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THE
EARTHEN VESSEL

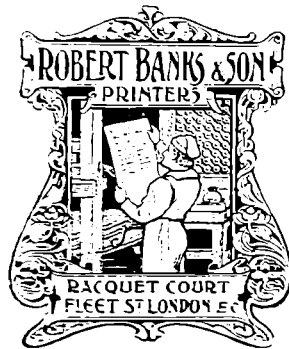
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GOSPEL HERALD

FOR
1909.

CONDUCTED BY
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NOVEMBER.

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THE EARTHEN VESSEL

AND

GOSPEL HERALD.

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Pictures of the Past ;

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Continued*).

“ We ought to be quiet, and to do nothing rashly or precipitately.”—
Acts xix. 36.

THIS, the sage counsel of the Town Clerk of Ephesus, should characterise the proceedings of every Christian Church. Are the services of a brother desired to aid in its business? “ Let him first be proved, *then* let him serve as a deacon ” (1 Tim. iii. 10). Does a preacher appear to possess the qualifications which their future Pastor should manifest? They should prayerfully watch and wait till time has tested his gifts and circumstances have manifested his character. They should “ lay hands suddenly, or hastily, on no man ”; but wait till they clearly “ see light in God’s light ” (1 Tim. v. 22 ; Psa. xxxvi. 9).

The peace and prosperity of not a few congregations have been wrecked by neglect of a principle so evidently of God ; and connections formed in haste have been bitterly regretted when the evil consequences proved irreparable. We have, however, now to present “ a picture of the past ” in which a pastoral union, wisely formed, was evidently Divinely blessed.

THOMAS CHESTERTON, PASTOR, 1755.

We have seen that this gracious man was led to make Colnbrook his residence about the year 1750. From the first he seems to have sought the welfare of his new associates, though he continued in fellowship with the Church at Downham. At length it became evident that it was the mind of God that he should accept the pastoral oversight of the little flock which he was serving “ not by constraint but willingly ; not for filthy lucre, or sordid gain, but of a ready mind ” (1 Peter v. 2). This was accordingly intimated to him and he signified his acquiescence.

It is instructive to notice how they then proceeded. They held the Scriptural, but now, alas, old fashioned idea that a Pastorelect should first become a member of the Church he had undertaken to serve.

A minute, therefore, informs us that at a Church meeting held on Lord's-day, March 30th, 1755, "a letter was read dismissing Thos. Chesterton from the Church at Downham to the Church at Colnbrook;" and it was "agreed to admit the said brother to our communion, and he was received accordingly, and as a member the right hand of fellowship was given to him."

Before his formal induction to his solemn office, certain things, however, claimed attention, among which was the revision of the "Articles of Faith and Practice," the former having been, we conjecture, somewhat hastily adopted in the early days of their first Pastor, John Bidell.

It is probable that Thomas Chesterton withheld his final and formal consent to accede to their wishes till this matter was settled to his satisfaction.

What appears to have been a special Church meeting was therefore held at Colnbrook on Wednesday, May 21st, 1755, a convenient day between hayzell—or hay-making—and harvest, to consider this question, Wm. Phelps, Wm. Wild, Jos. Elly, Cris. Blunt, Wm. Haines, Jn. White, Brother Wayman and T. C. being present.

It was further agreed that the following Wednesday be set apart as

A DAY OF FASTING AND PRAYER

by the Church privately, at Brother Blunt's, of Sibson, to seek the Lord and beg a blessing on the Church, that He would open the womb of conversion, bless the ministry, pour His gifts and graces upon each member, that their choice might be directed by His good Spirit to one who should be called by them to the Pastoral office to watch over them in the Lord, and to increase their love to each other.

Much that is instructive and suggestive is here expressed and implied. These Christians believed in *fasting* as well as prayer. They longed for sinners to be called by grace even as a childless couple desire offspring. They craved the more abundant life, but sought it wholly from the Lord; and after all that had occurred they wished for the clearest tokens for good that the Pastor of *their* choice was indeed sent them by the Lord.

His conduct again seems to have been very admirable. He did not hurry their decision but "tarried the leisure" both of the Great Master and these His servants. How all this contrasts with the proceedings of some of our Churches in recent years surely invites reflection.

AN OLD-FASHIONED ORDINATION.

Five months roll by. By Wednesday, Oct. 8th, 1755, the harvest had been gathered in, and the appointed day had arrived for the ordination of Bro. Thomas Chesterton into ye Pastoral office.

The presence of two settled ministers was considered necessary, that they might attest to the validity of what occurred, as well as conduct the solemn service. Those chosen were two eminent London Pastors, William Anderson, of Grafton Street Meeting, and Edward Wallen, of Maze Pond. The proceedings are thus recorded:—

“One of ye members began with prayer; singing followed; Mr. Anderson then prayed, and demanded our reasons for being thus called together as a Church, and why we had solicited the presence of other ministers and friends.”

To this, W. Phelps, one of the elders, as a mouth for the rest, replied. Addressing Brother Chesterton, Mr. Anderson then enquired whether he consented and was willing to be over them in the Lord, to which, after a short speech, he replied in the affirmative.

Mr. Wallen then gave T. C. a solemn charge based on 1 Peter v. 2—4: “Feed the flock of God which is among you,” etc. After again singing, W. Whitewood, probably a neighbouring minister, then offered prayer. After this, Mr. Wallen gave a solemn charge to the Church, taking for his text Heb. xiii. 7; the newly chosen Pastor concluding in prayer.

“Dinner was provided at ‘Ye George.’ Three puddings, six chickens and one ham, two geese, giblet pye, and a piece of roast beef.”

Thus, these old-time Baptists followed the custom of the Churches of their day; and their Pastor was inducted into his office, as they judged “decently, or becomingly, and in order.” How far it is incumbent on us to follow their precedents may be debated; but that the leisurely and prayerful way in which they acted is commendable none should question.

Their choice of ministers to conduct this ordination service makes their denominational convictions obvious. Both of these were closely associated with Dr. Gill, and warmly attached to his system of theology; while Wm. Anderson especially was his personal friend and for whom he preached and printed a funeral sermon after his interment in Bunhill Fields in 1767.

It is worthy of remark that Coinbrook is one of the few ancient Strict and Particular Baptist Churches in England which remain true to their “first faith.” Many others that claim a like antiquity have modified their creed and opened the second ordinance to Christians of another “faith and order” to that which their fathers maintained.

Firm as of old, the little Church to-day stands precisely where their predecessors did, who so long have slept in the grave-ground—the God’s Acre—which adjoins their chapel, in which their mortal remains were laid to rest till the morning of the Resurrection.

“THE COMFORTER is far from me.”—Hungry babes cry for the breast, and the children of God in their distress bemoan the absence of the only efficient consolation. The promise indeed runs, “As one whom his mother comforteth so will I comfort you,” but the breast of Divine consolation often slips out of the mouth of faith and we cry, “The comforter that should relieve my soul is far from me” (Lam. i. 16).—*Huntington*.

ALL GOOD FIDELITY : A MUCH-NEEDED GRACE.

“Showing all good fidelity.”—Titus ii. 10.

THOUGH virtue is not holiness, there can be no true holiness without virtue. Hence Paul enjoins Titus, his “own son after the common faith,” to present the dear Redeemer not only as having given Himself for us “to redeem us from all iniquity,” but also “to purify unto Himself a peculiar people zealous of good works.”

Some of the members of his flock were bond-servants. These were to be taught to act as became their position—not to purloin their Master’s property, and generally “to show all good fidelity.”

This phrase, however, indicates what is incumbent on all Christians, as well as those to whom it was first addressed. Some while ago one of our little staff addressed our readers on “*kindness*,” and the present writer would now advance some thoughts on the subject of “*fidelity*.”

FIDELITY AS A VIRTUE.

The term—to be found but once in ordinary Bibles—is a rendering of one of those many-sided words which abound in the Inspired Book. Applied to God it describes His faithfulness to His promises (Rom. iii. 3); applied to sinners who are the subjects of His grace it stands for faith, or the act of trusting in Him for salvation (Rom. v. 1); and applied to His people it describes a moral and spiritual principle which is the fruit of the spirit, and which renders them firm in their adherence to what they know to be right, in relation both to God and men. This is the “faith” mentioned in Gal. v. 22 and 2 Tim. ii. 22, and the “fidelity” to which our text refers. True Christians, therefore, by words and deeds, make their faithfulness or fidelity manifest. To be faithful, or to “show all good fidelity” at all costs, is a purpose which characterises all their motives and actions.

THEY SHOW FIDELITY TO GOD HIMSELF.

We “have obtained mercy of the Lord to be faithful.” To please Him in all things should be our first consideration. How miserable to be a “man-pleaser,” ever seeking the approbation of our fellow-creatures, or even our fellow-Christians, and too often pleasing no one. How much wiser is it to seek to be “the servants of Christ doing the will of God from the heart” (Eph. vi. 6), for such are not only “acceptable to God,” but, in the long run, “approved of men.” Be it, then, ours to sing :

“May we bow to Thy dominion, yielding to Thy righteous sway ;
Careless of the world’s opinion may we all Thy will obey.”

FIDELITY TO OURSELVES.

This “good fidelity” has relation to ourselves. Our natural characters and capacities are what they are by the will of God. He originates all true Christian experience, and fashions our hearts as He pleases for wise and holy purposes. Plaster images are the counterparts of each other, for they derive their shape from one mould. Engravings are stroke for stroke alike, being produced

from the same wood block. No two men, however, exactly resemble each other. Every one of us is an original work of the great Creator—an expression of a thought of God.

Some men are afraid to be themselves, and try to imitate others. How few Church members follow their personal convictions, and act with true and manly independence.

Fidelity to God, however, leads to fidelity to ourselves—impels us to respect our own private judgment and to obey the promptings of our own conscience.

Fidelity to oneself is the secret and source of originality in service. Imitators who servilely follow the ways of popular men are always failures. "Some of you try to be Jays," said Dr. Bogue to his students, "but you are only magpies." So we remember ministers of our fellowship forty years ago who emulated James Wells, only, as was wittily said, to become "puddles." * "My method of preaching," said a great living preacher, "may not be the best, but it is *mine*. It is dear to me, and I must adhere to it."

GOOD FIDELITY AND OUR FELLOW-MEN.

The grace of "good fidelity" which we should all show actuates our conduct to all men. He that is faithful to his God and to himself will be faithful in his intercourse with others.

We might here speak of commercial relations, and insist that love to the dear Redeemer and integrity and fair dealing in business ever go hand in hand. We, however, forbear, hopeful that none of our readers require the reminder; yet who is there among us whose conscience is not exercised when he reads, "Let integrity and uprightness preserve me" (Psa. xxv. 21). Who can, with perfect confidence, urge the plea that our conduct among men has been such that, *if they knew all*, they would regard with approval?

Fidelity in our social relationships—how rare is this in the present day! Count up your real friends, dear reader—Christians and others. How few are there with whom you can safely converse, and on whose words you can rely as expressing their exact thoughts about you. Many flatter, others conceal facts and purposely misrepresent things to render their company attractive. O for those who show "*all* good fidelity," and who, for Christ's own sake, will dare to be honest and true in their friendships!

Christian brother, when had you last a frank and earnest talk on soul-matters with a Christian friend who opened his heart to you and induced you to do the same to him?

Integrity in friendship extends to absolute frankness, though by it kind feeling may be endangered. "Speaking the truth in love" has been the cause of many estrangements, and often led to the cry, "Have I become your enemy because I tell you the truth?" (Gal. iv. 16). The attachment which can be so broken must, however, be weak indeed; nor should the possibility of giving offence repress candour in our intercourse. The world

* The allusions are to William Jay, of Bath, "the prince of preachers," and James Wells, of the Surrey Tabernacle.

would be better, and our Church-life far more real and happy, were "good fidelity" more common in our friendships and fellowship.

GOOD FIDELITY SHOULD BE SHOWN BY PREACHERS OF THE GOSPEL.

Faithfulness to our Lord invariably leads to faithfulness to His truth. "A faithful minister of the Lord" (Eph. vi. 21) is grandly descriptive of the character of a true servant of Christ. How well it characterised the saintly fathers of our denomination. Men more different in their characters and capacities can hardly be conceived, yet all "showed good fidelity." May such ministers be multiplied!—men true to Him they call "Master," true to themselves and true to the Gospel as a great and harmonious whole.

Is there not an evident lack of ministerial fidelity in relation to the truths which distinguish us as a section of the Church? "Calvinism is dead" is a common cry. Nay, it ever will be the creed of God's living people, is our rejoinder, but is it advanced with fidelity as in the days of old? "It will never be palatable to the majority of professors, and therefore never popular," said William Crowther, and it thus requires true manhood to proclaim it consistently and constantly.

The absence of "good fidelity" in this aspect may account for some of our failures. Once people who attended our chapels were sure of hearing truths that were not preached elsewhere. Were it so now the blessing of former days might—God willing—be again enjoyed.

"COME INTO THY GARDEN!" OR, THE BELOVED INVITED.

A Meditation suitable for every Lord's Day in the New Year.

BY EDWARD MITCHELL, CLERKENWELL, LONDON.

(Concluded from Page 330 in our last Volume).

"Awake, O north wind; and come, thou south; blow upon my garden that the spices thereof may flow out."

"Let my Beloved come into His garden, and eat His pleasant fruits."
—Song iv. 16.

"Awake, O Heavenly Wind! and come, blow on this garden of perfume; Spirit Divine! descend and breathe a gracious gale on plants beneath.

Make our best spices flow abroad to entertain our Saviour God;
And faith and love and joy appear and every grace be active here.

Let my Beloved come and taste His pleasant fruits at His own feast;
'I come, My spouse, I come!' He cries, with love and pleasure in His eyes."

THESE choice words have already engaged our attention. We noticed them as expressing an *Invocation* and embodying an *Invitation*. The *invocation* is addressed to the Holy Ghost; the *invitation*, to the Saviour. This order is not only Divinely appropriate, but graciously suggestive. The presence of her Lord is devoutly implored, but the paramount pre-requisite to this—the operations of

the Spirit with all His quickening powers—is as fervently desired. The verse, we suggested, aptly expresses the longings of the members of a true Gospel Church in prospect of the holy engagements of a Lord's-day. But why should we restrict its application to one Sabbath? A new year is before us. Never before was prayer for the presence of Christ in "the assemblies of His saints" more needed. Why, O Beloved, "shouldest Thou be as a wayfaring man that turneth aside to tarry for a night?" "Yet Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not" (Jer. xiv. 9). Hence the invitation. "Let our Beloved come into His garden, and eat His pleasant fruits!"

I.

Ardent affection is here expressed. The Church calls the Lord her "*Beloved*." "Let my Beloved come." Reverence, worship, trust—these are His sacred rights Who is over all, God blessed for ever." His relation to His people is an infinite condescension on His part. But He values His people's love above all else, and esteems all that does not spring from love as nothing worth.

"Love all defects supplies, makes great obstructions small;
'Tis prayer, 'tis praise, 'tis sacrifice, 'tis holiness, 'tis all."

Every man has some object enshrined in his heart's deepest affection. Happy are they to whom the Lord Jesus is their Beloved; whose heart's affections are twined around the once-crucified, but now glorified, Redeemer. To these He has been revealed. They have tasted His love; they discern His supreme loveliness, and therefore address Him by a term which expresses the deepest affection.

II.

The *invocation* was in order to the *invitation*. The Church longs for her "Beloved," and would be prepared to receive Him when He appears. It is our mercy that we may call upon and come to our Lord whatever be our condition. As one has sweetly sung—

"Just as I am, and waiting not to rid my soul of one dark blot;
To Thee whose blood can cleanse each spot, O Lamb of God, I come!"

so have we realised. But there are other and higher experiences than this. The Church, assured of her interest in her Lord, and longing for communion with Him, pleads for the Holy Spirit's preparation to meet Him appropriately. Her Lord has provided her with costly and becoming apparel, He has bedecked her with glorious array, He has washed her and cleansed and beautified her, and she longs to meet Him with all her graces in lively exercise. It is for her Beloved's sake she invokes the Spirit's gracious influences, that she may be well pleasing in His sight, His Hephzibah in whom is His delight, that He may rejoice over her with joy, rest in His love, and joy over her with singing (Zeph. iii. 17).

III.

The invitation expresses a *high experience*. "Let my Beloved come into His garden, and eat His pleasant fruits." Commonly we

ask Him to do something for us. We are needy, we want fresh applications of His Word to our souls, to realise pardon afresh, to receive new supplies of mercy and grace, to be guided, directed, helped, delivered, cheered and comforted. In a word, we have ten thousand needs which He alone can supply. He has never reproached us for coming too frequently, or making too large drafts on His bounty, and He never will. It is His joy to supply the needs of His people, and refresh their spirits. As the mother, with a full breast of milk, feels joy in administering to the needs of her babe, so does our Lord rejoice when we draw out of His fulness the supplies we need. "Open your mouth wide," says He, "and I will fill it."

IV.

The Church, moreover, would have her Lord *regale Himself*. "Let Him . . . eat His pleasant fruits." It is sometimes very difficult for us to perceive that our Lord really has a delight in us. We apprehend His marvellous love and grace, that He delights to bestow favours on such unworthy creatures as we consciously are, but that there is anything in us that He can take pleasure in is hard to conceive. Yet there is much in His people that gives Him pleasure. The garden of His Church yields Him "*pleasant fruits*." They are all His own, the fruit of His soul-travail for them, and wrought in them by His Spirit. He watches the development of His graces in their heart with satisfaction. He walks in His garden and partakes with joy of the fruits thereof.

May we often come to the Sanctuary in the spirit of our text and hear Him say, "I am come into My garden, My sister, My spouse."

A WATCHWORD.

"Be strong and of good courage."—Joshua i. 9.

Be strong and of good courage to enter on the year,
It is thy very weakness that brings thy strength so near;
Christ pities where man chideth, He knows we are but dust,
His strong arm is for those who lean, His power for those who trust.

Be strong and of good courage, though prayer may seem unheard:
Remember, and forget not, that Christ has passed His word
All things shall work for good to those who trust in love Divine:
Strive not to bend Him to thy will or cross His bright design.

Be strong and of good courage, for never hill of time
Was mapped on pilgrim pathway for pilgrim feet to climb
But there our Guide was waiting, and brighter seemed the way
Than when through velvet meadows an easier pathway lay.

Be strong and of good courage, but not in strength of thine,
Which comes and goes with sun and cloud, with shadow or with shine.
There is a joy which passeth not when Christ is all in all,
For sorrow scarce seems sorrow then, and pleasures never pall.

Be strong and of good courage, small heed has pilgrim heart
For heat or cold of journeying days, the passing pain or smart.
The pilgrim sees the palace gate, the palace home he hears,
With every landmark of the way—each milestone of the years.

A LAD'S PRAYER. A TALK WITH THE BAIRNS.

BY PASTOR H. J. GALLEY, WEST HAM.

DEAR GIRLS AND BOYS,—Some folks say, "Boys and girls," but ladies should always come first, as you boys will see if you turn to father's Dictionary for the meaning of the word "chivalry," which shows us this.

Firstly, I would wish you all a bright and happy New Year.

Our Editor has lately told us some charming stories about prayer, and I also have something to say on the same subject.

Will you now get your Bibles and turn to the Book of Genesis, chapter xxi. and verse 17? There you will read, "And God heard the voice of the lad."

This lad was Ishmael. I do not think that we can be quite sure whether he really said any prayer or not; perhaps he merely cried because he felt so faint and ill.

Some of you may think that it was very kind of God to listen to poor Ishmael; but this was long ago, and things have altered since that day.

This is true—there have been many changes since then, but God is just the same, and still, when girls or boys cry or sigh because they really long for something which they feel they very much need, God listens to them.

Now I will tell you some stories of a boy who prayed only a few years ago, and whose prayers God answered. He had a baby sister who one day was seized with a fit; he kneeled down by the side of his dear mother and cried and sobbed out the words, "Please, dear Lord, do not let my little sister die"; and, "God heard the voice of the lad," for his sister is now a young lady who loves to pray for herself.

One day a man who owed this lad's father some money, called and threatened to do lots of dreadful things to him. He stood at the front door, so that no one could get out of the house. The boy heard him and went into the sitting-room, as he wished to climb out of the window to find a policeman to come and remove this rude man away, but he could not do so, as there was a heavy table and some flower pots in the way. He therefore knelt and prayed that God would take care of his dear father; and, "God heard the voice of the lad," for the man very soon went quietly away.

Out in the High Road this boy one day saw a number of people running away from something. When they came near him, he found that they were afraid of a mad cow. As they passed, the poor terror-stricken animal suddenly turned and ran towards him. He could not think what to say, but he cried to God to save him, and "God heard the voice of the lad," for a brave, kind man rushed between him and the cow and drove it off.

As that lad grew bigger he left off trying to pray, but God would not let him go on like that, so He made him feel that he was such a very great sinner, and he could not help begging the Lord to forgive him; and, "God heard the voice of the lad," and told him that all his sins were washed away in Jesus' precious blood.

These stories are quite true, for I myself was that lad.

Some day I may write again and tell you something about some girls and boys who like to go to a prayer-meeting because they love prayer.

Good-bye; may God bless you and make this the happiest New Year you have ever had by teaching you to love prayer. I am,
your loving friend,
H. J. G.

“AFTER MANY DAYS.”

WORDS OF CHEER TO DOWNCAST WORKERS.

BY J. P. GOODENOUGH.

A BOOKLET entitled “Unfailing Trust: An Hour’s Interview with George Muller,” recently came into my hands, when my attention was arrested by these words. The great philanthropist was once asked whether in the course of his long life he had not met with many discouragements, and replied thus:—

“I have met with many discouragements, but at all times my hope and confidence have been in God. On the word of Jehovah’s promise hath my soul rested. Oh, it is good to trust in Him; His Word never returns void; He giveth power to the faint and to them that have no might He increaseth strength. *This applies also to my public ministrations.* Sixty-two years ago I preached a poor, dry, barren sermon, with no comfort to myself, and (as I imagined) with no comfort to others. But *a long time afterwards I heard of nineteen distinct cases of blessing that had come through that sermon.*”

So spake this now glorified man, and his words dropped into my mind as the dew of heaven. “As in water face answereth to face, so the heart of man to man.” One has said: “The essence of preaching is *Testimony*, the force of testimony is *Conviction*, the source of conviction is *Experience*.” When some spiritual experience is new and recent, our faith is strengthened and we are convinced more than ever of the truth of the Gospel, and “out of the abundance of the heart the mouth speaketh.” On such occasions our testimony is often both a joy to ourselves and to those who hear us.

At other times, alas, like the beloved servant of God referred to, we preach “with no comfort to ourselves” and (as we are inclined to think) “with no comfort to others.” Such apparently unsuccessful toil is too frequently followed by sleepless hours. In the night watches, we “mourn in our complaint and make a noise.” Contrasting the grandeur of the Gospel message with our puny efforts to proclaim it, we are “exceedingly filled with contempt.” Were it not for the wise Providence of a gracious God, we should sink beneath the burden. He has, however, ordained that day succeeds to day in quick succession, each bringing with it duties which *must* be performed; so that gradually we perforce “forget the things that are behind” and determine that, by God’s grace, past failure shall not paralyse future effort.

It has, however, happened that this past episode rose up again before us, as we incidentally heard some child of God testify to the blessing received during what we felt was a "barren" sermon, or (which is best of all) we learn that in that hour when "the servant of God was in bonds" "the Word of God was not bound," and some sinner was *then* converted from the error of his way to cry for mercy for Jesus' sake.

We ask in wonder, "Why, oh, Lord, is this? Why, with such a blessed message, do I sometimes speak with such hesitation and constraint?" The answer comes, definite and clear in the words of Holy Writ, "We have this treasure in earthen vessels *that the excellency of the power may be of God and not of us.*" We seem to hear our Master say, "Your duty as My servant, no matter how, when or where you serve, is to cast your bread (*i.e.*, the truth which I have made to *live* in your own personal experience) upon the waters; I will see to it that it shall be found, though perhaps '*after many days.*'"

A NEW YEAR'S REFLECTION AND RESOLUTION.

BY JOSIAH BRISCOE, CHADWELL STREET CHAPEL.

"Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."—Psalm lxxiii. 7.

THE Psalm from which our motto is taken refers to the time when David was a fugitive in the wilderness, "hunted like a partridge upon the mountains" by his father-in-law, King Saul; not for any wrong that he had done, for, like his great Antitype, he could say, "They hated me without a cause." A good conscience inspires courage.

Though but a young man his life had been full of adventure; but dangers and difficulties had been followed by *deliverances*, so that

- (1) *He could survey the past with gratitude.*
- (2) *Rejoice in his present security, and*
- (3) *Contemplate the future with joyous anticipation.*

May we be enabled to imitate him, for though our difficulties and dangers are of a different kind, our source of consolation is the same.

David had strong confidence in God and an earnest desire to realise His presence, for he commences his Psalm with the exclamation—"O God, Thou art my God! early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is, to see Thy power and Thy glory, as I have seen Thee in the sanctuary." Driven from the palace, fleeing for his life, deprived of the privileges of public worship, and with scanty means of subsistence, he felt that he was indeed "in a dry and thirsty land," yet he prized God's lovingkindness more than life and praised God in the solemn hours of the night, when he remembered Him upon his bed (such as it was) and meditated upon Him in the night watches. And He who never slumbers or sleeps, by His Holy Spirit refreshed his memory of past mercies,

until his soul overflowed with gratitude and his thoughts were carried back to his early days when he kept his father's sheep, and "there came a lion and a bear, and took a lamb out of the flock;" but God delivered "him out of the paw of the lion and out of the paw of the bear." And these deliverances were the earnest of the greater victory over Goliath, the champion of the Philistines, which at the time he ascribed entirely to God, saying, "I come to thee in the name of the Lord of hosts. . . . This day will the Lord deliver thee into my hands; . . . that all the earth may know that there is a God in Israel." Hence in meditating upon that memorable scene he could say with heartfelt gratitude, "ΤΗΟΥ *hast been my help.*"

But reflection would remind him that he soon needed the Lord's help again, for though he became the king's son-in-law yet Saul viewed him with a jealous eye, because he had become the hero of the hour, and David's praises had everywhere been sung as being a greater warrior than himself.

Neither could he forget that Saul afterwards made two attempts upon his life, when he had to flee from his enemy and trust in God, who raised up Jonathan to be his friend, without whose discreet and timely aid his hiding places would doubtless have been discovered.

God had also been David's help when, in his distress, he went to Ahimelech, the priest, and received the shewbread to sustain him on his journey and the Philistine's sword to defend himself withal.

God had been his help again when his mind became partially unhinged and he strangely sought refuge in the enemy's country; but, finding that he was discovered, feigned madness, so that the King of Gath was as glad to be rid of him as he himself was to escape.

God was his help, too, when he hid in the cave Adullam, where his family and about four hundred men were gathered around him; and also when he sought protection for his father and mother from even the King of Moab.

God was his help yet again when he defended Keilah from the Philistines, and afterwards when the Keilites, in base ingratitude, would have delivered him up to Saul. God revealed their intention in answer to David's prayer.

And now he is in the woods and his bitter enemy is still seeking his life; yet dear Jonathan courageously visits him and "strengthens his hand in the Lord."

Thus David, by taking a retrospect of the past, "encouraged himself in the Lord his God." Being assured of the Divine protection "he staggered not at the promise of God through unbelief." If one had whispered "Do not be too confident, you are not out of the wood yet," his faith would have remained unshaken while nestling beneath the wings of the Almighty, for he knew that as he had been anointed king he would ultimately possess the throne.

Yet the trial of his faith was so great that at length he said, "I shall one day fall by the hand of Saul." But God, who "has made all things for Himself, even the wicked, for the day of evil" (see

Prov. xvi. 4), used the *Philistines* to become, indirectly and unintentionally, David's preservers, for just at that critical time a messenger, out of breath, rushes into the camp with the startling news, "*The Philistines have invaded the land!*" Now Saul had a real foe to fight, and at once left David, but *only for a season*; for he returned again with three thousand chosen men after they had driven back the Philistines.

But now a remarkable circumstance occurs. Saul, the king, retires to rest for the night in the very cave where David is hid! When he has fallen asleep, being entirely at David's mercy, David's men whispered to him that now the Lord had delivered his enemy into his hands. But he who had written in the Psalm we are considering—"Those that seek my soul to destroy it shall *fall by the sword,*" nevertheless restrained his men from taking Saul's life, and contented himself with cutting off the skirt of the king's robe and afterwards displaying it as a trophy of victory. This ought surely to have won the heart of his adversary; but such was Saul's enmity that he gathered together his forces again to pursue David, who by another act of forbearance when he might have taken the king's life, at last completely subdued his enemy. Never was moral victory more complete. And "this is the victory that overcometh the world, even our faith."

After this David might well rejoice in his security. He had trusted in God, believed His promises, obeyed His commands, and could now say, as in the 27th Psalm, "Though a host should encamp against me, my heart shall not fear;" or, as in the language of our motto, "*Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.*"

The figurative language he here employs is found in several other Psalms, the 17th for instance, "Keep me as the apple of the eye; hide me under the shadow of Thy wings;" also in Psalm lvii., "In the shadow of Thy wings will I make my refuge, until these calamities be overpast" (see also Psalm lxi. and xci. 4).

The protection by the parent bird of her helpless young ones suggests the *relationship and tenderness* of our God in the protection of His people. David had sought protection in strange places, and of strange persons, and if God had not been his help he would have perished. And are we not prone to mistrust God's providence and to seek for help elsewhere? until at length our feelings are well expressed in the beautiful hymn we are accustomed to sing—

"When other helpers fail and comforts flee,
Help of the helpless, O abide with me!"

Our relationship to God as His children not only secures our safety, but it reveals the fact that He is deeply interested in us. This is but faintly illustrated by the hen and her brood. If a hawk or an eagle is watching, she calls them under her wings, and is even *more* anxious for their safety than they are desirous of protection. Her watchful eye has seen the danger which the defenceless little ones had not noticed, and the enemy must destroy the mother before he can injure her young. "Even so," said Christ, "it is not the will of your Father who is in heaven that one of His little ones should perish."

God's attributes are compared to wings. His love is illustrated with His omniscience and omnipotence. Our security is based not only upon His mercy but also upon His justice; for at the cross of Christ "mercy and truth are met together, righteousness and peace have embraced each other." With such a God, and with such a record of His goodness in the past, shall we dishonour Him by gloomy forebodings as to the future? Nay, rather let us say, "*Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.*" The joy of the Lord is our strength.

We are not surrounded by enemies as David was, but there are invisible foes of which the apostle reminds us when he says "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But while we shelter beneath the Almighty wings of our loving Lord, what foe can harm us? Thus protected we are near His heart. Ours is a *living* Refuge. Our life is hid with Christ in God; and because He lives, we shall live also. Let us therefore hold fast our confidence, as God's witnesses; let us bear a good testimony to His faithfulness in the past; let us rejoice in our present security beneath the shadow of His wings, and live in the blissful contemplation of the rest that remains for the people of God.

THE IDEAL OF FELLOWSHIP.

BY THE LATE JOHN HAZELTON.

An address delivered before the admission of a sister to Church membership, July 4th, 1875.

MY DEAR CHRISTIAN SISTER,—We have to do with a God of infinite condescension. This He has expressed in various ways, and we have one of the most wonderful and remarkable expressions of it in the fact that "He has appointed the bounds of our habitation."

This doctrine was preached by Moses to the children of Israel before he died, and this doctrine was preached by the Apostle Paul in the city of Athens in his day, and since God is of one mind, and none can turn Him, and since He is unchanged and unchangeable, He continues to appoint the bounds of our habitations, and this fact is true universally. It is true concerning nations, it is true concerning families, and it is true concerning individuals.

It is true concerning *nations*, for when God gave to the nations their respective positions on the face of the earth* He did so with regard to the convenience and comfort and salvation of His chosen people Israel, and every nation on the face of the earth is where it is by the will, power, and providence of God.

And this fact is true concerning *families* as well as nations,

* When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.—Deut. xxxii. 8.

but what I want to impress upon your mind, and upon my own mind also, is the wonderful fact that it is equally true of individuals. He has appointed the bounds of the habitation of every man and woman on the face of the earth.

We, however, have more especially to do on these occasions with the people of God, and there is something very encouraging, cheerful, and helpful in the consideration of the fact that the Most High has appointed the bounds of our habitation.

Now, a few years ago you lived in the county of Suffolk, and then you were moved from there into the county of Sussex, and now you live in London, and you are to regard these changes in connection with the operations of Divine providence, so that whilst you thank God that He has saved your soul by love and grace, be grateful for the fact that He has assigned bounds to your habitation. Now your lot is cast in London, and your spiritual lot is about to be cast in this place. I hope your temporal home is a comfortable one, and now you are about to make this your spiritual home—and I hope you have seen the hand of God in connection with this step; but I can only say that I hope this home may be both a pleasurable and a profitable one to you.

Pleasure and profit are not always combined in providence, nor in grace, nor in Church fellowship and communion. I do not know, however, the circumstances of all the members of this somewhat considerable Church, but taking the whole body, as a body, into consideration, I think this is a profitable home to most of the members of the Church.

Now, I trust you will first find this a *profitable* home. I prayerfully anticipate that your soul will be fed and your hope encouraged here. I trust you will “grow in grace and in the knowledge of Jesus Christ our Lord.” I trust, too, that your union with us will be *pleasant*. While you profit in connection with the ordinances of the House of God, may you also be happy as one of its members. You have had a pleasant connection with the Church of Jesus Christ before, and I hope that pleasure experienced by you in connection with Church fellowship may remain in your heart all the days of your life.

Some of us have heard of Churches in which there are strife, contention, and division, and though the minister is helped to preach to their profit, through their division his preaching does not yield pleasure.

You will sometimes have occasion to sacrifice pleasure for principle and consistency and the Word of God. However, I, on this occasion, as the Pastor of the Church and giving you the right hand of Christian fellowship, do pray very earnestly that you may find this a pleasant and profitable home. If this be the case the very chapel will be pleasant to your heart; you will even like the sight of the old pulpit, and you will like the sight of the people here. Well, when Barnabas went to Antioch it is said he saw the grace of God and was glad.

We have seen the grace of God in you, and hope we shall see grace in you in the following forms: We hope to see God's grace

in your Christian love (if you are helped to love us for the Lord's sake), and to feel confident of that grace in your Christian affection; and we hope to see the grace of God in your constant adherence to the Gospel. You will not be offended with me if I say to you that you are comparatively young, and you may come into severe and terrible temptations; but as ye have received Christ Jesus the Lord so walk ye in Him.

I do not think, my dear sister, that we can greatly err if we abide by these principles, which, we feel satisfied, were first of all connected with your experimental salvation. It is the devil's policy to seduce the saints from their loyalty to the Lord Jesus Christ. I hope, therefore, that grace will reign in your walk and conversation, and you will adhere to the principles of Divine truth. We shall want to see the grace of God in you in your attendance on His grace, and in relation to your prayers for the people and peace and prosperity of the Church of God.

Come in, my dear sister, you are welcome; and we love you and receive you, and in receiving my hand try to feel you are receiving the hand of every brother and sister as I represent them. We all receive you and welcome you into our midst as a sister beloved in the Lord.

“OUR FATHERS WERE HIGH-MINDED MEN.”

A MESSAGE FROM INDIA BY MISSIONARY JESSE M. BRAND.

To the Editors of “The Earthen Vessel.”

S.B.M. Bungalow, Kilpauk, Madras, S. India.

DEAR BRETHREN,—In going through “Chalmers on Romans” I chanced across a paragraph on Particular Baptists which, I doubt not, you are acquainted with, but which all members of our Churches may not have seen. We should read it with pride.

It occurs at the end of Chapter 14, and is the singularly gracious conclusion to a plea for infant baptism. It runs as follows:—

“Let it never be forgotten of the Particular Baptists of England that they form the denomination of Fuller and Carey and Ryland and Hall and Foster; that they have originated amongst the greatest of all missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the first talent and the first eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism; that perhaps there is not a more intellectual community of ministers in our island or who have put forth for their number a greater amount of mental power and mental activity in the defence and illustration of our common faith; and—which is better than all the triumphs of genius or understanding—who, by their fidelity and pastoral labour among the congregations which they have reared, have done more to swell the ranks of genuine discipleship in the walks of private society,

and thus to uphold and to extend the living Christianity of our nation."

"Wilt Thou not revive us again?" seems the most appropriate prayer after reading such a splendid testimony to the worth of our fathers.—I beg to remain, dear brethren, yours very sincerely,

JESSE M. BRAND.

HAVE YE RECEIVED THE HOLY GHOST?

IN two ways men receive the Holy Ghost: by His *ordinary* and by His *extraordinary* operations. Of the first, Have ye received? *Have*? Ye either have or have not. If ye have, Christ and heaven are yours. *Have ye?* It is personal; if all thy relatives have received that blessed gift, and ye have not, it profiteth you nothing.

Have ye *received* the Holy Ghost—not simply heard of, but received? If so, ye are the temples of the Holy Ghost by His Spirit that dwelleth in you, and have received Christ, in Whom dwelleth all the fulness of the Godhead bodily, and are the heirs of an inheritance which is incorruptible, undefiled, and that fadeth not away.

Have ye received the Holy Ghost as a spirit of repentance, faith, love, hope, peace, joy, and other precious graces? If so, it may be fairly concluded that ye are born of the Spirit, and that the pearly gates of Bliss will be opened to receive you in God's good time.

The apostle in his travels came to Ephesus, and found disciples and asked the above question, adding, Since ye *believed*? What did he mean? for he must have known that they could not have been believers in Christ unless they had received the Holy Ghost as a spirit of faith.

It is evident, therefore, that he meant the *extraordinary* gift of the Holy Spirit to enable them to cast out devils and to heal diseases.

These gifts were bestowed on the disciples in the early parts of the present dispensation, as the Lord in His wisdom considered them a necessary means of promoting His kingdom on earth, but apparently does not consider them so in these days, or they would be bestowed on His own ministers. It is remarkable that the translators in the Authorised Version make the disciples to say in reply to the above question, "We have not so much as *heard* whether there be any Holy Ghost." Now John's baptism was one of repentance and faith, and they were baptized in the name of Christ Jesus, and it is hard to believe they had not heard *of* the Holy Ghost, although perhaps not in the way made known at Pentecost. However, the apostle laid his hands on them, and they received the extraordinary gift and spake with tongues.

Some good and gracious men contend that these disciples were re-baptized before the apostle laid his hands on them. It does not appear to the writer that they were, and Dr. Gill is of the same opinion.

Our Independent brethren, in their opposition to believers'

baptism, say, that as they have been baptized with the Holy Spirit there is no need of water baptism. But have they been so baptized? If they have, as the primitive disciples of our Lord were, they must perform some miracle to prove it. However, the all-important question is, "Have ye received the Holy Ghost in a *saving* way?" Have we? Have I? If so, may we show it by a consistent walk and conversation in the world, in obedience to the precepts of our Divine Lord; then will His declaration be fulfilled in us, "My sheep hear My voice, and I know them and they follow Me." And if we follow Him in every respect we shall follow Him in the *water of Baptism* that the Holy Ghost graced with His manifest presence in Jordan.

It is a solemn thought, that it is possible for a man to be the subject of the extraordinary gifts of the Holy Ghost and yet be destitute of saving grace.

Our Lord hath said, "Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils," &c., but He will say I never knew you, &c. (Matt. vii. 22). Happy they who are the subjects of His *saving* operations.

May this be the experience of the writer and of the reader is the prayer of

I. C. J.

Gravesend.

ANSWERS TO PRAYER DELAYED.—The Saviour has graciously said, "Knock and it shall be opened unto you." He does not say, however, how long it may be after we knock, that the latch will be drawn back and the suppliant admitted. Jeremiah complained, "Also when I cry and shout He shutteth out my prayer," as if when he earnestly intreated Divine deliverance, Mercy's door was slammed in his very face (Lam. iii. 8).—*Old Writer*.

LET US NOT SLEEP as do others.—In spiritual communion the devil will endeavour to bring you into a fearful sleep till He whom your soul loveth be departed from the door and have left off knocking. Pray therefore that the Spirit of God will hold your soul's feet in the golden midline—betwixt confident resting in the arms of Christ and presumptuous and drowsy sleeping in the bed of fleshly security.—*Rutherford*.

GOD SPARES HIS CHILDREN.—Some of us have prayed with the deepest feeling that the Lord would, "for the glory of His name, turn from us those evils that we most righteously had deserved." Hart tells us that "a great domestic affliction once befell him, in which he was a monstrous sinner but a moderate sufferer." How pitiful our heavenly Father is!—*Extract from a Letter*.

LAST THINGS.—All engagements pertaining to this life must some day have our attention *for the last time*. We must pray our last prayer; sing our last hymn; read our last portion from the Word of God; hear our last sermon preached. The time is fast approaching when we must close our eyes on all things here below, turn our face, like Hezekiah, "to the wall," and look into eternity.—*Extract from a Letter*.

AN EXHORTATION TO STEADFASTNESS.

“ Watch ye, stand fast in the faith.”—1 Cor. xvi. 13.

BRETHREN, let us aim at harmony and consistency in doctrine, experience, and practice as the best and only way of standing fast in the faith, and maintaining a sense of Divine approbation, the testimony of our own conscience, and a witness in the consciences of others, to the sincerity of our profession.

In order to our standing fast in the doctrines of the Gospel three things are constantly needful. That we keep close to the Scriptures (which are our only complete rule of faith, experience, and practice) by frequent reading and meditation. That we keep close to the Saviour, by faith in His person as God-man; by faith in His work, sufferings, and exaltation, as our substitute; and by dependence only on His fulness and grace for fresh supplies in every time of need. And that we may both understand the Scriptures, and maintain right views of the person and work of Christ, let us not neglect to pray frequently and fervently for the Holy Spirit's instructing, sealing, and comforting influences on our hearts.

For by one or another of these avenues—neglect of the Word, neglect of the Saviour, or neglect of the Holy Spirit—errors of every description creep like watchful serpents into the mind, and poison our sentiments before we are aware of our danger. If, therefore, you would stand fast in the faith, keep a diligent watch with respect to these three things.

In order to maintain a sound and consistent experience, remember that communion with God, a just esteem of His people, and habitual fellowship with them, together with a lively and well-grounded hope of eternal life, make up the substance and constitute the sweetness of Christian experience. Be frequent, therefore, brethren, and fervent also in private prayer, if ye would enjoy a sound and sweet experience of the love of God in your own souls, and be useful to others in the ways of the Lord. For unless it is well with you in this secret exercise of the new-born soul, you will have but little habitual relish for frequent communion with saints. For the love of God in our own hearts is the spring of love to His people; and in proportion to our enjoyment of a sense of union to Christ, the Head of the Church, and the communications of grace from Him, will be our esteem of His members and delight in them. Thus you will find that only while the spring is kept rising the streams will keep flowing, for ye are “ kept by the power of God through faith unto salvation.”

Now, communion with saints (which forms the second branch of Christian experience) is a kind of medium between immediate fellowship with God and the prospect of future glory, and takes in something of the true nature of both. For that which constitutes the communion which believers enjoy with each other is the fellowship with God and hope of eternal glory, which each individual enjoys in his own soul and makes known to the rest. But, remember, he that would enjoy frequent communion with the people

of God must watch for opportunities of being often among them, not only in public worship, but also in prayer and godly conversation ; as, without these, he cannot intimately know them, and how should habitual fellowship exist without intimate knowledge? Thus it was that the primitive Church maintained that lively communion of which we read in the first five chapters of the Acts. But, though coming often together into one place is essential to our enjoyment of the social blessings I am speaking of, it does not constitute it. It is the mutual exercise of gifts and grace in the worship of God, and in the service of each other for Christ's sake, which produces Christian fellowship.

The third branch of this word of exhortation is, Let your practice harmonise with the doctrines you profess to believe, and with the experience of the love of God which you profess to enjoy. Without this last, however splendid you may appear as the two former branches, you will but too nearly resemble a tree in spring, the promising blossoms of which are blighted before the fruit is set, so that in summer it will be found as useless as though it had never bloomed. Here you will recollect the barren fig-tree, the house built on the sand, and the foolish virgins without oil in their lamps. Let us now seriously consider what are the best means of watching over our practice, so that it may be consistent with our faith and experience as believers in Christ.

As the first of these, I consider a due regard to all the moral precepts in the Word of God. These, if rightly understood, will appear to the true Christian like the well-ordered walks in a beautiful garden, by means of which we enjoy the best views of the scene, and the easiest access to the flowers and fruits. Though the false professor considers them in much the same light as the thief does the garden fence which is put up to keep the fruit out of his reach, yet you, beloved, "have not so learned Christ." That faith which shuts out evangelical obedience is at least as erroneous as that obedience which shuts out faith. I never yet knew one professor who despised the moral precepts of God's Word without (as far as I could discern) proportionately erring in some branch or other of his practice. "If ye love Me," said our Divine Master, "keep My commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me." Here we have faith and obedience united like the tree and its fruit: and what God has thus joined, no well-instructed Christian will wish to put asunder.

The next rule of practice on which I would fix your attention is the example of Christ as set before us in the Scriptures for our imitation. "If any man," saith He, "will be My disciple, let him follow Me; and where I am there shall also My servant be." Let us, then, endeavour, brethren, to set the Lord always before us, for with Him at our right hand we shall not be easily moved from the path of duty, which is always, without exception, the path of safety. The man Jesus Christ is a complete example for us, in His love to the law, His devotedness to God, the spirituality of His affections, the sweetness of His tempers, the simplicity of His manners, and the benevolence of His heart.

The third and last rule of watchfulness which I recommend to you at this time is the example of godly men who had like passions with ourselves, and yet have by their practice set forth the purity of the Gospel to the conviction of the wicked and the comfort of their brethren. This kind of example has a peculiar force, because it proves the obedience of faith, to which we are exhorted, both possible and practicable. It likewise sets before us so many proofs that God is faithful to His word of promise in enabling poor, sinful mortals to glorify Him by the harmony of their faith, experience, and practice, as some, through grace, have done in all ages of the world.

Further, what we see or read or hear of them who are shining examples of piety, always carries evidence with it that the holiest of mankind are incomparably the happiest of men.

On all these accounts example has often a stronger influence on our practice than precept. "Let us not, then, be slothful, but followers of them who, through faith and patience, are gone to inherit the promises."
J. S.

FAITH.

MANY people's faith is what they have schooled themselves into naturally by argument and process of natural reasoning, proving things logically, so as to demonstrate the fitness of things as they would a problem. All that is natural, and with respect to natural things I have no objection to the utmost extent of it; but it has no more to do with religion than it has to creating a world; it has no more to do with religion than to creating a soul anew. The faith I want is that which is wrought in the heart by the Holy Spirit, through the preached Word. The faith I want is that wrought in the heart by a supernatural power, the grace of the Holy Spirit descending from above and taking possession of a soul for Jesus Christ to assert His authority and His sovereignty therein. If faith does not purify the heart it is not worth having; if it does not make its possessor love holiness it will never give him a place in heaven; if it does not make the possessor hate sin it is not the faith of God's elect; if it does not "work by love" it is a lazy faith, and good for nothing; if it does not "purify the heart" God will never make that heart His habitation. It is faith's province to trust God; it is God's business to deliver. It is faith's province to walk in the dark; it is God's business to guide it. It is faith's province to wage war with its thousand foes, quite apart from how they are to be conquered; that is God's business. It is faith's business to take God at His word; it is God's business to honour faith.

JOSEPH IRONS.

THE religion of heaven is a religion that centres round the blood of Christ, for the song of the redeemed will be, "Unto Him that loved us, and washed us from our sins in His own blood.—
WINNOWER GRAIN.

REVIEWS, LITERARY NOTES, ETC.

Sermons by Walter Brooke, Minister of Providence Chapel, West-street, Croydon. Cloth, gilt lettered, 286 pages, two shillings and sixpence; or quarter calf, gilt top, three shillings and sixpence. Farncombe & Co., 30, Imperial Buildings, E.C.

A MINISTRY which holds together a large congregation of spiritually-minded persons, and which also attracts numbers of thoughtful young people, is surely worthy of permanent record, and may well hail this volume with great pleasure.

Its contents are not mere jumbles of pious sentences, unrelated to each other and unconnected with the portion of Holy Writ, misnamed the text, which precedes them, but thoughtful and well-arranged sermons, which are evidently the fruit of patient and prayerful study. Moreover, though much of the savour, unction and power which attended their delivery is not reproducible in print, few will read these pages without feeling that they are in touch with a living minister of Christ Jesus who, while he is solicitous for the extension of the truth of God, earnestly and faithfully "watches for souls as one who must give an account."

The style is simple and forcible. The preacher has mastered the art of speaking in good current English, and wisely eschews the phraseology which so often vitiate the deliverances of ministers of his section of the Church. For instance, such expressions as "the living family of God" are very rare, and he can quote the greatest of experimental hymn-writers, whom we all love, without referring to him as "dear Hart," which, to say the least, has the appearance of cant, or something very like it.

The twenty-one discourses are on a great variety of subjects, some of which are rarely taken, such as "Battlements to Houses" (Deut. xxii. 8), "No Sea in Heaven" (Rev. xxi. 1), and "Hardening the Neck" (Prov. xxix. 1).

We are especially pleased that in dealing with the Saviour as "The Great Healer" (Matt. xv. 30, 31), our brother is bold enough to retain the true meaning of the word "maimed" (*kullos*) as describing persons, some parts of whose bodies were really lacking, and not those that were merely crippled, as modern critics contend. It is our conviction that in the cases referred to, the Lord *created* bones, muscles and flesh,

constituting these miracles, in some respects not only the most wonderful that He wrought, but most distinguished attestations to His Deity as the Son of God, and, as they are here regarded, unique illustrations of His power to save His people.

Our brother's sermons have our warm commendation.

Cheering Words Annual. Cloth, gilt lettered. Price 1s. R. Banks and Son, 5, Racquet Court, Fleet Street, E.C.

THIS elegant little volume, which is a marvel of cheapness, again claims our commendation at the close of the year. Its contents are "contrived a double debt to pay." Its monthly numbers are largely localised, and circulated by our causes, and certainly no small magazine could be better adapted for the purpose. Each number gives two telling engravings, and twenty pages of interesting and instructive matter. The Scripture questions designed to test the ingenuity and Scriptural knowledge of children are a unique feature, and give employment to many busy little heads and hands.

The twelve numbers composing the volume for 1908, which is our present concern, forms an admirable gift-book. Its literary character is an improvement on past years, while its simple, evangelical strain renders it not only an ideal Christmas gift, but of permanent value to those to whom religion is of interest and importance. The frontispiece consists of photographic likenesses of Pastors Dolbey and Sinden, both greatly beloved and highly esteemed for their work's sake.

The Baptist Almanack and Directory for 1909. R. Banks and Son, 5, Racquet Court, Fleet Street, E.C.

THIS, though presenting no new features, is still indispensable to Baptist ministers and the secretaries of our Churches, Sunday Schools, and religious societies. We have prized it for nearly forty years, and did it need eulogy would gladly commend it as invaluable to all religious friends.

Hold-fast! A Sketch of Covenant Truth and its Witnesses. By John E. Hazelton. With numerous illustrations and portraits. Price 2s. 6d. net; by post (carefully packed) 2s. 10d. Is now in the press and is expected to be published in a few weeks.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A WORD TO OUR READERS.

DEAR FRIENDS,—

Once more we commence the record of the work in our Churches. The past is gone beyond recall. No one can tell what the ensuing months will reveal. How many of them shall we see? How long will our service continue? How soon may we be called upon to render an account of our stewardship? These are solemn questions.

Changes are continually taking place. Many such during the past year have been recorded in these columns, and doubtless others will be referred to as the year passes. One servant of the Lord appointed to a different sphere of labour; another, whose work is finished, summoned home; fellow-workers are removed to distant places; loved companions snatched from one's side. There are changes in home life, in business life, and in Church life. In connection with both secular and sacred concerns one has often to repeat—

"Change and decay in all around I see;" but it is delightful then to look up and say,

"O Thou who changest not abide with me." There is One of whom change never can be affirmed. "Thou art the same." Happy indeed is the man whose God is the Lord.

It is under the banner of the unchanging Christ that we are called to serve, and we trust that whilst our pages will furnish "News of the Churches," they will tell of the triumphs of the King and the extension of His kingdom.

Perhaps there never was a day when a clear enunciation of Scripture teaching was more necessary than the present. The awful errors which are propagated, and which are so dishonouring to Christ, call for a plain and pointed answer to the question, "What is truth?" This answer can only be furnished from that revelation of which it is declared, "Thy word is truth." Divine truth, like its Author, is immutable.

May great grace and heavenly wisdom be accorded everyone engaged in the service of Christ in the

Churches that, as stewards, we may be found faithful. May all who are called to deliver a message do so in the spirit of love and earnestly contend for the faith once delivered to the saints. May the Holy Spirit make effectual the Word thus proclaimed to the salvation of sinners that in this year there may be enjoyed in our Churches true prosperity, is the desire of

Yours in the Master's service,
JAMES E. FLEGG.

NEW YEAR'S CHIMES.

BY ROBERT EDWARD SEARS.

LET us begin the year of grace 1909 with a clear, full note of grateful praise. Praise ye the Lord! Let it be a *new song!* A song full of expressions of adoring love! A song full of spiritual power and true heart consecration to God! Let all our powers unite to ring in the coming year of blessing!

With our judgment made true, our understanding enlightened, our memory sanctified, our conscience made tender, our imagination brightened, our affections glowing with love to Jesus, with a hearty ring will we ring our new year's chimes! "I will extol Thee, my God, O King; and I will bless Thy name for ever and ever."

We have no desire to walk in new paths, but we seek a *new consecration* for "the good old way." The ancient thoughts of God are better than the modern thoughts of men. The King's highway—the way our fathers trod—is far better than the bypaths of a false and conceited philosophy. Thus with a firm grip of the grand old Gospel; with an intelligent grasp of the inspired Word, divine sovereignty, electing love, sure and certain redemption, regeneration by the Spirit, the final perseverance of all true believers to eternal glory, and believing in a full and free salvation for every coming sinner, we ring, with a strong and hearty faith, our new year's chimes.

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart."

The Master we serve is honoured most by the ministry of a holy life.

The man whose life is stained with lust, whose proud heart has never been humbled under God's mighty hand—the man who lives only for self, cannot ring in the new year. Unbelief! Sin! Enmity to God! Pride! Worldliness! Self-righteousness! Can there be any music there? May the wild, discordant notes cease and the "happy bells" of a new heart and a right spirit ring out the false and ring in the true and beautiful!

Cannot some of our readers plan and carry out some *new work for Jesus*? Without neglecting any work to which we have put our hand, cannot we ring our new year's chimes by entering upon some *new enterprise*?

Brother! Sister! work for Jesus while you have the opportunity! Let us seek to be more thoroughly what we ought to be; let us *pray* more earnestly for the Holy Spirit's power; let us more heartily do what our hands have found to do; then, "in the nobler modes of life, with sweeter manners, purer laws," our *new year's chimes* will never cease their ringing; for, when they die to mortal ears, they will go to swell the waves of sound in mighty halleluiahs around the throne of God. "Bless the Lord, O my soul."

THE BEST (THOUGH OFT NEGLECTED) COMPANION.

SOLOMON said, "Of making many books there is no end; and much reading [margin] is a weariness of the flesh." Surely he was spokesman for our own times. A question has recently been raised as to what single book would be the best for a man to have with him (a book of which he would not tire) were he left for a year on a desert island. There have been many attempts to give the wisest answer. Here is one which, for its significance, we give in the speaker's own words:—

"I am a Rationalist, an Agnostic, and a Freebinker. . . . I make this statement with all the seriousness that should accompany expression on such an important subject: That if I were stranded on an island and doomed to live in solitude, the one book that I should wish to have by me for constant study and reference would be the English Bible; for I know of no book that has so helped me in the past and promises to be a steadfast guide in the future. After years of study, the profundity of its psychological message astounds the intellect, and the apparent sincerity

that resounds through all its chapters add a fervent tone. Besides, for simplicity and beauty of word and phrase it undeniably holds the monopoly of all the most trenchant, the most ennobling, and the most inspiring of the verbal possibilities of the English language."

One involuntarily breathes a prayer that the soul which can give such testimony to the *letter of the Book* may be born of the Spirit and *spiritually* behold and receive its teaching. We believe that much of the spiritual apathy and decline in our day is traceable to so much reading of many books, even those *about* the Bible, and the neglect of the Book itself. If we might suggest a watchword for 1909 it should be "Back to the Bible!" God will honour HIS OWN WORD, and God will bless those who increasingly make it the man of their counsel.

"PROGRESSIVE UNDERSTANDING."

We have had much misleading talk about "new light" and "progressive revelation." Our prayer is that as the correlative of a fuller study of the Bible there may be given a progressive understanding of God's Word in all Divine things. God's revelation is given once for all in Jesus Christ, His Son; we look not for another, and none other is needed. But we do need a more sensitive ear and heart to receive and understand the Divine Word to our soul's health and salvation, that we may feed thereon and grow thereby.—S. BANKS.

ASTON CLINTON. — On Tuesday, October 20th, a missionary meeting on behalf of the Strict Baptist Mission was held at Aston Clinton, and although it was a small gathering, yet we felt that the Lord was with us. Mr. Lester, the Pastor of the Church, presided, and addresses were given by Pastor L. H. Colls and Mr. James Bagnall. Papers were also read by Miss Ellen Butcher and Miss Elsie M. Maull. Miss Butcher showed the need of our Indian sisters, and what debtors we, as happy Englishwomen, are to these Indian women, and urged us to pray that either by giving or going the debt might be paid: Mr. Bagnall referred to the words of Paul, "A great door and effectual is opened to me," and showed that our open door is India, and we can help to keep it open (1) by prayer and (2) by practical help; and Mr. Colls gave a short address on the words, "I am debtor," and said that the greatest difficulty of missionary work is in the Churches, urging the necessity of all being missionaries in spirit, and learning the servitude of the cross. A collection was taken during the service in aid of the Strict Baptist Mission, which amounted to over £3, and after the meeting two more friends offered to take missionary boxes.—E. M. M.

BETHESDA, STOWMARKET.

PRESENTATION TO THE LATE SUPER-INTENDENT.

ON Lord's-day, November 15th, 1908, an appropriate address was delivered by Mr. W. H. Abrahams, of Woolwich, in honour of the good work which has been carried on for the last thirty years by Mr. Wm. Rayner as superintendent of the school. Our brother was beloved by all, and his resignation (through ill-health) caused deep regret. It seemed as if he never wearied of his work for the Master, and his untiring patience made him very popular with the children. The teachers and children showed their respect for Mr. Rayner by presenting him with a family Bible, suitably inscribed, which was handed to him by Mr. Abrahams, who added on behalf of all present the words found in Numb. vi. 24, 25, "The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee."

In presenting the Bible Mr. Abrahams said:—Dear brother, it is my earnest prayer that the Lord will specially bless you, and may you know in the latter days of your journey here what it is to lean hard upon the arm of your Master.

Our dear brother was deeply moved, as were many of the congregation, several minutes seeming to elapse before he was able to speak. Eventually he made a few remarks, which ran as follows:—Dear friends, I hadn't the slightest thought that I should be expected to say anything this afternoon—in fact, I hardly know what to say. I am sure that your gift will be highly appreciated by myself, and, as our dear brother Abrahams said, I shall feel as if I want to keep it in the box to keep it clean and to use the old one. I must say that I have never looked upon myself as the real superintendent, for, as you know, I undertook these duties thirty years ago just to fill up the gap, thinking that someone more suitable would soon come and fill the vacancy; but you see that was not to be so. I have done my best to help on the cause here, but what can man do? Now that I am unable to continue my duties, you see the Lord has provided another to take my place. Dear brother Frost, I trust that you will continue in the work as long as I have. Oh to be united in the bonds of love to make known that precious Saviour. Dear friends, I heartily thank you, and wish that the Lord may abundantly bless you in the school.

We then joined heartily in singing the children's hymn—"Thank God for the Bible."

Everything passed off with the utmost satisfaction, the minutes seeming to pass all too quickly.

THE SECRETARY.

EGHAM (EBENEZER).—The fifteenth anniversary of the Sunday school was celebrated on Sunday, November 15th, and Thursday, November 19th. On Sunday Mr. Blackman, of London, preached twice, the evening subject being "Suffer the little children to come unto Me." The service was well attended. On Thursday the services were continued, when Pastor H. G. Dann preached in the afternoon, taking the same text that Mr. Blackman had spoken from on the Sunday evening, dwelling more particularly on "For of such is the kingdom of heaven." Both sermons were very encouraging to Sunday-school workers. In the evening Mr. Collin, of London, presided over a public meeting. Mr. Blackman prayed very earnestly for our children and the teachers. Pastor Dann riveted the children's attention by using a looking-glass as a figure of the Bible. Pastor W. S. Baker, of Staines, also spoke encouragingly. Mr. Falkner (superintendent of Surrey Tabernacle Sunday School) likewise made a few helpful remarks. A special effort had been made to clear off a debt of £38 remaining on the school building. The Lord put it into the hearts of His people to respond most liberally, so that through the kindness and help of our London friends the collections amounted to £14 7s. 11d. and the debt was cleared off and the expenses of the day covered within a few shillings. On the fact being announced, the congregation stood and sang the Doxology; so another Ebenezer is raised, and we thank God and take courage.—A. A.

ALDRINGHAM.—The annual meeting of the Rebuilding Fund Committee was held on December 2nd, when Mr. Sam. Nichols presided. During the year £85 had been added to the fund, making a total of £431. The Sale of Work in July realised £41, the "penny weekly" contributions brought in £19 10s., carol singing £5 8s., postcards £2 16s., and interest £10 10s. In addition, £11 had been raised for new stoves. The fund, started five years ago, has been well maintained, and the committee heartily thanked all the contributors for their splendid help. So far, half the amount needed has been raised, but the friends are proceeding steadily on safe lines, being too poor to borrow money. This policy has undoubtedly been justified, as the income from interest alone is a considerable addition to the Fund.—ISRAEL NICHOLS, Secretary.

WILTON SQUARE, N. ("SALEM").—Notwithstanding the cloud due to the death of Mr. W. J. Watson, deacon of the Church and for over twenty five years superintendent of the school, there was much sunshine in connection

with the Jubilee services of the latter held on November 29th and December 1st. Mr. W. K. Puttnam was helped to conduct the Lord's-day services, an address, characteristically cheery, being given in the afternoon by Mrs. W. H. Rose. On the Tuesday afternoon Pastor Frank Fells preached from Psa. xvi. Tea and meeting followed, Mr. C. J. Cuthbertson presiding at the latter. The speakers were Messrs. G. W. Clark (late Pastor), R. H. Easty, F. Fells, W. H. Rose, W. K. Puttnam, and A. B. Tettmar. Mr. Edward Flack read an encouraging report. The gatherings throughout were good. May it be said very speedily, "The Lord doth build up Salem" (Psa. cxlvii. 3).

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SOUTH-WESTERN
STRICT BAPTIST SUNDAY-SCHOOL
ASSOCIATION.

The sixth conference of Sunday-school teachers and friends in connection with the above Association was held in the schoolroom, West-hill, Wandsworth, on Saturday, December 5th, 1908. Pastor Thomas Jones, the President, occupied the chair. After earnest prayer had been offered by Mr. Adams, and a few words of welcome had been given by the Chairman, an excellent paper, written by Miss Cattermole, of Ipswich, entitled "The Infant Class, and How to Conduct it," was followed with rapt attention by all present. In the unavoidable absence of our sister, the paper was read by Mr. Motum, of Clapham Junction. She gave a very interesting account of her three years' work among the little ones of Ipswich and neighbourhood, her week-night class numbering upwards of seventy. She said it was ours to lead to Jesus, but emphasised the fact that God must convert. She spoke of the great need of prayer and faith in God, and stated that those who possessed and exercised most faith, and were most faithful in good works, were often less loud in their lip profession than those who were destitute of true faith, or whose faith was at a low ebb. She urged expectancy of the fulfilment of God's unchanging promises, and submission to His sovereign will. She brought to mind the largeness of a child's capacity for knowledge, and that infants were especially susceptible to influence, commended preserving the beautiful to the child's mind, particularly the beautiful stories of Jesus and His love, finally appealing strongly for example to support precept and not to run contrary thereto.

A good discussion followed, the most notable feature of which was the very interesting and touching experience given by Mrs. Adams, of West-hill, of her work among the little dots.

The second paper was on "The Bible Class, its Objects and its Methods," by Mr. A. Vine, superintendent of Courland-grove Sunday-school, which was read by Miss M. W. Vine. It was well thought out and well written, and proved not only helpful and suggestive, but gave rise to a lively discussion which roused the meeting to enthusiasm. Mr. Vine gave a splendid account of his twelve years' work among the young men and women at Courland-grove. He spoke of the difficulty of retaining our elder scholars, bearing in mind the many counter attractions; nevertheless he denounced all efforts of a worldly or doubtful character, and believed in teaching simply but fully the unadulterated Gospel revealed in God's Word. The object of God's glory would then be realised, and young believers gathered into our Churches. Following the first paper, he spoke of conversion being the work of God, but said that this should be an inspiration to service. He commended the conversational Bible-class, of which his own was a splendid example, nearly all the members taking part in the lesson. He concluded by giving some essential points for a leader. He must be regenerated, have true godliness, know the Lord's call to service, be devoted to his work, be acquainted with Holy Scripture, and possess some ability to rule, to teach, to comfort, to exhort and to warn.

An interesting discussion then took place, in which many friends joined, including Pastor T. Jones and Mrs. Jones.

The Secretary, who was a member of Mr. Vine's Bible-class for some ten years, spoke as to its real aid to spiritual life, and testified of its conversational character.

After thanks had been tendered to the writers, the meeting was closed with prayer.

We were greatly encouraged by the large gathering of friends present, and the prominent part taken by the ladies in this conference was very much appreciated.

F. T. WALLER, Secretary.

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A PONDERING HEART.

THE human heart is but a portion of the material or physical frame of mankind, although it is the reservoir of the life, "for the life of the flesh is in the blood" and is the responsible instrument in the mechanism of nature for anything and everything good, bad, or indifferent. At its best it is but a poor, weak vessel, and the wonder is that it keeps on the go so long as it does.

"Strange that a harp with a thousand strings
Should keep in tune so long."

It is really wonderful how the poor, frail thing endures what it does so long without breaking! The rackings, the aching, changes and searchings, perturbations, revolutions, with joys, sorrows, hopes, disappointments and surprises following on each other in rapid succession, keeps the heart in constant exercise and communion with the mind, the heart, with its many desires, being supplied with the will and corresponding activity with a view to its satisfaction and gratification; but, alas, with so many checks, agitations and failures that, without grace, one hardly knows at times how to keep oneself from depression and sometimes despair.

We may read a deal about hearts in the Scriptures. There are hard, obstinate, deceitful, wicked—and even desperately wicked; of hearts not right with God; and, on the other hand, of the heart God has touched—a wise, prepared and tender heart; of a heart sprinkled from an evil conscience—one that is established with grace, steadfast, whole and clean; and of a heart lifted up in the ways of the Lord—upright, clean and soft; and some like Mary's—a *pondering heart*, for "Mary pondered these things in her heart" (Luke ii. 19).

Mary pondered, as well she might, on the special favour granted her, for she was the mother of the Child born and the Son given, who was named in Isaiah "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (chap. ix. 6). But she was not the mother of God; she was the mother of that Holy Thing which should be called "the Son of God," the mother of that spotless nature belonging to the God-man Mediator; of a humanity which should pass through the womb of the earth as well as that of a woman; a humanity perpetually allied to the Deity, and that should live for ever and ever. Mary had become the mother of the Saviour, He whose lips should speak peace while on earth and comfort to Zion's mourners when in heaven. Yes, Mary pondered these things! Mary was herself a sinner evidently, for her spirit rejoiced in God, her Saviour—the only Saviour in a spiritual sense God ever sent. He had sent them saviours before, but this Holy Thing which was born of Mary was "a great One"—a great Saviour for great sinners, a Peacemaker for a quarrelsome people, a Reconcoiler of the rebellious, a Deliverer of the helpless, the Saviour of sinners; with eyes to pity, feet to run on an errand of mercy; with lips to comfort, heart to sympathize, and hands to minister to the poor and needy. Mary pondered these things in her heart.

May the blessed Spirit of the living

God give to you and to me the willing mind and pondering heart of Mary and make us rich in faith.

S. T. B.

BRIXTON TABERNACLE.

On November 17th the twenty-fifth anniversary of the laying of the foundation stones was celebrated. Mr. J. Booth, of Bradford, preached in the afternoon from Psalm v. 7, and in his earnest and grave manner exhorted the living family of God to be very definite. He noticed (1) A holy, strong, determined resolve—"As for me." He would not be led astray, nor wander or stay away from the house of God. It was a mercy to be made true in the sight of God. That which David had, distinguished him from the deceitful man. Through grace, without presumption, he could say, "As for me." Definite teaching was needed in the present day. Though called straight-laced, it was necessary a firm stand should be taken. What part of Christ could be done without? Which chapter in the Scriptures would they burn? The watchman on Zion's walls must be separate from others—faithful and true. This was also essential for hearers. There was a place of decision. Ruth would not go back to her people, her land, and her idols, but clave to Namoi and Naomi's God and people. Living in perilous times, they should contend for the faith. (2) David's desire. (3) David came in the fear of God. (4) The place—His temple. The discourse was much appreciated by the large congregation assembled.

A goodly number of friends sat down to tea.

Mr. J. M. Rundell took the chair at the evening public meeting. After he had read the Scripture, Mr. J. R. Debnam (late Pastor Nunhead Green) engaged in prayer. The Chairman in his opening remarks referred to those who attended the ceremony of laying the foundation stones of the building in 1883. The late Pastor laid one, and Mr. I. C. Johnson (of Gravesend) laid the other. Mr. Johnson, he regretted to say, was at present laid aside, but if the Lord willed, he wished that He might spare him as a witness for His new covenant truth for some time to come, although advanced in years. It seemed to him incredulous that people should believe those who taught that Peter was "the Rock" upon which the Church was built. The Scripture says "On *this* rock," not "on *that* rock," and when the Lord asked the disciples who He was, they replied without hesitation, "Thou art the Christ (the Anointed), the Son of the living God." He would like to see such decision in all ministers of the Gospel. God had been very decided for them, and why

should not all who speak in His name speak with no uncertain voice upon the foundation truths in His Word? The Church was built up of "living" stones, and the suggestion seemed to be very forcible when they knew how well they were fitted to form the building. He prayed thus for the peace and prosperity of the Pastor, Church, and people who he was then addressing.

Mr. F. C. Holden was pleased to see such a gathering. This was his first visit since the day the Lord took the late pastor hence. Mr. Holden spoke from 2 Tim. ii. 19. He took the "foundation of God," which "standeth sure," to mean the purposes of God, and the counsel and the decrees of God—"My counsel shall stand, and I will do all My pleasure." Then He had a plan also, and His promises too made a firm foundation for the believer's faith. Well, what if the foundation be destroyed—what could the righteous do? Simply sit down in despair. Therefore faith, being in lively exercise, kept the soul dependent on God, who promised that His grace should be sufficient, and the consequence was that the foundations appeared to be stronger than ever, and it was his daily desire that he might realise it down to the end of his days.

Mr. H. Ackland followed with an address from 2 Thess. iii. 16, with four leading thoughts:—(1) The blessing of peace, (2) The Lord of peace, (3) The bestowment of peace, and (4) The experience of peace. As to the 1st, the blessing may come to the poorest. It comprised rest, quiet, tranquillity, and harmony, which was true peace. There was also a false peace—the peace of ignorance, a religious and a presumptuous peace. As to the 2nd, this was fully set out in Rom. v. 1—11. As to the 3rd, the Lord appearing as the God of peace on the lake in the boat with His disciples was instanced, when He said "Peace, be still;" and how it was needed by the sick and afflicted only those knew who had passed through that experience, when (fourthly) the peace, which passeth all understanding, kept our hearts and minds in the love of God.

Mr. J. Booth addressed the friends from Isaiah lxvii. 10. The prophets were not like the modern leaders—they were "holy men of old" who led the way, and first went through the gates themselves. There was a necessity for someone to go before the feeble ones to lead them out of captivity, as there were obstacles to be lifted up and cast out of the way. The highway was a way that was open, above, clear to the people. The salvation wrought by Christ was "not done in a corner." This way was distinct from every vulgar way. A thousand may be cast

up, of which 999 might be very good, but there was only *one* right way. The public newspapers were full of different schemes for uplifting the people. This was a moral work—it was not *the* way. A minister said to him this summer: "It is time the nation woke up to the consciousness of the God within them." He replied that when it awoke the nation would be conscious of God *out* of and not *within* them. When the sinner was enlightened it was to find that God was absent, and he many times mourned His absence afterwards. That sort of preaching appealed to the unregenerate man, but it was not the "high-way." As to the stones that were gathered out of the highway, these were not "foundation stones." Then there was a lifting up of the standard, that the people might gather together around it and all should see it—"And I, if I be lifted up, will draw all men unto Me."

The Pastor, Mr. T. L. Sapey, then gave a few particulars of the state of the finances, remarking that there was a sum of £30 due to the treasurer at the present time, of which £13 7s. 6d. was for renovation. The outside of the chapel had been renovated, and the inside had been brushed down and thoroughly cleaned, and this would last for another two or three years. He had received several sums, including two sovereigns from certain friends, and some photos of the chapel and of the memorial tablet had been sold, which had considerably helped (a friend defraying the cost), and he hoped that the amount which would be collected would come up to £15—a half of the amount now due to the treasurer—as £14 2s. 6d. had been collected last year, and he felt the meeting had been a good one.

After the Chairman had appealed for help the collection was taken, and the amount, together with subsequent receipts, came up to £15.

Before closing, the Pastor read a message from Mr. I. C. Johnson, and also thanked all kind friends for their help in making the meeting a success.

BERMONDSEY (SPA ROAD).—The sixty-fourth anniversary was held on Lord's-day, November 29th, the chapel being recently re-opened after having been closed for several weeks for repairs. Sermons were preached by Mr. J. Hall, the morning message, from Psalm lxxi. 16, being specially suitable for the occasion. The evening subject was Rev. xix. 1. On the following Tuesday a tea was provided by a good sister. In the evening Mr. H. Ackland was helped of the Holy Spirit to preach an excellent sermon to an appreciative congregation from Song of Solomon v. 10, "My Beloved is white and ruddy,

the chiefest among ten thousand, noticing the immaculate purity of His manhood, and the atonement He made by the shedding of His blood. The presence of our Lord was manifest, and great liberty enjoyed while ministering the Word.

STRATFORD (GURNEY ROAD SUNDAY SCHOOL).—Interest and enthusiasm, mingled with delight, describe the feelings of those who had the privilege to be present at the Gurney-road Baptist Chapel recently, when Pastor H. D. Tooke, well supported by Mr. S. G. Ince, presided over a gathering of about 100 children and friends met together for the purpose of inaugurating a Strict Baptist Young People's Missionary Society. Evidence of the practical sympathy towards this work already awakened in the hearts of the little ones was amply demonstrated by the three tables laden with toys and useful articles which they had provided for those in the mission schools in India. The object of the movement was admirably outlined by the energetic organiser, Miss F. Ince, while Mr. J. T. Cooper (Sunday-school secretary), Mr. D. Othen, Mr. S. M. Taylor, and Mr. C. Webb, with their helpful, stimulating missionary addresser, added greatly to the success of one of the happiest evenings in our experience.

NEWS FROM MISS ELLIOTT (OF S.B.M.)

THE MISSION HERALD for January contains two letters from Miss Elliott. The following was posted from Port Said:—

SS. *Dunera*, Mediterranean,

Dec. 3, 1908.

As the boat is nearing our first port of call, I am sending a little report of our progress. We are hoping (D.V.) to reach Port Said early to-morrow morning, where we receive and post letters. We were due there yesterday, but owing to a gale in the Bay the first Sunday night we were behind time; I hope it will not delay our arrival at the appointed time at Madras; probably we shall be able to make it up. We are due there on the 21st—one whole calendar month on the water.

With the exception of two days and a night of rough weather at the commencement, we have had a very enjoyable voyage till now. The sun has been quite hot the last few days; the sea is very calm and blue, and we have had some glorious sunrises and settings.

I have found two Strict Baptists on board, and two C.M.S. workers returning from furlough, one of whom conducted morning service last Sunday. He gave a short address based upon Phil. iii. 13, 14, which I greatly enjoyed. A good number of the passengers assembled to

hear him; may his solemn message be impressed by the Holy Spirit upon their hearts.

As each day finds us farther from home and loved ones and all the privileges of a Christian country and nearer and nearer that vast land where multitudes are groping in superstition and idolatry, with no desire or power to raise themselves, how one's whole heart goes out in loving sympathy and prayer for them and cries, "Use me, O Lord, use even me in the ingathering of Thy great harvest; make me a vessel empty, purified and meet for Thy service; let Thine own great Power accompany the message we take, and save souls to Thine own praise. Let Thy work appear unto Thy servants."

What a number of friends gathered that morning at the Docks. I thought it was so kind of them, and it shows how near the work of the Mission is to their hearts for them to come as they did on the most busy morning of the week to wish good-bye and God-speed.

O. M. ELLIOTT.

SUFFOLK AND NORFOLK BAPTIST HOME MISSIONARY SOCIETY.

THE annual meetings of the above were held at Laxfield on Wednesday, November 18th. A goodly company assembled, and Pastor W. Dixon preached a good sermon in the afternoon, which was listened to with rapt attention.

Brethren A. Morling, E. Rose, C. Welsford and T. Dykes gave addresses in the evening, all testifying to the great good of the Society to the country villages.

The secretary (H. T. Chilvers) and treasurer (W. Ling) gave their reports, which were unanimously adopted and will be printed and circulated.

THE ROBIN SOCIETY.

THE annual meeting was held on December 8th, 1908, in Zion Lecture Hall, New Cross-road (kindly lent by the Pastor and officers). The chairman, Mr. T. G. C. Armstrong, opened with prayer. The Annual Report was presented and adopted. Reference was made to the loss sustained by the decease of Mr. W. Burnett, who had been secretary for over nine years, and whose place was now efficiently filled by his widow, Mrs. M. Burnett.

During the winter months substantial meals had been given to 15,813 poor children all over the Metropolis, making a total of 247,561 since the formation of the Society, and 181 ailing children had been sent to Southend-on-Sea during the summer. The Committee were taking steps to secure a seaside Home of its own.

The Society were favoured with the support of H.M. the King, H.R.H. the

Prince of Wales, Lord Rothschild, the Duke of Norfolk, the Earl of Dartmouth, and others. H.M. the Queen had graciously placed the Society on the list of charities to be assisted by her Book Fund.

Grants were made to twenty centres (including Maynard-road, Walthamstow, and Gurney-road, Stratford) to provide meals for over 10,000 children during Christmas week and 1,250 to breakfast at Iron Room, Deptford.

The Committee appeal for further help to carry on this good work, which is of an entirely unsectarian character.

T. G. C. ARMSTRONG.

CHADWELL STREET (MOUNT ZION CHAPEL).—Services in connection with the fifty-seventh anniversary of the above place of worship were held on December 13th and 15th. Although Mr. Fricker was missed at the early prayer-meeting owing to his serious illness, the friends were thankful to God for granting His servant his heart's desire by restoring him sufficiently to be present at the service. His place was taken by Mr. Applegate. At 11 o'clock the congregation was very good, considering the unfavourable weather. After singing "Come, Thou Fount of every blessing," the beloved Pastor read Psa. cxiii. in a reverent and grateful spirit, and this demeanour was manifested in the prayer and sermon which followed, clearly indicating his submission to the Lord's will at this crisis of our Church history. In his remarks he reviewed the Lord's dealings with His people in their sinfulness and His merciful preservation of them in after life. It was full of freshness throughout and has left a fragrance behind which will not be forgotten. At 6.30 Pastor O. S. Dolbey preached. His text was from the same Psalm read by Mr. Applegate in the morning, viz., "The Lord is gracious." (1) What is it to be gracious? (2) How is the Lord gracious? (3) When does His graciousness appear? The discourse was very much enjoyed. The services were continued on Tuesday, when, at 3.30, Pastor J. Bush preached an excellent sermon from 1 Cor. i. 18, "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." His divisions were—(1) The word of the Cross, "FINISHED." (2) What those despise it think of it. (3) What it is to us. It was a full, free and finished salvation, and if any wanted to learn the awful nature of sin they must go to Calvary. The preaching of the day tended to make light of sin, but the justice and love of God were seen on the Cross. Tea was held in the schoolroom at 5 p.m. At 6.30 the Pastor (E. Mitchell) presided, giving out the hymn,

"Kindred in Christ for His dear sake," and he emphasized the sentiments of this hymn in his welcome afterwards to those friends who were visiting. He then read Psa. cxxii. and Mr. W. S. Baker prayed. Mr. Aokland spoke from 1 Cor. xii. 28 on "Helpers in the Lord's work," either by presence, or prayer, or visitation among the Lord's people. Pastor W. H. Rose made some remarks on "Phoebe, our sister"—(1) A saint, (2) a sister, (3) a servant, (4) a succourer. Pastor J. Bush opened up Psa. xlvii. 11, "The Lord of hosts is with us; the God of Jacob is our refuge." Pastor Thos. Jones spoke from Ephes. ii. 10, which he handled in a masterly manner, and Pastor H. D. Tooke gave an address on "Transfiguration." The Chairman then brought the meeting to a close with a hymn and prayer. Collections were taken on behalf of the Church funds and all returned home grateful to the Lord for His marvellous kindness.—D. BUTCHER.

"ENON," WOOLWICH.

THE Lord has taken from us very recently three dear friends—GEORGE ABRAHAM, who for more than sixty years had been connected with Enon. A member for several years, his place was seldom vacant only through illness. He had been chapel-keeper for a number of years. He loved the "house of God." He was taken home after six months' illness on December 5th. On the day that our brother was buried, December 9th, MRS. BRAIN, one of our deacon's wives, was called home to be with Christ. She was a devoted mother, an excellent wife, a warm-hearted, loving Church member, a true helpmeet to her husband in every good work. Also on the day of her decease, our sister, MRS. THICKLEY, fell on sleep. She had been for many years a member at Enon. Of late years age and infirmity kept her from meeting with us. She was happy with her books, and much enjoyed a visit from the deacons, her Pastor, and Christian friends. These, with a dear young sister who was called from us in September, are now in the presence of the King. We close the old year in sorrow, and commence the new in hope. E. WHITE.

