is named after him, and further exemplifies what is here advanced.

The late Charles Hill, of Stoke Ash, Suffolk, conceived that the importance of Satanic temptation was greatly overlooked in the present day. This opinion the writer shares. He therefore submits some thoughts on the subject.

I.

The Devil (*ho diabolos*) is a person and not a personification. The word "Satan" is not a figure of speech in which the forces and influences of evil are conceived of and described as a *being* having an individual life and character. It is the name of an actual person and stands for a fallen spirit of infernal malignity and cunning, whose existence is one of continuous hostility to God and to all who are on the side of God and His truth.

"Of late years it has been questioned whether there is valid ground for the belief in the existence of a personal devil." This doubt emanates mainly from those who deny the inspiration of the Scriptures. No unbiassed reader of the Bible can, however, fail to acquiesce in "what has been—by almost unanimous consent—held and taught by the profoundest theologians of the Christian Church in all ages."

Text upon text would be meaningless were not our statement true.*

Gracious men are, therefore, fully warranted in supplicating to be spared "from the crafts and assaults of the devil," and in offering the petition in the Lord's prayer which—as in the Revised Version—should be read, "Our Father, bring us not into temptation, but deliver us *from the evil one*" (*apo tou ponērou*).

II.

Again, Satan's influence over men *is actual and real*, and distinct from the spontaneous operations of their own evil hearts. As a spirit "he *works* in the children of disobedience" (Eph. ii. 2), and entices even good men to sin by his "devices" (2 Cor. ii. 11).

How the legal and moral connection between Satan and mankind originated; and what is the source of his strange power over them, we are not told; and any attempts at solving the mystery must end in failure. The awful fact is, however, indisputable. The Devil has a hold on men as men, and actively and personally entices all men individually and one by one to acts of sin.

Have we not—at least in some measure—learned to discriminate between the natural inclination and impulses to wrong actions, which only need opportunity to hurry us into the commission of sin—and a fearful, forceful *something*, altogether without us, which subtly urges us, apart from our prevision or purpose, into conduct of which honour, conscience, and religion alike disapprove? As really as if a fellow-man unfolded a scheme of iniquity to us, and persuaded us in audible words to pursue it; as really as if an exterior influence been brought to bear on us, impelling us to what

* Thus Satan is said to "desire" (Luke xxii. 31), to "hinder" (1 Thess. ii. 18), to "work" (Eph. ii. 2), to "speak" (Matt. iv. 3), to "devise" (2 Cor. ii. 11), and to be angry (Rev. xii. 12)—all of which indicate personality.

was alien to our first intention and contrary to our better thoughts and desires. Thus, in different ways, the devil comes—we know not how—to different men.

“How the tempter gains access to our hearts; how he draws back one by one the bolts that bar his entrance; how he creeps along the secret avenues of the soul; how the dark shadow falls on the chambers of imagery within; how he reaches the spring and fountain of life, the heart itself, and poisons it with evil; how he intermingles his foul and dark suggestions with our own thoughts, filling the soul with all disgusting and loathsome shapes and forms of sin; how, at last, he lays his hand on the citadel of the soul—the *Will itself*, and slowly but surely leads it towards the evil from which it had struggled to be free, until his infernal work is done, and—O, hideous mystery!—these unclean desires seem to be rising from our own hearts, these dark imaginations to be our own foul thoughts within, and these secret inclinations to yield to temptation seem to be our own will bending and swaying towards sin, and at length the voice of conscience is silenced and ‘lust hath conceived and brought forth sin’; how all this can be we cannot tell; we only know it is so. The process and the mode of temptation may be a mystery, but its pain and peril are none the less real. We can only say—as was said of our Master—‘the Tempter (*ho peirazōn*) came’ unto us.”*

III.

All who have studied their own hearts, or have read trustworthy biographies with attention, must also have been struck with the *timeliness of his onslaughts*. His temptations are not less dangerous as to the season in which he assails, than in the manner in which they are made to operate.

This is observable both *historically* and *personally*—in reference, on the largest scale, to the generations past; and also in reference to the way in which he still seeks to effect the demoralization and undoing of individual souls.

“It is remarkable that outbursts of his hostility and power are recorded to have occurred at each of the great historical crises of the Kingdom of God on earth. Any special manifestation of the love and power of God in the gradual unfolding of the Mystery of Redemption has always provoked a correspondent manifestation of the hatred of the devil both to God and to man.

“When Adam appears in Paradise—the first subject of God’s new kingdom—the devil appears too, and at once begins to tempt him to his ruin (Gen. iii.).

“When Israel is delivered from Egypt, and the first great step is taken of the founding of the Theocracy on earth, then again—according to Jewish tradition—Satan appears in the wilderness and seduces Israel to the worship of the golden calf (Ex. xxxii.).

“When the worship of God is once more restored to the people

* This extraordinarily vigorous and eloquent paragraph is—with other sentences in this paper which are indicated by inverted commas—extracted from “The Temptation of Christ,” by Dr. G. S. Barrett, of Norwich.

of God after the exile, Satan appears, hindering its re-institution, apparently suggesting that, as Israel had been rejected by God, the priesthood could never again be renewed (Zech. iii. 1, 2).

“When Christ is born, ‘who is to rule all the nations,’ again we read that ‘there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels’—the birth of our Lord being the signal for a furious outbreak of Satanic malignity and power (Rev. xii. 7).

“During the whole of Christ’s earthly life, that mysterious revelation of the same power, which the New Testament calls *possession by demons*, occurs again and again.

“When Christ’s Kingdom is finally set up among men in the Church of the living God, Satan again appears, and, ‘working with all power and signs and lying wonders,’ and ‘with all deceit of unrighteousness,’ he enters the Church, falsifying the Gospel, the worship of God, and the Kingdom of God with lying prophecy, a lying priesthood, and a lying kingship, all of which unite against the office and the Kingdom of Christ.

“According to the Apocalypse, Satan’s fury will increase with his losses (Rev. xx. 7—9) till it culminates in a desperate and final assault on the Kingdom of God—as if he hoped, even at the moment of the triumph of the Kingdom, to wreck it for ever—described in the mysterious words, ‘When the thousand years are finished, Satan shall be loosed out of his prison and shall come forth to deceive the nations.’ ‘And they’—he and the immense army which he had gathered together to battle—‘went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city.’”

This historical view of the machinations and proceedings of Satan is amply confirmed by other than inspired records.

Constantine the Great, whose patronage of the Church so materially hindered its spirituality, was undoubtedly his tool, upraised by him when he perceived that persecution proved no hindrance to the religion of the Christ whom he hated with all the virulence of his nature.

Papal Rome, it cannot be questioned, was the product of his power and the accomplisher of his purposes.

The careers of Luther and Calvin, and the story of the Reformation both in England and elsewhere, if carefully regarded, reveal the opposition of the same watchful foe, exerted at the very period when the tide of Divine blessing was rolling over the nations.

The tyranny of Stafford and Laud and the abominations of the Star Chamber, following the translation of the Bible into the mother-tongue of English-speaking people, afford yet another out of many instances, too numerous to mention, of the vigilance of the enemy of God and man, in his attempts to frustrate the outworking of the Divine purpose of salvation.

IV.

This may also be observed in his dealings with individual men. The temptation which so nearly ruined Peter would have been

harmless to John. David was excited to his great sin in a time of ease and vacuity. Instances might be almost indefinitely multiplied.

The writer (and possibly the reader also) is constrained to recall with a shudder periods when "his feet were almost gone; and his steps had well nigh slipped"—and to remember the way he was brought into positions of such dire and deadly peril, by a force which—without excusing himself for his own monstrous folly and wickedness—he affirms came from a personal power exterior to himself. Nor is he alone. None of God's heaven-born children are wholly unacquainted with the terrors of infernal temptation.

V.

Terrible as is our foe, however, there are limitations to his ability. He is ubiquitous but not omnipresent; powerful but not omnipotent; subtle and crafty but not wise; and though well informed as to much that has to do with our past history and our future destiny, he is not omniscient. The Devil must finally bow to the God-Man, and acknowledge that his deep-laid schemes and untiring opposition to Jehovah and His people have proved a lost cause.

"Though we are feeble, Christ is strong. His promises are true.
We shall be conquerors all ere long, and more than conquerors too."

"NOTHING"—A SERIES OF MEDITATIONS.

No. 8.—*The Silence of Jesus.*

"He answered NOTHING."—Matt. xxvii. 12.

"THERE is," says the preacher, "a time to keep silence and a time to speak." This was exemplified in the public trials of Jesus. To the High Priest He boldly admitted His Divine Sonship. Challenged by Pilate, He "witnessed the good confession" (1 Tim. vi. 13, R.V.), and answered, "Thou sayest that I am a King." When accused of the chief priests and elders, He, however, answered nothing: nor was His reticence less significant than His avowals.

The power of oratory is wonderful; and we have all been astonished at the strange and subtle force of "thoughts that breathe and words that burn." The ministry of the Lord Jesus was amply characterised by the eloquence of fervent and forceful words. "Never man spake like this Man." "All wondered at the gracious words which proceeded out of His mouth."

But silence has its eloquence, no less than speech. Mute lips often express what words could not convey. So here. When "charged by the chief priests and elders," "as a sheep before her shearers is dumb, so" the Lord "opened not His mouth," "He answered never a word, inasmuch that" Pilate " marvelled greatly." Let us consider the *significance* of this strange and solemn fact.

For three years He had gone about "doing good" (Acts x. 38). Many had blessed Him for healed bodies and grace-cleansed souls. Now "the hour was come"; and according to God's purpose He was "delivered into the hands of man." His enemies had voiced their accusations. A chorus of voices had raised the murderous shout of "Crucify Him," because, as they alleged, He blasphemously claimed to be "the Son of God."

We, however, need not further dwell on the details of these shameful scenes. As helped by the Spirit, let us enquire why the Lord of Glory here refrained from vocal utterance at this crucial point in His history. We observe that

IT WAS NOT THE SILENCE OF CONSCIOUS GUILT.

"Conscience," says the poet, "makes cowards of us all." It is silenced by a just and proved charge: speechless when crime is brought home to the transgressor. If it is not seared with a hot iron, shame will seal the blanched and quivering lips and arrest all words of denial or defence.

But Jesus was free from sin. He never uttered a word that should have been recalled; or performed an action that claimed regret. His lips were not closed by shame, nor was His the silence of the craven fear which an accusing conscience engenders.

For "spotless, innocent, and pure the dear Redeemer stood."

NOR, AGAIN, WAS HIS THE SILENCE OF FEAR.

This is evident from His reply to Pilate—"Thou couldst have no power at all against Me except it were given thee from above." Not long before He had forbidden His friends to defend Him with their swords, for His Father, in reply to His prayer, "would immediately give Him more than twelve legions of angels."

He knew no fear, not only because He was conscious of His own power, but the thought was ever with Him that He was doing the work of His Father in Heaven; and that He was upon earth to bring it to a glorious termination.

Nothing then of the nature of shame or fear restrained His speech, and the question has yet to be answered—why, when thus accused, he answered, NOTHING!

I.—HE ANSWERED "NOTHING" IN FULFILMENT OF INSPIRED PROPHECY.

Seven hundred years previously "the evangelical prophet" had penned his predictions of the Saviour's sufferings, which included the words quoted in our opening paragraph (Isa. liii. 7). In these, His silence at this period of His history is distinctly predicted. When the greatest and gravest charge was urged against Him, it was of old announced that He should "open not His mouth."

See then the fulfilment of the ancient declaration. The history confirms the prophecy, and assures us of the identity of this mute Sufferer with Him of whom the ancient seer wrote. Thus "no word from God shall be void of power" (Luke i. 37, R.V.). What His servants saw with the eye of anticipative vision, surely took place, in order that the inspired Word "might be fulfilled."

So Gabbatha confirmed what the son of Amoz had foreseen. Christ was silent to attest that "the Scriptures cannot be broken."

II.—OUR LORD WAS SILENT BECAUSE HE OCCUPIED THE PLACE OF SINNERS.

"Salvation by *substitution*" is the Gospel's central theme. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." Emphasise the pronouns that occur here, and this truth blazes forth in the lustre of Divine glory.

Dear reader! Pay no heed to the religious teachers of this day who speak of our Lord as saving us *by His example*. God's Word knows no such salvation. Jesus did not come into this world to show men *how to save themselves*, but to *save them absolutely and actually by the shedding of His own heart's blood*. The angel's declaration to Mary was that His name should be called Jesus, "for He *Himself*"—as rendered in Rotherham's New Testament—"will save His people from their sins."

III.—HIS RETICENCE PROCEEDED FROM THE WONDERFUL LOVE OF HIS HEART.

Love, on occasion, can be surpassingly eloquent and urge its pleas in vehement words of pathos and cogency. But love can be silent when it is not the time for speech. He who twice spoke a storm into a calm; who constrained the Devil to depart, a baffled foe; that intimidated the officers of the law sent to apprehend a prisoner; who caused a band of soldiers to fall dazzled to the ground; and had even recalled the spirits of the dead from the unseen world—had He chosen could easily have persuaded Pilate and silenced His foes by a word. But had this been spoken salvation would have proved "a lost cause," and mercy's scheme a failure. On Christ's silence or speech at that moment the future of His dear elect depended; and He loved them so well that this word was unspoken. "He saved others, Himself He could not—in this way—save." What He could have said who can surmise? But love locked those holy lips in silence, "He answered nothing."

IV.—Further. He was silent BECAUSE HE CLEARLY AND FULLY FORESAW CALVARY WITH ALL ITS TERRORS.

It is an alleviation of the troubles and ills of our lives here, that the future is concealed from us. A veil of obscurity hides the threatening aspect of approaching evil, so that the peace of the passing hour is not damped, nor the severity of present sorrow increased, by the prevision of troubles that are yet to come.

But all *His* sorrows were anticipated. Every calamity and affliction which awaited Him was disclosed to Him in all its certainty and severity from the commencement of His history. The perfect foreknowledge of approaching evil accompanied Him through His whole career on earth.

Thus in Gethsemane's garden, when Calvary was drawing very near, "Being in an agony He sweat, as it were, great drops of blood"; and entreated His Father "if it were possible to let this

cup pass from Him." Was he sinking under the burden? Did He question whether He was *able* to finish the work of Redemption? Ten thousand times—No!

But He knew that He was approaching the time of the enactment of the greatest tragedy the world has ever known, and all that His immense covenant engagements involved. He knew, as we can never know, what was expressed in His own statement that He would "*lay down His life* for the sheep"—and He answered "Nothing."

V.—He was silent in order that HIS REDEEMED PEOPLE MIGHT FOR EVER SING!

Sin closes all guilty lips. The law thunders its terrible condemnation that "*every mouth may be stopped* and all the world become guilty before God." The sin-convicted sinner cries—

"My guilt and sin have *stopped my mouth*;
I sigh but *dare not talk*."

But when the substitutionary work of Jesus is seen by a Heaven-born Faith; when the truth, "When I see the blood *I will pass over you*," is spoken to the heart by the Spirit, then the silence of guilt is exchanged for the Song of Redemption, "Unto Him that hath loved us and washed us from our sins in *His own blood!*"

VI.—Lastly. As a word of encouragement to all seeking souls we observe that, though He was silent in the Judgment Hall,

HE NOW SPEAKS AT HIS FATHER'S RIGHT HAND on behalf of all who are looking to Him for salvation! "He opens His mouth for the dumb."

The silence of guilt, in Christian experience, will therefore be followed by the Song of Redemption. If any reader at this moment, in the leadings of Divine providence and grace, is silent because unable to answer the charge, "Thou hast sinned and come short of the glory of God," to such we say, "Be of good cheer. Your silence shall be turned into song."

"The time of love *will come*,
When we shall clearly see.
Not only that He shed His blood,
But you shall say, '*For Me.*'"

Grace—which has brought you to the cross—will conduct to its *Resurrection side*, there to sing—

"Redemption ground, the ground of peace,
Redemption ground, oh, wondrous grace!
Oh, let my songs to God abound,
I'm standing on Redemption ground."

J. P. GOODENOUGH.

SHUN PROFANE AND VAIN BABBLINGS (2 Tim. ii. 16).—"Many have puzzled themselves about the origin of evil; I observe there is evil, and that there is a way to escape it, and with this I begin and end."—*John Newton*.

TRACTS AND THEIR TEACHING.

EVANGELICAL tracts are an admirable medium for the presentation of the Gospel to the unconverted; for which purpose they are largely used by many Christians. So unsatisfactory, however, are the majority which are obtainable, that they are sorrowfully eschewed by many who are persuaded that the cause of God can be promoted only by the circulation of His own unadulterated truth.

Many popular leaflets are positively erroneous. Sinners are exhorted to give God their hearts—entreated not to suffer the Spirit to strive with them in vain—to avail themselves of the present opportunity of seeking mercy, ere it is too late—and to open to the pitiful and pleading Saviour when knocking at the door of their hearts. Earnest men, in flagrant contempt of all the accepted rules of exposition, will thus appeal in semi-scriptural phraseology, but those who have an experimental acquaintance with salvation by grace are constrained to have nothing to do with such religious literature.

Many are based on incidents which are either wholly fabricated or most highly-coloured and overstated. The late G. W. Shepherd informed the writer that when he was employed in the depository of "The Baptist Tract Society," in Bolt Court, Fleet Street, the late John Cox, of Ipswich, furnished several tracts of a narrative character which were gladly accepted and published by the Managers. At length the frequency with which these came, aroused his suspicion, and he, one day, inquired of their author whether these remarkable incidents, conversions, and so forth, actually occurred. "Well," was the hesitating reply, "I should hardly like to say, but they are all founded on fact." "What," retorted our friend, "do you mean to say that you make them up or cook them up, and then palm off your lies or half truths as actual occurrences, and employ them to illustrate or exemplify God's message of mercy?" "Well," was the reply, "even if so, our Lord Himself did the same. 'Without a parable spake He not unto them.'"

This, it is to be feared, was but one instance of the origin of many of these pious productions.

Hence so many of the anecdotes which form the chief subject-matter of current tracts concern anonymous persons.

"Why," exclaimed a poor man to the writer many years since, "are we never told who the people are to whom these wonderful things happen? Who is Mrs. D dash (D—); or George B dash, 'the noble youth, whose intellectual powers were so splendid, but whose heart, alas, was impervious to the appeals of religion?'" Were these *real* persons or not, and if they *were*, why are their names withheld if they are mentioned at all?

Further, the tales told in many popular tracts are obviously untrue, or so wholly unsubstantiated as to be quite unreliable and valueless as illustrating religious truth and experience.

Who was the actress who sang "Depths of Mercy can there be?" in place of her allotted song, on the stage of "one of our principal

theatres?" What became of the wonderful child who took her umbrella to a prayer-meeting at which special petitions for rain were to be offered? A certain diver found a tract held in the shell of an oyster at the bottom of the sea. This he read, and ere he returned to the surface was A SAVED MAN!! Pray, is he still living?

The little girl who obtained a tram ride for nothing by telling the too-easy conductor that "my Jesus paid the fare." The objectionable man who when standing behind a door was converted by hearing his little son ask, "Will father be a goat, mother?" The English prisoner who when about to be shot in a foreign land, wrapped the Royal Standard round his body and defied his captors to pierce this with bullets. The old lady who found a half-sovereign in the yard of a country inn, and without seeking to discover its rightful owner, appropriated it and blessed Heaven for a Providence so marked—are these good-goody stories which have done duty thousands of times, lies or facts? And if their source is doubtful, shrewd men of the world must heartily despise a religion which requires such support and corroboration!

It is by no means desired to discountenance the judicious use of authenticated anecdotes, but to condemn the practice of stating as actual occurrences what simply originated in the imagination of preachers and writers. The line between fact and fiction should be sharply drawn when we are dealing with the things of God.

Such narratives are surely akin to blasphemous. To make the Holy Ghost a person in a clumsily told story; to represent Him as inspiring prayers, infusing feelings, imparting ecstasies and granting the assurance of salvation to ideal persons, is to be guilty of high profanity; yet it is frequently done.

They must further prove most prejudicial to those for whose benefit they are professedly designed. Conversion to God—as many of us know—is attended with solemn and deep feeling. It is rarely if ever attained by a sort of moral jerk, in response to the fervent appeals of shallow but excited preachers. It is, as a rule, wholly different from the experience portrayed in serial novels in religious magazines and newspapers, and in popular anecdotal leaflets.

What soul-agony some have passed through because light, liberty, and joy did not come to them at once, as it did to the Millicent or Gladys—the once-self-willed girl of the pious romance; or to John or Harry after his talk with the noisy Plymouth Brother, as recorded in some popular leaflet, (say), "Why, or What Settled the Question?"

Is it to be wondered that many godly persons, disgusted with the froth and folly of modern tracts, will have nothing to do with this kind of religious literature.

Such should, however, examine the tracts and leaflets of "The Pure Truth Mission." These will be found not only to be free from the errors and blemishes to which we have adverted, but to contain God's gospel simply, scripturally, and sometimes strikingly

set forth. Their circulation must, therefore, with the Spirit's blessing, promote the extension of His Kingdom on earth.

Two of the many published, will be found reprinted on other pages of this number of our Magazine.

SUBTRACTION.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18). "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. iii. 4). "And ye know that He was manifested to take away our sins; and in Him is no sin" (1 John iii. 5). "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 14).

THE pathway of a child of God is not pleasing to flesh and blood and to carnal reason. Plenty of people have a religion which carnal nature loves because there is no cross with it; but, if the Bible is true, such a religion is wrong altogether. The end of that way is death. A fleshly religion hates examination, hence present-day preaching refrains from searching into foundation work. People will not have it. How different with one touched by the Holy Ghost! He prays truly and sincerely, and not with the lips merely, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23, 24).

Dear reader, can you, dare you utter this prayer fervently? The "way everlasting" is "through much tribulation." Are you ready for such a course? Are you prepared "rather to suffer affliction with the people of God (the redeemed), than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. xi. 25, 26)? Your minister and your friends may say this is quite unnecessary, that these ideas are old-fashioned, quite out of date, and unsuited to the present age.

The effectual work of grace in a sinner's heart is variously described in the word of God. It is a killing; a bringing down; a making poor; a bringing low; a thorough humiliation; a rooting out; a pulling down; a destroying; a throwing down; a cleansing from idols; a casting down imaginations and every high thing that exalteth itself against the knowledge of God; a purging from dead works; a burning of all false religion, however showy. It is a subtraction of all natural hope, natural faith, natural and deceptive and false belief, natural prayer, natural worship. All props and aids, whether wood, hay, stubble, gold or silver are shivered. All kinds of refuge are proved to be only refuges of lies and totally insufficient to cover a poor wretched sinner in the day of the Lord's anger. What a clearing out of everything that was once prized

and trusted in! Many a child of God has watched the Spirit's work in his own soul with utter astonishment. He has witnessed his dearest idols despoiled; and his fancied religion and spurious righteousness condemned for ever. Then when everything seemed hopeless, the contrite cry of the publican was presented, "God be merciful to me a sinner."

Grace never leaves a soul in a hopeless condition. The work it begins is really and fully completed, because it is the work of the Holy Ghost. Grace takes away that which is hurtful, but it gives every needful thing according to sovereign wisdom. Grace purges from idolatry, but it sets up the worship of God in the heart of everyone whose name is written in the Lamb's Book of Life. The onward pathway will be rough and very vexatious to the flesh, but the new man of righteousness is enabled to rejoice in tribulation and to bless the guiding hand of his covenant-keeping God.

DIVISION.

"And I will put enmity *between* thee and the woman, and *between* thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). "And I will *sever* in that day the land of Goshen, in which *My* people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a *division* between *My* people and thy people; to-morrow shall this sign be" (Exod. viii. 22, 23). "For who maketh thee to *differ* from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. iv. 7). "Wherefore come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing" (2 Cor. vi. 17). "And before Him shall be gathered all nations; and He shall *separate* them one from another, as a shepherd *divideth* his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left" (Matt. xxv. 32, 33).

THESE quotations from God's most Holy Word are very serious and full of deep solemnity to those who, being taught by the Eternal Spirit, have an anxiety respecting their future state. People at large view these and similar texts with indifference or scorn, and very few of those who attend what is called "the means of grace" have any soul-struggle about the *division* which God has made. They are quite content to go on in an easy fashion, and they put off all thoughts about the day of reckoning to come.

Throughout the pages of the Bible there is the unmistakable mark of *division*. An old man who had read the Bible for many years, once said he never could see any distinction therein. All mankind in his idea were jumbled up together. All either *were* God's children spiritually, or *could* be so, if they chose. God, he thought made no difference between man and man. God was not a respecter of persons. He did not choose some and leave others. He gave every man a "*chance*."

Of what use is a "*chance*" to a dead man?

In the beginning, God made a *division* between natural light and darkness. Both are still under His perfect authority and government. So in spiritual matters, God causes the light to shine

out of darkness. He illuminates the soul by His Spirit. He causes the soul, which is dead in trespasses and sins, to live. He puts life into the dry bones. He *separates* the soul from sin and death. And as He severed His own natural people in Goshen from the Egyptians, so now He severs His own chosen people from the world, its snares, its folly, its false religion.

The marginal rendering of the word *division* in Exod. viii. 23 is Redemption, a word which carries a great depth of meaning. The sign of Israel's redemption from Egypt was blood. The redemption of every one of the spiritual Israel—the Church of God—is by blood. "By the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water" (Zech. ix. 11). The *dividing* line which distinguishes the child of God from the child of the devil is that of blood. Those who are on the right side of the line have only the Lord to thank for such a discriminating favour. Therefore the Apostle Paul asks the question, "for who maketh thee to differ from another?"

Those who have been thus blessed will have the distinction of a place at the right hand of the Judge when He gathers all nations before Him. These shall also inherit the Kingdom prepared for them from the foundation of the world. "Happy is that people that is in such a case: yea, happy is that people, whose God is the Lord" (Psalm cxliv. 15).*

"WEARIED BECAUSE OF MURDERERS."

BY I. C. JOHNSON, J.P. †

Senior Deacon of Zoar Chapel, Gravesend.

[Extracted from the *Gospel Ambassador* for 1842.]

"WOE is me now! for my soul is wearied because of murderers" (Jer. iv. 31) is more or less the language of every child of mercy while in an enemy's country; who has, by the omnipotent grace of Jehovah, been made to feel the emptiness of mere time things, when compared with the realities of eternity; and to fear the wrath of the holy, sin-avenging God, as revealed against all ungodliness; and who has realised, in some degree, the sweet and powerful efficacy of atoning blood, shed by the God-man Christ Jesus, for the redemption and sanctification of His loved and eternally chosen family; whose happiness it will be to surround the throne of His glory for ever, and sing the wonders of His matchless grace.

Time was, when I walked in the light of God's countenance for days, yea, for weeks together; every attendance at the ordinances of the Lord's house was blessed in some way or other to my soul;

* For copies of this and the preceding article in leaflet form, apply to the Secretary, Pure Truth Mission, 30, Louis Street, Hull.

† It will be observed that the above was written for the press sixty-five years ago. Its beloved author, now in his ninety-eighth year, still firmly holds the same truths, and is favoured "to bring forth fruit in old age, to show that the Lord is upright" (Psa. xcii. 14).

the Bible was often perused, and as often enjoyed ; when I walked, it accompanied me—when I talked, it filled me—when engaged in the business of life, it abode by me ; and “ the candle of the Lord shined about my tabernacle ; ” and the joy created in my soul by the entrance of the words of life, was such as to exceed the power of expression.

Attracted by Jesus, the Sun of Righteousness, and warmed by His beams, my soul was so enlarged as though she would burst the barriers of mortality, and wing her way to glory. His person in His complexity and glory—His mighty doings and sayings—His surprising love—His immutability—the indwelling of the Godhead bodily in Him—His eternity—the salvation altogether of Him—with faith in exercise to believe it to be for *me*, I could say—

“ Through floods and flames, if Jesus lead, I'll follow where He goes.”

Thus, there is a felt preciousness in Jesus. He is precious in His covenant undertakings—precious in His incarnation—precious in His ministrations—precious in His miracles—precious in His holy and obedient life—precious in His sin-destroying death—precious in His resurrection—precious in His ascension to glory—precious in His mediatorial intercession at the right hand of the Majesty on high, “ where He ever liveth to make intercession for us.”

The enjoyment of these things, I have thought to be meant by mounting on eagle's wings, running without weariness, and walking without fainting ; and in such a frame “ my willing soul would stay.”

I would then, with Peter, turn builder, and erect tabernacles ; but the eagle must leave its height, the runner pursue with faintness, and the walker proceed with halting ; and the experience be passed through which gives rise to the cry, “ Woe is me now ! ” When no union to Jesus the King of Saints is felt, darkness envelops the mind ; and the absence of the sun's rays brings out the beasts of the forest to seek their prey. Carnality, sensuality, devilishness, pride, envy, worldly-mindedness, and every abomination, beset the soul, murder its comfort, weaken its hope, becloud its evidences, and try its faith. Doubts are engendered, fears produced ; and there is a proneness to attend to the suggestions of the tempter, that our profession is hypocrisy, or that the mercy of the Lord is clean gone for ever, and that He will be favourable, no more. Thus, “ my soul is wearied because of murderers.”

But I have said, “ I'll follow where He goes.” The children of God (made sincere by the Holy Spirit), in their declaration of attachment to Jesus, mean what they say ; though they sometimes say things without considering the full import of their words. Thus, Peter said in affection to his Lord, “ I will lay down my life for Thy sake ” ; and the writer has also said, “ I'll follow where He goes.”

He went into soul-trouble in consequence of my sin ; I have to follow Him there. He went into solemn darkness ; I have at times,

in some measure, to follow Him there. He trod the path of persecution for the truth's sake ; all His people must follow Him there. He went down into the regions of death, removing its substance, but I must follow Him through the shadow. He arose from the dead a mighty conqueror ; must I not follow Him to bear the palm of His victory, and enjoy the spoils ? " Blessed are they who have part in the first resurrection, over such the second death hath no power." He ascended to heaven, and said, " Whither I go thou canst not follow Me now, but thou shalt follow Me afterward ;" and my prayer is, " Draw me, Lord, I will run after Thee." Let the cords of Thy truth continue to bind me fast to Thee ; the truths which are dear to Thy heart are dear to my heart ; and I can say, notwithstanding all my coldness, deadness, and depravity, that the things and the people that Thou lovest, I most cordially love ; and although by my conduct I have said in former time, in common with others, " let us break His bands asunder, and cast His cords from us," yet, since Thou hast manifestly entwined them around my affections, my language is, let me still feel their drawing influences. By them Thou didst hold me when dead in trespasses and sins, and destitute of a knowledge of Thy name ; by them Thou didst draw me out of a state of nature into a state of grace, from enmity into a state of love, from bondage into freedom ; and I must believe that Thou wilt by them draw me to Thy heaven of glory above, to dwell in Thy presence for ever.

But " woe is me now ! " Apart from the manifest presence of the Lord of life and glory, tribulation and the prospect of death prove murderers to the comfort and hope of my soul, and I feel the need of the Lord's powerful voice to speak His promises home to me, saying, " When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee ; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Then, with these assurances, shall I be able to look at death and the grave with composure ; and with holy sarcasm exclaim—

" O, death ! where is thy sting ? O, grave ! where is thy victory ? "

Swanscombe, November, 1842.

PLEASE TO REMEMBER THE FIFTH OF NOVEMBER.

" A tale of what Rome once hath seen—of what Rome yet may see."—*Macaulay*.

THIS memorable day should not be allowed to pass unnoticed by any by whom Protestant principles are valued, and who duly appreciate the goodness of God to our Land in delivering us from the thralldom of Popery.

On this day in 1605 the plot of the Papists to destroy the King and the Houses of Parliament was discovered.

It is also the anniversary of the landing of William III. in 1688, by which the hope of Romish ascendancy was quashed and our religious liberty secured.

The latter is often overlooked ; but it was fraught with importance to the welfare of England, and deserves as much attention as the event of the earlier date. The interposition of heaven was remarkable, for the fate of England was decided by the direction of the wind on that wintry day. Two fleets were then sailing on British waters—one that was bringing William of Orange to England ; while that of James II. was cruising off our eastern shores to prevent his landing.

Early in the morning a dense mist hung over our coasts which greatly impeded the progress of the royal fleet then off Harwich ; while the impossibility of discovering a safe landing-place in South Devonshire filled the hearts of William's friends with dismay. " All is over," cried a nobleman to Bishop Burnet ; " but *at that very moment* the wind changed, a soft breeze sprang from the south, the mist dispersed, the sun shone forth, and under the mild light of an autumnal noon the fleet turned back, passed the intervening coasts and rode safely into the harbour of Torbay."—*Macaulay*.

Well may we gratefully recall the auspicious event in which, among other memorable incidents, " the wind blew to our little sea-girt isle " civil and religious liberty, and the Protestantism without which we had not known " freedom to worship God."

If of old " the stars in their courses fought against Sisera," as surely did the elements, directed by God, fight against the last Stuart king who disgraced the throne of England.

" Gunpowder Treason and Plot " will, however, probably ever be the main event associated with " Guy Faukes Day," and no pains should be spared in our Sunday Schools to give the children a just idea of its significance.

A penny booklet on the subject, recently issued by our brother, D. Catt, of 74, Strand, is well adapted to this purpose, as it presents in a pleasing and pictorial way the popular and conventional idea of this momentous occurrence.

It should, however, be known that a recent work* has brought many facts to light which greatly affect our views of what then happened. The substantial veracity of the traditional story is amply confirmed. That the plot was of Jesuit origin remains without a doubt. On the other hand, the startling fact has been disclosed that King James and the Government knew of the existence of the conspiracy long before the receipt by Lord Monteagle of the famous warning letter, " a transaction which," as this author contends, " can best be described, in vulgar parlance, as a put-up job."

The volume as a whole is not only as interesting as a romance but an important contribution to the history of this eventful period. While therefore the story, as Mr. Catt simply relates it, should be widely circulated among our children generally, Mr. Sidney's work should find a place in every Sunday School library and be commended to the perusal of the more thoughtful members of our senior classes.

The apathy with which Protestant dissenters regard the advances

* A History of the Gunpowder Plot, by Philip Sidney, with sixteen facsimile illustrations from old prints. The Religious Tract Society, 65, St. Paul's Churchyard, E.C.

which the apostate Church is making in Great Britain is still astounding. For this no better remedy could be prescribed than the patient and prayerful study of the annals of past years, especially of periods in which, when it was in her power, Rome displayed her treachery, tyranny and cruelty to the full.

Hymn Sheets for special Services are popular; and our publishers would do well to issue one for occasions when our privileges and dangers as Protestants are specially in evidence. Existing hymns on the subject are not indeed of the highest merit; but some of our own sacred poets might surely be enlisted to produce original compositions alike worthy of so stirring a theme and consonant with the spirit and taste of the present day.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

THE OBLIGATIONS OF CHURCH MEMBERS TO THEIR OFFICERS.

IN an excellent Paper which appeared in the September issue of this magazine, Pastor R. Mutimer pointed out that the offices in a properly constituted New Testament Church are two, viz., bishops (or pastors) and deacons. He therein showed from Scripture what manner of men they should be who are chosen to fill these offices. It will not be out of place to supplement that Article with a few simple observations on the obligations of Church members to the men whom they ask to hold office amongst them.

Between the brethren so appointed to office and the community of which they are officers a very sacred relationship exists. Pastors, deacons and members are one in the fellowship and service of Christ in a particular locality, and it is essential that everyone should realise their individual responsibility in connection with *that* Cause. Every relationship has its mutual obligations, e.g., master and servant, father and child, and these obligations are referred to and exhortations are given concerning them in the inspired Directory. Even so, whilst on the one hand the Church officers are in the fear of God to serve the Church, the Church is on the other hand under obligations to them.

No individual or body outside a Church has any authority over that Church, but each is free and independent in the conduct of its affairs subject to the will of the Supreme Head of the Church as made known in His Word; so that no one outside has the right to appoint anyone to office in a Church, nor, as a rule, do men thrust

themselves into office either as Pastor or deacon. In every case the choice should be made after earnest prayer for the guidance of the Holy Spirit and with a due regard to Scriptural requirements. Though in some cases other considerations may be allowed to have influence, we believe that in the majority of cases care and caution in this important matter are exercised.

When a *Pastor* is chosen it is customary, on his settlement, for the Church to be reminded of its obligation to him, either in a formal charge or otherwise; but when *deacons* enter upon their important duties no such admonition is given.

It has been the privilege of the writer for many years now to be linked in service with some of the best of men, and one feels how much the Churches are indebted to the good and gracious brethren who so faithfully serve them. It should be borne in mind that *all* are members together of the one community, and that each should seek the well-being of the whole. Many things which the members expect from the deacon the deacon has an equal right to expect from the members. Should he endeavour to uphold the honour of the Cause? So should they. Should he fill his place as frequently as possible? So should they. Should he put the interest of that Church first? So should they. Should he be ever ready to welcome the stranger? So should they. In many cases the acceptance of this office and the faithful discharge of the duties appertaining thereunto involves a considerable amount of sacrifice. Few members, perhaps, have any idea of how much time—apart from the services—is given to the consideration of what will be most conducive to the welfare of the Church—how assiduously its best interests are studied. At

times the work lies heavy on the deacon's shoulders. Their service is given ungrudgingly and unselfishly, and they have a right to the hearty support and prayers of those for whom they labour. Let their hands then be upheld. Let it be remembered that the best of men are men at best, and let him who is without fault be the first to cast the stone.

"'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands."

It is a solemn step when a Church, believing that a certain man of God is sent into their midst, invites him to take the oversight amongst them and he, in reliance upon the promise of his divine Master, consents. But such a man takes his place amongst the people as a leader. The invitation is an expression of willingness on the part of those giving it to place themselves under his leadership. The Apostle Paul recognised the value of the hearty co-operation of godly souls. Thus, in writing to the Corinthians, he says, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." The minister should be able to rely upon the hearty co-operation of his people in every God-honouring enterprise. In his ministrations he ought to be free. James Wells says very pertinently: "The first right of the minister is to be himself. He must have full liberty to be conscientious. Now, rob a minister of his right and make him accountable to man for what he preaches, and after a time he will be able to say nothing except what the few who are left to him may approve. Every man who is sent of God will preach as he is led. There are diversities of gifts, but the same Spirit; there are differences of administration, but the same Lord. Here is uniformity in variety and variety in uniformity." No people can seek to fetter a man in his utterances without themselves being the losers.

The Pastor should be supported in his work by the attendance as frequently as possible of every member. We live in a day when men seem mad on pleasure bent, and it is to be feared that this has an influence on some Church members, only their form of pleasure differs from that of other people. As was stated in the Article by the late George Wyard last month, "If the place ceases to be a home—a place of refreshing and instruction—seek a home elsewhere." But there should be a home. Why the prevalent restlessness? Why the fitting hither and thither to hear this or that popular preacher? Is it to the honour of God,

or is it to gratify an unhealthy craving? Is it right? Are not Christians called to service, and are not Pastor and people united in fellowship for the honour of their Lord and to seek the welfare of others in the locality where Providence has placed them? The man, then, whom you have chosen for your Pastor, and whom you expect to be faithful in his service and loyal to those principles which by your association with the Church you profess, should have your loyal support in this respect.

Further, it is a divine ordinance that they who preach the Gospel should live of the Gospel. No Church should rest content with a "supply" system if it can possibly obtain a Pastor. Under the present dispensation greater freedom prevails than under the old. The rule of giving now is "as the Lord hath prospered." Upon the first day of the week let EVERY ONE of you lay by him in store as God hath prospered him. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. The work of the Church cannot be carried on or the ministry maintained without this. Giving to the Cause of God is to be regarded as a Christian grace" (2 Cor. viii. 7). If the apostolic rule were attended to the deacons of our Churches would be saved much needless anxiety and questionable practices would not have to be resorted to.

Again, the true Pastor seeks the spiritual well-being of the people of his charge. He implores divine guidance and power that he may make full proof of his ministry and, in the knowledge that God is blessing his labours, his heart is humbled, but he is encouraged. Therefore encourage him; do not fear his being lifted up, the Lord will see to that. He of all men will be most ready to exclaim, "Not unto us, not unto us, but unto God give glory."

He should also have a place continually in the prayers of his people. In writing to the Churches how frequently does the apostle of the Gentiles seek an interest in the prayers of the saints! Pray that utterance may be given; pray that the Word may have free course and be glorified. If he needed it, how much more our Pastors! You expect a blessing to reach you through the ministry of your Pastor. He does not know your need, but your heavenly Father—his Master—knoweth. The heart knoweth its own bitterness, but the Lord knows the bitterness of every heart, and He can so direct the mind of His servant that your case may be met. We have proved it. Try it; pray—pray earnestly for your Pastor.

We would bring these observations to a close with a word for those dear brethren who have felt constrained to

take the oversight of a Church which is too weak and feeble to entirely support a pastor. These call for special consideration. Let the members bear in mind that their Pastor has to toil all the week—sometimes very hard; that they have their home and business anxieties; that they are taxing themselves to serve the Church, as they believe, in obedience to the Lord's will. While their devotion is admired, be not too exacting, but be very loyal, and as soon as possible seek to liberate him from the chains which clog and you will be rewarded in the fuller service he will be able to render.

METROPOLITAN ASSOCIATION OF
STRICT BAPTIST CHURCHES.
HALF-YEARLY MEETING AT GURNEY
ROAD CHAPEL.

THE half-yearly meetings were held on Tuesday, October 8th, when the usual custom of having afternoon and evening gatherings only was departed from, the delegates being specially summoned to consider the question of incorporation. A large number of representatives of the Associated Churches was present when the object and purport of the deed were fully gone into and the document approved.

In the afternoon President John Bush occupied the chair. After the Scripture had been read by Pastor T. Jones and prayer offered by Pastor R. E. Sears, the Chairman expressed his pleasure at meeting so many Pastors and delegates, and hoped for the guidance of the Holy Spirit in the various matters which would claim attention.

With unanimity the Church at Chesham, under the pastoral care of our esteemed brother Fells, was received into the Association and he and two representatives of the Church were warmly welcomed by the President.

The election of officers was then proceeded with, Pastor T. Jones being chosen president and Pastor James E. Flegg vice-president. The other officers were re-elected.

Pastor T. Jones, secretary of the Home Mission, stated that the property at Farnborough had been transferred to the Association. The services held there were most encouraging and the young men well received. At Dorking, where for some time one service had been conducted each Lord's-day, the friends were desirous of having two services and establishing a Sunday-school. Mr. Perry had been appointed Mission Pastor at Poplar, and the prayers of the brethren were asked upon his efforts to revive the work in that place. We were sorry to hear that Mr. E. J. Debnam had relinquished the

charge of the English Class which he has so efficiently conducted. Pastor J. Easter, however, consented to fill the gap for the time being.

Other matters of business having been disposed of and some little time remaining, the meeting was thrown open for prayer and several brethren briefly and earnestly invoked God's blessing on the Churches.

Pastor J. Bush voiced the feelings of the friends present in expressions of heartfelt sympathy with Pastor F. C. Holden in his bereavement. Some familiar faces were missed, among them being those of Mr. A. J. Robbins and Pastor Jas. Clark, who were prevented from attending through affliction, and the Secretary was desired to send messages of sympathy to these esteemed friends.

The invitation of Pastor T. L. Sapey to hold the annual meeting at Brixton was heartily accepted.

At the evening meeting a portion of Scripture was read by Pastor H. D. Tooke and prayer was offered by brethren Easter, Mutimer and Jeffs.

The friends at Gurney-road had spared no pains for the comfort of the visitors and for the supplying of their bodily needs. A hearty vote of thanks was accorded them, to which the Pastor responded.

A well-thought-out discourse (an account of which will be published in the May Annual Record) was delivered by Pastor H. J. Galley, of West Ham, from the words, "Jesus Christ the same yesterday, to-day, and for ever."

WOOD GREEN.

THE fifteenth anniversary of Park Ridings Sunday-school was held on Sunday (September 22nd) and Tuesday (September 24th).

Brother Scoones, of Watford, preached on Sunday morning from the words, "And the child grew."

In the afternoon Pastor A. E. Brown, of Tottenham, addressed the scholars from Psa. li. 10, "Create in me a clean heart, O God"—the child's heart.

Brother Scoones's theme in the evening was "The child's food"—"Give ye them to eat."

Tuesday's meeting was very well attended.

Mr. Thomas Green presided and brethren Ackland, Easter, Mutimer and H. D. Tooke were helped to deliver profitable addresses.

Mr. W. Kyte, school secretary, read the Committee's Report. The school had increased during the year, unity and peace were experienced, and spiritual encouragement enjoyed.

The Chairman greatly enjoyed the hymns of praise and thanked the children more than once. He feelingly pointed to several portions of the Word,

indicating the necessity to train the children in the Word of God that endureth for ever. Deut. xxxi. 12 also was laid upon his mind in connection with the young at Park Ridings Sunday-school.

Mr. H. Aokland moved the adoption of the Report and in a telling manner asked the question, "Is it well?"—(a) with the child, (b) with the teachers, (c) with the parents, and (d) with the friends.

Mr. Easter seconded the adoption of the Report and spoke of the spiritual eye and the spiritual ear.

Mr. Mutimer specially addressed the children on the Bible, taking each letter of the alphabet as an initial letter to a word to which the Bible may be compared.

Mr. H. D. Tooke directed attention to Luke i. 4. "That thou mightest know the certainty of those things wherein thou hast been instructed." Teachers, your business, by the help of God, is to emphasize that the Word of God is a glorious and living truth. Speak with confidence, because it may prove as an antidote to the terrible uncertainties that the children will hear eventually in the world.

The meeting was heartily enjoyed. A good number of friends and many scholars sat down to tea. Collections realised over £6. P. J. C.

A BRIEF HISTORICAL ACCOUNT OF THE CAUSE AT ENON, WOOLWICH.