PIMLICO (CARMEL).—Annual family gathering and re-union meetings were held on Lord's-day, December 6th, and Tuesday, 8th. On Sunday Mr. W. F. Waller preached soul-inspiring and encouraging sermons, and in the afternoon a united service of prayer and thanksgiving was held. On Tuesday a goodly number of friends gathered to listen to a very helpful and God-glorifying discourse by Pastor J. E. Hazelton, of Park-road, Regent's Park. His visit to us was very much appre-

olated. Tea was served in the school-room after the service, of which a good number of friends partook. The evening meeting was presided over by W. S. Millwood, Esq., and the addresses given by Messrs. A. E. Brown, H. J. Galley, H. D. Tooke, and W. F. Waller, made it to be a season of real joy. A number of old friends were present, and it was a special source of gladness to see Mr. J. P. Barradell in the chair, who was formerly a member at Carmel. About £15 10s. was needed to give a clear start in 1909. Through his kind generosity and that of others present, hopes were more than realised, the whole of the amount being raised, and more. To God be all the praise.—W. H. H.

Aged Pilgrims' Corner.

THE present position of the Society evokes the grateful question, "What hath God wrought?" Seventeen hundred life pensioners in all parts of the United Kingdom are now in receipt of £12,000 per annum in pensions. Four Homes for 180 pensioners are under the immediate control of the Committee, and three other Homes are less directly associated. Supplies have been graciously sent during the past twelve months.

* *

All the London pensioners and many of the country recipients are visited monthly, so that the help given may come not in a cold official manner, but from the hand moved by the grace of Christian love and sympathy. All the almoners render honorary service. This system of personal visitation, which the Committee lose no opportunity of extending, is of increasing value in these days of hurry and turmoil, when "the quiet in the land," and especially when they are aged, are apt to be forgotten.

* *

Nine hundred and sixty live in the country and 740 in London. Only 14 per cent. are men; this has been the average for years, and can only be accounted for by the longer duration of female life.

* *

Thirty-eight are over 90 years of age, 425 are upwards of 80, and 848 between 70 and 80. The remainder are between 60 and 70. The average age of nominees is 70, and of deceased pensioners 79, showing the duration of a pension to be nine years, with a total payment of about £55. The two senior pensioners have been on the books 33 years and 29 years respectively and have received £291 and £212.

* *

Collections after sermons grow in number, though the average amount of

each is less. We attach much importance to this help, for it provides an unique means of interesting God's people in the work of the Institution. James Harrington Evans said it was the best way, seeing that the Society is based upon the immutable truths of the Gospel. Several village chapels, whose members receive pensions, have annual collections, and it is the appeal that is made, even more than the immediate results, which the Committee value.

Gone Home.

WILLIAM CRANE.

Our beloved brother entered into his eternal rest on December 9th, in his 86th year, having been confined to his bed only a few weeks. He walked to Laxfield Chapel and back six weeks previous to his death (a distance of three miles), Laxfield having been his spiritual home all his life. Sitting under the ministry of the late Pastor, James Tottman, he was greatly blessed and deeply exercised about his soul, and was brought into Gospel liberty through a sermon on "The blood of Jesus Christ, God's Son, cleanseth from all sin." In the year 1852 he, with six others, was led through the baptismal waters by Mr. Tottman. Having been chosen deacon in the year 1890, he continued in that office till his death. He was rooted and grounded in the doctrines of free and distinguishing grace. He was a great reader of the works of Huntington, Kershaw, Gadsby, etc. During his illness he spent many hours in fervent prayer, resting in the Everlasting Arms and waiting for his home-call.

On one occasion, whilst talking with him about going home, he said, "I am going home on two crutches, namely, 'All that the Father giveth Me shall come unto Me,' and, 'Him that cometh unto Me I will in no wise cast out.'" The last words he was heard to utter were—

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought
And cast it all around."

And he then passed quietly and peacefully away, to be for ever with the Lord.

On one occasion, when our Pastor (C. T. Dykes) was visiting him, he said, if he made any reference to his death, he would like him to speak from the words, "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord" (Psa. xxvii. 14).

Our Pastor laid his remains to rest in the Chapel Cemetery, in a spot that he had chosen, all his children and many friends gathering there.

"Let me die the death of the righteous, and let my last end be like his."
R. J. GRAYSTON.

CHARLES GOWEN TURNER

was called home on November 27th, 1908. From the age of 19 years this friend had devoted time and talent to Sunday-school work. At the early age of 12 he was the subject of serious thoughts, and, seeing the evil influence of intemperance in his home, he became a pledged abstainer. In his young days Mr. Turner attended the Sunday-school at St. Thomas's Church, Waterloc-road, and in the Bible-class there was brought to know the Lord when 19 years of age. On expressing a wish to become a Sunday-school teacher, his services were declined, as he had not been confirmed. This led to the searching of the Scriptures, and, finding nothing there to support it, he had a conversation with a fellow-workman, who showed him that the practice was unscriptural. He subsequently attended Trinity Chapel, Borough, where in 1861 he was baptized by Mr. Bonner, the Pastor. The Sunday-school afforded an opportunity for service, and here he filled the offices of secretary and Bible-class leader. Five years were spent in Spurgeon's College with a view to entering the ministry, but the path marked out for him was amongst the children. Mr. Turner visited several places and formed schools and was also actively engaged in mission work. In the year 1882 he settled down in Peckham and took up school work at Hill-street Mission, and subsequently in other places, his last sphere of service being Peckham Tabernacle. On the Church moving to Mizpah Chapel, Peckham-road, our friend had the joy of seeing one who had formerly been a boy in his class fill the office of superintendent. Thus for nearly fifty years he was privileged to serve his Master. He was a consistent Christian, and the text from which the funeral sermon was preached by Mr. Thew was most appropriate—"I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness."

GEORGE WHITE.

The Cause at Brixton Tabernacle has to record the home-going of a beloved brother, George White. Every member of the Church of Jesus Christ has a place that none else can occupy, and though not an official of the Church, he occupied a position of influence among the living family of God. His continual solicitation for the welfare of Zion, his kindly spirit, his tender words of counsel, sympathy and comfort created a loving attachment be-

tween him and many at Brixton and elsewhere. He had a keen discernment of truth. He appreciated the doctrine of free and sovereign grace and upheld the practice of strict communion in the Christ-like spirit of love. Those who were privileged to be on corresponding terms with him highly prized his epistles, which were distinguished by a tone of deep spirituality.

Our friends, Mr. and Mrs. Bawden, with whom he lately resided, count his residence with them, and the fellowship in divine things consequent upon the same, to have been a favour from God.

He has left a "Record of Mercies," in which he tells of several marvellous deliverances from death—indeed, in some instances it seems miraculous that he escaped with his life. In recounting these things he desires to glorify his God by showing

"Not a single shaft can hit
Till He, the God of love, sees fit."

He was the subject of deep conviction of sin from an early age, and, being brought to realise his interest in the redeeming work of Jesus Christ, could not find a satisfying ministry out in that of the late James Wells. He was subject to much searching of heart as to his personal interest in divine realities and "often begged of Him, if he was deceived and had not come rightly, that his ignorance might be forgiven and the work begun in him indeed."

He united with the Church at Brixton Tabernacle in 1892. He finished an honourable course on July 11, 1908, aged 72 years. He had suffered from heart trouble for many years, and in the spring of this year it was thought his time of departure was at hand, but "the time was not yet." He recovered and was at the services twice on the Lord's-day previous to his death. He engaged in prayer at the Monday evening meeting, attended a committee meeting on the Tuesday, and was at the Wednesday evening service. He retired to bed as well as usual on the Friday evening. He did not, however, make his appearance at breakfast on the Saturday morning, and, when Mrs. Bawden called, no answer came, for in his sleep the Lord had called His loved one home. Evidently without a pain he ceased to live here that he might live "with Christ, which is far better."

His remains were interred in Tooting Cemetery in sure and certain hope of a joyful resurrection.

The text given for his memorial sermon was Philip. i. 23, "With Christ, which is far better," and from these descriptive words the writer attempted to set forth the grace and love of a Triune Jehovah as revealed in His dealings in providence and grace with our beloved brother.

T. L. S.

Pictures of the Past;

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Continued*).

"Happy," says the proverb, "is the nation which has no history." Happy, too, is the Christian community whose annals chronicle no unwonted or startling episodes; no *revivals*—those unhappy admissions of previous supineness and failure which are invariably followed by reaction and still greater coldness and apathy; no *splits* in which loving hearts are sundered, holy fellowships broken, and once happy Churches divided; and no new and strange methods of service resorted to, which are designed to attract outsiders, but which ordinarily prove ultimate failures.

Happy, on the other hand, is the Church which worships and works after the manner of our sainted forefathers—knows nothing of excitement, but is favoured from year to year with spiritual health and energy through the blessing of Him "who holds the seven stars in His right hand."

Such were many of the Churches of our own "faith and order" in their days of prosperity and power. Such was the Church with whose history we are now occupied.

• COMPLETION OF THE CHAPEL, 1755.

This, perhaps, should have been recorded previously, but it seemed better to present an uninterrupted account of the way in which Thomas Chesterton became pastor as already related. It really preceded his ordination by seven months.

It is tantalising that while the particulars of the dinner at "Ye George" are minutely given, the records of the opening services are exceedingly brief. It is noted that "on January 27th, 1755, we bought the pulpit for the new meeting house, at Mortlake, in Surrey, for £5, which was fixed in its place four days after. We also bought our pews and paving tiles there."

"Our meeting house was opened on the Wednesday in Easter week, April 2nd, 1755, Mr. Anderson and Mr. Wallin—both ministers in London—assisting. We first sang a suitable hymn, then T. C. (the pastor elect) went up and prayed. Mr. Wallin then preached from Psalm xxvii. 4: "One thing have I desired of the Lord," and concluded with prayer. Another hymn was then sung, after which Mr. Anderson prayed and preached from 1 Chron. xxix. 14: "But who am I, and what is my people?" etc., and "Of Thine own have we given Thee." The singing of (Watts's) 132nd Psalm and a prayer closed the service. The house was full."

The writer well remembers this place of worship, in which he often preached, and officiated at the last baptism. It was a plain brick building, devoid of architectural adornments, and with one deep gallery at the back.

The pulpit was not of the old orthodox egg-cup type, but was a commodious square structure between two windows. A relic of it is in our possession in the shape of a small wooden bowl, which was fixed to the left of the Bible cushion for the reception of the minister's turnip watch, on which, we suppose, he was expected to keep his eye lest he should be tempted to prolong his discourse unduly.

Thus, in this sacred edifice, their new minister commenced his stated labours in 1755.

OCURRENCES DURING THE SECOND PASTORATE.

"That which hath been is now, and that which is to be hath already been" (Ecc. iii. 15). Church life in those far-off days seems to have been much what it is to-day. The wisdom of lauding the past to the disparagement of the present is very dubitable, as the records in this old book of the events of this period go to prove.

Thus, at a Church meeting on Wednesday, December 7th, 1775, it was agreed "to send the Brethren Philp and Haines as messengers to admonish James White, who stands as a member, for his neglect of giving attendance to God's Word, and to reprove him for his disorderly walk, and to report his answers to ye Church." This they did at a subsequent meeting, stating that the interview had not proved satisfactory. It was, however, determined to "wait a little longer."

The following entry is interesting. Public events of great importance had recently occurred. Lisbon, the capital of Portugal, was then mainly known to English people, as Madeira afterwards was, as a desirable health resort for sufferers from diseases of the chest, and to it the great Dr. Doddridge had gone, as it proved, to die, in 1751. In 1755 it was the scene of a most disastrous earthquake, to which the recent calamitous events in Messina and its neighbourhood present a striking parallel. This had filled other cities with fear lest a similar calamity should befall them.

England was also at war with France, and the tidings of our success were anything but encouraging. It may be remembered that it was in 1756 that the unhappy Admiral Byng was accused of failing to do his duty to succour the Isle of Minorca, and leaving it to the enemy's mercy, for which he was tried by court martial, and, mainly in deference to popular clamour, was shot in the following March.

The influence of the Jacobites, as the partisans of the Stuarts were called, likewise filled many hearts with serious apprehensions. That they, if able, would again make Popery the religion of England was well known, and all to whom the principles of the Reformation were dear—Churchmen and dissenters alike—were full of dread lest "the lie which burned their fathers' bones to dust" should again be restored to curse the land they loved.

These facts explain the record of the proceedings of the Church at Colnbrook on Friday, February 6th, 1756. This "was appointed by Government for a solemn day of fasting and prayer on account of ye late earthquake at Lisbon, the French war, and for the con-

tinuation of the Protestant religion." They therefore met in their chapel, and their pastor preached from Luke xiii. 1—5 inclusive. His very appropriate subject was the Galileans who perished through the cruelty of Pilate, and the eighteen on whom the Tower of Siloam fell, and the Lord's warning to the Jewish people not to deem themselves secure from national calamity if they continued sinful and unrepentant.

Why such "fast days"—as in years gone by they were popularly styled—are never now held in Great Britain has caused the writer great searchings of heart. We remember several—that for the cholera in 1849; that for the Crimean war in 1854; that for the Indian Mutiny in 1857; that for the cattle plague a few years later; and, above all, that for the life of the Prince of Wales, our present King, when the heart of England was stirred as it rarely had been before and has not been since.

It is conceded that the feeling displayed on these occasions was not necessarily gracious and spiritual. It must not, however, be forgotten that religion is not only personal, but likewise social and national. Families are enjoined to call upon the Lord (Jer. x. 25) and nations not to forget Him, but to "kiss (or do obeisance to) the Son," lest they "perish by the way" (Psa. ii. 12). To us, therefore, it is pleasing to regard these village Christians, assembled, as they were, to think worshipfully of the earthquake in the far-off city, and especially to view them praying that the Protestant religion might be perpetuated in our land. Would to God that this prayer might be often echoed in our chapels in the present day!

The following entry has its own pathetic interest. "April 14th, 1756. A soldier named Scott, of General Cholmondeley's regiment of dragoons, who died at Colnbrook of consumption, was buried in our ground. As usual his comrades fired over his grave. A sermon followed from Heb. ix. 27: 'It is appointed unto men once to die,' etc."

The minutes of a Church meeting held on Wednesday, June 9th, 1756, record the reception of two members after an oral confession of their faith. This is both interesting and important as showing that in insisting on this practice our own Churches are simply following the precedent set by their gracious forefathers. "Most of the brethren were present, and some time was spent in prayer. I—that is, the pastor—declared to the Church that Richard Philip, of Harlington, was desirous of coming before us to relate the Lord's gracious dealings with him, and his desire to join the Church. Accordingly he made a declaration of his experience and faith, and his wish to submit to ye ordinance of Baptism by immersion.

"I then called on Susan Fisher, and desired her also to relate what God had done for her soul. This she did, telling us both her experience and faith in ye Lord Jesus, and of her love to His saints. The Church received the testimony of both with approval, and it was agreed to baptise them the next day."

Full of interest must this "next day," June 10th, 1756, have

proved to all concerned. "At 3 a public prayer meeting was held in the chapel, after which all but the members were requested to withdraw, when Mrs. Ann Weekley was desired to come before the Church and make a discovery of God's dealings with her. We examined her as to her faith and hope, and as it was agreeable to the Church, and as she professed to regard believer's baptism to be scriptural and right, we proceeded to the performance of this solemn ordinance."

The Rev. W. Anderson, who was present—whether by accident or pre-arrangement is not stated—preached from Psalm cxix. 133: "Order my steps according to Thy Word." He showed that the Scriptures were the Word of God, by which all believers should order their steps, and yield obedience to all Divine commands, one of which baptism was, and lastly what was its mode or form and who were its subjects.

"We then proceeded to the water-side—the baptistery within the chapel not having been yet constructed—where I (T. C.) baptised them. Mr. Anderson prayed while I put off my wet clothes, and when dressed I reappeared, gave out a hymn, and prayed and blessed them."

The record of a Church meeting held a month subsequently is significant and suggestive, for it simply states that "*nothing particular was done,*" so "spent ye time in prayer as usual."

Most of our ministerial readers can recall similar occasions—often trying seasons to both pastor and people.

Here these fragmentary records of the labours of Thomas Chesterton abruptly end. Their main interest to us is that what they recount happened 153 years ago, and help us to an accurate estimate of the Particular Baptists of that period.

LAW AND GOSPEL.

BY A. E. REALFF.

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10.

"Law and terrors do but harden all the while they work alone;
But a sense of blood-bought pardon—soon dissolves a heart of stone."

WE, who are termed "Calvinists," should "earnestly contend for the faith which was once delivered unto the saints" (Jude 3); for the *doctrines* of our faith (which the apostle evidently means) are not of Calvin, though a man of blessed memory. It is true that he in the days of the Reformation brought them out of the obscurity into which they had fallen, having been for long years hidden away under the accretions of the Apostate Church. He brought them to light and emphasised them, but he only found them where they always had been—in the Sacred Scriptures—and earnestly contended for them, as did Augustine in the fifth century, and as others less known among saints, ministers and martyrs had done. These are termed "the doctrines of free grace," and are briefly

summarised by and comprehended in what are often styled "the five points."

These are:—1. Original sin; 2. Eternal and personal election; 3. Particular redemption; 4. Effectual calling; and lastly (5) Final perseverance.

We are plainly taught in the Word of God that all mankind fell in Adam; that the Almighty Father, before the foundation of the world, chose a certain and definite number of Adam's ruined race to be gathered and saved out of all nations; that Jesus Christ, the only begotten Son of the Father, accepted these as His mystical Bride, and in fulness of time died to redeem them, and them only; that the Holy Ghost undertook to quicken them by His almighty power and effectually to call each out of nature's darkness into God's marvellous light, and to ensure that every one of these chosen persons should be so continually guarded and supplied with needful grace, that they should hold on their way and finally be brought to everlasting glory (Rom. viii. 28—39).

"Wherefore, then, serveth the law? It was added because of transgressions, till the Seed should come, to whom the promise was made" (Gal. iii. 19). The reference is evidently to the first "promise" made to our parents in Eden after their fall (Genesis iii. 15), and repeated to Abraham: "Now to Abraham and his seed were the promises made. He saith not, And to seed, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16).

The law, then, is the family "schoolmaster" to teach the chosen, redeemed, adopted children certain things which they could not otherwise thoroughly learn, and so prepare them to come to Christ for justification from its awful indictment, for pardon, reconciliation, peace, salvation (Gal. iii. 24—29). The law of God is not designed to give spiritual "life" (ver. 21); this is a heavenly boon, imparted by the quickening agency of God the Holy Ghost. "But the Scripture hath concluded (shut up as prisoners) all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (ver. 22).*

The expression, "as many," in the text which heads this paper applies to all mankind, who are of necessity under the law of their Creator—not Jesus only, but even untutored heathen (Rom. i. 18—21, ii. 15). The term "law" therefore is not limited to what Moses was commissioned to teach the natural children of Abraham, but must be taken in the very broad sense in which we find it repeatedly employed in the Psalms (notably the 19th and the 119th), which includes "the whole duty of man" to the God who created and preserves him and is his continual Benefactor (Eccles. xii. 13). Jesus Christ, we read, was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). This also evidently implies not only that the elect are all by their natural birth "under the law," but that every one of woman born is so likewise.

* The word used ("sugkekloismen") is the same as that which in the next verse is translated "shut up."

How comes it, then, to pass that not only the chosen family but mankind universally are "under the curse?" Because "all have sinned, and come short of the glory of God" (Rom. iii. 23). The creature is under obligation to serve and obey Him who is Creator and Lord. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke x. 27). This no human being, not even the very best, has ever done, but has utterly failed, and that from the first dawn of reason—failed in thought, word and deed. Hence it is said, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Through the Fall, which predisposes us all to sin in some way or other, and through the long habit and practice of it, we are "without strength," like an intoxicated person who rolls on the pavement from inability to walk, or who becomes so excited as to break the peace, or to wrong or injure his neighbour, but who is nevertheless amenable to the law of the land, and who for his offence must be tried, condemned and punished.

Certainly it is the duty of men, as rational creatures, to admit the being of their Creator and to submit to and obey Him as such, "for in Him we live, and move, and have our being;" also to believe in the Sacred Scriptures as the Word of God, and to believe in Jesus Christ as the Father's Son, who came to be "the Saviour of the world." Man's natural ability to examine evidence, and come to a just conclusion, is sufficient for this, and not to believe God is to make Him a liar (1 John v. 10). For this our Lord so frequently reproved His fellow-countrymen, the Jews, because He gave them abundant proofs that He was the Messiah whom their prophets foretold; but they were determined not to acknowledge Jesus as Messiah and King (see such passages as John iii. 18, 19, v. 36—38, 44—47, x. 30—38). In this, therefore, they wickedly did violence to the natural reasoning powers with which their Creator had endowed them.

It is impossible for any man to be saved by the law, unless he keep it inviolate, and that from earliest years and all through his life, until the moment of death (Rom. x. 5). This no man has ever done, or can do, Jesus being the one and only exception. Therefore all hope of gaining heaven by the law is quite cut off. The most it can do for us is to reveal our sinfulness and moral inability (Rom. vii. 5, 7—14), as a perfectly straight line shows every defect in lines that are not straight.

All hope being entirely cut off from this quarter, are we, then, hopeless? Thank God, no. There is one door of hope, and only one. The chosen sinner, awakened by the Holy Spirit and by the law, taught his sinfulness, being alarmed and distressed, looks about him for some way of escape, and finds it in Christ (verses 11—15 of this chapter). But what is faith? Let Ralph Erskine speak:—

**"It is the helpless, hopeless sinner's flight
Into the open arms of Saving Might."**

And let this great apostle inform us—

“That we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus” (Heb. vi. 18).

Jesus is revealed unto such a soul as the Surety of a “better covenant” than that of law and works. He has fulfilled it in the behalf of the chosen race, and to be awakened unto this, so as to flee unto Jesus, is a most sure evidence of interest in Him, for this no unconverted worldling ever does.

“To see the law by Christ fulfilled, to hear His pardoning voice,
Changes the slave into a child and duty into choice.”

Yes, for “Christ is the end of the law for righteousness to every one that believeth” (Rom. x. 4); and although the believer is not justified by the law, but by faith in Christ, he is not therefore “without law,” as though he lived a lawless life, but is “under the law of Christ,” becoming, through grace, an obedient follower. He can therefore feelingly say, with J. Cennick :—

“I’m not obliged to keep it more,
Yet more obliged than e’er before.”

O most precious Gospel of Jesus Christ ! O wondrous plan of salvation ! The alarmed and convinced sinner perceives its exact suitability to his case, and can joyfully exclaim with John Newton :—

“What wondrous love ! what mysteries in this appointment shine !
My breaches of the law are His, and His obedience mine.”

MEN AND NOT ANGELS THE OBJECTS OF REDEMPTION

BY THE LATE CHARLES HILL.

*Concluded from Vol. LXIV., page 335.**

“He took not on Him the nature of angels; but He took on Him the seed of Abraham.”—Heb. ii. 16.

IN the Bible our Heavenly Father condescends to reply to many of the interesting and important questions which it is permissible to spiritually-minded men to ask.

Some debatable matters it, however, leaves untouched. On the condition of idiots and suicides after death, it, for example, says nothing definite. As the poet says, “the oracles are dumb.”

It does not, however, follow that it is wrong to make such questions the subjects of prayerful and prolonged thought. John Stevens, we are told, observed “that he saw no harm, provided that it is done reverently and humbly, in *thinking* to the very farthest bound of our mental powers. For instance, to spend an hour in inquiring what was Satan before he fell; how moral evil

* We regret that the ever-varying claims on our space have prevented the insertion of the above till now. The grandeur and sublimity of the thoughts expressed, and the train of the argument, so far above that of ordinary sermons, will, however, we are sure, cause it to be welcomed by all studious readers.

began with him ; how many devils he drew after him ; and similar themes, he thought, might well be discussed by Christian men provided that we do not substitute our own ideas on these questions for the *revealed facts* which are the ground of our hope and the basis of our confidence as sinners saved by grace."

This few right-minded Christians will dispute. We will therefore proceed to consider *the preference of which* our text speaks, and enquire--in what light may be vouchsafed us--

WHY MEN AND NOT ANGELS WERE THE OBJECTS OF REDEMPTION?

At first this choice or preference seems wholly inexplicable. Angels, as the Bible declares, are higher in the scale of created beings than men (Heb. ii. 9). Were their sin forgiven--were they restored to Divine favour--were they re-admitted into the ranks of heaven's servants--how illustrious would be the mercy shown them! how sweet and loud their songs! how splendid their service!

It seems as if there could be no comparison between the glory which would accrue to God had these been re-instated in their pristine honour, and the glory which the salvation of human sinners will bring Him.

Yet we are assured (Jude, verse 6) that "the angels which kept not their first estate, but left their own habitation, God hath reserved in everlasting chains under darkness unto the judgment of the great day," and to be finally and for ever punished with the awful leader who seduced them. On the other hand, a number whom no man can number of the ransomed and reclaimed sons of Adam will worship and serve Him in heaven's high courts for ever.

Why has the arm of mercy, which was outstretched so freely to save the ruined of our race, never taken hold of one of those who, before their fall, were bright as morning stars when they sang with their fellow-angels the song evoked by the beauty and the glory of the countless worlds with which the Son of God, by His creative power, had peopled space? *

1. THE SOVEREIGNTY OF GOD is our first reply to this appallingly momentous question. The angels who have "kept their first estate" and remained loyal to their great Creator are styled "*elect angels*" in contradistinction to those who were not favoured to be the objects of His choice. Election is a pre-eminent act of the sovereign will of God. The fact that the angels who sinned and will never be saved is therefore explained, when we consider that they were not the objects of His choice--not elected, as the rest were, to partake of the favour that should uphold them when Satan revolted, and the rebel host were cast out of heaven.

Yes, whoever else may dispute and rave at the doctrine of election, "the angels who stand round His throne," we are assured,

* Job xxxviii. 7: "When the morning stars sang together and all the sons of God shouted for joy." This refers to the angels, both non-elect and elect, and their rapture at the first sight of the visible creation of God. The first are called "morning stars," as Satan was "Lucifer, son of the morning" (Isa. xiv. 12), the latter, sons of God, because of their relationship to Him. The whole verse is full of suggestions.--EDITOR.

never do. To this they owe their station and stability. Through this they stood when the others fell, and this must form one theme of the song which they never cease to sing to the glory of the God whom they worship and love.

2. We thus see Divine Sovereignty, but it seems to me that *there is something here besides Sovereignty*. Most frankly do I admit the sovereignty of God—the Father, the Son, and the Holy Ghost—but it appears to me that God can never arbitrarily manifest His sovereignty. It cannot be worth His while to do a thing merely to let men know that He can do it, just to give expression to His will, and to let it be manifest that such has been the thing that has occupied His thoughts. There seems to me to be something so trivial, light, empty, and fallacious about a thought like this. I cannot but conceive that God must have a *reason* for all that He does, and such a reason as must satisfy *Himself*. It is true He may not give us those reasons, nor have we a right to demand them, but yet at the same time, we have an instinctive idea that there must be reasons of this character in the mind of God, for everything He does is according to His own pleasure, and to everything He does He writes His name.

When Jesus chose to be a man and not an angel it was, therefore, not simply an arbitrary expression of His sovereignty, an arbitrary expression of His own will. He had a reason for it. Why did Jesus elect to be a man? Why did He not prefer the higher order of creation—those mighty beings that stand and gaze upon God in His own glory without a veil between? Why not be one of those angelic beings instead of coming to live in this distant darkened world? Were there no reasons? We may suggest one or two.

3. One is this, that *angels were the first to sin!* We cannot trace sin back any further than to angels. Whatever made an angel sin God only knows, but that they did—that they were the first sinners—is an absolute fact, and as far as revelation is concerned we cannot go any further back than their rebellion and revolt. They did sin. The author of evil raised up a standard of rebellion in opposition to the powers by which a gracious God governed them. They were not *tempted* so far as we can find it recorded. There was no subtle inducement, no evil injected into their minds. They had no sins beyond what they committed themselves, or were the creation of their own deeds.

With man it is not so. Not that man can be excused, but at the same time there were extenuating circumstances for it in man. Satan, full of intelligence and power and wrath against the God that hurled him out of heaven into everlasting darkness, was also full of malice and spleen against Him whose sentence he had to obey. While possessing these feelings he sees the new-born creature man, and surrounding a heart not suspecting guile, works the ruin of Adam and the human family.

The tempter is surely worse than the tempted. If this is correct, and we think it is in some degree, at least, we may go further and say that our God measures up all the actions of His

creatures. He does not judge, as we too often do, by the act alone, but by all the surrounding circumstances.

Is this not true of you and me? Had we been brought under different circumstances, placed in different ranks of society, had other influences affected us, we should assuredly have been different men and women to what we are. We must all bear the impress of the times in which we live—we cannot avoid it. The past makes the present, the present is shaping the future, and what you and I will be in the world to come will be determined by the scenes, circumstances, and influences which we experience here.

Jesus comes to the help of the *tempted* and not the *tempter*. He crushes the tempter and throws His arms around the tempted one and shields him from the tempter and his temptations.

4. Another reason we might suggest is this. *Did the angels involve themselves only and not others?* We have no reason to believe that all angels were created at the same time. Generation is not known amongst angels; if there were another angel made, it would be made by an express act of Divine creation. He has bound the race of man together in families, by descent and by generation each one to the other, and consequently the hereditary principle which enters so largely into the human family is quite distinct and apart from the angelic race. The sin of Satan affected no other angel than himself; but the sin of man affected others besides himself.

How many have come into this world feeling that they are hardly, wrongly, and unrighteously dealt with! How many a one brings the sins of his father—afflictions and terrible diseases—to live a life of suffering in this world, with none of the happiness usually attendant upon human life! An angel had no power to propagate the evil that had corrupted its nature. But man is born in sin and shapened in iniquity.

Jesus, however, flies to the help of the wronged and despairing ones, even though they also wronged themselves and were not wronged, as some quite helplessly are, apart from themselves.

Have we no reason to repent of sin? Indeed we have, but I have not known of people who repent of that they could not help. Do you feel you ought to shed bitter tears over transgressions which are not your own, and thus bring sorrow and anxiety to your heart? Was there not some equity, some righteousness, some boundless mercy when Jesus wrapped Himself in the garments of these wretched ruined sinners, and came to their help, rescuing those who were the victims of satanic spoliation, who lived under the curse, and were the victims of evil and satanic agency? How wonderful that He should love man well enough to do it, and, brethren, our desire and prayer are, that we may feel thankful to Him.

LASTLY.—The time will come when men will thank God that they were men and not angels. We ought never to envy those who are in high situations, who occupy positions of dignity and honour, though we might almost, in that respect, envy the angels on their thrones. We will, however, consider it an honour to be men rather

than angels--feel it to be a dignity to be a man rather than to be Gabriel, favoured as that angel is by being at God's right hand. But by-and-bye, in yonder Heavenly world, it will be a glory, a majesty, a dignity, to be a man rather than an angel, for

"Nearest the throne and first in song man shall his hallelujahs raise,
While wondering angels round him throng to swell the chorus of his praise."

"NAILS," A TALK WITH THE BAIRNS.

BY PASTOR HARRY BULL, BORO' GREEN.

MY DEAR YOUNG FRIENDS,—What a pleasure it is to see you with your bright faces and clear, sparkling eyes, telling of good, kind parents, a good home, and of a good night's rest. But you little know what a business it is for mother downstairs (after you are snugly tucked up in bed) overhauling the various articles of clothing you have worn during the day, to see if a worn place needs darning, a hole mending, or a loose button tightening. We have stood by and watched with interest the turning out of pockets, and sometimes, exclaimed, What a collection! as something like the following has come to light: half-a-dozen marbles, two slate pencils, a piece of chalk, a penknife with a broken blade, a piece of tangled string, and lastly—the cause of the hole in the pocket—two or three old "nails."

Now, there is in the Bible a text about "nails." This I want you to find. You will find that it reads as follows: "And I will fasten him as a nail in a sure place."

You will thus see that we have mention made of a "nail" and also its "fastening," or fixing "in a sure place." We will, then, speak firstly about "nails" and secondly about their "fixing."

I.

FIRST, then, let us talk about nails.

What a variety of "nails" there are! How they differ in size, shape and length; yet each is made for some special purpose. Here are a few with which we are all familiar—clouts, rose heads, cuts, floor brads, slate nails, and horse nails, to say nothing of the very small ones, such as panel pins, cut tacks, gimp pins, and others. Each has its peculiar use. For instance, you would not attempt to mend a doll's house with a horse nail, or to hang a heavy picture on a tinned tack. Would you? No!

Well, now, I want you to think of the precious promises in God's Word which we may liken to so many "nails." Each has its particular use and place. There are a variety of them, of different sorts and sizes; some are suited to men and women, and some suited to boys and girls.

Here is one that you will be able to understand. Matt. xi. 28: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." What a sweet and precious promise for all boys or girls who have been led to realise how depraved they are in God's

sight, and have felt their sin to be a real burden! Jesus said to such, "Come unto Me, and I will give you rest." Here is a strong "nail" that will hold you and your burden. There are many more, but you must look for them.

II.

SECONDLY, the "fixing." You, I dare say, have sometimes to drive a nail into a wall or partition in your house only to find that it would not hold. This was because there was nothing firm enough to fix it. The plaster rattled down between the laths, and after several attempts you found that it could not be done and had to give the attempt up.

So you see that you may have a good nail, but if the fastening will not hold it, it will be of little use. That is just like some people's promises. These are good enough in themselves, but the fixing is not sure. They may not be able to perform, and so when you have hung your hopes upon their words, they have disappointed you, and your expectations have come rattling down like the loose plaster I have spoken of.

God's nails are not like that; they are all provided with a good fixing, for God can never fail even one of you little ones who trust in Him. You will find the fixing for God's nails in 2 Cor. i. 20: "For all the promises of God in Him (that is in Jesus Christ) are yea, and in Him Amen." So you see they are all fastened in Jesus. What a wonderful fixing! for Paul tells us in Heb. xiii. 8 that "Jesus Christ is the same yesterday and to-day and for ever." So God's promises are all like nails fastened in good solid oak—immovable.

In conclusion, let me give you a few nails, all of which are fixed in Jesus, upon which your hopes may be hung with no fear of your being disappointed.

"Now is the accepted time, behold now is the day of salvation."

Here alone the sinner's hope of salvation may be hung.

"All that the Father giveth to Me shall come to Me."

Here is a nail for depressed servants of God who fear that their labour for Jesus is meeting with no results.

"In My Father's house are many mansions."

On this "nail" our hopes of rest, when our present sorrows are over, may be confidently hung.

"Lo, I am with you always, even unto the end of the world."

On this "nail" are hung our hopes of successful service. Jesus is ever present where His servants try to make known His power to save.

"Suffer little children to come unto Me."

This is the "nail" which fastens your Sabbath school-teachers to their classes. They love Jesus; they love His service; they love to see children brought to Him. Therefore, like vessels upheld by a strong nail firmly fastened in a sure place, they "continue to this day," "having obtained help from God."

Dear children, I say "God bless them every one," and I think that you will all add, "AMEN."

“BABES,” OR WORDS IN SEASON FOR THE LITTLE ONES OF GOD’S FAMILY.

BY PASTOR O. S. DOLBEY, OF THE SURREY TABERNACLE, LONDON.

THE people of God are variously referred to in the inspired Word ; and, among the other designations, that of “His family” (Eph. iii. 15) is not the least expressive.

In this there are fathers, mothers and children, and these comprise “babes” and even “new born babes.” These babes are the least in the family, but they are not to be despised or overlooked on this account. But lest they should be lost sight of or lightly esteemed, we would now notice a few things in relation to them.

I.—*These spiritual babes are in Christ.* And if *in Christ*, they must have been chosen in Him before the foundation of the world ; and if chosen, then are they blessed in Him with all spiritual blessings, and, as Paul assures us, “made accepted in the Beloved,” in whom they have redemption and forgiveness through His blood, according to the riches of His grace.

Can the young man in Christ, or the father in Israel, boast of anything better than this ? Do you speak of electing love, or predestinating grace, or of an inheritance in Christ ? Why, even the veriest babe in grace has as much interest in those glorious truths as the chiefest apostle or the greatest prophet. “Take heed, therefore, that ye despise not one of these little ones.”

II.—*The babes we are speaking of are “born again” of God’s Spirit.* They also, like the fathers, have passed from death unto life. No longer in a state of nature, they have become the spiritual workmanship of God, and marks of the handiwork of the Almighty are upon them. They have eternal life, and shall never perish. “The angel of the Lord encampeth round about them and delivereth them.” Redeemed by blood and called by grace, their souls are indwelt by the Holy Ghost, who breathes in them and through them, so that they are brought to “desire the sincere milk of the Word,” the pure, unadulterated gospel of the grace of God.

III.—*Babes need careful nursing and judicious training.* Even so it is with the little ones in the family of God. Care must be exercised in relation to them, lest, falling into the hands of those who are unskilful in the word of righteousness, they imbibe erroneous principles, which inevitably lead to erroneous practices, and so eventually necessitate the painful task of unlearning what has been taught.

In this matter there is room for the elder portion of the family to exercise themselves ; so that, where there are evidences and signs of Divine life in a fellow-sinner’s soul, it will be well for those who are established in the faith to enquire as to the spiritual progress of young beginners. A word spoken in season is a good thing. The explanation of some of the paradoxes of Christian experience will sometimes give great relief to the exercised and perplexed soul ; for “babes” cannot understand the sudden changes through which they pass, nor can they account

for the opposite tendency of those principles which are working within them. The mysteries of the law of sin in the members, and the law of grace in the mind, as alluded to by the Apostle Paul in Rom. vii., are often not understood by them, and hence, when they feel the inward strife they wonder whether God's people really feel thus. Now, to do good to these young members of the household of faith is both the privilege and duty of those who are further advanced in Divine life and knowledge.

Then, again, there are the great fundamental doctrines of the Gospel, which require opening up little by little and setting forth in plain, scriptural language, so that in due time the weighty truths of God's everlasting love, the covenant of grace, redemption and atonement by the blood of the Lamb, justification by the Saviour's obedience, effectual calling and final perseverance through the invincible operations of the Holy Ghost, will be entered into, and by the blessing of God embraced and loved.

Thus the fathers will have the pleasure of seeing the children increase in spiritual wisdom and stature; and instead of being poor and weak-kneed believers, they will be strong in "the faith once delivered to the saints." As they increase in experimental acquaintance with the Gospel of God, so will their love to it be also increased, and they will learn to contend for that which is endeared to their souls and, knowing it is all their salvation, it will become all their desire.

IV.—"*Babes*" will do well to remember that as yet they are neither fathers nor young men; therefore they must dispense with the notion of ruling in the House of God. "Woe unto thee, O land, when thy king is a child."

Knowledge, experience and sound judgment are required in order to rule wisely and well. These the "babe" has not at present in possession, hence his unfitness to assume a position of influence and authority. Therefore the younger must learn to submit to the elder. It is a lovely sight to see a child sitting at his father's feet, and with meekness receiving his instructions.

When, however, old men are pushed aside as an out of date, worn out, antiquated sort of thing, with a feeling of "the sooner he is out of the way the better," depend upon it such children will soon pull the house down upon their own heads, and if they are not buried in its ruins it will be because grace abounds over the abounding of their sins.

V.—Then, lastly, let us remember the inspired declaration, "*Instead of thy fathers shall be thy children.*" Yes, yet a little while and the fathers will be no more. Those who have instructed us and given us counsel are fast passing away. Even now "hoary hairs their temples adorn," and that their sojourn with us will be brief is obvious. Their wrinkled brows, their faltering voices, their bended frames and tottering steps, forecast their speedy disappearance from our midst. But e'er they slide away for ever from mortal gaze, let those who are babes and young men mark well their words of wisdom. Let them seek to know more and

more of the secret of the holy confidence and brightening hopes of their sires. Let them enquire afresh into the foundation of their faith, and what is the basis of their confidence in prospect of crossing the Jordan of death, and as they gather from their parting testimonies that the truths of the gospel of the grace of God, which yielded them so much comfort in the early part of their Christian course, still support and yield Divine consolation to their souls in prospect of the great change, let them determine, with God's good help, never to abandon the faith of their fathers or to desert those principles of eternal truth which carried these through the trials, temptations and sorrows of earth, and will bring them safely into "the Father's home above."

When these are with us no more, the time for the children will come to go up higher. Those who are learners will then, in their turn, become instructors. Those who now have to submit to their elders will then rule. The followers will become leaders of others, and those whose souls have been watched for will be on the look out for the appearing of the work of grace in the hearts of such as have heard the Word of God.

May the Lord thus bless the babes of His true family!

"BLIND KITTY" AND HER BRAVE STORY.

BY W. JEVES STYLES.

"It is," observes Legh Richmond in his *Dairyman's Daughter*, "delightful to discover and trace the operations of Divine grace as they are manifested in the lives and dispositions of God's real children.

"It is, moreover, peculiarly gratifying to observe how frequently among the poorer classes the sunshine of mercy has beamed upon the heart and borne witness to the image of Christ which the Spirit of God has impressed thereon.

"To see religion in its purest and most simple character we must often look for it among those who, though poor in 'this world, are rich in faith, heirs of the kingdom which God hath promised to them that love Him.'"

These remarks are strikingly exemplified in the story of the lowly Christian woman to whose memory these pages are devoted.

A quarter of a century ago, when the writer was minister of Keppel Street Chapel, a frequent attendant on Sabbath evenings was an old lady of a curious appearance, who first attracted our attention by her shrill and loud singing. Her attire was unusual, being that of years long bygone, and her speech and manners peculiar, which, however, proved to be mainly attributable to her being totally blind. She would occasionally mutter a word of approbation if a sentence in our sermon especially pleased her. Odd though she was, there was that about her which suggested the ways of an old-fashioned gentlewoman who had at one time associated with refined people.

Her name, she told us, was Catharine Barr, though she was generally known as "Blind Kitty," and this she liked to be called.

EARLY DAYS OF TRIAL AND SORROW.

Our early impressions of her were confirmed when we learned a little of her history. Left an orphan when very young, she was brought up by a grandmother, a Christian lady of means and position, who in her youth was favoured with the friendship of the Countess of Huntingdon, to whose section of the Church she belonged. The first missionary party who sailed in the ship *Duff* to the Island of Tahiti, it is said, met for prayer under her roof on the evening previous to their departure.

With her, the poor blind child lived until her 17th year, and at her death she was received into the Asylum for the Blind in St. George's Fields. The system of instruction subsequently inaugurated by Dr. William Moon, of Brighton, was, however, not then practised and she was dismissed after some years without having learned either to read or write.

During this period she was led—by means that are not now known—into a saving knowledge of the Gospel.

After leaving the Institution, she was thrown on her own resources, and having previously learned to play the guitar, she maintained herself for some years by singing hymns in the streets of London, accompanying herself on this instrument. She was wont to say with gratitude to God that never once was she insulted or molested when so engaged.

She thus gained a bare subsistence and was able to pay her share of the rent of the room which she occupied with a godly friend who, like herself, was blind.

SOHO CHAPEL IN BYGONE TIMES.

The poor street-singer at length attracted the attention of some ladies who worshipped at Soho Chapel, of which George Comb was the minister. These, finding that she was a Christian, treated her with great kindness. They also introduced her to their Pastor, whose ministry she for a short time attended and by whom she was baptised. After his death, she continued her membership under his successor, George Wyard.

This we learned partly from her own lips and partly from Mrs. Richard Knight, then of Shouldham Street Chapel (of whose husband the writer published a memoir in 1882), who well remembered blind Kitty's connection with Soho, with which, as Miss Caroline Porter, she had herself been associated in her younger days. She assured us that the humble street minstrel's intelligence and simple and trustful faith won the respect and affection of all that knew her. This, it should be stated, was at that time one of the wealthiest Causes of our "faith and order" in London, and the help then extended to her was, as she always gratefully admitted, of the most generous character.

THE MINISTRY OF JAMES WELLS.

Her union with them was, however, to terminate in a very note-

worthy way. A heaven-born faith is always subjected to trial by its Divine Author, and its reality proved in some way by circumstances which call for prompt and decisive action. Thus it proved with this lowly Christian woman.

At the time when her friends at Soho Chapel were showing her such great kindness, she was induced to attend an anniversary service at which James Wells—then in the fulness of his extraordinary power—was the preacher. His sermon proved a revelation to her.

She perceived, as she never had before, the necessity of a vital experience of the truths of the Gospel. "Something," she was assured, "must be known and felt." Of this she feared that she was ignorant; and the ministry she was then attending wholly failed to answer "the important question" which her conscience was ever asking.

CHRIST CHOSEN BEFORE HER BEST FRIENDS.

No preacher now met her case but the minister of the Surrey Tabernacle. She therefore left the friends to whom she was so greatly indebted; and, much to their surprise and sorrow, became a regular attendant on the messenger of God who alone seemed able to speak to her heart.

What this involved in the way of sacrifice—who can say? Certainly we never knew its parallel. But the Great Master has assured us that "there is no man that hath left house or brethren, or sisters, or father or mother, or wife, or children, or land, for My sake and the Gospel's but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children and lands, with persecutions, and in the world to come eternal life" (Mark x. 29, 30).

This "blind Kitty" both exemplified and proved. For the Gospel's sake she left all who then wished her well to seek association with those to whom she was wholly unknown. God, however, inclined both the minister of her choice and his friends to receive her kindly. She joined their fellowship and became a most loyal member of the Church.

LATER YEARS.

How she lived in her later years we do not know. She was in receipt of a pension of £10 from some Society for the blind, and her friends at the Surrey Tabernacle and others who knew her history, doubtless, did not allow her wholly to want. She never mentioned her circumstances or pleaded poverty, though she received pecuniary gifts with a frank thankfulness which was most pleasing.

Her happiest times were when she could afford to give a poor man twopence to take her to some chapel in which the truth as she had learned it was experimentally preached. She then resided quite alone in a barely furnished upper room in Drury Lane. Here we once visited her to take her a small sum of money from a friend.

We well remember our long talk on this occasion. James Wells had been dead for some years, but she treasured his memory with the greatest affection, and expressed the highest appreciation of his ministry. Like most of his hearers she felt indignant with his

detractors. "He coarse and vulgar!" "He guilty of levity in the pulpit! Never!" It was his Christ-exalting ministry and his heart-searching way of denouncing a religion of mere profession, which stirred the enmity of those who envied his popularity. Happy the pastor who finds so loving a champion!

THE VERSIFIER.

Readers of this magazine in years gone by, may remember that poetical contributions bearing her signature occasionally appeared in its pages. A booklet containing a number of her compositions was also published for her benefit in Edinburgh in 1857 by a friend in Scotland.

In 1883 she attended one of the informal meetings of the Church and congregation at Keppel Street Chapel, which were then held thrice a year, and generally proved very enjoyable seasons. To our surprise—for we did not then know of her versifying ability—she volunteered to recite some lines of her own. These proved to be a somewhat lengthy poem on "Salvation," every line of which terminated with a word ending in "ation"—such as "predestination," "consideration," station, or the like.*

As an expression of their pleasure, some of the friends present offered her a few shillings, when she informed us that her lines had been printed on a penny broad sheet, and promised if possible to obtain a copy for the writer, which however she was unable to do.†

In the winter of 1884-5, one of our frequent attacks of illness kept us from serving our people for six long months. During this time, we imagine that "blind Kitty" must have been called home, as we have no subsequent recollection of her.

Her memory is still fragrant to us, and her story we think forms an interesting addition to "the short and simple annals of the poor" whom sovereign grace had blessed and enriched with the truest wealth here and "a hope full of immortality" hereafter.

A MINISTER'S BEST HEARERS.—"Persons who are Divinely instructed will say, 'Let us have the truth even if it seems to wound our spirits and make our consciences bleed—let us have it, but do not flatter us.'"—*Sermons by Walter Brooke.*

* Anyone with a little ingenuity could string together devotional verses of this character. For instance:—

"How sweet is meditation
And gracious contemplation
Of the wonders of salvation!
Sinners saved from degradation
Through the glorious oblation,
Which made propitiation
And removed all condemnation
From the chosen generation!" etc., etc.

Blind Kitty's lines, however, manifested more than ingenuity, and exhibited grace and genius as well as tender love to the Saviour.

† Should any of our readers possess a copy and entrust us with it for insertion in a future number, we should be grateful. Some of her other compositions are reprinted on other pages. All were taken from her lips by friends who appreciated their spirituality and savour.—EDITOR.

A SONG OF PRAISE.

BY "BLIND KITTY."

"Sing unto God, sing praises to His name."—Psa. lxxviii. 4.

Lord, let Thy praises tune my voice, My every fear efface; For sovereign love I would rejoice And sing <i>electing</i> grace.	Help me to trust Thy faithful Word, And sing <i>preserving</i> grace.
When in affliction's trying hour, Lord, show Thy smiling face, Jesus, assist me by Thy power, To sing <i>supporting</i> grace.	While in this sinful world I dwell And all Thy mercies trace, My Jesu's wonders I will tell, And sing <i>redeeming</i> grace.
When Satan's wiles assail me, Lord! O may I not give place;	And when I lay this body down, And end this earthly race, At Jesu's feet I'll cast my crown, And sing <i>triumphant</i> grace.

"HOW SWEET TO WAIT UPON THE LORD!"

BY "BLIND KITTY."

"But it is good for me to draw near to God."—Psa. lxxiii. 28.

'Tis good to draw near to the Lord, When dangers my pathway beset; To trust His unchangeable Word, Who never deserted me yet.	'Tis good to draw nigh to the Lord, When dark and distressing my way; My Jesus His help will afford And strength will impart as my day.
'Tis good to draw nigh to the Lord, When Satan comes in like a flood, The Spirit's bright two-edged sword I wield in the strength of my God.	'Tis good to draw nigh to the Lord, While still on this earth I remain; Here may His rich grace be adored Till with Him in glory I reign.
'Tis good to draw nigh to the Lord When trials rise high as a flame, To prove—what the Scriptures record— That Jesus is ever the same.	Then, freed from sin, darkness and woe, With perfected saints I'll record, That while I continued below, 'Twas good to draw nigh to the Lord.

"SINCE HE IS MINE AND I AM HIS."

BY "BLIND KITTY."

"My Beloved is mine, and I am His."—The Song of Solomon ii. 16.

How sweet when sojourning below, To know "my Beloved is mine"; And feel, though surrounded by woe, His presence incessantly shine! He gives me His mercy to taste, To prove His salvation Divine; In Him is my confidence placed— Yes, Christ "my Beloved is mine." When fears and temptations in- crease,	I on His dear bosom recline; The Lord is my strength and my peace, Yes! Christ, "my Beloved, is mine." Ah! why should I yield to despair, Or ever a moment repine, Or doubt of His goodness and care, Since Christ, "my Beloved, is mine."
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"AFTER MANY YEARS of hoping in God's mercy through Christ, I am sometimes brought to this—though my frames and feelings may deceive me, though my friends may deceive me, and though everything may seem to have a deceptive side to it, yet I can tell Him that there is nothing I have to hope upon for time and eternity but Himself and His wonderful finished work."—*Sermons by Walter Brooke.*

“FAREWELL, INCONSTANT WORLD, FAREWELL.”

THE following were the reflections of the great Michael Angelo when about to die at the age of ninety, after a most successful career as painter and sculptor.*

“My bark is just now at the boundary of human life; the skies become darker, and the waves are asleep. I am touching the shore of the land where he goes to be judged who has walked in righteousness; and he also who has swerved. O, what a mere shadow has my soul been pursuing here below! Of art she has made a monarch, a lover, an idol, a golden calf, an oracle which deceives. All hollowness and falsehood are in the realisation of human ambition. Arrived at the tomb—which is now opening for me. O my soul, let us fear a double decease! Let us abandon these paintings, which are animated by a false brilliance, and the marble which flies in splinters under my fingers! All I can do is to adore the Ineffable Victim who, to embrace us, has stretched His arms upon the cross.”

“HE SHALL RECEIVE OF MINE, and shall show it unto you” (John xvi. 14). “If God the Holy Ghost has taught you that none but Jesus can touch your case, it is that you may know that He *can* touch it. If He has made you turn your back and shut you up from all other sources of relief, it is that you may rejoice in God’s own salvation.”—*Sermons by Walter Brooke.*

IN ALL PREACHING “discrimination is needful. Hence the ancient instruction, ‘They shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean’ (Exod. xlv. 23). We cannot pass through the world without at times being drawn aside—without feeling its defiling influence. It is therefore necessary that the Divine light should shine clearly upon our path to separate darkness from light and death from life.”—*Sermons by Walter Brooke.*

REVIEWS, LITERARY NOTES, ETC.

The Life of William Huntington, S.S., by Thomas Wright, author of “The Life of William Cowper,” “The Town of Cowper,” etc. Price five shillings, net. London, Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C. Preparing for Publication.

It is strange that while so much has been said both *for* and *against* this great divine, a full and impartial account of his life, character and labours by a devout and scholarly writer, up to this time has never been published. We, however, learn with extreme pleasure

that the task has been undertaken by the well-known author of the above-mentioned books, on whose grace to appreciate the extraordinary man whose story he has undertaken to tell; and on whose literary ability to compile such a book, there can be no question. It will consist of a vivid account of Huntington’s career, built up from hitherto unpublished as well as published letters, and other valuable materials. Neither trouble nor expense has been spared to obtain all available information; and we anticipate that much new light will be thrown on matters which have hitherto

* Translated by A. E. Realf, from an old number of “Le Rayon de Soleil” (The sun-beam), a French Protestant periodical.

presented unsolved problems to those who have earnestly and honestly sought to ascertain the truth concerning them.

The manuscript, though rapidly nearing completion, is not yet finished; and the author, whose address is "Cowper School, Olney, Bucks," will still be glad to hear from any who have Huntington letters, relics, etc., in their possession, and from any descendants of the great preacher, or his friends.

The aim of the publishers is to produce a handsome volume, with many taking illustrations, at a price which will bring it within reach of the general public, and particularly of those to whom the principles of the author of the "Bank of Faith," "The Kingdom of Heaven Taken by Prayer," and especially his "Contemplations on the God of Israel," are dear. So eagerly are Mr. Wright's works looked forward to, that in three instances the whole of the first editions were exhausted within a few hours of their publication. Three editions of one of them were called for in as many months. These were all very costly works. "The Life of William Huntington," to be issued at the popular price of 5s., is, therefore, likely to be sold even more rapidly. Those, therefore, who wish for a copy of the first edition are counselled to send their names to the publishers at once.

Songs in the Night. A portion for every day in the month, by Kate Staines. London, S.W. Partridge and Co., 8 and 9, Paternoster Row, E.C. Price twopence, net.

THIS, as its second title informs us, consists of Scripture texts judiciously selected for meditation on each day in the month. To these are added verses from the well-known poems of the Frances Ridley Havergal of our section of the Church, who is so often good enough to help us by enriching our pages with her compositions.

This sweet singer evidently loves melodies in the minor key, as

"Like the nightingale she pours
Her solitary lays;"

and the verses here given, are all characteristic of her usual mood of mind. We, however, count her a true poetess, and thank God for her gift of song.

Miss Staines's modest and inexpensive booklet is, certainly, such as can be cordially commended for personal perusal; or as a timely gift to a loved Christian friend. We can but deem it a pity that this little volume bears the same title as Susanna Harrison's Collection of hymns, and which so many will always asso-

ciate with this poor suffering woman and her plaintive verses.

A Brief History of the Old Baptist Church, St. Mary's Street, Dunstable, Beds, etc., by A. W. Banks; eight pages, price one penny.

Few Baptists now-a-days regard the past with interest, or seek to learn the lessons with which the story of our Denomination in by-gone days is so richly fraught. Hence we welcome all publications like the booklet before us, which we warmly commend as certain to interest and instruct a thoughtful reader. It mainly consists of extracts from the ancient Church-books of the original Baptist community at Dunstable, to which a few elucidatory comments are appended by the transcriber. The quaint verbiage and orthography are preserved; and the editor's remarks are on the whole, intelligent and helpful. He is, however, in error in thinking that the section of the Denomination styled "the general people" were the Open Communion Baptists of that day. It was long ago decided that the terms "general" and "particular"—as used by our fathers—referred to matters of doctrine, and not to the order of worship at the Lord's Table. The people referred to were Arminians, holding *general* Redemption, which is all that is intended.

The references to the ministers who served the Church in more recent years interest us greatly, as the brethren Carpenter and Inwards were well known to us; and J. Clark and A. E. Bealf, who still happily survive, we count as beloved personal friends.

William Palmer, afterwards of Homerton, so well-known as a theologian and controversialist of rare scholarship and ability, is, we would suggest, entitled to a more respectful reference than "a Mr. Palmer," as he is here somewhat slightly styled. Mr. Banks seems to be unaware that our late friend's book, "A Free Enquiry into the Subject of Offered Grace and General Invitations," a valuable and important publication of 360 pages, was published in 1828 when he was "Minister at Ebenezer Meeting, Dunstable," and at once established his reputation as an opponent of the error of duty-faith, and a champion of the full-orbed gospel of sovereign and distinguishing grace.

The record of the life and very varied labours of the present minister, Mr. W.G. Thomas, which precedes the "Brief History" will doubtless interest some to whom this brother and his many excellencies are known.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

PENSIONS AND PROMISES.

"Good morning, John; you look as cheery as ever." "Aye, aye," replied John, "I received the book and I've just been to get my money." "What book do you mean?" "Why, this," said he, producing the book of orders with evident satisfaction; "I've got the pension." "But," I responded, "this is only a book of orders." "Ah, yes, but you see," he rejoined, "they are like promises—each one dated, and as the days come round the money is sure enough; there's Government security, my boy. I've past my three score and ten and maybe my pilgrimage won't be much longer, but however that may be there'll be this. And," he added with something like a twinkle in his eye, "do you know what this reminds me of? It reminds me of another book which contains promises—great and precious promises. I do love those promises; many a one I've proved. Ah, the Lord has been wonderfully good. You know there's good security there; that bank won't break, and they'll last my lifetime." Happy soul with such a heritage.

Yes, there are promises—promises exceeding great and precious—for Zion's pilgrims. How many! How varied! No condition of life in which need is known seems to have been forgotten. Promises for dark days and for light days, for the heights and the depths, for suffering and for service, for things temporal and things spiritual, for youth and age, for the present and the future, for the journey and the home. Here are a few notes. "Trust in the Lord and do good and verily thou shalt be fed." "Whoso hearkeneth unto Me shall dwell safely." "Your Father knoweth that ye have need of these things." "The Lord will bless His people with peace." "Cast thy burden on the Lord and He shall sustain thee." "When thou passest through the waters I will be with thee." "They that sow in tears shall reap in joy." "My God shall supply all your need." "I will come again and receive you unto Myself." Some of these promises, dear friend, may have been fulfilled in your experience, but they still hold good

and on presentation the note will again be honoured.

The value of a promise depends on the promiser. There are men who are quick to promise but slow to perform. There are others who promise beyond their power. They are like such as draw a cheque for a larger amount than stands to their credit at their bank. Others, again, make promises in good faith, but when the time arrives for the fulfilment of the promise, to their own sorrow as well as the disappointment of the one to whom the promise was made, unforeseen circumstances prevent them acting upon it. But God is faithful, who hath promised; He will perform His word. He declares Himself to be one who changes not. The faithfulness of God is not a subject upon which the believer has to speculate. He knows it. With what deep feeling have many sung—

"When trouble like a gloomy cloud
Has gathered thick and thundered loud,
He near my soul has always stood,
His lovingkindness, O how good."

And

"His love in times past forbids me to
think

He'll leave me at last in trouble to sink."

Not only is the Lord ready to perform His promise, but *He is able*.

The resources of every man are limited, the resources of the greatest Empire are limited, but the resources of heaven's King are unlimited, unbounded, infinite, and the needs of His children are met according to His riches in glory by Christ Jesus.

How is it, dear reader, with you? What is your need? The best that you can say to God in prayer is what God hath said to you in promise. "Remember Thy word unto Thy servant and do as Thou hast said." Blessed be God for His exceedingly great and precious promises.

JAMES.

BRIGHTON.—After the labours of twenty-eight years in Richmond-street, Pastor S. Gray has relieved himself of pastoral responsibility, that he may devote his energies to the furtherance of the work of the South Indian Strict Baptist Missionary Society. Mr. Gray preached his final discourse to his people on the last Lord's-day of 1908,

his text being, "I go my way to Him that sent me." On the previous Sunday evening he made a lengthy statement. He rejoiced that many scores were on their way to eternal life through his ministry in "Ebenezer." He had baptized upwards of 200. "It isn't every Church that has yielded to the Lord a labourer for His broad acres in heathendom; this honour have we. It isn't every Christian father that has laid a son upon God's altar for service in the dark places of the earth; this, however, is mine. My work has not been in vain in the Lord. That work is with the Lord, and the recompense of His grace is infallibly sure. I am glad—truly glad." "For upwards of twenty-eight years I have spoken to you the Word of God. My conscience looks with full-faced approval upon me as I affirm my love to that Word and my unhesitating loyalty thereto. I shall ever look back upon my fidelity to Holy Scripture and to the precious blood through these years with a song in my heart." It was a solace to Mr. Gray that the pain of separation would not be all on one side, and that he was leaving behind him those who had been a comfort and joy to him, upon every remembrance of whom he would find pleasure. In the great day it would be found to be a matter of no small account to have been a comfort to a servant of Christ in the ministry. "No one knows quite so well as myself," said Mr. Gray, "the absolute need for my separation to the task of serving the South Indian Strict Baptist Missionary Society. I go forth to this noble ministry invited and constrained by the Committee brethren. Verily I shall be in my element, and I am glad—truly glad—to be stepping forth."

COLLEGE PARK, LEWISHAM.

On Thursday, January 7th, our New Year services were held, brother F. G. Burgess preaching in the afternoon and evening. The former text was in Col. iii. 11, "Christ is All and in all," and the evening text was the word of encouragement found in 1 Cor. xv. 58, "Therefore . . . be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." In the interval between services the friends gathered for tea, and the whole services were found to be refreshing and inspiring. May God bless His own Word.—A. E. V.

On Sunday, January 17th, the 27th Sunday-school anniversary was celebrated. Two sermons were preached—in the morning from Luke i. 80 and in the evening from Exod. ii. 9—by Mr. J. R. Scoones, who also addressed a good gathering of scholars, teachers and friends in the afternoon from the

words, "Feed My lambs" (John xxi. 15). The continuation services were held on Tuesday, January 19th. Tea for the scholars and the parents was provided; about seventy were present. The public meeting was presided over by Mr. A. Vine, of Courland Grove, who read two portions of Scripture, and prayer was offered by Mr. Abrahams. The Annual Report and Balance-sheet were presented. The Chairman spoke to the teacher, encouraging them all in their work, giving good counsel. Short addresses to teachers and scholars were given by Messrs. Abrahams, Burgess and Jas. Martin, and their remarks were both interesting and instructive. During the evening several recitations were given and well repeated, and on each occasion special hymns were sung. The rendering of the hymns and also that of the anthem—"Thou wilt keep him in perfect peace"—indicated the careful training received from Mr. H. J. Copping, to whom a presentation was made by the superintendent on behalf of the teachers as a mark of appreciation for his kind help. The annual prizes and medals for attendance were presented by the Chairman and the meeting was concluded with singing and prayer. The collections amounted to £4 5s. 4d.—W. J.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

FAREWELLING SERVICES.

On Monday, Jan. 4th, 1909, interesting and stirring services were held in "Zion," New Cross, to valedict Mr. and Mrs. Fred. Cook and also Miss Brown on their return to India.

In the afternoon of the day Pastor G. W. Thomas, of Dunstable, occupied the pulpit and discoursed upon the Macedonian cry. There was a refreshing newness and a missionary thoroughness in the discourse.

In the evening the president, Pastor W. H. Rose, occupied the chair.

Pastor J. Parnell spoke animatedly of the work of preaching the Gospel in heathen centres.

Pastor J. Bush spoke most affectionately of the missionaries, who had secured for themselves a large place in his heart. His good-bye was full of sacred tenderness.

Pastor S. Gray observed that the beloved missionaries were going to familiar surroundings—formidable as familiar. They were to face hoary superstitions, rooted like the cedar or the banyan. They were going where they were not wanted, even as Christ was despised and esteemed not. What must it have cost our Lord to move about in the midst of the cynical, the indifferent, the critical, the contemptuous! Christ knew He was not wanted, as our friends knew. They

needed the meekness of Christ. They were going with single-hearted purpose. Missionaries need a fulness of grace, a faith undaunted, and a quenchless love; and they need a fulness of grit to do and to dare.

Mr. and Mrs. Cook spoke with much pathos relative to the work and concerning their own son, whom they were leaving behind.

Miss Brown narrated an experience of hers, which touched every heart. She had spent quite a space of years under the same conditions as those to which she was going.

Mr. Cook joyfully bore witness to the fact that he and Miss Brown studied Tamil together, and that she was capable of rendering efficient services in school and Zenana.

Pastor W. H. Rose delivered the farewell address of the evening. He adverted to the first missionary valedictory meeting on Mount Olivet: "The scene is changed, but the charge and blessing remained the same. The once pierced hands were even then outstretched in benediction over their heads as they went forth again to India for His sake." Mr. Rose gave utterance to an expression of grateful acknowledgment of all that had been wrought through Mr. and Mrs. Cook in the Tinnevely and during their furlough; and he tendered a word of strong encouragement—"when God beckons forward He makes Himself responsible for the transport"—and concluded by way of a fervent benediction, affectionately committing each of the three to the eye that never slumbers, to the arm that never wearies, to the love that never ends.

The meeting was opened by prayer, by Mr. Armstrong. The tea was kindly given by friends.

The day was worthy of the Society's annals.

On Friday, January 8th, the missionaries left Waterloo for Southampton, whence they sailed for India, having been delayed three days through sea fogs. Tidings are to hand that the journey is proving altogether auspicious and the travellers are well.

S. GRAY.

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

SCRIPTURE EXAMINATION.

THE result of the Scripture Examination has been very satisfactory. The Examiners report in Junior Division:—"There is evidence that many scholars were well acquainted with the subject, but were unable to express what was known and failed to grasp the meaning of questions." Another writes:—"The first impression that one receives on going through the papers is that the examination was necessary, and, on the whole, showed intelligence, and one

was pleased to find here and there indications of 'heart knowledge,' which indicate that in some quarters the labours of the teachers have not been in vain in the Lord." 240 entered, 163 competed from 15 schools; 31 gained first-class certificates, 48 second-class. Owing to the kindness of our President (Pastor R. E. Sears) and Brethren Millwood, J. C. Cooper and Aowrth we are enabled to give first and second-class prizes.

First-class, who have gained out of 100 marks the following:—

Senior Division—Meyriok-road, Lydia May Jordan, 78. Intermediate (B)—Hope, East Ham, Augustus A. Rayner, 93; (A)—Tottenham, Elsie Charlotte Elnaugh, 85. Junior (B)—Hope, East Ham, Edwin T. Rayner, 89; (A) Brentford, Robert H. Hubbard, 72.

Second-class.—Intermediate (B)—Zion, New Cross, Leslie Armstrong, 88. Intermediate (A)—Zion, New Cross, Olive Loosley, 82; Streatham, Dorothy Kate Thompson, 82. Junior (B)—Belvedere, Edith Pratt, 76; Limehouse, Grace Winifred Bayes, 62. Junior (A)—Tottenham, Lillian Maria Branton, 71.

WOOBURN GREEN.—New Year's meetings were held on January 7th, when Mr. Ackland paid his first visit. He was enabled to blow the trumpet very sweetly, to the joy of those gathered together, taking as his text, "He brought me into His banquetting house, and His banner over me was love." At the evening service addresses were delivered by Messrs. Ives on "The grace of our Lord Jesus Christ be with you all"; J. Morling, "If Thy presence go not with us carry us not up hence"; Mayo, "The Lord is my Helper"; and Ackland, "The Lord has been mindful of us; He will bless us." We were encouraged by the goodly number who met together at both services. The Sunday-school children also gathered and partook of their annual winter tea. Though few in number, in reviewing the past year, the Church can say, "The Lord hath done great things for us whereof we are glad." Collections were taken on behalf of the Church funds, and amounted to £1 8s.

CAMBRIDGE (EDEN).—On Thursday, the 7th inst., the New Year's annual gatherings of Church and congregation were held. After a social tea a public meeting was presided over by Mr. C. A. Freston (of Royston), who also gave an address based on Deut. xxxiii. 25. All the deacons took part in the meeting, one of them giving an address from Psalm lxxxiv. 11. An interesting incident occurred at the close of the meeting, when Mr. Freston was presented with a Parallel Bible (interleaved) and three volumes of the Poets.—R. S. WADDELOW.

BETHESDA, IPSWICH.

THE annual tea and public meeting in connection with the Sunday-school was held on January 13th. At the former, which took place in the schoolroom, a large number sat down to the well-filled tables. The meeting held in the chapel was also well attended. The chair was occupied by R. L. Everett, Esq., Woodbridge; and after the singing of a hymn and the reading of Psalm c, Mr. Thos. Reynolds asked the Divine blessing.

The secretary, Mr. G. E. Elnaugh, in presenting the Report, spoke of the faithfulness of God to them as a school during the past year. He thanked God their work was not all difficulties. Joy intense, real and deep, was oftentimes the blessed experience of the Sunday-school teacher who was in real earnest for the souls of the scholars; their staff of workers was much the same as at the beginning of the year. Their treasurer, Mr. James Motum, had resigned, as also had one teacher, Mr. Frost, the latter owing to removal. Mr. Motum commenced work in the Sunday-school in 1874, taking up the office of treasurer in 1880, thus having held that position for twenty-eight years, whilst he had been associated with the school for thirty-four years. He was not severing his connection with the Sunday-school, but simply relinquishing his office. They looked upon him as a father in the school. Some of the teachers were privileged to meet on alternate Saturdays in the evenings for prayer, which gatherings were a source of inspiration and joy. Prayer was mighty. They had seen the answers to prayer in the progress of the Sunday-school during the past year. God had also now enabled them to form a Band of Hope, which had 136 names upon its rolls, with an average attendance of 70. A service for the young was held in the schoolroom on Sunday mornings, from 10.30 to 12. One hundred and forty-three book prizes had been awarded by the School Committee for the scholars during the year. On the I.B.R.A. they had now a membership of 197, being an increase of 30 on last year's figures. A small donation had been sent to the Hope House Orphanage, and also a box of toys to the children in India in connection with the Strict Baptist Mission. The Wednesday evening infants' class (now composed of children too young for the Band of Hope) had a membership of 59, with an average attendance of 40. A similar class was held on Sunday afternoons, with 60 names on the register and an average attendance of 36. The Bible-classes continued to be well attended. The total number of scholars (apart from the two senior Bible-classes) was 390, with 39 teachers and workers. The balance-sheet showed

that the receipts for the past twelve months had been £39 4s. 5d. and the expenditure £40 6s. 11d.; thus there was a sum due to the Treasurer of £1 2s. 6d.

Pastor H. Tydeman Chilvers, on behalf of the elder members of the Church, read a letter to the Chairman, stating how pleased they were by his presence there that evening, and informing him how grateful they were for the old-age pensions which they so recently received; after which he presented to Mr. Motum a handsome barometer from the officers and teachers of the Sunday-school. Suitably inscribed on the brass plate affixed was: "Presented to Mr. James Motum by the Officers and Teachers of the Bethesda Sunday School on his relinquishing his office as Treasurer after 28 years' loving service, January 13th, 1909."

Mr. Motum, who was deeply affected, made a very happy speech in his own homely way, which told how greatly he appreciated the gift.

The Chairman, in the course of a few remarks, said it gave him great pleasure to preside once more at that another annual meeting. It was a great joy to him to listen to the kind words which the letter that had been read contained, as expressing the feelings of the aged friends who had received the pensions mentioned. He then went on to speak of the provisions and objects of the Children's Charter, the aim of which he said was to grant to those children who were without parents and those also who were unfortunate enough to have bad parents, deliverance from the temptations and dangers to which they were unhappily exposed, and to guard their lives and also their souls against those things which would do them hurt. The provisions made for feeding and the medical inspection of the children were also with the same aim, and that they might grow up with healthy minds and souls. He concluded with some cheering words to the teachers, encouraging them in their work.

Pastor A. A. Dowsett, Crown-street Congregational Church, followed in a bright, helpful address, telling the teachers that they had a great work to do.

Other excellent addresses were delivered by Pastors W. Hewitt (Kenninghall) and W. H. Berry.

Mr. E. Chilvers, superintendent, also spoke, and concluded by proposing a vote of thanks to the Chairman for presiding, which was seconded and duly carried.

The singing of the Doxology, and the Pastor pronouncing the Benediction, brought this happy meeting to a close.

GEO. E. DALDY.

IPSWICH (ZOAR SUNDAY SCHOOL).

—The annual meeting of teachers and friends took place on December 30th. A good company assembled and partook of a substantial tea, which was followed by a profitable and cheerful meeting, under the presidency of Mr. Threadkell, superintendent. Mr. G. Banks read 1 Cor. iii., and was followed in prayer by Mr. G. Gardner. The secretary, Mr. A. Forsdick, gave a very cheering report of the past year's work in the school. It showed how God had been with the teachers and blessed their labours in the salvation of fifteen dear young friends connected with the school, who have publicly confessed their Lord by baptism. The finances of the school, notwithstanding extra expense incurred by the introduction of new hymn-books, were in a good condition, showing a balance in hand. The Chairman spoke encouraging words to all the workers, and gave them as a motto Prov. iv. 25, "Let thine eye look right on, and let thine eyelids look straight before thee." Addresses were given by Mr. Gardner, on "Ebenezer;" Mr. H. Farrow, on "Be strong;" Mr. H. Baldwin, on "The high privilege of being labourers together with God;" Mr. G. Banks, on "The unshaken truths of the Bible;" Mr. J. Wright, on "The necessity of being sound in the truth;" Mr. Garrard, on "Early teachers making early scholars;" while Mr. N. Howe spoke on "God's goodness." All gave expressions of satisfaction at the good report and progress of the school. Expressions of regret were made at the absence of several kind friends and helpers through affliction and inclemency of the weather. A bright and hearty gathering was concluded by singing, "God be with you," etc. The number of scholars on the books is 117 and teachers 13.

CLAPHAM JUNCTION (MEYRICK ROAD).—The New Year's meetings were held on January 10th and 12th. On Sunday there were good gatherings, when Mr. J. H. Wileman was greatly helped to preach the Word, and many realised it to be a time of "counting many blessings" as a Church and congregation. The morning text was from Psa. cxvi. 12-14: "What shall I render unto the Lord?" In the evening Mr. Wileman spoke on the "departure" of a sister (Mrs. Hedges) who had been a consistent member of the Church for thirty-six years and earnestly impressed those present to seek the Lord while He may be found. Reference was also made to the terrible calamity that had befallen Italy, and the text 1 Kings xix. 12 led us to think of these sad things; but, after all, "a still small voice"—God. On Tuesday, January 12th, several friends from other Churches were present. The

chairman, Mr. W. K. Perrott, a former deacon of the Church, read 1 John iv, and the practical advice and remarks made will not soon be forgotten. Mr. R. E. Muggridge graciously led in prayer. Pastor W. S. Baker, of Staines, speaking from the words—

"Awake, awake, stand up, O Jerusalem!
Awake, awake, put on strength, O arm of the Lord!
Awake, awake, put on thy strength, O Zion—put on thy beautiful garments"—

reminded the friends that in our great fight against wrong they would be victorious at last in the strength of our God. Mr. G. H. R. Higgins specially addressed the young people from the text, "Stand ye in the way, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16), the points being—"Back to the Bible" and "back to prayer." It was most inspiring to hear this battle-cry ring out so grandly. Pastor H. D. Tooke, of Stratford, spoke of difficulties and troubles to be overcome and uttered words full of encouragement and hope based on the text, "Dread not, neither be afraid of them" (Deut. i. 29). The singing was most hearty throughout. The anthems—"The Lord is King" and "Drop down, ye heavens, from above"—were well rendered.—MORDAUNT WM. KEEBLE.

BROMLEY (COLLEGE SLIP).—The annual Bible-class meeting was held on Wednesday, January 6th. Mr. S. Jarvis engaged in prayer; after which Mr. W. H. Abrahams read Psa. ciii. and spoke a few cheering words. Mr. Wenborn read a very encouraging report, showing a small increase in membership and testifying to the Lord's goodness through the year. Mr. H. Fowler gave inspiring thoughts from Isa. lv. 10, 11. Mr. Loosely followed, speaking from the words, "Mighty to save." Mr. Abrahams, in closing, addressed the friends from the words, "I will bless thee, and thou shalt be a blessing." After singing the first verse of "All hail the power of Jesus's name," the meeting was closed with the Benediction. Collection, 5s. 9d.—E. J. T.

**"REHOBOTH," TERWICK STREET,
LAKE ROAD, PORTSMOUTH.**

NEW YEAR'S tea and meeting were held on 6th January, 1909. After tea a public meeting was held, presided over by Mr. C. W. Spratt (deacon) who led us to the throne of grace. The Secretary said that as it was somewhat of a family gathering, and all present felt a kindly interest in the place, before he opened the Word he would just like to say that during the past year the Lord had not only given additions, which he felt was the

greatest of all blessings, but had also sent financial help, and to-day the debt on the chapel stood at £252, as against £300 last year. The lowering of the debt was one object of that meeting, and although no collection would be made, the friends present knew how to assist in the matter, which they did liberally. He then made some profitable observations on 2 Kings iv.

Mr. Barnett sweetly discoursed upon the words in Gen. xi. 3, "And they had brick for stone, and slime had they for mortar." This related to the building of Babel, which meant confusion, and to that every sinner was put who built upon a sandy foundation. To stand the storm they must build upon the Rock—Christ Jesus. The word to them was, Take heed how ye build thereupon, for the fire would try every man's work of what sort it was.

The Chairman read Mal. iv. In closing he said, as it was late, he would be brief. He endorsed every word the speakers had uttered, and gave a very brief address; after which the happy meeting was brought to a close with prayer.

JOHN S. JORDAN, Hon. Sec.

RISHANGLES.—On Wednesday, Jan. 6th, the New Year's meeting was held, commencing with a public tea at 5.45, of which between fifty and sixty partook. At the evening meeting a good number assembled. The Pastor (W. E. Cooper) opened with prayer, after which the well-known hymn "Kindred in Christ for His dear sake" was heartily sung. The Pastor then read Psalm lxxxiv. and lxxxv., and Mr. Smith engaged in prayer. After a few introductory remarks by the Pastor, earnestly and prayerfully exhorting all to prayer and watchfulness, Pastor S. Ling (of Stonham Church) gave an address upon the twelve stones spoken of in Josh. iv. These were very ably and suitably described as memorial stones, which should be set up by God's people, a very important one being regular attendance at the prayer-meetings. Pastor Welsford (of Horham) gave a stirring address from Gen. xvii. 1. The hymn "Blest be the tie that binds" brought a very happy and, we trust, a very profitable evening to a close.—M. MOORE.

BETHNAL GREEN ("HOPE," NORTON STREET, GREEN STREET).—Very happy and profitable services were held on the occasion of the New Year's meeting, January 12th. In the afternoon Mr. T. Carr delivered a very encouraging sermon from Heb. xiii. 8. At the close a goodly number sat down to a well-spread table. The evening meeting was presided over by Mr. J.

Stookdale, and very spiritual and instructive addresses were given by Messrs. J. E. Elsey, F. J. Crispin, H. J. Hockett and W. R. Johns. The Master's presence was sweetly felt and enjoyed throughout, many testifying at the close that they felt it good to be there.

WISBECH.

FAREWELL AND PRESENTATION.

On Sunday, December 27th, Mr. Newton preached farewell sermons to large congregations. His departure is much regretted, and the members of the Church and other friends in the town were asked to subscribe towards a presentation to be made to Mr. Newton. This resulted in the substantial sum of £17 10s. being collected, and one of the deacons of the Church (Mr. W. G. Hopkins) presented Mr. Newton with a purse of gold, the purse itself being a present to Mrs. Newton. Addresses in commendation of the Pastor's work were given by some of the old ministers, and altogether a profitable evening was spent. Mr. B. J. Northfield (Pastor of the Baptist Church at March) presided, and was supported by Pastors H. Newton, J. T. Peters (Whittlesey), H. M. Winch (Chatteris), Messrs. J. T. Pratt and W. G. Hopkins (deacons).

The Chairman was glad to know that the parting would not be for ever, as far as this world is concerned, for he trusted Mr. Newton would come and visit them in the near future. In some cases of ministers leaving there was some unpleasantness between minister and people. They at Victoria-road Baptist Chapel had been living on good terms with their Pastor, and they were parting on good terms. In parting with their brother they said, "Farewell, peace be with you," and their desire was that he would be blessed with good health wherever he went.

Mr. Peters was pleased to come to Wisbech, although he wished that it was an occasion when they could wish to Pastor and people many happy returns of the day. But God had ordered otherwise. There was a tinge of sadness there to-night—there always was sadness in parting; and there was a tinge of sadness too as they thought of their dear friend Mr. Boulton, who was still very ill. Might God bless him and restore him to health. He knew the sphere into which Mr. Newton was going. It was his home; he was baptized and married there, and there he began to speak in the Master's name.

Mr. Pratt said it was with regret that their brother was leaving them. Since Mr. Newton had been Pastor of this Church they had had an instructive ministry, which they would not easily forget. Mr. Newton's position in the town had been a very good one. His consistent conduct before the world had

gained him many friends in the town. He hoped God would bless him, and they as a Church wished him success in his new work at Wellingborough.

Mr. Hopkin, on behalf of the congregation present, thanked their brethren on the platform for their presence there that evening. He regretted, on behalf of the Church, that their friend Mr. Boulton was unable to be present. They hoped his health would be restored. When brother Newton sent in his resignation the Church thought they would like to make some acknowledgment of the services he had rendered during the time he had been with them. The Church asked him if he would take the work of collecting, and he had called on many friends, both inside and outside the Church, and met with a ready response. The subscribers spoke well of brother Newton. The form of the testimonial was a purse of gold. Although they were sorry their brother was leaving, they prayed that God would bless them and him in his work. Mr. Hopkins then presented Mr. Newton with a purse of gold.

Brother Newton feelingly and suitably responded.

Mr. H. M. Winch also addressed the meeting, which closed with the Doxology and the Benediction.

COLCHESTER (PROVIDENCE, BURLINGTON ROAD).—On January 11th, the New Year's gathering took place. After tea the Pastor (Mr. H. G. Polley) occupied the chair and opened the meeting with prayer. The singing of the hymn "Awake, my soul, in joyful lays" was followed by suitable and interesting addresses by Messrs. Hawkins Smith, Shepard, Oliver, Butcher, and Shepard, sen. The meeting throughout was a very happy and profitable one, thoroughly enjoyed by all present. The testimony of the Pastor has been blessed, being accompanied with power from on high, to the comforting of His people and to the encouragement of the Church. There have been several additions during the past year.—W. J. SMITH.

BRENTFORD (NORTH ROAD).

At 7 o'clock on Friday, January 1st, New Year's morning, we met as usual for prayer. There was not quite so large a gathering as on former occasions owing to the rough weather, but we had a good meeting, and many earnest petitions were put up in the name of the Lord Jesus for His richest blessing to rest upon our Pastor, the preaching of the Word, and upon all the various efforts put forth for the spread of the Gospel and for the extension of the Redeemer's kingdom. Our Pastor led us to 2 Sam. xxiii. 1-5 for our meditation, especially drawing

attention to the words "Yet He hath made with me an everlasting covenant, ordered in all things, and sure." He also later gave a short address from Psalm cxix. 117, "*Hold Thou me up,*" as a portion which would be suitable for us all the year through.