THIS Church was the first regular Dissenting Cause in Woolwich, and its first pastor was the honoured instrument of introducing the Gospel into the town. At that time—150 years ago—Woolwich was one of those dark places which all Christians might look upon with pity. With the exception of the Parish Church, and a room in which a few Presbyterians met occasionally, there was no place of worship. In 1754 the Lord inclined the hearts of twelve persons to meet for prayer and reading God's Word. The Lord blessed them and increased them, and one of the brethren, constrained by love for the truth, built at his own expense a small meeting-house in Hog-lane, now the main road to the *free ferry*. It was opened for worship in October, 1756, by Dr. Gifford, who preached from Isa. xli. 17. Dr. Gifford took a great interest in these earnest Christians and sent Mr. McGregor to preach to them, and on the 22nd October, 1757, they were formed into a Church, Mr. McGregor on that day preaching from Ephes. ii. 14: "For He is our peace." He was unanimously chosen Pastor, and on 15th May, 1758, ordained, Dr. Gifford and other godly ministers taking part. The Church in-

creased, so that it became necessary to have a larger place, and a small chapel was erected upon this spot. This building in a few years was found insufficient, and the present one was built on the same site, and opened for divine worship in 1775. For a long time the Church might be compared to a besieged city, it being surrounded by those who hated the truth. The devoted pastor had to bear much persecution from the ungodly in the town. He bore it with meekness and patience and boldly contended for the truth in love, nothing moving him from his steady course of devout attachment to his Master's cause and the people of his charge. Frequently he was subject to acts of open persecution and insulted in the public streets. He had to keep a coat in his vestry to preach in, for the coat he walked to chapel in was bespattered with mud or rotten eggs. His effigy was placed upon an ass, labelled "McGregor, the Baptist Parson," and led through the streets by a noisy mob. Notwithstanding two and sometimes more of the strongest men of the Church being placed at the entrance of the chapel these enemies gained admission, and at times disturbed the peace. On one occasion Mr. McGregor was travelling to London by boat and found himself surrounded by some of these wicked men from whom the Church and its pastor had received much persecution. In order to vex this man of God they proposed that each one on board should sing a song, and declared that those who would not sing should be thrown overboard. After several had sung they called upon the pastor. He consented, and with great composure began to sing:—

"O the delights, the heavenly joy.

The glories of the place,

Where Jesus sheds the brightest beams
Of His o'erflowing grace!"

Among those who took an active part in persecuting the Pastor was one Thomas Davis. On one New Year's day he gained admittance into the chapel with his companions for the purpose of disturbing the service, but God sent the text to his heart, Oh, what a change! The ringleader, like Paul, was found a praying man at the meetings with those who a short time before he so cruelly persecuted, with a heart full of love to Him who had called him by His grace. He soon joined the Church, and in a few years became the faithful Pastor of the Baptist Church at Reading, where he was greatly blessed of God. When Mr. McGregor commenced his pastorate there were only thirteen members; after forty years they numbered 120. Age and infirmities prevented him from continually fulfilling his office, so Mr. Wm. Culver was chosen co-Pastor. His recognition service was held on 29th

May, 1880; Dr. Rippon, Dr. Newman, and Abraham Booth were among those who took part in the service. At the close the venerable pastor said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation." During this year and the previous one (1799) the Lord visited Enon with showers of blessing. Many came and declared themselves on the Lord's side. The Sabbath-school increased, the prayer-meetings were numerous attended, and numbers anxiously sought employment in their Master's service, saying, "Here am I; send me." The Church at this time was in union with a Society at Greenwich, the object of this Society being to promote the Gospel in the villages and establish Sunday-schools. Between twenty and thirty from Enon, with hearts fired with love to God, who had called them by His grace, were appointed to visit Woolwich Common, Lessness Heath, Erith, Greenhithe, Crayford, Bexley, Bexley Heath, Halfway-street, and other places, to hold services for prayer, reading God's Word, and Sunday-school work; and it is pleasing to note that God greatly blessed their humble efforts, for in most of the places Baptist Causes have been formed, and some remain a living witness how our God blesses His feeble servants for His honour and glory. Enon at this time was truly a place of springs. Thus while the aged pastor was waiting his home-call his heart was cheered to see Zion break forth on the right hand and on the left. He was honoured with the love, sympathy, and help of the godly ministerial brethren of his day; they loved him for Christ's sake and for the truth. They visited Enon and preached for the pastor, to the delight of the Church. Dr. Gifford, Dr. Stennett, Dr. Rippon, Abraham Booth, Saml. Medley (the writer of "Awake my soul in joyful lays"), and many others might be named. Mr. McGregor died, after having held the office of pastor for forty-seven years, rejoicing in the promise, "I will never leave thee nor forsake thee," and his remains were deposited in a vault under the chapel.

The Church continued in a flourishing state under the ministry of Mr. Culver until after the Battle of Waterloo, when it suffered many losses owing to the reductions in Government establishments, yet the Lord sustained it. Until the year 1825 Mr. Culver preached three times every Lord's day, and also on week-evenings; then his strength failed.

At this time the steps of Mr. Bowes were directed to Enon, and he assisted the aged pastor to the profit of the Church. As it was evident Mr. Culver's work was done, Mr. Bowes was chosen and recognised in May, 1826. John

Stevens and other ministers took part, and the dear old pastor (Mr. Culver) closed with prayer. From this time he became weaker, and sweetly fell asleep in Jesus on 29th September, 1827. He was a man of God and truth. He lived and died in the affections of all who knew him in the truth. At the commencement of Mr. Bowes' ministry the Church was in a low condition, but it revived, and his labours were crowned with success. After nine years he left to take the pastorate at Blandford-street, much to the regret of this Church. His resignation was received with great reluctance, the friends at Enon being deeply attached to him. After this he frequently visited Enon, and always had a warm welcome.

The Church then invited Mr. Galpine, a godly minister, to the pastorate; he only remained a short time, and the Lord directed the Church to Mr. C. Box. He was unanimously chosen pastor, and recognised in May, 1840. Twenty ministers and a large number of friends came to welcome him. Between the time of Mr. Bowes' removal and the settlement of Mr. Box the Church was declining, but under the divine blessing he was the means of raising it. During the thirty-one years of his pastorate he had many tokens of the Lord's blessing. With earnest prayer and zeal he laboured for the good of Enon, and a few of us present can remember that the joy of his life was to preach Christ. Toward the close of his pastorate large numbers were discharged from the Government works. The Church felt the losses keenly. Mr. Box resigned in 1871, but occasionally came and preached for us and presided at the Lord's table. One of his last acts was to receive four of our members into fellowship. God took him home in March, 1881.

During the next eleven years, from the time Mr. Box left until Mr. Squirrel was chosen Pastor, we were graciously preserved through cloud and sunshine. Mr. J. H. Lynn was pastor two years and Mr. Brittain four years, and we had supplies for nearly five years. During this time, although we had many losses, eighty-five were united to the Church, and the same blessed Gospel truths proclaimed throughout. Mr. Squirrel became pastor in 1882, and during the eight years of his ministry the Lord gave the Church continued peace and prosperity—117 were added to the Church. His labours were blessed to both Church and congregation. He loved the truth, preached it in love, and was beloved for his work's sake. His resignation called forth feelings of deep regret.

We were soon directed to our present Pastor, and we believe divinely directed. His recognition took place on 16th April, 1891, and those of us who were

favoured to be present can remember the deeply interesting and impressive services. The chapel was filled to overflowing to welcome the new Pastor. Many present at that time, with some of the brother ministers, have gone to the homeland. We are cheered with the presence of three Pastors to-night who took part in those services—our brethren Bush, Sears, and West. Our covenant God has supported, helped, and blessed our dear Pastor, and through his ministry many precious souls have been brought savingly to Jesus our Lord. Ninety-six have joined the Church during his pastorate, and we rejoice and praise God for preserving him and the Church so many years. He has preached the blessed Gospel of our Lord and Saviour Jesus Christ, and we can say that the theme of his ministry has been "salvation through the blood and righteousness of Jesus Christ," thus following in the steps of his predecessors. Our losses by death and removals have been many, and trials have come. For several years the Church has been under a cloud, mainly through the depression in the town and the large reductions in the Government establishments; only four of our friends remain in these works; all the others have had to leave two years back. We had 300 scholars in our Sunday-school, now the number is reduced to less than 200. Our losses, taking all things into consideration, numerically and financially, are one-third. We need the sympathy and help of all our dear friends, and it becomes one and all of us who belong to this ancient Cause to be found in earnest prayer and loving Christian union with our dear Pastor, seeking humbly to be the means in the hand of God of carrying on this Church in the same good old way that it has been these 150 years. God has kept us, preserved us, blessed us hitherto—it's all of His grace. Our prayer is still—"O Lord our God, let Thy work appear unto Thy servants, and let the beauty of the Lord our God be upon us. And establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

W. H. ABRAHAMS.

We celebrated our 150th anniversary at Enon, Woolwich, on Tuesday, Sept. 24th, at which the above paper was read by our brother Abrahams, giving an account of this Cause.

Mr. J. Bush preached a very appropriate sermon in the afternoon from 1 Cor. i. 9, which was much appreciated. We were glad to see many friends from the neighbouring Causes around who had come to cheer and help us.

Mr. Ostohpole took the chair in the evening. He was pleased to be present and take part in our commemoration services on such an unique occasion.

Mr. Dolbey gave a very inspiring address from the words "Ask of the things which are past." Our fathers would bear testimony to the faithfulness of God, power of the Gospel, and the efficacy of Christ's atonement.

Mr. Sears followed with an address on the words "Look toward heaven," for inspiration, for guidance, for supplies.

Mr. West spoke to us from "Thou openest Thy hand." God had opened His hand to us as a Church all these years—to each minister, to each needy soul.

Mr. Bush spoke from Psa. lxxii. 17: "Men shall be blessed in Him." They had been blessed at Enon all these years with the Gospel. From the fulness of Christ sinners had been blessed. The Church had been made a blessing.

The Pastor, E. White, closed with hearty thanks to all friends for coming, with expressions of gratitude that he had been helped of his God for seventeen years at Enon to preach the Word.

The collections realised nearly £15.

ZION, MAYNARD ROAD, WALTHAMSTOW.

THE thirty-third anniversary of the formation of the Church was celebrated on Lord's-day, October 13th, and on the following Thursday. Both days were marked by the consciousness of the Lord's presence.

Good congregations gathered on the Lord's-day, when the Pastor (Mr. E. Rose) preached in the morning from Acts ii. 41, 42, and in the evening from Gen. xxiv. 56.

On the Thursday afternoon the service was well attended, when Mr. R. E. Sears preached from Luke xii. 32.

The evening meeting was presided over by Mr. R. S. W. Sears, whose spiritual and practical manner did much to make the meeting a success in every way. Each speaker was helped to give a spiritual message, so that at the close of the meeting, when the Doxology was sung, the "ALL blessings" could be emphasized. The speakers were Messrs J. P. Goodenough, G. Reynolds, T. L. Sapey, R. E. Sears, and the Pastor.

The friends here are still having to spend money on a building by no means worthy of the Cause in such a town. Should any friend who may have it in their power so to do be willing to aid in acquiring a site in a suburb of 120,000 inhabitants, in order that many more may have the opportunity to hear "the whole counsel of God," we feel sure that that friend would, by the results that by God's blessing would follow, be abundantly rewarded.

The treasurer of the Building Fund (Mr. Booth, 20, Ruby-road, Walthamstow) will gladly acknowledge any aid rendered.

NEW MOUNT ZION,
HILL STREET.

LAYING FOUNDATION STONES.

ON Wednesday afternoon, October 16th, large numbers of friends assembled for this interesting ceremony.

After a portion of Scripture had been read, and prayer offered by Mr. Sinden, of Holloway, the Pastor (Mr. J. E. Hazelton), who presided, said they were met together to lay two memorial stones to the praise of God for His goodness to the Church that for 81 years had met at Mount Zion. During that period light had been vouchsafed, but there had been shadows, yet the light had predominated, and God had greatly blessed this Church. They expressed their prayerful hope that in the future this Church might be abundantly blessed in their new house of prayer, so that by the ministry of the Eternal Spirit abiding prosperity might be vouchsafed in the upbuilding of saints and the conversion of sinners. He felt that the laying of the stone should have been done by Mr. C. C. Harris, by whom the freehold land on which they met was purchased some two years ago, and most generously conveyed, free of all cost, to the Trustees of the Church, and they praised God for having inclined the heart of His dear servant to do this thing, and prayed that upon him and his the rich blessing of the Lord might descend in this service for His cause. Now they were going to have, God-willing, a new chapel there, because there could be no renewal of the lease of the old Mount Zion; but whilst they were to have a new chapel they were *not* going to have any "New Theology," or any new methods of work or new phraseology. He rejoiced to-day that the doctrines on which this Church was based—the doctrines embodied in the new trust deed of this chapel—were those usually known as Calvinistic. He stood there as a Calvinistic Minister, neither afraid or ashamed to use the name. That was a Church based upon covenant truth, dear to a covenant people, who were travelling along a covenanted pathway, even to that covenant rest where by-and-bye the whole assembly of the blood-bought Church of God would be gathered, and all denominational differences would disappear, and Christ Jesus be ALL AND IN ALL.

After intimation had been given that £5,000 were required before the building could be opened free of debt a large number of friends brought in various sums, the total collected during the

afternoon, including the boxes at the gate, reaching the sum of £2,100. Hearty thanks were given to all, whether the gifts had been small or great, seeing they were animated by the great desire for the Lord's own honour and glory.

The second stone was laid by J. P. Barradell, who, after formerly laying the stone, spoke to the assembled company for a little about his long connection with and interest in Mount Zion Chapel, and closed by giving particulars of the amount which he had collected and given to be placed upon the stone.

Mr. R. E. Sears then offered prayer, followed by the singing of

"Christ is our Corner Stone;
On Him alone we build."

Mr. Hazelton pointed out that it was a singular coincidence that the late Mr. James Wells officiated at the formation of the Church in 1826, and his immediate successor was present to-day.

Mr. Dolbey was sure they would accept his heartiest thanks for the kind words spoken in relation to his honoured predecessor, and of himself. He was sure had James Wells been alive he would have been delighted to have seen the memorial stones of a new Mount Zion Chapel laid as they have seen them that afternoon. They had not come to the mountain that might be touched, nor to the voice of words—though we have heard the rumbling of the thunder—but to Mount Zion, which was new covenant ground. The foundation of God's Church was laid before time began, and the wondrous Corner Stone made His appearance in the fulness of time; and as sure as the eternal basis of God's Church had been laid in the Person of Christ in the eternal covenant of grace, and as sure as the Corner Stone had Himself appeared, so sure would there be a people raised up to the praise of the glory of the grace of a Triune God.

Mr. White, of Woolwich, closed the afternoon meeting with prayer.

In the evening a large meeting was held in the chapel, under the presidency of Mr. T. Green, who was supported by the Pastor, J. E. Hazelton, and brethren Boulden, Dolbey, Bush, R. E. Sears, Galley, E. White and Northfield.

After reading, prayer and singing, the treasurer, Mr. C. C. Harris, made a statement as to the progress of the work and the present position. He referred to the harmony between chapel and school, and hoped the new building would be opened free of debt.

The Pastor followed with a vigorous

defence of clear and definite testimony concerning free and sovereign grace.

Pastor Dolbey spoke in the same strain and with equal energy. "Let the Lord be magnified." *When?* In the chapel. *When?* Whenever the people meet. *Why?* Because He is a Covenant God. *How long?* Eternity will not be too long. May the Lord be magnified.

Pastor Bush was glad that though the chapel was to be new, the people would take the old things with them. Varied experiences might rest on the only Foundation—Jesus Christ.

Pastor Northfield's text was, "They that trust in the Lord shall not be moved," &c. He hoped the new chapel would be a place of joy.

R. E. Sears characteristically gave some reminiscences of old times and departed friends.

Brother Galley trusted the presence of God would be realised in the new building as in the old, He not being confined to place.

The speeches ended, and Mr. W. P. Goodley, "Zion's" oldest male member, moved a vote of thanks to the Chairman. This was seconded by Mr. H. O. Sennett and carried. The President acknowledged the same.

After "All hail the power of Jesu's name," Mr. E. White closed with prayer. The collections amounted to nearly £40.

A MODEL "WEEK-END."

SATURDAY, October 19, 1907, was another wonderful day in St. John's Wood-road. It was emphatically the "Young People's Day." On the site of our new Mount Zion Schools there was an assemblage of scholars, teachers, and a number of sympathising friends, bent on "assisting" in some way or other in laying the Sabbath School "Memorial Stone."

Our beloved Secretary, Mr. D. F. Smith, opened the afternoon's service by a hymn. He read a suitable portion from the everflowing Fountain of Truth, and in company with many, young and old, approached the Meroy Seat. His address to us was well heard by both outer and inner ears.

The next voice was that of our Pastor, in words of love and wisdom to his young friends, and they are not a few.

Our dear Superintendent, Mr. C. C. Harris, followed, and like his Pastor, vainly endeavoured to express all his gratitude and praise to his Lord, as well as his love to his dear scholars and devoted band of workers around him.

In the midst of his affectionate address he laid the School Memorial Stone to the glory of Father, Son, and Holy Ghost. On that stone are the names "C. C. Harris" and "D. F. Smith," synonyms of Christian love and labour to the hearts of thousands of our beloved youth. Gifts on the stone were invited,

and noble was the response both from young and old, not less than £395 being the result.

After some inevitable grateful excitement we listened to an address from our young brother F. J. Smith. The last address was by brother R. S. W. Sears. The thought of the stone suggested to our esteemed friend an acrostic which should be remembered—yes, by all of us. Those last two addresses were so good as to seem but preludes to many good ones ahead.

The Benediction closed a solemn, joyful, never-to-be-forgotten occasion, and one over which angels were glad.

W. S. M.

NORTH ROAD, BRENTFORD.

HARVEST thanksgiving services were held on September 19th, when two sermons were preached by our beloved brother, Pastor B. J. Northfield, of March. In the afternoon he took for his text *Ps. cxxvi. 6*, "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In dealing with this precious portion of God's Word he noticed—(1) God's goodness to His chosen people—the Hebrews—in their captive state in the land of Babylon, which was to them a season of weeping; also His great deliverance of them in bringing them with great rejoicing into their own land again. (2) He noticed God's greater deliverance from the bondage of sin and Satan of those for whom the Saviour suffered, died and rose again, that He might save them with an eternal salvation. (3) The text in its application to Gospel workers and all engaged in Christian service, with the promise of success. (4) The text in its application to every believer's experience.

In the evening our brother preached from *Rom. vi. 23*, "The gift of God is eternal life, through Jesus Christ our Lord." In doing so he noticed—(1) The harvest as a gift of our Covenant-keeping God. (2) Eternal life as the gift of God. This, he said, was the superior gift of God, (1) because it has to do with the immortal soul; (2) because it is the greatest manifestation of God's love and grace. (3) It is God's free gift; it cannot be bought or merited by us. (4) It is so suited to our helpless, lost and ruined condition.

These sermons were very much enjoyed by many of those who were present. The congregations were good, especially in the evening.

Collections were taken on behalf of the various societies.

May the Lord grant that His blessing may abundantly rest upon the services is the prayer of
E. FROMOW.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

ON September 23rd a meeting was held in Salem, Cardiff, to bid farewell to Pastor W. Powell to serve as Missionary-in-charge of the S.I.S.B.M.S. Leper Home, Bapatla, Madras Presidency.

Pastor S. Gray (Brighton) stated the fact that the Mission to Lepers in India and the East had engaged to erect a Home or Asylum to house 150 lepers, at a cost of several hundreds of pounds, and had further engaged to support up to 150 inmates, at an annual cost of not more than £750. The spiritual ministry was to be discharged by the S.I.S.B.M.S., which will be responsible for the support of the Missionary, his evangelists, and all lepers ministered to above 150. In addition thereto the S.I.S.B.M.S. had founded a Home for the untainted children of leprous parents, the entire cost of which would rest upon the shoulders of the S.I.S.B.M.S. An immediate increase of annual income, of several hundreds of pounds, was imperative.

Pastor Anthony Williams (Ystrad) informed the meeting that from £500 to £700 would be handed over to the S.I.S.B.M.S. by the Welsh Committee of the Leper Work, founded and carried on by Mr. Powell, which work was now taken over by the S.I.S.B.M.S. This sum represented all the funds in the Welsh Committee's hands, and was intended as an Emergency Fund for the S.I.S.B.M.S.

Mr. Croesgochlad Griffiths, secretary to the Welsh Committee, read an agreement, signed by representatives of the two Societies, by virtue of which the Welsh Society was amalgamated with the S.I.S.B.M.S. Mr. F. J. Catchpole and Pastor S. Gray signed that document.

Professor J. M. Davies, M.A., of the Baptist College, Cardiff, spoke in high terms of his old fellow-student in college days, and was proud that he was devoting himself to the noble work of ministering to the lepers.

The esteemed Pastor of Salem, E. Lluchwr Jones, was ever proud of his nationality, and of the hills and vales of his fatherland, but prouder than ever that night that a Welshman should be doing such a work—bold enough to face the terrible peril!

Pastor E. W. Davies (Tor Pentre) mentioned the fact that Mr. Powell was in the American Telugu Baptist Mission (Strict Baptist), when the ever-memorable Telugu Revival was experienced (1888—1892), and when Mr. Powell baptised 8,300 on a profession of faith in Christ. During his eighteen years' service Mr. Powell had trained about eighty native Pastors and over 400 native Christian workers.

Mr. Jacob Ray, J.P. (Treharris),

treasurer to the Welsh Committee, spoke appreciative words, and very graciously offered to further the arrangements by receiving and transmitting to Pastor S. Gray monies from Churches and friends who had helped the Leper Work already.

Mr. Powell himself very affectingly referred to the genesis of the Leper Work in his mind. Some years ago he was baptizing, and thought he detected a leper as a candidate. He asked a native assistant, who professed ignorance, and who declined to baptize the candidate when requested to do so. What was to be done? Mr. Powell sent up his prayer to the Lord, and, unwilling to play the coward, but facing the peril, baptized the leper. It was thus and then that the question arose, "Shall I not, even I, preach the Gospel to the poor, neglected, loathsome leper?" In telling the story Mr. Powell fairly broke down, and every eye gathered moisture.

It may be added that Mr. Powell is *en route* for India, and expects to reach Bapatla on November 4th or 5th.

S. GRAY.

HOMERTON ROW.

THE Pastor's second anniversary was held on Lord's-day, September 8th. The Pastor preached in the morning from Sol. Song iv. 12, and in the evening Pastor E. Mutimer preached to a large congregation from Mark v. 28 and Luke viii. 45.

The services were continued on the following Tuesday, when Pastor E. Mitchell, of Chadwell-street, preached an excellent sermon in the afternoon.

The evening meeting was presided over by Mr. F. T. Newman, whose presence always cheers. After reading John xxi., Mr. A. Booth, senr. (formerly a member at Homerton), sought the Master's blessing; after which the Chairman commented first on the improved appearance of the chapel and then on the chapter he had read, speaking of the minister of the Gospel as a fisherman.

Mr. E. Rose, of Walthamstow, spoke from 2 Cor. iv. 5, "We proclaim not ourselves, but Christ," &c., and his remarks were very earnest in uplifting Christ.

Brother Mitchell gave a fatherly and affectionate address on "Faithfulness," mentioning particularly that the servant of God must not shun to declare ALL the truth, and that faithfulness in the service of God makes an easy pillow for a dying head.

Brother Tooke's remarks were founded on Matt. x. 20. All who would be used of God, said the speaker, must be wise as serpents. Ministers must not be careless in the preparation of their sermons. Divine teaching, not human

authority, must be the basis of pulpit proclamation.

Brother J. E. Flegg based his remarks on "They that fear the Lord spake often one to another," pointing out the blessedness of this fear, what it evidenced and what it implied.

The beloved Pastor spoke lastly on the realisation of the great need for faithfulness in preaching the Gospel, saying it had always been his great desire to be faithful and to take no glory to himself.

All the addresses were of a deeply spiritual character and furnished food for the hungry soul.