We continued our New Year's gatherings on Monday, January 4th, when Mr. J. E. Hazelton preached to a good congregation in the afternoon from 1 Thess. i. 4, "Knowing, brethren beloved, your election of God." He divided his subject thus:—(1) The relation of all God's family—"brethren"; (2) their election; (3) the knowledge of it.

In the evening we were right glad to have our beloved Pastor (Mr. R. Mutimer) to preach for us; though not yet fully restored to perfect health, the Lord has done great things for him and us in answer to our prayers, and the work of restoration is steady and, we hope, sure. His ministry has been attended with much savour and sweetness since his return to us after the long affliction, and we are praying that the Lord would bring many forward to testify of blessing received unto life eternal through the ministry of our Pastor. He took for his text Gen. xxviii. 15, "And, behold, I am with thee, and will help thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." He dealt with this precious verse in the following order:—(1) The promise of His Presence; (2) The promise of His Protection; (3) The promise of His Guidance; (4) The promise of His Faithfulness.

Many were the testimonies of help, blessing and encouragement received at these two services, and we pray that the words spoken may prove to be "*a word from the Lord*" for many of His people, to help them on their way as they pass into the weeks of the New Year upon which we have now entered.

E. FROMOW.

WHITTLESEA (ZION).

TEA, SOCIAL GATHERING, AND PRESENTATIONS.

ON Tuesday evening, January 12th, the members of the Pastor's Bible-class, held in connection with Zion Chapel, Whittlesea, assembled for the opening of the second session.

Tea was provided in the schoolroom, to which between forty and fifty sat down. This item was followed in the evening by a meeting of a characteristically pleasing order, at which there was a record attendance. At the commencement of the meeting the president (Mr. J. T. Peters) gave an address upon the words, "A Second Benefit." The Pastor, in the course of

his remarks, referred to the nature of the "first" benefits resulting from the formation of the class. There had been individual benefits; he felt sure that no one could come into contact with such a gathering without in some way receiving a benefit. There had also been benefits of a more collective kind—benefits which each member had shared with the others. He, himself, had received much encouragement and real help from his connection with the class as its president. Last, but yet most important, was the benefit which the Church had received. It had been strengthened from time to time by additions to its numbers of those whose connection, primarily, had been with the Bible-class. In regard to the "second" benefit. The one way to procure a second benefit would be found in the endeavours which each member should make to fill his or her place at the weekly meetings. Their presence would, again, inspire the essayist and President alike. By doing this they would be seeking a benefit for themselves and a benefit for others. The best way to seek benefits for oneself was to seek them also for others.

The most pleasing feature of the meeting was the presentation made to the President by Mrs. W. Whittome (Albany House) on behalf of the Bible-class. Mrs. Whittome, in a few well-chosen words, remarked that hers was a very pleasing duty. It was to present to the President a most handsome and useful work (twelve volumes of "The Sermon Bible"). The gift had been subscribed for by members of the class of which he was President, and was offered as a token of the esteem and regard in which he was held.

Mr. J. T. Peters, in acknowledging the gift, said that words failed to express his surprise, pleasure, and heartfelt gratitude towards Mrs. Whittome, Mrs. C. Smith, and Miss E. Read (the collectors), and to all those who had so kindly helped in making him so handsome a present. He thanked them all from the bottom of his heart.

Mrs. Savage (organist) was also the recipient of a very useful gift—a large Bristol tune book for use in Church work. This gift was a personal one from Mrs. Whittome. Each member of the class was presented with a beautiful illuminated card bearing appropriate verses. These were also the gifts of Mrs. Whittome.

Other items of interest were a solo entitled "The sower went forth sowing," tastefully rendered by Miss E. Read; a short but heart-stirring speech by Mr. J. Tinkler; and a vote of thanks to Mrs. Whittome, proposed by Mr. H. Searle and seconded by Mr. T. Todd, for the gifts and kindly interest which she had always shown towards the class.

The Bible-class, which was formed upon its present basis thirteen years ago, had then a membership of twelve; that number has since been increased to thirty-nine, with an average attendance during the session completed in December, 1908, of thirty.—*Cambridge-shire Times*.

CLAPHAM (BEDFORD ROAD).—The thirteenth anniversary of the pastorate of Mr. Waite was one of the best. A large company of friends listened with profit to a sermon in the afternoon by Pastor E. Mitchell from Dent. xxxii. 10. After tea, Mr. W. Harris presided over an assembly which filled the chapel. In his opening remarks the Chairman referred to his early association with the friends at "Rehoboth." He was glad to be with them, and wished them prosperity in the name of the Lord. Mr. E. Mitchell directed the thoughts of the congregation to the Lord Jesus Christ, basing some choice observations on the words, "Looking unto Jesus." Pastor T. Jones pursued an experimental line from the words, "He restoreth my soul." Pastor J. E. Flegg rejoiced with them in the blessings they were realising and urged that brotherly love continue. Pastor T. L. Sapey, from Josh. iii. 11, also made some profitable remarks. The Pastor (Mr. Waite) briefly touched upon the work of the past year, praising God for help received and expressing thanks for the co-operation of the people at "Rehoboth." He thanked the Chairman and visitors for their practical sympathy. The total collections amounted to £10 10s. 10d., including £2 17s. 8½d. from the Farthing Fund.

STONHAM PARVA.—New Year's tea and social meeting was held on January 4th. The Pastor presided. An interesting and instructive address by Pastor S. Hawes (of Occold) was listened to with rapt attention. At the close of the meeting, Mr. Hawes, on behalf of the Church and congregation, handed the Pastor a bag containing a New Year's freewill offering.—A. G. H.

ILFORD ("EBENEZER," CLEVELAND ROAD).—New Year's services were held here on Sunday, Jan. 10th, when Mr. Othen, senr., preached both morning and evening. On the following Tuesday Pastor John Bush, of New Cross, preached at 3.30 p.m. from Gen. xxii. 14, "Jehovah Jireh," dwelling more especially upon the various definitions of the latter word "Jireh," meaning, first, "Jehovah will see to it"; second, "Jehovah will provide"; and, third, "Jehovah will be seen." His discourse was much blessed to those who were favoured to hear him. The evening meeting commenced at 6.30, was presided over by J. Bush,

and addresses were delivered by Messrs. Debnam, W. Harrie, and W. Tooke, each of whom was enabled to speak suitably and acceptably to all. The attendances were moderate and collections rather below the usual.—GEO. S. FAUNCH.

Aged Pilgrims' Corner.

ON Thursday evening, February 25th, a meeting in aid of the Society will (D.V.) be held at 7.15 at Enon Chapel, Woolwich. Addresses will be given by Messrs. White and Abrahams, by the Secretary, and other friends. It is hoped that all who desire the welfare of the Lord's aged poor in the Woolwich district will endeavour to attend.

No less than 1,684 pensioners are now on the books, and more than £12,000 per annum is distributed in pensions alone. £43 daily are needed to enable the Society adequately to sustain the work in all its branches, and new annual subscriptions will be thankfully received. Sums of 7s. and 10s. are especially useful.

Collections after sermons are a valuable source of income, and the Committee are thankful to record an increase in the number. However small the result may be, an annual appeal from the pulpit is most helpful, for thus the work of the Society is kept well to the front, and abiding personal interest evoked. If every Church having members upon the pensions would help in this matter, much good would result.

The following extract from a recent letter from a pensioner in Shetland will interest our readers. The writer is an old sailor, aged 76; his health has broken down, and all he can do is a little fishing; tract distribution he intermittently carries on:—"I shall never be able, the few short days I am here, to praise the Lord enough for what He has done for me and mine—poor, unworthy ones—in moving our cold and hard hearts, and, in our helplessness, keeping a roof over our heads. I had not one penny in my humble home when the last remittance came from your blessed Society; it put us all right, for I and my sister were indeed in need. The Lord's hand was in it." Such a communication reveals the urgency of the cases the Society ministers to, and is a forcible plea for help from all whose hearts are drawn to the Lord's aged poor for His sake.

Old age and poverty present a plea which must touch every heart that is affected by the sight of helplessness and need, and when to this twofold claim is added that of the possession of vital religion, a "threefold cord" "not

quickly broken" draws forth the sympathy and aid of all who realise their indebtedness to the grace of God. For the sole object of assisting the poor and aged members of "the household of faith," without reference to the denomination, this Society was instituted 102 years ago, and has ever since carried on its work upon the basis of Protestant and Scriptural truth.

Some Home.

RICHARD BAILEY,

of Walthamstow, was called by grace in the year 1847, and was baptized by Mr. Newbourn and became a member at Bethesda Chapel, St. Luke's. He remained in membership there until the chapel closed, when he removed to Artillery Lane Chapel, and subsequently to Commercial Street. His faith was steadfast, though he was often deprived of many earthly comforts. By grace he was in the world, but not of the world.

A memorial service was held at Commercial Street on Lord's-day evening, January 3rd, when Mr. Peacock selected as his text Psalm xxxvii. 37. His points were:—(1) The character—perfect and upright; (2) the command—mark and behold; (3) the consummation—peaceful end. The Master was exalted and hearts were comforted. May our life and last end resemble our glorified brother's. E. CUDMORE.

MR. WILLIAM BOULTON.

The Church at Wisbech has sustained a great loss through the home-call of Mr. William Boulton. Exactly nine months ago, on March 27th, the late Mr. Boulton had to undergo a serious operation in consequence of a rather sudden development of peritonitis. In consequence, for some time he was in a critical state, and it was feared that his days were numbered. However, he partially recovered and was able once more to see his friends, to get about, and even to take part in public business. He then received a warm welcome from his friends, who had hardly hoped to see him with them again. But this new lease of life was a short one. On the Tuesday before Christmas he was out. On the following day he did not feel quite so well, but there was no danger until the day before Christmas. The illness then came on very suddenly, but on Christmas Day, his friends staying with him spent the afternoon in his room, and he enjoyed their company. On the following day, however, a second operation had to be performed by Dr. English, the specialist obtained by Dr. Tylor, who was in attendance. Though this partially relieved the suffering, which had been acute, he never really

recovered from it. On Thursday, at mid-day, he became unconscious, and at 3.30 on New Year's morning he passed peacefully away, without having regained consciousness.

Mr. Boulton was a native of Wisbech. He was a man of prayer, and in the secret intercourse with God these dispositions, principles, and motives, were fostered and inspired which found so worthy and practical expression in every-day life and conduct. As he said on his dying bed, "What he had been and done the Lord had put into his heart, and to Him belonged the praise." Our friend might be described as a hearer of the Lord and a helper in His mercy. Of such it is recorded "The Lord's eye is upon them, and He taketh pleasure in them."

In the domestic circle—the home life—he was the same as when away. The same kind and upright conduct, careful and solicitous of the interests, welfare, and comforts of all about him. Given to hospitality, many here will recall the pleasant hours spent in his home, and sincerely regret that they cannot be repeated. From the ample stores that Providence put in that home many a cottage has sounded a thanksgiving, and many a widow's heart has rejoiced through his bountiful liberality and thoughtfulness.

He loved the Gospel of the grace of God—the salvation that is of the Lord above. The grace of the Father in planning, the grace of the Son in procuring, and the grace of the Holy Ghost in applying, was a delightful theme to him. He most generously supported the cause of God at Wisbech, and in many other places in the Denomination his reasonable help has been frequently acknowledged. He attended the services regularly twice on Sunday and also the Wednesday evening service, and in this affords an example worthy of larger imitation. His favourite hymns were "Jesus, the very thought of Thee," and "All hail the power of Jesu's Name."

Brief reference only can be made to those wider circles of influence and activity in which Mr. Boulton was known and revered. Connected with the Working Men's Club and Institute from its commencement he was a valued friend and trustee. In Friendly Societies he was recognised by all with affection. His self-denying labours, diligent discharge of official duties, wise counsels and conduct, brought lasting good to the Societies and gave him a place of honour amongst them. As a Guardian of the Poor no one was more thoughtful of the comfort of the aged poor and afflicted in the House or in receipt of relief. He was also a Justice of the Peace, and a generous subscriber to the numerous charities and institutions.

The more we try to estimate the man the poorer does language become. We cannot but recognize in him the grace of God shining in and through him in rays of help and comfort. We thank God for him. We bless Him for a helpmeet found for his suffering days, and are convinced that when her present cloud has rolled away God's providence will shine, and the clear design of God's will be seen running through the tangled web of her life. We commend to the God who gave and has taken away, those who survive him, and assure them that they are not alone in their grief—that they are honoured in their relationship to such a worthy man, and to be able to use the possessive pronoun concerning him is a badge of honour.

The respect and esteem in which Mr. Boulton was held was manifest by the large number present at the funeral on January 7th. The service was conducted by Pastors Newton and Northfield, and on the following Sunday Pastor B. J. Northfield preached an impressive sermon from the words, "So He giveth His beloved sleep."

Sympathetic reference was made to Mr. Boulton at the Board of Guardians and by the Chairman of the Magisterial Bench.

MRS. NICHOLAS.

On December 29th, 1908, at 11, Lauanne-road, Hornsey, Mrs. Martha Nicholas passed to her eternal rest in the 78th year of her age. Baptized by the late Mr. Wooddington, of Croydon, between the years 1850-60, she was kept firmly to her belief right to the end.

She was a member of the Church meeting at Milton Hall during the pastorate of Mr. Gander, and derived much benefit and pleasure under his ministry. Many of his treatings of the Word she used to repeat right up to the last few weeks of her presence here.

In 1873 she was called upon to part with her dear husband. She was left with three little children, the eldest being 11 years. She said to her elder son, "Bevan, we are alone now," and he said, "No, not alone, mother, for God is with us." She once more took up her burden and said, "Though He slay me, yet will I trust in Him."

After moving to Kensington, she left Milton Hall and attended at Silverstreet, Notting Hill. On moving from Kensington to Holloway, she joined the Church then worshipping at Providence-place, Upper-street, where she received the right hand of fellowship from Mr. Philip Reynolds, and continued in membership until her home-call.

In 1885 she was called upon to part with her elder son in the 23rd year of his age. He left a gracious testimony behind him. He received much benefit

from the visits of Mr. Reynolds, and Mr. H. B. White (deacon).

She often used to say, "These new doctrines: I want none of them. I have never wavered in my belief, because it is founded on a rock." Her daughter often said to her, "Mother, how can you feel so certain?" She would answer, "Sinner I know I am, but a sinner saved by grace. I have God's promise, and when the time comes I shall just simply throw myself on His mercy, trusting in Him, and whatever He does with me will be right." She was quite prepared for the call, and looking back on many of her sayings I feel she was quite expecting it. Her much-loved younger son tended her right to the end. So passed into rest a most devoted, self-sacrificing mother.

She was laid to rest in Finchley Cemetery on January 4th, 1909, Mr. Rose kindly coming to Hornsey and conducting a service in the house for the benefit of those who could not attend, and then committing the earthly body to the ground "until the day break, and the shadows flee away."

NELLIE SIMPSON.

GEORGE ROSE AND SOPHIA ROSE.

After sixty years' fellowship with the Church of Christ here Mr. George Rose was summoned home on Sunday morning, December 20th. At the age of 18, at Stoke Ash Chapel, the Lord met with him under a sermon preached from the words, "For me to live is Christ, and to die is gain." After a few years he removed to London and eventually settled in Lampton, close to Hounslow. He joined the Church at Hounslow fifty years ago, and for very many years honourably filled the office of deacon. He loved the house of God, and was rarely absent if it was at all possible for him to be present, and he was always ready to do to the utmost of his power whatever might be necessary. He was a lover of peace and a man of prayer. For some time previous to his departure he suffered a great deal, but when we visited him he loved to converse upon God's goodness, and desired confirming words as to his own interest in Christ. Last summer he had a stroke, which deprived him of the power of speech, so that though he could recognize by a look he was unable to converse. Quietly he fell asleep.

Only a few days after, his dear wife also fell asleep. She had taken to her bed but a month. Suffering from a painful complaint, she rapidly grew worse, and for some days previous to her departure was practically unconscious. She was not aware of the departure of her husband. Our sister was called early in life under the ministry of the late Mr. Wineloe. She was a consistent

Christian and an earnest worker. The end came on Boxing-day, when she departed to be with Christ, which is far better.

They both rejoiced in the blessing resting upon the Church they loved so well, and desired to see days of greater prosperity. They will be greatly missed, as they were much beloved.

MRS. CAROLINE FIELD

was taken home on Tuesday, January 12th, 1909, having been confined to her bed for three years. Born November 15th, 1820, she had attained her 88th year. Her first impressions of godliness were received in the Sabbath-school. Later, she picked up in the street a leaf from a book which had evidently fallen from a volume of Baxter's "Call to the Unconverted;" she at once obtained and read the book; after doing so, she felt if the matter contained therein was correct there was need of a mighty change within before she could be right in God's sight. This led to conviction of sin and trouble in soul matters. After a time she became a hearer of the late Pastor Jeffery Moody, at East-lane, Walworth, whose ministry proved to be the appointed means of setting her free from the bondage of the law and bringing her to rejoice in Christ as her Saviour. She was baptized in March, 1847, and as she came up out of the water the following words from Isa. xlv. 23 were sealed home with power to her soul: "Sing, O ye heavens, for the Lord hath done great things," etc., which passage up till the time of her home-call was a comfort when brought to her mind by the Holy Spirit. Mrs. Field was a thorough-going Strict Baptist and firmly adhered to those principles till the last, at the same time ever manifesting a warm affection for all those who love the Lord Jesus in sincerity and in truth. Having her mind well stored with God's Word, she would repeat Scripture after Scripture, when troubled by the enemy, and thus gain the victory. She was a conscientious character and a consistent, humble walker, doing everything in the fear of the Lord.

Many Christian friends visited her, foremost among them being Mr. Swaine, deacon of the Tabernacle, Cambridge-road, Hastings, where she attended for upwards of forty years; his visits gave her much pleasure and spiritual comfort. On many occasions when he has read to her she would follow him, her mind always dwelling upon God's Word, which, as long as she could hold a book, she perused with great delight.

The end came very peacefully; till within an hour of her departure she knew her nieces, and also testified with her dying breath she knew Jesus and would soon be with Him.

Her remains were laid to rest on January 16th by Mr. J. W. Tobitt. Several friends from the Tabernacle attended the funeral. The following lines from an old writer aptly describe the bliss our dear one is now enjoying:—

"The saints of God, their wanderings done,
No more their weary course they run;
No more they faint, no more they fall;
No foes oppress, no fears appal;
Oh! happy saints, for ever blest,
In that dear home, how sweet your rest!"

Pictures of the Past ;

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Continued*).

THOMAS CARLYLE in his *Past and Present* quotes largely from "The Chronicle of Joselin," a monk of the Monastery of Bury St. Edmunds in the reign of Henry II. (1182), in which he records certain events which came under his notice. These are of no small interest, as Carlyle, acting as annotator, fully shows.

He, however, complains that this worthy scribe often withholds information which we should greatly value. "Though he talks with such familiarity, he will not answer any questions. This is the peculiarity of him; dead these seven hundred and twenty years, and quite deaf though still so audible to us."

The same thought must have occurred to all who have made ancient Church-books their study. We are freely told things that are interesting and important. These "pictures of the past" are sometimes very vivid. Yet while the writers of these faded records could have explained so much which puzzles us, they "cannot be cross-questioned." We must be content with just what we can read. If we ask for more, we ask in vain.

Most true is this of the one before us.

For instance, in 1708 we find these Christians solemnly adopting twenty-one "Articles of Faith" as the basis of the holy fellowship into which they were about to enter. To these, as we have already related, were appended the signatures of John Bedell, who subsequently became their first Pastor, and the forty who were to constitute this "Church of Baptised Believers."

In the minutes of a Church meeting held in May, 17⁵5, five months before the ordination of Thomas Chesterton, these are, however, wholly ignored and another set of Articles—differing in the main verbally only from the former ones—were read over, and it was agreed that these should be submitted to all the members when next assembled "and subscribed afresh." This was doubtless done, though what then occurred is not related.

It is, however, certain that this, "the Faith and Order of the Church of Christ at Colnbrook, or a brief summary of what we believe and have engaged by the help of God to maintain and practise," was henceforth regarded—as it still is—as embodying the sentiments of this Christian community.

The reason for this is not hard to surmise. In 1719 John Gill, after a brief ministry at Higham Ferrars, commenced his Pastorate of fifty-one years of the Baptist Church at Horslydown, Southwark.

The influence of this great man was singular and unique. He was never a popular preacher; the Gospel as he proclaimed it was not of the declamatory and exciting character which attracts and

fascinates "all sorts and conditions of men"; and nothing was further from his desires than to attach other ministers to himself and so to form a sect or party. He was simply a Christian Pastor who first consulted the interests of the people of his charge and choice, and then by utilising his splendid scholarship laboured to make all who were willing to be taught understand the Gospel of the grace of God.

At the period in the history of the Colnbrook Church at which we have arrived (1735)—though his Exposition had not yet appeared—his earlier writings must have been well-known, and his power as a divine generally acknowledged.

In 1720 he issued a series of Articles of Faith for the guidance of his own people, which in time were adopted by the majority of the Particular Baptist Churches in England. They are to be found in the Memoir prefixed to his commentary, and as a compendium of the truth are most valuable.*

On these the *second* statement of Faith and Practice, to which we have referred, is based, with the omission of some Articles and the addition of others, none of which, though important, relate to the doctrines of the Gospel. Five of these may, however, claim our attention.

XI.—THE CHURCH OF GOD IS ONE BODY.

We believe that all the elect of God of what nation soever from the beginning to the end of the world, make but one mystical body, whereof Christ is the Head, and that this is the true Catholic Church—"whole family of God"—called "the General Assembly and Church of the Firstborn, whose names are written in Heaven"

XII.—SPIRITUAL ASSEMBLIES ARE TRUE CHURCHES.

We believe that though the Church Universal is but one—the bride and spouse of Christ made up of the many sons whom God designed by Him to bring to glory—yet every particular congregation consisting of visible saints by profession, separated from the world, gathered and incorporated according to the faith and order of the Gospel, and who by mutual consent have covenanted and agreed to walk together in the ways of God in all the duties of social religion, and to worship Him according to His appointment, is an instituted Church of Christ and, as such, is the seat of all evangelical worship.

* This was not designed to supersede the "Baptist Confession of Faith" issued in 1689, with the signatures of thirty-seven ministers, on behalf of upwards of one hundred Baptised Churches in England and Wales, but to express more briefly the doctrines which the great Doctor desired might be held and maintained by his own Church.

To this his successor, C. H. Spurgeon, referred one hundred and forty-five years afterwards, in his noble sermon on "Baptismal Regeneration."

"Sirs, when I accepted the office of minister of this congregation, I looked to see what were your Articles of Faith. If I had not believed them I should not have accepted your call; and when I change my opinion, rest assured that as an honest man I shall resign the office. How could I profess one thing in your Declaration of Faith and quite another thing in my own preaching? Would I accept your pay and then stand up and talk against the doctrines of your standards?"

XIII.—GOSPEL CHURCHES INDEPENDENT BODIES.

We believe that a Church State is the institution of Jesus Christ, which is well adapted and wisely calculated for promoting the great ends of God's glory and His people's good. And that the Church as instituted by Christ is neither national or parochial but congregational, and that every particular Church is invested with full power from Christ to choose its own officers, and to act independently of all other Churches in its ordering and government according to His laws.

XIV.—CHRIST THE CHURCH'S SOLE HEAD.

We believe that Jesus Christ, our great and glorious Lord, is, by the appointment of the Father, King of Zion and the sole Head and Governor of the Church, and our only Lord and Lawgiver, and that it is His proper right and prerogative alone to direct His own worship, institute His own ordinances and give forth His laws for the right ordering and government of His Church; and that it is both the duty and the privilege of all the subjects of His grace to submit to His authority, obey His laws and to observe and do all things whatsoever He hath commanded them.

XVI.—CHURCH OFFICERS ARE TWO ONLY, NAMELY,
PASTORS AND DEACONS.

Whereas Antichrist, to suit the pride, pomp and grandeur of this Antichristian age, has introduced a number of ecclesiastical officers of which the Scriptures know nothing, whose business it seems is not so much (to promote) religion and the glory of God as their own profit, advantage, honour and advancement, rather than the edification of the people and the good of souls, WE BELIEVE that there are only two officers in a Christian Church, namely, Bishops and Deacons; the one having the care of the spiritual, the other of the temporal and external affairs of the Church; and that the "Bishops," "Pastors," "Elders," and "Overseers" mentioned in Scripture and their office and business are the same. We therefore hold that every minister of Jesus Christ, chosen and ordained by a Church to be over them in the Lord is, according to Scripture, a true and proper Bishop, whose business it is to take the oversight of the flock of God, to lead and to go before the Church in public prayer to God, in preaching the Word and in the administration of the ordinances, and to exercise that authority which is proper to their office—that a Bishop or Elder in consequence of his office is invested with power to rule and govern in the Church, not after his own will or fancy, but according to the laws of Zion's King, which they are to open, explain and enforce unto their people, "teaching them to observe all things whatsoever He has commanded unto them."

We also believe that their power is confined within the limits of the Church over which they preside, and that their power *there* is not absolute; that they have no right to be arbitrary or to usurp an unlawful authority over the house of God; for though they

have the right to rule, yet they are not "Lords over God's heritage," but the servants and rulers only in subordination unto Christ, who "is Lord of all."^{*}

From these we learn at least three facts.

That these were true Dissenters and not simply Nonconformists. The State maintains a religious system which has Bishops, Archbishops, Canons, Deacons, Archdeacons, Deans, and Vicars, all of whom are Priests, and demand our assent to the validity of all these offices. From this they *dissented*, maintaining what their sixteenth Article affirms.

That their conception of the Pastoral office was a very high one, and that they were prepared to obey and submit themselves in the fear of God to those that were over them in the Lord; while, on the other hand, they required that these should base their teaching on the Bible and abstain from the domineering spirit which some even good men have displayed.

That they were firmly opposed to Presbyterianism, or the government of local Churches by conclaves of gracious men who, though of their own denomination, did not belong to their own body.

Such, sooner or later, always manifest a disposition to exercise unscriptural authority over the assemblies of Christ and to bring the Free Churches into unholy subjection. All who study current Baptist history must own how obviously this is a danger of the present day.

Our readers should therefore remember that it was when the Churches firmly held the doctrines of Sovereign grace and the principles of these five Articles that they "had rest and were edified, and walking in the fear of the Lord" and "in the comfort of the Holy Ghost, were multiplied."

TESTIMONY UNTO THE WORD OF HIS GRACE (Acts xiv. 3).—"A minister should crave for evident signs of blessing and success in his ministry. He cannot go on comfortably without tokens of usefulness and console himself by saying, 'What people say is nothing to me; I have done what God tells me, and this is the end of it.' I have no desire to have such a spirit, I am sure. There should be an anxiety, a concern, a solicitude to see if some Divine results of our ministry are manifest."—*Sermons by Walter Brooke.*

TRUE PRAYER IS PETITIONARY.—"An old Christian in Wiltshire was one day listening to a friend in prayer who was *telling* the Lord many things, when the poor old soul, full of spiritual need, could contain himself no longer, and said, 'Brother, ask Him something! ask Him something!!'"—*Sermons by Walter Brooke.*

* These five Articles are omitted from the printed booklet of the Rules and Articles of Faith which forms the credal basis of the present Church and is handed for prayerful examination to all who seek membership.

“HOW OLD ARE YOU?” A TALK WITH THE BAIRNS.

By PASTOR H. TYDEMAN CHILVERS, IPSWICH.

“And Pharaoh said unto Jacob, How old art thou?”—Gen. xlvii. 8.

THIS was kind of Pharaoh. He was the greatest monarch of the age, while Jacob had passed all his life with plain and homely people. Had not the king been gentle and condescending he might have felt strange and nervous in so noble a presence. Old men, however, like to talk about their age and of what happened long years ago, and Jacob thus felt at ease, and able to engage in a conversation which must have interested them both.

But I want to address you, dear children, upon this king's question, and to say to each of you, “How old art thou?”

I heard a boy, not long since, ask a school-fellow this, and he laughingly replied, “As old as my tongue and a little older than my teeth.” So young people sometimes put this question to each other.

And aged people, also, ask it. I was once travelling by rail, when two elderly gentlemen who had not met for some time began to chat pleasantly together. Presently one inquired of the other, “Well, and how old are you *now*?” “Seventy-four,” was the reply. “Indeed,” was the rejoinder, “this is two years older than I.” So whether they are young or old, persons are generally interested in talking about their own and other people's ages.

Now, as we are to have a talk together, I think that Pharaoh's question will form a nice subject. You cannot, indeed, ask me how old I am, but I can make the inquiry of you, and as I could not hear all your answers I will endeavour to find them out for myself.

We often make mistakes when trying to guess ages. Mary is such a quiet, retiring little lady that we think she must be only fourteen. Her mother smiles as she tells us that she will be sixteen next month. Again, Master John is such a well-grown and manly young fellow that we put him down as nearly seventeen, while, in fact, his fifteenth birthday was only last week. So we make wrong guesses in such matters.

But if I make some guesses about you, I do not think they will be wrong ones. I will at least try.

I.

“How old art thou?” One reply is that *you are not too young to read the Bible*. It is God's own precious book, and has done more for boys and girls and men and women than any other book in the world. It tells us faithfully what is right and wrong, what sort of people we should choose for our companions, and where we should or should not go. Read the first Psalm, and see if this is not true.

In this blessed book we read all about Jesus Christ, who died for us to put away our sin, and to make a way for us to heaven. We cannot be Christians unless we know Jesus, and we know Jesus by reading the Bible.

If you are spared, you will soon have to leave home and go to business to earn your own living. When this time comes be sure and take your Bible with you, and never be ashamed to be seen reading it. You may have to live in another home among strange people. Never mind, but always have the courage to read it, whoever is present, especially at night before you go to bed and before commencing your duties in the morning.

My dear mother placed a Bible in my box when I left my country home for London. What a struggle I had in my mind before taking it out at night to read, because there were two ungodly young men in the bedroom. But read it before them I did. At first they laughed and jeered, but when they found what my determination was, they left off, and sometimes even read it for themselves.

II.

I have made one guess, nor do I think that I was far out. Was I? For I am sure that you can read, and are therefore old enough to read God's book. Let me try again. "How old art thou?" I solemnly reply that *you are old enough to be saved by Jesus Christ*. Do you know that salvation is as much for children as grown-up people? Jesus loves children—bids them come to Him. There are many on earth who love and serve Him, and thousands upon thousands of them in heaven.

Now, remember that Jesus saves us because He loves us, not because of anything we can do. There would be no hope for boys and girls if they were required to do a number of hard things in order to be saved, but the Bible tells us that "we are saved by grace through faith," and this "not of works lest any should boast."

I was preaching in a village not long ago, and took for my evening text, "Prepare to meet thy God." Two boys about ten years of age, one a decided little Christian, walked together after the service in the burial ground adjoining the chapel and talked together about the service. Eventually they came in to supper, and both were seemingly deep in thought. After he had finished his supper the boy who was fully assured of his salvation, said he felt tired, and wished to go to bed. So he bade the rest "good night," but as he was going he turned to his little friend and whispered in his ear, "Prepare to-night to meet thy God," and went upstairs. I found out afterwards that he really went thus a little earlier to pray for his friend.

A few minutes afterwards the boy who had remained downstairs burst into tears, and came sobbing to me and said, "Can there be mercy for such a sinner as I?" Of course, I assured him that there was, and after a little conversation together we went upstairs and joined the other dear boy, who had been praying for his friend. We then all knelt down together and prayed aloud for him, and he, I firmly believe, found peace through Jesus Christ.

I wonder if any of you are anxious about your souls, and whether you ever ask God to take away your sin and make you

Christian boys or girls? Do you know that if sin is a trouble to you, and you really want to be saved, you may go to Jesus and trust in Him? He has, by His Holy Spirit, made you feel how sinful you are, and says, "If we confess our sins He is faithful and just to forgive us our sins." No, you are not too young to be saved. Take your sorrow to Jesus. Tell Him just what you need for He will, He does, forgive and bless, for He says so in His Word, which we must believe. It is for such as you.

III.

One thing more I must say, which is, *you are not too young to die*. Then surely you ought to ask Jesus to teach you *now* how to become a good boy or girl through Him. We never know "what a day may bring forth," and can only use the present time while it lasts. It will not do to say, "I will read the Bible when I am older, and will try to pray later on." No. "Remember now thy Creator in the days of thy youth." It will be a sad thing if death comes and finds us unprepared to die. I was taught this verse in my schooldays :—

"Then O, my Lord, prepare my soul for that great day;
O wash me in Thy precious blood and take my sin away."

Now, my dear young readers, have I not been right in guessing these things about your ages? Remember what they are. You are not too young to read your Bibles, or to be saved by God's grace through Jesus Christ, or to die.

May God bless you now, and make you young soldiers in Christ's army!

"GREATER WORKS THAN THESE."

By W. A. SHEPHERD, OF "PROVIDENCE," KINGSTON-ON-THAMES.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do: because I go to the Father."—John xiv. 12.

ENQUIRY has recently been made in the pages of this magazine as to the meaning of this text. The final word of reply does not seem to have been yet penned. Another writer may therefore venture to give his thoughts.

On a careful consideration of this saying of the Master's, we are led to the conclusion that it is not applicable to every believer, but should be referred only to the apostles, who were to be the pioneers of the Christian era.

Two thoughts demand our notice: What is meant by "the works that I do" and what should we understand by the "greater works" referred to?

Much depends on our interpretation of the first phrase, and what it was that our Lord styled "the works that I do."

Miracles formed a part only of His works when on earth, and we are aware that His apostles also performed miracles both before and after His ascension. In this sense, therefore, they did the works that

He did ; but can these be designated "greater works" than His, since it is certain that these could not have involved the exercise of greater power than the many mighty works of their all-glorious Lord ?

There was, again, that work which Christ is declared to have said had been finished (John xvii. 4), by which He meant His life of obedience. No argument is, however, needed to prove that this was not the work here intended, neither can any right-minded person suppose that His sacrificial work could be repeated by another. It is clear, then, that the word "works" in the passage before us bears a restricted meaning.

A careful reader of the recorded life of Jesus will not fail to notice, especially in the Gospel of John, that Christ continually endeavoured to impress His hearers with the fact that He was living and working according to a fixed design, and which He calls His Father's will. "I," He said, "seek not Mine own will, but the will of the Father which hath sent Me." "My meat is to do the will of Him that sent Me and to finish His work."

Texts in proof of this are too abundant to quote. Who has yet conceived all that was in His mind when He taught His disciples to say, "Thy will be done"—His mind, Whose life, Whose work, and Whose every spoken word were a revelation of the mind and heart and covenant purposes of His "righteous Father," whom the world knew not? (John xvii. 25).

What was the Father's will? A typical answer is to be found in John vi. 37, in which we learn that the Father's will is the eternal salvation of the people who were *given* to the Son, who are being drawn by the Father to Him, who feed on Him, and who at the last day will be raised up by Him. Christ's work thus was to reveal the otherwise inscrutable thoughts and purposes of God in the salvation of His people. If we turn to the first two chapters of the Epistle to the Hebrews we shall find that "God . . . hath in these last days spoken unto us by His Son." "How shall we escape if we neglect so great salvation which at the first began to be *spoken by the Lord* and was confirmed unto us by them that heard Him?" By this we understand that Jehovah was pleased to make a direct revelation of His mind and will to us by Jesus Christ, in contrast to the "divers manners" in which He spoke "unto the fathers by the prophets."

Examine also the context of the passage under consideration, and note what apparently prompted Christ to speak of "The works that I do . . . and the greater works than these that he that believeth on Him should do." Philip had said, "Lord, shew us the Father," and the sum of Christ's answer was that His words and His works, yea, the very reason of His coming into the world, was to the end that He might manifest the Father, since "He that hath seen Me hath seen the Father also." These are the works to which He undoubtedly refers in the passage under consideration, and by "greater works" are meant the fuller revelation or unfolding of the mind of God in the Gospel.

The works He intended would be greater, not in power or

ability, but in extent. Christ's ministry was confined to Palestine, but the command to His apostles was to go into *all the world*. Christ came primarily to the Jews, but the apostles were to preach the Gospel to *every creature*. Especially were they to preach the mystery which had been hid from ages and from generations—the calling of the Gentile Church (Col. i. 25—27), “the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory” (1 Cor. ii. 7).

The first few verses of Ephes. iii. might be added, in which we also read of “the mystery of Christ which in other ages was not made known unto the sons of men as it is *now* revealed unto the holy apostles and prophets by the Spirit.” “Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ . . . to the intent that now . . . might be known by the Church the manifold wisdom of God, according to the eternal purpose, which He purposed in Christ Jesus our Lord.”

Thus the apostles by the Holy Spirit, who came upon them in accordance with Christ's promise after His return to the Father (1 Peter i. 12), were qualified to perform these “greater works” of revelation, making known to the Church more fully than ever before, the mind of God, or what is sometimes styled “the plan of salvation.” The Holy Spirit who revealed the Father to the world through Christ, revealed the eternal purpose more fully in the teachings and writings of the apostles and in the production of that part of the Scriptures known as the New Testament.*

WHY WE ATTEND DIVINE WORSHIP.

BY PASTOR EDWIN WHITE, WOOLWICH.

“LORD, I have loved the habitation of Thy house, and the place where Thy honour dwelleth.”—Psalm xxvi. 8.

EVERY Sunday the Churches and Chapels of all denominations open their doors to receive the “multitude that keep holy day.” What induces many of these to attend a place of worship is a solemn question. Mankind are swayed by motives so various and mixed, that their reasons for their actions are often mysteries to their own acquaintances and friends, while they themselves, perhaps, would hardly admit what these really are.

This, however, is not our subject. We neither commend nor

* This will, we are sure, be read with interest, not only as the production of a young writer whom we gladly welcome among our helpers, but as the nephew of the late George William Shepherd, for so many years the God-owned and popular Pastor of Hill Street Chapel, of whose early death thirteen years since we still think with the mournful tribute “that pity must demand.” The mystery of his arrested ministry will perhaps never be known on earth, but “the day shall declare it” wherein “God shall judge the secrets of men by Jesus Christ.”

Many sentences in the above strongly recall the phraseology and ways of thought of our deceased brother and friend.

censure others, but simply aim at stating why those that fear God, and are, as they trust, taught of the Holy Spirit, are constrained to attend the worship of their God "in His earthly courts."

The subject is always important, and at the present time especially timely. It has been before discussed by able pens, yet we will seek to present it once more in a simple but forcible manner.

I.

We maintain our attendance at the house of God *because the Lord has commanded it*. "Worship God," said the angel to John (Rev. xxii. 9), and that we should do this *publicly*, as well as privately, is clear from our being warned "not to forsake the assembling of ourselves together, as the manner of some is" (Heb. x. 25).

Our public worship should, further, not be limited to one service on the Lord's-day. "George," said one of my members to his man, "were you at chapel on Sunday?" "Yes, master," he replied, "but I was only *half a man* then, for I went but once."

Ah, I thought, on hearing the story, how many such half men there are in all our Churches!

II.

We do so *because of the example set by the Lord Himself and His apostles*.

Jesus, we read, when "He came to Nazareth, where He had been brought up, *as His custom was*, went into the synagogue on the Sabbath day and stood up for to read." If anyone could have dispensed with Divine worship He surely could have done so; but He did not, but invariably honoured His Father's house and the Sabbath day (Luke iv. 14).

So with the apostles. "As soon as Paul came to Antioch, in Pisidia," we read that "he went into the synagogue on the Sabbath day." The same is recorded respecting Philippi. "And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made, and we sat down and spake unto the women who resorted thither." We sometimes claim to be of the true apostolic succession. Hence, in this particular, we seek to tread in their steps and to follow their noble precedent by our constant presence in the house of the Lord.

III.

Because of *the spiritual profit which we derive* from so doing.

In public worship the affections are elevated above the grosser things of earth. The soul is absorbed in heavenly contemplation. The holy exercises of prayer and praise and listening to the exposition of God's Word have a gracious influence on the mind, purifying our thoughts, establishing our confidence in the verities of the Gospel, and nourishing the heart with Divine truth.

There are forms of blessing connected with public worship which the Lord is not pleased as a rule to associate with either personal or social religion.

“His mercy visits every house that pay their night and morning vows,
But makes a more delightful stay where Churches meet to praise and pray.”

Help from the sanctuary is still experienced by His people, and none undervalue or depreciate “the means of grace” but those who know little or nothing of “the grace of the means.”

IV.

Consistent and constant attendance at public worship promotes Christian fellowship, and binds us, as a Church, together.

Many of our causes have a Church covenant which their members sign on joining.

In this they promise to attend the house of God as frequently as possible. By their so doing, Church unity is maintained. All the members strengthen the community by their presence, aid, and sympathy. The Church is consolidated and built up, and retains a lively and energetic spirit.

The Pastor is cheered by his people’s appreciation of his labours. His preaching becomes vigorous, animated, and powerful. He feels that he is borne up by the prayers of his hearers. Their constant attendance on his ministry incites him to study more assiduously, and to utilise every power in their service. His, he thinks, are the best people anywhere to be found, and they are sure that they have the best Pastor.

With growing years this bond becomes stronger, as many of the members are his own spiritual children, who esteem him highly in love for his work’s sake.

Therefore when the doors are open, we make an effort to be present, thus “presenting our bodies a living sacrifice” that we may help to promote this happy state of things.

V.

It tends to perpetuate the principles we hold dear.

Nothing shows adherence to the truth like steady attendance whenever it is publicly advanced and advocated. We thus also help others to gain spiritual knowledge. People to whom the true doctrines of the Gospel are unknown are continually to be found. They may have previously had no opportunity of hearing them. “And faith cometh by hearing, and hearing by the Word of God.”

By these means, too, we transmit a knowledge of these truths to our children, who are thus early trained to reverence God’s house and Word, and are grounded in New Testament doctrines.

VI.

By assembling ourselves together in Divine worship we glorify God.

“The obedience of faith” honours God, and those “that honour Him He will honour.”

We thus show that we believe in His promises by pleading them together at His throne. Our high estimation of His Word is proved by our coming to hear it, and that we are grateful for His

goodness appears when we feel real and sacred pleasure in joining with others to thank Him for His many mercies. Thus we would magnify Him with all our ransomed powers, giving to the Father, the Son, and the Holy Ghost our highest praise, remembering that He has said, "Whoso offereth praise glorifieth ME."

THE CORONATION OATH.

WE are second to none in praying for "the safety, honour, and welfare of our Sovereign and his dominions," and desiring the succession of Protestant monarchs in our native land in coming years. This is often supposed to be secured by the Coronation Oath, and it is thought both by the friends and foes of Protestantism, that were this modified and rendered less clear and emphatic, events which those who share our convictions would greatly deplore might follow. Hence some clamour to have it altered; others, with great earnestness, are using all lawful means to prevent its being in any way changed.

Both parties, it seems to us, are under a misapprehension of its true character and the obligations which it is believed to create or impose.

In the reign of William and Mary (1689) it was made law that the King or Queen of Great Britain must be a Protestant, and neither a Popish Prince or Princess, nor married to a Papist. Any Prince or Princess who assumes the government of this Realm and Ireland, therefore, does so as a Protestant, apart from any public ceremonial or religious service which may follow their accession.

"It is," says Archbishop Whately in his *Introductory Lessons on the British Constitution*, "the custom for our Kings or Queens to be publicly and solemnly crowned some time after their accession, or their coming to the Crown. And part of this ceremony consists in their [affirming that they are Protestants and]* taking an oath to maintain the Constitution and not to make an ill use of their power." He then warns us not to confound two different kinds of contracts—those in which a man undertakes something to which he was *already* bound, and those by which he was not bound *until* he made the promise.

THE OBLIGATIONS OF THE CORONATION

Affirmation and Oath are of the *first* character, as the great Archbishop further points out. "Some have thought, or professed to think, that this (the Coronation) Oath is a great security to our rights. But this is a mistake.

"It is, indeed, very proper that our monarchs should solemnly declare before their people their determination to govern faithfully; and that the Oath should remind them of their duties. But it does not bind them to anything to which they were not bound *before*. A King has all the rights and powers and duties of a King

* The words in square brackets [] are interpolated by the writer.

before his coronation as much as after it. A conscientious man considers the very act of *accepting* any office as amounting to a promise that he will faithfully fulfil its duties. He will do what is right, not on account of any profession made by him, but because *it is right*.

“Moreover, the King may, if pleases, defer his coronation from year to year, or even dispense with it altogether. But it would be absurd to suppose that he would thus be left at liberty to act differently from what the Oath requires” (Second edition, pp. 28 and 29).

In a word the succession of Protestant monarchs to our land is secured, not by some words spoken in the course of a religious ceremony, but by one of the provisions of the Act of Parliament known as “the First of William and Mary.” It runs thus:—

“Every person who is or shall be reconciled to, or shall hold communion with the See or the Church of Rome, or shall profess the Popish Religion, or shall marry a Papist shall be excluded and be for ever incapable to inherit, possess or enjoy the Crown or Government of this Realm and Ireland; and in every such case, the people of the Realms shall be and hereby are released of their allegiance.”—*Caput 2; section ii.*

It is not denied that the Coronation Service is a most solemn and impressive one. It is said to be one of the oldest of the English liturgical offices. It is, however, a religious and not a civil ceremony. It is ritualistic throughout. It has nothing to do with the investiture of our monarchs with their royal rights, and whatever they say or do not say subsequently to this does not in the least affect the provisions of the Act of Parliament just quoted. While this remains part of the statute law of England, our Sovereigns must, and cannot but be, Protestants, and that the nation would consent to this being tampered with, cannot for a moment be supposed.

We have styled the Coronation Service ritualistic. It consists of: I. *The recognition*, which the Archbishop demands of the people, who respond with acclamations. II. *Of the first oblation* of the monarch. III. *The Litany*. IV. *The Holy Communion*, in the course of which come (a) the *affirmation* that the monarch is a Protestant and the *Oath*; (b) the *anointing*; (c) the presentation of the *spurs* and *sword* and oblation of the same; (d) the *investiture* with the royal robes and the *delivery* of a metal ball called the orb, which typifies the earth or globe, and the sceptre; (e) the *investiture, per anulum et baculum*, by the ring and staff; (f) the putting on of the *crown*; and (g) the presentation of a Bible. V. *The enthronement and homage*.*

Now we honour the *office* of our King and, thank God, have grown to regard the *person* of Edward VII. with unfeigned respect and loyal affection. We, however, ask whether any sane or sensible man could regard a few words uttered in the course of

* The whole service was much shortened and simplified at the Coronation of their present Majesties, but this was in consideration of the King's health, and does not affect the nature of the ceremonies as prescribed by authority.

such a service as the above, as binding a monarch to any course of action the obligation to pursue which he was not previously cognisant of and fully resolved to fulfil.

Again, the superscription round his Majesty's profile on coins is suggestive, though rarely considered. EDWARDUS VII. DEI. GRA. BRITT. OMN. REX FID. DEF. IND. IMP.—that is to say, "*Edward the Seventh, by the grace of God, King of all the Britons, Defender of the Faith, Emperor of India.*" His second title, "Defender of the Faith," belongs to him as the head of the Established Church, whose Faith, or form of religious belief, he is bound to defend. Hence he is styled in the Book of Common Prayer, "our most religious and gracious King," not on account of his pre-eminent personal piety, but because of his relation to the Church of England.

To this—his relation to the Church, and to his obligations and duties as "Defender of the Faith"—the Coronation Oath appears mainly if not exclusively, to refer.

The Archbishop or Bishop, who represents the Church of England, enquires, "Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by Law? And will you preserve unto the Bishops and Clergy of this Realm and to the Churches committed to their charge, all such rights and privileges as by Law do, or shall, appertain unto them or any of them?"

The King, obviously replying as "the Defender of the Faith," is required to reply, "All this I promise to do."

After this, with his hand resting on the Holy Gospels, the King has to say, "The things which I have herebefore promised, I will perform and keep. So help me God." He then kisses the book and this part of the ceremonial ends.

Romanisers and Ritualists are therefore doing their cause no good by seeking to tamper with the well-chosen words of the Coronation Affirmation and Oath; nor need Orangemen and other champions of religious freedom fear. Let them extend Protestant principles and advance and enforce the leading truths of the Evangelical system which are most opposed to the errors of the Church of Rome and they will best advance the cause they have at heart.

A SERMONETTE ON PRAYER.

It is not an eloquent voice, elegant speech, swelling words, much speaking, long prayers, or yet the frequent repetition of "We beseech thee to hear us, good Lord," that shall prevail with God. "Not every one that saith, Lord, Lord, shall enter into the kingdom." The foolish virgins were too late with "Lord, Lord." God will accept of no sacrifice but that which comes in the hallowed flame of his own kindling, and perfumed with the sweet-smelling savour of that blessed, ever-availing, and ever-living sacrifice of His dear Son.

The prayers of the man who calls himself a Christian, or a follower of the Saviour, but is a stranger to *mental* prayer, have never yet reached the ears of God; for God is a Spirit, and will accept nothing short of spiritual prayer. It was the groanings of the children of Israel that went up before God, and brought Him down to deliver them, as He Himself declared to Moses at Horeb (Exod. ii. 24).

Let this encourage thee, reader, though thou art one who canst not find words to express thyself at the throne of grace. If thou canst, pour out thy soul before the Lord, show Him thy trouble and leave thy burdens with Him. These are precious prayers; and if thou comest from thy knees with thy mind eased, thy faith strengthened, thy hope encouraged, thy heart refreshed, and with confidence that God hath heard thy prayer, for His dear Son's sake, O, these are sweet answers from God. Be thankful, and pray on. Such was the answer that Hannah got when she went from Shiloh, with her countenance no more sad.—*Huntington's "Bank of Faith," Part I.*

THE KING'S PROTESTANT DECLARATION.

WHAT—many are enquiring—is the Declaration made by the Sovereigns of England on the occasion of their Coronation, which is alleged to be so offensive to our Romish fellow subjects?

It is given in full both in *The Churchman's Magazine* for October, 1908, of which Mr. J. A. Kensitt, the President of the Wickliffe Preachers, is the Editor, and in Dr. Ruffitt's booklet, "The King's Protestant Declaration," reviewed on another page. With these for our authority, we here present it intact:—

"I, A. B., do solemnly and sincerely, in the Presence of God, profess, testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the Consecration thereof by any person whatsoever. And that the Invocation or Adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous.

"And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any Evasion, Equivocation, or mental Reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other Authority or Person whatsoever, or without any hope of such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this Declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning."

To this Dr. Rumfitt adds—*Act of Settlement, XII. and XIII. William III., Chapter 2.*

Now the public reading of these solemn words by a Monarch on so important an occasion, is no more an insult to his Roman Catholic subjects than it is an insult to Atheists and Arians for members of the Church of England to repeat in their own churches what are known as the Nicene and Apostles' Creeds. The Declaration does not contain anything of the nature of an anathema against any religious body or any person whatever.

✎ It merely professes what the British people as a nation believe ; and denies only what has already been declared to be false by the Articles of the Church as by Law established. When speaking of himself as King, the King, as a rule, employs the pronouns *we* and *us* to indicate his official dignity. In this Declaration the Monarch refers to himself by the pronoun "*I*," for he speaks as an individual man with personal convictions and responsibilities, in the presence of his Maker and future Judge.

These are matters which Godly persons should prayerfully consider in this "cloudy and dark day."

THE UNKNOWN FUTURE AND THE ENTHRONED JESUS. A SOLILOQUY.

BY J. P. GOODENOUGH.

"My peace I give unto you."—John xiv. 27.

"Peace, perfect peace ; our future all unknown ?
Jesus we know, and He is on the throne."

E. H. Bickersteth, Bishop of Exeter.

ON walking into the vestry of a certain chapel where I was to conduct the week-evening service, my eye fell upon the above familiar lines, which were hanging in a frame upon the wall. The "palmy" days of this sanctuary were long since past. The immediate neighbourhood had completely changed with the passing years. Many of the Lord's people who once worshipped there had been called home; others still living, had migrated to pleasanter surroundings; while a few only remained in the spot which was associated in their souls with converting and confirming grace. It being a few minutes before the service would begin, "while I was musing, the fire burned." I thought of the now glorified author of the lines quoted, who perhaps hardly knew when he wrote them what a lasting hold they would gain upon the people of God in subsequent years. I read the words again—

"Peace, perfect peace !"

and it was as though I heard a still, small voice. Is it possible, thought I, that in this human heart, which is by nature deceitful above all things and desperately wicked, there can be "perfect peace?" Yes, it is possible; for is it not written in the Book, "*He hath made peace by the blood of His cross,*" and "*Thou*

wilt keep that man in perfect peace whose mind is stayed on Thee, because He trusteth in Thee"? Jesus "has broken down the middle wall" (the law of commandments contained in ordinances) between the guilty sinner and his most holy God; and now, through Him, "all who believe are justified from all things from which they could not be justified by the law of Moses." Therefore, "being justified freely by His grace," by faith "we have peace with God."

But peace in the human heart can exist only where sin has been put away. "There is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, which cannot rest." "Peace, perfect peace," there is, even "in this dark world of sin," but it is "the *blood* of Jesus which whispers peace within," and "without the shedding of blood there is no remission." In the quietude of that old vestry I sat thinking on this delightful theme, and, happening to look up, I saw a speaking likeness of the beloved John Foreman upon the mantelpiece. His keen, intellectual features seemed to the eye of the imagination to glow with heavenly light, and it was not difficult to imagine him adding his testimony to the great cloud of witnesses and saying, with quiet emphasis, "Yes, there *is* peace, even for the vilest sinner who trusts in Jesus' precious blood."

Again I glanced upward at the message upon the wall—

"Peace, perfect peace, OUR FUTURE ALL UNKNOWN?"

Our future! How certain, yet how uncertain! How it attracts us sometimes, yet at others how we dread it! "Thou knowest not what a day may bring forth," wrote the wisest of men; "Boast not thyself," therefore, "of to-morrow." Make engagements, if you will, but make them "if God be willing." Build houses and lengthen the bounds of your habitation, if you deem it expedient, but remember that all must be dissolved, since "here we have no continuing city." Happy are we if it can be said of us that "we seek one to come." In spite of our most sanguine hopes and our imaginings, it is but the plain truth that "our future is all unknown."

In this, however, is manifest the love of God. The veil which hides the future is drawn by our Father's hand. Like Paul, we still "go . . . not knowing . . . save that the Holy Ghost witnesseth" (Acts xx. 22). If we knew all the path before us, precisely and in detail, we should shrink to take an onward step; but we know not, and are content with the assurance that "The path of the just is as the shining light, which shineth more and more unto the perfect day." Yes, the sweet singer was right—

"I see not a step before me, as I tread the days of the year;

But the past is still in God's keeping; the future His mercy will clear;

And what looks dark in the distance may brighten, as I draw near."

For perhaps the dreaded future has less bitter than I think;

The Lord may sweeten the water, before I stoop to drink;

Or if Marah *must* be Marah, He will stand beside its brink.

So I go on, not knowing; I would not if I might;

I would rather walk in the dark with God than go alone in the light;

I would rather walk with Him by faith than walk alone by sight."

Yet once more the silent messenger upon the wall spoke to the heart and gave colour and emphasis to the thought that

“*Jesus we know.*”

“Our future all unknown” may be the “dark cloud” which at times overshadows the spirit. Here, however, is surely the “silver lining”—“*Jesus we know.*” We know Him through the power of the Holy Ghost, whose glorious work it is to “take of the things of Christ” and “reveal them unto us.” “We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.” We know Him as the eternal Companion of the soul. He said, when on earth, “I am with you *always*,” and His witness is true. Such knowledge is “more to be desired than fine gold,” for it means that if future days should bring trouble and tribulation in our *circumstances*, in Him we shall assuredly have “peace.” The unknown future is not dreaded by those who can say, “*Jesus we know.*” This personal knowledge of Jesus liberates us from the thralldom of over-anxiety as we anticipate the possible future, and even enables us to “strike aloud each joyous string,” whatever may betide, for though

“I know not what the years are bringing as they roll, but this I know,
That Him who gives for sorrow, singing, I can trust to lead me
through.”

Moreover, this Jesus whom we know is

ON THE THRONE.

He is God’s “King in Zion,” enthroned within the heart of every regenerated son and daughter of Zion. He is “crowned with knowledge,” for God gave not the Spirit by measure unto Him. He wears the “marriage crown” of the new covenant of grace “ordered in all things and sure,” for is not the Church His Bride, and is not He the heavenly Bridegroom? On His head, too, is the crown universal, for He is “KING OF KINGS AND LORD OF LORDS.” Thus, as Watts so grandly sings:—

“Jesus shall reign where’er the sun doth his successive journeys run;
His kingdom stretch from shore to shore, till moons shall wax and
wane no more.”

People and realms of every tongue dwell on His name with sweetest
song,
And infant voices shall proclaim their early blessings on His name.”

The time had now come for the service to commence, and our little meditation perforce somewhat abruptly terminated. One text only seemed possible after these meditations—“On His head were many crowns” (Rev. xix. 12); and we love to see them there, for “He is worthy.”

“THE THINGS OF CHRIST will never please the natural mind. Consequently, when we are enabled to receive the truth in the power of it, we shall not only be conscious that the frown of the outside world is upon us, but many and many a conflict shall we have with the unbelief and enmity of our own hearts.”—*Sermons by Walter Brooke.*

REVIEWS, LITERARY NOTES, ETC.

Half-hours with the Minor Prophets and the Lamentations. By J. P. Wiles, M.A., formerly Foundation Scholar of Trinity College, Cambridge. Two shillings and three pence, post free. London: Morgan and Scott, 30, Paternoster Row, E.C.

THE minor prophets are, it is to be feared, generally undervalued, and our Author is to be thanked for endeavouring to make them intelligible to ordinary readers and especially for commending them to the attention of the children of God.

The twelve prophecies—with the exception of the Lamentations—are taken in their Biblical order, and divided—not into the familiar chapters—but into consecutive portions, which seem to be complete in themselves, and any of which, it is supposed, can be thoughtfully and prayerfully studied in thirty minutes, whence the general title of the book.

Each passage thus selected is preceded by a few introductory observations, which are followed by the portion itself in the words of the Bible, and an exposition in the form of a paraphrase—these being printed in parallel columns.

Of the book as a whole it may be said, as Spurgeon was wont to say of Bishop Horne "On the Psalms," that it is full of quiet scholarship. It gives the results of years of study, without wearisome references to authors of note and quotations in other languages. Much learning does not make every great reader mad, but it certainly renders some insufferably tedious. Here, a highly educated man addresses us in a way that the poorest may understand.

The brief prefaces to the selected portions are happy and helpful, some especially so. We instance those to Joel i. 1 to ii. 17, and the explanatory words respecting the locusts to which the prophet refers, but which he does not expressly mention; and the really eloquent introductions to Mich. i. 1—11, on the destruction of Samaria; to the sublime hymn to be found in the last chapter of the prophecies of Habakkuk; and to Amos vii., in which the word "grass-hoppers," or "green worms" as in the margin, has misled many.

With the paraphrases we are less satisfied. Eminent precedent may, indeed, be pleaded for this method of exposition, which Dr. Cunningham Geikie employs with such effect in his "Life and Words of Christ," but we greatly prefer the plan of Dr. Doddridge in his "Family Ex-

positor," in which he cites the very words of the Received Version—which he prints in italics—and interpolates such remarks as he deems the elucidation of the text requires. Paraphrases often lead their writers to make needless alterations. For instance, we prefer Hosea's "Hear the word of the Lord, ye children of Israel," to Mr. Wiles's "Listen to the words which God sends to you by me, my fellow-countrymen"; or Malachi's "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels," to "Moreover the Lord said, They shall be Mine, My peculiar treasure, in the day that I am preparing." Not only are the beauty and dignity of the long-loved words lost, but we can see no advantage in the change.

At times, however, our author's paraphrases indisputably elucidate difficulties, as where Micah's "He shall stand and feed," etc., is explained to mean "He shall stand and feed *His flock*"; and Amos's "Shall horses run upon the rock? will one plow these with oxen?" is rendered, "Who but a madman would drive his horse up a cliff, or plough the face thereof with his oxen?"

This book is, without doubt, worthy of a permanent place on a minister's bookshelves and will repay frequent perusal. Having the good fortune to possess this copy, we shall retain it till our little library is dispersed at our death. Meanwhile we thank our esteemed brother for his really valuable contribution to theological literature.

The King's Protestant Declaration, Shall it be altered? By the Rev. Charles Ruffitt, LL.D. D. Catt, 74, Strand, London, W.C. Price one penny. A considerable reduction for large quantities for free circulation.

OUR brother Catt is still to the front in his untiring efforts to oppose the encroachments of the Church of Rome and to enforce the importance of maintaining the Protestant religion. Proteus in mythology was a personage who was continually changing in shape, and who lied persistently except when he was in the form that was proper and natural to him. Much so is it with the false religion which is now enticing so many of our fellow countrymen. It formerly appeared as a ravening wolf or a roaring lion. It now assumes the aspect of a gentle lamb or the milk-white hind of Dryden's satire. Its adherents claim to be zealous for consideration and benevolence to be

shown to others, and morbidly sensitive when they themselves are unkindly misjudged and misrepresented. The "Declaration" made by our Monarchs at their coronation is, they contend, so uncorporate and offensive toward our Roman Catholic fellow subjects as to be a grievance that demands removal, and they are making strenuous efforts for its alteration to suit their wishes.

The object of Dr. Ruffitt in this well-written booklet is to advance the most cogent reasons why this noteworthy Declaration should remain intact. In its present form he contends that it enables us to be sure that the monarch who makes it is a Protestant and not a Romanist in disguise, and that it is essential to give validity and effect to the Coronation Oath by which it is followed.

He further contends that it contains no word that should give umbrage to those whose creed the Monarch thus solemnly repudiates, but simply declares that he personally is, in God's sight, a true Protestant, as by the law of the land he is required to be. "It does not contain anything of the nature of an anathema against any person or church."

We may not as Protestant Dissenters share all the Doctor's views of the importance of "the Coronation service," but we heartily commend his book and wish for it a very large circulation.

A Memoir of A. J. Baxter, Minister of Cavendish Place Chapel, Eastbourne.
By William Sinden, of London. London: Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C. Price, cloth lettered, 1s. 6d.; cloth-gilt 2s. net.

FEW of God's public servants have a stronger claim to have their life-story told than the subject of this memoir; and our friend the author's well-trained pen, general intelligence, and devotion to the doctrines of free and sovereign grace amply qualify him for the preparation of the Biography of one who was no ordinary man. Unfortunately their friendship was not so close and intimate as might have been desired, and his work lacks such items of information as could only have been obtained by personal knowledge, intercourse and fellowship. This, however, he candidly and apologetically admits. Criticism on this score is, therefore, disarmed.

"The purpose firm is equal to the deed:
Who does the best his circumstance
allows

Does well, acts nobly; angels could
no more.

This we are persuaded our author has done, and he is entitled to our thanks.

Whether any appeal was issued for letters to friends, or efforts were made to obtain other information, we do not know, but we think that it is to be regretted that a Christian Minister who lived so long and was so much esteemed, is viewed from one standpoint only throughout all these pages. Of what he was as a man, as a citizen, as a husband and father, and as a friend to those in whom he confided, we learn little or nothing. It is of the preacher and the preacher only that we read.

The author assumes considerable knowledge on the part of his readers which some at least may not possess. Many, for instance, might at first suppose that "Woodbridge Chapel," which was A. J. Baxter's first spiritual home, is in the Suffolk town of that name, in which Bernard Barton, the Quaker Poet and Hymn-writer, was for forty years the manager of Alexander's Bank. Towards the end of the book, however, we learn that it was a place of worship in a street in Clerkenwell, and was—as some of our readers may know—long the sphere of the ministry of R. Luckin, the intimate friend of the distinguished Joseph Irons, of Camberwell. Its former congregation having dwindled to nothing it is now the headquarters of an admirable mission to poor, flower-girls and watercress sellers.

Again, we not told to what Denomination Mr. Baxter belonged until nearly at the close of the memoir, when a passing reference is made to "his own party, the Independent body."

These, however, are but as spots in the sun or notes in a ray of light. The book will assuredly serve to keep green the memory of one who, according to his convictions, was a faithful servant of the Lord Jesus. Beloved as a pastor, valued as a preacher and platform speaker, successful as an editor and author, and most generous and kind as the President of the "Gospel Advocate" Benevolent Society, which, almost alone and unaided, he managed so well, he leaves behind him the record of a gracious and honourable career.

The book is neatly bound and excellently printed, and will form a companion volume to the memoir of Mr. E. Wilms-hurst, recently issued by the same publishers and reviewed in this magazine.

F. J. D.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE VAIL TAKEN AWAY.

"The vail shall be taken away."—
2 Cor. iii. 16.

AN exceeding great and precious promise, and "yea and amen in Christ Jesus," in whom the vail is "done away." And what is this vail composed of but gross darkness, unbelief and enmity to God? And how is it "done away" with in Christ Jesus but by His clear shining into my soul as light—not twilight, nor starlight, nor the phosphoric light from rotting matter, but "sun" light, which though at first be but as the dawn of day, shall shine forth at length to meridian glory—"Christ in you the hope of glory." The Lord Jesus Christ hath shined into my soul not only to give the light of the knowledge of my filthiness, vileness, depravity and sin, but the knowledge of God as condemning it all in bruising His dear Son for me, and putting it for ever away by raising Him from the dead and enthroning Him at His own right hand in glory.

"My Advocate before the throne
And my Forerunner here."

What is that vail but wicked unbelief that darkens the eyes of the understanding and blocks up every avenue of access to my soul, and, raving out its own fury, cries "I will not have this Man to reign over Me;" glories in self and worships this creature god; stops the ears against every warning voice (or wooing voice either), against the power of every argument and proof of every testimony the law or gospel may produce; blocks up the citadel of the heart against the admission of the sinner's Friend or any of His ambassadors, let them bring whatever message they may? Yes! and with a foot swift to run in Satan's ways, and a hand ready to do his bidding, and with a vitiated taste eat and drink at the table the flesh delights to spread, calling bitter sweet and sweet bitter; and how is this "done away" but by a precious Christ, who is the Author and Finisher of faith; who is not only "Light" but "Life," and shines in "the light of life," revealing Himself in the power of His Spirit, manifesting His matchless

grace and marvellous mercy; creating in my soul such contempt of all but Him and longing for Himself alone; such loathing of self—sinful self and righteous self—that I can only cry, "Give me Christ or else I die." Oh! ignorance and unbelief, what hast thou wrought in my ruin? But thou art overcome and conquered, and thy companion enmity composing the vail is all and for ever "done away" in Christ Jesus my Lord.

Enmity! enmity! Awful word. Oh to be enmity itself to God and all that's good! Yet, such was I and should be now but for that beloved Christ in Whom it is "done away." Come, my soul, is it now enmity, unbelief and darkness, or longing for communion and fellowship, praying "Lord, increase my faith," and beseeching Him with, "Oh, light of life, shine in?" Is it thus? Then come forth and see the battle between thy former foes who, fighting to regain their power, are doomed to final destruction, while thou shalt be more than conqueror through Him Who hath loved thee. Hark to their clash of arms, note how they keep up their artillery of fire, study every stratagem and device they use still to overthrow thee; then study the "greater" that is "for thee," always under the command of the Captain of thy Salvation.

The light of life He has given; the living faith He always acknowledges as His gift, and the loving, hallowed, sweet communion He does indulge thee with must put to flight the armies of the aliens, darkness, unbelief, and enmity. Yes! praise thy God they are "done away" in Christ, Who hath "won thy affections and bound thy soul fast."

"Crown Him! Crown Him! Crowns become the Victor's brow." Dear reader, do you crown Him? or is He nothing to you because you do not believe in Him, but rather hate Him with the hatred of enmity itself? What is your answer now? What will it be when you see Him face to face? for "every eye shall see Him" (and that includes yours) "in that day." "He that is not against me is for me."

M. B.

THE STRICT AND PARTICULAR BAPTIST SOCIETY.

FOR a considerable time past a movement has been on foot for the formation of a Society in connection with the Denomination, having for its objects the spiritual welfare of the Churches of the Denomination generally, and specially the benefit of the smaller Causes.

The movement culminated in the formation of the above-named Society on Friday, the 29th January last, at a meeting held for the purpose in the Vestry of the Surrey Tabernacle.

There were present at the meeting:— Mr. O. S. Dolbey in the chair, Messrs. E. Mitchell, J. E. Hazelton, R. Mutimer, James E. Flegg, T. L. Sapey, J. Morling, B. T. Dale, J. M. Rundell, H. Dadswell, R. Guille, A. Vine, John Green, W. H. Abrahams, A. B. Falkner, Arnold Boulden, J. Fromow, H. Blackman, H. Walter, J. B. Collin, and A. G. Blackman. Telegrams were received from Mr. J. Jarvis and Mr. T. Knott expressing their regret at being unable to attend.

A short prayer-meeting was first held. The hymn "O God of Bethel by whose hand" having been sung, the Chairman read the 67th Psalm, and Messrs. T. L. Sapey, W. H. Abrahams and B. T. Dale earnestly sought the Lord's direction and blessing.

At the conclusion of the prayer-meeting Mr. A. G. Blackman made a short statement on behalf of himself and Mr. J. B. Collin with reference to the origin of the movement. He stated that the desirability of the existence of such a Society had been impressed upon Mr. Collin and himself for many years, and the matter had been often talked over between them, and others had also been spoken to with regard to it. A private meeting, consisting of Messrs. Abrahams, H. Blackman, Boulden, Falkner and themselves, was held in November last for the purpose of considering the subject. The persons attending were invited to give it careful and prayerful consideration, and a further meeting was held on the 1st December last, at which all who attended the first meeting were present, and expressed their opinion in favour of the formation of the Society. Steps were taken with a view to ascertaining the feeling of some leading ministers and others in the Denomination, with the result that the Objects, Doctrinal Basis and Rules of the Society had been approved by them, and the meeting to form the Society was then arranged. Special attention was drawn to the fact that the Society was not intended in any way to interfere with any Society or Organization at present existing in the Denomination, but it was hoped that this Society would be a means of assisting them in their efforts, and he

stated it was desired that the Society might be the means of bringing together all those who believed in and practised Strict Communion principles.

The Chairman then called attention to the fact that the objects the Society would have in view were the material and spiritual assistance of every practically Strict and Particular Baptist Church, and that the assistance would be given whether a Church was in any Association or not, and without regard to the section of the Denomination to which it might belong. The Objects, Doctrinal Basis and Rules were then read over, and no objection having been raised or questions asked, Mr. Edward Mitchell moved the first resolution, viz.: "That this meeting, being of opinion that it is desirable in the interest of the Strict and Particular Baptist Denomination, and especially for the welfare of the smaller Causes, that a Society, to be called 'The Strict and Particular Baptist Society,' should be formed, Now, in the fear of God, and humbly beseeching His blessing, Resolves that such Society be, and is hereby formed, having for its objects those submitted to the meeting, and that the Doctrinal Basis and Rules, also submitted to the meeting, be the Doctrinal Basis and Rules of the Society." He stated he supposed it always had happened that there was a necessity to contend earnestly for the faith once for all delivered to the saints; that no one who was in any way posted up with the condition of many of the smaller Churches could but feel that there was need for something to be done to assist them, and it seemed to him that the Society which was about to be formed was one of the best ways that had come before him of rendering assistance to those Churches.

Mr. J. E. Hazelton, in seconding the resolution, said he hoped the Lord would make the Society a special blessing. It seemed to him the Society provided a centre round which all our Churches who loved to disseminate the truth of God could gather. In these days of scattering and disunion that which tended to promote unity and not disturb the cause of truth was to be gratefully welcomed. He referred to several of the objects and articles forming the Doctrinal Basis and Rules, and stated he was glad that stress had been laid on the verbal inspiration of the Bible being the sole supreme and all-sufficient guide in every matter of Christian faith and practice. He deplored the indifference there was amongst both the larger and the smaller Churches, and expressed the opinion that we needed a great outpouring of God's Holy Spirit on every form of Christian work. He closed his remarks by reading a passage from the

last chapter of the Prophecy of Zephaniah, verses 18, 19: "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame." He declared that the reproach of our solemn assembly was a burden to us, and added, "Let us go forward in the name of our God."

The resolution was carried unanimously, after which all present subscribed their names to the Objects, Doctrinal Basis and Rules, and thereupon Mr. Mutimer asked that the blessing of the Lord might rest upon the Society then formed.

Mr. Morling proposed the appointment of a Provisional Committee to act until the appointment of the Committee, as provided by the Rules, and stated that he regarded the Doctrinal Basis as an epitome of the Gospel of our Lord and Saviour Jesus Christ, and expressed his firm conviction that the Society was necessary for the purpose (amongst other things) of protecting the smaller Causes and enabling them to maintain their places of worship.

Mr. H. Dadswell seconded the resolution, and stated the Society needed the prayers of God's people, and trusted that the Provisional Committee would be endowed with wisdom in carrying on the work which might prove to be, as he indeed felt that it was, of the Lord and of Him alone.

Mr. A. Boulden having expressed his willingness, if it was the unanimous wish of the meeting, to become Treasurer, the resolution was put, and carried unanimously.

Mr. R. Mutimer proposed and Mr. J. Green seconded the third resolution, requesting the Committee to take steps to make the formation of the Society known, which resolution was carried unanimously.

Mr. J. E. Flegg proposed and Mr. A. Vine seconded the fourth resolution, viz.: "That a meeting, consisting of the persons who have now signed the Objects, Doctrinal Basis and Rules, and of any person who may be added to the Provisional Committee, be held in or about the month of February, 1910, for the purpose of making arrangements with regard to the first Annual Meeting of the Society and the appointment of the Committee under Rule 2." This was also carried unanimously.

Mr. A. G. Blackman then stated that one of the persons present had promised to pay all the expenses in connection with the work of the Society up to, and including, the first annual meeting, so

that all subscriptions, donations, etc., to the Society would be available for the objects for which it was formed, and that he had also received a cheque for £100, which had been given him as the first donation to the funds.

Mr. J. B. Collin then made a few remarks, in which he said that the matter of the formation of a Society of this kind was impressed upon his mind quite twenty years ago, and he emphasised a few words in Daniel's prayer: "Oh Lord, hear; Oh Lord, forgive; Oh Lord, hearken and do!"

The Chairman, in his concluding remarks, stated that the Lord helping him he would, with the co-operation of the brethren, do what he could for the furtherance of the objects of the Society which had then been, in the fear of God, formed, and his prayer was that God would make it a blessing, and that the end in view might be accomplished, so that good might be done in the name of the Lord Jesus Christ, and that not only the truths of the Gospel, but the ordinances of the house, might be set forth and maintained. He thought it was more necessary to contend for the ordinances of God's house than some people imagined. He believed that looseness in relation to ordinances often lead to looseness in relation to doctrine. In conclusion, he invited all present to join in singing the hymn "All hail the power of Jeon's name," which was done, after which the Chairman offered the closing prayer.

Mr. Mitchell then, on behalf of the meeting, tendered to the Chairman a hearty vote of thanks for the reception that had been given to all present.

OBJECTS OF THE SOCIETY.

(a) To seek the spiritual welfare of Strict and Particular Baptist Churches.

(b) To render financial or other assistance to Strict and Particular Baptist Churches needing aid.

(c) To assist smaller Strict and Particular Baptist Churches in their endeavours to maintain settled Pastors.

(d) To prevent, if possible, any existing Strict and Particular Baptist Church being disbanded or Chapel closed.

(e) To establish or assist in establishing Strict and Particular Baptist Causes in seaside places and other localities where none at present exist.

(f) To promote the distribution of pure literature in the localities in which Strict and Particular Baptist Causes are situate.

(g) Generally to promote the welfare and further the interests of Strict and Particular Baptist Churches in any way warranted by the Word of God.

Mr. A. G. Blackman, of 35, Erlanger-road, New Cross, S.E., has accepted the position of Hon. Secretary, to whom all

communications should be made, and who will be pleased to give any information required relative to the Society.

ST. NEOTS.—The usual New Year's tea and public meeting was held on Tuesday, January 19th. A good number of people were present, especially at the public meeting. After devotional exercises, Mr. Barnard (the treasurer) read the balance sheet of the different funds. With one exception all were in a favourable state, and the deficiency on the one unfavourable fund was not very great. Mr. Barnard thanked the friends for supporting the Cause so well through another year. Mr. Forscott, another deacon, then, in a short speech on behalf of the friends asked the Pastor's (Mr. Hazelton) acceptance of a New Year's money gift, remarking how willingly and liberally the friends had contributed. The Pastor very heartily thanked the friends for their continued kindness, remarking that if spared until April he will have completed ten years' service. The meetings were cordial and profitable.

EBENEZER, GRAYS.

SPECIAL meetings were held on Jan. 27 in connection with the Pastor's third anniversary. Pastor F. C. Holden preached a most comforting and encouraging sermon in the afternoon from Psalm xlvii. 4, "He shall choose our inheritance for us, the excellency of Jacob, whom He loved." He dwelt (1) upon the greatness and goodness of Him who makes the choice; (2) the blessedness of the inheritance chosen, also pointing out that even present trials form part of the inheritance for us here below; (3) the characters for whom the inheritance is chosen. Many hearts rejoiced while thus meditating upon the certainties and realities of the things of God.

A goodly number sat down to tea; after which a public meeting was held, presided over by Mr. Boulden. The opening hymn having been sung, the Chairman read the Word and sought the Lord's blessing upon the meeting.

The Pastor (G. Smith) struck the keynote of praise by testifying to blessing realised during the year, particularly referring to the fact that he had been privileged to baptize two young friends, one being his own son. He also spoke of unbroken love, peace and unity.

The Chairman followed with a few remarks, expressing his pleasure at being once again at Grays and the joy he felt at seeing and hearing of God's blessing.

Mr. Hughee, of Canning Town, addressed the meeting from Ephes. vi. 10, "Finally, my brethren, be strong in the Lord, and in the power of His might."

They should be strong in expectation, looking for the blessing which He had promised to bestow upon His waiting people.

Pastor F. C. Holden followed, speaking from Acts xi. 23—when Barnabas came to Antioch, "and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." He said that the grace of God was seen by the effect it had upon the men of Antioch. O that it might be more clearly seen in our lives.

Many of the friends felt that they would like to acknowledge the services of Mrs. E. R. Steel, who for five years has faithfully served the Church as organist, so they decided to present her with a marble timepiece, and at this juncture the Chairman—a very dear friend of our sister—made the presentation, accompanying it with many kind words and well-chosen Scriptures.

Mr. Faulkner, of the Surrey Tabernacle, here spoke very encouragingly to both Pastor and people.

The Pastor followed with a few thoughts from I Cor. iii. 11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

A closing hymn and prayer by the Chairman brought to a close one of the happiest days we have ever known at Ebenezer. The attendance was very encouraging. The collections, which were for the Pastor, were exceedingly good, and the realised presence of the Master and the manifest power of the Holy Ghost filled all hearts with joy and rejoicing. "The Lord of hosts is with us; the God of Jacob is our refuge." G. S.

MOUNT ZION, CHADWELL STREET.

SUNDAY SCHOOL ANNIVERSARY.

ANNIVERSARY services in connection with the Sunday-school were held on February 14th and 16th. On the Lord's-day Pastor W. Obisnall (Guildford) preached in the morning from Psalm lxxxiv. 4, "Blessed are they that dwell in Thy house; they will be still praising Thee." (1) The privilege suggested; (2) a fact asserted; (3) a wonderful reason given for it. In the afternoon he addressed the children on the word "Remember," selecting as his reading Psa. xxv., and in the evening he discoursed from Isa. xlv. 8, "Fear not, for I am with thee," &c.

On Tuesday afternoon Pastor H. T. Obivers (Ipswich) preached from Mark xi. 22, "Have faith in God." The evening meeting commenced at 6.30 and was presided over by Mr. F. T. Newman. After singing, the Chairman read Psa. xix. and prayer was offered by our brother Licence. The Chairman having stated his pleasure at meeting them once

again, called upon the secretary (Mr. E. Wallis) for his Report. This was very gratifying and showed progress. Six scholars had joined the Church during the year. At the prize distribution on January 22nd, out of ninety books given, nearly thirty were Bibles, and a large number of "Pilgrim's Progress." £14 had been subscribed to the Strict Baptist Mission. The only sad note was the reference to the illness of the esteemed Treasurer. After the reading of the Report, the Chairman moved that a vote of condolence be sent to Mr. and Mrs. Frioker in this their hour of sorrow. This was seconded by the beloved Pastor in feeling tones and carried. Pastor J. E. Flegg moved the adoption of the Report and then gave a very interesting address on "Our Lord among the doctors." Pastor Tooke seconded the adoption of the Report and spoke from Acts iv. 33, "And with great power gave the apostles witness," &c. Mr. W. Prior made profitable remarks on "The message to Gideon" and Pastor Chilvers on our Lord's words to His disciples in Mark ix., "Bring him to Me." Our dear Pastor thanked Chairman and speakers, also the ladies for preparing the tea. He also kindly referred to the beautiful singing of the children, and a word of praise was due to their teachers and officers for training them so well. He added that he would like to see them present in like numbers on the Sundays. The meeting closed with singing and prayer.

D. BUTCHER.

MANOR PARK (REHOBOTH STRICT BAPTIST SUNDAY SCHOOL).—On Thursday, Feb. 4th, 1909, the annual tea and prize distribution was held. About 56 scholars sat down to a well-laid table. After tea the Pastor (Mr. J. Parnell) distributed the prizes, which consisted of books, presents and a few toys for Scripture knowledge and regular attendance and good conduct. One little girl received a medal, she having made 104 attendances during the whole year, which meant she had not stayed away or been late once. During the evening suitable addresses were given by the Pastor, Superintendent, and Mr. A. B. Tettmar, to which the children and others listened attentively. The school is increasing, it is hoped will continue, and then, with the Lord's blessing, another room will have to be built above the present one to make room for the increasing scholars. "Praise God from Whom all blessings flow."—H. W. JORDAN, Superintendent.

TOTTENHAM (EBENEZER).—Sunday afternoon of January 31st was devoted to the interests of the Strict Baptist Mission. Pastor E. Rose, of Walthamstow, gave an excellent ad-

dress founded on the word "Other," which is recorded in Luke iv. 43, which set forth our Lord as a great Missionary; John iv. 38, showing that "other" men, instrumentally, have opened up the way for our beloved missionaries in India; John x. 16, "other" sheep which are to be brought in, even the heathen; Matt. xxi. 8, demonstrating that whilst we cannot all go out into the foreign fields, we can help at home by our prayers, practical help, etc.; and, lastly, Acts ii. 13, the view taken by those who are destitute of the enlightening of the Holy Spirit of God's servants and missionaries. A very enjoyable afternoon was spent, which it is hoped will quicken the missionary spirit in the hearts of both our teachers and scholars. This happy meeting was brought to a close by the Pastor (A. E. Brown) asking God's richest blessing upon missionary work in India. Collection on behalf of the Strict Baptist Mission.

PORTSMOUTH.

THE annual prize distribution took place on Wednesday evening, February 3rd, the chapel being crowded by the scholars, parents and friends. The senior deacon, Mr. O. W. Spratt, was in the chair.

Mr. J. S. Jordan, superintendent, gave an account of the work of the school during the past year. There had been an increase in the number of the children of nearly fifty. Various local gentlemen had helped the school financially. The parents of the children were then cordially invited to attend the ordinary chapel services, as many of them do not attend service at any place of worship.

The Chairman then engaged in prayer, after which about forty of the children, with their teachers, gave a good rendering of a sacred service of song, dealing with the Youth, Life and Travels of St. Paul, the Chairman reading the usual connective passages, which were taken mainly from the Acts of the Apostles.

After this the prizes, to the number of 130, were distributed by the Chairman, including seven special prizes for exemplary conduct and full marks. A good proportion of Bibles and hymn books were amongst the books.

The Superintendent then closed a most enjoyable meeting.

SHAFESBURY AVENUE, SOHO.

THE annual meeting and prize distribution in connection with the Sunday-school took place on Wednesday, Jan. 27th. Although the weather was very unfavourable, on account of the heavy fog, yet there was a fair number of parents and friends as well as the scholars present.

After the usual social tea, a public meeting was held, very kindly presided over by Mr. D. F. Smith. The opening hymn having been sung, the Chairman read an appropriate portion of Scripture (Psalm xxxiv.), followed by prayer by one of the deacons.

Another hymn of praise having been rendered, the report was read by the Secretary. One of the items of interest it contained was the hearty response of the scholars and friends in bringing gifts for the box sent out to India at Christmas in connection with the Strict Baptist Mission.

The Chairman, in his opening remarks, spoke of his long connection with Sunday-school work.

Subsequently addresses were given by brethren A. E. Brown, S. Hutchinson, and J. Hughes, their words being very helpful, and suited for the scholars as well as the adults, and they were listened to with rapt attention.

Then came the presentation of the prizes to the scholars by Mr. Smith, who kindly gave to each recipient an appropriate text on cards written by himself specially for them, containing words of Jesus.

The Superintendent afterwards offered a few words of thanks to the brethren for their presence and help.

After the closing hymn, "The day Thou gavest, Lord, is ended," having been sung, Mr. S. Hutchinson pronounced the Benediction. So ended a happy evening.

BOW.—One of the best New Year's meetings was held at Bow on Tuesday, January 19th. Mr. Johns kindly presided, in the absence of Mr. Fauch, of Ilford, who was unable to be present. The Chairman read Psalm xci., and it was felt from the Chairman's remarks that there was great cause for thankfulness in having preserved us as a Church through another year. Mr. Holden gave excellent words on "The Peace of God"; Mr. Parnell followed with an able address on "The Love of God"; Mr. G. Smith was heard well on the portion "The redeemed of the Lord shall return"; Mr. Pardoe, on "The Rock"; and Mr. Crispin, on "The Way." Both said some good things, and, as the Chairman put it, the meeting was grace all through, from beginning to end.—W. K. MAXIM.

ST. JOHN'S GREEN, COLCHESTER. THE members of the Church and congregation met on January 21st for a social evening, refreshments being provided by some of the friends. A New Year's address by the Pastor, D. Witton, on Josh. i. 5, was followed by helpful and appropriate remarks from Messrs. Boucher and Wollard, and singing by some young friends.

The Sunday scholars met on February 4th, when, after tea had been partaken of, a public meeting was held, presided over by the Pastor, at which addresses were given by Messrs. Eyesson and Heresum, and select pieces were recited by some of the scholars. A useful article or toy, together with fruit, were given to the children on leaving.

BASSETT STREET, KENTISH TOWN.

THE ninety-fourth annual meeting was held on Tuesday, January 19th, Mr. B. Wakelin presiding. After the opening hymn, the Chairman read from I Sam. iii, and Mr. Goodley offered prayer.

Mr. Fitch (the secretary) read the annual report and balance sheet, which showed that there were now thirteen teachers and officers and 125 scholars. During the year two of the senior scholars had been baptized and added to the Church. A regular teacher had now been secured for the infant class; fifty-eight teachers and scholars were members of the I.B.R.A., and £5 18s. 6d. had been collected for the Denominational Missionary Societies. The balance sheet showed receipts amounting to £18 7s. 10½d., and expenditure £18 2s. 3d., leaving a balance of 5s. 7½d.

Pastor H. J. Galley commented on the inexpensive character of Sunday-school work, and of the importance of the infant class and of week-day work among the scholars. Basing his address on Luke x. 38, etc., he emphasised the need of a combination of the Martha and Mary spirit in Christian life and service.

Mr. J. P. Goodenough's address was based on the words "With God nothing shall be impossible" (Luke i. 37). He emphasised the importance of teaching in the spirit of prayer, and also to teach pictorially.

Brief addresses were given by Miss Wilkin, also Mr. Dinham, to whom credit is due for the success of the singing.

The meeting closed with a hearty vote of thanks to the Chairman and speakers for their presence and help.

"MY LORD AND MY GOD."

COME, my soul, in this hour of distress and once more look to Him who so many years ago taught thee to say, "My Lord and my God."

Come *thus* to the cross of thy Lord. In His sufferings for thee see thy full acceptance. He is thy God, against Whom thou hast so vilely sinned. He is thy Saviour, who hath put all thy sins behind His back and drowned them in His own heart's blood. God over all, blessed for evermore; worship thou Him. His Word does warrant this boldness of thy hope and act. Did not the

same prophet who declared His Deity—"the mighty God"—declare His humanity, smitten, suffering, sorrowing, that He might be touched with the feeling of thy infirmities? Behold Him the brightness of the Father's glory, yet with visage more marred than any man. Surely the prophet's portrait of the Messiah was divinely drawn! Does one declare of Him, "He shall live"; and another, "He shall die"; one—He is God; another—He is man; one—He shall reign as a King; another—He is bruised and put to shame and grief; and each and all speak of one and the same Person? Oh, my soul, behold Him in "Jesus only," for only in the Lord Jesus Christ can all that the prophets have said of the Messiah meet. Truly the Jehovah of the Old Testament is the Jesus of the New, and the Jehovah of the New the Lord Jesus of the Old. Thy God commands the winds and the waves to obedience, wakens the dead, and bids diseases fly at His word; yet see Him weary and wayworn, hungering, thirsting, betrayed and buffeted, smitten, afflicted and crucified. "The Deity is not humanized; the humanity is not deified." He, thy Saviour, is thy God; He, thy God, thy Saviour too. "Against Thee, Thee only, have I sinned." In the fountain of Thy blood alone can I be cleansed. Arise, my soul, arise; shake thyself from the dust thou hast gathered in this battle with self, sin and Satan, and once more praise and magnify Him who is precious in person, work and changeless grace. "A just God, and a Saviour."

M. B.

NEW CROSS.

ON February 8th an invitation supper was given to the parents of the scholars attending the Sunday-school. About 160 were present. Pastor J. Bush presided, and addresses were given by Miss A. A. Godfrey (a former scholar and teacher, now engaged in mission work in the East End), Messrs. T. G. C. Armstrong (senior superintendent), F. J. Catchpole (Bible-class leader), A. H. Riddle, and others. The repast consisted of ham and beef, baked potatoes, rolls, etc., with tea and coffee, and a most enjoyable evening was spent.

On Lord's-day afternoon, February 14th, about 140 books were given to the scholars as rewards by Pastor J. Bush, including five contributed by the Pastor for highest number of marks attainable.

BLAKENHAM, SUFFOLK.—The children's winter treat was held on January 29th, when, to the number of sixty-nine, they were invited to a free tea, at which several other friends

joined us. The evening meeting was presided over by an old Sunday-school superintendent, viz., Mr. G. W. Gardner, of Ipswich. The children sang and recited. Excellent remarks on "Some of the Advantages of Sunday-school Work" were made by Mr. G. Freeman; Mr. N. Howe spoke to profit about "The Object of Sunday-school Work"; Mr. Gardner referred to "Some of the Joys"; while Mr. S. B. Stoker summed up grandly by speaking of "Some of the Results of Sunday-school Work." During the evening eight children received extra prizes in the form of Teachers' Bibles for making, during 1908, over ninety-seven attendances; one boy had walked two miles every Sunday, and never been late or absent once. The report for the year was cheering. Two scholars had been baptized and added to the Church, and as the school had increased so had money to carry it on, and godly teachers had come forward to help. The Benediction brought this happy meeting to a close.—M. A. MOORE.

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

THE annual meeting was held at Mount Zion, St. John's Wood, on January 21st. Pastor H. J. Galley preached from Luke xvi. 8, "The children of this world are wiser in their generation," dealing with it under the following heads—(1) The spiritual side of the parable; (2) the saint and the sinner compared; (3) the comparison between the sinner and the saint; (4) the application to the Sunday-school. In the evening the president (R. E. Sears) occupied the chair, and, after the reading of the Scripture, Mr. Moule sought the Lord's blessing on the meeting and on the Sabbath-school work in the Associated Churches. The 18th Annual Report was presented by the Secretary. Special prayer meetings were held in May. Three conferences and four lectures had been given. One special feature of the year's work had been a Scripture examination on the "Early Church," the result being very satisfactory. Fifteen schools entered with 240 scholars; 163 scholars competed, 30 first and 55 second-class certificates being awarded. Through the kindness of friends 11 prizes were given. The visitors—brethren A. H. Riddle, Vestey, senr., and Loosley—found the schools in a satisfactory condition. Over 100 schools were using the "Young People's Mission Hymn Book," and 3,926 had been sold during the year. In response to many requests, it had been arranged to issue a third edition in large type as soon as the needful cash was in hand. Friends were asked to assist by loans and donations. The financial statement was

rendered by the treasurer, Mr. F. T. Newnan. The Chairman in his remarks took as his theme "These little ones," and spoke of the Sunday-school as being the first and most important work. Mr. Vinal spoke upon the question of the Hymn Book, and asked for financial help to enable the large type edition to be brought out: £80 to £100 was required. One friend had promised £10; two others had promised to lend £10 and £5. Mr. Easter addressed the meeting on the need of definiteness in teaching. He asked the question, "What kind of teachers have we?" and urged the necessity of having regenerated and consecrated, as well as winsome, loving and attractive teachers, who would give teaching on Christ's own lines, being intensely spiritual and absolutely Biblical. Mr. E. Rose spoke on Heb. ii, 23, and in a gracious manner enlarged on the teacher's vision of faith and its possibilities in the conversion of the young, which vision is needed—(1) Because of the personal condition of the child: (2) to be the continual source of the inspiration of teacher: (3) as an abiding principle which will glorify God. Mr. H. D. Tooke gave an excellent address on 2 Chron. xv. 7 and emphasized the words, "Let not your hands be weak," coming after glorious victory and warned against the slackening of effort in Christ's service, and the enfeeblement which comes as the result of the work becoming commonplace. Mr. H. J. Galley urged the importance of avoiding extremes either in being too reticent or too eager to receive young people into the fold of the Church, illustrating his point by two very graphic stories. He also suggested the formation of sub-committees in order to decentralize the work and to make united effort in particular districts, working in harmony and supporting the Associated Committee. Each speaker referred to the provision made for scholars in the new Mount Zion, especially the separate classrooms. Resolutions of thanks to friends at Mount Zion and to speakers for addresses brought a most helpful and stimulating meeting to a close.

THOS. R. LOOSLEY, Hon. Sec.

LIMEHOUSE (ELIM).—The Lord's presence and blessing were realized and enjoyed at the New Year's meeting on Thursday evening, January 7th, when there was a better attendance than of late years. The Pastor presided, and after reading the Scripture he gave a short address, six brethren offered prayer, and three good addresses were given by brethren Wellstand, Dent and Cornelius. A very profitable hour-and-half was thus spent. On Lord's-day, January 31st, was commenced the services commemorating the thirty-ninth

anniversary of the formation of the Church, when the Pastor (F. C. Holden) delivered suitable discourses. The services were continued on the following Tuesday, February 2nd, when Pastor E. Mitchell preached in the afternoon a very instructive sermon on the silence of Jesus at Pilate's bar. After tea in the schoolroom, a public meeting was held in the chapel, over which Mr. Ridley, of Chadwell-street, kindly and ably presided. Very excellent addresses were given by Messrs. Ackland, White, Mitchell, Belcher and Dolbey. There was a good attendance, many friends from a distance cheering and encouraging the Church at Elim by their presence. Collections amounted to £7 2s. 6d.

BETHERSDEN, KENT.

THE CLOSE OF THE OLD AND DAWN OF THE NEW YEAR.

TRULY the Lord has been gracious to this little Cause and given us reason to rejoice before Him of late.

Lord's-day, December 27th, will long be remembered. A united prayer-meeting was held at 9.30 a.m. to seek His special blessing on the services of the day. Morning, afternoon and evening the Pastor was greatly helped in proclaiming the everlasting Gospel, and at the close of the evening service led five disciples through the water, one being his youngest son, whom God has mercifully raised again after a long affliction. At the close of these services a hearty meeting in the new schoolroom was held to return thanks and seeking for greater blessings.

The midnight service on December 31st was well attended. The Lord was in our midst.

A sacred fellowship meeting of the members of the Church was held on Thursday, January 7th, when the recorded goodness of our Covenant God was told out by brethren and sisters in Christ Jesus. The Pastor's heart must have been cheered by the testimonies that night confirming our union in the service of Christ. Our hearts burned within us as, after the meeting was all over and the members about dispersing, our beloved brother T. H. Pearson said, "Let us stand and sing,

'When Christian friends together meet
With singleness of heart,
And Jesus makes communion sweet,
How loth they are to part!'

The whole of this experimental song of Joseph Irons was sung with a joy that was the earnest of that which never ends.

The following Thursday, January 14th, witnessed another stimulating gathering. The "mothers' meeting," commenced and carried on by the Pastor's wife and a band of willing

helpers, held their annual tea and public meeting. Nine brief addresses, interspersed with prayer and praise, made it a profitable evening. Many who come to these meetings never attend a place of worship any other time, but here our God has met with such, who have come out and confessed His name before the Church. Thus we have cause to "go forward."

On Thursday, January 28th, Mr. Catt paid us a visit and gave three deeply interesting lectures, with limelight views, at 2 o'clock to the mothers, at 5 o'clock to the children, and at 7 o'clock to the public. Each were well attended.

On Lord's-day, February 7th, the pool was again opened, when the senior teacher of the Council Schools here, whom the Lord had met with at the Pastor's Bible-class, was baptized in the presence of a large congregation. The testimony of this disciple has given great encouragement to the Pastor, both in his pulpit work and Bible-class studies.

Oh may the Lord so bless His Word and constrain His people to support His Cause that we may be able to abide together in service long beyond the three years named, prays

A LOVER OF LITTLE BETHERSDEN.

STAINES.

TWENTY-SEVENTH SUNDAY SCHOOL ANNIVERSARY.

SERVICES in commemoration of the above were held on Sunday, 16th January. Pastor W. S. Baker preached morning and evening to large congregations. In the afternoon Mr. Higge, the superintendent of the school, gave a most interesting address to the children, which was followed with close attention.

On the following Thursday a very encouraging congregation attended the afternoon service, when a powerful and deeply thoughtful sermon was delivered by Pastor J. E. Flegg. After tea, Alderman H. Brand took the chair at the evening meeting. Mr. J. Holden (the secretary) said it was with great joy that he presented the Report, as he had to record an increase in the number of scholars and teachers, namely, eighteen and three respectively. There was also an increased membership of the Band of Hope and International Bible Reading Association. The Report went on to say: "Our greatest joy is that we are able to state that during the year six from our school have confessed Christ and have been baptized." The Dorcas Society and the Pastor's Preparation Class for Teachers and other organisations were all stated to be in good condition.

Mr. A. J. Elsey gave the children an

address which will long remain in the memory of all that heard it.

Pastor James E. Flegg then gave some sound advice to the teachers as to their work.

The collections amounted £6 16s.

At each of these gatherings suitable hymns and anthems were most tastefully rendered by the scholars and friends and several of the children recited passages of Scripture and poems.

IPSWICH (ZOAR).—New Year's meetings were held on Wednesday, January 20th, when a sermon was preached in the afternoon by Pastor W. C. Leggett (of Otley) from Romans viii. 31. A public meeting was held in the evening, presided over by Mr. W. Ling. Addresses were given by Pastors H. T. Chilvers, W. H. Ranson (of Somersham), W. C. Leggett, and G. Banks, the Chairman adding a few helpful and cheering remarks. During the evening the Church Secretary, in a brief statement, thanked the Chairman and speakers for their presence and support and mentioned, with thankfulness, that fifteen young friends had been added by baptism during the year, three members had died, the present number being 127. The attendance at each service was very encouraging and it was felt to be a good meeting.—H. B.

BRIGHTON (SALEM, BOND STREET).

—On Lord's-day evening, February 7th, being the forty-eight anniversary of Mr. Shaw's ministry and the completion of the fifteenth year of his pastorate at Salem, Mr. Woolard, on behalf of the members of the Church and congregation, presented the Pastor with a bag containing £11 14s. 6d., as a token of their esteem. They desired for him long life, health, and prosperity; that God would continue to bless his labours by preserving peace and giving seals to the ministry.—JOHN S. WOOLARD.

Aged Pilgrims' Corner.

TWO excellent friends of the Society have passed away: Miss Jane Neate, the senior Lady Visitor of the Brighton Home, and Miss Elizabeth Holland, the oldest of the collectors, and a lady who rendered in many ways valuable services to the Institution. For many years both these helpers were engaged in the work, and the Committee seek for others to come forward and occupy the vacant places.

On March 31st the Society's financial year will close. Will our friends kindly note this fact and forward accounts not

later than the 25th inst. ? The general receipts for the past twelve months have been very encouraging, but the annual subscription list is still needing an increase of contributors of small sums in order that the total may be more proportionate to the rapidly increasing pension expenditure.

* *

The inmates of the Homes have been gladdened by many kind gifts from visitors and other friends. They so much appreciate the presence and converse of any who love the Lord's aged ones, and who can make it convenient to visit the quiet dwellings at Camberwell, Hornsey Rise, Stamford Hill, and Brighton.

* *

The Brentford and West Middlesex Auxiliary will hold a meeting on Thursday, March 10th, at North Road Chapel. The Pastor will conduct an evening service, and the Secretary of the Society will preach in its behalf. The attendance of local friends will be heartily welcomed.

* *

More than 1,700 pensioners are now upon the books, and upwards of £1,000 every month have to be provided for the pensions, and £160 monthly for the maintenance of the Homes and the various funds connected with them.

Gone Home.

JOHN BONNEY

was better known amongst the Churches a few years ago than in recent years, as, owing to failing health, he had latterly been compelled to live somewhat of a retired life. Called by grace early in life, he joined with friends in worship at Shalom, Hackney, where he ultimately became a deacon, and of which Cause he was a liberal supporter. He was called to preach the Gospel, and for a time held the pastorate of the Church worshipping in Meyrick-road, Clapham Junction.

The writer often accompanied Mr. Bonney in his journeys to preach the Gospel, and proved him to be a kind friend, a wise counsellor, and a helpful teacher. His testimony was blest to the calling of sinners, the comfort of saints, and restoration of the backslider. There are many still living who bear testimony to benefit derived from our brother's ministry. As a preacher he was thoughtful, kind, faithful, and loving. Being blest with a fair portion of this world's goods his hand was opened to relieve the poor and distressed, who found in him a sympathising friend.

Shortly before Christmas a change

was noticed in our friend, and to some it soon became apparent that he was nearing the end. Although he was subject to much conflict yet he expressed his assurance of a good hope. Just prior to his becoming unconscious his dear wife said to him, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ," and he responded, "That is it; it is so, my dear." His last moments can best be expressed by the couplet:—

"One gentle sigh each fetter breaks,
We scarce can say they're gone."

Thus, on January 25th, he passed away; and when the end came those with him could but bow before the Lord and thank Him for what they had witnessed of the triumph of grace. W. NASH.

MARTHA COLLARD,

of Witham-road, Cressing, passed away on February 6th, at the age of twenty-five. A year ago, when looking at the body of Mrs. R. Cook, deceased, her mind was impressed with the thought, "This time next year I shall be dead, but with me it will be condemnation." After she was taken ill she had much soul-trouble. From a child she had been taught the Holy Scriptures. Some few years since she recited the 14th Psalm, which she had been taught by her Sunday-school teacher, Miss Wheeler (of Braintree). On her death-bed this Psalm was made a real blessing by the Holy Spirit, and to the great joy of her sorrowing parents she was brought into liberty two days before the end came, and died trusting in Jesus. Her remains were interred in the Parish Churchyard on February 14th, Mr. Baker (of Stisted) officiating.

ELIZA FISKE

was called by grace at the age of twenty-one, and was baptized and received into Church-fellowship at Claxton Chapel, Norfolk, where she continued to worship for about four years. Removing in providence to London, she was led to the Surrey Tabernacle, where she remained an honourable member for about twenty-five years; after this she was led to Lynton-road, Bermondsey, and, profiting under the ministry, applied for membership, being received into the Church on November 13th, 1893. Here she continued a member until her home-call. She had been much afflicted for some years, but was most patient and submissive all through. She was a sincere Christian, rich in spiritual experience, having a word for everyone who visited her.

She passed peacefully away on Monday, February 10th, 1909, leaving a husband and six children to mourn

their loss, which is our sister's eternal gain.

B. T. DALE.

—
THOMAS KNIGHTS.

ON December 17th, at the ripe age of 76, after two years of painful suffering, endured with calm submission and patience, during which grace enabled him to bear much sweet testimony to the love and mercy of his Saviour, the honoured subject of this brief sketch received his Master's "home-call" and passed away from those who loved him *much* into the presence of Him who loved him *best*.

For forty-seven years he had been in close association with the Horham Church, which Church he ardently loved, and in which he was held in loving esteem.

In his early days his parents were wont to take him, with the family, to the old Horham Chapel; and here it was, under the ministry of the saintly Matthew Harvey, he received his first impressions of Divine realities.

In his youth he removed to Norwich and attended Cherry Lane Chapel—then a highly prosperous Church—under the pastoral care of Abraham Pye, but now, alas, almost a derelict Church. Here he appears to have been greatly blessed in soul-matters, obtaining much spiritual insight into Divine truth.

In the year 1860 he left Norwich, returned to Horham, and began business on his own account. Once settled in Suffolk, he speedily resumed his association with the Horham Cause, and here, with his beloved wife, he was baptized by Mr. Hoddy and received into the Church. With this Church he remained in loving union till the day of his death.

The funeral took place on December 21st, Pastor C. J. Welsford conducting the service.

A memorial service was held in Horham Chapel on Sunday afternoon, the 27th, when four of his favourite hymns were sung and a solemn, impressive discourse was delivered by the beloved Pastor from the words of Paul: "I have fought a good fight; I have finished my course; I have kept the faith," etc. (2 Tim. iv. 7, 8).

By his own dying wish we refrain from writing much about him. All we may say is he was a humble, loving disciple of Jesus. Of himself he would say but little. He felt

"He was a poor sinner, and nothing at all, But Jesus was his *All* in *all*."

But, by his life, he was a powerful "witness" for Christ, and we must testify that much of our own early blessing God made him the instrument to bring to us. He will be missed; he

is missed both by the Church and in his own favoured family circle, where his beloved voice will no more be heard at that most sacred of spots—the family altar—"God has given His beloved sleep."

May the Covenant God of Israel raise up many like him to strengthen and serve His blood-bought Church on earth.

J. KNIGHTS.

—
MR. J. LAMBOURN

passed to fairer worlds on Friday, the 8th of January, at the ripe age of eighty-two.

Snugly situated among verdant hills is the picturesque little village of Goring, in Oxfordshire, and here, in the year 1827, Mr. Lambourn first saw the light of day. Born of godly parents, his father being a deacon of the little Baptist Church there, he had the advantage of good home influence. As a boy, he went to the village school until he attained the age of fourteen years. He was then apprenticed to his brother, a boat-builder, at Kingston-on-Thames. Here he was baptized, and joined the General Baptist Church. After a time he became exercised about doctrinal matters, and the result was that, with a number of friends, he formed a Church in Kingston upon Strict Baptist principles. Shortly after this, Mr. Lambourn became exercised about the ministry. Although he fully recognised his inability yet he felt that some unseen power was urging him on to be useful. For a time he conducted service in a room six miles from home. He subsequently went to Guildford, and began to speak with much success at prayer-meetings. About eighteen months after this he accepted the pastorate of the Church at Chobham, where his ministry was much blessed. Ten years he laboured at this place, when, owing to ill-health, he resigned. He then went to Warboys, and for the long period of thirty-five years maintained an honourable and successful ministry there. Retiring from pastoral work about six years ago he took up his residence in Reading, and at the request of the Church at Providence took the oversight of the Church for about two years.

Although not confined to his bed he suffered severely from neuralgic pains for the last six months; some alleviation came, however, as the closing moments came.

The mortal remains were conveyed to Warboys to be interred near those of his dear wife in the chapel burying-ground amongst the people whom he loved, and with whom so large a part of his life was spent. The service was conducted on the 13th January by Mr. Saunders, of Ramsey, in the presence of a large company.

MRS. EMMA LIST.

the beloved wife of Mr. William List, of Rishangles, was called to her rest on Friday morning, January 22nd, in her 65th year. The Church at Rishangles has sustained a great loss through her home-call, she having been an active and honourable member for forty-five years, having been baptized by the late Pastor George Harris in 1864. To know her was to love her, for she was indeed a "mother in Israel" in giving good advice, and had always an open hand for the Cause she loved. Many will miss her. She endured her affliction without a murmur, saying, "It is the Lord: let Him do what seemeth good in His sight." As the end drew near she longed to be at rest.

Her mortal remains were laid to rest in the churchyard (close to the chapel) on January 28th. Mr. W. E. Cooper officiating, and on the Lord's-day following a memorial service was held, when Mr. Cooper spoke very feelingly from the text, "Death is swallowed up in victory." The hymn, "My latest sun is sinking fast," was sung in compliance with her wish.

She leaves a loving husband and nine children to mourn their loss; they will miss her good counsel and prayers, but our prayer is that their mother's God may be their God, and that the death of one may prove to be the spiritual life of others.

M. MOORE.

MR. JOHN WALL

was called home early on Sunday morning, February 14th, after a pilgrimage of 86 years. He had the unique record of having been in membership at the Walton-street (Aylesbury) Strict and Particular Baptist Church for a period of over sixty years. For many years he took an active interest in Sunday-school work, and for some years past honourably filled the office of a deacon. He was a man full of faith and always loved the doctrines of grace. His testimony of the constancy and faithfulness of his God was an inspiration to many Christians. Our brother was enabled to take part in services with clear comprehension up to within a few weeks of his death.

A memorial service was conducted on Thursday, February 18th, by Mr. C. W. Leake, of Kilburn, and deceased was borne to his last resting-place by his fellow-deacons and members.

J. E. B.

GEORGE WEST.

Our brother George West was led in a mysterious way to consider his standing before God. The words, "God is

love," had been written by an unknown hand in the snow, attracting his attention and so impressing his mind that he became an earnest seeker. Eventually he was led to the Strict Baptist Chapel, Waterside, Wandsworth, where he was baptized by the late William Ball on October 17th, 1858, and received into Church fellowship on the first Lord's-day in November following. He continued in membership with that Church (which in the meantime removed to West Hill) until 1895, and then, in consequence of removal to London, he united with the Church under the pastoral care of the late John Box at Soho. In 1906 his membership was transferred to Brixton Tabernacle. He thus completed at the time of his death (December 6th, 1908) an honourable membership of just over fifty years.

Retiring from business in May, 1907, he took up his abode at Reigate and worshipped at the little chapel in Meadvale. His love for God's Cause was great, and it was a real deprivation to him when, through extreme suffering, he was unable to attend the services. Oftentimes during the summer he would in defiance of doctor's command wend his way to the loved sanctuary. He loved the society of God's people and, though no great talker himself, loved to hear his fellow-Christians converse on the one topic—Christ. He was a Gains to God's servants, and gladly received them into his house. He suffered from a heart affection, and in September had two severe attacks, from which he never recovered.

During the whole of the painful illness he never murmured. Speaking concerning his approaching end, he said his was a compassionate Saviour. Once, seeing some commotion in the room, he, regaining consciousness, asked what it all meant. His daughter answered, "It is the precious Saviour taking you home." He said, "Yes, I can feel His loving hand holding mine." Again, seeing his loved ones weeping, he said, "He will wipe all tears away."

His compassionate Saviour took him home on Lord's-day, December 6th, 1908, in his 89th year.

He very highly appreciated the E. V. and G. H., often reading it through twice.

We buried the remains of our beloved brother in Wandsworth Cemetery, with a sure and certain hope of a joyful resurrection. Among the friends at the grave we noticed our brother J. Cooper (of "West Hill," Wandsworth), G. Simpson (of "Soho"), E. Bawden (of Brixton), and others.

T. L. S.

Our Churches, Our Pastors, and Our People.

An Abridgment of the Inaugural Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches.

BY THE PRESIDENT, PASTOR J. E. FLEGG.

FOR the thirty-seventh time the Metropolitan Association of Strict Baptist Churches has held its annual meetings, and the Report of what occurred may be obtained by all who desire it. Last year the Address from the presidential chair was on "An Ideal Church and its Powder to Produce an Ideal People," and there is pathos in the thought that the speaker's voice was hushed in death before his term of office expired. Tributes to his memory will be found on other pages. Here it suffices to testify to his high moral worth, his kindly spirit, and his evident affection for the Christians to whose interests his powers were devoted.

The present Address is worthy to rank with the best that have preceded it. It is expressed in forcible and at times dainty English. It manifests wide observation and close and prayerful reflection on what had claimed attention. It is free from the braggadocio which has been too common with us; while it gave no sanction to the gloomy views which some have formed of the position and prospects of our Section of the Baptist Denomination. In sentences like the following the balance of thought is ably preserved:—

"To say that we are living in solemn times will, perhaps, appear a mere commonplace remark, yet is it not an assertion which needs emphasising?"

"It is far from my desire to pose as a pessimist. The future is as bright as the promises of God. To fear failure where God's purposes are concerned would be extreme folly. Man may fail in his methods—God never! His counsel shall stand, and He will do all His pleasure.

"Neither would it be right nor wise to paint the whole landscape black—to close one's eyes to its many bright features. The activity of grace-taught, spiritually-minded men and women, the vast amount of real good which is being accomplished, the success which is being attained, and the evident prosperity experienced in some parts of the field, all tend to gladden the heart. But, whilst grateful for everything in which it is possible to rejoice—everything that is good and God-honouring—the aspect of things generally is such as to occasion deep heart-searching and humiliation, and to awaken to earnest prayer."

Thus the way is prepared for a review of the condition of our Churches, and suggestions as to the course of procedure, which may ensure a renewal of the Master's blessing. Selected extracts only are here given, but the whole Address is warmly commended as worthy of close and prayerful attention.

TRUE BAPTIST CHURCHES.

“So far as the constitution of a Christian Church is concerned (and I want to speak chiefly of our Strict Baptist Churches) the basis upon which this Association rests requires that all Churches in union shall conform to one model. That they shall consist entirely of those persons who, having professed their faith in the Lord Jesus Christ, have been immersed in the name of the Father and the Son and the Holy Ghost, and that such persons only shall be admitted to the Lord’s table. Conformity to this model is required, not on the ground of expediency, but because it is right, being in accordance with the practice of the first Christians as set forth in the Acts of the Apostles. The primitive Churches were composed entirely of immersed believers. They were, in fact, Baptist—yea, Strict Baptist—Churches. It is because of our insistence on apostolic practice that we have our distinctive appellation, ‘Baptist,’ and, strictly, a Church is not a Baptist Church which is not composed of baptised believers. Where this order is departed from, one has the right to ask for the authority for such departure.”

THE ORIGIN OF THE ASSOCIATION IN 1872.

“Love for the fundamental truths of the Gospel as set forth in our doctrinal basis, and a belief in their importance, as also loyalty to the Lord’s supreme headship of the Church, and a due recognition of His sole right to legislate for His Church, coupled with a desire for a closer association between brethren like-minded, prompted our fathers, nearly forty years ago, to take up a well-defined position. They deplored the departure from the truths of the Gospel and the growing tendency to drift from apostolic practice. The ordinance of believer’s baptism they rightly held to be as equally important and obligatory as that of the Lord’s Supper, and the outcome of their conferring together was the formation of this Association.

“If the need for such a distinct witness existed at that period, the need to-day is far greater. It should occasion no surprise that at the recent Berlin Congress more than a little regret was expressed that British Baptists failed to give the distinguishing ordinance its rightful place in the ecclesiastical system and teaching; that they were mystified concerning those Churches in England among the members of which were to be found the unbaptised. Either baptism by immersion is right or it is wrong—is important or unimportant. If it is wrong to insist upon it, or even if it is unimportant, then, not only so far as this point is concerned, is there no need for our separate existence as Strict Baptists, but there is no need for a distinct denomination known as Baptists, and it is high time that the number of denominations was made fewer by one. But there being no authority warranting departure from primitive practice, our witness as Close Communion—or Consistent—Baptists is necessary.

“Further, it must be borne in mind how great is the departure

from the truth of the Gospel. So far back as 1887* a writer who was well qualified to judge, stated that even in the Baptist denomination there were to be found men who believed in the plenary inspiration of the Scriptures, and men who denied it; some who believed in evangelical doctrine, and others who called the fall a fable, who denied the personality of the Holy Ghost, who called justification by faith immoral, and who held that there was a probation after death. Has the condition improved since then?"

STRICT COMMUNION SCRIPTURAL AND JUSTIFIABLE.

"In the words of the same writer, we hold that to tamper with the doctrine of Christ is to be a traitor to Himself. A definite expression of belief is necessary, and a witness to the distinguishing truths of the Gospel is essential. In the face of the facts above cited, surely it must be admitted that something beyond the bare fact of a person's having been immersed is necessary to warrant an invitation to the Lord's table; and though the practice of confining the privilege to members of Churches of like faith and order may appear extreme, yet we contend that it makes for the honour of Christ, the strength of the Church, and the purity of its teaching, and, being Scriptural, is right, and therefore justified."

CHURCH DISSENSIONS. A SUGGESTION.

These are greatly to be deplored, yet "How trivial in very many cases are the occasions of dissension and the causes of separation of pastor and people—rarely on any vital matter. Some alteration, so far as these latter aspects are concerned, might be brought about, if serious and prayerful attention were given to them. Are there no men of wisdom and judgment in our Churches as pastors and deacons?—men capable of taking an impartial view of matters, capable of dealing with questions which from time to time arise? If the Churches would only agree to abide by their decisions, surely a committee of ministers and deacons of experience might be formed, to whom such causes could be referred. This would in no way interfere with or encroach upon the independency of any Church and, though it might not entirely do away with the evil, it would tend largely to mitigate it."

TRUE PASTORS—DESIRABLE BLESSINGS.

"That there should be men set apart for the work of the ministry—men who shall 'give themselves wholly to these things'—is the will of the Lord. The pastoral office is of divine appointment. He gave some pastors and teachers. Is this sufficiently recognised? Is there not a tendency to settle down to the 'supply system'? There will always be need for the services of brethren who, while pursuing their ordinary avocations, in many cases at inconvenience and sacrifice, travel hither and thither to serve Churches. One cannot speak too highly of the labours of many of these brethren. For some years several of the present pastors were

* The allusion is to C. H. Spurgeon and "The Downgrade Controversy."

so engaged and the experience acquired has, in after years, proved most serviceable. But there is a difference between the pastoral office and an occasional ministry which is not so fully recognised as it ought to be. One reason why some Churches languish is, we venture to think, owing to their failure to follow the New Testament practice and their apparent contentment so long as the pulpit is filled. One, of course, clearly perceives that there are Churches with whom the maintenance of a settled pastor is an impossibility. And further, it cannot be expected, save in some exceptional cases, that a man who is immersed in business the whole of the week and hence is without adequate opportunity for study, can continue for any length of time to maintain efficiently the oversight of a Church and to discharge the varied duties of the pastoral office. Seeing the unsatisfactoriness of the 'supply system,' these facts emphasize the need for a Pastoral Aid Fund from which Churches which would prefer a stated ministry might be assisted. But the fact cannot be ignored that there are cases where, by a due recognition of individual responsibility, the necessary means might be provided and the Church have its own pastor. Unfortunately a further difficulty presents itself in the fact that all the family of Diotrephes are not yet dead."

MINISTERIAL CULTURE.

"There is a great deal said nowadays about the necessity for a cultured ministry. We, however, assign the first importance to a *spiritual* ministry. Whilst an uneducated ministry may be undesirable, an unspiritual ministry is a calamity.

"The day, however, is long since past when it could be said that education does not matter, and for this very reason the man who is called to fill the pastoral office must have time for study. Nor let it be said there have been men who, lacking education, have been greatly owned of God. It by no means follows that even they might not have done better with better equipment. But rather let it be remembered how many of those men were downright hard workers, and how by diligent application and close study they acquired a vast amount of knowledge, as the chaste sentences of John Hazelton, the arguments of John Foreman, and the expositions of Charles Hill and James Wells, and others, abundantly prove.

"It is, however, very gratifying that a step has been made in the direction of aiding our young men by the formation of classes in connection with the Home Mission, but something more is necessary. These classes meet but once a week for one subject. There is urgent need, in our judgment, for more frequent meetings, especially for the study of systematic theology—even though theology is so much ridiculed to-day—a class where instruction could be given in distinctive teaching and practice.* How gladly some of us would have hailed an opportunity of this kind; many a blunder would have been avoided—many a cutting criticism saved. There are

* Justice to the memory of the late Pastor Thomas Jones claims a passing tribute to the benefits which the young men who were under his care, ascribe to his valued theological instructions.

men qualified to give such instruction, and the times in which we live demand it. I am myself deeply indebted to some of our senior ministers for instruction and counsel. Youth has its earnestness and zeal, but increasing years ripen knowledge and experience."

THE SELECTION OF MINISTERIAL SUPPLIES.

"With regard to those Churches which at present are unable to support a pastor, it is believed that good would result from keeping the number of supplies as few as possible. But whether they be few or many, it is essential that greater care should be exercised than is sometimes the case, to ascertain that those invited to serve are both sound in the faith and consistent in their practice. If it is deemed important that the standing, ability and character of a pastor should be satisfactory—and it ought to be—it is no less necessary in the case of the occasional preacher. Some men are thrust into the ministry, whilst others thrust themselves thereinto. In past years it was usual for a man, after having exercised his gifts amongst his own people, to go out with the commendation and good wishes of his pastor and Church. This method may not be the acme of perfection, but it was in every way preferable to the slipshod method—or rather lack of method—which now obtains. Many who have thus gone out from their Church have become acceptable and honoured pastors in our Churches, and it will doubtless be so in the future; but the pulpits of our Churches ought not to be open to every man who, because he can talk, and because he aspires to be seen in public, elects himself to this vocation. There are brethren godly, earnest and gifted, willing and able to serve, and Churches would have been saved trouble if enquiry had in some cases been made of ministers of standing or deacons of other Churches."

THE OBLIGATIONS OF CHURCH MEMBERS.

"Every relationship has its obligations. As members of Churches we are joined in a holy brotherhood for the highest ends. We are fellow-citizens, pledged to obedience to the laws of Zion's King. No true Christian ought, in order to shirk responsibility—especially in these days—to remain unconnected with a Church. There is an obligation, then, on every member of a community to be loyal to that body of which he is a member. A pastor's hands should be strengthened by the loyalty of those who, with him, hold office; and all the members ought, as far as possible, to co-operate with those men whom they have chosen to office in the carrying on of the work. There is an urgent need that every one should realise and recognise his or her personal responsibility in this matter. By adhesion to the Church, a member professes his belief in those truths which are proclaimed from the pulpit, and it ought to be the aim of every member to be in his place at public worship as frequently as possible when his own sanctuary is open. If there is no longer agreement with the Articles of Faith, then a home should be sought elsewhere, but while professing these—and membership implies such profession—the Church to which one belongs has the first claim. Much of the rushing to and fro to hear popular

preachers can only be described as a form of pleasure-seeking—it is not the glory of God that is sought, but personal gratification; the glory of God, however, should be the Christian's first concern. The minister has a right to expect to find his members in their own place. Where there is no pastor it ought to be borne in mind that the deacons are the Church's servants for Christ's sake, and that, at all events as a rule, they seek to do their best for the welfare of the Church."

THE ADVANCE OF ROMANISM.

For this, which as Protestants we so deplore, the way has been paved by the "belittling of the authority of Scripture on the one hand, and the promulgation of Arminianism on the other. In the days when our fathers were fighting for their liberties, a Jesuit wrote 'that they had planted the sovereign drug, Arminianism, which he hoped would purge the Protestants from their heresy.' Thus was it recognised that Arminianism paved the way for Popery. And in his History of the Free Churches, Sylvester Horne says: 'Laud knew that to change the faith of England he must first break the Puritan spirit. He had no idea how unconquerable that spirit was, but he knew that unless it was broken, his designs would come to nothing. He had the insight also to perceive that its strength was not so much political as theological. It was Calvinism that stood between Laud and the realisation of his dreams.' And is it not a fact that side by side with the decline of Calvinism has been the advance of Romanism? That teaching usually styled Calvinistic is the greatest barrier to Rome, because it is the teaching of Scripture. Rome hates the Bible because the Bible is opposed to Rome. We re-echo the words of the late C. H. Spurgeon. He said: 'It is our firm belief that what is commonly called Calvinism is neither more nor less than the good old Gospel of the Puritans, the martyrs, the apostles, and of our Lord Jesus Christ.'"

CONCLUSION.

"I long for brighter days—to see the Word influencing the lives of many; to hear the cry, 'What must I do to be saved?'; to catch the sound of the declaration, 'I will go with you for I perceive the Lord is with you'; when once more it shall be said, 'Who are these that fly as doves to their windows?' From our hearts goes up the cry, 'Oh, Lord, revive thy work,' and shall we add just this one word,

'O, LORD, BEGIN WITH ME.'"

"I HAVE JUST ENOUGH good gospel food to keep my faith alive, but am rarely indulged with what I call spiritual *luxuries*. But how precious these are, when the Well-beloved is pleased to bestow them. 'How sweet'—as Bunyan says—'are a few drops, a few glimpses and glances of Divine love: the least beam of His loving-kindness, and even a small token for good, as some might deem it, how refreshing to a poor believer!'—*Extract from a letter.*

PICTURES OF THE PAST ;
OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Continued*).

CHRONOLOGICAL order was little observed by the earlier writers of this ancient book, which renders it difficult to present the history of the church as one would desire. The final records of the ministry of Thomas Chesterton, their second Pastor, however, appear to be the following. The first is solemn, as it gives us an idea of

EXCOMMUNICATION

as viewed by our forefathers in those days.

At a Church meeting, at which "most of our brethren were present," we are informed that "the case of J. W—e was considered, to whom we had many times sent, admonishing him of his breach of (the Church) covenant and his disorderly walk ; but so far from our receiving a satisfactory answer, he had rather rejected us. I (the Pastor) asked the brethren whether they judged him guilty of these things, and whether any could state why he should not be cut off from communion with us and excluded from all Church privileges.

"To my *first* question, they assented ; to the *second*, had nothing to say to the contrary.

"I, T. C., their Pastor, then stood up and in the name of the Father, the Son and the Holy Ghost, and, as the mouth of the Church, declared that J. W—e was excommunicated and cut off as a member from the Church and all its immunities.

"'If,' I however added, 'it should please God to give him repentance for his walk, and he should come before this Church acknowledging the same, and we deemed his repentance sincere, we should be glad to receive him again.' And we desired two of our members to signify this to him."

We, alas, have also occasion at times to do the same, though the word *excommunicate* is rarely now employed by the Free Churches in this sense, the milder phrase "*withdraw from*" being substituted. The almost terrible solemnity of these proceedings is a revelation of the ideas entertained on this subject by these brethren.

The dignity of a dissenting Church as a corporate body, the benefits connected with membership, the shame of exclusion from its fellowship, the authority of its Pastor speaking *as its mouth* in the name of the blessed Trinity, differ greatly from our conceptions of such things in the present day ! It might be well to enquire whether our Churches are not poorer in influence and blessing through our loss of these high ideals ; and that our laxity of discipline and disregard of each other may not have much to do with the feebleness which we profess to lament. Certainly Church fellowship at that time was an earnest and intense reality which contrasts sadly with what it is with us.

The very last mention of the ministry of Thomas Chesterton is the record of a Fast-day service held on Feb. 17th, 1758, when he

preached from Malachi iii. 7: "Even from the days of your fathers ye are gone away from Mine ordinances and have not kept them. 'Return unto Me and I will return unto you,' saith the Lord of Hosts."

How and when this good man's labours terminated are not stated. He was followed by

ISAAC WOODMAN,

in whose writing several entries were made about the years 1764 to 1770. Of his character and ministry we know nothing, but we judge him to have been *educationally* inferior to his predecessors. He was, however, the first Pastor to solicit and obtain help from

THE PARTICULAR BAPTIST FUND.

This, the oldest denominational Society in existence, was established in 1717. The poverty of our country Churches was at that time great. Their Pastors suffered much for want of a competent maintenance for themselves and their families, and were often driven to apply for relief to private persons who neither had ability to help all, nor opportunity to inquire into the circumstances of every particular case. It was therefore deemed desirable that a Fund should be raised to redress these grievances.

Six Metropolitan Churches accordingly united in this object and raised a sum of money, the interest of which was to be devoted to the aid of causes elsewhere than in the City of London.

The title, "The Particular Baptist Fund," was adopted because its founders believed in "particular redemption" as generally held by Calvinists, in distinction from other Baptists who hold the doctrine of "general redemption." The term *particular* did not refer—as some have imagined—to strict communion; the exhibitions or benefactions of this Fund having from the first been uniformly made to those who practise free or mixed communion with the same readiness as to others. It deserves remark that though the Fund has been increased principally by strict communion Churches and individuals, its bounty has never been withheld from those who differed from these on this subject; a fact highly honourable to the managers of this important cause.

At the present day its annual income amounts, roughly speaking, to between three and four thousand pounds, the which is still devoted to the objects originally contemplated.*

Its help was extended to the Church at Colnbrook prior to 1760, as appears from the following copy of a letter:—

* These are exhibitions or grants of £11, £13 or £15 to country Churches on their Pastors' behalf; grants of books to young Pastors on their settlement; grants of money to aged and disabled Pastors; and a few grants of £5 each to competent and successful Pastors whose needs are special. Our brethren J. E. Flegg, Thomas Jones, R. Mutimer, W. Jeyes Styles and E. White are in the list of present managers, so that our own section of the Particular Baptist Denomination is fairly represented. Since the last Report for 1907—8 was issued, our brother Jones has been called home. His successor, as Pastor of West Hill Chapel, Wandsworth, will, however, be entitled to take his place.

“To the worthy Ministers and Messengers of the Particular Baptist Fund of London—the Church of Christ at Colnbrook, holding the Doctrines of Personal Election, etc. [sendeth greeting]. We return the Lord and you our hearty thanks for our former supplies and particularly that of ye year past, and hope we shall share in the bounty under your direction ‘this year also.’ We wish that much of ye Divine presence may be with you and that ye blessing of God may attend you in all things you are concerned in for His glory and ye good of His Churches. Signed at our Church meeting August 24th, 1760.”

Four years later the following copy of a receipt for a further grant was entered in the Church book:—“Received of ye Particular Baptist Fund, by the hands of Mr. Wm. Anderson, the sum of Four pounds, being the sum allotted me by them for the year 1764. *Isaac Woodman*, January 9th, 1765.”

This appears a small sum in comparison with the exhibitions made at the present time, yet who can doubt that—coming as it did at Christmas—it caused exceeding joy to this village Pastor and his household.

The few and fragmentary records of this good man’s pastorate are not cheering, as they mainly consist of cases of discipline for neglect of the means of grace. Before 1775 his ministry had, however, terminated and on December 6th of that year the fourth Pastor, who had preached at Colnbrook for a considerable time, was inducted into office.

WILLIAM WALKER, 1775—1792,

was ordained on December 6th, 1775. Men of great note took part in this service. Prayer was offered by Mr. John Button, a deacon of the Church under Dr. Gill. An introductory address was then delivered by Abraham Booth, author of “The Reign of Grace,” who also asked the questions and prayed. He was followed by Rev. John Gill, of St. Albans, a nephew of the great divine of that name, whose charge to the newly chosen minister was deemed very suitable.* Prayer was then offered by John Martin, who had succeeded their old friend William Anderson at Grafton Street, and a sermon, specially addressed to the members of the Church, was delivered by Rev. John Reynolds, M.A., of Cripplegate, which all felt to be most adapted to the circumstances and work of the day. The concluding prayer was offered by Thomas Davis, the distinguished Pastor of the Church at Reading.†

* Rev. John Gill is also mentioned by the late John Andrews Jones as having preached once and but once at Guildford in 1807. “It is my firm belief,” says Mr. Jones, “that he was sent by the Lord as an instrument in His hand for the conversion of my own soul. Some remarks made by him about the middle of the sermon reached my heart. I became a convinced sinner and ultimately a believer in Christ alone for salvation.” All who value this brave old veteran’s Bunhill Memorials and his valuable reprints, notably his “Ness on Arminianism” and his “Brine’s Treatises” will regard this with interest. He adds that the aged preacher who was thus blessed to him was shortly afterwards laid aside through age and infirmities, and died less than two years afterwards in his eightieth year.

† Thomas Davis is the only minister mentioned above whose name is still preserved to the denomination. The Rev. Ebenezer Tamsett Davis, of

After a public dinner, again held at "The George," an appropriate sermon by John Martin concluded the proceedings.

UNEVENTFUL YEARS.

Enthusiastic ordinations and recognition services are not always followed by seasons of blessing. Words of hearty commendation and congratulation are spoken, sage counsel is given, earnest prayers are offered, but too often, so to speak, ere the chiming of the wedding bells has ceased, a reactionary feeling that it might—as the Scotch say—have been better "to bide a wee" has filled many hearts. Certainly the records of the years that followed the service recorded above present few features that warrant the belief that much prosperity was enjoyed.

From another source we gather that the congregations steadily declined, though their Pastor continued to preach till death terminated his labours in his 79th year. A minute which is authenticated by the signature of Robert Carr—though in another hand—states that he "was in the ministry for more than half-a-century, and that some of his last words were as follows: 'The truths I have believed, preached, and laboured to maintain for upwards of 56 years I desire to live and die by.'" He was doubtless a good man but not, we judge, in any way remarkable.

The lights of the sanctuary vary in brilliancy. The talents entrusted to God's servants differ, and we are happily responsible only for such as His sovereign hand bestows. O to be kept desirous of glorifying Him in the spirit of the well-known lines:—

"Make use of me, my God, let me not be forgot—
A broken vessel cast aside; one whom Thou needest not.

Thou usest all Thy works—the weakest things that be;
Each has a service of its own, for all things wait on Thee.

All things do serve Thee here—all creatures great and small;
Make use of me, of me, my God, the meanest of them all."

After all, it is no light thing to have preached and laboured to maintain the truths we believe for more than half-a-century.

WITHOUT ROUGH WEATHER the operations of agriculturists would lead to failure. The farmer, therefore, is glad both of sunshine and storm. So in spiritual things convictions plough up the fallow ground for faith to receive the good seed. Reproofs break the clods, and afflictions harrow the seed in, and give it deepness of earth. While transient visits from the Lord, and self-abhorrence under them, work a good rooting for the Word; and righteousness, peace, praise, and thanksgiving are the fruits that spring up afterwards in due season.—*W. H.*

Mildenhall, Suffolk, and formerly of Wandsworth and East Street, Walworth, is his great grandson. Members of the family also held pastorates at High Wycombe and Arnesby, the birthplace of Robert Hall, at which his father was minister.

THE PARABLE OF THE TARES.

BY JAMES TAYLOR, GÖBOWEN, SALOP.

"While men slept, his enemy came and sowed tares among the wheat."—Matt. xiii. 25.

A FEW introductory remarks seemed called for, to which attention is solicited.

1. Parables are imaginary stories of what *might* have happened,*—told to illustrate doctrines or to make duties plain. These stories must be based on what is common and familiar to all; while what they inculcate are truths not generally known, and which few would apprehend unless they were presented in the clearest manner.

The parable before us was based on an occurrence which was in our Lord's time very common. Enmity and malice frequently manifested themselves by scattering alien and injurious seed in fields in which their owners, whom it was sought to injure, had sown good wheat.

Such an incident as is here described was therefore doubtless familiar to those who first listened to it.

2. What is here called "tares" was (as our *Oxford Bibles* tell us) a kind of rye-grass common in all countries bordering on the Mediterranean. Its English name would be the "bearded darnel." The leaves resemble those of wheat, but the seeds are much smaller and are highly poisonous, inducing sleep which may prove fatal.

"It so resembles wheat," as we are informed in Eadie's *Biblical Dictionary*, "that a nice eye can only detect the difference," especially in the early stages of its growth. "Travellers describe the process of pulling up this grass and separating it from the genuine grain in a way which perfectly accords" with the language of the Saviour, as here recorded.

3. The mischief was wrought while "*the men slept.*" This does not mean that it was effected one night "when everybody was asleep," but that when *the men*, or servants, who should have kept awake, had yielded to sleep,† the adversary availed himself of the favourable opportunity.

Christians, and especially ministers and deacons, should be vigilant lest evil "men should creep in unawares" into the Churches of truth and "thereby many be defiled" (Jude 4; Heb. xii. 15). The sleep of these men is to be regarded as reprehensible, and as

* "What *might have happened.*" In this a parable differs from a fable. The former is based on a probable occurrence, such as often happens according to common observation. The latter is, as a rule, based on an improbable and often an entirely impossible occurrence which could not actually have happened. Again, the aim of fables is to give moral instruction, while parables inculcate spiritual truths.

† The original runs, "*En de to katheudien tous anthropous,*" happily rendered in Lasserre's French translation, "*Pendant que ses gens s'étaient endormis*"—while his people were asleep.—EDITOR.

therefore condemning the supineness of those who pay no regard to the purity of our Churches.

Let us now proceed to notice the truths here presented.

(I.)

Whatever bearing this parable may have on the visible Churches, it cannot possibly refer to the invisible Church—the body of Christ. It has a wider application than the visible Church. The diocese of the Bishop of Souls is world-wide. Like the disciples of old, we are slow to understand much of the deep spiritual meaning of our Lord's teaching, and we need, like them, to come to Him with humble, docile spirits and say, "Lord, declare unto us the parable of the tares of the field." From Him we learn that "the field is the world," and therefore that God's precious seed is to be scattered to "earth's remotest bounds." There is probably now no place where the wheat does not grow, though surrounded by tares of sin and iniquity, and no nation or kingdom under heaven where there are not *some* "children of the heavenly kingdom," though encompassed by the children of the Wicked One. God has still an Enoch and a Noah who "have found grace in the eyes of the Lord." He has an Abraham in every idolatrous country, and even in the most sinful cities, a "righteous Lot." These He preserved and finally delivered. So now He watches over His wheat with a jealous eye. He guards it night and day, that it may neither be rooted up nor choked with tares, but finally gathered into His heavenly garner, to "the praise and glory of His grace."

II.

We have observed that what are here styled "tares" so closely resemble wheat in stalk and blade that it is difficult to distinguish between them until fructification begins. This recalls the solemn fact that hypocrites may present many features of resemblance to true Christians. In the study of nature and the fine arts, striking appearances of life are at times presented to us which are but illusions—lifeless resemblances of actual life.

When visiting the exhibition of waxwork at Madame Tussaud's, in London, how many have taken some of the figures for real human beings, and have even spoken to them as such, only to discover how clever the deception was! So many simple-hearted believers have been deluded, to cite the words of Joseph Hart, by the "big words of ready talkers" to accredit the most shallow of professors with the possession of saving grace merely because of their volubility in repeating religious phraseology, or their claiming to have had experiences which it subsequently appeared they knew theoretically only, from reading what others had actually felt. Thus, life in semblance has been mistaken for life in reality, both in natural and spiritual things—an image finely dressed for a living child—and this especially and with solemn frequency, in the professing Churches of God.

III.

In Rev. iii. 1—4 such characters are portrayed. In these

verses a solemn charge against the Church at Sardis is preferred. One indeed asks with trepidation to what extent this message extends to the so-called Churches of our day, in which Christian activity, religious enterprise, and zeal and excitement so abound. Is there not a corresponding danger of many being beguiled into the belief that they possess the divine life, whereas they have the "name only that they live," but, like those of whom we here read, "are dead"? On what easy terms candidates now obtain membership! There is little enquiry as to the "reason of the hope that is in them." Attendance at the services, a demure countenance, emotion which subsequently proves transient, are accepted as proofs of a work of grace and as evidence of Divine life in the soul. In consideration of these weighty matters,

"Let us ask the important question—brethren, be not too secure—
What is it to be a Christian; how may we our hearts assure?"

IV.

Against rash judgment and precipitate action we are, however, solemnly warned. Unfortunately, in many Churches there are those who have "crept in unawares," and who by their life, conduct and conversation resemble the "tares." To deal with these surely requires much of the "spirit of power, of love, and of a sound mind." Some enthusiastic spirits are eager to manifest their "zeal for the Lord" who would thus wreck the Church to which they belong.* These we recognise in the servants of the householder, who enquired whether it was his will that they should at once "gather up" the tares, and to whom "he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.'" Such injudicious action might be most detrimental to the wheat, as unwise dealing with mere professors might do great present harm to some of God's true children. Flagrant and scandalous sin in one of its members must indeed be dealt with by a Church, which should "put away from themselves that *wicked* person" (1 Cor. v. 13). This parable, however, contemplates the case of hypocrites and dissemblers, and counsels us as to our attitude and action toward them.

Hence, how wise is C. H. Spurgeon's comment on the passage: "Hasty disciplinarians have often cast out the best and retained the worst. Where evil is clear and open, we should not hesitate to deal with it; but where it is questionable, we had better hold our hand till we have fuller guidance."

Should no action on our part be prudent, such matters may well be left to the Lord, who

"Will His justice more display
In the last great rewarding day."

Hence the command, "Let both grow together until the harvest."

* This parable has, in the minds of some, given rise to the question as to the possibility of the wheat being "rooted up," thus disproving the doctrine of "final perseverance" and favouring the doctrine of "falling from grace." Careful study will, however, make it clear that there is nothing to indicate the possibility of the wheat being destroyed or to disprove this precious truth.

V.

This subject suggests a very solemn thought. It may well stir anxious enquiry in some hearts and lead to the question, "How stands the case, my soul, with thee?" In this great field where wheat and tares have both been sown, and the end of which must be either joy or sorrow, how shall we assure our hearts that we are indeed God's wheat? What evidence can we gather to demonstrate our state?

Did I know that I possessed the life divine, it would be the greatest joy and more than all the world to me. If I loved the Lord before, I should love Him ten times more were this favour granted.

If this is the language of the reader's heart, and the desire of his soul, it indicates that the good seed has been sown, and has germinated and brought forth the first visible evidence in the blade, which is the sure earnest of the ear, the full corn in the ear, and the final gathering home to the garner in glory.

THOMAS JONES, 1846—1909.—AN APPRECIATION.

BY PASTOR EDWIN WHITE, WOOLWICH.

EDWIN PAXTON HOOD, in his delightful work, "The Peerage of Poverty," recalls the life-stories of many eminent men who, from lowly surroundings, rose to high positions in the world and in the Church. Happily the records of those to whom the truths advocated in this magazine were dear, are by no means destitute of the names of such. We still tell with pride and pleasure how Israel Atkinson, John Foreman, William Gadsby, John Hazelton, William Huntington, John Keeble, George Murrell, William Palmer, James Wells and others achieved reputations which those that love the truth "will not willingly let die." To these may be added the Christian brother to an "appreciation" of whose worth and work these pages are devoted.

Thomas Jones was born in a village near Ross, in Herefordshire, on the 28th of August, 1846, of parents to whom life was a hard and unremitting struggle. His sole education was received at a dame's school, as it would then have been called, at which he was kept for six months only. One who knows his history, as no other can, has expressed unbounded admiration for his "splendid efforts to overcome difficulties which would have staggered and overwhelmed many other men. It was through his own insatiable thirst for knowledge, and his indomitable energy and perseverance, that he maintained a stern struggle with ignorance and poverty till after long years of patient effort he attained the high position which it was the pleasure of his God he should finally occupy."

At twelve years of age he was apprenticed. His master, it is to be feared, was wholly destitute of religion, but Providence at this juncture raised him up a wise and kindly friend who persuaded him to attend a Sunday School. Here he learned to read

his Bible and imbibed some of its leading truths which thus early made a deep impression on his heart. Four years were, however, to roll by before the Lord was pleased to call him by His sovereign and invincible grace.

"I previously had," he was wont to tell, "many anxious hours, but at length the happy time of deliverance came, which I shall never forget.

"The Lord was pleased to bring me in 'by the south gate,'* and through all my subsequent trials—both spiritual and providential—I look back upon that period with hope."

No sooner had the "sight" of Christ's "dear cross," to use Cowper's beautiful phrase, relieved his heart of its burden, than he conceived an intense desire to

"Tell to sinners round what a dear Saviour he had found."

Conscious of his lack of education he, however, refrained from confiding his thoughts to anyone; but he continued to read his few books and above all to study the Word of God, and thus tried hard to equip himself for any future work which the Lord might have in store for him.

Through the studious labour of these years his "profiting appeared unto all" in the intelligence and fulness of his pulpit efforts in after days.

By this time he had married, and often testified to his indebtedness to his young wife's loving help in those early days.

He began to serve the Lord publicly by conducting meetings, at which a few of his neighbours assembled in some humble cottage for praise and prayer. At these, he at first simply commented on the Word of God, but, at length, he felt emboldened to speak from a text which had been laid on his mind and heart. Thus, in this unobtrusive way, his ministry began.

In 1880, when thirty-two years of age, he was invited to the pastorate of the little Church at Ebenezer Chapel, Cubberley, near Cheltenham, which he served faithfully and with encouraging success for eight years. This cause ever after remained very dear to him; and he often, especially recently, expressed a great wish to revisit the sphere of his first labours.

In 1888 he followed his friend and brother, O. S. Dolbey, at Providence Chapel, Slaithwaite, Yorkshire. "Here," to use his own

* By this quaint phrase is meant that he was favoured to obtain peace with God without previously experiencing great and prolonged distress of soul, having been, as Richard Burnham well expresses it, "led gently on, yet prayerful and sincere." It is based on the spiritual meaning of Ezek. xlvi. 9, in which some are said to enter the mystic temple "by the way of the north gate," where the cold and boisterous wind would assail them; while others are described as entering "by the way of the south gate, in which case they would meet with none but soft and gentle breezes." Of the first Hart exclaims:—

"How hard and rugged is the road to some poor pilgrims' feet!
In all they do or think or say, they opposition meet!"

While of the second he says:—

"Others again, more smoothly go, secured from hurts and harms;
Their Saviour leads them safely through, or bears them in His arms."

words, "he found some devoted friends and, unfortunately, a few enemies." He, however, maintained his "patient continuance in well-doing" and acted as the faithful under-shepherd of his people till July, 1894, when he deemed it right to resign.

His name at this time began to be known in London as that of an efficient "pastor and teacher." This led, in the providence of God, to his receiving and accepting a call to Zion Chapel, New Cross, to which he was inducted in January, 1895. The Church was in a low condition, but ere long, things assumed a different aspect and the tide of prosperity commenced, as the annual Reports sent to the Metropolitan Association abundantly testified. The increase of the congregation was steady and sure. The additions by baptism and transference to the Church were encouraging and the vigour of healthy life characterised all the institutions. This was secured, not by the preaching of a new Gospel, or by methods unknown to our fathers and unsanctioned by the Word of God. To "new carts,"* as—in a paper read before the Association—he quaintly styled all such proceedings, he was firmly opposed, and he always inculcated the wisdom of seeking God's blessing in God's way, and waiting for God to give His own "testimony to the word of His grace" in His own time.

After nine years' faithful labours, to the surprise and grief of many, it became known that his severance from the Church was contemplated, and he formally resigned the pastorate in March, 1903.

That he felt this acutely, none who knew him can question, for he had hoped to serve his Master for the rest of his life with the people who had become so dear to him. He was, however, cheered by the spontaneous testimonies of those to whom his ministry had been blessed.

In January, 1904, he entered into his last pastorate at West Hill Chapel, Wandsworth. Here he has left many friends who deeply deplore his loss. The cause, under his care was gradually growing, when his work on earth terminated on February 24th, 1909, and he was called to the "perfect service" of heaven.

An account of his other labours for his Lord, together with an attempt to furnish an estimate of his character and powers, are reserved for a concluding paper.

"BY GRACE ARE YE SAVED" (Eph. ii. 8).—It was grace, free grace, that moved the Father so to love the world as "to give His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It was grace that made the Son come down and die. It was grace, free grace, that moved the Holy Ghost to undertake to sanctify the elect people of God.—*George Whitfield*.

* The reference is to 1 Sam. vi. 7 and 2 Sam. vi. 3, in which we read that the ark of God was returned by the Philistines in "a new cart"; and again, was carried nearly 100 years later the same way from Gilgal to the home of Obed-edom. In both instances the results were disastrous.

WHEN SPURGEON DIED. THREE STRANGE STORIES.

At midnight on Sunday, January 31st, 1892, Charles Haddon Spurgeon received the home-call at Mentone, in his 58th year.

That night ere retiring to rest the late Dr. T. L. Cuyler, the well-known American divine, observed a star of unusual brilliancy in a part of the sky in which he knew no such star was to be seen. He therefore watched it for a time till it suddenly disappeared. He afterwards learned that this occurred at the time corresponding to that of the death of the great preacher whom he knew and tenderly loved.

At South Norwood that same Sabbath, the beloved wife of a Baptist pastor whom the writer knows well and esteems very highly, was exceedingly ill, and though confined to her bed was unable to sleep for many long and weary hours. At length, when the shades of night had closed around, "tired Nature's kind restorer" came to her relief, and to our friend's intense joy she slumbered heavily. Hardly, however, had the midnight bells tolled the knell of that sad day when she awoke and addressed her husband thus:—

"Mr. Spurgeon is dead, and I have seen him enter heaven. There was a great crowd of men in white robes, but when he approached them they made way for him to pass on to the King, and just as he was drawing nigh to Jesus I woke and saw no more. But I am sure that he is dead," she persisted with many tears.

Again, not a hundred yards from the house in which this is written, were the homes of two Baptist ministers to both of whom Charles Haddon Spurgeon was personally known, and one was his connection by marriage.

The former was, that fateful night, sitting alone by his drawing-room fire and pondering over the labours of the day that was gone. To see faces in the fire is a common experience, but on this occasion the glowing coals presented a most striking representation of Spurgeon in his familiar attitude when addressing his congregation at his own chapel. So impressed was he that, knowing his friend and neighbour's ways, he went to him with all speed and begged him to return with him.

The aspect of the fire had not altered, and, on being asked whether he saw anything noticeable in it, the friend replied:—

"Why, I clearly see Spurgeon. His hand is raised in preaching. It is wonderful."

The two friends then watched this strange sight in silence. Presently the tones of the bell of the clock of the Parish Church were borne to them in the silence of that strange and solemn hour. At the last stroke of twelve the fire collapsed and the picture disappeared. At that moment the world's greatest preacher was summoned to his Master's presence.

"At midnight came the cry, 'To meet thy God prepare.'

He woke—and caught his Captain's eye: then, strong in faith and prayer—

His spirit with a bound left its encumbering clay:

His tent at sunrise on the ground a darkened ruin lay."

—W. J. S.

"I PRESS TOWARD THE MARK FOR THE PRIZE."

Phil. iii. 14.

BY THE LATE EDMUND DINHAM.

I STRUGGLE on through mire and clay,
A gloomy night, and long for day ;
Oft fearing, too, I've miss'd the way,
And pant and sigh.
With weary feet and burden'd heart,
And sounds and sights which make me start,
And grieve, and cry, and mourn apart,
No brother nigh.

But look, my soul ! a cheering wind
Dispels the cloud, and straight behind
Its parting mists, so clear, so kind,
The Day-star shines.
It is the path ! my soul, take heed,
'Tis tribulation, helpless need ;
'Tis mire to hate, 'tis faith, not speed,
Behold thy signs.

Press forward still with fix'd intent,
Though weak through pain, with trouble bent,
The day's at hand, the night far spent,
O blissful day !
The mark's in view, then courage take ;
The Day-spring from on high will break,
Hold on, my soul, though faint and weak,
And watch and pray.

Gird up thy loins, be not afraid ;
Trust on the promis'd strength and aid ;
Help on a mighty Friend was laid
For such an one.
The narrow way in hope pursue,
The sure Word strive to keep in view ;
Thou shalt behold, with rapture too,
The glorious sun.

O yes ! the sun at length will shine,
Gladden thy heart with warmth divine,
And prove His blessings all are thine.
And will repay
Thy pains and trials, pangs and griefs,
Thy only hope be Chief of chiefs ;
Thou'lt then recount His sweet reliefs
Throughout the way.

E'en now, as back I turn my eyes
Across the valley of my sighs,
I faint discern the outline rise
Of that bless'd hill,
Where I sat down refresh'd from toil,
And thank'd, and bless'd, and prais'd awhile,
And could on former trouble smile ;
Soul, onward still.

July, 1853.

THE KING'S STATUTORY DECLARATION.

Thus, a copy of which appeared on page 83 of our last issue, we are informed on good authority has to be made twice, under very different circumstances, by our Monarchs at the commencement of their reign—at the opening of the first Parliament after their accession, and as an essential part of the religious service at their coronation.

Thus, on February 14th, 1901, His Majesty King Edward VII. read it in its entirety in the House of Lords, in a clear and distinct voice which was audible to all present.

On August 9th, 1902, His Majesty was crowned at Westminster Abbey, and, if so reliable an author as Rev. W. Benham, B.D., is to be trusted, must have again repeated the statutory declaration in the course of the religious service on the occasion.

In the House of Lords he made this Affirmation as King of Great Britain and Ireland and Emperor of India.

In the Coronation service he made it as head of the Church of England and Wales as by law established. We should deem it a great national calamity were it in any way altered.

AN APPARENT CONTRADICTION. — “Blessed are they which do *hunger*,” etc. (Matt. v. 6). ‘He that cometh to Me shall never *hunger*’ (John vi. 35). There is no contradiction here. The *first* refers to the hunger of *appetite*, which indicates physical health and vigour; the *second* to the cruel and bitter hunger of those who *cannot obtain food*. Parents rejoice when their children are eager for their meals; while most solicitous that what is needed for their nourishment is duly provided.”—*Extract from a Letter*.

“No aid He seeks or duties asks of us poor feeble worms,
All that eternal love decrees, almighty love performs.”

—JAMES WELLS.

“THE RAIN THAT COMETH oft upon” the earth has two effects—when it is “drunken in,” and when it is not received (Heb. vi. 7, 8). Some who sit under the means of grace receive the rain of God as stones or blasted trees do showers. These are they that drink in the rain that comes often upon them, and who, instead of bringing forth herbs meet for the dresser, bring forth briars and thorns; and these are they who are nigh unto cursing, whose end is to be burned.—*Bunyan*.

WHO ARE THE “FEARFUL,” who, with other abandoned characters, “shall have their part in the lake which burneth with fire and brimstone?” (Rev. xxi. 8). This has distressed many of the tried children of God—as if it applied to the doubting and fearing members of His true family. The word translated “fearful” (*deilos*), however, as every Greek scholar knows, properly means “cowards,” and therefore describes those who abandon their religion through fear of what man may do unto them in the way of opposition or persecution (Heb. xiii. 6).—*J. C. P.*

REVIEWS, LITERARY NOTES, ETC.

"*Hold-fast!*" *A Sketch of Covenant Truth and its Witnesses*, by John E. Hazelton. With illustrations. Cloth boards, 188 pages. Price 2s. 6d. net. R. Banks & Son, 5, Racquet Court, Fleet Street, London, E.C. 1909.

WE hail with pleasure the publication of this long-promised volume, which amply fulfils our expectations. Our readers will understand that by "Covenant Truth" the doctrines of the higher, or, as we prefer to style it, consistent and Scriptural Calvinism, are intended, and that the biographical notices are confined to the gracious men and women by whom these were and are advocated. Thus, consistently with its author's plan, such men as Robert Hall, William Jay, Rowland Hill, or C. H. Spurgeon, are passed without notice; while space is allotted to C. W. Banks, Henry Cole, D.D., J. J. West, and Frederick Kirby and others, whose work for God, though fraught with interest to those who love to read of Divine grace in its sovereignty and freeness, would not have been mentioned in a work of a more general character. *Hold-fast* reached us too late in March for more than this brief notice of a book which is sure of wide acceptance among those to whom "Covenant truth" is dear.

John Calvin: The Man and His Work, by Rev. C. H. Irwin, M.A. Cloth boards, 208 pages. Price 2s. 6d. The Religious Tract Society, London. 1909.

STRANGELY different opinions are entertained concerning John Calvin. By many he is regarded as the author of a system of theology of which none but fatalists could approve, and which is so inimical to the best interests of humanity and religion that devils might be ashamed of it. Others judge that his writings correctly represent the teachings of the Bible on God's method of salvation, and while exalting His grace, afford the greatest help and comfort both to inquiring sinners and to those who humbly hope in His mercy.

On so vexed a question nothing can be so helpful as a full and impartial

narration of undoubted facts by a competent, devout, and unbiassed writer who furnishes his readers with all the required information in a concise and readable form.

This is exactly what the present volume proves to be, and as July 10th, 1909, will be the 400th anniversary of his birth, its publication is opportune. It presents an epitome of the great Reformer's life; informs us what his theological opinions actually were in copious extracts from his own writings; and gives an impartial account of the death of Servetus, which is so generally supposed to be a terrible blemish on the record of his otherwise unblemished career.

Twenty-nine illustrations add to the interest of this well-got-up volume, which, without committing ourselves to every expression, has our hearty commendation.

John Calvin: His Life, His Teaching and His Influence. By William Wileman. With illustrations. Cloth boards, 147 pages, price one shilling net. R. Banks and Son, Racquet Court, Fleet Street, London, E.C.

THIS very interesting book has appeared a few weeks only after Mr. Irwin's larger and more elaborate work. The two are by no means competitors, as each has its own scope and object. Mr. Wileman's modest aim has been to set forth in a readable and attractive form the principal features of Calvin's life, and to give an impartial review of the doctrines commonly associated with his name, and we can honestly congratulate him on his success. As a literary effort, it admits of improvement; as the record of the career of a godly, faithful, scholarly, yet most misunderstood Christian man, and as an honest estimate of his system of theology, it is, however, worthy of high commendation. It should be read by all Strict Baptists, both young and old. We should be pleased to know that a copy was to be found on every preacher's book shelves and in every Sunday-school library.



OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS.

THESE meetings were held by the kind invitation of the Church in the beautiful chapel in St. John's Wood Road, Marylebone, on Tuesday, March 9, when a hearty welcome awaited the pastors and delegates; the deacons and the members of the Church doing their utmost to make us feel at home.

Notwithstanding the fact that the weather was threatening, the gatherings were fairly large. The morning session was devoted entirely to business, when nearly 100 Pastors and delegates were present.

A certain amount of gloom overhung the meetings owing to the recent "home-call" of the beloved president, Pastor T. Jones, and of the honoured and respected treasurer, Mr. W. R. Fricker.

The incoming president, Pastor J. E. Flegg, occupied the chair and in welcoming the Pastors and delegates voiced the heartfelt regret of all in this sad bereavement, and the deepest sympathy with those who felt the loss more keenly.

Brother F. T. Newman read the Annual Report, which in many points called for heart-searching before God, and in nothing more so than in the large number of pastorless churches.

The reports also were presented of the Pastors' Retiring and Widows' Fund and the Sunday School Committee, all of which will appear in the Annual Record.

With reference to the "E. V. & G. H." the president urged the importance of a more general effort to increase its circulation. This, Pastor E. Mitchell emphasised. A resolution of sympathy with the editor, Mr. W. J. Styles, in his affliction, and of hearty thanks both to him and to his colleague, Mr. J. E. Flegg, was unanimously passed.

The following resolution was then moved by the president and seconded by Pastor E. Mitchell—"The Pastors and delegates assembled at their annual meeting on March 9th, 1909, at Mount Zion Chapel, St. John's

Wood Road, resolve sorrowfully to place on record the home-call of its esteemed president, Pastor Thomas Jones, which took place on Wednesday, 24th February ult., and also the home-call of its valued treasurer, Mr. W. R. Fricker, which took place on 23rd February ult." "With Christ which is far better."

This was unanimously agreed to, and ordered to be recorded in the minutes of the Association.

The cash statements of the various funds were then given and a hearty vote of thanks accorded to the auditors, Messrs. Millwood and T. Robinson. The following officers were elected to fill the vacancies which had arisen—Treasurer, Mr. F. B. Applegate; minute secretary, Pastor H. D. Tooke; assistant secretary, Pastor J. E. Flegg. Nomination of officers and committee for the year 1910-11 and the acceptance of an invitation to hold the half-yearly meeting at Soho in October next brought the morning session to a close.

The afternoon meeting was commenced with singing "Glorious things of thee are spoken." Prayer was offered by Pastor F. Fells, of Chesham. The president read Psa. xix. Messrs. Throssel and Waite engaged in prayer. Pastors Dykes and Hewitt, as delegates from the Norfolk and Suffolk Association, were heartily welcomed by the president.

The following resolution was proposed by Pastor H. J. Galley, and seconded by Pastor C. West: "It is resolved that the Metropolitan Association of Strict Baptist Churches, assembled in annual meeting at Mount Zion Chapel, St. John's Wood Road, N.W., on Tuesday, 9th March, 1909, respectfully urges both Houses of Parliament to resist all attempts to alter the Protestant succession to the throne, or to otherwise remove any Roman Catholic disabilities." This was carried unanimously.

Pastor W. S. Baker spoke from the words "We have an Advocate with the Father, Jesus Christ the Righteous" (1 John ii. 1). He reminded us of the prominence given to the intercession of Godly men in

Old Testament days. Moses threw himself into the breach when Israel had sinned in the matter of the "golden calf." Moses and other intercessors were not able to dispose God to pardon sin, for He has from all eternity been of that disposition. God prompted these old-time intercessors to plead for their people to show Israel what a heinous thing sin is and to teach them to value mercy which came to them through a broken-hearted intercessor.

Wonderful power attended Christ's intercession upon the earth when, as the Son of Man, with "tears and strong crying, He was heard in that He feared." How much more shall His intercession avail now!

"With authority He asks
Enthroned in glory now."

Christ's intercession avails for all the needs of the whole Church and for each individual member. It would give a great intensity to our private and public prayers if this were inborne upon our souls. If this were so there would be a great outpouring of the Spirit's power upon our Churches.

Brother Dykes expressed pleasure and thanks for the hearty reception accorded to him and Brother Hewitt, and reciprocated all our good wishes. He stated that they had encouragements and discouragements in Suffolk and Norfolk, much the same way as we do; there were indifference and worldliness, and also many of the most promising young people migrated to the towns and the town Churches profit thereby. He led us to three thoughts upon Isa. lv. 4: "Behold, I have given Him for a Witness to the people, a Leader and a Commander to the people." Christ is God's unspeakable Gift as a Witness, a Leader and a Commander. If our testimony is to be valid it must coincide with the witness of Christ. He is also Commander; He can enforce His own laws. We must follow His Leadership at all costs. We are to follow Jesus and leave all the responsibility to Him.

Statistics of the Churches were read by Brethren F. T. Newman and H. D. Tooke.

Brother Hewitt echoed his fellow delegate's words of thanks and statements concerning their joys and

sorrows in their work. He addressed us from Phil. iii. 1, "Finally, my brethren, rejoice in the Lord," than which there is no richer benediction; it is an inspiration both to Pastors and people. Notwithstanding all seeming adversity we are to "Rejoice in the Lord." The term rejoice signifies to feel and to express joy again and again. Other Scriptures teach the same lesson: "Delight thyself also in the Lord" (Psalm xxxvii. 4); "My soul shall make her boast in the Lord" (Psalm xxxiv. 2). It means that we shall triumph in the Lord. In order to rejoice, the heart must possess the joy of the Lord. Perhaps sometimes the word joy is confounded with the term happiness; happiness depends upon what happens, joy is independent of circumstances. The next chapter says, again, "Rejoice in the Lord always," but this can only be as we abide in Him that our joy may be full.

Brother Mutimer concurred in our brethren's report from Norfolk and Suffolk, and said we should know just how to pray for them. He based his message on Acts xviii. 30, 31, "Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." There are three subjects in one:—(1), "The kingdom of God"; (2), "The things concerning the Lord Jesus Christ"; (3), "All confidence." The kingdom which contains many kingdoms is the Church. It is an absolutely spiritual kingdom, and must be kept pure from all worldly methods.

Those who preach in this kingdom are to teach the things concerning Jesus Christ. The kingdom can only be explained in connection with a Person—the King Himself; Jesus Christ and Him crucified; risen; ascended; reigning; and coming again. He reigns; let all take courage, for He is the Sovereign. Christ is enthroned; all is well. With all confidence we will continue to hold and proclaim the truth concerning the King and His kingdom, and He will perpetuate His cause.

Pastor Mitchell closed in prayer.

THE EVENING MEETING

was presided over by the President, Mr. J. E. Flegg.

The Vice-President read Galatians v.

The minute secretary, Pastor H. D. Tooke, led the meeting in prayer, followed by Bro. Waller. Mr. Newman read the report.

A hearty vote of thanks was accorded the friends at Mount Zion for the splendid accommodation and provision afforded.

Mr. C. C. Harris suitably responded, stating that it was a great pleasure to receive the Association, as they, as a Church, were in hearty accord with all its doctrines and practices.

Brother E. W. Flegg prayed specially for his brother who holds the presidential office.

The President then gave his address, which will be printed in THE ANNUAL RECORD, as will also that of Pastor R. E. Sears, who followed.

Pastor J. Bush spoke to the effect of his great concern for the well-being of all the Churches in our denomination, and was sanguine as to a gracious revival from the Lord; this hope he derived 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." Habakkuk mourned, as we do, over a wholesale departure from the ways of the Lord: we repent and tremble before the Lord and plead for a revival. We have not lost our faith in God, and we can pray this prayer in a belief that He will give again to His people a zeal for His house and for His work. As we are God's workmanship nothing short of the Holy Spirit's power can revive us; and for this we will pray, for His work shall be revived in the midst of the years.