NOTTING HILL GATE (BETHESDA SUNDAY SCHOOL).—A week-night service for children was commenced here on Thursday, October 3rd, lasting for one hour, brother Crampin (school secretary) conducting. The meeting began by singing "Around the throne of God in heaven;" after which the divine blessing was sought. While the children worked, Mr. Crampin gave an address on the word "jewels" (Mal. iii. 17), illustrating the same by different jewels. We were much encouraged by the presence of forty scholars, and we feel sure they enjoyed themselves. Primarily, our desire is to talk to the children about "Jesus Christ, the Friend for little children." During the address the girls made suitable garments and the boys made reins, which are to be sent to the missions in India. We pray that God's rich blessing may rest upon this effort, for the Master's sake, and that it may be seen that it is of God.

"Little deeds of mercy,
Sown by youthful hands,
Grow to bless the nations,
Far in heathen lands."

ONE WHO WAS THERE.

HACKNEY (SHALOM, THE OVAL).—On Tuesday, October 8th, special services were held, which proved a great encouragement and afforded pleasure to all present. In the afternoon Mr. H. J. Galley preached from Psalm ix. 12. Our brother dwelt on the inspiring example of the psalmist, who, though surrounded by desperate foes, and hampered by divisions and unfaithfulness amongst the armies of Israel, was able to exult in the as yet unfulfilled promises of God. From the subsequent glorious victories achieved, lessons of hope and courage were drawn for those weary and dismayed by the fight. Mr. H. O. Turnpenny presided over the evening meeting and based his opening remarks on the words, "The days that are past." He referred to the time when he was first brought to Shalom, and to the changes which had since occurred, and spoke words of encouragement.

Addresses which were much enjoyed, spiritual and profitable, were given by Messrs. J. Easter (on 1 Cor. iii. 23), J. Parnell (on Deut. xxxiii. 3), W. K. Puttnam (on Psa. cxix. 175), E. Rose (on Ephes. ii. 8), and H. J. Hockett (on "Rejoice evermore"). Collections for the Cause amounted to £3 3s.

STAFFORD ROAD, EAST HAM. INTERESTING and profitable anniversary services were held on September 24th. Pastor E. Mitchell preached a comforting sermon in the afternoon on the sorrows but the ultimate triumph of God's people (1 Peter i. 6, 7); after which the friends partook of tea.

A public meeting was held in the evening, presided over by our esteemed friend, Mr. W. Harris, who, after reading Psa. xlviii., called upon brother Nash to seek the divine blessing.

The following ministerial brethren addressed the meeting with much savour and spirituality:—

Mr. Holden on the words, "He shall see His seed" (Isa. liii. 10).

Mr. E. Mitchell, "Jabez's prayer" (1 Chron. iv. 9, 10).

Mr. T. Sapey, "The pleasures of God's house" (Psa. xxvi. 8).

Mr. G. Smith, "The faithfulness of God" (Lam. iii. 23).

Mr. A. Tettmar, "Consider her palaces" (Psa. xlviii. 13).

A happy meeting was brought to a close by singing and prayer. A. R.

CHELMSFORD.

ON Wednesday, October 9th, a united meeting of the Bible-classes and Young Men's Meeting was held.

A public tea was provided in the schoolroom, to which ninety sat down; after which a meeting was held in the chapel, presided over by Mr. J. W. Cottee.

After the opening hymn and prayer by Mr. G. Jackson, Mr. Chilvers read the 103rd Psalm.

The Chairman then gave a brief helpful address, emphasizing the need of the Holy Spirit. His remarks were based on 1 Tim. iv. 8, "Godliness is profitable unto all things." Sympathetic reference was made to the somewhat sudden death of one of the young men in the hospital after two operations for tumour on the brain.

Mr. H. G. Hurrell, of Norwich, gave an address on "How can the difficulties of an enquiring mind be solved?" basing his remarks on Job xviii. 12, "Where shall wisdom be found?" He referred to several verses in the same chapter to show it could not be found in science nor obtained with gold. Intellect alone (said the speaker) cannot remove the difficulties of a spiritually enquiring mind, but God can. The fear of the Lord, that is

wisdom Search your own hearts and inquire, is it there? With these words a very instructive and spiritual address was ended.

The meeting closed by heartily singing "All hail the power of Jesus's name." F. J. H.

LITTLE STAUGHTON.

HARVEST thanksgivings services were held in this time-honoured sanotuary on Wednesday, September 25th.

Our esteemed brother, Mr. F. Fuller, preached an excellent sermon to a good company in the afternoon from Isaiah lxiii. 7, in which he traced out the lovingkindness of the Lord in His gracious dealings toward His people in providence and grace. It was a season of refreshing from the presence of the Lord.

After tea the public meeting was held, at which Mr. Fuller presided, and, after the Pastor (Mr. H. B. Hall) had engaged in prayer, made some suitable remarks in reference to the gracious care of God as the Father of His people.

Mr. Wootton, of Barford, then enlarged in his address on this gracious character of God as the God and Father of our Lord Jesus Christ and the evidences by the Holy Spirit of the Lord's children.

Our esteemed brother Strickson (the missionary from India) gave an excellent address on the faithfulness of God in the harvest, and as experienced by him in his missionary journeys. He then explained to us the Lord's work in India, its difficulties, and the marvellous blessings of the Lord attending it.

The Pastor (Mr. Hall) thanked the speakers, and all felt that the Lord had indeed been mindful of us.

ZION, WHITTLESEA.

SUNDAY-SCHOOL anniversary services in connection with harvest thanksgiving were held on Sunday, September 22nd, and on the following Tuesday, 24th.

The Pastor (Mr. J. T. Peters) preached on Sunday morning and evening, both sermons being most appropriate for the occasion and very encouraging for both teachers and children. The morning sermon was based upon the words, "Gather the children." The text in the evening was Prov. viii. 17: "I love them that love Me; and those that seek Me early shall find Me."

A children's service was held in the afternoon, when an address was given by the Pastor.

On Tuesday Mr. Morling, of Stoke Ash, preached in the afternoon from Nahum i. 7: "The Lord is good, a strong hold in the day of trouble! and He knoweth them that trust in Him." He emphasised the fact that in spite of

all the doubts and misgivings during the past season, the harvest and the present beautiful weather manifested the abiding truth, "The Lord is good." Further on he noticed what the Lord is to His people in time of trouble, and His knowledge of them that trust in Him.

In the evening he spoke from three verses in 1 Kings xvii. 14-16.

A public tea was held during the interval of services.

Special hymns had been printed for the occasion and were heartily sung.

C. B.

BERMONDSEY (SPA ROAD).—

The sixty-third anniversary of Spa Road Chapel was held on Lord's-day, September 29th, when Mr. W. Weller preached in the morning from Rom. viii. 28, telling us though the working of them was mysterious, yet it was plain enough to the Christian; and in the evening from Rev. i. 13, showing that the Christian saw by precious faith that Jesus, the Son of Man, was with them in all they did, both in providence and grace. On the following Wednesday there was a tea, a lady member giving the table, at which several friends assembled. This was followed by a sermon by Mr. H. Ackland from Isa. xxv. 6-8. He was led to discourse concerning those who thirst for the living waters and the good old wine of the kingdom of Christ, the place of His providing and the guests. Thus by precious faith the heavenly fruits provided by a precious Christ were much enjoyed. The evening was brought to a happy close.

BRIGHTON (SALEM).—On Lord's-day, September 15th, the 121st anniversary of the formation of the Church was celebrated, when two excellent sermons were preached by the Pastor, Mr. F. Shaw—in the morning from Matt. xvi. 18, and in the evening from Mal. iii. 6. A most happy and profitable day was enjoyed by all present. The collections for incidental expenses were also very encouraging, the amount being £10 0s. 6d.—FREDK. BROWN.

IPSWICH (ZOAR).—Harvest thanksgiving services were held on Wednesday, September 25th, when two sermons were preached by Mr. John Bush, of New Cross. In the afternoon he directed attention to the promise made to Noah, "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature" (Gen. ix. 16). In the evening the subject was the great goodness of God (Psalm xxxi. 19). Good congregations assembled at both services, an unusually large number of friends being present

from other Churches, all of whom were exceedingly well rewarded. The sermons were not only appropriate for the occasion, but were full of Gospel truth, which was much blessed to all.

H. B.

REIGATE (JIREH, MEADVALE).—The third anniversary of opening the above place of worship was held on October 2nd, when our dear brother Andrews was greatly helped to preach an excellent sermon from Ephes. iii. 15, leading us very blessedly into the privileges of the family and the oneness of the family. In the evening Pastor Chisnall (of Guildford) preached from John xv. 16. The congregations were good, and the services very encouraging. Collections amounted to £2 5s.—T. F. LOCHHEAD.

Aged Pilgrims' Corner.

THE meeting at the Clifton Conference was well attended, several old friends of the Society being present and new ones being secured. Mr. Ormiston presided and warmly commended the work of the Society. The Secretary then gave an address, and several contributions from Bristol friends were handed in at the close of the meeting. These annual Conferences have been carried on for many years past and provide an admirable rallying point for all who love the truths of distinguishing grace.

The annual meeting of the Brighton Auxiliary took place on October 8th in the Royal Pavilion, the Sale of Work being also carried on throughout the day. Mr. S. Hannington presided over the afternoon meeting and addresses were given by Messrs. Dance, Popham, Boulton, Hayles, Sykes, Combridge and Secretary. The total of the day's proceedings was most encouraging.

On Friday, November 15th, the autumn meeting of the Hornsey Rise Home will be held. At 3 o'clock the Sale of Work will be opened. Tea will be provided at 5 o'clock in the Hall, and at 6.30 a sermon will be preached in the chapel by Mr. J. W. Dance, of Leamington. The attendance of all friends is heartily invited.

An auxiliary, to be designated "The West Middlesex Auxiliary," is about to be formed, and it is proposed to hold a public meeting one Thursday evening in November, at North-road Chapel, Brentford, to inaugurate the effort. Mr. Mutimer and his deacons and Church have long been among the Society's valued helpers.

Collections have been made during

the month at Haslemere, Bedford, Rehoboth (Glapham), Ebenezer (Hampstead), Eden (Cambridge), and other Churches. Such help is most acceptable, especially in view of the Centenary Fund, which will be completed by the end of the year. 1,656 pensioners are now upon the books and £43 daily are required to meet the expenditure incurred.

Gone Home.

MRS. HOLDEN.

"On Monday, September 2nd, the dearly beloved wife of Pastor F. C. Holden passed quietly and peacefully away after a long and painful affliction. She was the second daughter of Mr. T. Lester, of Custom House, and niece of Mr. H. E. Lester, J.P., of Loughton, a gentleman of high standing among the Churches of the Baptist Union."

Until about the age of fourteen she was in the school at Providence Chapel, Shirley-street, and attended the services there; after that, her steps being directed to Elim, Limehouse, she became a constant attendant, and at the age of twenty was baptized and received into the Church. For years following she was conspicuous for her diligent attendance upon the means of grace, never being absent from any service, either Sunday or week-night. She has told me since she became my wife that the ministry of the Word was so blessed to her soul that she made a solemn vow never to lose an opportunity of being present, which vow she performed until her health gave way. She took a lively and active interest in the Cause and its institutions. She proved to be a most affectionate wife, and our happiness together was as great as earthly happiness could be, which makes the separation after the short period of five years all the more painful to the survivor. She has left a dear little girl just twelve months old to perpetuate her memory.

Coming now to her last illness, which was of ten months' duration, six of which she was confined to her bed, in the former part of it especially her conflict and exercise of mind were most severe and painful. It was distressing to hear her sometimes in the night crying for mercy, and pleading with the Lord to spare her life for her dear husband's sake; but afterwards she became more calm, although she still had a strong desire to live. It was touching to hear her sometimes praying to and conversing with the Lord as though He were bodily present, com-

mending all who were most dear to her to His mercy, love, care, and keeping. She had very clear perceptions of Divine truth, and was most firm in her adherence thereto, having an inherent dislike to everything that appeared to be an innovation either upon doctrines or methods. The one thing she lacked was a *full assurance* of her personal interest in Christ, which she earnestly desired and sought, and which the writer and others tried to convince her of, but she seemed to have died without it. I said to her, "Well, my dear, if you are not dying in the full assurance of your interest you are dying in the faith." "Oh, yes," she replied; "my faith, my hope, my trust, is wholly, solely, and only in the merits of Jesus;" and then she added, "'Let no other trust intrude.'" Being at times much perplexed at the Lord's dealings with her she would say, "Oh, it is hard to bear! Lord, help me to bear it! Keep me calm and quiet." One of her favourite hymns was 881 Denham's, especially the last two verses, which she often quoted. Her favourite portions of the Word were the Psalms, Isaiah, Gospel by John, and Paul's Epistles. Her sufferings were very great and protracted, but she would occasionally say, "What are they compared to the sufferings of Christ?" A few days before her death, when we were alone together, she suddenly began praising and blessing the Lord for His goodness, quoting the verse beginning "For mercies countless as the sand," and then the words, "The Lord is good; a strong hold in the day of trouble," adding the words, "He is my gracious God." I replied, "Oh, my dear, I am glad to hear you say that; it is what we have been asking you might be able to say." She then added, "I hope I have not said too much." Afterward, looking fondly at me, she said, "My dear, I shall never be able to tell you what a blessing you and your ministry have been to me. Thank you for all your kindness. And now I have one last request—let me die with my hand in yours," which she did, although I do not think she was conscious of it; but of this I feel sure, she has gone to be with Christ, which (for her) is far better, but for me (at present) it means grief and sorrow.

—
EMMA MARTIN

was born at Hounslow of Christian parents. She was called by grace, and joined the Church at Brentford in 1863, being baptized by the late J. Parsons.

She had an afflicted mother, upon whom for several years she most tenderly and lovingly waited, afterwards remaining with her father, who was for many years deacon at Brentford, until the Lord called him to higher service above.

One year after the death of her father our friend went to Gunnersbury to live, and three years later—viz., in 1888—was married to Mr. Martin, deacon of Providence Chapel, Reading, and was received into the Church there in April, 1889. However, in January, 1901, her dear husband received the home-call, and shortly after his death she returned to Gunnersbury to live, and re-joined the Church at Brentford.

Her great life-work was that of helping the Lord's aged poor in connection with the Aged Pilgrims' Friend Society, and many an aged saint, poor as to this world's goods, has blessed God for her efforts on their behalf in obtaining pensions and securing votes to enable them to be received into the Homes at Camberwell and Hornsey. She worked very hard in getting new subscribers for this worthy Society. In addition to the above she also helped many orphans into Homes, and friends who were deaf and dumb, blind or incurable, obtained pensions through the interest she took in pleading their cause. When any need has arisen in connection with our Churches or schools she has proved to be a successful pleader for the cause of Christ.

About a year ago she had a very serious illness, when all her friends were doubtful if she would recover. During this affliction her mind was sweetly stayed on her Lord, and she was favoured to draw strong consolation from the promises of God, hence her prospect was cloudless. From this affliction she was restored, apparently, to a good state of health. But on August 28th she retired to rest in usual health, and very bright and lively; at five o'clock next morning, however, she awoke in great pain, and was called to her eternal home early on the morning of August 30th, 1907.

Her mortal remains were interred at Ealing Cemetery, in her father's grave, on September 3rd.

May the Lord raise up many more like our beloved sister, with the same unwavering faith and glowing zeal for the welfare of Zion, and love for the Lord's needy ones.

"The time is short; oh, who can tell
How short his time below may be?
To-day on earth his soul may dwell,
To-morrow in eternity!"

R. MUTIMER.

“Farewell” to 1907.

BY JAMES E. FLEGG, OF HOUNSLOW.

“We take no note of Time but from its loss.”—*Young*.

“Change and decay in all around we see.”—*Lyte*.

ANOTHER year, with its joys and sorrows, its opportunities and privileges, will soon have sped its course, and we shall be writing 1908.

Much in our surroundings suggests reflection. “Our lives through varying scenes are drawn.” How chequered and sad has been the pathway of many; while to others the road has been smooth and flowery.

Chairs, now vacated, but which were graced by the forms of dearly loved ones but a year since, may evoke the sigh—

“O for the touch of a vanished hand and the sound of a voice that is still,”

while the indulged children of Providence will reflect with gratitude on the contrast presented by the peaceful present to the troubled and struggling past.

In reviewing the last twelve months we, too, have to revive the memories of varied and mingled scenes and occurrences.

Rarely has a year commenced with so many indications of a spirit of unrest in our Churches as that which will so soon have passed away; but it is gratifying to know that there is present evidence of a more settled condition of things among us.

In common with other dissenting denominations, we have had cause to lament feebleness and decrease; yet some of our Churches have, thank God, flourished “as the garden of the Lord.”

Our two Associations likewise, while thankfully owning the Lord’s goodness in the manifest prosperity of some of our causes, have spoken plainly and solemnly as to the need for close self-examination and earnest prayer on the part of all to whom our section of the Baptist Denomination is dear.

The Missionary Societies are able to report progress. New fields have been opened up; another European missionary has been sent forth; and work amongst the Lepers has been taken over. The Aged Pilgrims’ Friend Society has likewise, in an unostentatious manner, celebrated the centenary of its unique ministry.

Important pastoral settlements have taken place. Constrained by precarious health, our brother Albert Andrews has removed from Fulham to Maidstone, where he has entered into his new sphere under promising conditions. H. S. Boulton has been inducted to West-street, Brighton, and is favoured with showers of blessing. Our warm-hearted brother H. E. Brown has accepted a call to Tottenham.

After enjoying the brief pastoral ministrations of our venerated

friend, J. Lambourne, the Church at Providence Chapel, Reading, was led to give a cordial invitation to H. G. Dann, whose ministrations had been much blessed to them, to settle in their midst, and the union was happily recognised in September.

Laxfield is again favoured to have found a Pastor in C. Dykes, recently of Norwich; at Chesham our friend, F. Fells, is doing bravely as the successor of W. H. Evans, of gracious memory; the writer has accepted the call of the Church at Zoar, Hounslow; and C. A. Freston, of Royston, is on the point of commencing a tentative engagement, which it is hoped will prove his permanent sphere, at Eden Chapel, Cambridge. Ebenezer Marsh has removed to Bethersden, in Kent, where he is sanguine of meeting with blessing, specially in evangelical work in adjacent villages. Stoke Ash, so long the sphere of labour of our late brother Charles Hill, has again settled down in the expectation of a waiting faith under the valued ministry of Abner Morling, whose work at Hadleigh, Suffolk, has not been forgotten.

Fressingfield, with its coffin-shaped chapel, has again a settled minister in E. Roe, for whom we hope a renewal of former mercies.

W. H. Rose has accepted the charge of the Church at Highbury, which is full of hope for days of prosperity. A. J. Ward, who for many years served the Church at Laxfield so wisely and well, has been compelled to seek a less exacting field of ministry in Brockley; while E. Welsford, the last of the three young men we are called to mention who have settled in Suffolk, has accepted the charge of the historic church at Horham.

The "New Rehoboth Baptist Chapel," at Manor Park, near Ilford, was opened for public worship in August for the accommodation of the Church and congregation to which our brother J. Parnell ministers. The structure and all its arrangements won universal admiration.

Sadly, by way of contrast, we record that the freehold of Dacre Park Chapel, Lewisham, has been sold by public auction to the Vicar of Lee, for £800. No shadow of blame, we are assured, is attached to the present Church and its officers. They have long had the most serious difficulties to contend with, and what has happened was, as far as they are concerned, inevitable. Still, the necessity was sad, and we deplore the possibility of the extinction of the cause, which has a strange history.

Long-loved faces have been withdrawn. Cornelius Adams, for thirty years Pastor of "Rehoboth," Riding House-street, to whom we often listened when a boy, was called up higher in February. In the same month the President of the Metropolitan Association, J. Bush, was plunged into sorrow by the death of a beloved daughter. In March, S. T. Belcher, of Wellingborough, was bereaved of the companion of his joys and sorrows, and more recently a similar sorrow was experienced by F. C. Holden. In the same month, noble-hearted Albert Steele, once well-known as a Deacon of Keppel Street Chapel, and subsequently as the faithful pastor of a little Church at Bermondsey, was suddenly called to join the heavenly songsters. Mr. J. R. Wakelin,

who has been his colleague and who feelingly referred to his departed friend at the annual meeting of the Metropolitan Association, was himself summoned home soon after.

For many years Charles Cornwell, whose beautiful chapel will be his lasting memorial, and who contended so valiantly for the truth, after resting for a little while, has entered into rest; and in April, James Mote, Esq., the Hon. Solicitor to the Metropolitan Association, also passed away. R. C. Bardens, of Ipswich, retired from active service a few months ago, and the esteem in which he was held was evinced by the presentation of a substantial sum contributed by his large circle of friends. But he, too, has left us, and we shall behold his face no more on earth. Now, also, as we pen this retrospect, we learn that our venerable and venerated friend, J. Cattell, of Bessel's Green, has "crossed the flood."

Thus friend after friend departs, and what awaits us we know not. Yet, whilst these reflections upon the past remind us of the mutability of all mundane things, how blessed is the assurance

I AM THE LORD: I CHANGE NOT.

"Taught of the Lord."

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

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: then He openeth the ears of men and sealeth their instruction; that He may withdraw man from His purpose and hide pride from man."—Job xxxiii. 14–17.

GOWER STREET CHAPEL.

LET us here glance at the proceedings of a few truth-loving Christians in West-central London at the period to which this narrative has brought us.

After the death of William Huntington, in July, 1813, no one could be found to serve his congregation with general acceptance. The periodical supplies failed to give satisfaction on account of the exclusive selection of preachers of the Independent denomination, many desiring the occasional ministrations of some eminent Baptist pastors from the provinces—Messrs. Gadsby, Warburton and Kershaw being named. To these, however, Lady Sanderson, with some of the managers, objected. At length, many no longer found "Providence" a congenial religious home and withdrew to assemble in a vacant chapel in Conway Street.

This gathering must have been a somewhat mixed one. Some, who were Baptists, were greatly attached to the savoury and experimental testimony of the preachers above named; others were Independents and conscientiously regarded infant baptism as having divine sanction; the rest esteemed vital godliness alone as paramount in those with whom they worshipped and, like

William Huntington himself, attached little or no importance to the ordinance of baptism, which they viewed as a matter of individual conviction, having no essential connection with Church fellowship.

They soon chose a Mr. Robins, of Plymouth, to be their stated minister. Of him nothing is now known save that he kept the people together in loyalty and love. He, however, was ere long called home, and the pulpit was again supplied in turns by gracious men both of the Independent and Particular Baptist persuasions. Their place of meeting soon proved too strait for their growing numbers. A chapel for their accommodation was therefore erected in Gower Street, to the cost of which they nobly contributed £2,600.

Thus this handful of people—without the aid of the rich, or the patronage of the influential, and independently of present-day “Unions” or “Associations”—furnished this large sum of money as a free-will offering to the Cause of God and His truth.

More was, however, required. This was borrowed on the security of the new chapel, which was completed and duly opened for divine worship by William Gadsby in July, 1820. Ere long, Henry Fowler, a scriptural and experimental preacher and a faithful and affectionate pastor, was chosen as its stated minister. He continued in office until he was “called home” in December, 1838.

The doctrinal principles of the Church were those of all Christians of sterling truth. Mere letter-Calvinism they loathed and dreaded. The terms of communion, however, were during this period unsettled. All of whose godliness the managers were assured, were welcomed to the Lord’s table without the question of their previous baptism being raised.

WILLIAM GADSBY.