Pastor A. E. Brown brought to our notice a Scripture upon which our hope, as a denomination, as Churches, and as individuals, depends, viz., Psalm cii. 16: "The Lord shall build up Zion." This promise meets all our needs. We look away from all secondary causes to the Lord who *Himself* shall build up Zion. We heartily believe that Jehovah has a set time for fulfilling this promise; but what are the

indications of that period? When her children take pleasure in her stones! We fear that most of our prayer meetings do not indicate this time at present. O for more and more prayer. God works through instruments; therefore let us watch unto prayer and "The Lord shall build up Zion."

Our President closed in prayer.

CHELMSFORD.

MEMORIAL TO MR. COTTEE.

PAST and present teachers and scholars of the Sabbath-school have placed a marble tablet in the schoolroom to commemorate the long and loving services of the late superintendent, Mr. J. W. Cottee, who, just over twenty-eight years ago, was appointed by the Church to that office, having been a teacher some time previously. Since then he had also been secretary and treasurer. Several years ago our brother had to resign the superintendency for a time owing to ill-health, but eventually was enabled to resume those duties, and for many years held each continuously and actively until laid aside by illness last summer.

His kindly manner endeared him to his fellow-workers and the scholars, hence the desire to perpetuate his memory in this way. The tablet is inscribed as follows:—

"In memory of J. W. Cottee, who, by the grace of God, was for many years the Superintendent of this School until called home, October 19th, 1908."

This tablet was before the public for the first time on the evening of Wednesday, February 24th, when a public meeting was held for that purpose, and on behalf of the school Mr. Pizzev (deacon), who had known Mr. Cottee for about forty-eight years, presided over a large attendance, and read two portions of Scriptures—Prov. x. 1—7 and Psa. cxii. 1—6, after which Mr. Gosling sought the Lord's blessing.

Mr. F. J. Hazelton made a brief statement concerning the tablet and the feelings of loving respect which prompted its erection, expressing the belief that in many hearts there was an inward memorial to our late brother's work of love.

The Chairman spoke very encouragingly, and, after a few brief reminiscences, dwelt upon the great need for the Holy Spirit's power to rest on the future of the school.

Then Mr. W. H. Abrahams, of Woolwich, addressed the meeting very helpfully and faithfully from the words, "Thy gentleness hath made me great," and as he was helped by the Lord to speak of that gentleness of the Lord, and the greatness resulting therefrom

in the souls of those who partake of it, many hearts were cheered.

Brief addresses were also given by Messrs. Chilvers (deacon) and Bruce.

A collection on behalf of the school realised £1 16s. 6d. F. J. H.

SALEM, RICHMOND.

SUNDAY-SCHOOL ANNIVERSARY.

THE services and meetings in celebration of the forty-fifth anniversary of the Salem Baptist Sunday-school were commenced on Sunday by a prayer-meeting at 10 a.m. Mr. J. Hughes occupied the pulpit morning and evening.

On Tuesday, at 5.30 in the afternoon, Pastor H. J. Galley preached. At 5.15 the scholars, with friends, mustered in strong force for tea, and at the subsequent public meeting the Parkshot Chapel was crowded. The chair was taken by Pastor John Bush, and there was a varied programme, consisting of singing, under the direction of Mr. J. Robinson, and recitations by the scholars, who also gave a demonstration of the "Building of the Lighthouse," the parts of the structure at length bearing the titles of "Faith," "Consecration," "Knowledge," and "Service." An address was given by Mr. J. Hughes, who is to conduct the services at this place of worship for a few months, and a report of the year's doings included the following:—

The number of scholars now on the roll is 104 (63 girls and 41 boys), this being three less than last year. The average attendance at the morning school has been 34, an increase of two, and in the afternoon 83, a decrease of seven on the previous year. Practically the entire reduction in the figures is accountable to the girls, the boys' numbers and averages being well maintained. In the teaching staff there has not been much change, but it is with sincere regret that we have to record the loss by death on the 1st April last, after a comparatively short illness, of our friend Mr. Harris. This gap in our ranks was filled by Miss Makey, a member of the Bible-class. Owing to Miss Pouton leaving Richmond the fifth class girls has been without a permanent teacher. The average attendance of the teachers and officers has been the same as in the previous year.

The auxiliaries of the school report as follows:—International Bible Reading Association: members 60, a decrease of 14. Strict Baptist Mission: £3 14s. 8½d. was collected in the school and Bible-class. Young People's Society: number of members 21, an increase of one. Junior Young People's Society: number of members 24, an increase of four. Library: The number of readers is the same as the previous year, viz., 34: the number of books

exchanged being 585. The number of volumes is 477, an addition of 29 during the year.

Being affiliated to the Richmond Sunday-school Union, we again competed in the annual Scripture examination, the result on this occasion being a slight improvement on the previous year, one third prize, seven first-class, and one second-class certificate being gained.

The financial statement shows that after starting the year with the small amount of 4s. 11d. in hand, we close with a balance of £2 4s. 9d., this satisfactory position of affairs being due to some economies and to a more popular summer treat.

Mr. T. Robinson, the superintendent, later in the evening appealed for the co-operation of the parents, and also acknowledged the kind help of subscribers to the school funds. He explained that full marks were given for conduct, lessons, and for bringing Bibles and hymn books.

MEYRICK ROAD, CLAPHAM JUNCTION.

ON Sunday and Tuesday, February 21st and 23rd, anniversary services were held at Providence Baptist Chapel, Meyrick-road, Clapham Junction, in connection with the Sunday-school. Mr. W. Churob, of Chingford, preached on Sunday morning and evening and delivered an interesting address to the children in the afternoon.

On Tuesday about 100 scholars and friends sat down to tea, which was followed in the evening by a public meeting, presided over by Mr. George Appleton, of Messrs. Turtle and Appleton, who for nearly thirty years was superintendent of the school.

The Annual Report was presented by the hon. secretary, Mr. E. Wilfred Acworth. It stated that there were 14 teachers on the books, the total number of scholars being 133, with an average attendance of 88. The Band of Hope had a membership of 50. The International Bible Reading Association branch had 47 members.

The Chairman gave some good advice to the scholars.

Other addresses were delivered by Pastor H. J. Galley (of West Ham Tabernacle), Mr. G. H. R. Higgins, and Mr. W. B. Motum.

The presentation of prizes was made by the chairman. Sixty-four ordinary prizes were presented and three special prizes were awarded scholars who obtained the highest number of marks. In the girls' division Winifred Evarard secured the prize with 520 marks, the maximum number; George Jordan, boys' division, 519 marks, and Nellie Jordan, infants, 520 marks.

Special anthems were rendered by the

scholars and choir, under the leadership of Mr. M. W. Keeble (choirmaster), Mr. Albert Olewly presiding at the organ.

A vote of thanks to the Chairman was proposed by Mr. Charles Miller the present superintendent, himself one of Mr. Appleton's old boys.—*South-Western Star*, February 26th, 1909.

BRIGHTON.—Just prior to his removal from Brighton to the Metronolis, the Church and congregation at Richmond-street presented to Pastor S. Gray a handsome roll-desk as an expression of love. The memento was handed to Mr. Gray in a semi-private way. Mrs. Gray was the recipient of a gift of gold, the choice of the souvenir to be purchased therewith being left to herself. Mr. Gray assured his dear friends in the Lord that the heart of his wife and his own heart, too, were deeply touched by their thoughtful loving-kindness, which had flourished so markedly. Associated with them for twenty-eight years, forgetfulness would be impossible; yet he should very greatly value the gift, and be more than willing to be ever reminded of them thereby.

MANOR PARK (REHOBOTH).—Anniversary meetings were held here on Wednesday, March 3rd, in commemoration of the stone-laying. A sermon was preached from 1 Cor. ii. 2 in the afternoon by Mr. H. Ackland. Tea was provided; after which a public meeting was held, Mr. Thomas Deau, of Wandsworth, presiding. The following ministers delivered addresses: F. C. Holden, J. P. Goodenough, A. B. Tettmar, H. Ackland, and the Pastor, J. Parnell. The sermon and addresses were acceptable and good to all. The attendance was only moderate, owing to the snow and cold preventing many being present. We thank God and take courage.—W. R. L.

EASTHAM (HOPE, STAFFORD ROAD).—Special services in connection with the third anniversary were held on February 14th and 16th. Mr. A. B. Tettmar preached two profitable sermons on the Sunday and also addressed the scholars in the afternoon. On the following Tuesday, after tea, Mr. Turpenny presided over a public meeting. Mr. Birkett having asked God's blessing, an encouraging Report was read, and interesting and spiritual addresses were given by Messrs. G. W. Clark, W. F. Waller, H. J. Galley, and A. B. Tettmar. Two prizes and also several certificates were presented to the successful candidates in the Scripture examination recently held by the Committee of the M.A.S.B.C.

WETHERDEN.—On February 9th the Young People's Social was held in connection with the Bible-class and Sunday-school, which was presided over by Pastor A. Morling, of Stoke Ash. There was a public tea at 5.30, but, owing to the inclemency of the weather, there were not quite so many present as expected. There was, however, a very full attendance at the evening meeting. Special hymns were sung by the children, also recitations, dialogues and solos were given. Mr. Morling gave an encouraging address upon Sunday-school work. The Secretary's Report showed that the work had been progressing during the past year, and that two young friends who were in the school, but now members of the Bible-class, had recently been baptized and joined the Church; others were still seeking to follow in the same way. Before the close of the meeting each scholar received a prize, and a few special prizes were also awarded to the most regular attendants at the Bible-class. Then was sung the hymn, "God bless our Sunday-school," and Mr. Morling brought a happy meeting to a close with the Benediction.—J. C. R.

HORHAM.—The Bible-class and teachers held their annual social gathering on the 16th February. A goodly company gathered to tea and others afterwards joined at the evening meeting. The Pastor, C. J. Welsford, presided. After the singing of the hymn, "Kindred in Christ for His dear sake," the Pastor read the 19th Psalm, and Mr. H. Essey, of the Laxfield Church, offered prayer. A letter was read from Mr. J. Knights, senior deacon, regretting inability to be present through the infirmities of old age. The Report of the Bible-class was read by the Secretary, and showed that the class was in a growing condition. The Superintendent gave an account of the work carried on with the school, making special reference to one who for many years had been a teacher in the school, but had received the home-call during the past year. Pastor Dykes, of Laxfield, delivered a very practical address based upon 1 Peter iv. 10 and 11). Mr. Warren, from Laxfield, spoke from the 9th chapter of Acts (part of ver. 6), "Lord, what wilt Thou have me to do?" showing that the answer would doubtless be to work and continue to work. Pastor S. Hawes, of Osoold, delivered an address from Acts xi. 23, noticing Barnabas saw the effects of the grace of God and was thereby gladdened. Mr. R. Hawes, vice-president of the Bible-class, briefly addressed the meeting; after which the Pastor added a few words appropriate to the occasion and announced the hymn, "All hail the power of Jesu's name.—J. A. F.

ASSOCIATION OF PARTICULAR AND STRICT BAPTIST MINISTERS.

NOTWITHSTANDING the unfavourable conditions of the atmosphere, the gatherings of the above Society on February 9th at Brixton Tabernaole were all that could be desired or expected. Numerically, socially, financially and spiritually, the first anniversary was a "good success."

In the afternoon Pastor J. E. Hazelton preached a worthy expository discourse from Matt. xiii. 38, "The field is the world," his divisions being—(1) The building field; (2) the battle field; (3) the harvest field.

In the interval a well-provided tea was supported by many ministerial and other friends from far and near.

In the evening the Chairman was Pastor R. Mutimer, who expressed his gratitude to God for being present, this being the first public meeting he had attended for six months, owing to his very serious illness.

The General Secretary's Report contained the following interesting facts: Members added during the year, 30; present membership, 50; 22 of these are Pastors of Strict Baptist Churches, 14 ex-Pastors, and 14 itinerant preachers. Over 100 Churches have been supplied by the brethren during 1908. Four Pastors' conferences have been held, at which Biblical subjects have been freely and profitably discussed. The usual monthly meetings of the members have taken place, at which also Scriptural themes were enlarged upon and debated. Not one member has been called home.

The Benevolent Fund Secretary reported on the generous help of the Churches at Christmas to the amount of £5 7s.; while £6 15s. had been distributed as grants to necessitous brethren during the year.

The Treasurer also rendered his accounts, confirming those of the secretaries, which also the auditors had passed.

After this the excellent subject of the evening was ably spoken to—"Our Lord Jesus Christ." Brother R. Mutimer, on "His Deity"; brother E. Mitchell, on "The Virgin Birth"; brother E. White, on "The Virtuous Life"; brother J. Easter, on "The Vicarious Death"; brother W. Chinnall, on "The Victorious Resurrection." As these fundamental truths deserved the best consideration, so the brethren ably met such claims and delivered addresses which spiritually satisfied the large audience.

The usual but hearty vote of thanks was accorded to the Pastor and deacons for the use of chapel, and to the ladies for their attention at the tea, and to the Chairman and speakers.

Brother Sapey suitably responded and closed in prayer.

About 25 ministerial brethren were also present, including the Pastor of the Surrey Tabernaole.

Thus was given us hours filled with such deep things of God as to make all feel they had had a "Lord's-day" in the "house of the Lord."

S. J. TAYLOR.

TOTTENHAM (EBENEZER).—On Wednesday, February 17th, the annual prize-giving took place. A tea was given to the scholars, 190 of them participating in same. At 7 o'clock in the evening, Mr. S. G. Ince, of Gurney-road Chapel, Stratford, took the chair. Psalm cxliv. was read, after which seven of the scholars gave very suitable recitations, and three of them were engaged in a dialogue. The Chairman gave a short but very stirring address, pointing out the very serious state of our nation, how that it behoved workers in the Master's vineyard to instruct the children in the Word of God, and to pray earnestly that He would still favour us with an open Bible. Mr. Stanley Martin delivered his discourse, taking for his subject five consolations which we had:—(1) Jesus sweetens duty, (2) Jesus strengthens character, (3) Jesus sweetens sorrow, (4) Jesus sweetens home, and (5) Jesus sweetens death, which address was much enjoyed, and it is hoped the same was made a blessing to each one present. Mr. Looseley had the pleasure of presenting one of our scholars with a prize, and eight of them with certificates, which had been awarded them for the Scripture Examination. The Pastor, Mr. A. E. Brown, then had the pleasing duty of distributing 120 prizes to scholars. A collection was taken on behalf of the Chapel Building Debt.

GURNEY ROAD, STRATFORD.

THE Pastor's third anniversary was held on Lord's-day, February 28th, when Pastor H. J. Galley preached in the morning and the Pastor occupied the pulpit in the evening.

On the following Tuesday, Pastor L. H. Colls preached an inspiring and encouraging sermon from Numb. xxi. 16—18, "Gather the people together, and I will give them water. Then Irael sang this song, Spring up, O well I sing ye unto it. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver." A very encouraging number of friends were present.

In the evening a public meeting was held, presided over by Mr. R. S. W. Sears, who struck the keynote of the meeting, taking for his subject the necessity and importance of love.

The Church secretary, Mr. J. H. Rider, read his Report, of which the following is a brief summary:—"In presenting the Report of the third anniversary of the pastorate of our beloved brother H. D. Tooke, we are conscious of the great goodness by which he has been helped and sustained in the ministry of the Word through another year, and we adore the grace by which he has been upheld in all his ministrations, and which has been the source of all the love, peace and unity which exists between Pastor and people. It is no mere sentiment when we affirm that the sincerely hearty welcome accorded him on his advent three years ago is no less warm and strong to-day, for we can add with profound gratitude that no circumstance of disagreement or misunderstanding has ever come between us to mar our fellowship or to retard the work in which we are engaged.

"We are again constrained to recognise by many and sure indications that he has been the man of God's appointment to preach the Gospel to this people in the gracious dealings of the Lord in the tokens of love and approbation given in signs following.

"During the year our Pastor has had the joy of leading seventeen through the waters of baptism.

"Our brother's ministry has been faithful in declaring the testimony of God; his supreme thought and aim is 'the lifting of Jesus on high' and the salvation of souls; in season and out of season warning sinners of their lost condition by nature, and pointing them to the salvation of God by the blood of the Cross; determined not to know anything among men save 'Jesus Christ, and Him crucified.'

"It is our pleasure to report that all the organisations are doing a good work, in all of which our Pastor and his beloved wife take the deepest interest and render all possible help. In looking forward our united prayer is, 'Let Thy work appear unto Thy servants and Thy glory unto their children, 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.'"

Very appropriate and helpful addresses were given by Pastors H. J. Galley, A. E. Brown, and W. Tooke, the Pastor's father.

A few words by the Pastor, expressive of his gratitude to God for the blessings enjoyed, brought to a close meetings full of joyous thanksgiving and hopeful anticipations.

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SHAFTESBURY AVENUE ("SOHO").—The 118th anniversary of the Church was celebrated on Lord's-day, February 28th, when Pastor E. W.

Flegg kindly preached morning and evening, both sermons being very profitable and enjoyable. On the following Tuesday these services were continued. A goodly company assembled in the afternoon to listen to a sermon by F. Cecil Lovely, B.A., who preached an eloquent and spiritual discourse on the words found in Gen. xviii. 16, "Surely the Lord is in this place, and I knew it not." It was truly a refreshing season as the congregation listened to the preacher, who traced the different vicissitudes in the life of Jacob and sought to comfort the people of God in their trials. At the close of the service the friends adjourned to the schoolroom for a social tea. The evening meeting was presided over by Mr. C. J. Burrows, who read Psal. 1. Mr. W. Harris sought the Divine blessing. The Chairman, previous to his opening remarks, read letters from several friends who were unable to be present; also a telegram from Mr. R. E. Sears, who was too unwell to be able to attend and address the meeting, as promised. Mr. Burrows in his address mentioned some reminiscences of old "Soho." Pastor W. H. Rose made some very interesting remarks in his address on the "golden candlestick," referring to its quality as well as its workmanship, and drew some useful lessons therefrom. Pastor J. E. Flegg spoke from the words in connection with the woman who pressed through the crowd surrounding the Saviour and touched the hem of His garment, choosing the words, "She knew that was healed," making some savoury remarks on the personal knowledge here demonstrated. The meeting concluded with the grand old hymn, "Crown Him, Lord of all," and the Benediction. Friends who attended from other Churches are heartily thanked. In response to a special appeal made on behalf of the Building Fund, donations and contributions since November last, together with the anniversary collections, amounted to the sum of £20 9s. 3½d. Our heartfelt gratitude is due to all those who have helped us to realise this amount. Any further help will be thankfully received by the deacons. "The Lord hath done great things for us, whereof we are glad."

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CLAPHAM (REHOBOTH, BEDFORD ROAD).—The fifty-second anniversary services were celebrated on March 14th and 16th. Mr. Reader preached morning and evening on the Lord's-day. On Tuesday afternoon the pulpit was occupied by Mr. O. S. Dolbey. He discoursed from Micah vii. 7, "Therefore will I look unto the Lord; I will wait for the God of my salvation: my God will hear me." His three chief thoughts were "Looking," "Waiting," "Confidence." Mr. J. M. Rundell presided at

the evening meeting. General regret was felt at the absence of the Pastor and brother Mundy through illness. Mr. Arnold (Church secretary) read the Annual Report, the prevailing note of which was gratitude to God for keeping Pastor and people in the way of truth. Mr. Dolbey based his address on Psalm cxxi. 1, 2 (margin), and emphasised the fact that the Lord's people needed help, which could, however, only be found in Him. Mr. F. C. Holden exhorted those present to join with him in praising God for all that He had done for His people. Mr. J. P. Goodenough dwelt upon the "new creation" as the sure witness of the possession of true religion (2 Cor. v. 17). Mr. H. Ackland delivered an address from Exod. viii. 8. "Only ye shall not go very far away." He thought the words expressed the attitude of Satan toward the Church of God in the present day in attempting to get the Lord's people to "compromise" with things that are evil. The collection amounted to £3 14s. 7d., and the attendances were good.

PROVIDENCE, SLAITHWAITE.

RECOGNITION OF MR. D. SMITH
MR. DAVID SMITH, of Bilston, was recognised as Pastor of the Providence Baptist Church, Slaithwaite, on March 12th, when successful gatherings were held. Notwithstanding the severe weather, large congregations assembled. In the afternoon an appropriate sermon was preached by Mr. McKee, of Southport, and was followed by tea in the schoolroom. Over the evening gathering in the chapel Mr. Wright Hirst presided, in the regrettable absence of Mr. Joshua Garside (senior deacon) through illness.

Mr. George Carter (the Church secretary) presented an interesting report of the proceedings leading up to the appointment of the new Pastor. The deacons, he said, had often prayed that a man should be sent to the Church, and at a meeting in September last it was suggested that as Mr. Smith was to preach in October they should interview him on the subject, seeing that he had resigned his pastorate at Bilston. According to a resolution, therefore, the deacons and some of the male members met Mr. Smith in the vestry after the service and laid the case before him. Of course, Mr. Smith was completely taken by surprise, but gave them some little hope that their expectations might be realised. His answer came in due course, and no time was lost in calling a meeting. The question was put, and the required number—five-sixths—were in favour, a few remaining neutral, and a letter was sent to Mr. Smith requesting him to take the oversight of the Church, and he

replied accepting. As a Church they fully believed and trusted that God had appeared once more on their behalf, and that their choice of a minister was of His own appointing, and they earnestly hoped that they would have the support of the members of the congregation.

The Chairman, also, in a few appropriate remarks, endorsed the appointment of Mr. Smith, and several speeches of a congratulatory nature followed.

Mr. W. B. Suttle, of Manchester, was pleased to be present because he remembered preaching for the first time in that chapel. His dear old father and grandfather also preached there, so that he was of the third generation. He pleaded for their prayers for their new Pastor. They had, he said, been patient, and had waited a long time, but he believed they had waited for the right man. He (Mr. Suttle) believed in everyday Christianity, and he wanted them to remember that their Pastor was human, and that he would have his own trials and difficulties. "Think of them," said Mr. Suttle, "and pray that God will lighten the burden so as to make him more useful to you." Their Pastor would not have an easy life. No Pastor had. He therefore urged them to go to the chapel prepared to receive the message which he would give them from God. He wanted them to robe their Pastor in a mantle of charity and forbearance, and then he thought that Mr. Smith's ministry would not be a short or barren one, but a useful one.

In the course of a short statement at the close of the meeting, Mr. Smith said he believed God had led him to Slaithwaite that he might be useful, not only to the Cause, but to the neighbourhood. He could assure the friends present that while earnestly and faithfully, and, perhaps, dogmatically, contending for what he believed to be the mind of God, he would give them the same absolute right to interpret the Scriptures as they thought best, and he would be one with them in all that they were agreed.

Others who added remarks were Mr. Clayton (Masboro'), Mr. Roebuck (Thurlstone), Mr. Geo. Wood (Golcar Baptist), and Mr. H. Buckley (of Sunny Bank), all of whom were listened to with rapt attention.

Aged Pilgrims' Corner.

ON February 25th, a meeting, in aid of the Society, was held at Enon Chapel, Woolwich. Mr. George Francois, of Eltham, presided, and addresses were given by Mr. E. White and the Secretary. The Institution has been thus favoured at a chapel which for more than seventy years has been identified with this work for the Lord's aged poor. A gratifying

feature of the assembly was the presence of so many young people.

By the decease of Mrs. Hayles, the wife of the joint-treasurer, the Hornsey Rise Home has lost an esteemed Lady Visitor, whose sound judgment and Christian kindness rendered her a valued colleague in the work of the Institution. The Committee pray that the Lord would raise up many more such helpers.

The new *Quarterly Record* contains a portrait and memoir of the late Mr. Matthew Welland, of Lewis, together with a variety of articles bearing upon the Society, and particulars of the approaching anniversaries. Copies will be sent, post free, to any friends who will place them in the hands of those likely to contribute.

The financial year, which closed on March 31st, has been one of much encouragement. Notwithstanding the multiplying counter-claims on every side, the receipts in well-nigh every department have increased. The expenditure upon the Pensions and Homes is growing, no less than 1,700 recipients being upon the books.

The annual gathering of the Bexley Auxiliary has recently been held in the Strict Baptist Chapel. The Secretary preached in the afternoon, and in the evening a public meeting was held, presided over, in the unavoidable absence of Mr. Pounds, by Mr. John Piggott, J.P. The indefatigable local secretary, Mr. Newman, of Bexley Heath, presented his report, and addresses were given by Mr. Thos. Green, Mr. Hazelton, and Messrs. Franklin and Linggood.

Some Home.

WILLIAM RICHARD FRICKER.

The Church at Mount Zion, Chadwell-street, has sustained a severe loss in the removal of Mr. W. R. Fricker, who fell asleep in Jesus on Tuesday, February 23rd, 1909. Born in Wiltshire, he came to London with his parents at a comparatively early age. Directed by the Lord, who had a purpose of mercy toward him, he came under the ministry of Mr. John Hazelton, who was then preaching in Nelson-place. Shortly after, the Church removed to its present abode in Chadwell-street, and young William Richard Fricker came with the friends, and was present at the opening of the chapel, with the hymn commencing, "Mount Zion's faithful King proclaims in faithfulness"—a hymn which has been sung on each returning anniversary up to the present time—

and it is believed that he had not missed being present at any one of the anniversaries of the opening of the chapel. For a good many years he conducted the morning prayer-meeting before the service, and gave out the above-mentioned hymn.

Although a regular attendant from the opening of the chapel it was not for several years that he joined the Church. That event took place in June, 1866, so that he had been in fellowship at Mount Zion nearly forty-three years. In 1893 he was chosen deacon, and the Church laments the loss, not only of a member, but also a devoted Church officer.

One of the most salient traits in our brother's character was his intense love for the public services of the sanctuary. His place was never vacant when it was possible for him to be present. During his last illness, if any relief from pain was granted him on the Lord's-day, he would come and worship with the congregation. His last appearance was on Lord's-day morning, January 31st, when it was felt by all who saw him that they should not see him again in their midst, it being evident that the end was near. The Church at Mount Zion lay very near his heart.

He was prominent in the establishing of the Sunday-school some thirty-seven years ago (together with Mr. Josiah Briscoe, its first superintendent, who is still with us) and became one of the first teachers; and living in the neighbourhood, his house was hospitably open to those who came from a distance, and he was seldom without several visitors on Lord's-day afternoons. His connection with and lively interest in the school continued to the last. He was for some years its treasurer, and only resigned that office just prior to his departure.

He was a warm friend to the M.A.S.B.C., and served on its Committee for several years; and when Mr. H. Clark retired from the office of treasurer he was elected to that position, which he held to the close of his life.

Having time at his disposal he devoted a portion of it to parochial work. He was at one time a member of the Islington Vestry, and for many years, and up to his death, member of the Islington Board of Guardians, and took a special interest in the aged poor in the infirmary and the children in the schools. He was watchful and vigilant respecting religious matters, and strongly opposed the appointment of a Roman Catholic chaplain, and the encroachment of Ritualism in the Work-house.

In August, 1908, his medical adviser detected an internal formation and advised an operation. He was reluctant to submit himself to the surgeon's knife. But after consulting other doctors he found it was necessary to

have the operation performed. The growth proved to be malignant, and so situated that it was impossible to remove it, and he returned from the nursing home, where the operation was performed, to his own abode to die. At times the pain he suffered was acute, and all the vital organs being healthy, and his constitution a strong one, the breaking-down process was both long and painful. At first he strongly desired to die; but as the time passed he became quite reconciled to the will of the Lord, and, although without any ecstasies, very peaceful in his mind, resting entirely on the Lord Jesus Christ and His finished work. John xiv. 1-3 was very sweet, consoling, and comforting to his soul. The last few days the pain almost ceased, and he literally fell asleep without a sigh, struggle, or groan. The writer left him only an hour and a half before his departure. He was quite conscious, knew him and spoke to him, and when reminded of the Saviour's promise never to leave nor forsake His people, responded with "Bless His name."

The funeral took place on February 27th. The service was conducted in his own house. Mr. E. Mitchell presided, and Mr. J. E. Hazelton delivered an appropriate, beautiful, and touching address. The interment was at East Finchley Cemetery in the next grave to his beloved late Pastor, Mr. John Hazelton, of blessed memory.

Mr. E. Mitchell improved the occasion on the following evening at Mount Zion, Chadwell-street, taking for his text the words that had been so precious to the departed, John xiv. 2, 3, and concluded his discourse with some affectionate personal reminiscences.

Mr. Fricker has left a widow to mourn the loss of an affectionate husband, and a considerable circle of relations, but no children. The loss to the Church is heavy, especially in its present position, with the lease of the chapel expiring in September, 1911. But the Lord remaineth. The will of the Lord be done. E. M.

THOMAS JONES,

Who at the time of his decease was president of the M.A.S.B.C., and of whose work an appreciation will be found on another page, passed away on February 24th.

The funeral service was held at West Hill Chapel, Wandsworth, on March 1st, when, although the weather was very severe, a large number of friends from various parts assembled to show their respect for our departed brother. The proceedings were presided over by Pastor E. White, who referred to the solemn occasion in pathetic terms. Mr. Dolbey, of the Surrey Tabernacle, read selected portions of Scripture, and prayer, in which the bereaved widow, children

and Church were affectionately commended to the Lord, was offered by Pastor J. Bush. Mr. White then referred to his long and close intimacy with Mr. Jones, and spoke feelingly as to his loss of a valued personal friend. Pastor James E. Flegg made a few observations in reference to the deceased as a brother minister and colleague, and Mr. Parnell dwelt upon his pastoral career.

Many friends followed to the grave, the M.A.S.B.C. being represented by Messrs. Newman, Easter and Fromow. The remains were committed to their last resting-place by Mr. White, who, on the following Sunday morning, preached a memorial sermon in West Hill Chapel.

The Church at Zion, New Cross, has been visited by the messenger of life, and in a period of about six weeks three of its members have been called up higher to rejoice in the sunshine of His presence Whom, not having seen, they loved, and in Whose finished work they found all their salvation and joy.

MRS. KIRKHAM

was born at Romford, Essex, May 7th, 1815, and fell asleep in Jesus, December 10th, 1908, thus nearly completing her 94th year.

She was brought very early in life to know and love the Lord Jesus and joined a Congregational Church in her 17th year. After she married, she removed with her husband to Gravesend, and then to Rotherhithe, where they were both baptized by the late Mr. Bidder and united in Church fellowship there.

Coming to reside at Greenwich, they joined the Church at Devonshire-road, under Mr. Gwinnell, but in March, 1865, they were received into fellowship at Zion, together with her daughter and her husband (Mr. and Mrs. Greenleaf), by Pastor J. S. Anderson, and remained in honourable membership to the end.

Seven years ago she removed to Bexley, worshipping with the Church under the pastoral care of Mr. Pounds, and more recently came to reside at Sidcup and afterwards at Lee.

Owing to continued deafness and loss of sight, she was confined to the house for some time, but her intellect was unclouded and her confidence and trust in her beloved Lord remained the same.

About five hours before her departure she repeated to her granddaughter the whole of Addison's hymn commencing, "The spacious firmament on high," and said she had learned it when only seven years old.

She died most peacefully. "One gentle sigh" and she was gone to join the host of the redeemed in heaven, among them being her only daughter, Mrs.

Greenleaf, who had passed away some five months before. Her granddaughter and her great-grandson are in membership with us.

MRS. PILLOW

was another aged saint who fell asleep on January 16th last. Her husband had occupied the honourable position of deacon at Zion for many years, but had been called home some twenty years ago.

She had been received into membership by Pastor J. S. Anderson in November, 1872, and to the close of her long and valuable life done good service in connection with the Cause. Although residing at Penge, her seat was seldom vacant on Lord's-days or week-evening services, and her loving interest and deepest sympathy was continually manifested in every good word and work.

The Aged Pilgrims' Friend Society have lost a valued helper as well as the Church.

MISS BEATRICE THOMPSON

was one of Zion's children, her mother (now in glory) having been in membership and a teacher in the Sunday-school for many years. She was baptized and received into membership in March, 1905, but, owing to her mother's illness and her own, was not able to attend the means of grace of late.

For seven long months she was stretched on a bed of sickness at Charing Cross Hospital, enduring with remarkable patience the pains which racked her poor body, her one desire being to "be with Jesus, which was far better." Her wish was realised on January 26th last, when her ransomed spirit took its flight to the home beyond the skies.

JESSIE PRATT.

On Saturday, February 6th, our dear young sister, Jessie Pratt (eldest daughter of our esteemed Sunday-school Superintendent), was called to her eternal rest, at the early age of 22. Some four or five years ago she had her first serious impressions regarding Divine things. No striking features marked her spiritual awakening or conversion, but she evidenced a sincere love for and faith in the Lord Jesus Christ. She was characterized by an earnest desire ever to walk consistently and act conscientiously, and delighted in the services of God's house, being in very constant attendance on the means of grace.

She was a willing worker in the Sunday-school, being engaged in the Primary Department, and was loved by all who knew her. For some time past she had desired to make her public profession of Jesus Christ, and last autumn was received by the Church

as a candidate for baptism. Unavoidable reasons, however, prevented this taking place until January 27th last, when, to her heart's joy, she was privileged to follow her Lord and witness for Him. She was at business as usual in the City the next day, and on the following Saturday enjoyed a walk in Richmond Park with a friend. Not feeling well, she remained at home on the Lord's-day. On Monday her symptoms became alarming and medical aid was called in. She suffered much acute pain; calmness and quiet of mind was granted her, and on Tuesday she expressed the hope that she might be well enough to come to the Lord's table for her first communion on the following Lord's-day; but this was not to be. But on Thursday she expressed a wish to go to heaven, as her pain was very severe.

A specialist was summoned on Friday, who gave no hope of recovery. At midnight she became unconscious, and at 9.45, Saturday morning, the Lord took her, to be for ever with Himself, the cause of death being blood-poisoning.

On Wednesday, February 10th, the funeral service was held in Providence Chapel, which was filled with a company of mourning friends to show their last tribute of respect, a marked feature being the number of mothers of the Sunday-school children.

The hymns, "The sands of time are sinking" and "Peace, perfect peace," were sung at the service.

Her mortal remains were interred in Norbiton Cemetery, in sure and certain hope of a glorious resurrection, a large number of friends being present at the grave. Many beautiful wreaths were placed upon the coffin by her relatives and other sympathising friends. A service was held on the same evening, when the text (John xi. 28), "The Master is come, and calleth for thee," formed the basis of the discourse. We desire to acknowledge the supporting grace and comfort of our gracious Lord ministered to the dear parents and sisters in this sad bereavement.

W. WELMAN.

THOMAS MONTGOMERY MARSH,

the dearly-beloved second son of Mr. J. J. Marsh, of Hawkedon Hall, Suffolk, entered into rest at Hastings on January 23rd, 1909, at the early age of thirty-four. It will be remembered that the April (1908) issue of the EARTHEN VESSEL contained an account of his beloved mother, who passed away on February 27th, and it is remarkable that her last words were a prophetic message to him: "Tell Tom it will not be long." Less than eleven months later mother and son were re-united in the homeland.

With him the work of grace was

gradual, but very real; and his firm reliance upon the finished atoning work of Christ led him to strongly denounce and condemn all teaching opposed to it. His language was that of a favourite hymn:—

"I stand upon His merits;
I know no other stand."

Eager for work in His service, he, and his twin-brother, would walk some miles to small pastorless chapels to give help in services, Sunday-school, and prayer-meetings, experiencing true pleasure in the employment. He was baptised at Brookley in June, 1901, in company with a beloved uncle, who passed away the same year.

A severe illness in early youth undermined our dear one's constitution, and an asthmatic affection, with acute indigestion, tried him greatly, rendering impossible the activity he craved to employ in both spiritual and temporal pursuits, many schemes for evangelistic work having to be abandoned owing to his uncertain health. We have often heard him at the prayer-meeting dwelling with pathetic insistence on the closing lines of another hymn:—

"Thy touch has still its ancient power,
No word from Thee can fruitless fall,"

as if the thought of Christ as the *Healer* was specially sweet to him.

In 1907 a serious illness revealed decided lung weakness, and rendered winter residence on the South coast imperative. At the close of the evening service on the last Sunday in September, he gave a brief, impressive address on the need of preparation for another life. How little we realised that in the place where he had worshipped from early boyhood we should "see his face no more."

Early in October, with his devoted wife and infant daughter, he went to Bournemouth, where he had passed the preceding winter; but in January, finding that the relaxing climate was injuring his general health, he removed to Hastings, unhappily contracting a chill at the end of a week's stay, which brought on congestion of the lungs, and after only three days' illness he peacefully passed to the land where the inhabitants shall no more say, "I am sick." During much of the time he was unconscious, but evinced pleasure when his brother and sister sang, "How sweet the Name of Jesus sounds," and shortly before the end came was heard to murmur the last line of the verse:—

"Father, I wait Thy daily will,
Thou shalt divide my portion still;
Give me on earth what seems Thee best,
Till death and heaven reveal the rest."

The precious remains were removed from Hastings to Hawkedon Hall (his childhood's home), and on Saturday, January 30th, he was laid to rest near his mother in the little graveyard at Brookley, in the presence of a very large

assembly, the impressive service being conducted by the Pastor (A. J. Ward), Pastor A. Morling (of Stoke Ash), and Pastor J. Everett (of Glemsford), the hymns (specially printed for the occasion) being "A few more years shall roll," "For ever with the Lord," and Watts' beautiful graveside verses:—

"So Jesus slept; God's holy Son
Passed through the grave and blessed
the bed!

Rest here, dear saint, till from His throne,
The morning breaks to pierce the shade.

Break from His throne, illustrious morn,
Attend, oh earth, the sacred word;

Restore thy trust, a glorious form,
He must arise to meet his Lord."

"We asked life of Thee, and Thou
gavest it him, even length of days for
ever and ever."

SARAH HINSON,

Called to her eternal rest, Friday, March 5th, 1909. For forty-eight years she was in membership with the Church of Christ meeting at "Carmel," Pimlico. Until quite recently she was a regular attendant upon the means of grace, age and infirmity preventing her during the latter part of her life. Her godly character and consistent walk told of her soul's possession of the priceless pearl. Her conversation was of Him who was such a reality to her. She was a great sufferer the last year or so of her life, yet calmly waited for the home-call without murmurings, which came on March 5th, when she sweetly fell asleep in Jesus. Her remains were interred in Hanwell Cemetery to await the resurrection morn, Mr. A. E. Brown conducting the funeral service. A memorial service was held on Lord's-day, March 14th.

FREDERICK JAMES BROWN

Passed to his eternal rest at the age of 24 years, on 16th February. He was early called by grace and baptised at Salem Chapel, Bond Street, Brighton, by Pastor F. Shaw. Shortly after that he became a teacher and then secretary of the Sunday School, also secretary of the Good Samaritan and Tract Society, and seemed a very promising young man. After a short time his health began to fail and gradually one thing after another had to be given up. Our young friend, we are sure, was quite prepared for the home-call; so he quietly and peacefully passed away, to be for ever with the Lord. His body was laid to rest in the Hove Cemetery on the 20th February, the service being conducted by his Pastor, Mr. F. Shaw, who also preached a funeral sermon the following Lord's-day evening from the text, "Let me die the death of the righteous and let my last end be like his."

Pictures of the Past ;

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Continued*).

To our regret these papers must shortly terminate owing to the failure of the writers of the succeeding pages of the Church-book to furnish the information which we hoped to obtain from it. Their next minister was

JOHN LLOYD, 1794—1801,

who appears to have not only been a gracious man, but a faithful and laborious pastor.

These were troublous times for the Particular section of the Baptist Denomination. Andrew Fuller's pernicious treatise, "The Gospel of Christ Worthy of all Acceptation," had recently been published, and many, of whom better things might have been hoped, were abandoning their ancient creed for his novel and unscriptural views. At this Dan Taylor, the eminent General Baptist, was delighted, and issued a pamphlet in confirmation of the new doctrine of duty-faith, signed "Philanthropos"—"A Lover of All Mankind."

The distress of those who loved the truth was, however, great. This led two distinguished men to use their pens in refutation of what they felt was—though a seductive—a momentous mistake, which would lead to greater and even more serious error. These were John Martin, afterwards of Keppel Street, and William Button, minister of Dean Street Chapel, Tooley Street.

Both of these were earnest advocates of the scriptural and harmonious system of divinity so ably taught by Dr. Gill, who had died in 1771.

It is therefore interesting to note that at the recognition of Thomas Lloyd as pastor in November, 1794, these two, with James Upton, Senior, of Church Street, Blackfriars,* were chosen to conduct the service. We may therefore be certain that Fullerism found no favour at Colnbrook, though so many other congregations had erred and strayed. John Martin's charge to the pastor on the words "Our sufficiency is of God" is to be found among his published sermons. "Blessed be God," so the writer who records what occurred, probably John Lloyd himself, concludes, "it was a seasonable and comfortable opportunity, and a time never to be forgotten."

For six years and four months this good man laboured in the Lord, till on Sunday, May 24th, 1801, he was struck with a heavy stroke of palsy in his first prayer in the morning. From this he

* Now mainly known as the editor of Skepp's *Divine Energy*, and whose memory is perpetuated by the Chapel at Lambeth which bears his name.

never recovered. He died on the 30th, and was buried in the ground of the Meeting House.

Of what occurred during this period no record was made. Ivimey, in his "History of the English Baptists," however, somewhat curtly tells us that Thomas Lloyd, before coming to Colnbrook, was for some years pastor of the Church at Tenterden, adding that "his life, written by himself, proves him to have been an *eccentric* man, and that several of his sermons were printed."

"Eccentricity," we rather surmise, must here be regarded as another word for holy determination to resist the fashionable innovations of Andrew Fuller, Dr. Ryland, and others, and for his fidelity in avowing himself unconvinced by the sophistries by which so many were deluded.

"Dare to be singular when to be singular is to be right" said C. H. Spurgeon to his students; and men that are "stedfast and unmovable in the work of the Lord" are often charged—as this good man was—with what is unlovely.

Certain it is that two generations back, the older members of the Church complained that the gospel enunciated from their pulpit had not that emphasis and ring of "covenant truth," as our brother, J. E. Hazelton, styles it, that it had in the days of their pastor, John Lloyd.

THE LITTLE MAID'S STORY:

A TALK WITH THE BAIRNS.

BY UNCLE WILLIAM.

"A little maid, and she waited on Naaman's wife."—2 Kings v. 3.

WHEN I was a boy, all good stories began, "Once upon a time." This is a good story, and, as it is in the Bible, we know that it is true.

I may, therefore, say that "once upon a time" a great man named Naaman,* who was Captain-general of the King of Syria, suffered from the terrible disease called leprosy.

About this your teachers have, no doubt, told you, and how dreadful those who had it felt and looked.

Among his household was a little girl who had been carried off from her home in Israel, and sold as a slave to him. This loving child was touched with pity for her master, and expressed the pious wish to her mistress that her husband would go and ask the prophet Elisha to take his disease away. He was sensible enough to take her advice, and went to find God's servant at his home at Gilgal. What followed we all know. Elisha told him what to do, and he was instantly and completely cured.

Now, the story is full of points or lessons, but I am thinking only of the kind-hearted child and her conduct to her master and mistress. We learn, then, that *little people may be of great use.*

* Teachers should remember that this should be pronounced Nay-a-man—not Nayman.

This is proved by the fact that bad little things sometimes do great harm. A speck of dust in the eye will make it very sore. A thorn in our finger will make it swell and prevent our writing. A pebble in our shoe will render us lame. A little fault will spoil a fine character.

Children who are not good are often a great trouble to those that love them best. Mary's temper, John's sullenness, Emily's untidy ways or Henry's untruthfulness make other people very unhappy. I often think of the words, "a foolish son is the heaviness of his mother" (Proverbs x. 1). I hope none of you ever make *your* dear mothers sad.

But, again, *good little things do great good*. Little fish are sweet. The bark of a little dog will keep thieves from a great house. A little key will open a large lock. A little gem in my watch keeps the largest of the wheels going rightly. So, little useful things are of great service.

This reminds me of one of Æsop's Fables, which relates that a lion who had been worried by a mouse was going to kill her, when she begged him to spare her life. Touched with pity he did so, when, as she ran away, she promised that some day she would repay his kindness.

Not long after he was caught in some toils which the hunters had set for him, from which he could not escape, and set up a loud roar. This the mouse heard, and running up to him told him that she was his friend and knew how to help him. Then she fell to work with her sharp little teeth, and gnawed asunder the knots of the net which held him fast, and so set him free once more.

A little mouse saved a lion's life. Naaman's little maid was the means of her master's recovery from leprosy.

Perhaps the other servants thought that she was not of much importance. She, I dare say, could not cook dinners, or drive horses, or help to make her mistress's grand dresses. But, she knew *something* which was worth telling, and when she heard her master groan with pain, or noticed how terribly unsightly he was, she used her little knowledge and did great good.

Now, I want all you boys and girls *to try and do things that are useful and kind*—to help mother, to save father trouble, to make your brothers and sisters happy, or to find out some girl or boy who goes to the same day school or Sunday school who is in trouble, and comfort them. Nothing pleases me more than to see little folks trying to do good.

The Bible calls such children by a nice name. Listen :—

"Better is a poor and wise child than an old and foolish king."

Silly people sometimes say, I wish I were king—just as if kings were always happy.

Now many of you are the children of working men, and mother has a difficulty to manage to make father's wages keep you all in comfort. You have not got your first bicycles yet, and as to motor cars, in which rich people ride, you probably will never have one of your own. Well, I would not be rude—but you won't be

offended if I call you poor children—though, with fathers so good, and mothers so kind, and brothers and sisters so dear, I don't pity you the least little bit.

But are you *wise*? I cannot now stay to say more about this, but if you are, you are better off than the greatest king who does not think wisely, and whose heart is not set on what is right.

Jesus Christ, when on earth, accepted the service of little helpers. The only time He ever rode was on a young ass. He permitted a boy to give Him his little breakfast and turned it into a grand supper for 5,000 men. And do you not think that He will be pleased when any boys and girls here, who love Him for saving their souls, do kind actions for His sake?

Lastly, we know that *God approved of what this young girl did*, for He caused her story to be told in His book, in which it will remain until Time is no more.

It is sad to see grave stones the inscriptions on which cannot be read. Perhaps the people who paid for them are dead themselves; or have moved far away. Saddest of all, it may be that their love is dead and they have forgotten the person who is buried there who was once so dear.

But God never forgets, and to-day we are again telling the old story of a child who did a kind action because she had learned to fear Him.

May we resemble her and end the story of our lives by

“Fading away, like the stars of the morning,
Losing their light in the glorious sun;
Thus may we pass from the earth and its toiling,
Only remembered by what we have done.”

CALVIN AND CALVINISM.

First Article.

A CORRECT estimate of Calvin's career is hard to form. He lived and laboured in a remote age. The names of wholly unfamiliar persons and places abound in his life story. Hence, many readers grow embarrassed and abandon the attempt to ascertain the facts of his life.

The commemoration of the fourth centenary of his birth is impending, and interest in this wonderful man will be revived. Two excellent Biographies have recently appeared, and to give in brief what these so fully relate is our object in these papers.*

He was born in 1509, of devout Roman Catholic parents, in Picardy, a province of France. Protestantism was then little known, and Popery was all but universal in Europe.

It was at first intended that he should be a curé, or clergyman,

* Many popular sketches of his life in Biographical Dictionaries, etc., are unreliable. "Harmsworth's Encyclopædia," for instance, says: "In 1540 he attended the Diet of Worms." This, as a matter of fact, took place in 1521, when Calvin was but 12 years old.—EDITOR.

to prepare for which vocation he went to a college in Paris, in 1528, and he was made a sort of boy-priest, without, of course, authority to perform the more solemn functions of this office.

In 1528, he changed his purpose, and, to please his father, commenced the study of civil law in the then famous Universities of Orleans and Bourges. He there added Hebrew to his already extensive attainments.

His attention—through the mercy of God—was at this time (1530) directed to the teachings of Luther. His conversion to God followed, and he became not only a sincere Christian, but a bold champion of the faith of the Reformers and an avowed opponent of the errors of Rome.

In 1531 his father died, which again altered his plans, and he determined to make literature his profession. He returned to Paris where, in 1532, he published his first work, Notes on the "*De Clementia*" (Concerning Clemency) of Seneca, which, though ostensibly a commentary on a book by a heathen author, was really an oblique plea for mutual toleration on religious questions.

This able and scholarly production commanded the admiration of learned men, but as its principles were directly opposed to those of the cruel and persecuting Church of Rome, it proved obnoxious to the ecclesiastical authorities, who determined on his destruction. His life being thus imperilled, he now became a homeless fugitive, fleeing from place to place to avoid the vigilance of those who sought his death. This was to him a season of gravest trial and peril, which entitles him to rank among those who, in their day, "wandered in deserts, and in mountains, and in dens and caves of the earth; being destitute, afflicted, tormented" (Heb. xi. 37, 38).

In 1536 he found a home in Basel, now called Bâle or Basle, a town in the north-west of Switzerland, in which Protestantism already exerted great influence. Here the half-hearted Erasmus had lived and, quite recently, died. Here Calvin published the first edition of his great work, "The Institutes (or leading principles) of the Christian Religion," in which he aimed to state clearly and concisely the essential truths of the faith of Christ.

Leaving Basle in July, 1536, he designed to reside in Strassburg, whither he was proceeding when he was compelled to take Geneva on his way, though intending to sojourn there for one night only.

The Lord, however, had purposed otherwise. Here the Reformation had already taken such hold of the people that, in 1535, they had, as a body, renounced the Church of Rome as Antichristian and formally adopted Protestantism. They were now longing for further and fuller evangelical teaching, and begged Calvin to stay and favour them with his public and private instructions.

This was not, however, laid on his heart till his friend, William Farel, one of the pioneers of the Reformation who had introduced the pure Gospel to them, persuaded him to continue the good work so auspiciously begun.

In the two years which followed, Calvin not only taught them, as

they desired, but published a "Confession of Faith," a "Catechism," and the "Articles of the Religion" which they had professed.

But, in April, 1538, a melancholy change occurred. This partly arose through an unhappy discussion whether leavened or unleavened bread should be used at the Holy Communion. But its main instigators were some licentious professors who were incensed at the holiness of his teaching, and his refusal to receive immoral persons at the Lord's Supper. Public opinion now turned bitterly against both him and Farel, who were compelled to leave the city.

In August, 1538, Calvin again decided to visit Strassburg. Here he was cordially welcomed and appointed the minister of a French Protestant Church, and likewise public lecturer on Divinity—a high and honourable post, which he retained until 1541—at a modest and insufficient salary.

Here, at the age of thirty-one, he married; his wife proving a true helpmeet, though their union lasted but nine years.

The period which followed was occupied with the work which he had undertaken for God, and his Christian zeal and affection, combined with his unselfish and holy life, rendered him the object of universal esteem and love.

In 1541 an event occurred which largely augmented his reputation as a champion of the Gospel of God. At Ratisbon, a Diet or conference of ecclesiastics was summoned to discuss the points of difference between the Roman Catholic and the Protestant religions. This Calvin attended, and distinguished himself by his bold protests against the error of transubstantiation, or that in the Lord's Supper the bread and wine are by priestly consecration changed into the actual body and blood of Christ. Both the Roman Catholic and the Protestant Divines who were present desired to be conciliatory, but on this—the doctrine of the "real Presence"—neither could yield, and the convention led to no results.

Luther and Calvin never met, though their mutual esteem was great and they frequently corresponded.

With Philip Melancthon — Luther's closest friend — he, however, at this time became acquainted, and they henceforth lived on terms of endeared intimacy.

Happy and useful as he now was, this was not to be the scene of his final and most extensive labours. After three years he received a communication from Geneva, expressing regret for his expulsion and begging him return and resume his work for God. This accorded with his own feelings, as his affection for the people of that city was unabated. His friends at Strassburg parted from him with reluctance, giving him most practical assurance of their loyalty and love.

In September, 1541, he was enthusiastically welcomed back by those who had ignominiously banished him; and for the twenty years following his authority and sway were almost unbounded.

He first settled a form of municipal and ecclesiastical government, by the appointment of what was styled "the Consistory"—a number of godly men chosen to supervise all matters of religion,

morals, and education—somewhat resembling the governing body at Massachusetts in the days of the Pilgrim Fathers a hundred years later. The idea was admirable; but since the best of men are men at best, and irresponsible power too often merges into tyranny, their actions were at times far from commendable.

From this time to his death Calvin exerted a far-reaching influence. At Geneva he was almost an uncrowned king. In Switzerland, Holland, France and Scotland, he was regarded as the head of the Reformed Churches; though in Germany, where the sentiments of Luther—from whom he differed on some points—prevailed, his authority was less recognised.

At this period he became acquainted with two illustrious men, John Knox (1505—1572) and Theodore Beza (1519—1605). In 1553 to 1559 the Scottish Reformer repaired to Geneva to escape the persecution of “bloody Mary”; and the two became firmly attached to each other. Beza, a staunch Reformer and the greatest Greek scholar of his day,* also at one time resided in Calvin’s city, and became his fast friend, and subsequently his successor and biographer.

In 1553 his name was associated with Michael Servetus, a physician and scientist of undoubted ability, who had advocated pantheism, and denied the doctrine of the Trinity in irreverent and even blasphemous terms. For this Rome had—in his absence—condemned him to die at the stake. He therefore sought refuge in Geneva. Though not under the jurisdiction of the consistory, they ordered his apprehension, and, after a long trial, pronounced on him the same sentence as Rome had done, deeming death by slow burning the just reward of his heresy.

The conduct of Calvin in this matter is conceived by many to cast a blot on his otherwise irreproachable character. He could, it is submitted, have insisted that the unhappy man’s life should be spared. He, however, contented himself with pleading that a less cruel way of putting him to death should be adopted. Hence it is urged that his religion could have been worth little—whatever his theological knowledge—if it did not teach him mercy.

On the other hand, the spirit of the age and the current opinions of holy men are advanced in Calvin’s excuse. We are told that both Beza and Melancthon commended this action, the latter issuing a booklet, “*De hereticis a Civili Magistratu Puniendis*,” *On the obligation of a civil magistrate to punish heretics*, in which the death of Servetus is justified. These are facts which readers must estimate for themselves.

The many scandalous stories invented by Jesuit historians are unworthy of attention. Others are said to have arisen from the irregularities of a contemporary who also bore the name of Jean Chauvin, but with whom he had no connection. That Calvin was a gracious and good man is unquestionable. He died comparatively

* His translation of the New Testament into Latin is still of high repute. It is the one issued very cheaply by “The British and Foreign Bible Society.” Its title is “*Jesu Christi Domini Nostri Novum Testamentum, Ex interpretatione Theodori Bezae.*”

young, though the work he accomplished was immense. Beside his civil and ministerial duties, he found time to produce the contents of fifty-nine volumes.

He was a chronic invalid and often suffered acutely, till on May 24th, 1864, he responded to the home-call, and committed his "brave heroic soul" to his Heavenly Father.

THOMAS JONES, 1846-1909.—AN APPRECIATION.

BY PASTOR EDWIN WHITE, WOOLWICH.

(Concluded.)

IN fulfilment of his promise (page 116) the writer now submits an account of our late brother's labours for his Lord, together with an attempt at an estimate of his character and powers.

Large-heartedness is a form of grace not bestowed on all God's children. Some who are not only indisputably good and gracious, but zealous in the work of the Lord, appear to limit their sympathies to their own section of the Church and even to the particular community with which they are associated. For the sorrowing and sinful world they manifest no concern. With their fellow-Christians, as such, they hold no fellowship. Those who are attached to their own magazine, and the attendants at their own little Bethels or Zoars, absorb all their interest, and they neither know nor desire to know anything about other members of the Divine family.

Not such was my late beloved friend. One had but to be a weak and struggling labourer for God to ensure his sympathy. He spared not himself, and he was always prompt to serve other Churches.

Foreign Missions lay near his heart, and he was never happier than when advocating their interests.

The Home Mission in connection with the Metropolis and its vicinity very largely owed its inception to him. Taught by his own early experience he longed to see our young men better equipped for the preaching of the Gospel. He manifested the keenest desire for the welfare of the student's classes held at Soho; and the young men greatly valued his tuition and highly prized his letters of advice when favoured to receive such from him. Their growth in knowledge, gifts and grace, filled him with pleasure; and nothing gave him greater joy than to learn that their ministry was acceptable to the Churches and owned of God.

In a letter sent by them, in their collective capacity, to his widow, the following sentences occur:—

"Our departed brother will be greatly missed both by the Donomination at large, by its various organisations and societies, by the Churches he served and by an extended circle of individual friends—but we venture to think that the Home Mission and the young men connected with these classes will miss him most. We all regarded him as a very helpful tutor and as a valued personal friend whom we greatly loved."

A word is also claimed in appreciation of my beloved friend as an author.

Nearly all who have obeyed the Master's call to service are conscious of a desire for the enlarged usefulness which the pen and the press effect. Vocal utterances may soon be forgotten. The written testimony, however, appeals not only to those who are afar off and to others who will perhaps never again listen to a preacher's voice, but will live long after the voice has been hushed in the solemn silence of death. The ambition to express "thoughts that breathe" by "words that will continue to burn" is therefore felt by almost all who seek to consecrate the whole of their powers to Christ.

This was the case with our dear brother, whose talent as a writer was by no means inconsiderable, as his various contributions to our denominational magazines, as well as his book, "The Crowning Hope," which was issued in a more permanent form, testify. All that proceeded from his pen gave evidence of deep, spiritual thought and a well-trained mind. When we consider the obstacles he had to surmount through his lack of early education, we can but admire the style and diction of his writings, which do him so much credit, and met with such wide acceptance.

In estimating his character we notice his peculiar reticence concerning himself, especially in reference to his early days. He was indeed wont to speak reverently of a godly grandmother who was connected with the Methodists, to whose services she took him when a lad. What effect this had on his susceptible heart in those early days we cannot, however, tell; nor do we know where and by whom he was baptised and received into the visible Church. His religion sufficed to attest to the reality of his Christianity. Further, it were now vain to enquire.

His chequered and changeful life was one of many trials, which through God's blessing greatly mellowed and chastened his spirit. Never shall I forget his deep grief when God called home his beloved wife. Four short months afterwards their second daughter Flossie was taken from him, and the strong man trembled beneath his heavy burden of sorrow—but his cup of grief was not yet full, for shortly after settling at Wandsworth his youngest born, Charlotte Edith (Lottie), was also called home in July, 1904, in her twelfth year.

Under the title of *Divine Dealings with a Child* a sketch of this heaven-born little saint, together with extracts from a diary which—young as she was—she had kept for some time, appeared in the pages of this magazine for 1904. She was a long and patient sufferer, and passed many weeks in the valley of the shadow of death before she fell on sleep. "Never," said a friend at the time, "shall I forget my last interview with this dear girl, who exemplified the verse of the old ballad most sweetly and strangely—

"I hear a voice you cannot hear, which says I must not stay;
I see a hand you cannot see, which beckons me away."

Our dear brother's second wife she loved with the most devoted

affection, for she proved a true mother to his children, and to him a most valuable helper, entering most heartily into all his work, cheering him onward in all ways both in the home and in the Church, and tending him with the most tender solicitude till her love's ministrations could avail no longer here.

For some time he seemed to feel that he was nearing his end. He thus wrote me about a month before his death :—

“ You and I, old friend, have but little time left us in which to employ our poor gifts, so we will lay them on the altar, and prostrate ourselves before our gracious God, crying ‘ Teach me, help me, abide with me, uphold me, use me ; and though I am a poor, broken vessel, may I be filled with the fragrant oil of Thy abounding grace.’ The Lord bless thee and thine. So prays an unworthy sinner who is trusting alone in sovereign, electing, adopting and preserving grace.”

His last hours were full of peace. He had no fear of dying. To him it was but going home—the falling asleep of the tired labourer when the time for work is over.

His memory is a hallowed one to all who knew him. He was a bright example to his children, an ornament to our Denomination, a brother beloved by his fellow-ministers, and a Pastor who will be sorely missed by his flock. Most of all, will he be lamented by his affectionate partner, who loved him so dearly and knew his worth so well !

DID THE CLOCK LAST STRIKE TWELVE OR ONE? OR, COMFORT FOR A DEPRESSED MINISTER.

“ How did you get on, dear ? ” asked the pastor’s wife, whose sick babe had kept her at home one Sabbath evening.

“ Badly,” was the reply. “ I could not express myself as I desired ; my ideas evaded me ; my sentences had no sequence, and my points which I so hoped would prove telling, fell flat and, as I could see, produced no impression. Worse than all, I could command no feeling or unction. In short, I was, as uncle Harry used to say, ‘ as dry as a trout in an old lime-basket.’ And with such a delightful text, if I could only have handled it as I wished ! God knows, too, that I had given my sermon due preparation, and made it a matter of much prayer.”

“ Poor old boy,” replied his wife, who, though his most appreciative hearer, was at times his severest critic, and at others his best comforter when depressed after his pulpit labours. “ You must not, however, forget father’s saying, ‘ *that no clock was made to strike twelve every time.*’ You have given your people many really fine sermons, and with God’s help, will often do so again, though you may not have been at your best to-night.”

“ No, I did not strike twelve,” groaned the young minister. “ I was more like a clock that struck *one* on a cracked bell.”

“ Well, if so,” rejoined the wee wife, “ whatever hour the clock may strike, it marks that an hour has gone, and one intimation is as important as another. I have little leisure for reading now, but I remember what the poet says on this very subject.

“The bell strikes one. We take no note of Time
 But from its loss. To give it then a tongue
 Is wise in man. As if an angel spoke
 I feel the solemn sound. If heard aright
 It is the knell of my departed hours.”

“If you have been this evening like a clock which only struck *one*, did you say *nothing* that was impressive and worth listening to? It’s your messages more than the manner of their delivery which makes your ministry so useful, and”—she added with womanly tact and tenderness—“I have often heard my dear husband to most profit when he has chided himself for having failed.”

“So,” she added, “don’t *keep awake to-night sermon-mending*, which, as dear John Box once said, is most profitless work. Your words are out of your control, but not out of God’s power, and He will be sure to own His own truth.”

And the dear little woman smiled cheerily, and her “old boy” was comforted.

A WONDERFUL TESTIMONY.

By PASTOR E. MITCHELL, CLERKENWELL.

“There is forgiveness with Thee, that Thou mayest be feared.”—Ps. cxxx.4.

ONE article in the so-called “Apostle’s Creed” runs thus:—“I believe in the forgiveness of sins.” Our readers who are familiar with D’Aubigné’s History of the Reformation will remember what comfort the repeating of this article of faith by an aged monk, together with his simple comment upon it, brought into the mind and heart of Martin Luther at a time when he was brought low by illness, and terrified at the thought of his sins. Verily, it is a delightful truth, that “there is forgiveness with God.” To realise it, when the conscience has been tormented with a sense of guilt and the wrath due to sin, is a very foretaste of heaven, and arouses the deepest gratitude in the soul. We sing with the poet:—

“Forgiveness! ’tis a joyful sound to rebel sinners doomed to die;
 Publish the bliss the world around; ye seraphs, shout it from the sky!”

To believe in the abstract that there is forgiveness with God, when there is no sense of sin in the conscience, is an easy matter; but to believe this truth appropriatingly when the conscience has been awakened, the enormity of sin is seen and felt, and the majesty and righteousness of the Law-giver is apprehended, is, to use Bunyan’s quaint but expressive phrase, “sweating work.” Ask the unawakened and unconcerned sinner whether he believes God forgives, and he will readily reply in the affirmative. Put the question to the convinced sinner, who feels guilt and wrath flying in his face; ask him if he believes God has forgiven, or will forgive, his innumerable sins, and he will tell you that this is what he ardently longs for, and that hope and fear struggle in his soul for the mastery, while he cries to God for an experience that his sins have been put away. But it is only those who groan under the burden of their sins that ever know the blessedness of forgiveness.

“None but the wounded conscience knows the comfort of its cure.”

The Gospel proclaims this all-important truth. That “there is forgiveness with God” is an integral part of the “Good News” we have to present to men. This truth it is which largely makes our message to be “good news.” Apart from this, it could not be “glad tidings” to sinful men. As heralds of the “King of kings,” we proclaim in His Name, a full, free, and everlasting forgiveness of sins to guilty men. There is no restriction as to the number or magnitude of the crimes committed. Nor is the proclamation confined to any clime, nationality, or time. “Through this man is preached unto you the forgiveness of sins; and by Him all that believe”—old or young, rich or poor, to whatever nation they belong, even the very outcasts of society—“by Him *all* that believe are justified from *all* things, from which ye could not be justified by the law of Moses.”

The Gospel is not merely a new system of ethics, albeit it produces the highest type of morality. Nor is it in its essence a scheme of social philanthropy, although it has done more to alleviate misery and sufferings than all else beside that has ever been attempted in the world. It is the Divine method of reconciling man and his Maker, and saving sinners from their sins. “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them,” is Paul’s summary of his ministry. “Thou shalt call His Name Jesus, for He shall save His people from their sins,” was the angel’s message to Joseph.

“*Forgiveness is with God.*” It arises from the boundless love, grace, and mercy of the Divine nature. No motive apart from God Himself has had anything to do with producing it. But let us remember that while His nature is love, and mercy has its fountain and rise within Himself, yet forgiveness is a sovereign act. Justice must ever characterise all the dealings of God. The exercise of mercy is an act of His prerogative. Justice we may claim; for mercy we must beg. It would not have reflected upon the character of God, as holy, just, and good, had He left all men to perish in their sins. But He has sovereignly displayed the unsearchable riches of His grace in saving multitudes of sinners. “Forgiveness is with Him.” It is His to bestow or withhold—purely an act of His Own sovereign right. But He has been pleased to make it known that He will forgive all that seek His forgiveness in His own appointed way.

“No sinner shall ever be empty sent back,
Who comes seeking mercy for Jesus’s sake.”

Forgiveness is exercised only through an atonement. Apart from “shedding of blood there is no remission.” There are many reasons for this. God will not exalt one of His perfections at the expense of another; Mercy may not trample upon Justice. The holy law of God has been broken by man’s sins, and its solemn sanctions must be honoured. The glory of the great Law-giver and Judge must not be tarnished. Truth that has pronounced death for sin must be maintained. The mediatorial obedience of

our Lord Jesus Christ, both active and passive—His holy life of perfect obedience to the law, and His sacrificial death upon the tree—meets every demand; the law is magnified, the Law-giver glorified, truth vindicated, justice satisfied, and the way of forgiveness to the vilest sinner opened.

“’Twas Jesus, my Friend, when He hung on the tree,
Who opened the channel of mercy for me.”

Wisdom has contrived the way wherein God remains inflexibly just, and yet freely forgives, and even justifies the sinner that believes in Jesus. Sin is seen in all its enormity, and punished as its deserves, while “grace reigns through righteousness unto eternal life by Jesus Christ our Lord.”

Forgiveness must be sought from God. All the blessings of the Gospel are free, but not cheap. That which our Lord procured, at the cost of suffering and blood, must not be lightly esteemed. The need must be recognised ere the supply is granted, the disease felt ere the remedy can be applied and appreciated. Hence a conviction of sin is wrought in the hearts of all who are Divinely forgiven by the Holy Ghost. The law of God is applied to the conscience, false security is destroyed, and the sinner brought to confess his sins and petition for forgiveness. This experience is necessary alike for the glory of God, and the welfare of the forgiven sinner. For forgiveness to be exercised without the sinner being made conscious of the evil of his sin, and turned away from it, would be inconsistent with the glory of the Lawgiver and Judge, and would bring no real blessing to the forgiven one.

Forgiveness is with God in order that He may be feared. It brings the subject of forgiveness back into a right relation to and with God. Reconciliation is effected thereby. God has no longer anything against the man whom He has freely and fully forgiven, and this act of grace removes both the terror and alienation of the forgiven man’s heart and mind. A sweet amity prevails. “We love Him because He first loved us,” and it is His love manifested in forgiveness that has produced our love to Him.

“Thy free grace alone, from the first to the last,
Has won my affections, and bound my soul fast.”

However, we may learn in after days to love and fear God for what He is in Himself; it is the first realisation of His forgiveness that produces love and filial fear in our souls. The forgiven man is relieved from “the fear that hath torment,” and fears God with holy, reverential feeling, and serves Him in “newness of the spirit, and not in the oldness of the letter.”

This order abides through all the believer’s life on earth. Believers are daily conscious of sin and imperfection, and did they not know that “there is forgiveness with God” they might indeed and would be terrified with the thought of God, but could not fear Him. True service that is acceptable with God is a loving, cheerful service, rendered with the freedom of a child, and not the reluctance of a slave. This is inspired as faith realizes that we “dwell under the blue heaven of His forgiving love and mercy.”

Daily sense of sin endears God's forgiveness to the soul and produces genuine humility, contrition and love to Him who forgives so freely.

This truth is sweetly encouraging to wounded consciences. Our God "is ready to pardon." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Sin produces fear and Satan suggests despair, but God's rich forgiveness, flowing through the atonement, and assured to us by almost innumerable promises, brings us to His mercy seat with humble confessions and petitions for mercy, and enables us to wait upon Him believingly for a fresh sense of forgiveness to be granted. Blessed truth! encouraging revelation! forbidding doubt and despair. "There is forgiveness with God!"

THE UPLIFT OF THE SOUL.

BY PASTOR O. S. DOLBEY, THE SURREY TABERNACLE, LONDON.

"When men are cast down, then thou shalt say, There is lifting up."—Job xxii. 29.

MEN of the world are at times much cast down, for even *they* meet with reverses, and are compelled to walk in the path of tribulation. With all their wisdom they find that their expectations are not always realised, and fail to yield the anticipated satisfaction.

"The day of adversity" with such, is a day of trial, which requires all the encouragement to which their prophets and preachers can give utterance, to nerve afresh the withered arm and cheer the downcast spirit. Those who are in the vanguard of the world's enterprises must perforce shout lustily, in order to bring up the main body, and the stragglers in the rear require all the incentives to activity which the world can possibly afford. And even should Mammon fill the hands of its votaries and fortune smile on them, the words of the inspired preacher are still found to be true, "Vanity of vanities, all is vanity," "The eye is not satisfied with seeing, nor the ear filled with hearing"; for there still remains the

"Aching void the world can never fill."

But what do we hear? It is the voice of a prophet king—a "man after God's own heart"—a man of vast experience in things infinitely superior to the transient pleasures and treasures of earth. Even he cries, "O, my God, my soul is cast down within me." What! a man whose hopes "arise above the ruinable skies"; who had been indulged to pillow his head upon the very bosom of God; whose fingers had swept the strings of the mystic harp of eternal truth, and whose lips poured forth the sweetest songs of praise that ever fell upon mortal ears; whose prophetic eye pierced the ages and beheld the King eternal and immortal, Whose holy arm should bring salvation, and from Whose lips grace should flow like a river; a man who at one time could say, "I shall never be moved. Lord, by Thy favour, Thou hast made my mountain to stand strong"? What! is it possible for such an one to be cast

down and brought into a low place? It is even so. Shadows cross his path, clouds obscure his light; Providence, which once smiled, appears to frown; God, Who indeed is always present, hides Himself; and the man who before was wont to ascend above the stars of heaven is now so cast down as to need all the spiritual consolation with which he had so successfully encouraged others!

But where is this to be found? We answer, in the Word of God; for it is written, "When men are cast down, then thou shalt say, There is lifting up."

Yes; this is decreed by the God of love; secured by the covenant of grace, which is "ordered in all things and sure"; conveyed through the person and work of the glorious Mediator, Christ Jesus the Lord; and in due time experienced by them through the operations of the Divine spirit. To this Eliphaz testifies, "Thou shalt say"—from thine own blessed experience—"there is lifting up."

Ezekiel, though a captive in a strange land, knew what it was to be uplifted by the Spirit of God and transported into the land of Israel, and there upon the mountain-top to see the framework of the mystic city into which the righteous nation "that keepeth the truth should enter" (Isa. xxvi. 2). The sight was needful to cheer the heart of the prophet amid the desolation the enemy had wrought, and to qualify him to speak words in season to those whose harps were hanging upon the willows by the rivers of Babylon.

"Declare all that thou seest to the house of Israel" (Ezek. xl. 4) was the command he received, to which he gave heed, and which is still in glorious force. Oh, to be enabled to see the gracious designs of a covenant God, so that our hearts might be raised from every low place and gloomy fear and desponding thought, that as we realise the blessedness of those whose God is the Lord and whose hope is in Him we may be able to say, "There is lifting up," and thus comfort others who are cast down.

How cheering it still is to reflect that the hand of the Spirit can still raise and sustain drooping hearts! The words of the Heavenly Comforter can still bring relief. The wonderful revelations of the Spirit are still sufficient to brighten both our present circumstances and future prospects. By the shining of the Divine countenance the darkest cloud is dissipated, and the rainbow of Jehovah's covenant, which encircles the eternal throne, emphasises the gracious words, "Fear thou not, . . . for I will uphold thee" (Isa. xli. 10).

The Word of God has often given an uplift to the downcast. Its promises, so precious and sure, being "yea and amen" in Christ Jesus, take us by the ear. Its invitations, so suited to the circumstances of God's children, draw the heart along in "the path of the just"; and its doctrines, firm as an unmovable rock, lay a foundation upon which we may venture our soul's immortal interests for time and eternity.

Yea, it is bread from heaven, the water of life, a light shining in a dark place, a cabinet of precious jewels, a wardrobe of choice

garments, a pharmacopœia of infallible remedies, and a divine oracle which will never lead astray or deceive.

That this Word has, in the hands of the Holy Spirit, cheered the faint, comforted the mourner, directed the seeker, and lifted up the downcast, thousands can testify, and when applied by the Spirit, its power remains the same. When circumstances weigh down the heart; when temptations would tempt the feet to stray; when a thousand "lo here's" and "lo there's" are uttered to entice the ear with delusive sounds; when the flesh sides with the devil and both with the world, and everything conspires to drag the soul down to the lowest depths—the voice of the Word still declares, "There is lifting up," and the humble soul shall be delivered from "the noise of the archers in the place of the drawing of water," and God shall be remembered from the land of Jordan and of the Hermonites, and from the hill Mizar.

The feeblest believers will not fail to enter the kingdom. Led by the great Joshua, they will possess the land of promise at last, for "the feeble among them shall be as David," and "the house of David as the Angel of the Lord" (Zech. xii. 8). Then when the conflict is past, the race run, and the pilgrimage ended, the Mighty Uplifter shall receive a revenue of praise, and uplifted souls will be cast down no more for ever.

THE GOD OF ELIJAH.

BY PASTOR CHARLES WEST, OF ERITH, KENT.

"Where is the Lord God of Elijah?"—2 Kings xi. 14.

THESE were the words of Elisha, as he "stood by the bank of Jordan," after his master Elijah had been taken from him into heaven in a chariot of fire. It cannot be doubted that they expressed strong and solemn feeling. Memories of the eventful life of that illustrious man, the grace he had manifested, the courage he had displayed, and his splendid services in the cause of God and truth, must have filled his successor's heart with sadness; while thoughts of the responsibilities of the office which he himself had been called upon to undertake must have given rise to the gravest solicitude.

He had asked that a double portion of Elijah's spirit might be upon him, and had been assured that this request should be granted if he were privileged to behold the actual rapture of his honoured and beloved master. This he *had* seen, and now had come the first occasion when it was imperative to put the promise to the test. The bridgeless river must be crossed; and it remained to be seen whether the waters would be divided for *him* to pass through them on dry ground, as they had been when Elijah had smitten them with his folded mantle a short time before.

In faith, therefore—though possibly with some anxiety—he appealed to God to fulfil the Word which He had spoken to him by His honoured servant. He, too, smote the waters with Elijah's now unneeded mantle, and said, "Where is the Lord God of

Elijah?" The waters thereupon divided, parted by an unseen hand, "and Elisha went over."

"Where is the Lord God of Elijah?" These words were first spoken nearly three thousand years since, but there are seasons in the experience of God's people in which they are still most appropriate; and we are mistaken if the state of Christendom does not render them peculiarly so in the present day.

The low state of the Churches and the increasing difficulty of maintaining the causes of truth might well evoke the same pertinent question. Again, the tendency to adopt a worldly policy to gain numbers and increase finances, and the unrest only too apparent in so many quarters, call forth the old, old question.

Then, too, the general apostasy, with the New Theology, the Agnosticism and the Higher Criticism, all increase the gravity of the situation.

Most solemn, too, are the extensive encroachments of Rome, which we fearlessly assert to be the worst system of tyranny ever known, both in the Church and in the world. It is now conspiring against our civil and religious liberty, with an audacity hitherto unknown, which emphasises the need for Elisha's appeal to-day.

"How long, O Lord, holy and true, dost Thou not avenge our blood on them that dwell on the earth?"

Contemplate undoubted facts. It is filling our administrative positions, our banks, our post offices, our Police service, our Army and Navy, our law courts, our public offices and our schools. It exercises a subtle but pernicious influence upon the Press. Consider the continual and alarming increase of nunneries and convents, all without proper inspection or statistics. Is it not becoming a downright confederacy to regain its former supremacy and deprive us once more of the dearly-bought blessings of the Reformation? For these reasons it is that with peculiar feelings we again ask, "*Where is the Lord God of Elijah?*"

Having put this burning question we reply by quoting 1 John ii. 2: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Let us substitute the word nation for "*man*," and read "If any nation sin." Then we would direct attention to "the Lord God of Elijah," our Intercessor, Advocate, and Legal Adviser, our Paraclete and Helper at the throne of grace, who only at this crisis can give us the spirit of holy importunity to cry to Him "in England's extremity." May He in mercy deliver us; for this of ourselves we cannot do.

"Let us not sleep as do others." How sadly some appear to be slumbering! How little prayer seems to be offered for "our nation, our king" and "for those in authority under him." Oh, for more true love to our native land, more of the spirit of Jesus, who, as the ideal Patriot, cried "O Jerusalem, Jerusalem!" Truly we need a more public spirit and more private as well as public prayer. Appointed days for this are of high importance. "The Lord God of Elijah" ever liveth. May we arise and try our interest at heaven's high court, with "Jesus Christ the Righteous" as our "Advocate with the Father."

THE HORSELEECH'S DAUGHTERS; OR, ROME'S
EXACTIONS NEVER SATISFIED.

"The horseleach hath two daughters, crying 'Give, give.'"—Proverbs xxx. 15.

THIS is apparently a continuation of Agur's condemnation of men who "devour the poor from the earth," and have no pity for the needy who are at their mercy.

It is also most true of Romanists in Great Britain at the present day. Whatever benefits are granted or privileges vouchsafed to them—whatever concessions are made in their favour, they continue to whine or clamour, "Give, give!" and never say "It is enough." They are, in fact, worse than the horseleech's daughters. These cried, "Give, give!" but Rome, if the gifts asked for are refused, will take them by force or fraud.

Our fathers were assured in 1829 that if the Catholic Emancipation Bill became law, our grateful and peace-loving papist fellow-subjects would be content. Have they, however, manifested their satisfaction as was promised? Let history reply.

Last year they were warned that it would be illegal to carry the host in a procession through the public streets. In this prohibition they acquiesced, only protesting against the lack of charity which was thus manifested toward them.

The following newspaper cutting, however, fully justifies our few introductory remarks:—

On Palm Sunday afternoon, the closing day of the Mission of Father Power, the Jesuit priest, in Reading, Berks, the Host was carried in procession through the streets. The congregation assembled at St. James' Catholic Church at 3.30, and shortly afterwards the procession of the Blessed Sacrament, marshalled by Father Power, started. It consisted of some 500 people, including members of the Guild of the Children of Mary; school children carrying evergreens; sisters, and students of St. Joseph's Convent; and men and women of the congregation, all the adults carrying lighted tapers, shielded from the wind by inverted paper cones. It was headed by a cross-bearer, who was attended by two acolytes carrying tapers, which were extinguished at the outset by the wind. The processionists sang hymns as they walked.

The consecrated wafer was carried in a gold monstrance, a flat circular glass vessel mounted on a staff and ornamented with a fringe of gold wires radiating from the circumference. It was carried by Father Doran (the celebrant), who was attired in a rich cope, and carried a humeral veil, with which he held the staff of the monstrance. He was accompanied by Father Buscot (deacon) and Father Kernan (sub-deacon). A canopy was carried over the Host by four bearers, and it was surrounded by six taper-bearers and twenty-four palm-bearers. Among them was Mr. A. H. Cunningham, recently a priest of the Church of England. In front were acolytes, swinging censers, who were preceded by three boys with silver incense boxes. Six girls (members of the Society of the Children of Mary), dressed in white, with wreaths and veils on their heads, scattered flowers before the Host, and in front of them a donkey was led with a couple of collecting boxes strapped on its back over a purple velvet cloth.

"Along the route at intervals devout Catholics fell on their knees in adoration. No police were present, they apparently not having been informed of the ceremony. There was a crowd along the route of considerable size, but there was no hostile demonstration of any kind. It is interesting to recall that it was to a procession of this kind in London on

a larger scale that the Prime Minister recently refused permission to carry the Host."

Reader, might we not well all pray in the words of the first Prayer-book of King Edward VI. (1549)?—

"From the tyranny of the Bishop of Rome and all his detestable enormities,

GOOD LORD, DELIVER US."

"HIMSELF HE GIVES US STILL."

"The Lord is the portion of mine inheritance."—Psalm xvi. 5.

OUR brother, Pastor John Russell, of Wynberg, Cape Colony, South Africa, now on a visit to the mother-country, at one of the meetings of the recent conference of ministers educated at the Pastors' College, related the following anecdote.

By request he visited a poor old Dutch woman, a Boer, who, he found, was a cruel sufferer from leprosy, which had eaten away her hands and feet, and even her very eyeballs had yielded to the ravages of this awful disease. He could not speak to her in her own language, nor did she know a word of English. Still, through the medium of an interpreter, he was able to enjoy Christian conversation with her.

At length she referred to her terrible affliction, and the delightful fact that it had not shaken her faith in the loving care of her Saviour.

"He has taken away my hands," she said, "and He has taken away my feet, and now He has taken away my eyes; but O, He has not taken away Himself!"

Precious truth, so sweetly expressed by Joseph Swaine:—

"And when our dearest comforts fall before His sovereign will,
He never takes away our all, Himself He gives us still."

The reader will not wonder that as the writer sat in the hall of the Stockwell Orphanage on the evening of April 20th he ceased to worry about Papal aggression, the higher criticism or arrested progress—things which of late have sorely saddened him—and thought with rapture of the wonderful love which could make one whose condition was so miserable so strangely happy.

W. J. S.

"HOW SHALL I GIVE THEE UP?"

Hosea xi. 8.

O LOVE, that will not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light, that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy, that seeketh me thro' pain,
I cannot close my heart to Thee;
I trace the rainbow thro' the rain
And feel the promise is not vain
That dawn shall tearless be.

O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead, [red
And from the ground there blossoms
Life that shall endless be.

GEORGE MATHESON, D.D.

REVIEWS, LITERARY NOTES, ETC.

Hold-fast! A Sketch of Covenant Truth and its Witnesses. By John R. Hazelton. London, R. Banks and Son. 1909. Price 2s. 6d. net. *Second Notice.*

We have already warmly commended this interesting and valuable work. In our review of the author's "Inasmuch" we expressed regret that it lacked an index of the topics discussed, which we judged would have greatly augmented its permanent usefulness. To this book, however, the author has, we are glad to say, appended one, and the reader can at once turn with ease to the records of the lives of the "Witnesses for the Truth" so gracefully and graciously presented.