At times their minister vacated his pulpit in favour of some eminent minister from the country. On one of these occasions—probably in 1836—Mr. Gadsby ministered for some consecutive weeks with great unction and power.

We are now in a position to continue our friend’s narrative, as it was during this visit of this great preacher that he was first led to enter the place of worship with which he was afterwards identified, and to hear the man of God who, in the power of the Spirit, was to speak peace to his soul.

We left him in a state of high dissatisfaction at the unsavoury ministry of Bagnal Baker at Woburn Episcopal Chapel. There it was that

“One Lord’s-day, after the public service, I overheard a lady enquire of a friend whether she had heard Mr. Gadsby since he had been in town? ‘No,’ said he, ‘I don’t go away from here.’ ‘I,’ she replied, ‘*have*, and he is a wonderful man.’ ‘Who is this Mr. Gadsby?’ I enquired. ‘Have you never heard him?’ she replied. ‘I have never heard *of* him,’ I rejoined; ‘where does he preach?’ ‘In Upper Gower Street,’ was her answer; ‘and I advise you to hear him.’ This I thought I would, and accord-

ingly went on the next Lord's-day, and have cause to bless the Lord for what I then heard ; it proved good tidings of great joy to me, a poor sinner."

In his declining years our good friend often reverted to that momentous day, the story of which we more than once heard from his lips. His testimony vividly reminded us of the fine lines of John Kent :—

" Join thou, my soul, for thou canst tell how grace divine broke up thy cell
And loosed thy native chains ;
And still, from that auspicious day, how oft art thou constrained to say
That grace triumphant reigns."

Being gifted with considerable ability to describe and imitate the peculiarities of voice and gesture of ministers to whom he referred, his—as we may call it—impersonification of Mr. Gadsby as he appeared in the pulpit on this occasion was singularly vivid and interesting.

It may surprise many to learn that the sermons of this great preacher were delivered in a marked Lancashire dialect, which was very noticeable in certain words. The word hundred, for example, he pronounced "hondred ;" saint, "saant ;" discourse, "dis-coorse ;" or referred, "refarred." This, however, so far from detracting from the interest of his style, rather augmented it. He invariably began quietly and in a low tone. Soon his thoughts would flow. His delivery became eager and rapid and his fine face glowed with strong emotion as his voice increased in vigour and volume. At times he would shout when his theme greatly appealed to his own heart, and anon would lower his voice to tones of the greatest tenderness as he bent over the pulpit and spoke gentle words of comfort to poor, anxious sinners.

"On this occasion," continues our friend's account, "he preached, as was his wont, morning and evening from the same text, which was Isa. lii. 1, 'Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem.'

"Most blessed did his message prove to my astonished and delighted ears and heart. How clearly did he open up the quickening and awakening of a poor, dead sinner, and his being led to the light by the Holy Spirit ! He showed how the holy Word of the Lord was applied to the soul with living power and its wonderful effects in convincing of 'sin, righteousness, and judgment,' and then leading to Jesus as the sinner's only hope of escape. He then by the same blessed Spirit's aid described the soul's putting on by faith the beautiful garments of salvation, righteousness, holiness and praise.

"Such blessed tidings of grace, joy and peace I had never previously heard, and altogether I spent the fleeting hours on such a bright and sunny 'hill Mizar' as I shall never forget.

* * * * *

"This was the means of bringing me out of the State Church of which I had hitherto been a bigoted member. I had to abandon all my early associations in leaving, as my mind had not only

been hampered with the formalities to which I was used, but I had been sadly prejudiced against Dissenters as such. Against them Bagnal Baker was most bitter. With other anathemas, he alleged that they were of the same company as Korah, Dathan and Abiram, and that their ministers had no more right to preach than these sinners had to minister to the Lord.

"At last, through earnest cries to the Lord for teaching and direction, I was happily and clearly delivered from the many popish trammels of the Established Church. I felt 'as a hind let loose.' Many things in her worship and services had troubled my mind and conscience, though I had passed them over as well as I could. Now I became a Dissenter on principle.

A DREAM AND ITS SIGNIFICATION.

"To dreams in general I attach little importance, but some of mine have been so peculiar as to have fixed themselves on my memory as having proved most comforting and refreshing to my poor, doubting and fearing heart. One—with what followed it—I will relate.

"About this time I dreamt that I was walking, or trying to walk, on the bank of a very deep river. To my left was a deep, foul ditch, the bank being composed of wet clay, in continuous hillocks. On these I slipped and stumbled, though most anxious to reach the Lord Jesus, whom I beheld walking at some distance before me on firm ground. Once or twice He looked back, as it were, to encourage me to proceed. 'Oh!' I thought, 'if I could but come near Him, what joy it would afford me!' Thus I went stumbling on, till I got within a short distance of Him. Then, through my extreme anxiety, I slipped, fell between two of these mounds of clay, and cried aloud in my fear and misery. Then, to my astonishment and delight, my dear and compassionate Saviour came to my relief. He set me once more on my feet with such a *sweet smile*. Then He vanished out of my sight, and I awoke, blessing and praising His holy name.

"Not long after, I had a striking and blessed manifestation to my soul of the Lord Jesus Christ as the alone righteousness of His people. I had gone on in trouble of mind and fear, sinning and repenting, promising to be better and doing worse, till one Lord's-day morning, having a very comfortable time in secret prayer, I seemed to feel in a better condition than ever to vow against sin, and therefore, with all my powers, made a covenant to live holily all through that day. To my utter dismay and sorrow, however, I had scarcely been at breakfast five minutes, when a trifling circumstance so upset my wretched temper that I seemed 'in the gall of bitterness and bond of iniquity.' My pitiful self-holiness was at once dashed to atoms, and I felt like a bear bereaved of her whelps, and what to do I could not tell. That I had been sincere in thus promising I knew, but was quite at a loss to know how to keep my vow.

"Soon after, I was standing at the window of my parlour in Chenies Street, in a low and moody condition, when the Lord Jesus was suddenly revealed to my mind's eye. He said to me, 'I came

not to destroy the law, but to fulfil;’ for, ‘verily I say unto you, not one jot or one tittle shall pass from the law till all be fulfilled.’ Then in a moment my eyes and my heart were opened and my spiritual vision enlarged. I saw, as I never had before, that what I had been toiling and groaning so long to do Jesus had most completely done for me, and I blessed and praised His holy name for giving me to believe in Him, to the saving of my soul. And thus, I think, my dream was made good.”

(*To be continued.*)

DANCING AT CHRISTMAS.

“My heart leaps up when I behold a rainbow in the sky.”—*Wordsworth.*

“In the Heavenly Lamb, thrice happy I am, and my heart it doth dance at the sound of His name.”—*Charles Wesley.*

THE JEWS, like other Orientals, were evidently fond of dancing, or rhythmical motion regulated by music. Overjoyed at the deliverance of her nation from Pharaoh’s tyranny, “Miriam the prophetess,” and “all the women,” went out “with timbrels and dances” (Exod. xv. 20). David when viewing the honour that had come upon him as resulting from the electing love of his God “danced before the Lord with all his might” (2 Sam. vi. 21). In the act itself there was, therefore, nothing displeasing to God, who even caused the inspired words to be penned—“to everything there is a season : a time to mourn and a time to dance” (Eccles. iii. 4).

When, however, the practice became common among the heathen, and grew to be associated with what was immodest and unseemly, it appears to have been gradually abandoned by those that feared God. It is last mentioned as part of the festival at which the return of the profligate son was celebrated (Luke xv. 25). and as a game played by children in the market-place (Matt. xi. 17). It is not once mentioned in the Epistles, and is never used in a figurative sense as illustrating the joys of heaven, and is unbecoming in all who desire to live as those “who wear a blood-bought name.”

Baptists—as C. H. Spurgeon once facetiously observed—should oppose it, for a damsel’s dancing led to the death of the Lord’s great Forerunner, the first who was called by the honoured name which they are still not ashamed to own.

The writer is an earnest advocate of the public immersion of believers on a profession of their repentance and faith. Nevertheless, there is a kind of dancing which he would love to see extended. A true story will exemplify our meaning.

One foggy Tuesday afternoon in November, fifteen years ago, the committee of a certain Benevolent Society had met to vote small grants of money which were at their disposal to poor ministers whom it was the privilege of each member present to name. One of these had no case in his mind, and he therefore sat silent till all benefactions but one had been dealt with. Then, as if with an audible voice, the name of a certain country pastor seemed

whispered in his ear. On this Divine hint—as he hopes it was—he spoke. His recommendation carried weight. The money was promptly voted, and the occurrence soon wholly left his mind.

Nearly three weeks rolled by, when one dull day the outlook in the country minister's home in a Fen village was dreary in the extreme. His long-deferred salary was still unpaid. A crust of unbuttered bread and a cup of weak tea had been their morning meal. The summary of their wants was complete. No money, no food, no fuel. Cold and hungry they therefore sat and shivered. Presently the wife suggested that her husband should go into "the back-house," where their chips and coals were kept, and see if something could not be found to burn. But there was nothing, and he returned with chilled hands and a heart more troubled than before.

He was then met by the postman, whose round had been delayed by the fog. What! a letter from London! Even so; and which, though brief, was most lovingly worded, and enclosed a cheque which was easily convertible into money.

Truly God is good. "Just in the last distressing hour the Lord displays delivering power."

The brother is now with the Lord, and his name need not be divulged. This, however, is what he did. Grasping his wife's hands, laughing, crying, singing, sighing—they scarce knew which—they fairly danced about their little "keeping-room" like a couple of children. We are far from blaming them. "There are unusual seasons which call for unusual expressions of joy."

This, dear reader, is the joy we wish for your home at Christmas—the joy of hearts that dance to the music of the wonderful love, care, and consideration of our covenant-keeping God.

Nor do we wish it for your home only. Want and sorrow elsewhere still plead for sympathy and succour, and claim a kindly word of commendation for "The Lord's Poor Fund," which under the able and tender management of our brother, Edward Mitchell, continues to make so many dancing hearts. To his annual Appeal attention is now directed, with the prayer that many generous responses may gladden his own kindly and Christ-like heart, and enable him to carry out his benevolent wishes to the full.

EDITOR.

WORSE THAN DEVILS.—"Hypocrites in Zion are worse than devils, and we abound with such in our days, especially in London, where the generality of ministers foster, nourish, and bring up nothing but such. I hope to have no peace with these, but to be an iron pillar and a brazen wall against them to the last."—*Huntington*.

DRINK AT THE FOUNTAIN HEAD.—Christians at this day are much at a loss as to some things, because they are content with what comes from men's mouths, without searching and kneeling before God, to know of Him the truth of things.—*Bunyan*.

"THE WIDOW'S OIL": A PARABLE OF PROVIDENCE.

AN APPEAL BY EDWARD MITCHELL.

"There cried a certain woman . . . unto Elisha."—2 KINGS IV. 1.

THIS poor woman's case was pitiful. She was a widow. It is fair to infer that hers had been a happy married life, but death had rent her loved one from her, and left her heart and home desolate. Life is full of tragedies! What sorrows are often covered by widow's weeds! In addition to all this she was poor. Her husband had died in debt, and the creditor was coming to take her two sons for bondmen to pay their father's debts.

He had been one of "the sons of the prophets," and had feared Jehovah. His poverty may have arisen from this very cause—that he could not and would not swim with the corrupt stream of the day. Had he been a prophet of Baal, or a sycophant, who flattered the rich, and prophesied smooth things to the people at large, he might have lived on the fat of the land, and left his widow well provided for. But he had preferred to keep a good conscience even though it involved poverty. His last illness, perhaps of a lingering character, had swallowed up their all, and now that his mortal remains were consigned to earth's keeping his widow has to face hard, pinching penury and a remorseless creditor.

But she cried unto Elisha, and his heart was open to her appeal. We know the story. Her pot of oil was miraculously increased, her debts were paid, and what remained sufficed to sustain the family till the boys were able to earn a living for themselves and their mother. "Our extremities are God's opportunities," and "the mount of danger is the place where God displays surprising grace."

Our aim, however, is to turn this incident into an Appeal on behalf of the poor. There are still with us widows of men of God, who occupied, it may be, but humble positions, yet they feared the Lord, abode in His truth, and eschewed the popular religions of the day. These often are poor—in some cases extremely so—and their poverty appeals to our tenderest sympathies.

Some are the widows of deacons, who served the Churches well in days gone by, and now in old age, with increasing infirmities, and with few of the friends of their youth and middle age surviving, scarcely at times know where to obtain the smallest coin to find firing or to purchase necessary food.

Many aged ministers, again, who long and faithfully served the Churches, and for very small remuneration, now often find themselves overlooked and forgotten. Younger brethren prove more generally acceptable, and the few calls they receive are to Causes so small that they not unfrequently receive little beyond their expenses. These suffer many privations, and surely stand greatly in need of assistance. Many other cases are likewise brought under our notice—aged and infirm brethren and sisters, who from affliction or other causes, sorely need a lift by the way.

The power to make the oil flow, as Elisha did, has not been

entrusted to us, yet He by whose goodness His servant was able to relieve the necessity of the widow abides the same in His kindness, and has never suffered the stream that has replenished our little Fund to run altogether dry. During the eight years that we have been privileged to manage it we have *not once* been compelled to refuse help to any authenticated case, although not unfrequently the relief has been far less than we would fain have made it.

We bless God for disposing the hearts of His people to help, as we also, on behalf of "the poor of the flock," tender our heartiest thanks to all generous friends. May we trust that this year, as was the case a year ago, we shall be able to make many crushed and sad hearts sing for joy and dance with gratitude at the timely and wonderful love of "the God of our salvation."

EDWARD MITCHELL,

25, Calabria Road, Highbury, London, N.

To whom all communications should be sent.

"FEAR NOT."

BY JOSIAH BRISCOE.

"Fear not, little flock."—Luke xii. 32.

DIVINE "fear nots" abound in the Bible, nor is one superfluous. The causes of our solicitude are various, and, alas, we are prone to distrust our heavenly Father's care.

I.

When anxious enquirers, our great concern is *the salvation of the soul*. This the evil one opposes in various ways; and "conscience accusing from within" too readily assents to his suggestions and insinuations. Our sorrow for sin thus becomes intensified by the apprehension that once committed it can never be undone. The denunciations of God's wrath make us question the possibility of our ever being forgiven; while the tempter, taking advantage of our ignorance and unbelief, dismays and daunts us by suggestion that though others have been forgiven *we* have so sinned against light and knowledge that for us there is no hope.

A perverted view of *the doctrine of election* also proves a stumbling-block to many. Looking at it as it were through the wrong end of the telescope we are prone to regard it as a fiat of exclusion rather than an arrangement which secures the manifestation of mercy to those who are not only devoid of merit, but "vile and full of sin." Hence with the false logic of unbelief, we are apt to reason that since God's decrees are unalterable, if our name is not recorded in "God's heavenly register" none can now inscribe it there. Assuming its absence, as in our folly we are apt to do, we draw the utterly fallacious conclusion that our approaches to God for His pity and pardon must be futile.

Far wiser, however, is the conclusion of an unknown poet who encourages the trembling one to sing:—

“Who has surveyed the sacred roll and found my name not written there?”

Another fear frequently arises from the apprehension that our faith is *not genuine*, or is not the faith which the Gospel associates with salvation. This is specially the case with those who, having been blessed with godly parents, were surrounded with Christian influences and under Christian instruction from their early days. They are conscious that they always believed the Bible to be true, yet it affected their conduct but little; and although they admitted that they were sinners, yet they never implored pardon except, perhaps, in a vague and general manner.

Now that they are earnestly seeking salvation, they fear that their soul-distress is merely the result of an enlightened and awakened conscience and not the work of God's Spirit within their hearts.

Yet another fear frequently haunts the Christian, even after he has been favoured with “a good hope through grace,” namely, *that he shall not endure to the end*, but that he will find himself deceived at last.

Besides all these, fear will arise from the mysterious dispensations of God's providence—poverty, sickness, bereavements, and other sundry and manifold sorrows—which, although incidental to men at large, often prove specially trying to the Christian. It is to such outward trials that Christ here specially refers. He has previously exhorted His disciples not to fear, by reminding them of God's care of the fowls of the air. If, therefore, He is so good to these, His meaner creatures, what must *we* not expect His conduct to be to those to whom He is related as “their Father in heaven.” To these His knowledge, associated with His tenderness and lovingkindness, is such that “even the very hairs of their heads are all numbered.” Is not “the life,” He enquires, “more than meat, and the body than raiment?” and assures them that He knows of their need “of all these things.”

What kind and endearing words! and how much do they imply as well as express! “Fear not, *little flock!*” Where fear is *not*, there *faith* and *love* prevail, for “perfect love casteth out fear.”

II.

Commissioned by His heavenly Father and ours, the Saviour came into this world and laid down His life for the sheep. His death is our life, and because He lives we shall live also, and therefore to many of our fears He graciously says, “Fear not.”

The fear that our sins are *too great to be forgiven* He meets by many tender assurances. His language is: “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 I will *in no wise cast out.*” Our coming to Christ proves that we have been drawn by the Father, for “no man can come except the Father draw him” (John vi. 44).

The fear that *our faith is not genuine* may, with the Holy

Spirit's aid, be overcome, if it indeed "*works by love.*" "Faith without works is dead;" and works without love are not acceptable to God. "Love is the fulfilling of the law, and the very essence of "the perfect law of liberty." Love is thus the guarantee of the reality and genuineness of faith (1 John iii. 14).

The fear that we shall not endure to the end is silenced by the very doctrine of election, which has proved a hindrance to many. Elected by God the Father, given to Christ in the covenant of grace as our Head and Surety, quickened by the Holy Spirit, "kept by the power of God, through faith, unto salvation." We "have a strong consolation, who have fled for refuge, to lay hold of the hope set before us" in the Gospel, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which is within the veil." Thither the Forerunner has "already for us entered, even Jesus." His loving voice here assures us that "*it is our Father's good pleasure to give us the kingdom.*" His Father is our Father, whose house has "many mansions" awaiting the arrival of every member of His family; and, were this not enough, He has made us joint heirs with Christ of an "inheritance which is incorruptible, undefiled, and fadeth not away," even "the kingdom prepared before the foundation of the world." To corroborate and confirm this He has further said that we shall sit with Him on His throne, and reign with Him for ever (Rev. iii. 21).

GRACIOUS FEAR OF OUR GREATEST FOE.

A KINDLY WORD FROM SUFFOLK.

OUR esteemed brother, William Dixon, Pastor of the Baptised Church at Bradfield St. George, writes thus in reference to the article on "The Crafts and Assaults of the Devil" in our November number:—

"I thank the unacknowledged writer of the article entitled "Diabolo" in this month's magazine. With him I also lament the flippant way in which Satan is often referred to, and likewise that the importance of Satanic temptations is either greatly overlooked, or not regarded in the serious and solemn manner in which the Scriptures speak of it.

"May not this be one reason why, to so large an extent, the sense of sin—in its true character—seems to be lost?

"Very different is the testimony of the Divine Word, contrasted with much popular religious teaching. In our Lord's parable of the Sower, concerning 'way-side hearers,' it is said that they 'hear the Word, but understand it not.' Then cometh the devil and taketh away the Word out of their hearts lest they should believe and be saved.

"In the parable of 'the Tares and the Wheat,' concerning the tares the Lord states that the tares are 'the children of the wicked one,' and that the enemy that sows them is the devil. Here we are taught

that in our ministry we should remember the power Satan exerts even over the hearts and minds of our hearers. In another solemn Scripture it is asserted that 'he that committeth sin is of the devil' (1 John iii. 8). In Weymouth's 'New Testament' we read that 'He who is habitually guilty of sin is a child of the devil.' No child of God can be guilty of such persistent and continuous sin which is diabolic in its nature and is therefore traced to its source, for 'from the beginning' the devil has unintermittently and persistently sinned and still continues to do so. 'The Son of God was manifested that He might destroy (undo or unloose) the works of the devil.'

"The author of the article judges that in Luke xii. 5 we are warned to fear Satan, though in opposition to the most accredited commentators. Barnes, for instance, applies the word 'Him' to God, and understands that we should fear the dread Being 'who is able to destroy both body and soul in hell.' With this, Bishop Ryle, in his 'Expository Thought on the Gospels,' agrees, observing that the power of life and death is not in the hands of the devil but in the hands of God. Matthew Henry's view is about the same.

"I was recently with two brother ministers who favoured the idea expressed in the article on page 328. The thought that the Lord Jesus here refers to Satan as the one we should fear was new to me, but what is there urged is certainly worthy of consideration and is very timely.

"For men do not believe in the devil now as the fathers used to do;
Some reject the creed because 'tis old, others because 'tis new;
Some aver that he has never lived, and others that he is gone,
But simple people would like to know who carries the business on."

It may be added that it is no new idea to regard Satan as here intended as the object of the saints' gracious fear. Thus the parallel verse in Matthew x. 28 is thus expounded by Rev. A. Carr, M.A., in "The Cambridge Bible for Schools"—"Him which is able to destroy—either (1) God, whose power extends beyond this life; or (2) Satan, into whose power the wicked surrender themselves."

In Luke xii. 5, again, Farrar, in the same series of expositions, states that "many commentators have applied this expression to the Devil," but that the opinion is untenable, since in the Bible "to fear" never means "to be on one's guard against;" and we are never bidden to *fear* Satan, but to defy and resist him; nor are we ever told that *he* has power "to cast into Gehenna."

Dr. Plumtree, a sage and sound modern commentator, while not holding the disputed view himself, concedes that "not a few of the most devout and thoughtful commentators—unwilling to admit that our Lord could present the Father in the light of a destroyer—have urged that the words should be thus paraphrased—'Fear not men; but fear the great adversary, who if you yield to his temptations, has power to lead you captive at his will, and to destroy alike your outward and your inward life, either in the Gehenna of torture, or in that of hatred and remorse.'"

The writer of the Paper to which Mr. Dixon so kindly refers wishes it to be known that the opinion which he holds—in spite of many of the commentaries which he has been able to consult—was not originally derived from any human authority; nor did he then know what others had written. Without depreciating human learning, he has long sought to rely solely on what the Holy Ghost is pleased to reveal to his mind as the Divine meaning of the Divine Word. To this, he must through grace, adhere, till we see all things in the perfect light of eternity.

TRUE FAITH in Christ is not a light matter which can be learned as any other art. It is not consenting to the truth of the Scriptures, or confessing Christ, or acknowledging the mystery of the Trinity, and signing such and such Articles; for though all this is good, yet it does not save the soul; it is not a justifying faith; it is not a laying hold on Him, and getting His righteousness; but all this can be held, and we remain, as touching the faith, reprobate; therefore must the Holy Ghost, who only knows the depths of Satan's deceits, and the desperately-wicked heart, convince us of this unseen, condemning sin. He does not say He shall convince the world of sin because of immoral actions, for the law has pointed these out, and cursed the doers of them. It is therefore said, "By the law is the knowledge of sin." But "He shall convince the world of sin, because of *unbelief*."—*Cennick*.

WHAT ARMINIAN THEOLOGY ACTUALLY TEACHES.—The doctrine of ineffectual grace really represents Omnipotence itself as wishing, and trying, and striving to no purpose. According to this tenet, God, in endeavouring (for it seems only endeavour) to convert sinners, may by sinners be foiled, defeated, and disappointed. He may lay close and long siege to a soul, which from the citadel of impregnable free-will, can hang out a flag of defiance to God Himself, and, by continual obstinacy of defence, and a few vigorous sallies of free agency, compel Him to raise the siege. In a word, the Holy Spirit, after having for years, perhaps, danced attendance on the will of man, may at last, like a discomfited general, or an unsuccessful petitioner, be either put to an ignominious flight or contemptuously dismissed, *re infectâ* (the thing not being done) without accomplishing the end for which He was sent.—*Toplady*.