The list is long and varied, though we can but wish that it had included a few other greatly honoured names. Where selection is imperative, omission is of course inevitable. Mention should, however, we submit, have been made of Tobias Crisp (1600—1642), who, in spite of his occasional unwisdom, was the first preacher in Great Britain to proclaim the Gospel in its absolute sovereignty and freeness. The measure of light vouchsafed to him was very wonderful, and what are deemed his extravagances are largely attributable to his youth and immaturity, for he died when but forty-two. Moreover, his sermons, as we possess them, are but posthumous reports of his paup utterances, and not discourses which he himself prepared for the press. Joseph Hussey, whose *Glories of Christ* the late John Hazelton so highly valued; with William Palmer and John Stevens were also we judge, entitled to a few commendatory words; as was John Andrews Jones, whose *Bunhill Memorials* is a classic, and who by the republication of *Ness On Arminianism*; John Brine's *Essays on Various Subjects*; Anne Dutton's writings; and various other works, greatly served "the cause of God and Truth" which our author has at heart.

It was befitting to accord notice to Mrs. A. B. Hoblyn, though this gracious lady was known but to few; and to the Viscountess Powerscourt, whose *Letters* are very admirable and helpful; but why no passing word respecting Mrs. C. E. Phelan—"Charlotte Elizabeth," whose *Derry, Judah's Lion*, and *Personal Recollections* were so owned of God, and whose influence and ministry on behalf of the true faith were so great, at a time when writers of her class were few and far between? The

same might also be said of Caroline Fry, Helen Plumptre, and Mary Jane Graham, all writers of high repute, and indisputably lovers of "covenant truth."

These remarks are by no means designed to disparage a book our commendation of which is hearty and sincere, and we wish for "Hold-fast" as for "Inasmuch" a place in every Sunday-school library and on the bookshelves of all to whom the doctrines therein exemplified are—through distinguishing grace—precious.

John Calvin: The Man and His Work, by Rev. H. Irwin, M.A. Religious Tract Society. Price 2s. 6d.

John Calvin, His Life, Teaching, and Influence. By William Wileman. London, R. Banks and Son, Racquet Court, Fleet Street, E.C. Price one shilling net. *Second Notices.*

WE have nothing to recall in our hasty reviews of these two interesting and valuable books in our last issue. Both are timely, as the quarter-centenary of John Calvin's birth is impending. Both give information essential to the understanding of the life, character, and labours of one of the greatest and best of men. Both contain instructive *resumés* of his writings, and both manifest praiseworthy industry on the part of their authors.

The first is the production of a scholar whose style and diction are chaste and refined. The second emanates from a man of business, whose educational advantages have evidently been few, and whose English and grammar at times admit of improvement. Hence the first will find favour with those who admire writers of elegance and polish, but Mr. Wileman's humbler and cheaper volume will commend itself to those whose purses are not extensive, and who set a higher value on savour and unction than on refinement of language and style.

It is to be deplored that Mr. Wileman's book has no index. Mr. Irwin's work, however, has one, which, as all studious readers know, will greatly enhance its value when it is desired to consult its contents. The authors of all books dealing with subjects of importance should remember the counsel of John Shepherd, of Frome, "that it seems more proper than ever, now that most books are consulted rather than read, to supply all facilities for reference."

A further examination of the contents of Mr. Irwin's volume leads to

our hearty assent to the animadversions of our beloved brother-editor, Thomas Spurgeon, who in *The Sword and the Trowel* for March informs us that with this author's remarks on "Calvin as a religious Teacher," he finds cause for disagreement." That there is in the moral government of God an election to offices and service, as there was of the Jews to national supremacy, few, even avowed Arminians, deny. In somewhat vaguely implying that this was the meaning of Calvin, when he insisted that men are delivered from the guilt and penalty of sin because "God had from the beginning chosen them to salvation through belief of the truth" (2 Thess. ii. 13) Mr. Irwin greatly misleads his readers. By election, as a distinguishing doctrine of his creed, the great Reformer intended God's eternal choice of the *persons* of His people to be in due time the *objects* of His love and the *subjects* of the Spirit's grace.

In fact, we regret that the writers of both the books before us have not stated with greater plainness what Calvin's views on these points really were. Did he, or did he not, teach reprobation as well as election? Did he hold that the unsaved are as surely foredoomed to sin and to be damned for sinning, as the elect are predestinated to trust in Christ and be saved through faith? Is it stated in his writings that in the words of the Westminster Assembly's *Confession of Faith*, "*elect* infants, dying in infancy, are regenerated and saved by Christ through the Spirit who worketh *when and where and how* He pleaseth": and that there are the souls of (presumably *non-elect*) infants a span long at present enduring the torments of hell? Many confidently assert that these things were believed and taught by him, and we should be abundantly grateful to have a final and unanswerable reply to this question.

We again object to Mr. Irwin's remarks on free-will. Mr. Wileman—though not explicitly dealing with this question—implies in more than one place what we conceive to be far more in accordance with the mind of God.

In spite of all this we, however, lay aside our pen with feelings of gratitude that a subject so important is likely, through these books—for a time at least—to engage the attention of our fellow Christians. May God use them as a means to revive a spirit of intelligent and prayerful inquiry, and not only clarify the thoughts of gracious men respecting the character of John Calvin himself, but lead all the Lord's

people to see that "our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feel in themselves the working of the Spirit of God, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things."

The Warning Trumpet. A Sermon by Henry G. Dann, Minister of Providence Chapel, Reading. One penny, or tenpence per dozen, post free.

Of all the hateful dogmas of the Church of Rome none was so sternly withstood by our Protestant forefathers as that of Transubstantiation and the "worship of the wafer-God." To revive a belief in the saving efficacy of the sacrament of the Mass in England is therefore a dominant purpose of the Sacerdotalists, whether Anglican or Papal, of to-day. Witness the novels of Guy Thorne, the sermons and books of Canon J. Knox Little, and the defeated attempt to have the Host publicly paraded as an object of worship in our great city last autumn.

From a Reading newspaper we, however, read that on Palm Sunday this distinctly illegal proceeding actually occurred—without any protest or interference on the part of the authorities—in this town on Palm Sunday, April 4th.

This very rightly aroused the indignation of our young brother Dann who, on the following Lord's-day, earnestly protested against it, and called upon his own people and his fellow-townsmen to voice their indignation at this flagrant violation of the Law of the Land.

This forms the above sermon, and from our heart we thank our brother for preaching and publishing it.

"Listen, my hearers," he says, "this morning—Rome is not only approaching, Rome is not only near, Rome is here, here in our very midst! Let every watchman take the alarm and warn the camp. Let the Trumpet be heard; sound the alarm—awake, awake; to arms, to arms! Let there be no uncertain sound! If Reading, with the Host in the procession, passes unheeded, be sure the same will take place in other towns; and when this has been done successfully in the provinces, what shall prevent its being as successfully done in London, where it was lately forbidden. Then will our Government be humbled; then will our Country, our beloved country, be degraded; then will Protestants suffer."

Timely words and boldly uttered; may God own them for good in this solemn day of strife!

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

AN AUSTRALIAN SUNDAY SCHOOL ANNIVERSARY.

FROM the *Australian Particular Baptist Magazine* for March, 1909, we extract the following spirited account of the 67th Anniversary of the Sunday School in connection with the Particular Baptist Chapel in the rural town of Smithfield, which was held on January 26th,

Our readers will remember that it was then mid-summer with our brethren across the sea. "Bushmen" are farmers who cultivate recently untilled land, which they or their immediate predecessors cleared for this purpose. As a class they are rough and unrefined, though generous and hospitable, and most firm and reliable friends.

On this occasion "the weather was all the most fastidious could desire, attracting the people from the city of Dundas into the country. A cheerful sun tempered by a pleasant breeze made it very enjoyable. To many relatives and friends who rarely meet, this is a yearly occasion for intercourse and speaking with each other face to face. If our friends in the Mother-country could join us at such an Anniversary, they would conclude that their Australian sisters, although they may read and think of them as mere "bushwomen," the wives and daughters of Australian bushmen, would rejoice to see how well all comers are looked after on these occasions.

"The well-spread tables reminded us of the Succoth of the Bible, and the reserves of provisions for more than three relays proved the hospitality of the genuine Australian.

"I want, however, to attest that our Anniversaries do not consist of mere eating and drinking, as these are only the after-ward at Smithfield. Our first treat was to find ourselves in a well-built and gracefully decorated chapel, and which, though only three years old, is free from debt. The funniest thing of all, is that this new chapel or, as Australians usually call such buildings, churches, was built right over the old one, in which I have myself preached. When the new one was ready, the old was set outside, and between

the two Sundays all was ready for the usual worship of God. This certainly shows that we Australians, even the old-fashioned Baptists, are not without enterprise in the service of the Saviour whom we love.

"The service commenced at 2.30. The Superintendent, Mr. Amos Coleman, having arranged children, choir, and congregation in due order, we opened with a very suitable song, after which Pastor F. Fullard, of Sydney, read Psalm cxliv., making a few comments on the 12th verse, and leading the meeting in prayer.

"After another song by the choir, and a few explanatory remarks by the Superintendent, who is also the Choir-master, there followed a number of well-delivered recitations, the character of which showed the very excellent judgment of the selectors, while the reciters were nicely classed, two by two, and all was wisely interspersed with more singing by the choir, which afterwards drew forth a meed of praise from the speakers. The young friends acquitted themselves well, especially the very little ones. The youngest, who was quite a juvenile elocutionist, will not easily be forgotten.

"After the above, twenty minutes remained at the discretion of the chairman, when four brethren, Miller, Allen, Ralph and Young, briefly congratulated both the teachers and the taught. The Superintendent was cheered, and gracefully responded, when, after another song of praise, the choir doing excellently, a short prayer and the Benediction brought the meeting to a close."

This reminds us of Sunday School Anniversaries as they used to be in England before it became common on such occasions to assemble a number of children to listen to speeches, instead of giving them the foremost place on their own day. It would surely be well for us to hark back to the custom of the good old times.

We observe that the number of the *Australian Particular Baptist Magazine* from which this Report is extracted presents to its readers two of the *Stories for the Bairns*

from our own last volume (pages 210 and 245). These were original, and written expressly for our pages. Would it not have been kindly to acknowledge whence they were taken?

THE STRICT BAPTIST MISSION.

WITHOUT any special attraction, such as the presence of a missionary, the half-yearly meetings held at Soho on Tuesday, March 24th, were well attended, and in striking contrast to the prevailing experience of a few years ago; nearly 250 were present in the afternoon and 400 in the evening, upwards of thirty Churches being represented. The collections, amounting to £22 2s., were perhaps somewhat disappointing when compared with those of last year, but the outstanding and most gratifying feature of the day's proceedings was the spiritual and earnest missionary character of the speeches.

As to the congregation, its missionary temper was manifest, not only in an evident appreciation of the fervour of the speakers, but in the heartiness of the response made to warmly appreciative references during the evening to the work of the China Inland Mission and to the presence in the audience of its Secretary.

The afternoon meeting was devotional, and several earnest prayers were offered indicative of strong desire for blessing here and abroad. After a vote of condolence with Mrs. Thomas Jones, of Wandsworth, had been passed by the congregation, Mr. E. Rose urged the apostolic injunction of systematic giving, specially emphasising its necessity in view of the solemn fact that we were dealing "not with idols but with demons, not with a human system, but a vast and awful spiritual system," which called us to intense spirituality in our lives, our missionary interest, our giving and our methods. Mr. Mutimer, who was in the chair, and whom we were all delighted to see restored to us again, felt that he was there in answer to prayer, and pressed home the Scripture authority we have for missionary work, showing how the Saviour's commission was based upon His supremacy, the universality of His interest, the unity of His kingdom, and the perpetuity of His authority. Closely associated with that commission was the promise of His abiding presence. "Do you say 'Amen' to that commission?" was his pertinent and significant closing question.

At the evening meeting, when our President took the chair and linked the speeches with appropriate remarks, Mr. Belcher, in a very brief speech, pointed out the constituent elements of a mis-

sion, and referred to the response of the Christian Churches to the Lord's command. Our great encouragement was that God "will be exalted among the heathen." Mr. Chilvers followed with an expression of appreciation of *The Herald*, the interest aroused and sustained by which in his Church found its outlet in increased contributions. Speaking of the power and triumph of the Gospel, he said that as the light was always chasing away the darkness, so the Gospel had for 1,900 years been chasing away the darkness of sin. The powers of darkness were marshalled, trained, and led by the prince of the power of the air, but Christ had defeated them, and we were therefore not going forth in an uncertain warfare, but to victory. Let us remember, however, that, humanly speaking, the evangelisation of the world depended upon the Church's attitude to the commission of her King. Mr. Colls clearly showed that the spirit of faith was the spirit of sacrifice. Taking a penny from his pocket he read the words "*fidei defensor*"—defender of the faith—and asked, "What is the best way to defend the faith? To scatter it!" "And the more we give the truth to the heathen, the more faith we have in it ourselves." Mr. Galley awakened sweet memories in many hearts of the time when the love of Christ first "overmastered" us, and we vowed we would be His; and he linked this early experience with the Saviour's service. "You feel you cannot help being interested in missionary work because it is Christ's work, because Christ loves these precious souls, and because He must see of the travail of His soul." Mr. A. E. Brown brought a very happy and stimulating meeting to a close with the solemn reminder that "our brethren are not working in virgin soil, for Satan has been there already." The people had gods of famine, pestilence, and death, but not a God of love. Our message to them was of His love, and it was the revelation of a crucified Saviour which would bring them to His feet.

A special appeal was made during the evening by our Secretary in connection with Mr. Brand's medical work for bandages, particulars of which will be found in the *Strict Baptist Mission Herald*.

A graphic account was given of the medical work of Mr. Brand in Sendamangalam. A friend, whose heart was evidently stirred by the story, offered to give £10 towards this special branch of our work if nine others would do the same. Our hearts were at once filled with the hope that the challenge would there and then be accepted; but, alas, it was not so, and we returned homeward with the Secretary's words ringing in our ears—"I do not like losing those

ten pounds." "Those ten pounds" has become a plaintive cry in our hearts. "Those ten pounds" and nine other sums of like amount would mean—and at once our minds were filled with a vision of what £100 would do for the medical work in Sendamangalam. We saw, in thought, a room on Mr. Brand's side of the new Bungalow specially erected and equipped for the medical work, and we realised what a boon it would be.

In February, Mr. Brand had no less than 443 cases to deal with. From 9 a.m. to 9 p.m. he is engaged in this work: so it is no mere casual applicant that seeks help and relief.

Is it right that such work should have to be carried on in the missionaries' dining-room? Is it right that cases of accident, some of them terrible in their character, should have to be introduced into the "home" of our missionaries? Is it in accord with our ideas of things that Mrs. Morling should be subjected to such sights and sounds as must be associated with medical and surgical work? Surely we all answer, "No."

Who will help? How soon shall we secure "those ten pounds?" Please send your response to this challenge to Pastor W. Chisnall, 35, Farnham-road, Guildford.

PIMLICO (CARMEL).—The seventieth anniversary of the Church was held on Good Friday, when, in the afternoon, a sermon overflowing with the beauties of a crucified and risen Christ from the words, "This is my friend" (Song of Sol. v. 16), was delivered by Pastor S. T. Belcher, who was graciously helped to speak of such things as were helpful and encouraging to those present, and many were the testimonies of blessing received. A goodly number of friends partook of tea, after which a public meeting was held, presided over by our good brother, Mr. J. P. Barradell. Prayer was offered by Mr. C. J. Burrows; and suitable, stimulating addresses were delivered by brethren F. G. Burgess, R. E. Sears, W. F. Waller, and S. T. Belcher. The Chairman made reference to his former connections with this time-honoured sanctuary, and has taken a lively and most practical way of showing his present interest in us, which is most highly appreciated by Church and deacons. Proceeding, with his usual kind and genial manner, he spoke of the time when as a poor lad he was landed in London with but half-a-crown in his pocket fifty-one years ago; how he was led to "Carmel," and was blest under the ministry of the then Pastor, Mr. Henry Wise; also of his future struggles with sin, sorrows, trials, and ultimate prosperity; and now that the Lord had so signally blest and prospered him he

felt a grateful desire to do what he could in the cause of Zion. The congregations were exceedingly good, and through the liberality of the chairman and friends the collections realised over £21. Mr. W. Wright, Jun., sweetly committed us to God, and the Benediction brought to an end the best meeting known here for years. W. H.

CHATHAM ROAD, WANDSWORTH COMMON.

ANNIVERSARY services in connection with the 14th year of opening was held in the above place of worship on Easter Sunday and Monday last.

Our esteemed brother, Mr. W. J. Styles, preached on the Sunday, both morning and evening, and his discourses were thoroughly enjoyed.

On Monday afternoon Pastor H. D. Tooke, of Stratford, occupied the pulpit, taking for his text 1 Cor. xv. 1, 2: "Moreover, brethren, I declare unto you the gospel which I preached unto you," etc. Our brother divided his text into two divisions, viz.: (1) A declaration as to the unchangeable Gospel; (2) Paul's argument for the vital necessity of the unchangeableness of the Gospel.

Among some of the truths which the speaker mentioned were the following: "The words were written to correct the erroneous notions of the people"; "Error will creep in when men begin to follow their leaders instead of following their Lord," but "the truth of God will ever triumph"; "The superstructure of the Gospel falls with a mighty crash if Christ be not risen from the dead." We thoroughly enjoyed the first visit of Mr. Tooke to Chatham Road, and believe that he also shared in that enjoyment.

Following the usual interval for tea, Pastor J. Bush, of New Cross, preached to a fair number of hearers, taking his text from Psalm xlv. 11: "The Lord of Hosts is with us; the God of Jacob is our Refuge." The preacher enjoyed much liberty in extolling the Lord our God, and remarked, "God is great in His condescension; He takes note of little things." The singing of the Doxology brought a happy day to its close.

NORBITON.—On Easter Monday a good company gathered at the afternoon service to celebrate the fourth anniversary of the Pastorate of Mr. George. Mr. James E. Flegg preached a sermon on the aim and end of the Christian ministry. The chapel was filled for the evening service, which was presided over by Mr. T. Dean. The Church secretary, Mr. Franckom, briefly referred to the present position of the Church, which afforded cause for thanksgiving. The chairman congratulated the friends on the measure of prosperity enjoyed, and suitable addresses were given by Messrs. Welman, Hughes and J. E. Flegg.

TOWNFIELD BAPTIST CHAPEL,
CHESHAM.

PASTOR'S ANNIVERSARY.

The second anniversary of the pastorate of Mr. Frank Fells was celebrated on Easter Tuesday. An excellent sermon was delivered by Mr. James Easter. The attendance was good, representatives being present from all the Free Churches in the town, as well as friends from Highbury, Tring, Amersham, Prestwood, Berkhamsted and Hemel Hempstead.

Tea was provided in Hinton School-room (kindly lent by the Pastor and deacons) and short fraternal addresses were given by Messrs. W. Brampton Taylor, J. H. Brooksbank, R. Goodrich, and H. S. Nunn.

Mr. Fells proposed a very hearty vote of thanks to the Hinton friends for the loan of the schoolroom. Mr. Gaius Hawkins seconded, it being very heartily accorded and responded to by Mr. W. J. Hayes, Church secretary, Hinton.

The evening meeting was presided over by Mr. H. Adame, Highbury, London, the chapel being full.

The Church Secretary's Report was as follows:—

"Mr. Chairman and Christian Friends, —Another year in the history of the Church has rolled away. The second year of our Pastor's work amongst us has been completed. It has been a year marked by quiet progress in every department of Church life.

"The ministry has been owned and blessed of God and much appreciated by the members of the Church and congregation.

"We rejoice in the work that he has done for the temperance cause, and it is not too much to say that every movement for the uplifting of mankind has found in him a friend.

"During the year we have been gladdened by additions to the Church, and these for the most part have been young converts. The baptismal services, one of which was held on Sunday evening last, have been seasons of power, and we believe that those who have kept this simple command have been very happy in so doing. Others are hovering around, and we confidently expect that they will ere long be constrained to cast in their lot with us and find that liberty and strength are the result of obedience.

"But we do not desire to estimate the progress we have made by simply totalling up the additions to the Church register. There has been the spiritual development of those who have been drawn in. The education of the conscience, the building up of Christian character, and for fifty-two weeks the unspeakable privilege of public worship, in which the weary have found

rest, the sad have been succoured, and faith in God restored.

"The weekly prayer-meeting, which has been well described as the "pulse of the Church," has been well maintained and times of blessing have often been experienced. Now that the days are longer and business hours not so late as in the winter months, we look forward for an increased attendance. The fact remains that a praying Church is a powerful Church, and until we plan and scheme to save these hallowed hours, with something of the earnestness that we give to secular affairs, we are beginning at the wrong end and have no right to expect the fulness of the blessing.

"The Wednesday preaching service continues to be well attended, not only by those attached to this place, but by friends connected with other Churches in the town. Evidence is continually forthcoming that these services are meeting a felt need, and more than one substantial gift for the Church Treasurer, with a message of thanks to the Pastor, has come to hand, one anonymous donor stating that it is a 'thank-offering to God for blessing received at the mid-week service.'

"In the Sunday-school the work has been carried on by a loyal band of teachers, and we wish to thank those friends who during the year have so readily stepped in and rendered assistance when the regular teachers have been unavoidably absent. We are glad to know that there is between the teachers and scholars an attachment that speaks well for the future.

"There is no denying the fact that the work among the young is greatly hindered by the slender facilities at our disposal.

"But we push on in the belief that we are on the right track, and all needful things will be added unto us.

"A good work is being done by the free distribution of our monthly magazine, *Cheering Words*, and we desire to thank those friends who have sacrificed their time in placing these useful booklets among the poor and afflicted of our town.

"The Young People's Society, known as the 'Christian Circle,' continues to provide monthly meetings that are looked forward to with unabated interest. In all these branches of our work our Pastor takes a sympathetic interest, and during the year has rendered valuable assistance to all.

"In all our activity—and we believe that it is distinctly Christian activity—there is a unity that makes Church membership a real pleasure and the Lord's-day the brightest spot in the week. Peace prevails, and we can sing 'Blest be the tie that binds' without the least tinge of hypocrisy. We have

reason to believe that, as a Church, we are entering upon our happiest and most useful days.

"To all our people, young and old, rich and poor, who by their generosity have made the work of the year possible, we tender our hearty thanks.

"No report would be complete if we failed to place on record the loss that we have sustained by the home-call of our senior deacon, Mr. David Hawkins. It is difficult to know what to add to the many tributes that have been paid to his memory, and the person who would successfully eulogize another must know when to stop. Perhaps the greatest thing we can say is that we cannot think of him as gone. We should hardly be affrighted if at this moment he opened the vestry door and walked to his accustomed place. We do not know the extent of our loss, because we cannot foresee the extent of our future need. Upon reflection, there seems to have been great wisdom displayed even in the way he left us. Had he lived on, he could not have added to the esteem in which we held him, and no days of pain and weakness were needed to fit him for the great change. He was ready. The gap in our ranks that his departure has made is a call to service. 'He that hath ears to hear, let him hear.'

"Meanwhile, we gather up our broken but undismayed force, and looking upward to the unbroken and undiminished source of power more forward into another year."

Excellent addresses were delivered by Messrs. W. Wood, R. E. Sears, L. H. Collis, James Easter, and the Pastor. All the addresses were of a high order and a deeply spiritual character and were much enjoyed by the friends present.

Collections were for the Pastor and amounted to the goodly sum of £17 10s. 4d.

The Pastor returned thanks and closed a memorable meeting with prayer.

LIMEHOUSE (ELIM).—The Sunday-school anniversary services were held on Easter Sunday, April 11th, when the Pastor (Mr. F. C. Holden), in addressing the scholars, drew their attention to the "great sight" of the burning bush, and spoke to the teachers concerning their "great work," and exhorted the friends with regard to their "great privilege," viz., that of prayer on behalf of the Sunday-school and that of helping financially to carry on the work. A short discourse followed, being based upon 1 Cor. xv. 11. In the afternoon Mr. E. P. Baldwin kindly gave an interesting Scriptural objection address to the scholars upon "Little Things." Mr. T. L. Sapey, of

Brixton, preached in the evening from Gen. xviii. 16 and afterwards conducted a short prayer-meeting in order to ask God's blessing upon the services of the day, and also that the help and presence of friends might be granted on the following day, and prayer was certainly answered in our having an excellent gathering of friends at all the services on Easter Monday, when Mr. H. Mountford, of Balvedere, delivered an able discourse from Mark x. 13, in which he emphasised the necessity of teaching the same truths (which can be spoken in a single way) to the children as are taught from the pulpit. The evening meeting was presided over by Mr. G. S. Faunch, who made suitable remarks, prayer being offered by Mr. Welstand. Brethren Sears, Hills, Sewell and the Pastor gave suitable addresses, and the Superintendent's report showed steady continuance of the Sunday-school work and success in the recent Scripture examination. Special singing and recitations by the scholars and anthems by the teachers and young people were rendered and a goodly number of prizes were awarded. The collections and subscriptions amounted to about £9. "Praise God from Whom all blessings flow."—T. BAYES, Superintendent.

CHELMSFORD. — On Wednesday evening, March 31st, the annual spring meeting of the Bible-classes was held. Between forty and fifty friends partook of tea; after which the public meeting was held. Mr. H. Chilvers (deacon) presided over a good congregation. Satisfactory reports were read by the secretaries of the Sunday-school afternoon class and the Tuesday evening class respectively. Following these, the Treasurer submitted the accounts, which showed freedom from debt. Pastor J. Chandler, of Prittlewell, then delivered an encouraging address from Psa. cxix. 30, 31, speaking of (1) the believer's profession and choice, (2) his chart and adherence thereto, and (3) his prayer. A few words from the Chairman and thanks to all helpers brought another happy meeting to a close.—F. J. H.

EAST HAM (HOPE, STAFFORD ROAD, KATHERINE ROAD).—Special services were held on Good Friday, April 9th, when an edifying sermon was preached by Mr. T. L. Sapey on Sol. Song viii. 7. A goodly number of friends sat down to tea; after which a public meeting was held, presided over by Mr. Faunch. After Psa. xxxvii. had been read, Mr. W. H. Lee (late of Bow) asked God's blessing upon the meeting. The following ministerial brethren gave spiritual and instructive addresses:—Mr. F. C. Holden, on Phil. ii. 6, 7; Mr. T. L.

Sapey, on Ephes. v. 25; Mr. G. Smith, on 1 Cor. xv. 25; Mr. E. Welstead, on 1 Tim. i. 15. The attendance was good, and a happy meeting was brought to a close by singing and prayer.—R. J. A.

BURY ST. EDMUNDS.—The half-yearly conference of the Suffolk and Norfolk Strict Baptist ministers was held at the Baptist Chapel, Westgate-road, on Thursday. Amongst the ministers present were Mr. A. Morling, Stoke Ash; Mr. W. H. Ransom, Somersham; Mr. Jarrett, Shelfanger; Mr. J. Everett, Glemsford; Mr. Butcher, Pulham St. Mary; Mr. R. Hewitt, Kenninghall; Mr. E. Roe, Fressingfield; Mr. C. J. Welsford, Horham; Mr. C. T. Dykes, Laxfield; Mr. A. J. Ward, Brookley; Mr. W. R. C. Leggett, Ottery; and Mr. W. Dixon, Bradfield St. George. Others present included Mr. F. Moore, Blakenham; Mr. Berry, Ipswich; Mr. Barker, Ipswich; Mr. Geo. Cobb and Mr. F. E. Taylor, Bury. There was a prayer-meeting in the morning, presided over by Mr. A. Knell, Huntingfield, and an address was given by Mr. Leggett, Ottery. A business meeting was held in the afternoon, when it was decided to hold the next meeting at Shelfanger, in Norfolk. Following this, Mr. Hewitt read a paper upon "The Minister in the Pulpit." In the evening a public meeting was held, and addresses were given by Mr. Banke, Ipswich; Mr. Butcher, Pulham; and Mr. A. Knell. The visitors were entertained to lunch and tea by Mr. Dixon and the friends connected with the local chapel.—ALBERT KNELL.

WOOLWICH (ENON, HIGH STREET).—Pastor E. White's eighteenth anniversary was held on Tuesday, March 30th. The day was wet and somewhat depressing, but, nevertheless, friends visited Enon to cheer the Pastor and people. Our departed brother, T. Jones, was to have preached in the afternoon, but ere the day arrived his labours were ended and his eternal rest entered upon. Our dear brother, J. E. Flegg, kindly took his place, and preached a very thoughtful and helpful discourse from John xiii. 7, showing the mystery of God's providence, His wise government, and our need of patience. Mr. F. T. Newman was unable to be present as chairman in the evening through pressure of business, but he sent kindly greetings and a substantial contribution to the collection. One of the Surrey Tabernacle deacons being present kindly presided. Pastor R. Mutimer gave a very suitable address based upon Matt. xi. 6, showing the blessedness of those who are not offended with Christ's person, teaching, work, or precepts. He was followed by Mr. J. E. Flegg on "The grace of God." Mr. R. E. Sears

spoke of the greatness of God, His pardoning mercy and watchful care over His people, so great, so gracious, so good—it cannot be measured. Pastor C. West followed, speaking of the value of God's precious Word as a light and guide upon the path of the Christian; and Pastor E. W. Flegg, on John iv. 24, dwelt upon the essential nature of true worship and its absolute necessity. The Pastor reviewed a few of the facts and changes during his eighteen years' ministry at Enon. He thanked the friends for their kind remembrances of him; the ladies for their usual benevolence in providing the tea; the young people for the aid they rendered in leading the praise; but, above all, to our covenant God for all His gracious help. Collections amounted to upwards of £14.—E. WHITE.

TOTTENHAM (EBENEZER).—On Easter Sunday and Monday last, anniversary services were held in connection with the Sunday-school. At 10 on Sunday morning there was a special prayer and praise meeting. Mr. A. E. Brown (Pastor) read Luke xxiv., and spoke to the children from the 8th verse, pointing out that the memory of Christ's words was a blessed thing, but when the same were sanctified to us this was more blessed. The sermon was based upon 1 Cor. xv. 58, taking (1) The believer's attitude, (2) The believer's work, and (3) The believer's encouragement. He exhorted believers to be steadfast and unmoveable, especially in these critical days, when false prophets and erroneous doctrines are so prevalent. At the afternoon meeting the Pastor read Psalm xxiii. Mr. Nash (Walthamstow), a former superintendent of our school, then addressed the scholars and friends from Ezek. xxvii. 1, explaining that the whole mystery was wrought by the hand of the Lord; so by the same power the dead are raised to life spiritually, for God alone can set the captive soul at liberty. In the evening, Mr. H. J. Galley preached from Matt. x. 14, devoting most of the time to the children by engaging them to find different portions of Scripture, which he explained, namely, Matt. xix. 13; Matt. xviii. 1-3; Matt. xxi. 15, 16; Matt. xi. 16, 17, and John vi. 9. On Monday afternoon, Mr. Jarvis (Greenwich) favoured us with a very enjoyable and profitable sermon from Exod. xii. 26, "What mean ye by this service?" In the evening, Mr. Robinson (Richmond) kindly presided over the meeting. Mr. Green opened the meeting with prayer, after which the Chairman read Psalm xvi. Several recitations and a dialogue were given by the scholars. The annual report and balance-sheet were presented. The Chairman made a few very fitting remarks, exhorting members of the

Church to come forward and help in this glorious work of instructing the young, etc. Mr. Goodenough's address from Mark x. 16 was much appreciated and enjoyed, so also was that of Mr. E. Rose (Walthamstow) from Mark ix. 36. Mr. Littleton, sen. (Pastor of Forest Fold, Crowborough), delivered a very short but savoury address, which was much enjoyed as coming from one of the Lord's veterans. The Pastor (Mr. A. E. Brown) concluded with a few appropriate remarks, followed by our superintendent (Mr. Harris) proposing a vote of thanks to all our ministerial and officiating brethren. These very happy meetings were brought to a close by the Chairman pronouncing the Benediction. Special hymns were sung at all the above services, and the collection taken on behalf of Sunday-school Funds amounted to £8 3s. 11d. We thank God and take courage.

RISHANGLES.—The annual services were held on Good Friday. The service commenced in the afternoon at 3 o'clock, when a sermon was preached by Mr. W. E. Cooper. A public tea was provided at 5 o'clock; about 100 sat down. In the evening, Mr. Cooper again preached to a good congregation, and the anthem, "When I survey the wondrous Cross," was well rendered by the choir. The hymn, "Blest be the tie that binds," brought a very enjoyable evening to a close. On Easter Monday evening, a service of song, entitled "The Deacon's Transformation," was given by the choir and friends. The connective readings were well given by Mr. Cooper. A good number of people gathered, and it is hoped that some good results may be derived from these meetings, and His name shall have the praise.—M. MOORE.

BEXLEY HEATH.

At the Old Baptist Chapel here on Easter Monday afternoon, a sound and gracious sermon was preached by Mr. Easter from 1 Corinthians xv. 3, 4 in which a bold, decisive stand was taken for the inspiration of the Scriptures, and that it was according to the Scriptures that the Lord Jesus descended to earth, was lifted to the cross, buried in the earth, rose from it, and ascended to His glory. It was a lucid and thoughtful discourse, full of the marrow and fatness of the Gospel, told out in the simplicity of the letter, but graciously and consciously applied to our hearts by the Spirit. It embraced the election, redemption, calling, sealing, sanctification and justification of poor lost and ruined sinners, the listening to which caused our hearts to burn within us as the Scriptures were opened to us.

The evening meeting glistened with

the dew of the Holy Ghost, which gave us another feast of the heavenly manna. Mr. H. Baker, of Homerton, presiding, read, with his customary quiet, earnest, and solemn demeanour, 1 John iv. It was very telling, and we felt it sweetly.

Mr. Sewell, of Hadleigh, Suffolk, led us at the throne of grace, and while pouring out his soul before the Lord we felt convinced that he was no stranger to a prayerful occupation.

Brother Flegg, of Homerton, who was felicitous on the perpetual presence of the eternal God with His people, moved us to tears, and in the course of a very solemn address said he prayed that the eternal God might bless us here.

Brother Leake knocked at the door of the Sunday-school, and spoke of the teacher's work, power, qualification, materials, and grand results.

Brother Easter followed with an excellent address. The flavour was good, the seasoning warm, and the bright, good humour in which it was brought before us was invigorating.

Brother West, of Erith, an old and valued friend, then dilated on the immensity, durability, and tenderness of God's love.

Mr. S. T. Belcher gave a few reminiscences of some special meetings, specially those with Christ and His living and departed people at the transfiguration, and the poor sinner that touched the hem of His garment.

Friends from Homerton, Erith, Gravesend, Leasness Heath, and Bexley saluted us; a bountifully provided tea by the ladies satisfied us; decent collections gratified us; the Chairman's closing address delighted us; and the Benediction dispersed us with glowing hearts, happy farewells, and visions of future blessings. ZETA.

IPSWICH (ZOAR).—On Good Friday special services were held, when Mr. H. Newton, of Wallingboro', preached in the afternoon from John i. 14, "The Word was made flesh and dwelt among us," and in the evening from Psalm lxxxvi. 11, "Unite my heart to fear Thy name." Good congregations gathered and the services proved very profitable.—H. B.

LEASNESS HEATH.—Services were held on Good Friday, when two sermons were preached by the Pastor (Mr. H. Mountford) from Rev. v. 6, afternoon and evening. A good number were present, including many from neighbouring Churches, for which we were glad and thankful. A fair number partook of tea. At the close we could sing praises to God for His goodness. Collections were good for a small cause. "The Lord of hosts is with us: the God of Jacob is our refuge."—A. E.

OLAYGATE (EBENEZER).—On Good Friday Pastor E. Rose was much helped in preaching at the special services. From the treasury he brought forth things new and old. The chapel was almost full, and the services will not soon be forgotten.

NORTH ROAD, BRENTFORD.

THE ninety-first anniversary services were held on Easter Monday, April 12th, when three sermons were preached. In the morning Mr. E. Mitchell took for his text John xix. 30, "It is finished." He noticed this precious portion of God's Word (1) as an expression of relief, (2) as an expression of satisfaction, and (3) as an expression of triumph.

In the afternoon Mr. J. E. Hazelton preached from 2 Tim. ii. 19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." He made reference to several portions of Scripture where the word "nevertheless" is mentioned, and then spoke of the foundation of God and its sure standing. He referred to the Lord Jesus as the sure Foundation, also the Church of God, and the Word of God, and the work of grace which is begun and carried on in the sinner's heart. He then noticed the believer as God's own property. "The Lord knoweth them that are His." They are known (1) by God's own inscription and (2) by the results that follow. Believers are known to God by their need, by their trust, and by their love.

In the evening our own beloved Pastor (Mr. R. Mutimer) preached from Genesis xlix. 22-24, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." He noticed the last words of Jacob as follows:—(1) The union that exists between Christ and His members under the figure of a branch united to the vine. (2) Its union is demonstrated by its fruitfulness. (3) The fruitfulness is maintained by its abiding near the well, or power and grace of the Holy Spirit. (4) Fruit preserved by resting on the wall—"accepted in Christ Jesus"; the fruit must not be trampled upon. (5) Fruitfulness may expose the believer to many shots from the archers, but (6) a glorious victory will be certain by contact or union with our Covenant God—the mighty God of Jacob.

These sermons were much enjoyed by those who were present, and we hope and pray that much good may result,

that the name of the Lord Jesus may be magnified, sinners saved, and saints comforted and blessed.

The congregations at each service were good and our hearts were made glad, and we felt that the verse was quite true—

"A day amidst the courts
Where our dear Lord has been
Is better than a thousand days
Of pleasurable sin."

Chiswick. E. FROMOW.

Aged Pilgrims' Corner.

THE 102nd annual meeting will be held (D.V.) on Friday evening, May 7th, at 6 o'clock, in the Great Hall of the Cannon-street Hotel, Sir C. Robert Lighton, Bart., will preside and addresses will be given by Sir John Kirk, Messrs. Dolbey, Hallett, Ormiston, Hayles, and other friends. The Committee are hopeful that the assembly may be largely attended, and all who are interested in the Lord's aged poor are invited to be present. The Chairman is deeply interested in Protestant and Gospel societies, and Sir John Kirk, as secretary of the Ragged School Union, was in close association with the late Earl of Shaftesbury.

On Thursday evening, May 27th, at St. Stephen, Coleman-street, a sermon will be preached at 7 o'clock by the Rev. James Ormiston. The Church has ample accommodation and is easy of access, being close to the Bank of England. It is hoped that many friends will make an effort to attend this service and hear covenant truth proclaimed by this honoured servant of the Lord.

On Tuesday, May 11th, a meeting in aid of the Society will be held at the Tabernacle, Acton Vale; Mr. F. T. W. Bartlett in the chair. Addresses will be given by the Secretary and others. Friends in this district will be gladly welcomed. On Thursday, May 13th, the Secretary will preach for the Institution in the Tabernacle, Hastings.

During the last three months an unusually large number of pensioners have been called to their heavenly home, but the new candidates far exceed the total of departed ones. The need for the Society's help becomes more accentuated, for poverty is undoubtedly on the increase, and many of the Lord's aged ones are anxious to become recipients. A great addition to the small annual subscriptions would enable the Committee to consider many calls now in abeyance.

No less than 1,684 pensioners are upon the books, and the expenditure in pen-

sions is now more than £12,000 per annum. In addition to this sum, the Homes need £2,000 yearly to fully maintain their efficiency. New subscriptions of 7s. a year will be gratefully received. This small sum is named as being within the power of many to give.

Gone Home.

WILLIAM BRUNDISH

was born on the 2nd Oct., 1833, at Mendlesham Green, Suffolk. After a brief period at the village school he joined his father at his trade of boot-making. Until he was 17 years of age he went his own way and delighted in various kind of sports. He became alarmed, as on going to join his companions the words rang in his ears. "Thou fool, the greatest of all fools." Conviction was deepened under a sermon from Acts x. 4. and for some time he was in a restless condition. Ultimately a tract was put into his hand by a friend: it was "The Life of Mr. Garrard, Watchman on the Walls." This broke the spell and set him free and on Feb. 22, 1852, he was baptized. Soon after, he removed to Bacoop, and from there to other places until he settled in Manchester. He found congenial employment in the Sabbath-school until in Jan., 1882, he was sent out to preach by the Church of which he was then a member. He was soon actively engaged and travelled hither and thither carrying the glad tidings of salvation. His path through life was very arduous and chequered, and he experienced manifold afflictions and trials in business and otherwise. Yet he experienced much of the lovingkindness of the Lord and could tell of some wonderful appearances in providence. He was graciously sustained and his words were blessed to many.

During the last few years of his life he was confined to home and often to bed; an active life, mentally and bodily, causing his frame to collapse. This was a great trial to such a busy man. But when the dear Lord laid him aside He did not leave him, but from time to time visited his sick room and brightened his evidences for eternity. He was favoured with many sweet foretastes of the Heavenly land he had loved for years to describe.

Some months before he died he had a sweet visit from the Lord, and his heart was full to overflowing. 1 Cor. ii. 9 came very sweetly and powerfully to his soul: "Eye hath not seen, nor ear heard: neither have entered into the heart of man, the things which God hath prepared for them that love Him." He longed for the Lord to come and take him home. He said he had nothing to fear. He felt his work was done,

and desired patience to wait until his dear Lord took him home.

On Dec. 1st he was taken very ill and it was apparent he was sinking. Too poorly to say much, he was asked if he felt comfortable. He answered "Yes." He felt weary and longed for rest. A daughter repeated his favourite hymn: "How firm a foundation, ye saints of the Lord, Is built for your faith in His excellent Word,"

and he responded with a sweet smile.

To all questions asked, as his failing strength allowed, he responded to the effect that he was sweetly resting upon the Rock of Ages, that Jesus was very precious feelingly, and that underneath him were the everlasting Arms of love and mercy.

Gradually and gently he sank and at length he passed away to be for ever with the Lord. The truths he preached were sufficient to rest upon and carry him Home at last. F. C.

JOSEPH BEDINGFIELD.

The Suffolk and Norfolk Churches are poorer by the home-call of a much valued brother, whose fidelity and long service as an acceptable preacher and a judicious and far-seeing counsellor have been a blessing to the Association, and especially to the Churches with which he has been more intimately connected.

Our beloved brother Joseph Bedingfield, of Martyrs' Memorial, Beccles, has been spared to us until his 77th year. He entered into rest on the 11th March.

In his early days he was a Methodist. The word of the Lord was ever his counsellor, and, clearly discerning thereby the inconsistencies of doctrine with which he was identified, he heartily embraced the teaching of the sacred Scriptures. The balanced judgment and prudence that marked spiritual character attended his business course in the village of Westall, in Suffolk, where by God's good providence he made a small competency and then devoted his days more fully to the service of the Churches.

Notwithstanding the outward appearance of quiet comfort his later years were weighted with much sorrow and some very painful family troubles. The trial of faith, however, manifested to him the tenderness of covenant love, and his chastened soul walked softly, while grace pressed from him many a ministry of help. Love to the young kept his spirit young. His addresses to the children, pungent, forcible, and full of God's truth, will not be forgotten; and his service to the Young Women's Bible Class will yield fragrance both here and where sowers and reapers shall eternally rejoice together.

He was a faithful servant of God, a true friend, a firm and sometimes severe

register of what he judged to be wrong, an instructive and experimental preacher, and a choice visitor of suffering and lonely pilgrims. While they remain below his associates will miss him but will always be grateful to our heavenly Father for the gift to the Church of our dear brother and for his long service.

God's remembrancers are entreated to bear before the throne of grace our brother's invalid widow and to entreat that Divine comforts may delight her soul and sustain her in the little while of her waiting in the porch. K. S. D.

THOMAS GOWLER.

On Jan. 9th there passed away at Chatterie, an esteemed deacon of Zion Baptist Chapel in the person of Mr. Thomas Gowler at the age of 60.

He was baptized on Feb. 2nd, 1871, by Mr. James Dann, the then Pastor. By the grace of God he was a useful and honourable member of the Church, serving in the capacity of deacon for about the last fifteen years. He was also a Sunday-school teacher, filling the office too of Assistant Superintendent.

Our deceased brother, by the Lord's blessing, was a good man and loved the doctrines of grace and the grace of those doctrines were manifested in his life. He was also most diligent in his attendance at the house of God. Our departed friend was a man of a choice spirit and was held in high esteem. The funeral took place on Jan. 13th, the first part of the service being held in the chapel. A large congregation assembled, testifying to the great respect entertained for the memory of our dear brother. The service was conducted by the Pastor, who had lost in him a friend. The interment took place in the general cemetery, in the midst of a good number of sympathising friends.

On the following Lord's-day evening the Pastor preached from the words in 1 Thess. iv. 14 (latter part): "Them also which sleep in Jesus, will God bring with Him." May the Lord comfort and bless the widow and family of one daughter and two sons.

JOHN HAGGAR.

The past month has witnessed the departure of one of the most valued workers of "Bethesda," Fonnereau-road, Ipswich, in the person of Mr. John Hagggar. He had been a member of this Christian community for some time, having been baptised by the late Pastor, Wm. Kern, in December, 1877. It is interesting to note that nine others passed through the waters with him, whilst the total number who received the right hand of fellowship on that occasion amounted to twenty, eleven of whom are still living. Brother Hagggar was indeed an active member. He was

never happy unless he was engaged in something for his Lord and Master. He was of a humble disposition; this was especially noticeable in the way in which he carried out his labour of love, and God, we are confident, blessed him in what he did. He was elected in 1902 as sidesman of this chapel. Mr. Hagggar had not been in really good health for some eighteen months past, but it was not until just upon two months before his death that a marked change was observed. By the advice of his medical attendant he underwent an operation, which he met just as a child would meet some pleasure. He entered into it with a light heart simply because his hope was in God. No murmur escaped his lips. The operation seemed to have been quite successful at the time, after which he seemed to have rallied, but the rally was only of a brief duration, for he was called "home" somewhat suddenly on Wednesday, March 17th. Brother Hagggar, besides holding the above office, also served and took an active part on several important Committees, in the work of which he was most keenly interested. His fellow-worshippers at the early Sunday morning prayer-meetings will, no doubt, miss his voice there. It was only twelve months ago, when on the first Sunday in Spring, his heart seemed to be full of joy and love to the Lord that beautiful sunny morning, and at his request was sung "Pleasant Spring again is here," the last verse of which reads:—

"Lord, I long to be at home,
Where the changes never come,
Where the saints no winter fear.
Where 'tis Spring throughout the year.
How unlike this state below,
Where the flowers onwithering blow;
There no chilling blasts annoy,
All is love and bloom and joy."

Now our brother is no more. He has gone to that long-earned rest, and Church and people are the poorer.

The funeral took place on Monday afternoon, March 22nd, Pastor H. Tydeman Chilvers officiating. The first portion of the service was held in the chapel, where a large number congregated to pay that last tribute of respect to one who was so well known to all. The service was most impressive, and as the solemn procession entered, the organist, Mr. G. W. Garnham, with great feeling, played "O rest in the Lord," and as the *cortège* left, the Dead March in Saul was played, the congregation standing meanwhile.

A memorial service was held on the following Sunday, the 28th, at which there was a crowded congregation. Several favourite hymns were sung, and the Pastor preached a very touching sermon from the text "Prepare to meet thy God," prefacing his remarks by a few appropriate words in relation to

our departed brother. The organist at the close played "The Homeland."

We would offer our heartfelt sympathy and condolence to his bereaved widow and family, and pray God will strengthen and comfort them in their irreparable loss.

"Sleep on, beloved; sleep, and take thy rest;

Lay down thy head upon thy Saviour's breast.

We loved thee well, but Jesus loves thee best—

Good-night, good-night, good-night."

GEO. E. DALDY.

Ipswich, April 14th, 1909.

JOSEPH POOCK

was a son of the late Thomas Poock, of Ipswich. He was an officer of Inland Revenue, resident in Norwich for many years, and well known here in Strict and Particular Baptist circles. He was an acceptable supply amongst the Denomination in this locality in his younger time, but of late he became very deaf; this, together with his great age, rendered him almost incapable of preaching. In February, 1898, he, with a few other friends, assisted the writer in re-opening Old Cherry-lane Chapel, Pitt-street, Norwich, and occasionally preached for us. He was a member with us till death. His end was peace. He retained his intellect to the last, but it was very difficult to talk to him. He was visited by one of the friends a few days before his death, when he apparently laid in a comatose state. This friend managed to ask him if he still remembered Pitt-street. This aroused him, and he replied:—

"I have been there, and still would go;

"Tis like a little heaven below";

and, after a pause, he added:—

"Above the rest this note shall swell,
My Jesus hath done all things well."

He was greatly attached to Mr. J. D. Hunt, of Providence Baptist Chapel, Kirkley, Lowestoft, our former minister, and Mr. Hunt was in the habit of visiting him occasionally till death.

He was buried at the Rosary Cemetery, Thorpe Hamlet, Norwich, on Saturday, March 27th, by Mr. Hunt.

R. FORDHAM, Sen. Deacon.

Pitt-street Chapel, Norwich, April 15, 1909.

LUCY RUSSELL,

the loved wife of the late Rueben Henry Russell, of 65 High Road, Streatham, and 12 and 14, Wellfield Road, entered into everlasting rest, March 9th, 1909, age 79 years. She kept her bed for six weeks in much weakness. The Lord Jesus was her daily theme, and her life's solace and joy in death. For many years she was a consistent Christian, kind and sympathetic to all. She is with Christ now, which is far better, joining in the "everlasting song," "To

crown Him Lord of all." For many years she was a member of "Providence," Hambro' Road, Streatham. She is now gone—the last link of the few who at first constituted the Strict Baptist Church in Streatham formed by the late Samuel Ponsford, when a few gracious souls used to meet for worship in a room in Bakers Lane. The Gospel of the grace of God was her meat and drink. Oh! that our end may be like hers.

"A daughter of Abram beloved,

Her name was recorded in heaven;

Accepted in Christ and approved,

She sang of transgressions forgiven.

His Gospel she heard with delight,

And set to her seal it was true;

Made strong in the Lord for the fight,

He graciously carried her through."

He has done so. Bless the Lord, oh my soul, and all that is within me bless His holy name. M. J. RUSSELL.

ANN MULLINER COOK,

of Hestley Green, Thorndon, at the early age of 28, fell asleep in Jesus on 7th March, 1909, after a long period of suffering. Her first serious thoughts concerning her soul were occasioned by the impression she received whilst listening to the proclamation of the Gospel at Turret Green Baptist Chapel, Ipswich. Later, she attended, at the same chapel, a baptismal service, during which she wept and longed for the time when she could be baptised. After this she thought more deeply respecting her need of salvation. She was soon led into the light and liberty of a child of God and desiring to be obedient to the command of her Lord was baptized on the last Sunday in March, 1903 (at the same time as her sister, Mrs. Gooding), by Mr. Potter at Grundisburgh Baptist Chapel; was received into the fellowship of the Church and remained an honourable member until she passed away. She delighted to read the Word of God, which was her almost constant companion. Her illness commenced about two years ago, but during the last twelve months her sufferings became severe, being aggravated by another complaint which necessitated her remaining in one position most of the time, this, obviously, causing weariness, especially when such pain had to be endured.

However, she was certainly enabled to bear this bitter affliction patiently and quietly.

For a short time prior to her decease she was in a semi-conscious state and unconscious during the last two days.

The burial took place at Thorndon Churchyard, where her body awaits the rapidly approaching and glorious resurrection to everlasting glory.

G. H. B. HIGGINS.

Pictures of the Past ;

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Continued*).

SAMUEL ROWLES, 1802—1820.

MANY details of the life and labours of this gracious and gifted minister are given in Ivimey's *History of the English Baptists*, from which it appears that he was in his day a man of no small note and influence. He himself has related some most interesting reminiscences.

"I was," he says, "left an orphan at twelve years of age, a thoughtless, helpless boy. How various are the scenes through which I have since passed! My sins and my mercies are indeed past finding out. Young as I was, I had a heart of folly, and had the Lord given me my own way the reward of my folly would have been my portion.

"For more than seven years I did what I chose, till in the spring of 1763 I was unexpectedly led to hear a sermon from Mr. Benjamin Francis, at Horsley, in Gloucestershire, since called Shortwood, which powerfully impressed me. I continued in this condition for a few weeks when, finding the path too strait, I left it till April, 1764. I had, however, for the greater part of the time a new companion which I had never known before—a restless mind and a guilty conscience. I feared the consequences of some of my sins and forsook them; but I had no love to God, no knowledge of Jesus Christ or faith in Him. Some time after, a funeral sermon for an aunt of mine, preached in the same chapel by the same minister, was blessed to me. The text, by her request, was Philip-pians iii. 4, "And be found in Him." For the first time I felt the word to be precious, and longed myself to be found in Him too, and was enabled to cast myself upon Him as being such a Saviour as I needed.

"That was the time of my experimental engrafting into Christ, but to this hour I have been a stranger both to the terrors and the joys which I have heard many others profess to have experienced. Yet 'by the grace of God I am what I am.' Christ is my hope, and shall be till I die. By Him I still stand in His vineyard, barren and withered as I am. To Him I look to perform His own work, that I may not prove a castaway at last. My way is often gloomy, but *He*, the great Sun of Righteousness, can and will make darkness light and crooked things straight, and give me peace in His name."

He was baptised and admitted to the Church at Shortwood in 1765 by the minister who had been the instrument of his conversion. A most intimate friendship henceforth subsisted between

the two, their letters to each other always commencing, "Dearly beloved Son" and "Dearly beloved Father."

He soon manifested a gracious ability to preach the Gospel, and in October, 1765, was admitted to Bristol College, in which he enjoyed the instruction of the Principal, Dr. Caleb Evans. After two years' study he left and successively accepted four pastorates, that at Canterbury being the last, which he resigned early in 1791. These engagements were attended with many trials, but the years which he spent at Colnbrook were fraught with peace and blessing.

An unnamed writer quoted by Ivimey informs us that "he was sound in the faith and exemplary in his conduct and favoured with much nearness to God. Meditation on His Word was his daily delight, and he seldom retired at night without some portion resting upon his mind which frequently engaged his thoughts in sleep. In every relation of life he shone with peculiar lustre. He was a walking witness to the truth which he preached. All his goings were marked by circumspection. His humility was conspicuous; he esteemed others better than himself. Even those persons in the town who were decided enemies to the truths he preached, were constrained to admit what an excellent man he was.

"The mutual attachment that subsisted between him and the people of his charge at Colnbrook was exceedingly strong. To the last they showed him all possible respect and continued their kindness to his widow while she lived. He would often say how he loved his little family, and that during the years he spent among them he enjoyed far more peace and pleasure than at any preceding period of his ministry."

The few minutes in this ancient church-book which record the proceedings and progress of the Cause during his pastorate are unhappily so few and fragmentary as to be almost devoid of interest. At his settlement on August 24th, 1803, after a long probation of sixteen months, no formal recognition services were held. A special sermon was, however, preached by John Martin, of Upper Store—afterwards Keppel Street—which we are told was "good," the writer adding, "The Lord bless it!"

Considering how eventful the first ten years of his ministry were, it is strange that nothing that then occurred, as far as we know, obtained special attention from this little Christian community. All that is related is ordinary and common-place. The deaths of friends are noted, cases of discipline are recorded, and the names of persons who were baptised on a profession of faith are given, but nothing of special interest finds a place.

There is, however, grace, tenderness and beauty in some of these brief entries. One deceased sister, we are for example told, "was safely conducted over the Jordan into the promised land and had an easy passage, resting on her gracious Joshua, Jesus Christ"; another "exchanged earth for heaven 'leaning on her Beloved'"; again, "our sister, the wife of brother Thos. Wild, on Feb. 15th, 1817, was called to the rest that remaineth for the people of God. Her affliction was long and very affecting. Her disorder hindered her from conversing much, but her mind was preserved patient

and her hope of glory rested on 'the foundation laid in Zion, Jesus Christ.'" After relating that a William Murrel was baptised, good Mr. Rowles adds, "So that the Lord fills up the places of those taken home! May the newly-planted be fruitful branches!"

The following is important as exemplifying the convictions of these good people on an important question: "Feb. 9, 1812. This day was considered the case of the Church at H—n, which has become a *mixed communion one*. And judging such conduct in what had been a *Baptist Church* dishonouring to our glorious Lord, as King in Zion, it was unanimously agreed to have no fellowship at the Lord's table with any of their members who approved of the exchange."

The pastorate of this good minister of Christ was crowned with Divine success. The congregations, which at first were small, so increased that in July, 1812, it was needful to erect a gallery "in front of the pulpit" at a cost of £48.

He appears to have been greatly blessed to the conversion of sinners. Within a short period, five young men were received by baptism at the same time; the Pastor, who records the fact, adding "The God of all grace be with them!" Not long afterwards, Ann —, the daughter of a member; and William, his apprentice; Hannah —, a dairymaid; William —, under-gardener at Ditton House; and Hannah —, a member's wife; were likewise admitted into fellowship after submitting to the ordinance by which the Lord is scripturally confessed. About this time Charlotte — was also received as a transient member from the Church at Penn; *how*, unfortunately, is not stated.

He is the only minister of this Church who has distinguished himself by the use of his pen. His publications were evangelical and thoughtful, and his reply to *Calvinism Refuted*, by the then Bishop of Lincoln, Dr. Tomline—a masterly defence of the doctrines of sovereign grace—is still worthy of perusal.

After eighteen years' ministry, the home-call came in January, 1820, and he made a good end. "I shall be in glory to-morrow," were among his last words. At length he closed his eyes, and passed away without a struggle or a groan, with so sweet a smile on his countenance as was long remembered by all who were present. He was interred in the middle aisle of the meeting-house at the Church's expense, to manifest in every possible way their respect for him—no one having been buried there before. Thus by far the most eminent minister of this historical Baptist Cause, "having served his generation by the will of God, fell on sleep."

(To be concluded in our next.)



THE FOUR "BEHOLDS" OF GENESIS XXVIII.; OR,
GOD'S GRACIOUS DEALINGS WITH A SINNER.

BY A. E. REALFF.

JACOB, though "smooth" of speech, is wily and cunning. He has first obtained his brother's birthright and now, by his mother's counsel, has also obtained his father's blessing. Esau, learning this fact, says in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob." To avert this calamity, Rebekah, to whom the murderous purpose of her firstborn son is known, entreats Jacob to flee for his life to Laban, her brother, until Esau's "fury turn away." His father also bids him depart.

It is while on this journey that the circumstance referred to takes place. The route proves so long that, ere he reaches Luz, night has come on and he must rest. So he lies down under the canopy of the star-lit sky with nothing but huge stones for his pillow. Nevertheless he sleeps, as the young and weary only can. A heavenly and divinely-inspired dream is then vouchsafed him, in relating which the sacred writer four times employs the word "*behold.*"

Let us observe the gradation. "*Behold, a ladder*"—a thing without life and without power in itself. "*Behold, the angels.*" These are living, active, loving creatures—"ministering spirits, sent forth to minister for them who shall be heirs of salvation." "*Behold, the Lord stood above it,*" which is the highest and greatest of all.

Notice, also, the suggestiveness of these stones upon which Jacob pillowed his head. Judicious use of this incident is made in the popular hymn commencing—

"Nearer, my God, to Thee, nearer to Thee;
E'en though it be a cross that raiseth me."

In the second verse these remarkable words occur, "Out of my stony griefs Bethels I'll raise." How beautifully suggestive! What believer has not some—perhaps many—"stony griefs"?

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller e'er reached that blest abode
Who found not thorns and briars in the road."

Thus Cowper put his own heart's experience into words which will never die.

Jacob used these stones as pillows. So may we; for our hardest trials, sorrows, yea, even temptations, are divinely designed to be means of grace to us. Therefore, "we glory in tribulations, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Thus, too, we inherit the promises which "are all 'Yea' and 'Amen' in Christ Jesus," and these promises, brought to the mind and laid on the heart with unction and power, prove

true pillows for the hearts of the sorrowing, fearful and tempted children of the living God.

What an art is this to turn stony griefs into pillows softer than down! This no principle but grace can effect; but grace *can*, as many have found to their joy. "I," says Paul, "can do all things through Christ that strengtheneth me."

This art is akin to another, which employs the mortification and crucifixion of our own sinful selves to raise us nearer to heaven and God. Thus, in a higher sense than *perhaps* the late Poet Laureate intended, we *hold*, as we have long held

"It truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

We proceed to notice the first "*behold*" and "the ladder set up." This rose from the very spot on which this sinner was slumbering. Far from home, solitary and helpless, what a figure does he present of every unsaved sinner! Yet from this lonely place there "a ladder reached even to heaven." Has not this since been the blessed experience of every saved sinner who, with John Newton, has learned to sing—

"Next door to death He found me, and snatched me from the grave,
To tell to all around me His wondrous power to save"?

On Jacob's part there was no merit. The thought of good works cannot be entertained. All—as with every saved one now—was of grace. Does not our experience coincide with this? Then let us sing:—

"Praise, my soul, the King of heaven; to His feet thy tribute bring;
Ransomed, healed, restored, forgiven, who like thee His praise shall sing?"

Pass we on to the second "*behold*." He saw upon the ladder "the angels of God ascending and descending."

The ministry of angels is a comforting fact. "He shall give His angels charge concerning thee to keep thee in all thy ways." "The angel of the Lord encampeth round about them that fear Him and delivereth them."

Specially are we reminded of the connection between the ministry of angels and the mediation of Christ. That "the ladder Jacob saw" prefigured the person and office of the Redeemer, John i. 51 places beyond dispute. Heaven and earth, God and men, are brought into living association by the Son of Man, and by Him these ministering spirits "are sent forth" to serve the "heirs of salvation." The care, preservation and consolation for which we are indebted to these friends and helpers should therefore claim praise for Him who is "Head over all *things* to the Church," that He may order them for our welfare and His own glory.

Again "Behold, the Lord stood above it," even as Stephen, the protomartyr, beheld the Lord Jesus "standing on the right hand of God," as it were in the attitude of service and activity, and waiting to befriend His people.

Observe in what gracious words the Lord addresses this sinful fugitive. He begins by declaring Himself to be the God of his fathers, and then reminds him of the covenant which He made with them concerning the promised land. This He renews to Jacob, and assures him concerning its literal fulfilment.

The fourth "behold" follows. Jehovah says, "Behold I am with thee, and will keep thee in all places whither thou goest, . . . for I will not leave thee, until I have done that which I have spoken to thee of." This also is true with all the spiritual seed: "I will never leave thee, nor forsake thee," &c. Every promise, both those relating to time and to eternity, will be fulfilled and finally abundantly realised.

When Jacob awoke, we read that he said, "Surely the Lord is in this place; and I knew it not." "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." God probably had not before been in his thoughts at all; yet this, the very God of his fathers, had followed him, though a sinner, not in judgment but with blessings.

Awakened sinners still find the Lord where and when they look not for Him, or expect, or even think of Him. "We love Him because He first loved us." "I was found of them that sought Me not." And this divine and incomprehensible love that chose, redeemed and called us will ne'er grow cold towards us. Toplady's words are therefore still true:—

"Things future nor things that are now, not all things below nor above,
Can make Him His purpose forego, nor sever my soul from His love."

"BUT"; OR THE BROKEN BRIDGE.

AN ADDRESS TO A SUNDAY SCHOOL.

"Naaman . . . was a mighty man in valour, but he was a leper."—
2 Kings v. 1.

I SHALL not begin my address, Dear children, by reading a text from the Bible as we generally do, but make use of this—which I hold in my hand—instead.* You see that it is an old-fashioned sweet called a Pontefract cake. It is named after the town in Yorkshire from which it comes, and near which the liquorice plants grow from the juice of which it was made.

But the name of the town has nothing to do with liquorice. It means *the broken bridge*. The story is—that the Romans, who many years ago were the masters of England, made the road which leads to it from the South, where we now live, which went over a bridge. This was by some means destroyed, and the Romans who erected it were not so rich and powerful as they had been, and could not afford to build it again. It, therefore, stood in ruins—year after year. The road was all right till you came to it, then

* Before commencing, the speaker took an actual Pontefract cake from a little paper bag which he had with him.

you could walk or ride no further ; you were stopped by the broken bridge. Hence the town was called *pons fractus*, or "pontefract"—the town of the Broken Bridge.

Now, I have been thinking of other roads which go no further than broken bridges—I mean descriptions or accounts of peoples' characters, which are good to begin with, but which end, all of a sudden, with something quite different—like roads which go no further than a bridge that has been broken.

Think of Naaman, about whom you read in 2 Kings v. 1.

He "was captain of the Host of the King of Syria—a great man with his master, and honourable ; because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour." When I read this I seem like somebody travelling along a broad, straight road. Will it continue much further? No, it ends with a

" BUT"—

but, "he was a leper." This I liken to a broken bridge.

Now, when we describe other people, and have said what kind things we can about them, how often we find that we, too, are stopped and have to say "but"—

Johnnie appears to be a splendid boy. He is quick at his lessons, good at cricket, popular with his school-fellows—in fact a general favourite—but, *but* he is very different at home. He is unkind to his brothers and sisters, very prone to disobey his parents, and, in fact, quite another boy to what most people think. If I talk about him, I can with truth tell you ever so many nice things. Then comes the contrast. I have reached the broken bridge—and must say—"but."

There is Emily again. Now, I never knew a more attractive girl. She has a sweet face and most pleasing manners. She has a splendid memory. Learning is no trouble to her. She knows the dates of the accession of all the Kings and Queens of England from William I., surnamed the Conqueror, 1066, to Edward VII., 1902. Fancy work is her pride—and she can do all sorts of clever things. But if I say to her mother, "Emmie must be a great comfort to you, dear Mrs. Jones," she looks sad and sighs, though she does not reply. Afterwards I am informed by someone else, that this bright girl, though very anxious to be admired by her friends, takes no trouble to repay the love that has been lavished on her at home. She sings "Kind words will never die," or the tender song "If we knew the baby fingers, pressed upon the window pane"—and very sweetly, too ; but not long since, when she was asked to take care of the baby, who was fretful and feverish because it had been recently vaccinated, she was quite cross at having to leave off practising "The Maiden's Prayer" on the piano.

So you see that very often the kindest things that our best friends can say of us end, like the old Roman road, with a broken bridge—and have to stop with a "but."

Now, I want all you boys and girls to think where the "but" would come in if someone were to say the exact truth about each of

you. It is a good thing to know one's faults—especially the chief fault which spoils so many people.

Is one of you idle, proud, impatient, greedy, untruthful, different at home from what you are at other places, or something else as bad, if not worse? I think I am your friend, so I repeat, "Try to ascertain what would compel someone to stop with a 'but' when describing what sort of children you really are."

But I must tell you of a more solemn thought, I often have when addressing children. I see many boys with bright, brave faces. The kind eyes and gentle expressions of many of the girls touch my heart; and I reflect what splendid men and women they may live to be if they are spared.

But when I have thought of all the kind things about them that I possibly can—when I have said to myself that I am sure they are good and generous, painstaking and persevering, affectionate at home and amiable abroad, the thought comes to me—"but"—"are they Christians?" Children, listen: "Without holiness no man shall see the Lord." Mere goodness will not take us to heaven. Listen again:—

"Those holy gates for ever bar pollution, sin, and shame;
None can obtain admission there but followers of the Lamb."

Some people who speak to children as I am doing, or write books for them to read, seem to forget this. They address them as if, because they have had a religious training, and are respectful and well-behaved and altogether nice and kind, they do not need to be saved as grown-up men and women have to be.

Dear children, I cannot tell you this. When Nicodemus came to Jesus by night, and respectfully called him "a teacher" who had "come from God," the Lord told him that to understand heavenly things he must be the subject of the new birth. So I look straight at your faces, and tell you also, "Ye must be born again."

I close by relating a story, which I heard forty years ago, from Mr. Trevor Francis, the hymn-writer, who is, I am told, still living, but I grieve to say, blind.*

A young lady, whom he once knew, was the only daughter of very rich parents. They gave her a good education, and beyond ordinary school subjects she learned music, singing, sketching, dancing, as well as French and German, and whatever she did she did well. No wonder that so accomplished a girl was universally admired; and both her father and mother thought of her—in their fond love—with pride and pleasure.

But one cold day, when she was about seventeen years old, she went out in thin shoes, and caught a chill from the bleak east wind. The doctors who were called in did all for her that they could, but it was soon evident that her lungs were affected and that she had not long to live. As people expressed themselves in those days, she was in "a galloping consumption." This, no one liked to tell

* See *Julian's Dictionary of Hymnology*. Page 1,504.

her ; but at last her parents felt that they must give her a hint of the truth. "Oh," she cried, "you can't mean to tell me that I have soon to die." Tears were their only reply. She, too, remained silent for some time, but at last she again spoke :—

"Oh mother dear, Oh father dear, you have been *so* good. You have loved me so much. You have done so much for me. You had me taught to draw and to paint, to sing and to dance, and to do so many other things ; but you never taught me how to die, and I do not know where I am going."

I do not remember any more about her. I fancy that the story, as Mr. Trevor Francis told it, ended here—but how solemn it was ! Fit to take her place in society, formed to fascinate the people she met with—bright, beautiful, winsome, and beloved by all—"but, *but.*"

Oh that none of you, when your lives end, may have to cry—"I have never learned to die."

Now we will all sing—softly and slowly—

"Prepare me, gracious God, to stand before Thy face !
Thy Spirit must the work perform, for it is all of grace."

CALVIN AND CALVINISM.—II.

CALVINISM AS A THEOLOGICAL SYSTEM.

It is currently believed that this famous man was emotionless, hard, vindictive, and devoid of many of the characteristics which render a child of God loving and beloved. A perusal of the two recent Biographies to which the attention of our readers has recently been directed* will, however, dispel this misapprehension, and convince them that when due allowance has been made for the spirit of his age, and the influences which affected his conduct, he was as good as he was great—an imperial man who should be remembered with the utmost respect.

This conceded, it remains to consider the system of theology which bears his name.

It is commonly believed that a word or term is a satisfactory expression of the thought for which it stands. Thus, few would question the assertion that "everybody knows what is meant by Calvinism," although the term is employed with great latitude of meaning. Tobias Crisp, Dr. Gill, George Whitefield, John Newton, William Cowper, William Huntington, William Romaine, Andrew Fuller, John Stevens, William Gadsby, J. C. Philpot, James Wells, and C. H. Spurgeon were, for instance, all Calvinists. Every one of these gracious men would have yielded his unfeigned assent and consent to the five doctrines or points which Mr. Wileman gives as the truths which specially characterise this system of theology—Original Sin—Personal Election—Particular Redemp-

* By William Wileman. Published by R. Banks & Son ; and by R. H. Irwin, M.A. Published by the Religious Tract Society.

tion—Effectual Calling—and Final Perseverance. Yet how these differed on other and most important matters is generally known. The term Calvinist therefore conveys but a vague idea of their convictions and testimony.

It may be well to inquire what is generally understood by this familiar word.

Many conceive it to designate a system of Divinity in which all other evangelical truths are subordinated to Election—or God's eternal choice of a few of Adam's race to salvation, and His pitiless exclusion of the rest from all participation in His saving mercy.

In fact, to judge from some popular writers, a Calvinist is one whose conception of the Almighty is much that of the vile man who is represented as offering the terrible burlesque of a prayer in a poem by poor Robert Burns :—

“ O Thou who in the heavens dost dwell,
Who, as it pleases best Thyself, (Thyself)
Sends one to heaven and ten to hell, all for Thy glory,
And not for any good or ill they've done afore Thee.”

What the views of a gracious Calvinist are may, however, be learned from Mr. Wileman's pages, especially from what he advances on the doctrine of election (page 78).

With this we would associate some of Mr. Irwin's remarks. “ Many,” he says, “ if asked ‘ What is the distinctive teaching of Calvin?’ would answer, The doctrine of predestination. Yet this occupies a comparatively small place in his teaching. In the English translation of the *Institutes* we find that this subject occupies four chapters out of eighty—one twenty-fourth part of the whole—and its position is not one of prominence, but of subordination. It come at the close of the third book of the *Institutes*, in which it follows his teaching on the work of the Holy Spirit, faith, repentance, the Christian life, justification by faith and prayer—including his beautiful exposition of the Lord's prayer.”

Calvinism, as held by Calvin himself, was, we believe, what is often now styled “ the evangelical system.” He gave equal prominence to the will of the Father, the worth of the Son, and the work of the Holy Ghost. Salvation, in his writings, is attributed to purpose, purchase, and power—to mercy, merit, and might; nor is the sovereign love displayed in eternal Election suffered to obscure EITHER the glory of redemption, or the grace which regenerates God's people and thus originates religion in their hearts.

In the “ Chain of Golden Truths” which forms Mr. Wileman's very valuable ninth chapter, and in which the views of Calvin, as expressed in his *Institutes*, are epitomised, so far from there being anything extravagant, there is hardly a sentence which might not be uttered by a gracious clergyman or dissenting minister in the present day.

We have already expressed our disappointment that neither of our authors is explicit as to what were Calvin's published senti-

ments on the ancient purposes of God in relation to those who die unsaved. Mr. Irwin, indeed, states that "Calvin's view of reprobation—or election to damnation—is now held by very few" (page 179). What this view precisely *was* he does not, however, say, nor does he justify his characterising it as "election to damnation"—a phrase which strikes us as very appalling.

Mr. Wileman also informs us (page 78) that by "*Reprobation*, properly understood," is meant "the decree of God which justly *leaves* some persons where their sin has placed them," in proof of which he cites the Westminster Confession, Chapter III. 7. Reprobation, he states, it is usual to attach with the doctrine of Election, but he likewise refrains from stating what Calvin himself wrote on the subject. Especially we should like to be informed whether he believed in the election or reprobation of such children as die in infancy.

These things, we think, readers of books expressly recounting the "work" and the "teaching" of the Reformer have a right to expect.

We proceed to notice the term Calvinist as used in current religious literature.

THE CALVINISM OF THE CHURCH OF ENGLAND.

For this Toplady ably contended. An examination of the Prayer-book, however, shows it to be of a very heterogeneous character. Election and predestination are, for example, emphatically taught in Article XVII. Elsewhere the Lord is besought to make His "*chosen* people joyful." Children are instructed that the Holy Ghost sanctifies "all the *elect* people of God." In the Office for the *Burial of the Dead* God is entreated "shortly to accomplish the number of His elect, and to hasten His kingdom." In another place Christ is appealed to to spare the people whom He has "redeemed with His precious blood," and to "be not angry with them for ever." Yet elsewhere the Father is adored because of "His tender mercy, He gave His only Son, Jesus Christ, to suffer death upon the cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the *whole world*." Further, in the Litany, "God, the Son," is addressed as the "Redeemer of the *world*" and as "the Lamb of God who taketh away"—not, as in John i. 29, "the sin," but "the *sins* of the world." How contradictory these statements are need not be insisted on.

THE CALVINISM OF THE WESTMINSTER ASSEMBLY.

That the *Confession of Faith* and the *Longer* and the *Shorter Catechism* are Calvinistic all know; and many for this reason hate them, and desire their total disuse and consignment to oblivion. Yet while asserting in the strongest terms that human salvation depends wholly on the sovereign pleasure of God, it is also taught that the Gospel of Jesus Christ is a Divine tender or proffer of the Saviour to sinners, and that "the Holy Ghost doth persuade and

enable us to embrace Jesus Christ freely *offered* to us in the Gospel " (The Shorter Catechism, Question 31).

Offered and effectual grace—a Saviour who presents Himself for acceptance or rejection, and One who saves with Divine and irresistible energy all that were of old given Him by covenant—are, it need hardly be said, so inconsistent as items of belief that both cannot possibly be true. If salvation is contingent on the will of man, it assuredly does *not* depend on the sovereign will of God, who consults none but Himself in all His proceedings. Such a display of grace were no grace.

This is not written in depreciation of these venerable and excellent formularies of the doctrines of true religion, but to point out that while they contain much sterling gospel, they embody a form of error against which men of truth like J. J. West, W. Parks, John Stevens, J. C. Philpot, James Wells, John Foreman, and William Palmer never wearied of protesting, as itself unscriptural and God-dishonouring, and inevitably leading to others of a far more dangerous character.

THE CALVINISM OF RICHARD BAXTER (1615—1691).

This holy man attempted to unite Arminianism with Calvinism, contending that both alike are scriptural. "He professed," says William Palmer, "with the Calvinists to believe in election, human depravity, irresistible grace and final perseverance; while with the Arminians he contended for general redemption, initial grace, offers of grace, improvements of grace and falling from grace; but these in relation *only* to the *unchosen* part of mankind." In fact, his curiously amalgamated system seemed to embody the view of a living Baptist minister who was once one of ourselves, which appears to be "the certain salvation of the elect and the possible salvation of the rest of mankind."

Hence a distinction was made between the "covenanted mercy" which made salvation certain to all the chosen of God, and His "uncovenanted mercies" on the ground of which a vague and uncertain hope was entertained for the salvation of other sinners. "We must leave such an one 'to the uncovenanted mercy of God'" was at one time, especially in Scotland, no uncommon expression.

This was supposed to afford ground for the indiscriminate proclamation of the gospel to all men, and earnest and pitiful entreaties to believe it and be saved.

Contradictory as this system—or rather this theology without system—undoubtedly is, it greatly affected the views of other Puritan divines whose works are largely tinged with it.

At the present day the sermons of many who aim at the conversion of men or at "winning souls" according to the popular phrase, is of this character. Christians, as such, are fed with the rich and enriching doctrines of grace; but in addressing the ungodly the wildest Arminianism is enforced. The saints are bidden to trace all they are and have and hope for to the riches of Divine love, while sinners are assured that they may, can, and

should decide for Christ, and without delay accept His offers of mercy.

When reminded of the indubitable fact that truth is evermore consistent with itself, and that both "yea" and "nay" cannot both be the right reply to the same question, they retort, with a recently deceased minister, that both free grace and man's so-called responsibility are to be found in the Bible, in which the discrepancy complained of originates.

Thus Baxter, though long since with his Lord, still exercises a mysterious influence over brethren whom, we shrink not from saying, we can but love and esteem.

(*To be continued.*)

SAVED FROM FAINTING.

A Sermon delivered on May 13th, 1909, at Mount Zion Chapel, St. John's Wood Road, London, on behalf of "The Ministers' Relief Society."

By PASTOR WILLIAM SINDEN, OF FINSBURY PARK.

"Therefore, seeing we have this ministry, as we have received mercy, we faint not."—2 Cor. iv. 1.

THE Divine origin of the Bible is evinced by its varied character and contents. Its profundity and its practicality, its sublimity and its simplicity, its rebukes of wrong and its gentle encouragement of what accords with the pleasure of God, alike prove and proclaim that it emanated from Him. To these features may be added its perfect naturalness, of which our text forms an example. Grand as are the truths it expresses and implies it throbs with the emotions of one keenly alive to human malice and slander yet graciously confident through the covenant faithfulness of the Lord in whom he trusted.

Here is a *ministry exercised*, then *mercy received*, and lastly, *continuance maintained*.

I.—THE MINISTRY EXERCISED—the nature of which we gather from the preceding chapter. It was the preaching of "*our gospel*," ours because grace had endeared it, and applied it with unction and power to the hearts of those who proclaimed it. It was no priestly function but the declaration of heaven's message to men. Its theme was Christ, and by the Holy Ghost Paul had again and again proved it to be the "*power of God unto salvation*" to those to whom grace had been given to believe it.

The medium by which it was conveyed to the sinners for whose benefit it was designed was not angelic but human. It is *men* who are honoured to make the love of God known to man. It cannot be usurped. Paul was "*called to be an apostle*" and "*separated unto the Gospel of God.*" It is the exercise of an office which no man or body of men can confer on others; an honour which no man can take upon himself. Christ reserves the right to choose His own servants and impart the ability needful for the accomplishment of this important and unique work.

II.—THE MERCY RECEIVED. This doubtless refers to the mercy which he obtained when a poor, blinded, self-condemned, penitent and prostrate sinner. Once “a blasphemer, a persecutor and injurious,” “foolish, disobedient, deceived, serving divers lusts and pleasures,” the Lord had met him, accosted him, saved him; and this wonderful display of mercy claimed his perpetual remembrance and fired him with an undying passion to proclaim “the unsearchable riches of Christ.”

But further, he had in mind the manifestations of mercy which He daily received. He had proved these as we have, “new every morning,” fresh as the early born light which every day at dawn floods the world with brightness. As with us so with him. “Streams of mercy never ceasing called for songs of loudest praise,” and reinspired the passion and purpose of his great heart to go on voicing the name and fame of “Jesus, the name high over all in hell or earth or sky.”

Tyndale’s rendering gives yet another turn to the passage—“Even as mercy is sure in us.” The thought thus suggested is very beautiful. The certainty that Divine mercy would not fail made him confident in the face of all trial.

III.—CONTINUANCE MAINTAINED. The apostle’s statement though negative in form is really positive in meaning, and is very similar in its import to what he assured Agrippa—that “having obtained help of God he continued to this day.”

The words as they stand are, however, suggestive. “Fainting in the day of adversity” because one’s “strength is small” is, alas, too common an experience even with the “called, chosen and faithful” servants of God most High. They dare not indeed abandon the good work. “The children of Ephraim being armed and carrying bows turned back in the day of battle” (Psa. lxxviii. 9). To do this would, however, fill any with shame and anguish whom “God had counted faithful and put into the ministry.”

They still face the foe. They still “set their trumpets to their mouths” (Hosea viii. 1), but it is at times with faltering and fluttering hearts. From thus “fainting” Paul here declares that he was saved by sweet memories of mercy.

A very ancient English version of the Bible for “we faint not” reads “we are not cowards.” This again suggests a profitable train of thought. Men of grace, men of truth, men of whom better things might have been expected, have proved cravens in times of crisis and peril. Peter quailed and fell when taunted with having been with Jesus in the garden—and again at Antioch declined to eat with Gentile Christians on account of the Jewish prejudices of some who came from his brother apostle, James. And have we not heard of some in our day who, “for fear of feeble man,” have restrained the Spirit’s course within them or kept back or toned down the gospel of sovereign grace and refrained from insisting on what “*must* be known and felt by those who are born of God”?

In the light of melancholy facts like these, we apprehend the force of Paul’s brave words—“we faint not,” “we are not cowards”

nor "have we shunned to declare all the counsel of God" (Acts xx. 27).

Such was Paul's ministry, and such is—in far humbler measure, of course—the ministry of those whom the Society is maintained to help in periods of infirmity, sorrow and need. In the interests of such and the widows of those who have been called home, to-day's services are held. For these appeal is made, and may God enlist the sympathies of many loving and liberal hearts on their behalf.—*From John Hopeful's Note-book.*

OUR LORD'S EXAMPLE AND TEACHING CONCERNING PRAYER.

"Lord, teach us to pray."—Luke xi. 1.