THE RELIGION WHICH AVAILS NOT.—One person has religion enough, according to the way of the world, to be reckoned *pious*; and another is so far from all appearance of religion that he may fairly be reckoned a *heathen*; and yet if you look into their common life, you will find them exactly alike—seeking, using, and enjoying all that can be got in this world, in the same manner, and for the same ends, even to please themselves, without any prevailing habitual regard to the glory of God. You will find that riches, prosperity, pleasures, indulgences, and honour, are just as much the happiness of the one as they are of the other.—*Whitefield*.

"SAVED BY HOPE."

*An Unpublished Letter by JOHN STEVENS, of Meards Court Chapel (1776—1847).—*MRS. MARY EVE.—My Christian Sister,—I hope that merciful God, Who first called you by grace, is upholding you by His influence through faith in the Scriptures of truth from day to day. Our journey through this changing world is mostly accomplished, and this should induce us to bear what remains with increased patience. We must not expect our lot to be other than that which our saved brethren and sisters have experienced before us. We have the same hand to support us on which they relied and were helped. They lived by faith, and in faith they died; let us look to do likewise.

Many a sad and wintery day they spent, many tears they shed on the road, many fears beset them, many privations awaited them in the days of their sojourning here; but their God sustained them, and now their sighing and mourning are ended; there is to them no more pain of body or of mind, neither can they die any more. Now, they were just such vile and worthless things as we are—men of *like* passions with us. Why then should we not take courage and say with Peter, "We believe that we shall be saved even as they." No sinners have a better Saviour than we have. No saints have a better dress to appear in than we have. God help you to say with the saints of former days who, being united into one Church, spake as one person, saying, "I will greatly rejoice in the Lord, *my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.*" Is not this thy language, Mary? Do not your confessions and prayers proceed upon this ground? Is not this all your hope for salvation? Hath not the Lord destroyed all your hope of being holy here, and happy hereafter, on any other foundation than what the Church here confesses? It is faith in this blessed way of grace and mercy that bears up the mind of every enlightened sinner on earth. The full enjoyment of this interest is heaven. I doubt not but your poor soul is often troubled through the sad coldness of feeling towards Christ and His cause, and through the sin which you discover in your heart; and this trouble is your mercy, and hereby your state is proved and your care is awakened; it occasions many a deep sigh, and dictates many a fervent petition to the God of all grace for speedy relief. What think you of David's faith and hope, where he says, "Though I walk in the midst of trouble Thou wilt revive me?" He looked for help as coming to him in the midst of his anguish. "I had fainted," he cried, "unless I had believed to see *the goodness of the Lord in the land of the living.*" *Believing*, you observe, kept him from fainting. The sight of *divine goodness* is reviving. "How great," said he, "is His goodness!" We must daily admire what we cannot comprehend. Be of good cheer, the Lord is on the throne of dominion over all. Commit your way unto Him by fervent prayer, and expect Him to keep His word.

My love to all my dear people to whom you may speak. Farewell. From your tried, affectionate Pastor, J. S., June 15th, 1847.*

PERSISTENT PRAYER.—"Stand fast, and cleave close, and let nothing under heaven ever stop the mouth of prayer, as for all covenant mercies God will be inquired of. Omit this, and you go back as sure as you are alive; it is prayer that keeps the ground against sin and Satan."—*Huntington*.

ON account of the many Reports from our Churches we are obliged to hold over all Reviews till next issue.

* He was at this time in bad health, and able to preach but once on Lord's-days. He died on the 6th of the following October.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH: HER LIFE AND WORK.

CHURCH MEMBERS' MUTUAL OBLIGATIONS.

By R. E. SEARS.

ONE of the most suggestive symbols of the Church is that of a BODY. Christ Jesus is the HEAD: "head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Ephes. i. 22, 23).

All true believers are one in Christ. He is the life of all: the strongest member of the body would die if severed from Him; but the weakest lives in Him. He is the sustenance of all. It is through the head that food is conveyed to the body. Christ is not only the medium, but He Himself is the food—the Bread of Life. Christ is the light of all. The light of the body is the eye, and the eye is in the head. Christ is also the ruling power. The member can only move as the brain gives permission. Christ is our honour, and our glory. The crowned head is the glory of the whole body!

Christ and His Church are one. When He lived on earth, the Church lived in Him; when He suffered and died, the Church suffered and died in Him; when He rose from the dead, immortality was secured for all the members of His body; and when He was crowned in heaven, glory everlasting was secured to the whole Church.

THE BODY OF CHRIST IS ONE BODY.

No head has two bodies. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Ephes. iv. 4-6).

In this body God's power is seen, for we are His workmanship (Ephes. ii. 10). Here, also, His wisdom is seen: "I will praise Thee; for I am fearfully and wonderfully made" (Psa. cxxxix. 14). We are reminded of God's sovereignty: "But now God hath set the members every one of them in the body, as it hath pleased Him" (1 Cor. xii. 18).

Then, again, we have variety, but what a blessed unity. All the members are useful, all are wanted, and all have their special work. Some are more prominent than others; but all have their own place. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

"MEMBERS ONE OF ANOTHER."

Every member must bear its own burden; but it is not also true that the members in the body bear one another's

burdens? If one member suffers, do not all the members suffer with it? Yes, we all know that there is mutual sympathy. If a stone falls upon the foot, does not every member feel the pain? And how soon a helping hand is extended to the wounded part! "The members should have the same care one for another. And whether one member suffer, all the members suffer with it" (1 Cor. xii. 25, 26).

Then, is there not interest in one another's work? If the hand produces a beautiful piece of work, do not all the members share the satisfaction? There is no jealousy, no envy, no mortification! If one member is honoured all the members rejoice with it. If the arm is raised in defence of the body, and a deadly foe is levelled in the dust, do not all the members share in the triumph?

In the body there is mutual help. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2). "They helped every one his neighbour; and every one said to his brother, Be of good courage" (Isa. xli. 6). There is also mutual love. Only an idiot would use one member of his body to smite another! "Little children, love one another."

A DREAM.

A short time ago—since our worthy brother Flegg asked me to write on this subject—I dreamed a dream, partly in my sleep, and partly in the wakeful hours of the morning.

In my dream I saw a company of faithful men and women—never mind where—they were banded together in Church fellowship; and they seemed to me to be all of one heart, and one soul! There was mutual esteem, and mutual love. The place of meeting seemed holy ground, for the dove of peace was there. As I scanned the roll of membership I failed to find Diotrephes there. None of the "mischief-making crew" had gained admittance into that happy band. Each knew the others' names, and took a lively interest in their various lives and work; not for fuel to keep the fire of scandal burning; but for sympathy and help in time of need.

All had their faults and failings; but I observed in my dream that not one had an instrument for magnifying the faults of others, but all had "covers" to hide the faults of their brethren and sisters. The whole Church was a Benevolent Society. None of the poor were neglected; and all help was so graciously and lovingly rendered that it was a means of grace to both giver and receiver.

I observed in my dream that in this

Church there was division of labour; but there was no rivalry; no one wanted to be—to use an Americanism—"Boss;" but all were willing to serve, even to "washing one another's feet."

I also learned that this Church was a *Mutual Improvement Society*; for those who had knowledge were willing to impart it for the benefit of others. It might have been called a *Bible-class*, for I learned, in my dream, that the Church—as a Church—often met, not to argue over the price of a broom, but for *mutual edification*.

This Church was a *Missionary Church*; home mission work was not neglected; and foreign mission work was not forgotten. How smoothly all the societies worked; the Church and the school were one; the sisters worked, the brethren helped with their money; and the Dorcas Society became a boon to many. I learned also that the open-air addresses were in harmony with the Pastor's sermons.

In conclusion, I found myself in my dream—in a kind of disembodied state—at a *Love Feast*. There was a full attendance, for every member made a special effort to be present. It was, indeed, a *family gathering*; and all seemed to do all they could to make others happy. Interchange of thoughts, kind inquiries, and words of sympathy, made the social feast for the body almost a means of grace.

The tables were soon cleared, and all arrangements made for the *soul-feast*. The Pastor—I did not learn his name—with a loving, smiling face, presided over the meeting. The deacons sat three on one side and three on the other; and it made my heart throb with delight to see how lovingly they looked at their Pastor; and he seemed to say, "My helpers in Christ Jesus."

Choice hymns were sung to old, familiar tunes; and a few prayers—new, short, and full of tender pathos—ascended up before the throne of grace.

The Pastor then said, The meeting is now open to all who wish to bear their testimony to the Lord's goodness, faithfulness, and love. The first to rise was an aged brother. He said, I am very near my home, and I want to tell my younger brethren how good the Lord has been to me; and what joy I have found in His service. And then a sister: one who had long been "a widow indeed," told how in all her times of sorrow and trouble the Lord had been near to her, and had helped her. She also gave expression to her heart-felt gratitude for the loving sympathy of the Church.

Another brother rose, and told how he came to the service one Lord's-day morning, and a friend at the door gave him a friendly greeting; and then, how

much the sermon was blessed to him; and now, he said, I feel like a child at home.

One after another told of temptations resisted, prayers heard and answered, deliverances granted, blessings given under the ministry of the Word. One had good words for the deacons; and others cheered the workers. Teachers told of troublesome boys and girls, and asked for an increasing interest in the prayers of the brethren and sisters.

With tear-filled eyes one told of his exercise of mind and heart respecting mission work. Oh! said he, I have heard the cry, "Come over into Macedonia and help us!" All felt the force of his remarks, and resolved to do more for missions in the future. The youngest member then rose, and said, "I have only been a member a few weeks, but I am so glad to be here to-night."

Time fled swiftly! The place was full of unction! And love abounded more and more! The closing hymn was announced; all rose, and joined hands—pastor, deacons and members—and sang, as I had never heard it sung before:—

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

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathising tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

I seemed—with a spiritual eye—to see hovering over the assembly the ministering angels; yea, the Lord of angels, and the great Head of the Church was there; and methought I heard Him give the parting blessing—the rich benediction of His own Word—"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

ILFORD (CLEVELAND - ROAD). — Harvest Thanksgiving services were held on Sunday, Oct. 13th, when sermons were preached morning and evening by the Pastor. On Tuesday following Mr. Galley (West Ham) preached in the afternoon at 3.30 from Isa. xxxiii. 14, "O Lord I am oppressed, undertake for me;" and many were pleased to testify to the blessing received. The evening meeting, presided over by the Pastor, commenced at 6.30. Messrs. Cornelius, Goodenough and S. J. Taylor delivered very acceptable and profitable addresses. The attendances on Sunday were good and on Tuesday quite up to the average. The collections also were more than usually liberal.—GEO. S. FAUNCH.

RECOGNITION SERVICES OF MR.
H. G. DANN AS PASTOR AT
READING.

SEPTEMBER 25TH will be long remembered at Providence, Reading, when good congregations (including about thirty friends from London) gathered for these interesting services.

The afternoon meeting was ably presided over by Pastor E. Mitchell.

Prayer having been offered by Mr. F. T. Newman, Pastor R. Mutimer proceeded to state the "Nature of a Gospel Church," founding his remarks upon 1 Tim. iii. 15.

Following this, Mr. Dann gave an account of his

CALL BY GRACE

and to the ministry as follows:—

"I had a good home, but not a godly one. My parents were very kind, but they could not impart that which they possessed not themselves. Through an aunt then living with us, and by the aid of my only sister, in early days I had a fairly good knowledge of Bible history, for which I have since been grateful. I never attended Sunday-school and only occasionally a church or chapel, my Sundays being mostly spent in reading library books of adventure or being in later days devoted to study. Perhaps, as a lad, I was comparatively innocent, but it was the 'innocence of ignorance,' owing to loving care and restraint exercised at home; yet now I can see how much evil existed even then. I had two inclinations for life—to become either a schoolmaster or to enter the Civil Service; perhaps they have both been granted. I entered the Civil Service.

"At the age of 18 I was 'without God in the world.' But about this time I read a little book telling of the faith of a dying, godly woman. I felt I possessed it not, and sin was charged home upon the conscience. In soul distress I prayed and was enabled to build upon John iii. 16. From that time I commenced attending the sanctuary and, save through illness, have never ceased so to do.

"I first attended at Drayton Gardens and then at Neville Terrace, for I did not then discern the difference in doctrine.

"Soon after, removing to Englefield Green, I found my way to the chapel at Staines, three and a-half miles distant. Here I met with such loving reception and continued kindness that, after six months, I was led to join them, being certainly able to say, 'I loved the brethren,' the sanctuary and the Word, yet having but feeble knowledge of doctrine, of Church order, or even of myself.

"Removing to London, I was led to worship at Bethesda, Notting Hill Gate,

and was here instructed more fully, sorrowfully learning more of my sinful self and gladly learning more of Him, my Sin-bearer. Greatly was I troubled as to the authority of the Scriptures and as to the doctrines being Scriptural, but I am thankful to say that, with the Lord as my Teacher, I to-day embrace the doctrines of sovereign grace, building my eternal hope alone upon the finished work of a Covenant Surety.

"I was first asked to speak in prayer one Sunday in 1894 at a small meeting, where only about four young men were. After about three sentences I left off and could not continue. Soon after, I tried to open school one afternoon. This was again a painful experience, though, after a long pause, I just managed to finish somehow. The next time I engaged in prayer for about ten minutes with great freedom, and since then have been favoured with a tongue of liberty.

"In 1895 I was invited to Staines as one of the speakers on Good Friday and gave an address. This was apparently acceptable, for I was asked to take a Sunday later on in the year. Again I was heard, and, being recommended subsequently, soon received several invitations from Churches around London. But engagements were hindered by ill-health, so that I was only preaching occasionally, finding more active service at Notting Hill Gate, where I was then in membership.

"In 1901 I was superintendent of the school, but after much anxiety was obliged to say that I must, if necessary, be absent twice a month for serving other Churches.

"At this time I received request to serve one Church every Sunday in January, 1902. This I thought looked liked indication of the Lord's will, so I consented, after correspondence, to take two Sundays in January and two in February. Instead of such accomplishments, I was ill for seventeen weeks, and all engagements were cancelled.

"The next winter another attack of fourteen weeks led me, by the doctor's orders, to remove to Ealing, where I was brought in contact with my then future Pastor, brother Mutimer. Through his kind influence and help I visited a doctor, whose treatment was much blessed to my improvement.

"In November, 1903, while listening to the Word at Brentford, I had a stronger assurance than ever before that I should preach, though I prayed, 'Lord, prevent, if not of Thee.'

"In 1904, after two and a-half years' silence—painful silence—I again began to speak and seemed well received, in

addition to realising much personal help and blessing in the work. I was soon very busy preaching, at the same time attending to my Civil Service duties in the Post Office.

"In 1905—for the fourth time—all engagements were cancelled by most severe attacks yet had, and I was unable to attend business for more than three months.

"In December, 1905, I received my dismissal from the Post Office for ill-health. Since then my health has gradually improved, that I have been enabled to engage in the service I love more regularly. But these many hindrances, these enforced silences, these engagements—all completely cancelled so many times—have caused great anxiety, much searching of motives, much prayer to God that He alone would guide and, if not of Him, prevent me from speaking. So to-day, with renewed health and strength, I can but hope that He allowed the one door (business) to close that the other (ministry) might open more fully.

CALL TO READING.

"I was first invited to Reading in 1901, but was unable to come until 1906, although the invitations were renewed several times.

"In 1906 I found several Churches inquiring of me as to taking a pastorate, asking for all dates that I could possibly give. Being very anxious as to the Lord's will, and that I might only go in His way, I tried to divide my labours at the several Churches in order to trace His leadings. I felt it must be one of two Churches, though a third letter of invitation caused me great anxiety. In reply to the unanimous request of Providence, Reading, I said that I must ask for several alterations before I could say 'Yes,' and though most drawn here, I felt the reply to my demand would be unfavourable. I asked the Lord that the reply might be a means of guidance. The reply was hearty consent and a further unanimous request to take the pastorate. Therefore, trusting such to be of the Lord, I consented, and am thankful to say that after three months I can honestly say, 'I do not regret the step taken.'

The evening meeting was presided over by Pastor R. Mutimer, who read 1 Timothy iii., and Mr. J. Fromow offered prayer.

The Chairman having emphasized the importance of the meetings and expressed his great pleasure in taking part in them, Mr. Dann clearly stated his doctrinal belief.

Mr. Paxman reviewed the steps taken by the Church in connection with their Pastor; after which Pastor E. Mitchell united the hands of Mr. Paxman and Mr. Dann, and Mr. H. Ackland im-

plored the Lord's blessing on the union.

The "Charge to the Pastor," which contained loving words of caution and counsel and was based on 1 Tim. iv. 16, was given by Mr. Mutimer, and the "Charge to the Church," affectionate and weighty, was given by Mr. E. Mitchell.

Mr. H. Ackland read an interesting letter from the Church at Notting Hill Gate referring to the work of Mr. and Mrs. Dann at that Church and expressing hearty wishes for divine blessing upon the work at Reading. Mr. Ackland, from Deut. i. 38, exhorted the friends to encourage their Pastor by their hearty co-operation.

After a few words from the Pastor expressing appreciation for the presence and help of many friends, the Chairman closed the meeting.

A. E. V.

BETHERSDEN.

WELCOME TO PASTOR E. MARSH.

INTERESTING services were held on Thursday, October 17th, when the harvest thanksgiving services were blended with a special meeting to welcome the newly-chosen Pastor, Mr. E. Marsh.

The afternoon service commenced at 2 o'clock, presided over by Mr. Fricker, from Chadwell-street, who read the Word and gave a hearty welcome to all present.

In an excellent address on the goodness of God in the ingathered harvest, and the instructive lessons to be gathered from it on the work of the Pastor and Church together in the prospect of the last great harvest, he forcibly dwelt on the necessity of co-operation and spiritual unity in the service of the Lord.

Prayer with thanksgiving followed, led by Pastors Mote (of Edgerton), Jarvis (of Smerden), and Mr. D. Catt (secretary of the Calvinistic Protestant Union).

Brother E. Mitchell then preached a Christ-exalting sermon from "Behold the Lamb of God." At the close of the sermon the Pastor gave a brief account of the gracious dealings of God with him in bringing him to a knowledge of himself as a sinner and calling him to the work of the ministry—first at Laxfield, then to Wellingborough, Stratford, Warboys, and now to the care of the little flock in this village. For nearly an hour the attention of the congregation was held as the speaker told out of a full heart the gracious dealings and leadings of God, tracing some of the mysterious links in providence by which he was led to this sphere of labour.

At the close of this address Mr. Pearson (deacon of the Church), whose father was once the Pastor, rose and

welcomed the Pastor as one whom they had welcomed for the last twelve years to preach on anniversary occasions, and then recalled some of these scenes of the past treasured by the Church in the constant care of our Covenant God, and rehearsed the very marvellous manner in which the Lord had led first his own mind, then that of the Church unanimously, to seek the services of Mr. Marsh as a Pastor, closing by saying he fervently hoped the promised three years of service in that office would result in his permanent dwelling among them.

Many will long remember the holy fervour with which Mr. Pearson spoke on what he designated as "the mysterious dispensation" of his all-wise God in answer to many prayers, and fulfilling the word on which he had caused him to hope—"Be it unto thee even as thou wilt."

Tea followed, after which the evening meeting was presided over by Mr. H. J. Walter, of whom we had heard during the afternoon as the instrument in God's hand of leading the Pastor to think of the value of his soul when, as youths, they laboured together in business, and whose noble Christian conduct and example had so often rebuked his open wickedness in those days.

After reading the Scriptures the Chairman called on Mr. Dale, of Margate, to seek the blessing of the Lord.

The Chairman's address was a deeply spiritual keynote for the meeting and the harmony to the close was the echo of its soul-stirring praise to distinguishing grace that had brought about such a gathering. The Pastor's personal friend was soon felt to be the brother beloved by all who knew his Lord. Very touching were the personal allusions to the days long gone by and the preciousness of that grace which brought them together to-day in the service of their one Lord.

Pastor R. Mutimer (of Brentford), who was paying his first visit among us, was so blessedly helped in his address that the time occupied was all too short. Taking as a motto text, "Unto Him who is able to do," he dwelt on divine ability, the secret of all true success in the service of God, and, gathering up the full connection of the words, he proved that which God demanded of His Church His divine power was promised to supply in service. After hearing Mr. Marsh's experience of his visit to the Bible-class at Kingston and how the words of Caleb in Numb. xiii. 30 were connected with his decision to settle at Bethersden, we felt this address was a message from God indeed. Brother Mutimer, it seems, was the first seal to the Pastor's labours at Laxfield, and to-day the ever memorable text of

that day ("Behold the Lamb of God") had been powerfully discoursed on by brother Mitchell. This fact had evidently fanned the fire in the speaker's heart that burned forth in an address we wish could be "read as delivered."

Pastor H. T. Chilvers dwelt with much savour on the words, "Rejoice the soul of Thy servant," pointing out that this was the Pastor's prayer for himself and the people's prayer for their Pastor. Soul joy in divine service, shared alike by all who do business with and for the Lord, was the burden of an address that declared the speaker's familiarity with his subject. The Lord make it our prayer one for another.

Pastor E. Mitchell then delivered in his own unique way a pointed, practical address on feet-washing, showing the necessity for the future welfare of this Church to put in practice the teaching of our Lord as He washed the disciples' feet and taught them the lesson of holy dignity and true humility in the service of Christ. For twenty-two years in succession our brother has been one of the anniversary preachers to this little Cause, and from his testimony touching the Pastor we wondered not at his saying, "This day's meeting draws the bonds of union closer still."

In a few fitting words the Pastor thanked all present for their various helps and labours in the day's work, and after singing "All hail the power of Jesu's name," the Chairman closed with the Benediction.

A LOVER OF THE TRUTH AT BETHERSDEN.

STEVENAGE (ALBERT-STREET).—Special Harvest Thanksgiving services were held on Oct. 2nd, when two sermons were preached by Mr. Mutimer, of Brentford. A goodly company gathered afternoon and evening, and numerous were the testimonies to the benefit derived from this, the first visit of our brother, who was graciously helped in leading our minds from earthly to heavenly blessings, and in showing the way of salvation. Over sixty sat down to tea, and the collections were about as usual.—J. P. P.

WALSHAM - LE - WILLOWS. — On Sept. 26th, Harvest Thanksgiving services were held. Pastor F. S. Reynolds, of Over, preached in the afternoon a sermon upon the covenant-making and the covenant-keeping God. After tea the evening service was presided over by our esteemed friend and brother, Mr. G. Squirrel (deacon of the Wattisham Cause). Our aged deacon J. Nunn led the friends in prayer. The chairman expressed his pleasure at being present. Addresses were delivered by

Pastor Stoker (of Stowmarket) on "The last great harvest," and Pastor F. S. Reynolds. Mr. Deaves (who is supplying the Church at Walsham) thanked all the friends who had co-operated to make the meeting a success. Collections, £4 8s. These happy meetings were brought to a close by singing, "Blest be the tie that binds."

"If such the sweetness of the streams,
What must the fountain be?"

K. L. DEAVES.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

The annual meetings of the South Indian Strict Baptist Missionary Society were held in "Zion," New Cross, on Tuesday, November 19th. Splendid assemblies, "not a whit behind the very chiefest" meetings of previous years; indeed, it might almost be said that foregoing meetings were a whit or two behind these.

In the afternoon Pastor J. W. Wren (Bedford) discoursed upon Mark xvi. 15, treating the familiar words with striking freshness, spiritualness, and forcefulness. For report see "Rays from the East." Tea and a Sale of Work for the Society's benefit, conducted by the New Cross Ladies' Working Party, filled up the interval of worship.

At 6.15 we were singing "Bless us, and we shall be blessed"—the refrain of a special hymn. Pastor J. Parnell (Manor Park) read Psa. cxv., and Pastor F. Fells (Chesham) offered prayer. Pastor J. W. Wren was then called to the presidential chair by Pastor J. Bush, the outgoing president.

Pastor S. Gray (Brighton) read portions of the annual report, which showed that the Society's horizon is much wider than ten years ago. The Society had taken giant strides—was feeling "fit" for more abundant endeavour. The decease of Brother I. R. Wakelin and that of Missionary-sister Hillier were mentioned with suitable reference. The Pleasure Book of the Society contained no more delightful entry than the glad-some record of the new work—Leper Work. Among the present inmates of the Society's Home at Bapatla is a poor leper woman who made a painful pilgrimage of eighty miles in distance and five weeks in duration to find a simple shelter and a Christian welcome. The Committee had the immense joy of reporting the

authorisation of a Home for the untainted children of Lepers. Besides this glorious new work the Report told of twelve new schools opened in Koilpati and Poonamallee centres, of five chapels erected and four agents' houses, together with a fifth house restored in Poonamallee centre after a disastrous fire. One section of the Report was entitled "We See our Signs," in which notice was taken of 57 baptisms, 99 new adherents, and a Pentecostal blessing outpoured upon the Tinnevely workers. Church Notes told of a native membership resembling Ebed-melech, the Ethiopian (a negro), that rarity in Zedekiah's Court. Such rarities were the Society's credentials. It was glorious that the Society's native ministry was every bit as narrow as Scripture, but every bit as broad! The keynote for the present was "Congratulation," and "Co-operation" was the keynote for the future. The Society's income for the year had been £2,094 13s. 2½d, of which total the sum of £153 2s. 1½d. had been received in India. "Ring out the old year! ring in the new!" were the concluding words of the Report.

Mr. F. J. Catchpole, treasurer, read the financial statement, and Mr. G. W. Clark read list of nominations.

Mr. Catchpole proposed and Mr. H. Adams seconded the following resolution, which was carried unanimously:—

"That this meeting of subscribers, recognising the ever-increasing, exacting and continuous duties of our beloved Corresponding Secretary, authorises the Committee to make such financial arrangements with him as may enable him to devote more of his time to the work of the Society without overtaxing his strength."

Pastor J. W. Wren then delivered a telling presidential address, a fitting appendix to the powerful sermon of the afternoon.

Missionary R. C. Strickson, in a rare speech, embodying a vivid account of the environment of the missionary, his work and his methods, fairly charmed his hearers.

Missionary-elect Walter G. Gray spoke many a worthy word, adding some account of his medical studies, work and experiences at Livingstone College, Leyton; which training

will finish his equipment for the Foreign Field.

Pastor W. H. Rose (Highbury Place) enlarged upon reasons for supporting the Society, viz., because the operations of the Society are in harmony with our Lord's expressed will; because of the needs of the heathen in India; because the expansion of our own souls is dependent upon the expression of our sympathy with others; and, finally, because of the devotedness of those who represent us in the Mission Field.

Pastor E. White (Woolwich) brought up the rear with a speech which was as a fair sunset to the happy day.

The following resolution was moved and seconded, respectively, by Messrs. Rose and White and was carried enthusiastically:—

"That the Annual Report be adopted, printed and circulated, and the gentlemen whose names have been submitted form the Officers and Committee. That the subscribers recognise with deep gratitude the signal blessing of God which has dwelt with the Society, and lovingly commend its interests to the warm co-operation of the denomination; specially so in view of the large accession to its labours of the ministry of love to the lepers at Bapatla."

£23 8s. 1d. represents the sum by which the Society benefited.

A farewell has been arranged to take place at Highbury Place on Wednesday, January 1st, the day before Mr. and Mrs. Strickson start for India.

TOTTENHAM, "EBENEZER."

SPECIAL services were held in connection with the settlement of Albert E. Brown as Pastor on October 29th, 1907. The afternoon meeting was presided over by Mr. C. C. Harris. After singing and prayer by Mr. Nash, the Chairman spoke well from Psalm lxxxiv. 1, "How amiable are Thy tabernacles, Oh Lord of Hosts." The Pastor, A. E. Brown, then gave an account of his call by grace and to the ministry. An excellent address was given by Pastor H. D. Tooke on Isaiah xliii. 10. T. Jones, after referring to Brother Brown's call to the ministry, and how he had been led (as his

Pastor) to encourage him to go out in the Master's name, took for his subject, "I, Paul, a prisoner of the Lord Jesus Christ." Pastor Galley took for his heads, Provide, Plan, Protest and Prayer. Pastor E. Rose spoke from the words "Then spake Haggai, the Lord's messenger, unto the people, saying, I am with you saith the Lord."

The evening meeting was presided over by Mr. F. B. Applegate. After singing and prayer by Mr. Abrahams, of Woolwich, the Chairman in his address thanked God that he had sent Brother Brown to the oversight at Tottenham, and gave a very encouraging address. The Pastor then gave an account of his call to Tottenham, and stated that he preached the truths embodied in the Articles of the Association; whilst believing in God's electing love, particular redemption, final perseverance of the saints, he ever sought to preach them in love, relying on the Spirit's work to give the blessing. The Church Secretary, Mr. Littleton, then gave a statement of the Lord's leadings towards inviting the Pastor, and said that 24 had been added to the Church during the past 15 months. Prayer meetings, week night services and auxiliaries, especially the Sunday School, numbering over 260 scholars, all improving. Pastor Jones then joined the hands of Pastor and Senior Deacon, and offered prayer after a few words of advice. Pastor E. Mitchell congratulated us as a Church in having another Pastor, and he believed, from personal knowledge, that we had a man well grounded in the truth, and hoped we should soon have to enlarge our chapel, and gave some good advice to the Church members. Pastor White, of Woolwich, entreated us to come constantly with our mouths open to be nourished.

Pastor T. L. Sapey, of Brixton, spoke from, "I press toward the mark for the prize of the high calling of the Lord Jesus Christ."

Pastor H. D. Sandell, of Elthorne Road, based his remarks on the 3rd chapter of Thessalonians, and prayed that peace and grace might continually abound.

The Pastor thanked the friends from other Churches who, notwithstanding the very wet weather, had

come to join in these services, and also all friends who had contributed to the success of these services. The collections, which were for the Pastor, amounted to £12 14s.

PORTSMOUTH.

ON September 22nd, 1907, the 12th anniversary of the formation of the Church was celebrated.

Mr. Jas. Ayling, of Haslemere, preached in the morning from Zechariah iv. 10, which was especially applicable to the condition of the Church, and in the evening from "It is I, be not afraid," when he dealt with the words in a very comprehensive way, tracing out the leadings of the Spirit in the new birth and all along the pathway, and even down to death.

Some good old hymns were sung, and it was felt that another "Ebenezer" could be raised to His praise.

On Monday, the 23rd, after a public tea, Mr. Ayling, who was supported by several ministerial brethren, preached from Habakkuk iii. 2: "O, Lord I have heard Thy speech and was afraid: O Lord revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

The great need of the Church today was emphatically a revival. The service was opened with "Come, let us join our cheerful songs, etc.," and closed by the hearty singing of "All hail the power of Jesu's name."

JNO. S. JORDAN, *Hon. Secretary.*

NOTTING HILL GATE, W., "BETHESDA."

THE 40th anniversary of the opening of this chapel was celebrated on November 10th and 12th. On the Sunday, Mr. W. Jeyes Styles preached in the morning to us from Exodus xx. 20, dwelling particularly on the two words, "one year," and in the evening from Matthew xiii. 18. A very happy day was spent by all at Bethesda. The feelings of Asaph when he said, "Thy way, O God, is in the sanctuary; who is so great a God as our God?" could be entered into, for indeed the presence of the Lord was felt. The services were continued on the Tuesday, when the friends listened to a stirring discourse by Pastor Mutimer upon Acts xxvii. 23—28, his principal theme being Paul's faith and its trial. After tea Mr. W. P. Goodley

presided over a public meeting, and read Plasm ciii., after which Mr. Brown, of Fulham, led us to the throne of grace. The Secretary, Mr. Crampin, read the Report, which was of a most encouraging nature, showing that the past year had been a most momentous one in the history of the Church. God had manifested his grace and love in answering prayers for an under-shepherd, and had led the Church to ask Mr. F. Grimwood to supply with a view to the pastorate. The Chairman then referred to the opening meeting in Stormont House, 40 years ago, remarking that the Lord's hand had been extended to us in a marvellous way and manner. Mr. Ackland most encouragingly spoke from Ephesians iv. 3. Pastor Debnam followed with an address from Psalm xlv. 5, assuring us that, though the Church of Christ had been persecuted, it never had and never would be vanquished, and exhorted us to hold tenaciously unto the truths once delivered to the saints. The collection was then taken, which with Sunday's amounted to £6 2s. Pastor J. E. Flegg then spoke from Eccles viii. 2, and Mr. Grimwood from Psalm civ. 31. A hymn having been sung, Pastor Mutimer closed with prayer and the benediction. HARRY THISELTON.

HOMERTON ROW.

THE 87th anniversary of the formation of the Church was celebrated on Lord's Day, 13th October, when the Pastor preached two powerful sermons, that in the morning from Hebrew x. 23, evening Hebrew x. 24, 25. The attendance at both services was good. On the following Tuesday afternoon Mr. Ackland preached a soul-refreshing sermon from Isaiah xlv. 3—5, "I will pour water upon him that is thirsty," &c.

At the evening meeting, which was presided over by Mr. E. H. Britton, and proved a very happy time, the Secretary presented a report which showed that the ministry had been much appreciated and owned of God during the past year, seventeen having been added to the Church. The congregation had increased; the Sunday School and all institutions were well maintained; Gospel mission services had been conducted through the summer months in the open air and a Biblical Instruction Class in the winter.

The Chapel had been re-seated and renovated at a cost of upwards of £150, which sum had been raised in less than a year, the members of the Church and congregation having contributed remarkably well, and one very kind outside friend had given and collected *twenty pounds*, and thus the whole debt was paid off and a small balance left.

Mr. Ackland struck a note of thanksgiving at the commencement, basing his remarks, which were very searching, on "What shall I render unto the Lord for all His benefits?" &c. (Psa. cxvi. 12, 13). Mr. Parker was very comforting on the special protection of God's children, from Psa. xci. 7. Bro. Puttman, from Highbury, spoke very sweetly on the word "Help," emphasizing the benefit of going to God for help in the most minute things as well as in the greater things. Pastor A. E. Brown was very good on the blessedness of *certainty* in the things of God: mentioning that although so many of God's children seemed to live in uncertainty with regard to their standing, there was no uncertainty with God.

Lastly, our beloved Pastor spoke on the honour and joy in serving the Lord Jesus Christ and the stability of the throne of God, which stands for ever.

H. B.

EBENEZER, GRAYS.

HARVEST thanksgiving services were held on October 23rd, when a sermon was preached in the afternoon by Pastor J. Chandler (of Prittlewell) from Psa. cxvii., which awakened a response in many a heart to the call—"O praise the Lord, all ye nations," as he was enabled sweetly and encouragingly to speak of the merciful kindness and ever-enduring truth of the Lord.

Tea was served at 5 o'clock and the evening meeting commenced at 6.15. when the chair was taken by Mr. H. C. Turnpenney.

Mr. Elnaugh (of Southend) sought the Lord's blessing.

The Chairman made a few remarks upon Psa. xxxiv. 3 and quite followed the line of thought of the afternoon sermon.

Mr. Welstand spoke from Psalm cxii. 13 of those that be planted in the house of the Lord and the manner in which they shall flourish in the courts of our God.

Mr. Lowrie (of Manor Park) followed, basing his remarks upon Ruth i. 22, speaking of God leading His

people and reminding us of that event of greater importance, even the coming of our Saviour to Bethlehem and the divine leadings of the people to Him there.

Mr. A. B. Tettmar spoke from Psalm lxxii. 16 of Christ as typified by the handful of corn and showed the supreme excellency of our Saviour.

Brother Chandler followed with an address from 2 Peter iii. 18, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and spoke very sweetly upon Christian growth and fruitfulness.

The Pastor (G. Smith) then spoke from Ruth ii. 19, and, thinking of the fields into which the friends had been led, one felt that they had indeed been gleaners in the best of all fields, even the field of Gospel blessedness.

A closing hymn, prayer by the Chairman, and the Doxology brought the meeting to an end.

The attendance was fair and the collections good. To Him be all the glory.

A GLEANER.

EBENEZER, ELTHORNE ROAD, N. The friends worshipping in the above sanctuary experienced a special season of spiritual enjoyment during the services in connection with the sixth anniversary of the pastorate of Mr. H. D. Sandell, held on Lord's-day, October 13th.

The following Tuesday afternoon Pastor E. White delivered an instructive and appreciative discourse from Ephes. iii. 8.

Tea was provided in the schoolroom, the weather being all that could be desired, which brought a larger number of friends than was expected.

At the evening meeting disappointment was expressed at the enforced absence of our highly-esteemed chairman, Mr. J. M. Rundell, who was suffering from the effects of a bad cold. The Lord, however, wonderfully provided us with timely help; our beloved brother Brown, of Fulham, who was present, kindly consented to preside.

The meeting commenced with one of the cheerful songs of Zion and the Chairman read and commented on Psa. xlvi.

Prayer and thanksgiving for past and present mercies was offered by brother Durrant, followed by profitable and God-glorifying addresses:—

Mr. F. C. Holden spoke with much fervour from Psa. xvii. 15.

Mr. E. Rose gave a thoughtful exposition on John x. 16.

Mr. T. L. Sapey, in a lucid and encouraging manner, referred to 1 Cor. xvi. 10.

A hearty vote of thanks to the Chairman and friends, with Benediction, closed this happy anniversary.

GLAPHAM JUNCTION,
"PROVIDENCE" (MEYRICK RD.).

A SPIRIT of thankfulness and praise was manifested at Harvest Thanksgiving services held on Sept. 22nd and 24th. The ministers who took part uttered good things, and hearts and voices were uplifted in the beautiful service of praise.

On the Sunday Mr. W. J. Styles preach appropriately, in the morning "On the joy of harvest," and in the evening "On the harvest" (1) considered as a fact, and (2) studied as a parable.

A few friends gathered to a short devotional service on Tuesday afternoon, and a public meeting was held in the evening, presided over by Mr. F. T. Newman. Mr. W. B. Motum sought the Lord's blessing.

The chairman referred to his previous connection with the Church, and his deep interest in its welfare. He also spoke suitably on the providence of God as shown in His provision for all His creatures. Profitable addresses were given by Messrs. E. Rose, H. Dadswell and J. P. Goodenough, Special Harvest anthems were rendered.

Friends from neighbouring Causes cheered us by their presence, and the collections, with gifts from friends, amounted to over £10.—F. W. KEVAN.

BOROUGH GREEN.

THE Church here records the goodness of God for His especial favour to us on October 15th, when the beloved Pastor's fourth anniversary was celebrated and also the satisfactory completion of the new roof to our chapel and the gathering in of the precious fruits of the earth, thus making it a real thanksgiving day.

Pastor O. S. Dolbey delivered a long-to-be-remembered discourse in the morning from Judges v. 10, 11, referring especially to the "places of drawing of water" i.e., "the Word of God, the house of God, and the ordinances of the house of God."

About forty friends partook of luncheon provided between the services.

The afternoon service commenced at 3 o'clock, when Pastor J. Bush preached from Gen. ix. 13-15, speaking most impressively of God's covenant love, which to the rightly-taught child of God is the foundation of his every hope and aspiration.

Tea was served at 5 o'clock to a large company, followed by a public meeting at 6.30. Mr. F. J. Catchpole presiding. Pastors Andrews, Bush, Dolbey and Throssell gave us good, helpful and encouraging addresses, congratulating Pastor and Church upon the improved condition of the chapel and the happy relationship existing between them. During the service the

Pastor made a statement of the Renovation Fund.

The proceeds of the day by collections and through the post amounted to £29 4s. 11d., the balance of which was added to the Renovating Fund after deducting expenses and voting the Pastor (Mr. H. Ball) his usual anniversary collection, and the friends trust that the well-earned rest he is about taking, after the strain of the past few months, will completely restore him to health and vigour.

H. BETTBIDGE.

YATELY (CRICKET HILL).—At the Harvest Thanksgiving services at the above Chapel, on Oct. 2nd, Pastor E. Mitchell preached, leading our minds in the afternoon to Isa. xxv., treating it as including the temporal as well as the spiritual blessings. In the interval of services there was much enjoyable communion of friend with friend, there being a good muster from surrounding Churches. In the evening Mr. Mitchell spoke from Psa. lxxiii., tracing some of the vicissitudes of David's life, in all of which the loving-kindness of God was an overcoming power. So also in the believer's life today as shown forth in redemption, support in affliction, deliverance in trouble, eventuating in praise.—J. G. L.

HAVERHILL.—Harvest Thanksgiving services were celebrated on Sept. 24th, 1907, when two sermons were preached by Mr. Polley; in the afternoon from Ruth ii. 11, dwelling much on the words of Boaz, "It hath fully been shewed me all that thou hast done unto thy mother-in-law," and in the evening from Ezek. xxxiv. 27. Mr. Polley was greatly helped. A good company partook of tea, and the congregations, particularly in the evening, when the house was full, were most encouraging. Good Gospel hymns were chosen for the occasion.—G. F.

SURREY TABERNACLE, WAL-
WORTH.

COMMEMORATIVE services in connection with the seventy-seventh anniversary of the formation of this Church and the opening of the present noble sanctuary were held therein on October 23rd.

In the afternoon a sermon was preached by Mr. Brooke (of Croydon) from Isa. xliiii 21, "This people have I formed for Myself; they shall shew forth My praise," in which he referred to "the origin of this people," then to some of their characteristics, and then to their employment, to shew forth the praises of the Lord in their militant and in their triumphant state—a truly Gospel discourse, which was received with much loving appreciation by a large congregation.

At its close tea was partaken of in the large and full vestry, and at 6.15 a meeting was held in the Tabernacle, at which our beloved Pastor (Mr. O. S. Dolbey) presided. Supported by his deacons and the ministerial brethren—Dadswell, Jones, E. W. Flegg, Sandell, Ackland and Carr—he opened the meeting by announcing Hymn 580 in our Selection, "Jesus, Thy saints assemble here," &c., and read Zech. iv.

Mr. Sandell then prayed for the Lord's blessing on the services of the day, and after the singing of Hymn 96, "Free grace to every heaven-born soul," our Pastor proceeded to pass in review some of the Lord's gracious dealings with us during the past year, founding his remarks on Psa. lii. 1, "The goodness of God endureth continually." This was manifested concerning this Church both in His divine purpose and in its formation, and in His faithfulness in continuing His goodness to it all these years until the present. During this year He has graciously added to us some saved souls, some have been called hence to be "for ever with the Lord," and some also have been removed in providence.

During the past year a Sunday-school has been founded, which last Lord's day numbered 103 scholars; also a Bible-class; a distribution of Gospel literature has been carried on, and during the summer months open-air services have been held on Sunday evenings on the front of the Tabernacle, and we earnestly pray that these institutions may receive the divine blessing. As for myself, said our Pastor, "We believe, therefore speak" (2 Cor. iv. 13). We believe in God, we believe in God's Christ, we believe in God the Holy Ghost and in God's holy Word, and therefore we are constrained to bear our testimony.

After singing Hymn 335, "Jesus, in Thy transporting name," Mr. Ackland spoke well to us from the words, "And I, if I be lifted up," &c. (John xii. 32). This was followed by Hymn 40, "Hark, the voice of love and mercy," and then Mr. Dadswell gave a comforting address from Heb. vii. 25, "He is able to save unto the uttermost," &c.

Mr. Rundell then spoke on the words, "The Lord hath been mindful of us," &c. (Psa. cxv. 12), which proved an incitement to a good collection, which, with the one in the afternoon, proved a record above some years past.

Then Hymn 468—"Thy lovingkindness, Lord," &c.—was sung, and the Chairman expressed his gratitude to the Lord for the kindnesses of his friends in their response and called on Mr. E. W. Flegg to address us, which he did with much animation from Genesis xxviii. 15.

Mr. T. Carr followed and descanted

on the name of "saints" as characteristic of the Lord's people.

Hymn 733 (from the third verse) followed, and then Mr. Jones delivered an energising address from "The power which worketh in us" (Ephes. iii. 20). The last hymn (No. 736), "Eternal hallelujahs," was heartily and thankfully rendered, and this interesting meeting was closed with the Benediction by the Pastor. I. M. C.

STRICT BAPTIST MISSION.

THE ANNUAL AND VALEDICTORY MEETINGS.

VARIOUS features combined to render the meetings of the forty-sixth anniversary of the Strict Baptist Mission remarkable and memorable. The crowded condition of Soho Chapel, the memory of God's great goodness since last year's annual meetings, the interest connected with our forward movement, the earnest missionary tone of all the proceedings, and the pathos of a missionary farewell, all contributed to this result. But amid all these features, the statement made by our outgoing missionary, Mr. Jesse Brand, of his call to the Mission Field stands out as the most distinguishing characteristic, for it was a clear record of gracious leading, unmistakably divine.

The proceedings of the day began at 2 p.m. with the first annual general meeting under the recent Incorporation. This was a business meeting at which the delegates of the subscribing Churches elected the Council (or Committee) and officers for the ensuing year.

The devotional meeting began at 3.15, when Pastor R. Mutimer took the chair and Pastor R. E. Sears read the Scriptures and led the meeting in prayer.

Afternoon meetings are often a failure in point of numbers, and a congregation of thirty or forty is regarded as good; but at half-past 3 the area of the chapel was very nearly full and still the people were coming. In an earnest missionary speech Mr. Mutimer characterised Peter's address in Acts x. as his vindication of himself for having taken the Gospel to the Gentiles. Peter had not "believed in foreign missions," but had been converted to that belief by his Lord. He was followed by Mr. E. W. Flegg, who emphasized the responsibility of all who love Christ to make known His salvation; by Mr. Colls, who, addressing himself for the most part to our missionary, said that the first secret of power was to be mastered ourselves; and by Mr. Jesse Brand, who spoke upon the vision of the invisible Christ as the secret of endurance, and upon the necessity of seeing behind all diffi-

oulties and hindrances the invisible enemy of souls.

After tea, at which we had the pleasure of being crowded almost to inconvenience, the Committee of the Ladies' Zenana Auxiliary met, and at a quarter-past 6 the evening meeting, presided over by Mr. E. Mitchell, president of the Mission, began. It was evident already that the meeting of the afternoon would be outnumbered, and it was not long before the gallery was full, the lobby crowded and the platform invaded.

A large map of India, drawn on linen by Mr. Jesse Brand and measuring about 10 feet by 12, hung over the pulpit and showed the location of our Mission stations.