THIS was the request of one of Christ's disciples who had heard *Him* pray. It should also be ours, nor—if it expresses the heart's desire—will He deny our humble suit. In many ways He instructs His followers to address their heavenly Father. Yea, He *has* done so, "leaving us an example" in this as in other particulars, "that we should follow in His steps." Let this then be our subject—the Master our Exemplar concerning prayer.

Whoever lives without prayer Christ did not, and the Gospels attest that He regarded it as of the highest moment. It was not only, so to speak, the atmosphere in which He lived, but many of His great works were performed after prolonged intercourse with His heavenly Father. Nine of these occasions are recorded in the Gospels and claim our special consideration.

1. At His baptism, as He was praying, "the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, 'Thou art My beloved Son: in Thee I am well pleased.'"

2. When about to call His twelve apostles "He went out into a mountain to pray, and continued all night in prayer to God."

3. At His transfiguration "He took Peter and John and James, and went up into a mountain to pray. As He prayed the fashion of His countenance was altered, and His raiment was white and glistening," and His attendant disciples received Heaven's own attestation to His Divine Sonship and authority. "There came a voice out of the cloud, saying, 'This is My beloved Son; hear Him.'"

4. The memorable prayer recorded thrice in Matthew xiv. 28, Mark vi. 46, and John vi. 17 next claims consideration. The Master was alone on a mountain-top while His disciples were subjected to the fury of a storm on the distant lake. He saw them, but they could not see Him. He was praying, they, in dire peril, and "about the fourth watch of the night He came to them," and quelled the storm and assuaged their fears. How symbolical of the dangers we still know and His ministry of intercession by which our safety is evermore ensured!

5. The raising of Lazarus—in some respects the most marvellous of His mighty works—was preceded by prayer of intense fervour. Touched with the pathos of the group of mourners “He groaned in spirit and was troubled.” Again, “groaning in Himself,” He approached “the grave.” That these His groans were petitionary appeals to God we are assured, for He thanked His Father for responding to them. He “lifted up His eyes and said, ‘Father, I thank Thee that Thou hast *heard* Me. And I knew that Thou hearest Me always, but because of the people which stand by I said it, that they may believe that Thou hast sent Me.’”

6. Most noticeable also is the acquiescence expressed in the prayer recorded in John xii. 27, 28: “Now is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name.” The cross was even then casting its terrible shadow on His sensitive heart, and He spoke as one in a strait, as if struggling between inclination and conviction—His feelings and His loyalty to God. The latter triumphed. Now, as always, “He pleased not Himself” (Rom. xv. 3). The half-expressed petition was revoked, and for it the grand prayer of perfect submission was substituted. He “sought not His own will but the will of the Father that sent Him” (John v. 30); and with unfaltering lips the obedient Son of God exclaimed, “Father, glorify Thy name!”

7. In the Gospel of John, at chapter xvii., we have the record of His wonderful intercessory prayer, in which we obtain a glimpse into the innermost recesses of His heart. It discloses His *unique glory*. Like the eagle, soaring undazzled towards the glorious sun in its meridian splendour, the Saviour here is seen soaring with open eyes to the source and centre of the eternal and uncreated Light. It reveals the *sinlessness* of Jesus. A saintly man, when he would draw near to God, craves the interposition of a Mediator or “Daysman” who can lay his hand both on the sinful suppliant and on the enthroned King whose favours he desires to secure. Without such advocacy he feels that sin would invalidate his petitions and render his suit ineffectual. Our “great High Priest” is, however, here seen entering the Divine presence without such intervention, for there is no sense of guilt in His spirit or any admission or confession of it in His words. He did not, like the Levitical high priest, direct His gaze toward the literal shrine of the material Temple; but “lifted up His eyes to heaven” itself, the “true holy of holies” into which He was so soon to enter, “there to appear in the presence of God for us.”

“Wondrous” we have called this prayer! In it the only-begotten and well-beloved Son of God pleads in the interests of all the enrolled family; the High Priest intercedes on earth even as He has ever since done in heaven, that faith’s joy might be augmented by an enlarged conception of His ministry in the Upper Temple on their behalf. There, too, the “King of glory” *claims* the rights He was to acquire for His people, and asks with imperial authority that they may be preserved till they are found in safety in His

presence. "Father, I will that they also which Thou has given Me be with Me where I am."

The entire prayer may be summed up in the words of the first sentence: "Father, glorify Thy Son that Thy Son also may glorify Thee."

8. The agony of our blessed Lord in the garden of Gethsemane is strangely and solemnly associated with one of His recorded prayers. We are told that after instituting the holy supper, which expressly bears His name, He went with His disciples to this lonely spot and said to them, "Sit ye here while I go and pray yonder. Prayer, therefore, was the object for which He came. His petition is stated. He fell on His face and prayed, "O My Father, if it be possible let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." Again, "being in an agony, He prayed more earnestly; and His sweat was, as it were, great drops of blood, falling to the ground." Elsewhere we are informed that "it was then that He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death and was heard in that He feared." Thus, realising to the full the sins of all His people, He cried in bitterness and anguish. Yet awful as His agony must have been, terrible as was the grief of His soul, and unutterable the emotion which caused His sweat of blood, how real were His prayers which increased, as we are told, in the intensity of their progressive earnestness. Yet all were so beautifully submissive. "Though He were a Son," He resigned His own will entirely, absolutely, and without reservation or restriction, to the will of the Father He loved. "Nevertheless not My will but Thine be done."

9. At the last great scene of all, He still appears as our supreme Exemplar in prayer. Taunted by the Roman soldiers, and as the rabble mob gathered round, He cried, "Father, forgive them for they know not what they do." Realising the hiding of His Father's face, there was wrung from that breaking heart the anguished cry, "My God, why hast Thou forsaken Me?" Then—when the great consummation of His covenant engagements was reached and His work of redemption was accomplished—He meekly surrendered His holy soul to God: "Father, into Thy hands I commend My spirit."

We hope to recur to this great subject in a future paper.

Clapham.

A. V.

ZION'S PEACE AND FELICITY.

By FRANCIS ROUS, PROVOST OF ETON COLLEGE, 1641.

PRAY that Jerusalem may have	Therefore I wish that peace may still
Peace and felicity:	Within thy walls remain,
Let them that love thee and thy peace	And ever may thy palaces
Have still prosperity!	Prosperity retain!

Now, for my friends' and brethren's sakes
 Peace be in thee, I'll say,
 And for the house of God our Lord
 I'll seek thy good away.

AN ETERNAL WEIGHT OF GLORY.

It will only be in the perpetual realization of this precious truth that we shall comprehend even a part of its meaning. The ages of eternity will roll over; and it will still be "an eternal weight of glory." Yet our glorious and ever blessed God has been pleased to convey to our poor finite minds, through the medium of His Word, here and there, some inlets into this blessedness. But, alas, we are so deeply engrossed with the cares and business of earth that we seldom catch the melody, or taste by faith the sweetness of those echoes of the glory-world. The conflicting armies of earth fight and die and fight and conquer amid the sound of music; but how powerless the melody of its notes to comfort one, even the victorious. Not so the melody of those precious truths, "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 fountains of living waters: and God shall wipe away all tears from their eyes." When meditating upon these truths, and realizing a personal interest therein, the believer can truly say, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage"; while from the wellspring of joy within his heart bursts forth this song:—

"Had I ten thousand thousand tongues,
Not one should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee."

But to very many the way to glory is a rough and rugged way; foes without and foes within assail, and the believer is often greatly afraid and distressed. Not because he needs to be so, for angel hosts are encamped around those who fear the Lord; and 'tis only by His permission the weakest foe, or the strongest, lifts his hand to attack the object of God's eternal favour. "We are more than conquerors." Our glorious Captain has gained the victory. We fight to realize that stronger is He that is for us, than he that is against us; and while Jesus cheers us with that truth, "Be thou faithful unto death and I will give thee a crown of life," our hearts respond in songs of praise, saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

But, beside conflict there are bitter sorrows which the Christian has to endure, *sin* being the first cause of all. But Jesus says, "Blessed are they that mourn, for they shall be comforted." How many weep on account of the low state of the Church. They pray and weep, but let every weeper remember Eph. v. 27; Rev. xxi. 3—10. The great Master Builder will polish every living stone and purge every grain of silver from all its dross. The Church, though lowly in many of its members here, will yet appear a glorious Church—amazing truth. He shall come to be glorified in His saints. But there are other causes of sorrow; the rebellious, wayward child, who spurns a parent's loving, prayerful counsel. The loving and loved companion of life, thinking rather of gaining

the world than the salvation of his or her soul. Or it may be the deep wound of bereavement. The fairest flower is plucked, the dearest object is taken. And why? Our Heavenly Father sends in this trial:—

“To loose thy hold on earthly good
And bid thee seek thy all in Me.”

All is well that leads to such a glorious issue.

INFLUENCE.

“And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest.”—2 Chronicles xxiv. 2.

“Be not deceived; evil communications corrupt good manners.”—1 Corinthians xv. 33.

MANY years ago, a lad whom I knew had a magnet, of which he was very proud. Among other wonderful things which he did with it was this. “Look, father,” said he, “I have stopped my watch.” He had only placed the magnet outside the case; but its *influence* had extended to the works inside, and held them fast for the time being. But he soon removed it, and the wheels of the watch moved, *apparently*, as they did before. The next day, however, he found that his watch did not keep time, and he had to take it to a watchmaker. “What have you been doing to it?” said the watchmaker; “the steel wheels are magnetised. It must be taken to pieces and thoroughly cleaned.” When he called for his watch he learned what a deal of trouble had been occasioned, and received a caution which he has not forgotten—never to let a watch come in contact with a magnet again.

But the magnet is very useful in its proper place. What would our sailors do without a compass? There you have an illustration of the right use of the loadstone; but a little thing will influence the needle; even a nail driven into some part of a ship too near the compass has been known to divert the vessel from her proper course and occasion disaster. What a lesson on the importance of even little things does that *influential* nail afford!

Moral influence is also subtle. We each receive and exert a power for good or for evil. Some have, naturally, greater influence than others. They are like the magnet that stopped the watch. The watch merely received the influence, and the wheels in their turn became magnets because they had been magnetised. Does not this illustrate what the Bible says, “He that walketh with *wise* men shall be *wise*; but a companion of fools shall be destroyed.” “Evil communications corrupt good manners.”

Let us beware of evil influences. Do not suppose that you are so strong that you can safely associate with bad companions, and receive no injury. “Enter not into the path of the wicked. Avoid it; pass not by it; turn from it, and pass away.”

How often do we hear it remarked that someone was good until he became acquainted with so and so.

Remember that influence is frequently *silent*. We may be too

timid to speak to others, and therefore think that we have no influence. But the influence of a consistent life cannot be lost. If we act consistently, we shall at least be respected.

Let the Scriptures be your standard of right and wrong ; for the influence of the Bible is like that of the sun.

“ Its truths upon the nations rise ; they rise but never set.”

This is true of *Christian influence*. Living faith in the living Saviour confers a strange, subtle, God-glorifying power which effects the highest good which mortal men can impart to each other. “ He that believeth on Me, as the Scripture hath said, ‘ out of his belly shall flow rivers of living water.’ ” Oh that God would grant that, whether we are preachers or teachers, or simply such as are called to lead quiet and unostentatious lives at home, the words of our mouth and the actions of our lives may refresh and stimulate others for good to His glory. JOSIAH BRISCOE.

TO OUR OLD HYMN BOOK, WHEN A CHANGE WAS SUGGESTED.

DOUBTLESS, thou art not perfect, hymn-book dear,
 Yet should I grieve to lose thee ; even he
 Whose hand compiled thy pages was not free
 From human faults, nor thou. And yet mine ear
 Delights the echo of thy voice to hear ;
 For oft in sorrow's hour thy words to me
 Have proved a precious cordial ; and in joy
 Have raised my spirit as on eagle's wings
 Upwards to Him in whom are all my springs,
 And whose high praises my best thoughts employ.
 Then let the critics blame thee as they will,
 Dear book, with all thy faults, I love thee still.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SURREY TABERNACLE SUNDAY SCHOOL.

THE second anniversary meetings of this school were held on Sunday afternoon, May 9th, and Wednesday evening, May 12th. On the Sunday the teachers and scholars from the schools at Penrose Street, Walworth, and from Lynton Road, Bermondsey, were present, and they, with the Tabernacle scholars and friends, numbered close upon six hundred and fifty persons. The meeting commenced with the singing of the hymn, “ Ebenezer, Lord of Mercies,” followed by the reading of Psalm cxlviii. by Mr. John Green, the Superintendent of Penrose Street

School, and Mr. Collin, the Superintendent of Lynton Road School, engaged in prayer for a blessing on the meeting and on the three schools. The Pastor, Mr. O. S. Dolbey, gave a few words of welcome, during which he gave expression to his gratitude to God for His great mercies through the past year and for granting all present the privilege of again meeting under the roof of the Tabernacle—as a trinity of schools in unity. He also thanked Mr. Hazelton for his very great kindness in again coming to give an address to the scholars on the second anniversary of the school. Mr. J. E. Hazelton said he was very

glad to be at the meeting, and recalled the subject of his address on the first anniversary, viz., "A Beautiful Casket." He took for his text, Deut. xi. 20: "And thou shalt write them upon the doorposts of thy house, and upon thy gates," and gave as headings to his address—1st. A sprinkled post—salvation—"And they shall take of the blood and strike it upon the two side-posts" (Exod. xii. 7). 2nd. A speaking post—obedience—the writing on the doorpost. 3rd. A separating post—service—"The Master shall bring him unto the judges," &c. (Exod. xxi. 6). 4th. A shaking post—holiness—"And the post of the door moved" (Isa. vi. 4). 5th. A sacred post—blessing—"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My door" (Prov. viii. 34). A most instructive and interesting address was given from the above headings by Mr. Hazelton, which was listened to with rapt attention by all present. The meeting was closed with a short prayer and the Benediction by the Pastor.

On Wednesday a public tea took place, at which about eighty persons were present. At the evening meeting the Pastor, Mr. O. S. Dolbey, President of the school, occupied the chair, and a good number of persons were present.

A very encouraging report was read by the secretary. Mr. H. Ackland gave an address from Prov. xxx. 24: "There be four things which are little upon the earth, but they are exceeding wise."

Mr. E. Mitchell spoke from 1 Sam. x. 26: "And there went with him a band of men whose hearts God had touched."

Mr. J. B. Collin followed with remarks upon 2 Chron. xv. 7: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

Mr. A. B. Falkner, the Superintendent of the school, said that he was delighted to see the brethren from Penrose Street and Lynton Road. He had been scholar and teacher in both schools before he became an officer of the Tabernacle school. He was very thankful for the teacher who had been given to the school. He was confident that good purpose was being accomplished, and was

very happy to say that much loving unity prevailed amongst the officers and teachers of the school.

Mr. John Green and Mr. Robert Stockwell, the Superintendent and Secretary of Penrose Street school respectively, also gave short addresses, the former from 2 Tim. iii. 15. Mr. Stockwell said he could truly say ditto to all that had been said that evening and spoke of the sowing of the Word of God in the hearts of the children in the school. "One soweth and another reapeth" was very true as regards the work in Sunday schools. He prayed that fruit would follow the sowing.

Mr. Alfred Blackman, of Lynton Road, based his remarks upon 1 Sam. vii. 12—"Hitherto hath the Lord helped us." He considered it was very gratifying to know how God had blessed the three schools and could say that the declaration of Samuel was perfectly true as regarding the school, and was a thankful declaration to God for his help. The hymn, "What equal honours shall we bring?" was heartily and reverently sung and the Pastor closed the meeting with thanks to God for His goodness in the past, and prayed for his gracious continuance of blessing in the future.

On Sunday afternoon, May 18th, the prizes were presented to the scholars to the number of eighty-five by the Pastor, Mr. Arnold Boulden and Mr. A. B. Falkner. The attendance of several of the children's parents and also of many friends was felt to be very encouraging. Thus was brought to a close the second year of the existence of the Surrey Tabernacle Sunday School.

KINGSTON-ON-THAMES.

RECOGNITION OF MR. WELMAN AS PASTOR.

WEDNESDAY, May 5th, was a day of much rejoicing at "Providence," Kingston, when services were held in connection with the settlement of Mr. W. Welman as Pastor.

Pastor J. Bush presided over the afternoon meeting and expressed the great joy it gave him to meet his old friends on such a happy occasion. He rejoiced with them that God had given them a Pastor, and one so well known to them by past service.

Mr. J. Lambourn, as Church secretary, rehearsed the steps leading up to the invitation by the Church to Mr. Welman.

A statement was next made by Mr. Welman as to his call by grace to the ministry and to the pastorate. He remarked: "It was a very simple story that he had to relate of the Lord's dealings with his soul. He was privileged to be the son of Christian parents. He dated his first serious convictions from the age of 10, when listening at 'Providence,' Reading, to a sermon on the Judgment Day. This conviction was deepened by subsequently hearing an open-air address on Eternity. He detailed various experiences he passed through leading up to his joining the Church at 'Providence,' Reading, in July, 1875. He was engaged in Sunday-school work from 1872, sometimes also giving addresses at mission services. In 1879 he preached his first sermon at Knowl Hill, Berks, from the text Titus ii. 11. Still continuing his Sunday-school work, in which he was much interested, yet calls for preaching were constantly increasing, and eventually, with much reluctance, Sunday-school work had to be relinquished. In 1887, at the Pastor's (W. H. Rose) request, he took the Thursday evening service at 'Providence' for the first time, and on April 14th, 1889, for the first time, preached on the Lord's-day in the chapel which was his spiritual home. On April 20th, 1890, he supplied at 'Salem,' Richmond, having been recommended by the late W. E. Thomsett, and continued to supply at frequent intervals during that year and the two following. His first visit to Kington was December 18th, 1892, and the first text being Psa. xxxvii. 7. He paid eight visits in the next year and ten in 1894; after which he continued to supply on the second Sundays in the month and the fifth when it occurred. During these years he served four Churches only, viz., Kington, Cricket Hill (Yateley), Maidenhead, and Knowl Hill. In September, 1900, in the order of God's providence, he removed to Devizes, in Wiltshire. It was a source of deep regret to have to break away from the Churches he had been serving. Nevertheless, he soon found friends in Devizes and received a hearty welcome from the then Pastor, the late C. Hemington. He spent eight very happy years in Wiltshire, preaching in the villages and occasionally at Trowbridge, Allington and Devizes, where memories of Warburton, Philpot and Hemington are still cherished. In the earlier part of last century his grandfather and grandmother were baptized and joined the Church at Devizes. During these eight years he paid eight visits to Kington, preserving the old friendship. In the order of God's providence he again left Devizes in June of last year, taking first a much-needed rest and holiday; then came up to Catford for a time, staying with his

brother. On August 23rd he preached at Highbury for his brother-in-law, Pastor W. H. Rose, and received a further invite to take up the services for the first fortnight in September, whilst the Pastor was on holiday. He returned to Catford on September 15th, and, having business in the City next day, went on down to Kington to the anniversary services. At the close Mr. Lambourn asked if he could take the service on the next Wednesday evening, which he did. On Monday, Oct. 12th, he was surprised to receive a unanimous invite from the Church to serve them for a season, with a view to the pastorate. After prayerful consideration he accepted this probationary invite. On February 18th he received the 'cordial and affectionate' invite to the pastorate, and having felt much liberty and joy in the work, and with the supreme conviction that the whole matter was of the Lord, he was led to place himself at the service of the Church for Christ and His Gospel's sake, depending alone upon God's all-sufficient grace and the continued and abiding prayers and sympathy of the members. Never had Pastor received a warmer or more loving welcome, and the Gospel of the grace of God in all its fulness, freeness and completeness he had been helped to preach in the past, it was still his desire to proclaim in the future."

At the close of this statement Pastor J. Bush joined the hands of the Pastor and Church Secretary, and requested the members of the Church to stand and said, "What God hath joined together let no man put asunder," expressing the desire that the union might be abundantly blessed of God.

Special prayer followed by Pastor J. E. Flegg.

In the unavoidable absence of Pastor Mitchell through illness, Pastor E. White gave the charge. His text was 1 Tim. iii. 15. The points were that the "Pastor behave himself with dignity," solemnity, courtesy, impartially, faithfully, with forbearance and love.

Pastor J. E. Flegg, as president of the M.A.S.B.C., then addressed words of welcome to the Pastor and congratulations to the Church.

The schoolroom was quite full at tea-time, and short addresses over tea were given by Pastor Goodge, of Zion, Norbiton; Mr. E. G. Strong, of Devizes, representing the Wiltshire Churches; Mrs. W. H. Rose, the Pastor's sister; Mr. H. J. Parker, of Yateley; Mr. John Smithers, a former member; Mr. Hall, and Mr. Dean, of Wandsworth.

A message was also read from the Pastor's father.

The evening meeting was presided over by Mr. F. T. Newman, who expressed the great pleasure it gave him to be present on so glad an occasion.

Addresses were given by Pastors W. H. Rose, J. Bush, and W. S. Baker, respectively, on the attitude of the Church, the congregation, and the Sunday-school to the Pastor.

Pastor E. Marsh also addressed earnest words to Pastor and people.

The gatherings were marked by much enthusiasm and the chapel was quite full on each occasion.

There was a collection, amounting to £12 9s. 6d., for the Pastor. And now may the Lord say, "From this day will I bless you."

AGED PILGRIMS' FRIEND SOCIETY.

AFTER a number of years' hospitality in the Mansion House, kindly granted by succeeding Lord Mayors, the Aged Pilgrims' Friend Society was obliged to find a new—but, we trust, temporary—home for its annual meeting. This was held on Friday evening last in the Great Hall of Cannon-street Hotel, a convenient and adequate meeting-room, which was well filled as usual by the Society's most faithful and attached supporters. Unique always amongst the May Meetings, the one hundred and second anniversary celebrated last Friday evening was no exception to the general rule, in that little or nothing was heard of finance; no lugubrious lamentations of falling income because of this untoward cause or the other; no prognostications of evil in the days to come for many and varied reasons, but ever and always bright buoyancy and hopefulness because their Covenant God was always to be relied upon to supply all their needs. Through all the years this has been the case—a constant growth in supplies from the Lord's treasury and a constant growth in the number of recipients of proved Christian character. Well might every speaker at last Friday's most delightful spiritual feast emphasize the fact that this humble dependence on God had been rewarded by Him with His manifest blessing. The Scriptural and distinctive basis of the Society laid down 102 years ago, and to which it was so rigidly and tenaciously adhering to-day, was so much in contrast with the ever-shifting kaleidoscopic character of much present-day religion that the speakers naturally referred to the honoured position which this steadfastness had brought to the Society, and regarded it as God's gracious indication that their basis and methods were right, and that they could look forward with happy confidence into the future. Pessimism was therefore banished, and a bright optimism ruled the proceedings from Sir Robert Lighton's happy opening words to the last utterance of the meeting. Supporting Sir Robert Lighton on the platform were Mr. J.

Ormiston, Sir John Kirk, Messrs. J. H. Hallett, O. S. Dolbey, W. Sinden, T. Carr, Jasper Keeble, W. H. Seagram, Alfred Hayles, Ebenezer Carr, John Hodges, W. Bamstead, Arnold Boulden, and G. Doudney.

After the singing of a hymn, Mr. T. Carr led the meeting in prayer.

Mr. J. E. Hazelton then read an abstract of the Annual Report, which will shortly be in the hands of the members. He stated that notwithstanding the widespread commercial depression, the funds of the Society had not suffered in any way during the past year. One of the satisfactory features of the income was the growth of the annual subscriptions. Many new regular contributors had been added to the list. The committee appealed for new annual subscriptions of 7s., 10s. and 14s. Donations had been sent from all parts of the kingdom, and an increasing number of friends in the colonies were contributing. The number of pensioners was in excess of any previous year, 1,634 being on the books—236 were on ten-guinea pensions, 1,099 on the seven-guinea, and 349 on the five-guinea. The pensions of the year had amounted to £12,081. Thirty-seven pensioners were over 90 years of age, 465 over 80, 826 over 70, and the remainder between 60 and 70. There was no reason to suppose that the passing of the Old Age Pension Act would materially affect the Society, and it was felt that those who valued the basis and principles of the Society's work would continue to support it.

Sir Robert Lighton, in a most sympathetic chairman's address, thought that the renewed invitation to occupy the chair arose from the fact that he personally might be regarded as becoming an "aged pilgrim." In any case, he was delighted to find himself upon the platform with those with whom he had been associated in many kindred works. His reason for pleasure in attending that meeting might be summed up in a word. It was to be found in the sentence in the constitution of the Society, in which it was stated that their object was to give life pensions to aged Protestant Christians. It was a splendid thing to have a Society whose basis was so high and so spiritual as that of the Aged Pilgrims' Friend Society, and he was glad to see that one of the resolutions to be presented to the meeting emphasized the Protestant constitution. He rejoiced that the history of the Society during one hundred and two years—times of change and difficulty—showed that it had made no change in its Scriptural and distinctive basis. Allusion had been made in the Report to the difficulties of a temporal character which faced all philanthropic institutions at the present time. He

trusted that whatever changes might take place in the incidence of taxation, no money would be diverted from charities in consequence. He noted with satisfaction the growth of annual subscriptions. These, rather than legacies, were the steady, reliable ground on which to build their Society. The keynote of the work, and one he would like to strike for that meeting, occurred to him as he was reading the life of Abraham at home. He was thinking of the covenant between God and His friend Abraham, and just then the Report of the Society arrived, and there he read the words, "Our Covenant God." They were dealing with Abraham's God that night, He of Whom it is said, "My God shall supply all your need."

Mr. James Ormiston, in moving the first resolution, desired the meeting to observe that were asked to commit themselves cordially to the adoption of the Annual Report. As he glanced over the copy sent to him he had been deeply impressed by its contents. God had granted His manifest blessing to their work, and they were filled with praise and gratitude to Him. It was the Lord's work. The committee and subscribers did not call it their work, but realised that their power was from Him, as their fruit also was. The 102 years of their existence granted to the Institution was a remarkable testimony to the character of the work. It must have been of God in the beginning, for it stood to-day on its original Scriptural foundation. The principles on which their work was based were eternal principles. They hopefully regarded the future, for the test of 102 years proved that their basis and methods were right in the sight of God, and they therefore looked forward in happy confidence to the future. Nothing was so paralyzing as doubt. These were days of doubt in regard to God's Word. He did not look for serious results from present-day Biblical criticism. God had spoken the truth, and once He spoke He spoke finally. He had Himself sealed the Book with His "Amen," and woe unto those who added to or took one jot or tittle from that Word. He counselled his hearers to be of good cheer. They must not let their hearts get cast down. Continuing to trust in the Lord and not being afraid, he was confident that the Lord would continue to bless the work of the Society.

Sir John Kirk seconded the resolution.

Mr. J. H. Hallett, in supporting the resolution, testified to the excellent work accomplished by the Secretary. The Report, he said, contained no sensations and not even the mention of a deficit. The atmosphere round their work was like the brilliant sunshiny weather

then prevailing. They were all grateful, notwithstanding the shadow thrown by it on the finances of the country, that the Government had made it possible for the aged poor to receive a small pittance. Mr. Hallett called attention to the fact that, in face of sacerdotal activity, this Society stamped itself as definitely Protestant, and therefore put itself out of court with many persons. In a day when there was so much tinkering and tampering with God's revealed truth, the Society stood by those truths. All who loved the doctrines of grace should rally to the Society's support. God had a purpose in leaving in the midst of the Church a poor and afflicted people. Association with the recipients of the Society's gifts tended to show them their equality before God, because a few years would quickly efface their temporary differences. They desired to cultivate closeness of association between the givers and the recipients, for they were heirs together of the grace of God. They little knew under what obligation they lay to their pensioners, who had been active in the Churches but were now laid aside or restricted in their movements. The Society was under a deep obligation to such, for only God knew the value of their prayers.

The second resolution was moved by Mr. W. H. Seagram and seconded by Mr. Jasper Keeble.

Mr. O. S. Dolbey supported the resolution in an excellent address.

Mr. A. Hayles moved, and Mr. E. Carr seconded, a resolution by which Rule 21 of the Society was amended, so as to admit of pensioners from the age of 60 (instead of 70, as before) being eligible for the ten-guinea pensions. This was carried unanimously.

NOTTING HILL GATE (BETHESDA).—The forty-third anniversary of the formation of the Church was celebrated on May 9th and 11th. On the Lord's-day the Pastor preached two sermons from Heb. xii. 22—24. On Tuesday the services were continued, when Mr. Mutimer, of Brentford, preached in the afternoon an experimental sermon from Heb. vi. 19, 20. The evening service was presided over by the Pastor. After reading Psa. cv., Mr. Spire, senr., sought the Lord's guidance and blessing on the meeting. Owing to our secretary (Mr. Thiselton, senr.) being unable to be present, the Report was read by his son. Deeply spiritual addresses were delivered by Mr. Gibbens from Psalm lxi. 2, Mr. Holden from Rom. v. 11, and Mr. Chandler from Ephes. ii. 10. The Lord was with the dear brethren and enabled them to unfold the precious truths of the Gospel. The Pastor in a few words expressed the thanks due to the lady friends in providing for the

temporal wants, and also to the many friends who came from a distance. The meeting closed with singing "All hail the power of Jesu's name" and Benediction.

HOMERTON ROW.

THE sixty-sixth anniversary of the Sunday-school was celebrated on Sunday, May 9th, and Thursday evening, May 13th. On Sunday morning the Pastor was helped to give some valuable words of advice, exhortation and encouragement from Exod. ii. 9, "Take this child away, and nurse it for me, and I will give thee thy wages."

In the afternoon Pastor H. D. Tooke addressed the children on "the looking-glass" (Jas. i. 23, 24, and other references). He both interested and instructed his hearers. Our brother Tooke also ministered in the evening, taking as his text "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight" (Luke x. 21). The presence of the Master was again felt as His servant "opened up the Scriptures."

On Thursday the schoolroom was filled with scholars and friends at tea-time. After tea an adjournment was made to the chapel, where Mr. J. B. Collin proved himself an excellent chairman in presiding over a public meeting.

A Report of the year's work was read, in the absence of the Secretary, by the superintendent, Mr. B. R. Brett. The Report, which spoke of growth in nearly all departments, contained the following figures:—Total number of scholars on the roll, 204, an increase of 46 over previous year's figures. Composition as follows: Infants, 50, an increase of 5; general school, 124, an increase of 36; Bible-classes, 30, an increase of 5; Band of Hope, 136 members, an increase of 36. The Girls' Sewing Class attendance was double that of last year. The only branch in which progress has not to be reported is the I.B.K.A., which, owing to the resignation of the Secretary, has fallen through for a time, but it is hoped to start it again in the near future. Although no scholars have actually joined the Church during the year, there is one, aged 11, who has given her testimony before the Church and is now awaiting baptism. The Financial Report told of a balance in hand of 4s. 4½d.

After reading of the Report, Messrs. W. R. Johns, J. Hughes, S. Banks and the Pastor addressed the meeting. The speakers were all well received. Each one of them displayed that excellent

but rare characteristic of being able to interest teachers, scholars and friends. "Praise God from Whom all blessings flow" was heartily sung, for it was felt to be one of the best—if not the very best—anniversaries we have experienced. The blessing of God was realised at all the services; His servants were helped in proclaiming His truth; the congregations were good, and so were the financial results; and thus encouraged, we can go forward in our important work with fresh zeal in the service of Him "who loved me and gave Himself for me."

C. H. PARDOE.

GRAYS (EBENEZER).—Spring meetings were held on Thursday, April 22nd, when a sermon was preached in the afternoon by Pastor J. E. Flegg from the words, "Your heavenly Father knoweth." He dealt, first, with the great relationship; secondly, the Father's infinite knowledge. Many rejoiced at our brother's testimony, particularly when he pointed out not only that God knew the past and knows the future, but the present also, even the rough stones that are now under our feet and the burden that at present weighs so heavily. This thought brought comfort to many tried ones who were present. Tea was then served, after which the evening meeting was held. The chair was taken by Mr. W. Lowrie, of Manor Park, opening with Hymn 736 (Danham's). The Word was read by the Chairman, and Mr. Rayfield, of Gravesend, sought the Lord's blessing upon the meeting. The friends were pleased to welcome Mr. W. H. Lee, late of Bow, especially because his testimony was blessed years ago by the Lord to the Pastor who, under his ministry, was called by grace. He gave an address from Rom. ix. 6, "They are not all Israel which are of Israel." He had the same firm ring of truth, and he was enabled to set forth the character of God's spiritual Israel. Mr. J. P. Gibbens spoke from John xiii. 1. He dwelt upon God's everlasting love to those who were Christ's own by gift, redemption, conquest and discovery, and the fact that this is theirs here and now while in the world. Mr. J. Goldsmith, of Gravesend, based his remarks upon Isa. xli. 13. The fear not and promise of help was very comforting to some fearful ones who were present. Mr. J. E. Flegg then opened up Psal. xvii. 5, "Hold up my goings in Thy paths, that my footsteps slip not." He spoke of the difference between God's way and our way, the many paths in which God's people have to travel, particularly that of tribulation, and the desire of gracious ones to be found on God's way, noting that this request expressed lack of confidence in one's own

power but confidence in God. The Pastor followed with a few words, and singing and prayer brought the meeting to a close. Great encouragement was afforded by the presence of friends from other Causes, the collections were good, and the Church goes forward in the strength of Him who said, "Lo, I am with you always, even unto the end of the world."—G. S.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

YOUNG PEOPLE'S SPRING GATHERINGS.

ON Saturday, May 1st, the above meetings took place in "Providence," Highbury Place, N., the scene of the pastoral labours of the beloved president, Mr. W. H. Rose, who was chairman for the day. The absence of Mr. and Mrs. Strickson very naturally proved a chilling disappointment, but the temperature was tropical rather than arctic. It was ardently hoped that Mr. Strickson would soon recover from the evil which made his presence impossible—congested liver.

Selected portions of Holy Scripture were recited by five dear lassies at the afternoon gathering. Two recitations gave pleasure to grown-ups as well as to the young folks. Much pleasure was afforded by an impromptu address by Miss Bocking, who told of a foreign missionary lady who visited these shores to plead for help to erect a dispensary in her own land, at whose last meeting-place Miss Bocking was present. The foreign pleader was much depressed because of very partial success, but she was verily sure the blessing would come. Holding up a matchbox, she took out a single match, saying, "I am only a tiny match, but (striking it on the side of the box) I am a match on fire." Miss Bocking followed suit, hoping that some day one of the young ones present might say, "I remember that Saturday when that match was struck; it was then that a spark of desire to be a missionary was lighted within me, and now, after so long a time, I am going abroad to serve Christ."

The beloved President between whiles talked to excellent purpose.

The letter from Mr. Walter G. Gray, relating a baptismal scene at Coonoor (printed in this month's *Rays*) was read by Pastor S. Gray and was much enjoyed.

In the evening the meeting was commended to the Lord in prayer by Mr. Armstrong, of New Cross, as the afternoon had been similarly opened by Mr. George, of New Cross. A recitation and a solo by two young friends gave character to the meeting.

Mr. G. W. Clark, the beloved minute secretary, pointed out that the Epistle to the Hebrews was characterized by one word—"better." Therein Jesus

appears as "better" than angels, than Moses, than priests, and than sacrifices. The name of Jesus has five letters and the work of the Society has five branches, in imitation of His; for we imitate Jesus five-wise, viz., by proclaiming the good news, by ministering to the sick, by caring for orphans, by benefacting poor lepers, and by comforting God's people. "God has kissed our work with His favour," said Mr. Clark, "and God will never forget that work of faith and labour of love."

Mrs. W. H. Rose gave a dainty and delightful address to the young people, and over their heads to those who were not so young. She talked about endeavour, love, sympathy and money, all which were more blessed to give than to receive. The speech bubbled over with humour and hallowing truth.

Mr. Martin, of the China Inland Mission, who was commended by Mr. Rose, told of two Chinese boys whom he knew in China; one yolept "61," so called because he was born on his grandmother's 61st birthday, and the other glorying in the name "Heavenly Grace," which name was given him because he was regarded as some strange favour to the parents. Those boys will not soon be forgotten. Mr. Martin earnestly asked us all to pray for "61" and for "Heavenly Grace."

Pastor S. Gray would have the young ones know that as the living creatures seen by the prophet Ezekiel had four faces apiece, so their lives should be glorious with four glories, viz., missionary service, missionary song, missionary prayer, and missionary pity.

The tea-tables were crowded, the meetings were well attended, and the proceedings were so much relished that an ardent request was made for another such season before long.

A message of sympathy was sent from the evening meeting to Mr. Strickson, on the suggestion of Mr. Rose.

A short prayer by Mr. Catchpole brought the glad day to an early close. S. GRAY.

ST. NEOTS.—SCHOOL ANNIVERSARY.—On Sunday, Pastor A. J. Ward, of Brockley, Suffolk, preached good sermons to large congregations and conducted a special service for the children. On Tuesday the children had a free tea, which was followed by a public tea and public meeting. Pastors Northfield, Saunders and Peters addressed the meeting on various phases of Sunday-school work. The annual report was somewhat of an encouraging nature. Pastor J. Hazelton, who presided, thanked all friends who had helped, especially those who had trained the children in the singing of the special hymns. The collections were excellent,

being the largest taken for some years, upwards of £9 being collected.

"PROVIDENCE," CLAPHAM
JUNCTION.

THE thirty-seventh anniversary of the Church was celebrated on April 25th and 27th. Mr. H. R. Higgins was graciously helped to speak from the text "Let brotherly love continue" (Heb. xiii. 1). The words of exhortation were savoury, and encouragement was given to sinner, seeker and saint.

Many gathered at the evening service—men who had never entered the sanctuary before; parents of our scholars who had been given a personal invitation by one of the male teachers. Mr. Higgins was again helped to preach the Gospel from the words in Luke xxiii. 18. Special services commenced with an early morning prayer-meeting on Sunday for the conversion of sinners, and it was felt the answer would be given.

On the following Tuesday the public meeting was presided over by Mr. H. Adams, who read Matt. vii. Mr. H. J. Wileman prayed for great blessings to be outpoured upon the work of the Church.

The Secretary read a short Report, including, amongst others items of interest, the following:—

"We have had faithful men of truth proclaim the Gospel tidings in our midst. Among other ministers who have spoken to us frequently we have heard with much acceptance Mr. G. H. R. Higgins, and if our brother had not felt led to settle at Grundisburgh, it was hoped by our people that he might be directed of God to take the oversight of this Church. However, the Lord has willed otherwise, and we sincerely wish our brother the greatest of blessings and a large sphere of usefulness in Suffolk.

"We are praying and depending upon the guidance of God for an under-shepherd who shall feed the flock and gather into Christ's fold many of the 'other sheep' who are around this immediate neighbourhood.

"During the last twelve months one who had worshipped with us many years felt constrained by the love of Christ to tell us as a Church His gracious dealings with her and was baptized. Another joined us upon testimony."

Mr. J. P. Goodenough spoke powerfully from the words found in Heb. x. 23, under the following heads—"Faith possessed," "Faith professed," and "Faith encouraged." Pastor H. J. Galley dwelt on "The Church"—"a chosen people," "called out," and "an eclectic assembly."

Mr. G. H. R. Higgins, referring to the Report, "Praying for Conversions,"

gave words of encouragement to press on in the good work, knowing that in due time answers to prayer would be given.

Many friends from neighbouring Churches were present, among whom was Mr. F. T. Newman, a past honoured deacon, who was called to the platform. His interesting reminiscences were greatly appreciated, he being one of the seven members who constituted the original Church. He stated that the Church at "Providence" has had four meeting-places in its history—first in a room in Speke-road, then in a school-chapel in Livingstone-road; and before this chapel was opened, while it was being built, for about ten months at the Institute belonging to Price's Candle Works; and from 1876 onwards in the present chapel. Mr. Newman also gave a lucid outline of the history, the names of all its Pastors, and how the Cause had prospered down to the present time.

Mr. F. W. Kevan thanked Mr. Newman for his kind remarks, and added that he hoped he would have the complete history of the Church before these brethren have "gone home" to glory; every year he gathered fresh information.

A hearty vote of thanks was accorded to the genial Chairman, whose remarks were most helpful and stimulating.

The choir helped well in the service of praise. Mr. Albert Clewley presided at the organ. "Hitherto hath the Lord helped us."

MORDAUNT WM. KEEBLE.

WALTHAM ABBEY (EBENEZER).—On Thursday, April 29th, the eighty-fifth anniversary of the above Church was celebrated. In the afternoon Pastor H. D. Tooke, of Gurney-road, preached from Isa. li. 11 a most encouraging discourse, and it was our hope and prayer that the text might be literally fulfilled in the experience of the Church here. We were gladdened by the presence of a number of friends from Epping and elsewhere. A goodly number stayed to tea, and in the evening there was a public meeting. Mr. G. S. Faunch, of Ilford, ably presided, and addresses of a very spiritual and cheering nature were delivered by brethren J. Hughes, E. Rose, H. D. Tooke, and W. Tooke, senr. Brother W. Newcombe offered prayer and brother John Pallett addressed the meeting, expressing appreciation of and thankfulness for the success of the day's gatherings. The record of the past shows some days of darkness and depression, but the Church is hopeful that brighter days are in store in the fulfilment of the text of the afternoon sermon—"They shall obtain gladness and joy, and sorrow and mourning shall flee away."

ZION, NEW CROSS ROAD.

PASTOR J. BUSH'S ANNIVERSARY.

THE fourth anniversary of Mr. J. Bush's pastorate was celebrated on April 27th, when successful gatherings were held.

In the afternoon a thanksgiving service, presided over by the Pastor, preceded a sermon by Pastor E. Mitchell (Islington), who took for his text Ruth i. 16, 17.

A social tea followed and the chapel was well filled at the evening meeting, presided over by Mr. Thos. Green (Surrey Tabernacle). Prayer was offered by Mr. Thos. Carr (Balham) and a brief review of the year given by Mr. T. G. C. Armstrong (the Secretary). During the year 19 had been added to the Church by baptism, making a total of 102 baptisms and 134 admissions during the four years' pastorate.

All the agencies in connection with the Church were in active operation. Over 100 new scholars had joined, making with the Bailom-street Mission a total of about 650 with 60 workers and teachers.

The Tract and Benevolent Society was carrying on a good work, and at Christmas over £90 had been collected to provide meals for poor families in the neighbourhood; the Band of Hope had a record attendance, and the Young Christian Band was well supported, while the Mothers' Meeting was successful.

The Chairman stated that fifty years ago he used to worship with the friends and had a lively recollection of Pastors G. Wyard, J. S. Anderson, and others. He was delighted to know the same truths were being proclaimed now and that the blessing of the Lord was resting on the Pastor's ministry. Looking back he could not help exclaiming, "What hath God wrought!"

Pastor E. Mitchell based his remarks on the words "he pleas'd God" and spoke very blessedly of the character, position and responsibility attaching to the children of God.

Pastor H. W. Tooke followed with a discourse on "If any speak let him speak as the oracles of God," a very helpful text for all ministers, and indeed for every believer. The message from the pulpit must be in agreement with the Divine Word. If any man minister let him do it with the ability of God. God gives ability or strength and continues it to those who are engaged in His service. Physical strength as well as spiritual is His gift.

Pastor W. H. Rose spoke on the character of the Christian ministry as

set forth in the ministry of the Apostle Paul. He was fired with a noble ambition and it never burned more brightly than when he was confined in a Roman prison. The aim of the true minister was that he should save, that he should impart, that he should present. The apostle's desire was to become all things to all men that he might save some. He did not care what became of himself or his character, but he longed to impart unto them some spiritual gift; and he laboured that he might present them unto Jesus Christ. The Apostle Paul was never nearer the cross of Christ than when he said "I am willing to spend and be spent for you." The joy of ministry was in proportion to its devotion, a minister's gratitude, "I thank my God always on your behalf." A grateful ministry helps to make a grateful people. While a minister has the burden and difficulties peculiar to his office, he has his seasons of joy.

Pastor E. White (Woolwich) spoke from "I have preached righteousness in the great congregation." Men are sinners and need righteousness—the righteousness which God has provided in the Person of the Lord Jesus Christ. It was an everlasting righteousness, and those who were not possessors of it must perish.

Pastor J. Bush very happily expressed the thanks of all for the presence of the Chairman, with whom he had been associated in friendship and Church fellowship for some forty years; also to the brethren who had spoken and to the ladies who had catered for their physical needs at the tea-table. His one end and aim before God was the salvation of immortal souls and the building up of the Church. There was a unity of heart and soul among the people of his charge, and he was greatly helped by their prayers on his behalf. He thanked God for such a band of deacons—men who loved him and were willing to serve under him. Harmony and peace reigned in their midst, and he trusted this would ever be the case. They thanked God and took courage in entering upon another year of service. "Not unto us, not unto us, but to God be all the glory."

This very happy gathering was brought to a close with singing and prayer. The collection realized £10 10s.

T. G. C. ARMSTRONG.

PONDERS END (EDEN).—The annual Sunday-school meeting and prize distribution took place on May 5th. A tea was provided for the scholars. Mr. F. Cooler presided over the meeting. Addresses were given by Messrs. A. G.

Blackman and S. Mason, and recitations, etc., were creditably rendered by some of the children. It was indeed a stimulating time, parents and friends affording encouragement by their presence and practical sympathy. The little chapel was quite full. The financial result exceeded expectation. To God be all the praise.

GUILDFORD (OLD BAPTIST CHAPEL).—On April 25th and 28th the Sunday-school anniversary was held. On Lord's-day, April 25th, the Pastor preached at 11 and 6.30 to large congregations, and in the afternoon at 2 o'clock presided at the young people's service. After the opening hymn, Mr. J. Broughton sought the Divine blessing in a most earnest prayer on behalf of teachers, scholars and parents. A special address was given by our Pastor, after which the prizes were distributed. Special hymns were sung by the children during the service. Mr. H. Brand closed the service with prayer. On Wednesday, April 28th, much disappointment was caused through the absence of Mr. Mitchell, who was suffering from indisposition, but his place was very kindly filled by Pastor H. D. Tooke, who preached an excellent sermon from John xvii. 15. The chapel was quite full, and the majority of friends stayed to tea. At 6.30 prompt the public meeting commenced, the Pastor presiding. The opening hymn having been sung, and a portion of Scripture read, Pastor H. J. Parker led the meeting in prayer, after which the Chairman heartily thanked the friends for their presence, thus helping our school on this occasion. The hon. sec., Mr. E. C. Foster, read the Report and Cash Statement, and Mr. H. Brand, in a warm-hearted address from Prov. xii. 27, moved the adoption of the Report. Mr. Tooke then seconded the adoption of the Report, and gave a very encouraging and helpful address from 1 Thess. i. 3. During the singing of the anthem, "Daughter of Zion," the collection was taken. Mr. Gossling followed with a very helpful address on the words, "Enter ye in at the strait gate." Mr. A. H. Riddle gave a touching address, and spoke of his early association with the Old Baptist Sunday-school, and referred to the time when the Lord met with him in the same building in which he was then speaking. With a few closing words from the Chairman, and the singing of the beautiful anthem, "Sun of my Soul," brought another very profitable and successful anniversary to a close. The collections, including special donations, amounted to £15 4s. 6d. Gratitude and thanksgiving we therefore render to our God for all His goodness to us.—W. CHISNALL.

BETHNAL GREEN ("HOPE," NORTHON STREET, GREEN STREET).—Special services were held on Tuesday, May 11th. The afternoon meeting was presided over by Mr. J. M. Rundell, who read Psa. cxlvii. Brother G. W. Clark offered prayer. The Chairman then called upon the Secretary to state the reason for meeting, and having done so as concisely as possible by telling the friends that the chapel needed some extensive repairs, such as rebuilding part of the wall and roof, he (the Chairman) spoke very feelingly of our position, also of our brother Stockdale, who was laid aside with influenza, not forgetting also our late beloved Pastor, Mr. Jas. Clark. He spoke from Psa. cxlvii. 8, "Who covereth the heaven with a cloud," referring also to the cloud of Luke ix. 34. He said, literally, by wisdom and power our God made the vehicles to convey and drop the rain of blessing upon us. He exhorted the friends to cling to the truth under all circumstances.

"Ye fearful saints, fresh courage take;
The clouds you so much dread
Are big with mercy, and will break
With blessing on your head."

Mr. Dolbey spoke very encouragingly from Rom. vii. 24 and Mr. Clark from Psa. cxxii. 6. A goodly number sat down to a well-provided tea. The evening meeting was presided over by Mr. F. T. Newman, who spoke very encouragingly and told us "Hope" was the place where he was first chairman. Mr. Johns besought the throne of grace for a blessing, and very helpful addresses were delivered by Mr. Ackland on Luke viii. 49, Mr. Easter on Rom. vi. 22, Mr. Tooke on Psa. ciii. 13, and Mr. Clark again on Psa. cxxii. 6. Collections were taken on behalf of the renovation of the chapel. A vote of thanks was accorded the Chairman and brethren, also the ladies, for their valued services, and a very spiritual day was brought to a happy close.—W. R. JOHNS.

OTLEY, SUFFOLK.—It has often been said that "while God buries His workmen, He carries on His work." If we watch His hand, we find this is true. May 5th dawned. The sun is shining. All around Nature is putting on her beautiful garments. Many from various parts are wending their way to Otley Chapel to rejoice with the Church there because God had helped the young Pastor, Mr. W. R. C. Leggett, through his first year of pastoral work. In the afternoon Pastor C. Welsford, of Horham, preached an excellent sermon. A goodly number sat down to tea. The evening meeting was presided over by R. L. Everett, Esq., M.P. After reading Psa. ciii., Pastor W. H. Ranson implored the Divine blessing. The Chairman expressed great pleasure upon being present at this the Pastor's first

anniversary, and made touching reference to the young Pastor's grandfather (the late Samuel Collins, of Grundisburgh) and of the good work done by him and other worthy Baptist ministers in Suffolk in bygone days. The Chairman also took a retrospective view of the past and spoke of the history of the Church since its commencement and of the good work done by the various Pastors who had occupied the pulpit, and he still rejoiced in the pure Gospel that was preached in our rural village chapels, and wished the Church and young Pastor Heaven's richest blessing. The senior deacon, Mr. George Dunnett, gave a brief account of the year's work. Peace and unity prevail. They were not without evidence of Divine blessing, as several young people had joined the Church. Helpful addresses were given by Pastors A. Morling, W. H. Ranson, C. Welsford, and the Pastor. The Benediction brought this helpful and happy meeting to a close. Many felt it good to be there. God grant that many earnest, consecrated, energetic young men may be raised up who shall delight to go up and down preaching the ever-blessed Gospel of the ever-blessed God.—M. A. MOORE.

IPSWICH (BETHESDA).—The 80th chapel anniversary was celebrated on Sunday, April 25th, when Pastor L. H. Colls, of Tring, preached three sermons—morning, afternoon and evening. There was a crowded congregation in the evening, when Mr. Colls preached from Numb. xxi. 16, "Gather the people together, and I will give them water." He noticed, in the first place, God's supplies of heavenly grace, and where they were to be found, and then the spirit of gladness that was always manifested before the promise was fulfilled or realised. When God spoke, "Gather the people together," they were gathered. They began by singing, and then commenced to pray, and lastly commenced to work. At the close of the service the choir sang the anthem, "Hear my prayer." Collections in aid of the Cause were taken at the close of each of the services.—GEO. E. DALDY.

BERMONDSEY (LYNTON ROAD).—The ninety-third annual meeting of the Society for the Relief of the Sick and Poor was held on April 27th. The Secretary read a report for the year, which stated that £51 3s. 8d. had been distributed, besides flannels, grocery, and coals, in the relief of many aged and needy ones of the household of faith, as well as in several cases of illness and distress in the neighbourhood of the chapel. The chair was occupied by Mr. J. M. Rundell, who in his remarks spoke of the goodness of the Lord to the Society during another year and of His faithfulness to His

people in providing for their necessities. Suitable addresses were also given by brethren H. Ackland, H. Dadswell, G. W. Clark, B. T. Dale (Pastor), T. Knott, and A. G. Backman. The collection, including Mrs. Jas. Lee's usual kind donation, amounted to just on £5. The meeting, which was a nappy and very encouraging one, was closed with the singing of the Doxology.

NEWTON ABBOTT.—This little Cause experienced a happy day in the Lord's house on May 9th, when the Ordinance of Believers' Baptism was administered by Mr. G. Leaman. The testimony of the candidate, Mr. E. G. Tucker, was very interesting. He was brought up in Suffolk, his father and mother being both members of a Cause of Truth. Going to London when about 15, he mixed with careless companions and neglected the sanctuary. He joined the navy and was sent to Plymouth, and appears to have drifted farther away. Then followed some years during which, however, conscience spoke, and he would then repair to some place of worship, but with no good result. But the ways of God are wonderful. The vessel upon which this friend was serving was ordered to Harwich, and he then thought he would like to look at the old home. He went to the chapel at Aldringham—the first time since 1889—and there the Lord met with him, and curiosity gave place to conviction. The Word was made precious as he realised its power. Returning to Plymouth, he could not feel at home with other bodies, and longed to find a Cause of Truth. He obtained both the *Gospel Standard* and EARTHEN VESSEL, and from the latter learned of the Cause at Newton Abbott. Here he heard the truth proclaimed and here he found a home, and, having expressed his desire to join this little band of believers, he was immersed on Lord's-day, May 9th, and in the evening joined with the friends at the Lord's-table.

Gone Home.

GEORGE ERNEST ELNAUGH.

QUITE a gloom has again been cast over Bethesda, Fonnereau-road, Ipswich, and not only Bethesda but the town at large, by the early and unexpected demise of our beloved brother George E. Elnaugh, after but one short week's illness, in his 36th year, especially coming as it did so close upon the death of his colleague, brother Haggar, whose home-call was recorded last month. Verily our late brother was a worker among workers, abounding in energy and resource, whose earnestness and zeal were inspiring and helpful to those associated with him.

He had been in London for some time,

but about five years ago removed to Ipswich, where he occupied one of the large new business premises as draper, &c., in Upper Orwell-street. He was formerly a member of Mount Zion, London, where he sat for some time under the ministry of Mr. Hazalton. During the time he had been in this town he made friends with nearly everybody, especially with the young folks. He seemed never to be happier than when he was enjoying the society of those connected with the Sunday-school and junior members of the Church. They, in return, always loved to be in his company, and his memory will ever be cherished by them.

In November, 1905, he was elected sidesman, and the Sunday-school, having become aware of his worth, in the same month asked him to take the office of secretary, which he did, and threw his very heart and soul into that work. In the business life of the Church he was most active, ever seeking to promote the interests of the place.

In January, 1907, he instituted the Communion Ticket arrangement and took upon himself the task of registrar. On the finance and other committees his aid and counsel was very often sought. He was a most regular attendant at the meetings. In the Pastor's Men's Bible-class he took a keen interest, and they will ever remember the happy moments spent in his company. He also served on the committee in connection with the work of the Band of Hope. Yet more, possessing a very good tenor voice, he often helped the choir on several occasions. It was a bitter disappointment to him not to be able to take part in the cantata which was given by the choir on April 14th, entitled "The King of Glory," in which he had promised to sing in one or two quartettes. Within a week from that day, the attack of influenza which he contracted the night before developed into double pneumonia, together with a severe attack of laryngitis, and on the 21st he was called to join the heavenly choir above.

On the following Monday, on the occasion of the funeral, there was a remarkable demonstration of respect on the part of residents of the town of all classes. The first part of the service was held at the chapel, which was filled to overflowing. Pastor H. Tydeman Chilvers officiated, and one of our late brother's favourite hymns, "Jesus, Lover of my soul," having been sung, the Pastor delivered a feeling and impressive address, remarking that he was sure that one and all felt that they had lost in the death of our beloved brother a good worker there. He had not been long in Ipswich before he won for himself a name respected amongst his fellow-tradesmen, but, above all, a name amongst the

Christian people of the town, and especially all connected with Bethesda. He was much loved by all who knew him. He was indeed a Christian man, whom they greatly respected and whose life and Christian example and activity many would do well to follow. The service at the chapel concluded with the well-known hymn "Rock of Ages," and, as the cortege left, the organist, Mr. Geo. W. Garnham, played the "Dead March in Saul," the congregation standing.

The senior scholars and teachers from the Sunday-school preceded the solemn procession to the cemetery, where another short address was delivered by the Pastor in the presence of a large assembly around the grave. There was a large number of beautiful wreaths, amongst them being—"From his own Lily"; "From Wal and Flo"; "From Uncle George's Leo"; "In ever-loving memory of our precious Brother—'Shall not the Judge of all the earth do right?'" "From Claude and Gus—'One of God's best men'" ; "In ever-loving memory of our dear master from the Employees at 12 and 14, Upper Orwell-street"; "From the sorrowing Officers and Teachers of Bethesda—'Farewell'" ; "With sincere regret and ever-loving regard from the Superintendent's Bible-class—'Thy will be done'" ; "With deepest love and sympathy from Gwendolene Cooke"; "With deepest sympathy and as a token of sincere regard to the memory of my dear friend from Geo. E. Daldy"; "In loving remembrance and deep sympathy from Bessie Humphries"; "With deepest sympathy from Mr. and Mrs. R. Oxborrow—He is not dead, but sleepeth"; "From Ethel and Janet"; "With sympathy from Mr. and Mrs. Bowen and May"; "In deepest sympathy from Mr. and Mrs. Bevan"; "With deep sympathy from T. E. Jones"; "In kind remembrance from Mrs. and Mrs. H. B. Strofton"; "With deepest sympathy from Mrs. Kemp and Hilda—'God is our Refuge and a very present Help in trouble.'" ;

A memorial service was held at Bethesda on Sunday evening, May 2nd, at which there was a crowded congregation, and the Pastor preached a very appropriate and touching sermon. Several favourite hymns were sung, including—"Lead, kindly Light," "The sands of time are sinking," &c.; whilst at the close the choir gave their tribute to our dear brother's memory by rendering "Crossing the bar."

"Had God asked us, well we know
We should cry, 'O spare this blow'
Yes, with streaming tears should pray,
'Lord, we love him; let him stay.'
But the Lord doth nought amiss,
And since He hath order'd this,
We have nought to do but still
Rest in silence on His will.

Many a heart no longer here,
Ah! was all too inly dear;
Yet, O Love, 'tis Thou dost call—
Thou wilt be our All in all."

GEO. E. DALDY.

MARY ANN DRABBLE,

the beloved wife of James Drabble, of Hastings (formerly of Bermondsey), fell asleep in Jesus, on April 25th, in her 51st year, after a short illness.

She was baptized at Bloomsbury Chapel by Dr. William Brock in the year 1852, and for more than forty years was a member of New Church Street Strict Baptist Chapel, where the late Mr. J. L. Meeres ministered so long. Our dear mother, by the grace of God, lived a beautiful Christian life, and seemed always to be in communion with her Lord and Saviour. The husband, son and two daughters, who are left to mourn their loss, sorrow but not as those who have no hope; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

H. W. DRABBLE.

CHARLES HENRY FULLER.

Our beloved brother entered his eternal rest on April 5th, 1909, aged 74 years, after a long and very painful illness, which he bore with much patience, proving the promise true, "As thy day, so shall thy strength be."

He was called by grace in early life and attended the ministry of the late James Wells, by whom he was baptized, and continued a member of the Surrey Tabernacle until after the death of his Pastor. Removing to Clapham, he worshipped at Rehoboth, Bedford-road. The writer became acquainted with him by supplying the pulpit in Feb., 1895, and spent the day with him, and a friendship sprang up between us which deepened, so that in after-days we walked and talked together upon the things of God. Early in 1896 our friend decided to join our Church at Rehoboth, after listening to a sermon by the Pastor from the words, "Who then is willing to consecrate his service this day unto the Lord?" He loved and adored the doctrines of our God and our Saviour, and sought by his words and deeds to serve the Church to which he was strongly attached.

Our brother found work at one time in our little school, and for years he led the Monday night and Sunday morning prayer-meetings, and he also took great delight in visiting the sick.

After a few years he removed to West Croydon and worshipped with the friends at Derby-road, amongst whom he found friends in the Lord. Our brother's sight began to fail, which caused him much anxiety, and other ailments followed, until he was compelled to give up his position in busi-

ness through failing health. Gradually his complaints grew upon him, causing much pain and keeping him within doors and at last to his bed.

Those friends who visited him during his long illness found him at times in great pain, but he was enabled to show the power of his religion and thus glorify his God in the same, although at times he was greatly depressed and sad, yet the Lord stood by him.

An hour before he died a deacon of Derby-road paid him a visit and prayed with him; after which he himself joined in a few words of prayer and said, "God is the strength of my heart, and my portion for ever," and quoted the verse,

"I'll speak the honours of Thy name
With my last lab'ring breath,
And, dying, clasp Thee in my arms—
The antidote of death."

A short time afterwards the Lord called him away. He leaves a widow, son and daughter to mourn their loss.

On Saturday, April 10th, he was interred at Tooting Cemetery. On the following day a few suitable remarks were made referring to the life and death of our brother by the writer,

WILLIAM WAITE.

CALEB MONTAGUE.

On March 7th, Caleb Montague (formerly of Reading) passed quietly away at Croydon, in his 65th year, after many years of growing infirmity. He was privileged to have a godly mother, and early in life manifested a love for divine things. The text which seems to have been made a great blessing to him was Isa. lv. 1.

He joined the Church at "Providence," Reading, in December, 1875. In 1886 he was elected a deacon and served the Church in that capacity for nearly fifteen years.

His first symptoms of weakness dated from 1895. A year or two after this he relinquished business and removed to Goring-on-Thames, and thence to Kew, and finally to Croydon. When health and strength permitted he worshipped with the friends at Derby-road. He did not keep his bed for more than a few days, and passed quietly away in his sleep on March 7th.

His mortal remains were interred in the Cemetery at Reading, Pastor W. H. Rose officiating.

He leaves a widow, four daughters and son to mourn his loss. He was a brother beloved by all privileged to know him. His spiritual life was sometimes clouded with doubt and fear, while at other times he rejoiced in a goodly measure of assurance. He loved to dwell on better things and to converse about them with kindred spirits, and now his ransomed spirit basks in the sunshine of his Saviour's immediate presence. "Blessed are the dead that die in the Lord." W. WELMAN.

Pictures of the Past ;

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Concluded*).

A CHRISTIAN Church has been defined as "an independent and organised body of spiritual persons who have been baptised and are agreed upon the essential truths and ordinances of the Gospel and have voluntarily given themselves to the Lord and to each other for the glory of God and their common benefit, and who in all spiritual matters are subject to no authority save that of the Lord as made known in His Holy Word."

Such was and, we bless God, still *is* the religious community with whose fortunes we have been concerned in the series of papers of which this is the last. Much information has been given as to the principles and practices of the Particular Baptists in bygone years. Many "pictures of the past" have been presented and the names of some gracious men who in their day served the cause of God wisely and well, have been temporarily rescued from oblivion.

Unchanged by what has occurred around, our friends stand where they did, "steadfast and unmovable." What their fathers were in the eighteenth century, the present members of the Church at Colnbrook are in the twentieth. Circumstances alter cases, but Divine principles never change.

WILLIAM COLEMAN, PASTOR, 1824—1845.

Four years after the death of Samuel Rowles, this minister, who had previously preached for fourteen years in the Baptist Chapel at Lessness Heath, Kent, undertook the oversight of the Church at Colnbrook. That he was a man not only of grace, but respectable gifts, the frequent references to his name in the *Baptist Magazine* at this time testify, as does the list of eminent men who assisted at his recognition in May, 1824, among whom were Joseph Chin (of Walworth), William Shenstone (of Little Alie-street), and James Upton, to whom reference was made on page 133.

For more than twenty years he retained the confidence and love of his people, when a lamentable circumstance occurred which necessitated their representing to him the desirability of his at once resigning and leaving the town. It should be added that with thoughtful and Christ-like generosity it was decided—we once more copy a Minute from the ancient Church book—that "Considering his age and long service to the Church, the sum of £25 *per annum* be paid him during his life. To all this he agreed," acknowledging that he had been seriously to blame. Shortly afterwards he was dismissed to the Church at West Ham.

For our knowledge of his remaining years we are mainly indebted to the interesting book, "My Contemporaries of the Nineteenth Century," by our late friend, Cornelius Slim, of Guildford.

In this it is recorded that he subsequently became minister of the Baptist Chapel at Bexley Heath, Kent, in which he laboured with acceptance for about three years, till in October, 1848, "full of years, he closed his eyes on earth in peace, and in the hope of a glorious immortality." His mortal remains were interred in the graveyard of his former chapel at Colnbrook, in which they await the morning of the resurrection.

This "picture of the past" has greatly touched the writer's heart. We have heard of other cases in which indiscretion on the part of ministers has received nothing but vindictive cruelty at the hands of the people whom they had served long and faithfully. Words of extenuation from pitying friends received no consideration. The insincerity and hypocrisy of one who could thus sin were almost universally insisted on, and life-long disgrace was accounted to be his just desert. His recovery and restoration to usefulness were despaired of, and he was suffered to sink into dishonourable oblivion almost without the grasp of one friendly hand or the consolation of one kindly word.

Far different is the conduct enjoined in the inspired Book. David, when the memory of his great sin was fresh in his memory, implored to be divinely assured of the mercy and pardon of his God, not only that his broken bones might rejoice, but that once more—as in the days of his first love—he might teach transgressors how faithful the Lord is, that "sinners might be converted to Him" (Psalm li. 13; Gal. vi. 1). No fallen men who own their folly and sin and are favoured to have redemption through the Saviour's shed blood, "even the forgiveness of sins according to the riches of His grace" (Ephes. i. 7), should be discouraged from telling others of the boundless pity of Him who delighteth in mercy.

We must not give the details of the Minute from the Church book which records the "painful circumstance which caused much grief and considerable trouble to his Church"—how faithfully they dealt with the aberration of the Pastor whom they had so greatly esteemed and loved, and with what frank and unsuspecting candour they received his pitiful admission that their "charge was right and just." Every word is redolent of "the mind of Christ," and expresses the charity that "hopeth all things" and "never faileth."

In another hand it is recorded that William Coleman had ministered as Pastor to the Church at Colnbrook for twenty-two years, during which period sixty-two persons were added—fifty-three by baptism and nine by letter.

Thirty-eight years ago, when the writer was somewhat closely associated with the members of this Church, he more than once was shown this good man's grave, and, while faltering lips told the story of his fall and recovery, none failed to recall how much he was loved.

Here we think it wise to bring these fragmentary papers to a close, merely naming the ministers that followed.

In April, 1849, Isaac Lingley, after an honourable ministry at Stowmarket, in Suffolk, was inducted into the pastorate, several worthy ministers assisting at the solemn services. In June, 1852, he, however, felt compelled to conclude that the Lord was withholding the blessing on his labours which had been prayerfully anticipated, and he therefore honourably placed his resignation in his people's hands. He subsequently went to Meopham, where he was much esteemed; and lastly, in 1863, to Maidstone, where he is still lovingly remembered. He was followed by our friend John Brunt, formerly of Shadwell and High Wycombe, and afterwards of Norwich, where he died in the later seventies. Samuel Kevan, a true and honourable servant of Christ, came next, but, not being greatly encouraged, he left in 1870. He subsequently became minister of the old Baptist Cause at Wandsworth, and finally at Ramsey, Hunts, whence he was called home, we believe, in 1889. J. B. Warren and our warm-hearted brother Albert Knell, both of whom, with the writer, studied for the Baptist ministry at C. H. Spurgeon's College, were next chosen to the pastorate and served the Church and were blessed, as the Lord saw fit. The name of our honoured friend, Samuel Willis, closes the list, he having ministered with some tokens of the Divine favour from 1897 to 1902. Two only of these, the brethren Knell and Willis, survive.

In 1871 the condition of the chapel necessitated the erection of a new building on the same, but a slightly enlarged, site, a small piece of copyhold ground being generously given for this purpose by a descendant of the Thomas Rayner who was the donor of that on which the original sanctuary stood.

For many reasons this ancient and honourable Church—true as it has always been to its professed principles, and numbering as it does among its members some choice and faithful Christians—is very dear to the writer. On earth we shall see them no more. In commemoration of a friendship of thirty-nine years' standing, these papers are, however, inscribed.

“ Within those walls may holy peace and love and concord dwell.”

W. JEYES STYLES.

June, 1909.

WE may just as well attempt to level the lofty trees of the forest with a gentle touch of the finger—to overturn with a breath the stupendous mountain, whose summit pierces the cloud, or to move the world with a lever of straw, as, with our poor performances, to remove the load of our guilt, and avert the awful consequences of Jehovah's indignation.

THERE is no note on the harp of Gabriel more welcome to Jehovah than the cry of a penitent for mercy, or the supplication of a child of grace.

THE arrows of envy are usually found to fly back again on him who shoots them.

BUY! BUY!! BUY!!!

A Minister's Sunday Afternoon Talk with the Bairns.

BY PASTOR H. BULL, BORO' GREEN, KENT.

"Buy the truth, and sell it not."—Proverbs xxiii. 23.

"Hear what thy father says—be wise; nor, when thy mother's old, despise;

But may this be thy happy lot, to buy the truth and sell it not!"

—JOSIAH BRISCOE.

THIS was the cry I heard in the principal street of Maidstone a few days ago. I turned round and looked at the shopman, only to be again greeted with the same words—"Buy, buy, buy!" Now, dear young friends, I could not help thinking how anxious people are to sell their wares, and I wondered whether, with God's help, I could turn the incident to account for your profit when next I had my weekly talk with you.

I.—WHAT IS HERE MEANT BY BUYING?

Consider. Some things we can make our own without any trouble or expense. Buttercups and daisies anyone may gather. Water from a drinking fountain or road-side stream all may drink. Blackberries in the autumn may be picked by any poor man's child. They are not charged for. We need no money with which to obtain them.

Other things are costly. Boots and bread; meat and medicine; books and useful things—such as knives or watches—we cannot procure without money.

What do we mean, then, by buying? Why, this. To buy a thing is to become its possessor in exchange for money.

In my text, however, this is not quite the meaning of the word. It rather means to acquire something we should prize by means of effort and painstaking. We cannot obtain a knowledge of history by looking at a book which teaches it. We cannot learn how to keep accounts by just turning over the pages of an arithmetic. We cannot become clever at drawing and sketching by looking at pictures. History, book-keeping and art must be acquired by long and patient work. Effort is thus like the price of ability and efficiency. In this sense, therefore, we speak of *buying* knowledge—that is, obtaining it by much study. No one ever goes to sleep silly and gets up wise, or becomes able to do useful things by just wishing that he could. Some boys get scholarships, and are helped by grants of money, which enable them to obtain a higher education, and so to obtain greater success in after life. "Oh," someone says, "this is because they were lucky." No, this is not the reason. They were thus promoted because they were better informed than the other boys, and had *bought* their knowledge at the price of hard and honest work.

Now our text says, "Buy the truth"—that is, take great trouble and pains to find out what is truth, and, when you know it, never, never part with it.

II.—WHAT WE SHOULD BUY.

Solomon here tells us to "Buy the truth, and sell it not." How I wish all the boys and girls in England had Bibles of their own. Think of this, and if you haven't one, when you are about to buy a boy's paper or a school tale, buy a Bible instead; for every word in the Bible is truth, which is more than can be said of any other book.

Then, again, there are other ways of "buying the truth." You will have to earn your own living some day, and not improbably leave your father's home. Some of your new friends will very likely ride bicycles and play cricket on the Lord's-day, and may make things unpleasant for you if you refuse to join them. Never mind. We have taught you the truth about Sabbath-breaking, and although you may be sorely tried, yet take Solomon's advice and "sell it not."

III.—WHERE WE SHOULD BUY THE TRUTH.

When we have gone with our boys and girls to the seaside there has always been the shopping expedition before they come home. Our few remaining pence are counted. One says, "I have only threepence, but I want to buy a shell box for mother." So, first one window is examined, and then another, and another, until at last in goes our little friend, and the purchase is made. Why this shop, and not another? Why! because it is the cheapest. Just so. Now, boys and girls, there is a real treasure spoken of in the Bible, "The pearl of great price"—God's salvation—and Jesus Christ has it in His keeping. What is its price? Look, it is marked in plain figures. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. lv. 1). There is no market like this in the world. A poet I love knew all about it when he wrote, "Without money, Come to Jesus Christ and buy!"

IV.—WHEN TO BUY.

Shopkeepers eagerly watch the daily papers to see if there is a rise or fall in the prices of what they sell, so that they may buy at the best time. The best time to buy truth is when we are boys and girls, because we have not so many other things to attend to. A little girl was once seated amongst a heap of toys, and a lady said to her, "I suppose these are your treasures, dear?" "No," said the child, "these are my playthings; my treasures are in heaven." How beautiful to know that there have been little ones who loved Jesus, and prized their Bibles and their Sabbath-schools! They may be buying the truth at the expense of some pleasant things with which they did not like to part, but think of its worth.

"Buy the truth, 'twill ne'er decay; other things may pass away;
The Bible and its treasured store will precious be for evermore."

If the arrow of prayer is to enter heaven, we must draw it from a soul full bent.

OUR LORD'S EXAMPLE AND TEACHING CONCERNING PRAYER.

(Concluded from page 181).

“Lord, teach us to pray.”—Luke xi. 1.

“We know not what we should pray for as we ought” is the humble admission of all holy hearts, an admission which enforces the petition, “Lord, teach us to pray.” To this petition the recorded life of our Lord while on earth is a continual and comprehensive response. He taught us to pray by praying Himself, and His supplications are recorded that we may learn of Him, and often repeat the poet's fine verse:—

“O Thou, by Whom we come to God, the Life, the Truth, the Way—
The path of prayer Thyself hast trod; Lord, teach us how to pray.”

We have noted nine occasions on which He is expressly said to have prayed to His Heavenly Father, some of which claim our special notice.

He prayed at His baptism. Then it was that “the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, ‘Thou art My beloved Son: in Thee I am well pleased.’” Remembering this, the gracious witness and the seal of Divine approval that was set upon His prayer, we are encouraged to seek a similar blessing when we engage in the sacred ordinances of His house.

Again, when about to call twelve of His disciples to the fuller service of apostleship, He sought the seclusion of a lonely mountain, “and continued all night in prayer to God” (Luke vi. 12). Most helpful is the example He then gave to all who follow in His steps, that they too, before undertaking any business of importance, should seek, by intercourse with God, His guidance that their proceedings may lead to a right and successful issue.

Again. We view Him “on the holy mount” (2 Pet. i. 18) and mark that previously to the mysterious appearance of Moses and Elias, He engaged in this sacred exercise. The words in which this incident is related are—as we have seen—very significant. “As He prayed His face did shine as the sun and His raiment was white as the light.”

Then came the wondrous revelation, and His sacred communion with those who of old had been privileged to tell of His coming, and now conversed with Him of the glorious work He should yet do; after which He again received the assurance of His Father's love and approval. “This is My beloved Son in whom I am well pleased. Hear ye Him.”

So, too, believers should delight to be favoured with special mercies; but unless they receive and enjoy these with prayer, they must not wonder if they are soon embittered to them.

Further, the “great Exemplar,” in whose footsteps we are enjoined to follow, also claims our most special regard in relation to His prayers in “the garden of the olive-press.”

"Go to dark Gethsemane, ye that feel the tempter's power ;
Your Redeemer's conflict see, watch with Him one bitter hour ;
Turn not from His griefs away, learn from Jesus Christ to pray."

Truths which would require volumes of divinity for their elucidation and discussion are suggested by this unique incident in the Saviour's life. We behold the evil of sin, for here when the sinless One bears it in His own body, "His sweat falls as great drops of blood, falling down to the ground." We further see submission to God exemplified in wondrous and unreserved fulness. At present, however, we are to claim attention to the Son of God in His hour of unimaginable agony, as our pattern in prayer. *Then it was that "He prayed more earnestly."*

"Not that," as a great preacher has observed, "He was before this, cold and formal in His devotions ; but that as the hour and power of darkness advanced, and He began to be sore amazed and very heavy, and as His soul became increasingly sorrowful even unto death, there was more excitement in His feelings and vehemency in His manner of expression. Then was it that 'with strong crying and tears' He 'offered up prayers and supplications unto Him that was able to save Him from death, and was heard in that He feared.'

"So should it be with us. Prayer is never out of season. We see this in the life of Jesus. There are, however, times which call for peculiar and unwonted urgency and importunity in our approaches to God—periods when faith must be more insistent and prayer, to be prevalent, must be accompanied with tears."

Thus, even until the closing scene of all, our Lord's example enforces at once the duty and privilege of prayer to all His people.

Space does not permit our illustrating our subject by referring to the many prophetic references to the prayers of Jesus in the Messianic Psalms.* These not only relate to Him, but they describe the thoughts and intents of the heart of the holy Son of God as no other portions of the Bible do. A glance at Psalms ii., xvi., xl., xlv., lxxviii., cx., and others will confirm this assertion.

Very specially does Psalm xxii. portray the emotions of the blessed Sufferer when on the Cross. It may have been—as some suppose—actually repeated by the Lord, word for word, when hanging on the tree. It commences, "My God, My God, why hast Thou forsaken Me?" and ends, as many scholars would render its closing words, "It is finished." "It is thus the photograph of our Lord's heart in His saddest hours, the record of His dying words,

* The subject of the Christology of the Psalms, and the references to the Saviour which they contain, demands close attention, not only on account of its interest and importance, but because some have been led into error by unwarranted interpretations of this portion of the Word of God. Dr. A. A. Bonar's two works on the *Book of Leviticus* and the *Psalms* are most useful. An article *On the Symbolic Language of Scripture* in Mary Anne Schimmelpenninck's *Sacred Musings* (often to be obtained second-hand for a few pence) is also most instructive and suggestive. "It is," observes Edwin Paxton Hood, "impossible to read it without obtaining a wider insight into the whole scope and character and intention of the entire Book of Psalms." Some might indeed consider it mystical, but it contains the sort of teaching in which the more spiritual members of our Strict Baptist congregations delight.—EDITOR.

the lachrymatory or vessel in which His last tears were preserved, and the memorial of His expiring joys.

"It, therefore, contains a description both of the darkness and of the lustre of the cross, the sufferings of Christ and the glory that should follow. Any presentation of Christ as our great Exemplar would be incomplete did we not regard Him as here portrayed, as the 'meek and lowly' sufferer, and our great Exemplar in prayer."—*From Spurgeon on the Psalms.*

But not only are the recorded prayers of Jesus, considered in themselves, model petitions for all time; but the *occasions* on which they are related to have been presented are fraught with suggestion and instruction. He, for example, at different times prayed early in the day (Mark i. 35), late in the evening (Matt. xiv. 23), and prolonged His petitions throughout a whole night (Luke vi. 12).

He at times prayed alone (Matt. vi. 45, 46), at others in the audience of His disciples (Luke ix. 2 and xi. 1). On much of His intercourse with His heavenly Father, the inspired records are silent, but His intercessory prayer as the great High Priest within the veil (John xvii.) was uttered in the hearing of "the men which God had given Him out of the world that they might have His joy fulfilled in themselves" (verses 6 and 13).

He likewise prayed for men of differing sorts and conditions—for children, when brought to Him for a blessing (Matt. xix. 13)—for Peter that though his self-confidence might fail, his *faith* might not (Luke xxiii. 32). And as He thus prayed for *one* frail and faulty disciple, He also prayed for "the whole Church, the sacramental host of God's elect," as Cowper styles them, who should during all coming ages believe on Him. Thus He prayed for His friends, and likewise for His enemies. He prayed in perfect submission to His Father's will, and with the utmost confidence that His petition would be heard and be forthwith answered (John xi. 41, 42). He prayed when in an agony of prostration and pain, and He needed the ministry of an angel to strengthen Him in His sore distress. "Lord, teach us thus to pray."

"O, patient, spotless One, our hearts in meekness train
To bear Thy yoke and learn of Thee, that we may rest obtain.*"

SANCTIFIED affliction, like rain after dry weather, lays the dust of passion, softens the soul into resignation, and causes gratitude to spring forth.

DEATH to God's people is but a ferry-boat. Every day, and every hour, the boat pushes off with some of the saints, and returns for more.

IN prayer, it is better to have a heart without words, than words without a heart.

* A concluding paper on "Our Lord's Teaching Concerning Prayer" is reserved for our next.

THE NIGHT OF WEeping AND THE MORNING OF JOY.

IN the International Exhibition of 1862 were two statues, designed to illustrate an important religious experience. In both, the figure of a beautiful female was represented, but under strikingly different circumstances.

The first told of the dejection of grief. The face was sad and downcast. Tears seemed to be trickling from the half-closed eyes. The irresolute attitude spoke of hope deferred—expectations disappointed—and a weary and listless heart which had lost its brightness and energy. In a subtle way it was also suggested that the day was dead, and that all was dark around.

Such was this first work of art, which was entitled *The Night of Weeping*.

In the companion statue the same figure was presented, but, oh, how great the change! The sun had evidently risen, and flooded the earth with the light of the new-born day. The eyes, which before were tear-dimmed, had recovered their brightness, and were once more lustrous with the expectation of coming good. The lips—though only of motionless marble—seemed as if about to sing for very gladness. The whole witnessed to a heart which had lost its burden; a spirit from which dejection had departed, and which revelled in the beauty of the fair and far-extending prospect.

Such was the second statue, which represented *The Morning of Joy*.

Who was the artist, what has become of these works of his, we know not, but the truth they conveyed abides.

“Weeping may endure for a night; but joy cometh in the morning” (Psa. xxx. 5).

This is a word of rich consolation to tempted and afflicted believers. Trials, temporal and spiritual, may often make them weep. They may seem to be—as the poet describes—like infants

“Crying in the night;
Like infants crying for a light,
And with no language but a cry.”

To such, weeping *may* endure for the *whole* of the night—lasting from sunset to sunrise—from the rising of the evening star to the first glint of light at dawn. But all nights, however long they seem, have their appointed end, and terminate when God pleases. Light makes the natural day, and the presence of Jesus dispels all spiritual gloom. He can abstract bitterness from sorrow, and make even weeping sweet work. So, accept without a murmur the kind monition—“Weeping *may* endure for a night.”

It *may*, and, indeed, often does, endure so long, but we are not told that it *must* do so; and our tears may cease to fall, and our hearts be cheered and comforted, long ere

“The daylight comes when the night is done,
And the crimson streak on ocean’s cheek grows into the great sun.”

Our weeping time may end even before the distant bell informs us that the first watch is over. It may be ours to sing divinely-

given "songs in the night" before the stars disappear in the light of dawn.

There is, then, *uncertainty* as to the duration of our sorrows, but none as to the promised relief.

"For yet I know I shall Him praise who graciously to me
The health is of my countenance, yea, mine own God is He."

"Joy cometh"—as the Hebrew implies—like a friend who is already on his way to pay a promised visit, and who will assuredly be here at dawn—"Joy cometh in the morning."