After Mr. J. E. Flegg had led the congregation in devotion, the Chairman briefly opened the meeting, reserving his speech until later, and our Secretary presented the Committee's Forty-sixth Annual Report. This was already in the hands of the audience, and its appearance was clear proof that it must have cost our friend a large labour of love. The L.Z.A. Report and Cash Accounts were also read, and Mr. H. T. Chilvers then moved the adoption of the Committee's Report, characterizing it as one of the best reports he had ever read in connection with the Strict Baptist Mission, because of the spirit of evangelisation which pervaded it. Speaking of the world-wide dominion promised to Christ, he showed that while its fulfilment was not contingent upon, yet it was to be realised by, the faithful obedience of every believer.

Mr. E. Rose seconded the adoption of the Report and spoke upon John xiv. 12, with special reference to our outgoing missionary, emphasizing the words, "Because I go to the Father," as the ground upon which our Lord promises to His disciples the performance of greater works than His own.

The motion having been carried, our President read a long and exceedingly interesting letter from Mr. Morling, adopting it as his speech. Referring to the inadequate and more than inconvenient accommodation at Sendamangalam, Mr. Mitchell made an earnest appeal to the congregation and the denomination to provide suitable quarters. Since our brother was willing to go into that dark region, was it too much, he said, to ask for a few hundred pounds to build him a house?

Alderman Brand, the father of Mr. Jesse Brand, in unaffected, earnest terms, which were the more pathetic because of their self-forgetfulness, expressed his gratitude to God for honouring him by choosing his son to be a missionary. The missionary spirit of the audience expressed itself in applause when Mr. Brand affirmed his

belief in "Go ye into all the world," as well as in the fact that God would have His own, and also when he expressed his thankfulness for the great awakening in our midst.

Mr. Jesse Brand then related the manner in which he was led out of darkness into light and called to mission work. When about 11 years old he was convinced of sin at a little missionary meeting through a brief address by a farm-labourer to unsaved sinners. Deliverance did not come until two or three years later, when Mr. Chisnall preached from Isa. lx. 1. It seemed to be the voice of the Lord to him, but he did not "arise and shine." A few months later Mr. Chisnall preached a similar message from the same words in the same chapel, and it came to our brother's heart again with a power he could not resist; and in December, 1900, he was baptized, "and a very blessed time of experience it was."

Soon after this, when in his 16th year, the circumstances which led to his call to foreign mission work began to occur. The example and influence of a cousin with whom he used to preach the Gospel in the open air sometimes generated serious thoughts of the future and were the voice of the Lord to his soul. He shrank, however, from obeying it; various hindrances arose in quick succession—family ties, his father's business, the Sunday-school—and after a few months' hesitancy the voice of the Lord was heard no more and all thought of foreign mission work was given up. Moreover, the joy which he had had in the Christian life and in the Lord's service departed, and gloom and sorrow overshadowed him. He could not understand it. This went on for about a year, when, on the first Sunday in April, 1906, Mr. Chisnall read the story of Jonah's commission and disobedience and the Lord's second call. All the experiences of the past two years seemed then to be explained and he asked himself, "Am I a Jonah, too?" The result was that both he and his parents felt that this was a second call to him and must be obeyed. Then the enemy began to tempt him by saying, "This experience is mere emotion and will not last." So he resolved, before taking any step, to test it by waiting and watching until the following July, when he would be of age—a period of four months. If by then the experience had worn off, he would regard it as mere emotion; but if not, "Then in God's name I will go forward." The call, instead of dying away, seemed to increase in intensity.

There came, then, a singular confirmation of the call. He had read of the great advantage of a little medical knowledge in missionary work and of

Livingstone College and the "Mrs. Bishop Exhibition." After resolving to become a candidate for the Exhibition, he discovered to his disappointment that the last day of entry was June 30th and that a candidate must be 21, whereas he would be 21 only on July 6th. What did this mean? He took this to be a test of faith and wrote to know if it was an insuperable obstacle, when he was informed that the date of entry had been extended to July 7th. He immediately sent in his application, although with small thoughts of success, and on July 20th received information of his election to the Exhibition. He took that to be the Lord's direct confirmation of His call.

But there was another confirmation. He wanted, like Gideon, a second sign. So he applied to the Strict Baptist Mission, praying the Lord that, if it was indeed His voice he had heard, he might be accepted—and he was. "After two calls of the Lord and two confirmations of the same, who would have been able to hold back?" said Mr. Brand; and the applause which followed, subdued and intense, showed how truly the audience were in sympathy with him; as also when, after adding that the step was not taken with any degree of joy but as a duty, he said, "But I bless God the joy has come since."

Referring to Carey's request to his brethren to "Hold the ropes," Mr. Brand closed this moving record of divine leading with an earnest appeal: "Brother Booth and his wife and brother Morling and his wife are down in the gold mine, even to-night, and you are holding the ropes. Praise God for that. And I, too, in all humility, would say, 'I am going down into the mine—will you hold the ropes?' I am sure you will."

Mr. W. Chisnall, as Mr. Brand's Pastor, then delivered a tender and pathetic valedictory charge, based upon the words of Paul to Timothy (2 Timothy ii. 1), "Thou therefore, my son, be strong in the grace that is in Christ Jesus." Addressing Mr. Brand as his own son in the faith and indulging in reminiscences of the past, Mr. Chisnall urged him to be strong in this grace by prayer, by fellowship with Christ, by meditation, by the Word of God and by faith, remembering always the Source of supply—"I live, yet not I but Christ liveth in me," and concluded an earnest and loving charge by saying, "With these words, in the name of this congregation, I would say, 'Fare thee well. The Lord of Hosts be with you: the God of Jacob be your Refuge.'"

This was followed by the valedictory prayer offered by Mr. Hutchinson.

The Chairman expressed the thanks of all to the friends at Soho for all that they had done, and the Vice-President

brought a very memorable meeting to a close by pronouncing the Benediction.

Collection, £51 4s. 8d.

AGED PILGRIMS' FRIEND SOCIETY.

CENTENARY THANKSGIVING MEETING.

(From Our Own Correspondent).

It was entirely in accord with the consistently spiritual standpoint from which the Aged Pilgrims' Friend Society has for one hundred years conducted its operations that the celebration of its centenary should be marked by no attempt at self-aggrandizement or self-glorification. Rather the occasion has been utilized for praise and thanksgiving to Almighty God for the goodness and mercy which have followed the Society in the century during which it has pursued its beneficent labour. This thanksgiving meeting was held on Friday evening, Oct. 18th, in the Pillar Hall of the Cannon-street Hotel, and, notwithstanding the inclemency of the weather, the Hall was filled with friends and supporters of the work, who came from the provinces as well as from London and its immediate neighbourhood.

General Sir Robert Biddulph, G.C.B., G.C.M.G., was in the chair, and was supported by Messrs. James Ormiston (editor of the *Gospel Magazine*), James Stephens, R. E. Sears, O. S. Dolbey, J. H. Hallett, W. Sinden, F. A. Bevan, A. Hayles, W. S. J. Brown, and other friends.

The opening hymn was "O God, our help in ages past," and then Mr. T. L. Sapey read Psalm cvii. and offered prayer.

Mr. Hazelton, in view of the determination that the proceedings at the meeting should be of an entirely spiritual character, presented no report, but intimated to the meeting that the Centenary Fund now amounts to £4,300, and it was hoped that before the end of the year the total of £5,000 would be reached.

Mr. Alfred Hayles, one of the treasurers, asked permission to mention the history of the Institution written by the Secretary under the title "Inasmuch," and trusted that all who had not yet obtained the book would do so. It was a most interesting history and had been written for the benefit of the Centenary Fund of the Society.

Sir Robert Biddulph happily struck the keynote of the meeting.

The first speaker was Mr. Ormiston, who associated himself with the Treasurer's commendation of "Inasmuch." It was well worth reading and meditating upon. There was much in it that was spiritual, edifying and suggestive of divine things. They rejoiced to

know how the grace of God had kept the Society faithful to divine truth. Some Societies had drifted away from their moorings, but it was not so with the Aged Pilgrims' Friend Society. It had kept true; it had never wavered, but had fixed its hold on the distinctive truths of God's Word. To some people doctrinal considerations were things of little importance, but this Society had always considered the Gospel of the grace of God as the foundation upon which its work must be carried out, and God had raised up a succession of faithful men, who through all the century had built upon that foundation, and in his opinion the Society was never stronger in faith than at the present time. The Committee met regularly for prayer, and the result was before them in what had been stated that evening.

Mr. F. A. Bevan, one of the treasurers, said he was glad to have the opportunity of coming to the celebration of the hundredth birthday of this admirable Institution. The word "pilgrim," which seemed to have gone out of the English language, was seldom heard of except in connection with pilgrimages undertaken by members of a so-called Church to a place called Lourdes. Those were not the sort of pilgrimages they could sympathise with. In the Epistle to the Hebrews they read of "strangers and pilgrims upon the earth." They were then pilgrims seeking a heavenly country, not satisfied with this earth as their home, not building their hopes or setting their affections on things here, but looking above and beyond things temporal to things eternal. That he understood to be the meaning of the word pilgrim. This involved "faith," and faith in the Lord Jesus Christ worked by love, and that love showed itself in their care for His people and for their wants.

The hymn, "Praise, my soul, the King of heaven," having been sung, Mr. James Stephens expressed his pleasure at being invited to a meeting the object of which was to incite one another to thanksgiving. And they had clear ground for offering praise to God in the retrospect, in the thought of the number of the Lord's aged poor whose hearts had been gladdened during the hundred years, and of the godly men and women whom God had raised up to be the Society's almoners. In his closing words the speaker referred again to the distinctiveness of the Society. It was important especially in view of the fact that so much Christian work to-day was carried on without regard to this distinction. He believed the Lord granted special acknowledgment to those who recognised the brotherhood of God and not the brotherhood of man

in doing good, especially to those of the household of faith.

After singing, Mr. W. Sinden led the meeting in prayer, and Mr. Dolbey addressed the gathering. Mr. J. H. Hallett followed.

"All hail the power of Jesus' name" having been sung, Mr. W. S. J. Brown addressed the meeting; after which Mr. A. Hayles moved and Mr. Jasper Keeble seconded a vote of thanks to the Chairman, which was carried unanimously.

NEW CROSS ROAD (ZION).

THE 58th anniversary services of the Sunday School were commenced on Saturday evening, October 19th, when over 50 teachers and friends assembled together for prayer, under the presidency of Pastor J. Bush. This was followed by a similar gathering early on the Lord's Day morning.

Notwithstanding the untoward state of the weather there was a capital congregation in the morning to listen to Pastor J. Bush, his sermon being specially to the children, and founded on Mark x. 13-16.

In the afternoon Mr. W. Stanley Martin had before him a crowd of scholars and friends, which was increased by the addition of over 100 children from the Baildon Street Mission. The Lord Jesus was set forth as the Saviour of little children and that His taking possession of the heart sweetened duty, character, sorrow, home and death.

In the evening there was a record gathering, the platform being used to accommodate several friends.

The Pastor was again at his best, as from 2 Samuel xviii. 29, "Is the young man . . . safe?" he addressed himself specially to the young men and women present. Dealing with the subject first in the negative, he described the temptations, trials and difficulties besetting life's pathway, and then positively, the happy position of those who were trusting in the finished work of the Lord Jesus, following in His footsteps and making His Word their guide.

On the 22nd a social tea was provided, about 200 being present, followed by a public meeting presided over by Pastor J. Bush, who read Psalm cxiv., which was followed by prayer offered by Mr. Walls, of Plumstead, who was a scholar in the school 44 years previously.

The annual report was presented by Mr. W. M. Boorne (hon. sec.), and was of a very satisfactory character. There were 34 officers and teachers and 380 scholars on the roll. Twenty teachers

had been formerly scholars, and twenty-one others who were now workers at the Baildon Street Mission, where nearly 150 children were being taught. The Bible-classes, under the leadership of Mr. F. J. Catchpole and Miss C. George, were meeting with much success; ten scholars joined the Church during the year.

The Teachers' Preparation Class, meeting every Saturday evening, was well attended and very useful.

The I. B. R. A. branch (secretary, Mr. O. J. Crush) numbered 340 members, while 92 names had been placed on the Cradle Roll. The mothers' meeting, inaugurated by the much-lamented Miss E. E. Bush, was meeting with much success. Upwards of 80 mothers and fathers had been entertained to supper in connection with this branch as well as the S.S. The Young Christian's Band filled a very important part in deepening the spiritual life of its members, under the direction of Mr. F. J. Catchpole. The Band of Hope occupied a prominent position in connection with the Sunday School, under the superintendence of Mr. E. B. Swinyard with Miss A. Godfrey (secretary). During the year an entertainment had been given by the Stockwell Orphan Boys, and about £9 collected for that estimable institution. Its summer outing took place at Court Farm in June last, and the Sunday School excursion to Ashstead Woods in July.

Mr. T. O. King (librarian) reported that the library was not sufficiently appreciated and made use of. It contained nearly 700 volumes of high literary value and deserved to be well supported.

The Open Air Mission had held some splendid meetings during the summer months. During the year £37 13s. 10 $\frac{1}{2}$ d. had been collected for the South Indian Strict Baptist Missionary Society, £4 2s. 6d. China Inland Mission, £2 8s. 1d. British and Foreign Bible Society, £33s. Robin Society, £3 16s. 5d. Guild of Help in connection with the seaside homes at Clacton and Bournemouth, and £1 10s. collected for the same object, £1 10s. for Continental S.S. Mission, and £1 8s. 9d. for Indian S.S. Mission, or a total of £55 12s. 7 $\frac{1}{2}$ d.

They had to mourn the home-going of Miss Bush, who had endeared herself to all their hearts; and also former teachers, Mrs. Eaglestone and Mr. Huxter. The officers had all been re-elected.

The financial statement was presented by the treasurer, Mr. J. Crush.

The receipts £32 13s. 5 $\frac{1}{2}$ d. and expenditure £34 9s. 7d., leaving a deficit of £1 16s. 1 $\frac{1}{2}$ d. After singing the anthem, "Come let us join our cheerful songs," the chairman said he thought they struck the keynote of the meeting. He was very happy in his position as President of such a Sunday School; he was happy in the peace and harmony existing among them, and the whole-hearted service rendered by the teachers and workers. Happy in such a band of singers with such a leader and organist. Profitable and inspiring addresses were given by Messrs. H. J. Galley, W. H. Rose and W. S. Baker.

Mr. T. G. C. Armstrong proposed a vote of thanks to the chairman, speakers; the ladies who had catered for their physical wants at the tea table and to Mr. Nash, to whose untiring efforts the service of song owes its success. This was seconded by Mr. J. Martin and enthusiastically accorded. The Chairman acknowledged briefly and closed a highly successful series of meetings with prayer.

The collections (with the profit on the tea) realized over £25.

WELCOME TO PASTOR W. H. ROSE AT "PROVIDENCE," Highbury Place.

THE 57th anniversary of the formation of the above Church was commemorated to the glory of God on Lord's Day, November 10th and the following Tuesday. On Lord's Day morning the Pastor, Mr. W. H. Rose, who we believe has been sent of God to take the oversight of the Church, was helped to deliver a most suitable and intensely spiritual discourse from Josh. iv. 7. In the evening Mr. Rose exchanged pulpits with our true friend and neighbour, Pastor E. Mitchell, of Chadwell Street, who preached to a good congregation from Eph. ii. 4, 5. It was a soul-stirring season. The Word was with power and we felt that "the Spirit of the Lord was present to heal."

The meetings on Tuesday, November 12th, were made the happy occasion of a hearty and loving welcome to our Pastor and his dear wife (Mr. and Mrs. W. H. Rose), and commenced at 3.30. Our old and valued friend, C. C. Harris, Esq., whose name appears on one of the memorial stones of the chapel, presided in the afternoon over a large gathering, in his usual genial and reverent spirit. After earnest prayer had been offered by Mr. Britten, of Salem, Wilton Square, for the divine blessing, addresses suitable

to the occasion were given by Pastors J. Bush (from Acts vi. 16—18), H. J. Galley (Matthew xi. 28), and E. Rose, the Pastor's brother (Prov. xviii. 24). The latter spoke very tenderly of the love that has always existed between himself and his brother and then pointed us to the "Lover" (R.V.) that sticketh closer than the dearest and truest earthly brother.

We were reminded of old times by the number of friends who crowded the schoolroom at tea time, among whom were many familiar faces we were glad to welcome.

At 6.30 our brother Mr. F. J. Catchpole took the chair for the evening meeting, which was well attended and very enthusiastic. The Chairman's hearty and earnest words of counsel and encouragement were much appreciated and contributed not a little to the spiritual tone of the meeting. We were delighted to see many dear friends from "Zion," New Cross; "Carmel," Woolwich; Chadwell Street; "Salem," Wilton Square; Kingston, and other Churches, who had come to show their love for our Pastor and his wife, and to wish them God-speed in their new sphere of labour. Mr. Abrahams, of Woolwich, offered prayer, after which Mr. W. Lawrance, the Church secretary, spoke a few lovingly appreciative words of welcome to the Pastor and followed them by reading a statement of the Church's progress during the past year and the divine leading in connection with our choice of an under-shepherd. The Pastor then gave a necessarily brief but exceedingly choice and interesting statement as to the Lord's dealings with him, especially as regarded his call to the Pastorate of the Church at "Providence," Highbury, incidentally remarking that it is just 21 years since he was called to "Providence," Reading. He mentioned difficulties which seemed at one time to obstruct the way, which gave occasion for earnest prayer and opportunity for an exhibition of God's power and mercy in clearing them away—notably, the use of fermented wine at the Lord's table, which has been discontinued by an unanimous vote of the Church in favour of the unfermented. Mr. Rose gratefully recognised that other men had laboured in this sphere, and he was entering into their labours. Might he be privileged to "water" that which they had "planted."

Mr. Thos. Daynes Wood, deacon of "Carmel," Woolwich, very lovingly commended his late Pastor and Mrs. Rose to the Church at Highbury, and

addresses followed by Pastors E. Mitchell, J. Easter and J. Bush, all of which revealed deep heart-felt desires for the spiritual and temporal prosperity of Pastor and people. A hearty vote of thanks was passed to the Chairman and all who had contributed to the profit and pleasure of the day's services, and the meeting closed with the singing of the coronation hymn, "Crown Him Lord of All." The collection amounted to £20, and a stall of articles remaining from the sale of work in June realized an additional £6 8s. EPH. i. 3.

Gone Home.

ISAAC COLLINS,

for upwards of forty years a deacon of the Strict Baptist Church, Bethesda, Bedmond, Herts, entered into rest. September 6th, 1907, aged eighty-seven years.

During his last illness the Word of God and his favourite hymns seemed more precious than ever. He suffered extreme pain, but in his moments of ease was often singing. To his Pastor, who saw him on the previous Sunday, he exclaimed: "I know Whom I have believed."

Many friends attended the funeral at Abbots Langley Churchyard, on Tuesday, September 10th, when the Pastor (Mr. Wood), with deep feeling, committed the remains to their last earthly resting-place, and prayed earnestly that the prayers of the departed on behalf of his children and grandchildren might be answered.

At the funeral service on Sunday evening, September 15th, his favourite hymns—"My hope is built on nothing less," and "When I survey the wondrous cross"—were sung. Taking his text from the Epistle to Philemon 16, the words, "a brother beloved," our Pastor, with deep emotion, referred to the unbroken friendship which had existed between himself and the deceased for thirty-six years, and to his continued devotion to the little Cause in which he had held office for so long. We shall long remember the earnest prayer which preceded this sermon that others might be "gathered in" to fill up the vacancies death is now making so frequently.

EBENEZER HULL

was born of godly parents at Edmonton, and when about seventeen years of age was called by grace. He had an extensive knowledge of hymns, loved the services of the sanctuary, and highly

valued the distinguishing doctrines of grace. He was twice married, but left no family. On September 12th he passed away without a struggle or a groan. His remains were interred on September 17th in the presence of a large number of friends.

W. H. LEE.

MRS. HANNAH LADDS,

Formerly a member at Providence, Glemsford, but more recently of the Church at Sudbury, was called home on September 22nd. She was rich in faith, maintained an honourable membership and was favoured with much peace and joy. The Word of the Lord was precious to her. At eventide it was light.

MR. HENRY B. SCACE.

"They are gathering home from every land,
One by one, one by one."

"The Lord liveth." "The Lord loveth." "The Lord reigneth." And it is the living, loving, reigning Lord who has gathered to Himself our long-known and beloved brother HENRY B. SCACE.

We rejoice that the time, the place, the means, and all the circumstances connected with the believer's departure from the scenes of earth are all in His hands who doeth all things well. If the veil could be lifted what a sight would be disclosed!

"To some are the floods of the river still
As they ford on their way to the heavenly hill!

To others the waves run fiercely and wild,

Yet they reach the home of the undefiled;
Yes, one by one."

Our knowledge of our departed friend leads us back to upwards of forty years, to the time when he came to live at Laxfield. After a few months he became a regular attendant under our ministry. He was upright and honourable in all his dealings, and he was respected by all who knew him. And although for some years he continued outside the Church, yet he took an interest in all the work. He often expressed to us the pleasure with which he heard the Gospel preached. But something kept him back from confessing Christ; and that something God removed by a long affliction. This was in the year 1881. Our brother Ebenezer Marsh was at that time Pastor of the Church at Laxfield. In one of his visits to the afflicted he read the 116th Psalm. This Psalm was greatly blessed to him; and he was enabled to say, "I shall not die, but live and declare the works of

the Lord." On November 13th of the same year he was baptized and received into Church fellowship. He served the Church for several years as a deacon, and for a year or two he was the superintendent of the Sunday School.

The great sorrow of his life came on April 9th, 1905, when he was called to part with his beloved wife. But with Christian fortitude he drank the bitter cup and rejoiced in the assurance of happy re-union in heaven.

His sufferings from October, 1906, were very great, but he was wonderfully sustained for he knew that God was leading him home by the right way. Those who visited him were deeply impressed, for not a murmur ever escaped his lips. He greatly loved and rejoiced in several of our hymns. The last which so much comforted him in his dying hours were, "My rest is in heaven," "Rock of Ages," and "I heard the voice of Jesus say, Come unto Me and rest." Psalms xxiii. and cxvi. always seemed precious to him.

The journey of life begun on April 10th, 1840, and ended September 3rd, 1907, when he peacefully slept in Jesus.

A beloved fatherless niece (a brother's child) was adopted by Mr. and Mrs. Scace, and little did they think what a treasure she would be in the home, especially in the long and painful affliction they both passed through! Much sympathy has been shown to this young sister in her sorrow. May God bless her and guide all her future steps.

On Saturday, September 7th, the body of the departed loved one was laid to rest "in sure and certain hope" beside the body of his beloved wife in the new cemetery at Laxfield.

His late Pastor, Mr. A. J. Ward, conducted the service, assisted by the present Pastor, Mr. C. T. Dykes.

"Gathering home, gathering home,
Fording the river, one by one;
Gathering home, gathering home,
Yes, one by one."

—R. E. S

WILLIAM PACKER.

At Duncdin, New Zealand, on the 6th of August, William Packer fell on sleep, aged 77. On the 4th October, at her residence, Glencairn, Beaconsfield Villas, Brighton, Mrs. Elizabeth Bell (widow of Mr. George T. Bell, who pre-deceased her nine months) passed to her rest. They were son and daughter of Mr. Elijah Packer, of Horsleydown, the friend of the first Editor of this Magazine, and for many years clerk at Crosby Row and Unicorn Yard Chapels.