"I once," relates a minister, "read these words to a Christian woman who was dying, as it seemed, in the dark." Weeping had continued through a weary night of sorrow and pain, and no ray of joy was as yet accorded to her poor, sad heart. "Yes," she cried, "I know that joy will come in the morning, but it seems such a *long, long time to wait* before the light appears."

Yet she passed away in peace—as all will who "make the Lord their trust." Let us, then, learn to

"Tarry His seasonable aid, and though He tarry, wait;
The promise may be long delayed but cannot come too late."

If we have the friendship of God our sorrow will always be transient and be followed by joy. The "morning without clouds" will come, when all that now makes us unhappy will cease to be. The sorrows of the present life, however prolonged they now appear, will seem to have been but for a moment. Weeping, though it may have endured here for one unbroken night, will be followed by one eternal day without a sigh or a tear.

SOCIUS VESTER IN AFFLICTIONE.

Surrey, May, 1909.

CALVIN AND CALVINISM.—III.

CALVINISM AS A THEOLOGICAL SYSTEM.

RESUMING our subject, we crave attention to

THE CALVINISM OF TOBIAS CRISP (1600—1642).

Tobias Crisp was of a respectable and opulent family. After studying successively at Cambridge and Oxford he became Rector of Brinkworth, in Wiltshire, where he was highly esteemed both for his ministry and the sanctity of his life. He at first was an Arminian, but his views changing, he became—in the order of time—the *first* preacher of Divine grace in its absolute sovereignty and freeness in our country. He retained his charge until his fortieth year, when the disturbed state of affairs in England necessitated his retiring to London, where he died of the small-pox in 1642.

That he is justly entitled to be called a pioneer appears from a glance at the dates of a few of his better-known Puritan contemporaries—Milton (1608—1674), Thomas Goodwin (1600—1679), Baxter (1615—1691), Joseph Alleine (1623—1688), John Owen

(1616—1683), John Howe (1630—1705), and John Bunyan (1628—1688).

He is now remembered solely as the author of fifty-two sermons which were afterwards issued in two volumes in 1755, with explanatory notes by John Gill, D.D. These received extraordinary opposition from semi-Pelagian writers, the best known of whom was Daniel Williams, D.D., who, in 1692, published an elaborate refutation of what he judged to be their errors.*

On examination, however, these "errors," with few exceptions, prove to be *truths* beloved of all to whom Christ is vitally precious, though at times expressed with a crudeness into which all extemporaneous preachers are liable to be betrayed. The sermons were originally transcribed by the preacher's son, who at that time must have been a mere boy. They appear to have undergone no revision. As they were delivered warm from a holy and eager heart, so they were given to the world, and therefore claimed an indulgent reception, which was unfortunately denied them.

A thoughtful and prayerful reader will probably be surprised to find that the great doctor's so-called enormities are, in the main, the very doctrines which he hears from the lips of his pastor—if, indeed, he is favoured to sit under a faithful ministry—every Sabbath of his life.

The "head and front of" this ancient preacher's "offending" seems to be that he insisted that a heaven-born faith is the *fruit* and not the *cause* of union with Christ; that covenant relationship is coeval with the love of God to His people, and not to be dated from the time when they first believe to the saving of the soul; that the graces and virtues of Christians have in themselves no merit, and that any reliance on the goodness of a pious life is derogatory to the glory of Him through whose obedience and oblation blessings unnumbered are freely bestowed upon the elect of God; that the sins of the elect were, in very deed, in a mysterious and inexplicable, but most real way, transferred to Christ, who bore them "in His own body on the tree"; that Jesus does not become our Saviour if we look unto Him by faith, but that He was of old given by covenant to His chosen people to open their blind eyes, and thus to empower them to regard Him

* That Dr. Williams (1643—1716) was a truly holy man, and held and taught much evangelical truth, is generally admitted. He, however, held the strange theory that God in grace has receded from the claims of the moral law, and given up its original obligations, and that the Gospel is a new law, but of milder requirements, in which faith, repentance, and sincere but imperfect obedience are substituted in the room of the perfect and perpetual obedience required by the original law.

Much of the Gospel of the present day so closely resembles this as to be almost identical with it. It is not, however, prominently advanced in his reply to Crisp's *Christ Alone Exalted*.

He was the founder of the theological library in Gordon Square, for the maintenance of which, and other purposes, he left £50,000, and his memory is therefore entitled to the respect of all godly persons. All metropolitan pastors should avail themselves of this invaluable institution.

as their Saviour; and that sinners are not saved for believing, but that saved sinners are brought to believe that they were of old the objects of His atoning blood, and so to trust Him with the living confidence of personal faith. These, and many other statements, of the truth of which all God-taught readers of this magazine are steadfastly persuaded, rang from the lips of this young country clergyman two hundred and seventy years ago.

In one important particular we admit that we cannot follow his teachings. The Gospel declares that "all the sins of all the elect" were made to meet on Christ, who, by His death, made full satisfaction to God for them, and thus eternally effaced them from His judicial recollection, so that He remembers them no more. Hence the objects of His atoning work are exempt from condemnation and freed from the curse of the law, and can never be judicially punished for their sins. As Toplady sings:—

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

None of the afflictions which the saints are called to endure are therefore expressions of the wrath of God.

On this our author insists with the utmost clearness and decision, but, as we judge, he is misleading in inferring from this that God does not chasten His people, and insisting that if He afflicts them it is *from* sin and not *for* sin. His error lies in his failing to distinguish between God in His *judicial* and in His *paternal* character; His inflicting *penal evil* on those for whom Christ did not die; and His expressing His holy displeasure *as a Father* when His heaven-born children disobey Him.*

This we deem the main, if not the sole, item of the system of Tobias Crisp which calls for refutation.

His sermons are a wonderful unfolding of Calvinism denuded of the inconsistencies to be found in the writings of the Reformer himself, though the marvel is not that some of his teachings lack the support of Scripture, but that he knew and taught so much truth.

Crisp's style is clear; his language plain and homely; and his reasoning scriptural and convincing; contrasting strangely with the cumbrous and pedantic writings of the Puritans who succeeded him. His complete works—with the instructive and judicious notes of Dr. Gill—cannot be too highly commended to preachers, and could we but revive a gracious interest in them, and induce our younger brethren to "chew and digest them," to employ Lord Bacon's celebrated expression, great would be our joy.

THE CALVINISM OF JOSEPH HUSSEY (1660—1726).

This most able, if somewhat peculiar, divine is mainly known by his two works, *The Glory of Christ Unveil'd* and *God's Operations*

* See the reply to the question, "Does God punish His people for their sins?" in *Answers to Inquiries*, by J. C. Philpot, M.A., in which this subject is ably treated.

of *Grace but no Offers of Grace*. The first, though ostensibly a refutation of the errors of a feeble book by John Hunt, a minister at Northampton, is really an exhaustive treatise on salvation by free and sovereign grace through the Redeemer's finished work. Its design and execution are alike eccentric, but its merit is great as an exposition and defence of the true doctrines of the Gospel. The late revered John Hazelton and his friend and contemporary, John Slate Anderson, declared that its perusal affected their whole subsequent ministry for good.

The second book mentioned above is, as its title indicates, designed to refute the error in the Westminster Assembly's Confession of Faith and Catechisms—that the proclamation and presentation of the Gospel consists in proffering, tendering, or offering Christ and salvation for the acceptance of all that hear it. This popular error is dealt with in a masterly way and the nature of the work of the Spirit in the hearts of chosen and blood-bought sinners clearly unfolded.

Hussey had thoughtfully perused the works of many of the Puritans and made what they taught his own. His profiting accordingly appears in his writings, which afford a marvellous display of Calvinism when discussed with high spiritual intelligence and fulness of Scriptural knowledge. The reader who will bear with his oddities and master his ideas, will assuredly find that he is a most bold and original thinker and a suggestive teacher who possesses unwonted power to stir and stimulate thought in others.

Hussey's books were a distinct advance on any that had preceded them. Thus the Holy Spirit progressively gave light through holy men of God to His Church in England.

THE CALVINISM OF JOHN GILL, D.D., 1697—1771.*

Wonderful as was the measure of light vouchsafed to John Calvin and Scriptural as is his theology, in the main, it is universally admitted to have embodied contradictions which greatly interfere with its harmony as a system of Divine truth, and militate against its claims to be wholly based on the Word of God.

"It is an indubitable fact that truth is evermore consistent with itself," nor can we see how a devout person can plead that the Bible asserts in one place what it denies in another, since its

* Before us is a copy of the first volume of the first edition of the sermons revised and issued by Dr. Gill in 1755. On the fly-sheet it is stated to have belonged to Toplady, who presented it in August, 1769, to John Holmes, Jun., Exon. Subsequently in 1794 it was given to Susanna Woolmer by Shirley Woolmer.

Like many books of that time, it was published by subscription, a list of those who undertook to purchase copies being appended. Among these are the Right Hon. the Countess of Huntingdon; the Rev. James Hervey, M.A., Rector of Weston Favel, the author of the *Meditations*; the Rev. Henry Venn, M.A., then of Queen's College, Cambridge; the Rev. Mr. Robert Hall, of Arnsby, the father of the great preacher of the same name; the Rev. Mr. Chesterton, of Colubrook, of whom we recently made mention in our historical notes on the Church of which he was Pastor; and two of his people, Mr. Michael Fowler and Mr. Thomas Rayner, some members of whose family are still connected with the Cause.

inerrancy would thus be fatally impugned, and its authority as the Word of God for ever invalidated.

This John Gill early perceived and with heaven-born confidence was led to conclude that the Gospel as presented in the Bible must be a harmonious whole, consistent with itself, and free from the alleged contradictions which inevitably cast discredit upon it.

To discover the truth and to formulate it into a harmonious system having the direct support of God's Word, he accordingly made the business of his life.

To do this was not easy. There are texts which some divines allege teach that God is mutable in His counsels and His affections; that the Lord Jesus obeyed and suffered to effect the salvation of all men, but that His benevolent designs are frustrated by those who reject His offered mercy; that He appeals in the Gospel to sinners to permit Him to save them, while the Spirit strives to induce them to do so; that faith is the credence of the mind based on the reliability of the testimony on which it acts, and that its antithesis, unbelief, will be the ground of the just punishment of obdurate and impenitent sinners; that man in his present state is responsible for determining his future destiny; and that the Gospel is a *bonâ fide* offer of mercy on God's part to sinners.

That these propositions were not fairly deducible from the texts advanced in their support, and that salvation as portrayed in the Bible is the work of God from its inception to its consummation, he had therefore to make clear first to himself and then to others.

This necessitated knowledge of a high order, especially familiarity with the learned languages and acquaintance with the writings of Jewish and early Christian writers on the Bible. These, with marvellous labour, he acquired, and at length was able to affirm that he knew the truth not only by the inner teaching of the Spirit, but also from the testimony of the written Word when judiciously and soundly interpreted on principles which no real scholar could gainsay.

His views are to be learned mainly from three of his many works, *The Cause of God and Truth*, his *Exposition of the Old and New Testaments*, and his *Body of Divinity*. The first, which is a refutation of the principal errors of the Arminian writers of his day, is still valuable for reference. His great *Exposition*, a monument of his marvellous patience and persistence, is useful as rescuing the texts which are generally cited in favour of semi-Pelagianism from erroneous interpretations. It is, in this respect, beyond price, though his knowledge of New Testament Greek was hardly on a par with others who succeeded him. The *Gnomon Novi Testamenti* of his great contemporary, J. A. Bengel (1687—1782), the father of true New Testament criticism, though it was published in his life-time, he does not seem to have read, and much information on the subject, which in the present day is considered essential, he did not possess. We therefore hardly agree with many in their estimate of the value of his Commentary on the New Testament to modern readers.

His *Body of Divinity* is, however, beyond praise. It was written in his later life and contains the cream of his thoughts and the mature fruits of his marvellous scholarship. Learned but free from pedantry, spiritual but without a trace of sanctimoniousness, and dignified in its stately English yet intelligible and readable, it is unique as *the* treatise on revealed truth.

The theology of Dr. Gill has been called hyper or extreme Calvinism, though its more accurate designation would be "consistent." It embodies all the essential principles which Calvin taught, denuded of contradictions and carried to their logical and Scriptural issues. Its substance is expressed in the inspired words: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

(To be concluded in our next.)

THE MINISTRY OF ANGELS.

<p>How little do we know Of yon bright world of bliss! We speak of it as far away, And yet 'tis near to this.</p> <p>Angels are not absorbed With heavenly things alone; Their joys in heaven, and ours on earth, Essentially are one.</p> <p>For Christ is theirs and ours— Their Head and ours the same; They bless Him for His keeping grace, And glorify His name.</p> <p>We join our songs with theirs, But raise a higher strain To Him who loved us ere we fell, And <i>who for us was slain</i>.</p> <p>And though the contrite tear Bedews the eye of faith, We, mourning that we pierced our Lord, Still glory in His death.</p> <p>Angels desire in vain These mysteries to soan— The majesty of Christ as God, His sufferings as man.</p> <p>For when He came to earth They hymned His lofty praise; But when He bowed His head in death They stood in mute amaze.</p> <p>Yet overflowing joy And rapturous surprise Filled all the bright angelic host To see the Saviour rise.</p> <p>And now He reigns in heaven, Omnipotent to save; They glory, if not in His cross, Yet in His vacant grave.</p>	<p>To earth they turn their eyes, Instruction here to find, And wonder at the trivial things Which please the human mind.</p> <p>Not Nature's mysteries, [powers, Nor wealth, nor thrones, nor Attract those pure and holy ones Towards this world of ours.</p> <p>They bend their shining wings To see a sinner weep, And at each penitential tear Their golden harps they sweep.</p> <p>For thus they recognise Another heir of bliss, And there is nought beneath the skies Can yield them joy like this.</p> <p>Perhaps they long had watched The devious paths he trod, When wand'ring like a prodigal Far, far away from God.</p> <p>But now how great their joy! They cry, "Behold, he prays!" And while contrition fills his heart Their lips are filled with praise.</p> <p>They joy to come to earth With blessings from God's throne, And fly to minister to us In ways but little known.</p> <p>For God employs them still To strengthen, guard, and guide His children till, with Christ Himself, They all are glorified.</p> <p>Thus when the summons comes To leave terrestrial things, Our spirits shall ascend to God, Borne on angelic wings.</p>
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Then do not call it "death"—

Departure is the word;

Disrobed of dull mortality

We're "present with the Lord." JOSIAH BRISCOE.

CHRIST'S COMMISSION AND OURS.

A SERMON BY THE LATE CHARLES HILL, OF STOKE ASH, SUFFOLK.*

"As Thou hast sent Me into the world, even so have I also sent them into the world."—John xvii. 18.

THESE words composed part of the great intercessory prayer uttered by the Saviour when on earth. They express truths which we are too prone to forget, and the remembrance of which would be greatly to our advantage, and would have a mighty influence upon our spirit and our conduct, and often move us to raise our voice in grateful thanksgiving and praise. Two main thoughts claim our attention—*Christ's mission from heaven to earth*: "Thou hast sent Me into the world"; and *the Church's mission from Christ to the world*: "Even so have I also sent them."

Remember here that the latter *derives its origin entirely from the former*. The Church of Christ would have had no mission in our world had not the Christ of the Church preceded it. Out of *His* mission there arises that mission which will ever stand connected with His people in this wilderness state. He came to accomplish His own work, and left His Church to do, in His name, what was peculiarly their work—to perpetuate on earth what He Himself had bequeathed to them. Out of His mission, therefore, theirs arises—a mission all-embracing in its character and in what it requires of all who hope in His name and anticipate their final rest and reward in His presence and in the open vision of His person and glory.

He left His people under Divine obligation to render perpetual service to Him. He claims them not only as a body, but as a body full of life and spiritual energy and power. His claim is that they should go forth and spend the powers of that life for Him who gave His life for them; that they should consecrate themselves to Him who "sanctified" or consecrated "Himself for their sakes" (John xvii. 19); and that the service of their lives in all that they said or did might be devoted to Him who devoted Himself without restriction or reservation to obtaining and securing their salvation and happiness now and for evermore.

Remember, too, that *the mission and ministries of gracious men find their high exemplification in the mission and ministry of their Great Master*. Theirs is to be what His was—in its spirit, its objects, and its issues. Was He devoted to God? This they should also be. His "meat" was to do the will of Him that sent Him, and to finish His work. He voluntarily subordinated Himself to His Father. "Even Christ pleased not Himself; but, as it is written, 'The reproaches of them that reproached Thee fell on Me.'" "Lo, I come (in the volume of the book it is written of

* Preached at the jubilee of the Baptist Church, Chelmondiston, Suffolk, in May, 1875. It was considered one of this great preacher's grandest efforts. It was circulated both in manuscript and in a booklet containing a report of the services of the day. Both the MS. and the printed sermon are, however, obviously imperfect and incorrect.

Me) 'to do Thy will, O God.'" "For I always do those things that please Him."

Thus we gain an insight into His heart of loyalty to God, and view the spirit in which His whole life was lived. The great example is thus presented in His person and words and work, and His Spirit (of course in a lower sense) should be ours also. If Churches desire to know that they are going right, they must place their feet on the road besprinkled with blood, and follow in the footprints of Him who has gone before them "leaving them an example that they should follow in His steps." If they would ascertain whether their proceedings are what He approves of, they must enquire whether they "walk even as He walked." If His grace enables them to do this, they may rest assured of the righteousness of their cause, and of the ultimate consummation and reward which stand attached to it.

To look elsewhere for a model would lead to our being mistaken or deceived. The sun—since Adam sinned—has shone only on one man who was perfectly imitable. This was the Lord Jesus Himself. Some we have known, who tried to live like some eminent Christian whose Biography they had read; but ere long it proved a disappointment and a failure. Such lights only lead to rocks of distress and danger. Having Christ before us is, however, like walking abroad at high noon. "I," He said, "am the light of the world; He that followeth Me shall not walk in darkness, but shall have the light of life."

Again, *the model of the Saviour's mission became the motive of the mission of His people.*

The self-same spirit must be the means of our strength and supply—the source out of which all action must rise; and when hearts are filled with the same motive power as filled the heart of the Great Master, then shall the Church's mission correspond entirely with the mission of Christ, and Christ and His people will work out universally the will of God, and by-and-bye His people will come into the glory, the rest, the reward, and the inheritance that remain for them above.

The most illustrious visitor to our world was Christ, but He was not well received or kindly welcomed. There was not over the portals of the temple the word "Welcome" as you have to-day over the door of your house of God. The people had no heart to welcome Him, and cold hearts left the tongues silent, so that He was not met with kindly, cordial greetings as He entered upon His ministry of mercy on earth. Yet, little as He was esteemed, never has the world been visited by one so illustrious in Himself, so great, so grand, whom angels delighted to serve, on whose head God Himself placed the hand of affection and love, and said "This is My beloved Son; hear ye Him." Illustrious was the object He had to accomplish, the mode in which He should do it, and the everlasting results that should accrue to all intelligent beings in the universe of creation. His mission spreads everywhere, and opens gates for altars to be erected for the service of God, round which the humble and broken-hearted may gather with their

prayers, on which they may pile their praises—everywhere gates are opened upon paths that lead up the hill of life and to the right hand of God. It opens fellowship with time and eternity, reconciles sinners with Jehovah, and brings the lost back into the Father's temple-home with honour-washed, purified, cleansed, and arrayed in the beautiful garments He has provided for them.

(To be continued.)

“HE KNOWS”: A MEDITATION.

BY J. B. S., OF HERNE HILL.

“I know their sorrows.”—Exod. iii. 7.

WHAT a blessed and comforting declaration to sorrowing and sin-stricken souls! Yet it is not surprising, when we consider that it comes direct from a God “full of compassion,” Who “knoweth our frame and remembereth that we are dust.”

“Full of compassion.” Fulness is a word which we peculiarly associate with our Covenant God. All out of Christ is entire emptiness.

“Other friends may fail or grieve us, one day soothe, the next deceive us.”

Friends fail—brothers fail—but “this Friend will never fail or forsake us.” “For in Him dwelleth all the fulness of the Godhead bodily.”

“I know their sorrows.” These words were made, not long since, very sweet and savoury to the writer, and just before a season when a horror of great darkness seemed to creep over him. It came as balm to a wounded heart, as a cordial to a fainting soul.

“I”—who? The God and Father of our Lord Jesus Christ and of every member of the elect, redeemed and regenerated family of heaven, whose names are never to be obliterated from “the Lamb's book of life.”

In themselves utterly depraved, but in Christ accepted and made “whiter than snow” through the all-cleansing blood of Christ, and constituted “the righteousness of God in Him.” Their standing is therefore:—

“More secure
Than 'twas before they fell.”

They are thus safe for time and for eternity, through the obedience and oblation and the continuous intercession of the Redeemer.

“I know their sorrows.” “Know”—how? Does it simply mean that He is aware of their circumstances, and looks on them with mere general interest and passing pity? Far more than this. Not with “a brief glance” or “passing word” does He favour His beloved people.

“On humble souls the King of kings
Bestows His counsels and His cares.”

He has heard us cry, “A wounded spirit who can bear?” and

He has assured us that the dear Saviour was "anointed to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

Is not this rich consolation to the poor, weary ones of the flock of slaughter whose every hope has failed but *one*—the "Lord Jesus Christ, which is our hope."

"I know *their* sorrows." Whose? The children of His love, the travail of His Son's soul, the purchase of His blood, and the constant care of the blessed Holy Ghost. What grace, goodness and compassion ever did, and do still dwell in a Triune Jehovah towards His own which are in the world! They are His "dear children;" the "precious sons of Zion, comparable to fine gold;" His portion; His jewels. "For the Lord hath chosen Jacob and Israel for His peculiar treasure" (Psa. cxxxv. 4). If, then, they are precious in His sight and honourable, is it wonderful that He should "know their souls in adversities"? (Psa. xxxi. 7). "Doth He not see their ways and count all their steps?" (Job. xxxi. 4).

"I know *their sorrows*." What sorrows? Their sorrows of every kind and sort. "This poor man cried and the Lord heard him, and saved him out of *all* his troubles." His sorrow for his sins; his sorrow for the plague of his vile and deceitful heart; his sorrow when "an absent God he mourns;" his sorrow when he is an outcast of Israel and has to sigh—

"I seem forgotten and alone, I hear the lion roar,
And every door is shut but one, and that is mercy's door."

"Their sorrows." Why have these "favourites of the Heavenly King" to be troubled with such trifles, if they are chosen, blood-bought and "put among" God's living "children"? (Jer. iii. 9). Why, because all such *must* have tribulation "in the world;" because they must through much tribulation "enter into the kingdom." For—

"The souls that would to Jesus press must fix this firm and sure--
That tribulation, more or less, they must, they shall endure."

Tried and tempted ones, the Lord bless you all. "In the day of Jacob's trouble, he shall be saved out of it" (Jer. xxx. 7); for He has said, "I know their sorrows."

What a sweet thought that, though the "shalls" and the "musts" in connection with tribulation are certain, the entering into the kingdom is, if possible, more certain still!

RUN for it, as John Bunyan said; for he that will have heaven must run for it. The devil, law, sin, death, and hell, are all making after thee. Run for it!

A PLANT that grows in a cave is pale and sickly; so is the piety of a Christian who shuts himself out from the fellowship of God's household.

REVIEWS, LITERARY NOTES, ETC.

Man Preparing for Other Worlds; or, The Spiritual Man's Conflicts and Final Victory. By W. T. Moore, M.A., LL.D., London, Allenson, Ltd., Raquet Court, Fleet Street, E.C. Pages 482. Price six shillings.

THE author of this portly volume is—as is generally known—a leader of the Section of our Denomination which professes the sentiments which were introduced in the earlier decades of the nineteenth century, by Archibald Campbell, a scholarly and esteemed American minister of the Gospel (1800-1850), and adopts his views and practices in relation to Christian baptism.

These, however, are not the subject of his present book, which aims at presenting what—in no unbrotherly spirit—we may call the author's somewhat peculiar views on the vital question of the deliverance of men from the guilt and thralldom of sin and their translation "into the kingdom of God's dear Son."

This leads him to discuss a great variety of subjects, among which are "The Origin of Alphabets," "General Booth's Scheme," "Conditional Immortality," "Modern Evangelism," "The Evolution of the Crucifix," "Radium," "Spurgeon's Sermons," "Psychical and Pneumatical Men," "Tennyson on Nature's Struggles," and "How to Meet Troubles." These and the two hundred and nine other topics enumerated in the carefully prepared index will interest many who do not care to follow the main argument of the book, as they convey information of a very varied character derived from widely different sources.

The incidental expositions of many important texts we must admit to be scholarly and suggestive, although our author's views may not be our own. We, however, think that his frequent references to the original Hebrew and Greek of the passages he cites might have been spared. They are useless to scholars and of no value to those who know no language but their own. Learned and laboured phraseology is also, we think, too often introduced. Such terms as "uniformitarianism," "catastrophism," "trichotomy," "electricism," etc., will we fear, prove embarrassing to many who cannot be expected to turn to their dictionaries whenever such words are obtruded on their attention.

The author's main positions—denuded of this somewhat granuloquent language—do not, we think, greatly differ from the gospel as currently preached by the majority of popular evangelical ministers.

Men are viewed as fallen and degraded through their severance from God, whom they "were formed to glorify and enjoy for ever;" and the Lord Jesus is presented as the great "propitiation for sin" and as the Rest-giver, able to meet all the needs of sinful and troubled hearts.

On the future of the godly after death, we note our author's widest departure from what is ordinarily believed. The details of the final condition of the saints in God's immediate presence, most of us have been content to leave "until the day dawns and the shadows flee away."

"Our knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And we shall reign with Him."

Hence we have been wont to speak of heaven in vague and general terms as "Paradise," as "the realms of the blest, that country so bright and so fair;" as "the fatherland;" as "the land of the leal;" as "our ain countrie;" or as "Jerusalem, my happy home." Dr. Moore, however, considers that the stars will be the final residences of God's chosen ones. This idea he mainly bases on our Lord's statement that "in the Father's house are many mansions or 'abodes'" (John xiv. 2).

We fancy that in years gone by, when speculative theology gave us more pleasure than it now does, we met with similar ideas in Dr. Chalmers's *Astronomical Discourses*, one of Dr. Cumming's many books, and Dr. Dick's *Planetary and Stellar Worlds*. Dr. Moore, however, approaches the subject in his own way and we can promise all who give his pages their attention, the pleasure that cannot fail to attend the perusal of a deep and thoughtful book.

Calvin in His Letters. By Rev. H. F. Henderson, M.A., author of "Erskine of Linlathen." Cloth gilt. Pages 123. Price 1s. 6d. London, Dent & Co., 30, Bedford Street, W.C.

THE quarter centenary of Calvin's birth has revived interest in his name and work. This has led to another biography of the great reformer, which, however, differs in its object and scope from the two to which we recently directed our readers' attention.

A man's letters, when written in the confidence of intimacy, are often the best revelations of his real character. In them we, as it were, see him face to face, and hear him speak colloquially as to a friend.

In former days, when social inter-

communication, save with one's immediate neighbours, was very difficult, epistolary communications were, perforce, an essential part of the business of the life of every man who aimed at affecting others for good. Of Calvin this is pre-eminently true. The letters which he wrote are almost incredibly numerous and of high interest and importance. The aim of the author of the book before us is, therefore, to give a just idea of his true personality by judicious selections from his very varied correspondence. In the light thus obtained he is therefore comprehensively presented as the man, the theologian, the pastor, the reformer, and the friend.

Many who have thought of him as an unlovable and unsympathetic person,

and a bitter and intolerant polemic, will henceforth modify their opinions, and regard him as a man of large-hearted humanity and of distinguished courtesy and kindness.

The extracts from the English translation of the letters are judiciously made, and care and candour characterise the entire work.

It should in justice be added that the subject-matter of Mr. Henderson's chapters is far more extensive than his title indicates, and he tells us much about Calvin's character and career, his friends and associates, and his distinctive theology which is not only instructive and interesting, but extremely pleasant reading. The theology of the book is extremely moderate Calvinism.

"RETIREMENT."

By WILLIAM COWPER (Olney Hymns, No. XLVII.).

FAR from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree;
And seem, by Thy sweet bounty made
For those who follow Thee.

Then, if Thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace and joy and love,
She communes with her God!

There like the nightingale she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and Guardian of my life,
Sweet Source of light divine,
And—all harmonious names in one,—
My Saviour! Thou art mine!

What thanks I owe Thee, and what
A boundless, endless store [love.
Shall echo through the realms above
When Time shall be no more.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SUFFOLK AND NOFFOLK ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS AT CHARSFIELD,
MAY 26 AND 27, 1909.

TWENTY-SEVEN years had rolled by since the Association last held its annual gatherings at Charsfield. There were some friends present this year who were present then, and whilst referring to the many changes which had taken place during that period they rejoiced that the same truths were proclaimed in their Churches to-day.

The retiring Moderator, Pastor H. T. Chilvers, conducted the opening devotional service on the 26th. Through twelve months, he said,

they had been kept, and like as the tribes that went up to Jerusalem so they had come up to praise the Lord. During the year some had passed away; to these he paid a tribute of respect and love.

The letters from the Churches were read. Many of these were of a hopeful and encouraging character. In some places there was an increase of membership, other Churches had to deplore a languishing state; yet the village Churches were "holding the fort" and exercising a power for good. The tabulated statistics showed that fifteen Churches had received by confession seventy-one and by transfer ten. Eleven Churches had transferred to other Churches twenty-

five. The home-call had come to thirty-four in seventeen Churches. In the Sunday Schools there were 1,986 scholars and 256 teachers, and the Bible Classes had 494 members.

The retiring Moderator in introducing his successor in office, Pastor W. Dixon, stated that he was glad that he had had an opportunity of visiting the Churches; he had found life among the people and a people worth visiting.

Pastor W. Dixon then delivered his address as Moderator, which was followed with close attention and was very much appreciated. Strict and Particular Baptists were part of the great Nonconformist body of the country. The Nonconformists, he contended, had to a large extent made England what she was. The power of a nation depended on the spiritual life in the nation, and Nonconformity had had a great deal to do with the spiritual life in England. The subject of the address was "The Church and the Kingdom." There was only one way of having right thoughts of the Church and the Kingdom and that was by the Book. The Bible was a communication of divine thoughts concerning the Church and the Kingdom, and that preaching was not what it ought to be which was not backed up by the Word. In quiet, earnest, forceful sentences, Mr. Dixon proceeded to speak of God's purposes concerning the Church and the Kingdom, declaring that His purpose never had failed and never could fail.

In the afternoon a business meeting was held in the chapel and a service was conducted in the tent. A large company was present at the latter meeting, when Pastor W. Chisnall, of Guildford, preached a sweet experimental sermon, which was much enjoyed, from Exod. xxv. 22, noticing (1) the sacred place; (2) the happy experience; (3) the glorious meeting. The spacious tent was filled in the evening; the proceedings being presided over by the Moderator. Pastor John Peters read a portion of Scripture and prayer was offered by Pastor B. J. Northfield. The evening sermon was preached by Pastor J. E. Flegg, of Hounslow, from the words, "The Scripture cannot be broken." The preacher was at liberty in speaking

and the Word proved profitable to the people.

The second day's proceedings were opened with a prayer-meeting at 6 o'clock. A good company assembled at this hour, when the service was conducted by Pastor Leggett, of Otley. Earnest supplications were offered by many messengers, with thanksgiving for multiplied mercies. The hour was one of real spiritual refreshment. This was followed by a ministers' prayer-meeting, when the presence of the Master was graciously realised.

The Moderator very cordially welcomed the delegates from the M.A.S.B.C., Messrs. T. L. Sapey and J. E. Flegg, and called on Pastor Sapey to give a brief address. Having expressed the hearty wishes of the London Association he delivered an earnest, spiritual address.

After a short interval the friends assembled once more to listen to the Association sermons. The congregations at both these services were very large. Pastor Hewitt, of Kenninghall, read Luke xi., and in tender tones, which touched many a heart, Mr. H. M. Morling sought the help and blessing of God upon his father, who was to preach the sermon. Pastor Abner Morling then delivered a well thought out discourse from Psa. cii. 13, 14. The afternoon sermon was preached by Pastor C. Dykes, of Laxfield, from Luke i. 46, 47; the devotional exercises being taken by Pastors E. Roe and C. J. Welsford. Our brother was graciously aided and both sermons will live in the memory of those who heard them.

The meetings throughout were hearty, spiritual, inspiring, and one felt thankful for this opportunity of joining in worship in the quiet of the village of Charsfield, as also for the opportunity between the services of converse with friends who gathered here from distant places. Mr. Symonds and the friends at Charsfield well deserved the thanks of all who attended these meetings for the excellent way they had provided for the bodily needs.

STRATFORD (GURNEY ROAD).—Most encouraging to all concerned were the anniversary services of the above Sunday-school held on May 16th and 18th. Mr. W. S. Baker preached on

the Sunday and gave an interesting address to all in the afternoon. The Tuesday gathering of 320 scholars who sat down to their annual free tea was a sight not to be forgotten, at least by the participants. How cheering too, on wending our way over to the chapel, was the sight of the well-packed building. Mr. H. Scrivener presided. Pastor H. D. Tooke presented about seventy prizes. Mr. D. Catt gave one of his characteristic addresses, and the secretary (Mr. J. T. Cooper) read a most inspiring and encouraging Report, mentioning that seventy new scholars had joined the school during the year; all auxiliaries were active and healthy; the school obtained fourth place in the Sunday School Union Examination, having sent up thirty-four scholars, and also gained ten certificates in the M. A. S. B. C. Examination. Spiritual results, too, were not lacking; the work of grace goes steadily on, and the ranks of the teachers are being filled from the Bible-classes. Very progressive, too, has been the work of the Secretary in his evening Sunday-school, which has been most welcome and highly appreciated by the little ones. Once more we "go forward" with our eyes still earnestly fixed upon our God.—S. M. T.

BETHERSDEN.

CENTENARY SERVICES.

SPECIAL services were held on Wednesday, June 2nd, 1909, to commemorate the 100th anniversary of the formation of the Church.

Notwithstanding the weather was by no means propitious, the building was nearly filled for the morning service, while for the afternoon and evening it was quite full. Our beloved brother Mitchell, who for twenty-nine years in succession has been one of the anniversary preachers, was blessedly helped to trace the sovereign grace and mercy of God in the salvation and preservation of His chosen people as His witnesses in the earth, taking for his text Deut. xxxii. 10.

A large company partook of dinner in the new schoolroom. Before the clearing of the tables, Mr. R. Weeks, Pastor of the Church at Tenterden, delivered a fervent, spiritual address reviewing his first connection with the Cause, and the blessing of the Lord on his testimony on that occasion delivered in much confusion.

Brother White, of Woolwich, was the afternoon preacher, and roused many sacred memories of the past as he discoursed on 2 Peter i. 15. The review of those things always to be remembered made many hearts rejoice that ever they were known.

Both school and chapel were requisitioned for the tea. About 160 partook of the well-spread meal. This also was

followed by brief addresses, first by Mr. Kemp, Pastor of the Church at Biddenden, and then by Mr. W. Jarvis, Pastor of Smarden. Each of the brethren were most encouraging in their testimonies for God and His truth, and our brother Jarvis's long connection with the Bethersden Cause as a member, deacon and superintendent of the Sunday-school made his review deeply interesting.

The public meeting in the evening was most ably presided over by Mr. F. B. Applegate. Prayer was offered by Mr. D. Catt, secretary of C.P.U.; after which the Chairman called upon the Pastor to read the account he had prepared of the rise and progress of the Cause of Christ in this village. Responding, Mr. Marsh said that after going carefully through all the Minutes of the Church meetings, all the information that could be gathered was so scanty that it was impossible to give anything like a connected account that would be of interest to the Church today or glorifying to our Lord. There were breaks of years in which no meetings whatever were recorded, and for several years most of the records were simply matters of discipline.

A brief summary of the Report given was as follows:—

By a register belonging to the Church it would seem that for many years there were Baptists in the village before any Church was formed, and these kept their own register of births and parentage, the register dating from 1799 to 1835.

The first Church record opens thus:—
"Declaration and resolution of the Church of Christ meeting for Divine worship at Bethersden, in the County of Kent, consisting of believers baptized on the profession of their faith, and holding the important doctrines of grace called Calvinistical. We, the undersigned, do hereby form ourselves into a Christian society this 15th day of May, 1809, with the hope of enjoying the regular dispensation of Divine ordinances, and assisting one another in the important concerns of the spiritual life. We intend zealously to maintain evangelistic principles, and are convinced that believers only are the proper subjects of baptism, and immersion the only Scriptural mode, and we hope to be enabled to maintain the unity of the Spirit in the bonds of peace. It is our humble hope that the Pastors who may succeed each other in this society will be such as God shall raise up in mercy, that so they may not only be skilful in the Word of Life, but holy, affectionate, and abundantly useful. Our desire as it respects doctrine, practice and discipline is to conform as exactly as possible to the whole Word of God; and when cases occur with

respect to which that Word is either silent or obscure, we trust that prudence and moderation and kindness will direct and influence us. And we desire to manifest our subjection to the Great Head of the Church, and with a view to support that order which seems essential to the prosperity of a Christian Church."

Then follows five resolutions with regard to Church order.

This declaration was signed on June 11th, 1809, but the only signatures legible are Abraham Shilling, Robert Copping, James Haffenden, Hannah Tyler, and the mark of Ann Shilling.

A list of members' names were added from time to time, but with no dates or particulars. Apparently each person signed or made their mark on joining the Church.

There is a note in the following October that records: "It was unanimously agreed to call upon Mr. Shilling to take the pastoral office upon him, that is, to be ordained minister over us in this place. Witness our hands (being all present) this day as above written." The "all present" was two deacons and eight members.

Nothing further is recorded concerning this appointment, either of private or public character. Mr. Shilling continued to hold office until June 30th, 1844. At the same meeting, when Mr. Shilling resigned, Mr. James Pearson was appointed to supply the pulpit for a time. This he did, with other brethren, until 1852. From this time until 1871 the Minutes of the Church are signed by him as the minister. On December 14th, 1871, he was called to his rest and reward, leaving behind him such witness for his Lord in life, character and ministry that makes his name savoury to-day in the Church and neighbourhood by all who knew him. Though there is no record of any appointments to the office of Pastor, it appears that from 1871 to 1880 Mr. B. Baker, who was received from the Church at Sturry, was the minister.

The pulpit was supplied by various brethren until June 13th, 1897, when Mr. Haffenden was called to supply, with a view to the pastorate. On June 11th, 1899, a special Church meeting was held, and Mr. Haffenden was received as the Pastor, the deacons giving him the right hand of fellowship on behalf of the Church.

Mr. Haffenden's ministry closed on January 27th, 1907. The Church had become in a low condition. No week-night or Lord's-day evening services could be held, and grave fears were entertained as to the future of the Cause, when Mr. T. H. Pearson, deacon and son of the late minister, Mr. James Pearson, called the Church together to see what could be done.

Owing to this beloved brother's liberal offer to help do something to raise the Cause, an unanimous invite was given to the present Pastor, who was no stranger to the people, to come and reside among them and take the oversight of the flock for three years to ascertain what the will of the Lord might be. This was accepted, and a very hearty welcome-meeting was held in connection with the same on Thursday, October 17th, 1907, presided over by the late Mr. Fricker in the afternoon and Mr. H. J. Walter in the evening. Brother Mitchell preached in the afternoon, after which Mr. Marsh gave an account of his call by grace to the ministry and the leadings of God in his accepting this sphere of labour. Mr. Pearson related the Divine leadings on behalf of the Church. Brethren Mutimer, Chilvers and Mitchell delivered addresses in the evening, full of inspiration and hope, which to-day is in some measure realised.

After the reading of this Report the Chairman delivered his address, and it was indeed a good keynote for the evening as he so powerfully enforced the needs-be to abide by those truths most surely believed amongst us.

Addresses followed by brethren Mitchell, White and W. H. Abrahams, each of whom were graciously helped in the delivery of their message.

During the past year our beloved brother Pearson, having built at his own expense new school and class rooms, freely giving the same with additional ground in trust to the Church, it was decided to heat the chapel with hot water. The cost of this, together with the furnishing of the new schools, amounted to £69 6s. A special effort had been made to meet this. Circulars were issued among the friends, and a special feature of help was Mrs. Marsh's work-basket, with the result that only about £9 remains to be paid, to meet which Mrs. Marsh will continue her work-basket, supported by her juvenile class of twenty-eight workers.

Friends liberally responded to the collection, and, full with the blessing of the Lord, the meeting was closed with the Doxology and Benediction by the Chairman. E. M.

BELVEDERE. — A pleasant and profitable day was spent on Whit Tuesday, when another anniversary was celebrated. One face was much missed. Mr. Cole, for so long the honoured deacon of this Church, had been called home some time previously. Called early in life to follow his Lord, and passing through many trials, he maintained a long and honourable membership with the Church. He was instrumental in establishing two schools

and had the joy of seeing many scholars occupying positions of usefulness in the Church of Christ. His vacant seat was touchingly referred to by Mr. Flegg. In the morning the Pastor preached from the words, "Them that honour Me, I will honour." In the afternoon Pastor J. Bush preached on the trial of faith, and in the evening stimulating and spiritual addresses were given by Messrs. Flegg, West, Jarvis, Bush, and the Pastor.

BRADFIELD ST. GEORGE.—The fifty-ninth anniversary services, held on Whit Sunday and Monday, were of a very encouraging nature as to the number of friends who visited and aided by their liberality, also the spirit and unity of the services. Mr. James Easter preached on the Sunday and the Monday afternoon. His ministry was much appreciated and enjoyed, and it is hoped the Lord's blessing will be with him in his new sphere of ministry. Over 100 were present to the tea, which was superintended by Mr. and Mrs. W. Bland. Mr. W. C. Hitchcock, of Blakenham, grandson of the late John Cooper, presided at the evening meeting, who said it gave him great pleasure to be present again at the anniversary services to show his sympathy with the Church and his respect for the Pastor. Earnest and profitable addresses were given, in which there was no uncertain sound, by Messrs. G. F. Wall, G. Cobb, A. J. Ward, A. Morling, H. M. Morling, and J. Easter. May it be our joy to reap from the seed sown, that the Master's words will be verified—"One soweth, and another reapeth"—that both he that soweth and he that reapeth may rejoice together. Mr. Dixon very heartily, on behalf of the Church, thanked all the friends who had come to help in the interest of the kingdom of our Lord Jesus Christ. Collections amounted to nearly £7.

BLAKENHAM, SUFFOLK.—On Sunday, May 30th, good congregations gathered and listened with much pleasure to three good sermons preached by Mr. Charles Welsford, of Horham. Whit-Monday was a glorious, ideal day. The country everywhere looked grand, it being a general holiday. People thronged from Ipswich and villages all around to rejoice with those at Blakenham to acknowledge God's goodness in helping them through another year. In the afternoon Pastor Charles Welsford preached a most encouraging sermon from the words spoken by Moses to Hoab (Numb. x. 29). About 180 sat down to tea. In the evening the text was, "When I see the blood, I will pass over you." This, too, was listened to with delight. At the close, young and old joined heartily in singing the hymn,

"There is a fountain," &c. Among the young people there are many who love the good old-fashioned truths. Heartly thanks were accorded to all who had contributed to make the meetings such a thorough success.—M. A. MOORE.

LITTLE STAUGHTON.—Very successful Sunday-school services were held on Whit-Sunday, May 30th, when sermons were preached by Pastor J. H. Atkinson, of Hail Weston. A most interesting service was held in the afternoon, when the children recited Psalms and other parts of the Bible. Special hymns were sung by the children. The commodious chapel was well filled, the congregations coming from all the surrounding villages, also St. Neots and Bedford. On the Wednesday the children had their usual tea and then spent a pleasant time in the field kindly lent by Mr. J. Topham. A good company of friends were present at the tea and also at the public meeting, which was presided over by the Pastor, Mr. A. B. Hall. Ministers and friends gave suitable addresses on Sabbath-school work.

LEWISHAM (COLLEGE PARK).—The thirty-fifth anniversary services of the Church were held on Whit-Sunday, May 30th, when Mr. S. T. Belcher preached morning and evening, his texts being 1 Cor. ii. 13, 14, and 1 Cor. vi. 11, respectively. Services were continued on the following day (Whit-Monday), Mr. F. G. Burgess preaching in the afternoon from 1 Peter ii. 9. He spoke of (1) the change referred to— from darkness to light—and the source of such change is God's choice; (2) the calling of these changed and chosen people—"an holy nation"; (3) their conduct—"a royal priesthood"; (4) God's claim is indicated—"a peculiar people"; (5) the conclusion—"that they should show forth the praises of Him." The discourse was found to be very enjoyable and invigorating. About fifty friends partook of an excellently-provided tea, and afterwards Mr. Arnold Boulden presided at the evening public meeting, reading Psalms lxxxix. and cxxii., and invoked the Divine blessing on the gathering. The annual report showed progress in all departments of service, and in finances it was the Church's great privilege to announce that, with the anticipated collections of the anniversary meetings, all funds would show a balance in hand, and the Church would be entirely free from all debt. This was felt to be a great cause for thanksgiving, and a greater joy was the announcement that, after much prayerful deliberation, it had been mutually agreed that Mr. F. G. Burgess would commence to serve the Church the first Lord's-day in October for three

months with a view to accepting the pastorate. Brethren A. E. Realf and E. Rose followed with enlivening speeches and encouraging remarks as to the state of the Church, the former basing his remarks on Isa. lv. 10, 11, and the latter on Ephes. ii. 6. Brother Burgess spoke from the words, "Watch and pray," and, finally, after the Doxology was sung, he pronounced the Benediction. The services all through were well attended, the spirit of the meetings was one of praise and thanksgiving, and collections exceeded £5. The presence of many friends from other Causes was warmly appreciated.—A. E. V.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

HALF-YEARLY MEETINGS.

ON Thursday morning, June 17th, a group of ardent friends of the South Indian Strict Baptist Missionary Society found themselves in a Midland Railway saloon carriage, bound for Bedford, from St. Pancras, intent upon honouring the day set apart for the half-yearly meetings of the Society. Reaching Bedford, the company made straight for Rothsay-road, where stands the noble edifice in which Pastor J. W. Wren ministers the Word of Life. An hour was spent together before God in prayer. This foregathering was a time of humiliation, supplication, thanksgiving and praise.

Mr. J. Crawley, of "Hillside," Kimbolton-road, extended hospitality in a right worthy manner to the friends, numbering about two dozen, prior to the public gatherings.

The afternoon sermon was delivered by Mr. R. C. Strickson, senior missionary of the S.I.S.B.M.S. His theme was fellowship in furthering the Gospel, as illustrated by the Philippian Church. That Church furthered the publication of the Gospel—the good news of God's unmerited love and goodwill to sinful men. It was not a small Gospel, but a Gospel for the world; it was not a weak Gospel, for it was the power of God unto the eternal salvation of everyone that believed. Paul would carry the Gospel to "the regions beyond," for he held that to personal religion we should always add practical zeal. Paul's faith, and that of the Philippians who had fellowship with him in the furtherance of the Gospel, was not a mere lazy assent to the truth, but a real, striving, active, wrestling faith. Some excuse themselves from helping foreign missionary endeavour on the plea that they are few and poor. But so were the first followers of Christ: yet He did not say, "You are a very small company, and have very slender means, and you need not concern yourselves about the heathen."

Nay! for, contrariwise, He said, "Go ye into all the world, and preach the good news to every creature." And the Philippians nobly co-operated with Paul—at a distance, out of their poverty—by prayer and with continuity. Such partnership in missionary toil was bespoken from all present on behalf of the S.I.S.B.M.S.

Pastor W. H. Rose, president of the Society, conducted the proceedings of the public meeting which succeeded the tea. More than one felicitous sentence fell from his lips. He was present in "Providence," Highbury Place, London, eleven years ago, when Pastor Philip Reynolds gave Mr. Strickson his missionary charge, and he was glad to meet him again at Bedford thus, after those years of service in India.

Pastor J. W. Wren insisted upon cleaving close to the Word of God in holy obedience and testimony, and predicted sure success, afar off as well as at home, thus and so.

Pastor J. Bush spoke cheery and strengthening words, using the message of Haggai to good purpose. "Consider your ways," was the explicit command of God by Haggai, and is, in effect, what He perpetually urges upon us all. The people who had been indolent and self-pleasing bestirred themselves, and then the Lord said, "Be strong, be strong and work." They wrought in erecting the second temple, but we labour to rear a spiritual temple for God, who says, "I am with you."

Mr. R. O. Strickson then talked of "Dark-land," and drew a sad, sad picture of the superstition, ignorance and vice of the sphere of his Society's operations in India. But he had another picture to paint, and he painted in vivid colours the knees which once bowed to idols bowing to the Lord Jesus, the lips which once addressed false gods calling upon His name and magnifying it, the lives which were once heathenish now being ordered after a godly sort. Should persecution ever be ripe in India (which may God forbid), these noble souls will assuredly illustrate the familiar saying, "The blood of the martyrs is the seed of the Church."

Pastor G. W. Clark urged the assembly to take the claims of the society into even fuller consideration, "splendidly, though you have helped us." He asked each to indulge in self-questions, such as these: "What have I done?" "What can I do?"

Pastor S. Gray forbore to speak, except that he requested the friends to let the Society's interests and needs lie on their hearts unto much prayer.

The day was bright and fair. The collections amounted to ten guineas, which Mr. Catchpole, treasurer of the Society, helped to take up.

At the close of the day refreshments

were kindly provided for the visitors from the Metropolis, for whom conveyances were in waiting to bear the company to Bedford Station, where the saloon carriage was attached to the train. As the train glided off, Mr. Wren and the travellers waved loving adieus to one another, glad in the Lord for the large gatherings and for the largesses of lovingkindness vouchsafed from on high.

S. GRAY.

WOOBURN GREEN.—This little Church has been preserved through another year, and was favoured with beautiful weather to hold anniversary services on June 8th, when Pastor R. Mutimer was greatly helped to deliver two excellent sermons, many testimonies being received of help and blessing under the Word, especially at the evening service. A good congregation was present in the afternoon, the tea-tables being full, including friends from the Churches at Datchet, Bierton, Colnbrook, Maidenhead, Penn, and Wycombe. Mr. Francis, of Tunbridge Wells, formerly a member of this Church, announced the hymns at the evening service. Thus a very happy time was spent in the courts of God's house. To His name be all the praise.

CECIL PARK CHAPEL, HERNE BAY. THE FIRST ANNIVERSARY.

THE passer-by in the Canterbury-road may notice on the left a handsome little red-brick building, dressed with stone and with a turret on the south side. This is Cecil Park Chapel, erected a twelvemonth ago through the generosity of Mr. W. Peacock for those whose tenets are those of the Old Independents and the Strict Baptists. It was opened then with a special service, and since every Sunday services have been held here, sermons being preached by various ministers from a distance. The Cause has been attended with success. The attendances as a rule have been good, and from a member of the congregation we hear there has been much to be thankful for during the past year. There has been evident a spirit of quiet earnestness, intense enthusiasm, deep conviction, firm faith, and passionate zeal. The members of the Church are unswerving in their loyalty to the doctrines in which they believe, and which they preach and teach. They look neither to the right hand nor to the left, but pass on to the goal which is before. They are definite in their beliefs; there is no compromise; words mean exactly the idea they seem to express. They offer no excuses for their opinions; they are exactly what they profess to be. They are not ashamed of their creed, of their religion, but are ever ready to confess it. And there are those of us who admire this

spirit in these days when men are to be found who are ashamed to acknowledge their faith. They believe in prayer; believe in praise; and this part of the service is well conducted.

The celebration of the first anniversary took place on Wednesday, June 9th, and was well attended by friends from Herne Bay and a distance, many from London being present. The preacher at the afternoon service was Mr. Kirby, of Staplehurst, and he spoke for three-quarters of an hour from the text, "Sing unto the Lord, O ye saints of His" (Psa. xxx. iv.).

Following the service there was a tea at the Albany Restaurant, and later at the evening meeting the preacher was Mr. W. J. Dance, of Leamington.

Mr. Cyril Scott presided at the organ during the anniversary. Throughout the proceedings were very successful, and held out great promises for the work of the new year then commenced. Visitors to Herne Bay will be welcomed at the services. For particulars, see advt. pages.

WALTHAMSTOW (MAYNARD ROAD). The third anniversary of the pastorate of Mr. E. Rose was celebrated on June 13th and 15th. Good congregations assembled on the Sunday, when the Pastor was graciously helped in setting forth the Gospel. On Tuesday, 15th, Mr. James E. Flegg preached in the afternoon from Ephes. ii. 1, and testimonies were received of the sermon being profitable. In the evening the chapel was well filled, friends from other Causes joining, and cheering the Pastor and Church by their presence. Mr. J. B. Collin made an excellent chairman, and made some pithy remarks in expressing the pleasure it gave him to visit the friends at Walthamstow again. The report read by the secretary, Mr. Sharpe, spoke of much activity, upon which the blessing of God was resting. During the three years many had been added, and they were hopeful of others uniting with them. Very profitable addresses were given by Messrs. H. D. Tooke, J. E. Flegg, and P. Smart. The collections realised over £12. The Pastor, E. Rose, heartily thanked the friends for all they had done to make these anniversary services so successful.

WHITTLESEA (ZION).—Anniversary services were held on May 23rd and 25th. The Pastor, J. T. Peters, preached on Sunday with his usual power and acceptability. The morning text was taken from Psa. cxlv. 1, and that in the evening from Josh. v. 13-15. The sermons were listened to by good and attentive congregations. On Tuesday morning rain fell heavily, but it was much needed, and thankfully received.

Later in the day it abated, and good numbers of members and friends gathered to hear the Word of Life from the lips of Pastor John Bush, who is always a welcome preacher at our anniversaries. The intercession of Christ was the leading theme of the afternoon's discourse—text, Rom. viii. 34. It was a helpful and stimulating subject. In the evening it was, indeed, a time of love, as Mr. Bush drew much sweetness out of "My beloved is mine, and I am His" (Cant. ii. 16). We prayed that many "hidden ones" might be helped to claim this passage as their own, and that the message might be the means of bringing them out on the Lord's side. Numbers at tea and meetings were good. Collections up to the average. Showers of rain outside and showers of blessing inside caused our hearts to exclaim, "Bless the Lord, O my soul!"—H. S.

SURREY TABERNACLE.—The 22nd anniversary services in connection with the pastorate of Mr. O. S. Dolbey were held on Wednesday, 23rd June. A most encouraging feature of the anniversary was in the large number of friends who attended both afternoon and evening meetings. Mr. Mutimer preached a most spiritual and edifying sermon in the afternoon from the words in Jeremiah xxxi. 12, "Therefore they shall come and sing in the height of Zion, and flow together to the goodness of the Lord, for wheat and for wine and for oil, and for the young of the flock, and their soul shall be as a watered garden, and they shall not sorrow any more at all." The evening meeting was opened with the hymn, "Kindred in Christ, for His dear sake," the 48th Psalm was read by Mr. O. S. Dolbey (chairman), and Mr. Thos. Green prayed for the Divine blessing. In his opening address the Chairman recalled words that he had read in the 48th Psalm—"the goodness of the Lord"—which had been abundantly manifested towards him during the past twenty-two years; and as he glanced back over that period he could say with the deepest gratitude, "What hath God wrought!" So far as the Lord had used him he must emphatically say, "Yet not I, but the grace of God that is in me." He recalled the time when he first entered the Tabernacle twenty-five years ago as a stranger in London, and among the people there, and how the Lord helped him then and since he became their Pastor to proclaim the glorious, distinguishing doctrines of free and sovereign grace. Mr. White, of Woolwich, spoke on gratitude, dependence, faithfulness. Gratitude for what Christ had done personally. Dependence—through Him they were enabled to understand the Word, to proclaim it, and to stand fast in

times of declension. Faithfulness to Christ, to His Word, to the great doctrines of the Gospel. Mr. Aokland felt a special pleasure in being present. He had tried to enter into the feelings of a Pastor who had experienced twenty-two years of ministry with one people. He thought it was no small mercy to be thus favoured; it was, in his opinion, a demonstration of the Spirit's power in keeping him faithful to new covenant truth during all those years, especially as there is now a strong propensity for something new, instead of a full Gospel. Mr. Boulden was here called upon to plead for the collection, which he did in a way all his own. Mr. Brown spoke with much acceptance from the words (Psa. xlv. 1), "My heart is inditing a good matter: I speak of the things I have made touching the King." Mr. Rundle then addressed a few words to the meeting expressive of the Lord's great goodness to him during the forty-eight years he had been connected with the Tabernacle, and prayed that the Lord's blessing would abundantly rest on our Pastor. Mr. J. E. Hazelton desired that a great Pentecostal blessing might be poured out on the Surrey Tabernacle and all the Churches of truth. Great changes had taken place during the twenty-two years in many Churches. He then addressed the gathering from the words of Laban (Gen. xxx. 27), "I have learned by experience that the Lord hath blessed me for thy sake." From these words he gave a powerful address showing the value of a personal experience of Divine realities in the soul. Mr. Dolbey then made some closing remarks, after which a hymn was sung, and the meeting was closed with the Benediction.

ST. JOHN'S GREEN.—The Sunday-school anniversary services were conducted on Sunday by Mr. W. H. Berry, of Ipswich, preaching in the morning from the text, "Nothing to pay." Previous to the sermon Mr. Berry devoted a part of the morning's service to an instructive address to the scholars. In the afternoon, at a well-attended young people's service, after having again spoken interestingly to the children, Mr. Berry presented them with the book prizes they had gained for good attendance during the year. The attendance this year has been exceptionally good, and although a high standard was set, quite 50 per cent. of the scholars succeeded in obtaining prizes. A large congregation attended the evening service to hear a sermon upon the words, "His chains fell off," during the course of which the speaker drew a vivid picture of Peter imprisoned by Herod, apparently beyond all hope of release. Yet, by the prayers

of the Church, he was set at liberty, and restored to their midst. He urged the Church not to cease its prayers, for faith could only be sustained and given by prayer. The services were made the more enjoyable by plenty of singing. Special anthems and hymns were heartily rendered by the choir and children, who had been specially taught by Mr. List, to whom much credit is due. Mr. List presided at the organ, and the collections were in aid of the Sunday-school funds.—*Essex Telegraph*, May 23.

HOUNSLOW (ZOAR).—Anniversary services were held on Whit-Monday, when good congregations gathered to worship and recognise God's goodness to the Church through another year. Mr. Jarvis in the afternoon discoursed profitably on a familiar text (John iii. 16), and in the evening Mr. H. D. Tooke was much helped in speaking of Christian service and the necessary power. Both sermons were much enjoyed and will be long remembered. In the evening the Pastor, J. E. Flegg, referred to the alterations and re-seating which had been carried out, and was glad to state that the funds necessary had come in, so that all was paid for.

LITTLE STONHAM (BETHEL).—Thither, on June 2nd, we wended our way. Here, through summer's heat and winter's cold, a band of pilgrims meet together, and seek the interests of the Redeemer's kingdom. Mr. Northfield was the preacher for the occasion, and we listened with pleasure to two sermons preached by him, and felt glad. The Pastor, Mr. S. Ling, was present; and an excellent tea was provided, to which about 100 sat down. May the blessing of the Lord rest upon Pastor and people at Stonham. So prays—ONE WHO WAS THERE.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

The annual meeting of the above Association was held at "Providence," Meyrick-road, Clapham Junction, on Wednesday, June 16th, 1909, when the newly-elected president, Pastor H. Dadswell (Courland Grove) occupied the chair. Mr. Dean, of Wandsworth, sought the Divine blessing, and a Report was read by the Secretary.

Pastor H. Dadswell delivered his inaugural address, making a pathetic reference to his predecessor in the chair, the late beloved Pastor Thomas Jones. His warmhearted remarks were an encouragement and an inspiration.

Pastor W. S. Baker, of Staines, gave our teachers a tool-pad, with the letter P as a handle. He mentioned five indispensable tools, namely, Preparation, Patience, Perseverance, Power, Prayer.

He held the attention of young as well as older friends to his able and weighty address.

Pastor J. P. Goodenough, of Bassett-street, next spoke to the scholars from the words, "Seek, that ye may excel"—(1) In listening, (2) in reading the Bible, (3) in praying and working. His bright and encouraging words were much appreciated by our young friends.

Mr. G. H. R. Higgins followed with an earnest Gospel message, which he based upon an advertisement he had seen for Christian workers among the young. The chief qualifications were—(1) Must be lovers of the Master; (2) must not mind a little drudgery for His sake; (3) must study the Bible well.

Mr. Dadswell then distributed the prizes and certificates gained in Scripture examination held on February 26th last, and Mr. Higgins kindly presented to each scholar present an illustrated Gospel. Good attendance. Collections £1 6s. 3d., which covered expenses.

FRANK T. WALLER (Secretary).

Aged Pilgrims' Corner.

THE Annual Election to the Ten Guinea Pension and the Homes was held at the Cannon-street Hotel on June 1st. Mr. J. B. Collin occupied the chair. Thirty pensioners were elected to £10 10s. each per annum, and ten of the oldest raised without election. Twenty-five pensioners were also appointed to enter the Homes as vacancies occur.

* *

The seventy-fourth Anniversary of the Camberwell Home was held on June 10th. In the afternoon Mr. W. Brooke, of Croydon, preached an excellent sermon from Heb. xi. 21, "Jacob worshipped, leaning upon the top of his staff." Tea was provided for a large company, and in the evening Mr. George Creasey presided over the public meeting. Addresses were given by Messrs. Barraclough, Maokenzie, Dolbey, White, Francois, and Boulden. The proceeds of the day were devoted to the Benevolent Fund for the sick and infirm inmates.

* *

The oldest inmate in our Camberwell Home is aged 91. She is also the senior of the recipients of the pensions, having been on the books more than thirty years. A visit to this Home would be a source of pleasure to any friend, who would receive a hearty welcome from Mr. and Mrs. Morling, the Warden and Matron. It is within five minutes' walk of the Camberwell Town Hall, Peckham-road.

* *

On Friday, July 2nd, the thirty-eighth Anniversary of the Hornsey Rise Home

will take place. The committee cordially invite all who take an interest in the Lord's poor and aged people. The Sale of Work by the ladies opens at 2.30 o'clock. Tea, at 1s. each, in the Hall, and in the afternoon and evening sermons will be preached by Messrs. Dance and Snow. The gardens are now at their best and in fine weather provides a delightful place for converse during the intervals.

* *

The Secretary has recently pleaded the claims of the Society at Hastings and Reading; the response at both places was most liberal. Such help is of the utmost benefit to the Institution, the claims upon which are continually increasing. 1,675 pensioners are upon the books. New annual subscriptions of 7s. are especially welcome, and an organised effort is being made to obtain them.

Gone Home.

MARTHA ANN CORNWELL,

widow of the late Charles Cornwell, Pastor of Brixton Tabernacle, Stockwell Road, London, S.W., departed this life on Sunday morning, April 4th, 1909, aged 62 years. Born in Cambridgeshire, the birthplace of Charles Cornwell, she was in early days brought to feel her sinfulness, led about from Sinai to Calvary, to view her Saviour and to know her sins forgiven for His sake. She was baptized and received into the Lord's table, and continued in Church-fellowship unto the day of her death. She married her late husband, Charles Cornwell, on July 7th, 1870, and was to him a true helpmeet, and, in the language of Pastor Mitchell, "a true and proper minister's wife." She worked hand-in-hand and heart with heart with him through his strenuous work of erecting Brixton Tabernacle; what was his trouble was hers, and what was his joy was hers. She was instrumental in collecting over £1,000 towards the building fund, which was a very heavy burden upon them. The writer has written hundreds of letters on her behalf, imploring the people of God, and those who loved His holy name, to assist her in "relieving the anxiety of her dear partner," and of "clearing the debt of this beautiful house of God," and in sending the letters to post she would always remark: "When you post that letter, pray God to send some money for it." Well, blessed be God, mother and father both lived to see the debt cleared, and what their gratitude was to their covenant God no one will ever know. Mrs. Cornwell was a real mother and wife. She tried to impress on her children the great fact that they were sinners against God, and as they

were brought to His footstool begging for mercy, her joy knew no bounds. The writer feels her departure very keenly. Well does he remember, when quite young, singing the hymns she had taught him. Every night for some time we would play and sing together with her loving hand on my shoulder, with a full heart and with wet eyes. After the death of her dear husband she was completely broken down in spirit, and would always be thinking of him, crying for him, and dreaming of him, but, as she herself said, she would not wish him back to a world of sin. She loved the Gospel's joyful sound, and was in constant attendance at God's house, and the Lord graciously blessed her during her sad bereavement and affliction, for though she had doubts and fears at times by the way He spoke to her soul with messages of grace, mercy, and peace, which would overwhelm her with gratitude. Whenever or wherever she was, her sole longing was for spiritual conversation, and let us not forget this, that although she was all her life subject to bondage through fear of death, yet during the two last years (that is, since her husband's departure) she never had a fear of death, but welcomed it with all her heart. She was, to use her own words, "quite ready and waiting" to go. Having been poorly throughout the winter months, pleurisy and pneumonia set in four days before she died. She suffered great pain in the flesh, but her mind was perfectly calm, and at rest. On the Friday evening, April 2nd, she sat up in bed, and sung the following:—

"Since Christ is my Head, this with joy I remember;

His body to which with affection I glow;
Although I'm the most insignificant member. [no!]

Can't be full without me, Ah, never! oh,

So great was her pain on the Saturday evening, she said, "I did not know it was possible for a human being to suffer like this." I said, "Mother, there was One who suffered more." "Ah," she said, with emotion, "Bless Him for ever. I shall soon see Him!" On Sunday morning (being Ordinance Sunday) she expressed the wish to go to the Lord's table. "But," she said, "I shall not be able to go." She knew she would be in the temple not made with hands. A few moments before she died she sat up and said, "For Jesus Christ's sake, Amen"; then, laying down, she passed peacefully away to be with Him whom we hope to see ere long. We saw her body laid to its last long rest with the mortal remains of her dear husband in Norwood Cemetery, Pastor Mitchell conducting the service and entreating the divine help and protection on those who are left. May the "El Shaddai" (God Almighty) give us strong consolation, and help us by His mighty grace

to say, "Our Jesus has done all things well," and fill up the gap that is left with His presence. So prays a sorrowful and loving son, JOSEPH CORNWELL.

ELIZA LAMBERT.

On May 30th, our dear mother entered her everlasting home. She had been a great sufferer for the last twelve months from cancer. It was borne with cheerfulness and Christian fortitude. She often said, when we spoke to her about it, "It is all right. The Lord knows best." Once my married sister said to her she did not think she ought to suffer like that. Mother made answer, "I dare not talk as you do. Shall not the Judge of all the earth do right?" Oh, how she prayed and longed to be gone! She would often repeat:—

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

I was crying by her bedside one morning. She looked on me and said, "Don't cry. I hail the happy day." She was a woman of strong faith, and loved the experimental doctrines of a free-grace Gospel; but she had her doubts and fears at times. She often said she was never alone, for she had sweet communion with her God. She was one of the old type. She contended earnestly for covenant truths, and anything short of that had no place with her. She was baptized fifty-three years ago at Walton, Suffolk, by the late Mr. Hoddy, with nine others, her husband being one of them, on the first Sunday in June. Afterwards providence led them to attend Grundisburgh, where the late Mr. Samuel Collins preached the glorious Gospel of a precious Christ; after that, removing to Ipswich, there attending Zoar for the last fifteen years under Mr. R. C. Bardens. Her mortal remains were interred at Grundisburgh on the following Friday (in the same grave as her husband, who preceded her twenty-five years) by Mr. J. Morling, of High Wycombe, who also preached the funeral sermon on the following Sunday at Zoar from a text she had chosen—"For it pleased the Father that in Him should all fulness dwell" (Col. i. 19). She was a wonderful reader all her life. The last piece she read to us, about a month before she died, was in the EARTHEN VESSEL of 1880 (August number), the title being "The Great Warcry and the Glorious Victory," by Mr. Thos. Stringer. It expressed her belief exactly. The day before she died she said,

"On Jordan's stormy banks I stand
And cast a wishful eye";

and I finished it for her. "Yes," she said, "that's right." She has left one son and three daughters to mourn the loss which is her gain. They are left for a little season, then will be the re-

uniting, for she had the happy privilege of seeing all of them walking in the ways of God. That hymn in Stevens' Selection (426) was a favourite one of hers:—

"It is the Lord enthroned in light,
Whose claims are all divine,
Who has an undisputed right
To govern me and mine,
And of His bounties may recall
Whatever part He please."
"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

And may He give us grace to say,
"Thy will be done." So prays her two
sorrowing daughters,

CLARA AND ELIZA LAMBERT.

MARY ANN EADE,

the beloved wife of Thomas Eade, fell asleep in Jesus on the 21st of May (75 years of age), after a painful illness of about eight weeks. One part of the time she appeared as though danger was past and that she would get about again, but she had a relapse from which she did not recover. She frequently quoted favourite portions of Scripture and hymns and was patiently resting on the finished work of the Lord Jesus, feeling she had no other hope for heaven. She was pleased to have our family round her, and commended them to the care and keeping of her God, who had brought her safely to her journey's end. Her sufferings were very great, but she bore them very patiently. She was born of godly parents and brought up in the nurture and admonition of the Lord. She often related to me that when a girl of about nine years of age she walked many miles with her father to hear such men of God as Philpot, Warburton, Tiptaft, and others. She was very much interested in listening to the conversation of her father and friends on the way to the house of God, and was solemnly impressed about eternal realities. Her father was very much concerned about her when about to leave home to go out into the world. He laid his hand on her head and prayed very earnestly that she might be kept from the many snares that young people are exposed to, and she felt that his prayers had been answered in a very marked way.

She came to London in 1855 and was led in the providence of God to hear Mr. James Wells, of blessed memory, and was greatly blessed under his ministry, and was favoured to listen to him for many years. She was baptized by him at the time he baptized forty. She was naturally of a very hopeful turn of mind, and had strong faith to believe that she should never want, and she never did. She was very much respected by her employers for her honesty and consistent walk and conversation.

Although she was so much afflicted for about twenty years, I shall miss her very much; but I do not sorrow as those without hope, for I feel that she is safe landed on that peaceful shore where pilgrims meet to part no more.

Her remains were laid in our grave with our oldest and youngest sons in Nunhead Cemetery, Mr. Dolbey officiating. I am left a little longer in this vale of tears until the dear Lord shall call me home.

She was a member of the Church at Surrey Tabernacle fifty years and three months.

THOS. EADE.

19, Gonville-road, Thornton Heath, Surrey.
14th June, 1909.

MR. THOMAS FEARNLEY,

of Deal, late of Dover, received the home-call on Saturday, April 17th, having within a few days reached the ripe age of 90 years.

Brought up in early life in the Established Church under an evangelical ministry, he was led to a saving knowledge of Christ as his Saviour. Seeing the Scriptural mode of baptism, he applied to Mr. John Austin, Pastor of Pentiside Baptist Church, for baptism, which request was readily granted. For some time he continued his connection with the Establishment, but in the course of time that connection was broken, and in the year 1875 was received into the Church at Pentiside by Mr. Austin. In 1880 he was chosen to the office of deacon, which he retained, by the request of the Church, till the close of his life. His removal to Deal and increasing weaknesses prevented him from active service. A man of God and a lover of His Gospel, a strong Protestant and a great admirer of Luther. For months he had been confined to his bed, and bore his affliction without murmuring. Though suffering from extreme weakness his mental powers were clear, and he waited patiently for his Master's call to higher service. By his death the Church is the poorer, heaven the richer, the Aged Pilgrims' Society loses an ardent supporter and advocate.

The funeral took place on April 23rd in Deal Cemetery, the service being conducted by Mr. Gill in the midst of a good number of sympathising friends.

W. G.

MRS. NATHAN BARBER, OF LOWESTOFT.

"When we walk with the Lord, in the light of His Word,

What a glory He sheds on our way!

While we do His good will, He abides with us still,

And with all who will trust and obey.

Not a shadow can rise, not a cloud in the skies,

But His smile quickly drives it away;

Not a doubt or a fear, not a sigh or a tear,
Can abide while we trust and obey.

Not a burden we bear, not a sorrow we share,

But our toil He doth richly repay;

Not a grief or a loss, not a frown or a cross.

But is blest if we trust and obey."

In our last issue we sorrowfully recorded the death of our esteemed brother Joseph Bedingfield, of Beccles, "a faithful servant of God, a true friend, an instructive and experimental preacher, and one who found delight in visiting and ministering to his lonely and suffering fellow-pilgrims." Since his demise "the dark-robed angel" has been sent on a message from the Master to call his daughter Elizabeth, the wife of our brother, Pastor Nathan Barber, recently of Sleaford, Lincolnshire. She was brought to the Lord early in life and was baptized in 1885 at Halesworth by our beloved friend Suggate, then the minister of the Baptist Chapel in that place. She thus commenced her life of avowed fellowship with Christ.

From the first she was a loving and much-loved Christian, never obtruding her religion, but shining with the steady light which those involuntarily manifest "who abide in Christ" and "walk even as He walked." She was habitually the subject of much pain and at times acute anguish from a dangerous form of disease which some years since necessitated a critical surgical operation. This, though it removed the chief cause of her trouble, left her so feeble and delicate that she was ever afterwards little else than a chronic invalid; yet she bore the burden of continuous feebleness with wonderful equanimity and patience. "No murmuring words" ever escaped her lips, for so blessedly was her mind stayed on her Covenant God that she was "kept in perfect peace." Shortly ere the home-call came, she joined with her husband in singing the hymn with which this obituary is headed, and which beautifully expresses the secret of her holy and happy life—a life which they only who "trust and obey" fully know.

She was married in 1901 and was called to pass through many chequered scenes. Her circumstances in connection with their pastorates were at times those of extreme delicacy and difficulty, but by her tact and discretion she commanded the greatest respect and affection. A friend of all, a succourer of many, and especially bright and genial in her intercourse with the young, she proved an ideal minister's wife, and her death will prove a loss of no small import to her endeared circle of Christian friends. Her sorrows were many. Her only child was early removed by death. The Lord's ways in providence were often mysterious, calling for much reliance on the wisdom which guided the movements of His unseen hand.

The end was almost unexpected. On the previous day she had seemed to rally, but on May 13th she was summoned to meet the Master in her 47th year.

May her bereaved husband experience much Divine help, and her aged mother, whose health is causing great solicitude, be greatly consoled in the loneliness of grief of this their peculiar sorrow.

Birth.

ON June 2nd, 1909, at 12, Riles Road, Plaistow, E., the wife of H. Jordan (and daughter of the late Ebenezer William Bartholomew, of Camberwell), of a daughter, Lily Ruth.

Our Lord's Teaching Concerning Prayer.

THE Saviour was not only the "Great Exemplar" as to the life which God would have His people lead while here below, but as the "Great Teacher" He gave the most comprehensive instruction as to how His children should seek to please Him.

In both characters He claims our consideration. As our Example He should be reverently adored.

"O patient, spotless One! our hearts in meekness train
To bear Thy yoke and learn of Thee, that we may rest obtain."

While, as our infallible Instructor, we should likewise address Him and beg that by Him we may be led into the truth.

"O teach me more of Thy blest ways, Thou holy Lamb of God,
And fix and root me in Thy grace as one redeemed by blood."

We have reverently but all too briefly considered Him as the Model Petitioner and dwelt on His recorded prayers as exemplifying what ours should be. We have now to notice His instructions as to the acts of devotion and supplication which His followers should habitually perform.

The prayers of His people formed the subject of His teaching very early in His ministry, the sermon on the Mount giving much instruction concerning it.

THE FATHERHOOD OF GOD.

"After this manner, pray ye: Our Father," &c. (Matthew vi. 9). Here we learn from the Master's own lips that Christian prayer is to be addressed to God—not as a Judge to be pacified, or a Deity who is remote and unconcerned for our welfare, but as our Father "who knows what things we have need of before we ask Him."

So full and blessed is the revelation of Jehovah in the Old Testament; so wonderful the portrayal of His goodness, His grace, His compassion, His pity and His long-suffering; that we are prone to lose sight of the fact that it stops short of His covenant relationship as the Father of His living family.

This was, in fact, a truth which was almost unknown to believers who lived before the advent of the Lord. It is indeed hinted at in Isaiah i. 2, lxiii. 16 and Malachi i. 6, and is expressed by way of similitude in Psalm ciii. 13, Isaiah lxx. 13 and Malachi iii. 17. It was, however, never then brought out in its fulness, as indeed it could not be, till He came by Whom "we receive the adoption of sons"; nor till God gave in Him a perfect exhibition of a perfect Son could He give a perfect revelation of Himself as the all-perfect Father.

Now, taught by Him, it is our joy to know the

"wondrous grace the Father hath bestowed
On sinners of a mortal race, to call them sons of God."

Yet, while this precious truth found copious elucidation in His
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holy teachings, it is important to note how widely the doctrine of the Fatherhood of God as He presented it differs from the popular error of the present day. Many assert that the Divine Fatherhood is universal and proceeds from His relationship to all men as their benevolent Creator, and that His dealings with them are mainly educational, and designed to develop what is good in them and to check and correct what is evil.

This ignores the real character of man's fallen nature and regards human sin simply as a failure to attain to God's standard of moral excellence rather than as "the transgression of Law"—the abominable "thing which He hates," entailing guilt, calling for the exhibition of His holy anger, and demanding punishment at His hand.

This view at once lessens the necessity for the sacrifice of Christ and the work of the Holy Spirit, and is utterly foreign to the Master's own teaching. The Fatherhood of God, as He presented it, is not universal. It does not extend to all men, but is a covenant relationship established in pure grace between Jehovah and those who compose His one "family in heaven and earth." Among these were those to whom His instructions were addressed, and it is to them, as His adopted children, that His words of instruction and consolation on the subject of prayer are addressed. He never refers to God as the Father in a vague, general way. Are the ravens fed? It is *your* Father that feeds them. Were they to look to Him for their necessary food? They were to pray to Him as "*our* Father" and to petition Him *as such* to give them "their daily bread."

The fact of our relationship to God as His adopted children was a distinct and unique revelation from Christ. "No man knoweth the Father save the Son and He to whomsoever the Son will reveal Him." How else could He be thus known? Nature could not disclose His Fatherhood. Reason could not discover it. No false religion had ever advanced the idea. This grand, gracious, glorious statement of what God is to His people, it was reserved for His only begotten Son to make. The heathen had been taught to regard the great "First Cause" as a Divinity, remote, inaccessible—the passive and unmoved spectator of human ills and woes; far too great and august to regard the cries of the crushed and saddened children of men, and interfering but rarely with their affairs. Jesus, however, presents Him as not only powerful and good, but as the tender and solicitous Parent of those that trust in Him as the Hearer and Answerer of prayer. "When ye pray, say 'Our Father, which art in heaven.'"

"After this manner," therefore—as children approach a beloved parent—should we, on Christ's own authority, draw nigh to God; and the words of a well-known hymn may prove most appropriate to this holy exercise:—

"'Abba, Father,' Lord, we call Thee (Hallowed name) from day to day:
'Tis Thy children's right to know Thee, none but children 'Abba' say:
This high privilege we inherit, first by gift, then through Christ's
blood,
God the Spirit, with our spirit, witnesseth we're 'sons of God.'"

Further, our Lord taught us to employ the word "Father" as expressing Jehovah's paternal relationship, in its fullest and most emphatic meaning. It is not uncommonly employed in a metaphorical and subsidiary sense. Thus Elisha styled Elijah "my father" to express his reverence; Jabal is called the father of "such as dwell in tents" and Jubal the "father of such as handle the harp and organ," because they were the first to do what is ascribed to them. God, however, as the Saviour presents Him, is our Father in a sense more intense than words can express. A man's offspring in a sense are his children, but "ye are of God, little children," as natural children never can be. He is the Author of their existence as His people; they partake of the Divine nature. He loves to enrich them; His knowledge of the thoughts of their hearts is perfect; He is good to all, but lavishes on them the treasures of His grace; nothing which concerns them can be a matter of unconcern to Him.

The importance of this to all the spiritually-minded children of God can hardly be overrated. None can comprehend His love, or fathom how condescending His kindness. Few realise, in their *personal* religion, how near and dear they are to Him.

"So near, so very near to God, nearer I cannot be,
For in the person of His Son I am as near as He."

"So dear, so very dear to God, more dear I cannot be;
The love wherewith He loves His Son, such is His love to me."

All this, and a thousand times more, is expressed and involved in our Lord's injunction to say—with believing hearts—"Our Father" when we bow the knee in prayer. Have we realised that He to whom we are invited to make our "wants and wishes known," though He

"Must stoop to view the skies and bow to see what angels do,
Down to our earth He casts His eyes, and bends His footsteps downwards too!

He overrules all mortal things, and manages our mean affairs;
On humble souls the King of kings bestows His counsels and His cares.
Our sorrows and our tears we pour into the bosom of our God;
He hears us in the mournful hour and helps us bear the heavy load."

(To be continued).

RELIGION, what is it? We answer, It is a system of Divine and eternal truth. It is a vital principle which has its seat and habitation in man's heart, renewed by the Holy Ghost. It is a connecting link between the Saviour and the saved. It is that which binds us to God and to eternal life. It is a right state of mind towards God and Divine things, produced by God's Spirit through the Word. It is a frame of soul. It is an experience of the heart. It is a godly life.—*J. B.*

IF all fulness dwells in Christ, then all out of Christ must be emptiness.

CHRIST'S COMMISSION AND OURS.

A SERMON BY THE LATE CHARLES HILL, OF STOKE ASH, SUFFOLK.

(Continued from page 214).

"As Thou has sent Me into the world, even so have I also sent them into the world."—John xvii. 18.

THESE hallowed words—as we have seen—claim attention to *two* main thoughts—the *Master's mission* from heaven to earth—and the *Mission of His people* from Him to the world.

It is our purpose now to try and trace, to some extent, the analogy or resemblance between *His* commission and that of *His Church*—as *He was sent* of the Father, *even so* are they sent of Him.

Firstly. Observe the *Divine authority* with which both are invested.

Christ came into this world according to His own will. If He had not had the will to come, there could have been nothing that could have demanded His presence in this world or the service He rendered in it. Even God Himself could not have claimed that service at the hands of Jesus apart from the assent of the will of the Son to render it. Voluntary was His work, and it was with the whole concurrence of His own will that He stepped upon the sands of time. With this in view, the prophet, in the prospect of His Mission, sang, "How beautiful upon the mountains are the feet of Him that bringeth good tidings : that publisheth peace."

More, He did not come simply of His own will, but with the concurrence and Divine authority of His holy God and Father. He was the One God Divinely appointed to come into this world, the chosen Minister and Messenger of the covenant, the Angel of God's presence, who was hereafter to take the book off the Throne and to publish in the plains of time the secrets of the Council Chamber of Eternity, and make known amongst men the righteousness of His grace, and the determinations of His gracious and saving will. Had any question been addressed to Him as to why and with what authority He came, He would not have pointed to the authorities by whom the priests were invested in their office, nor to any ritual ordination, but He would have pointed to heaven, and said, "I have My commission from the God that rules and reigns over all. I am here to be God's representative and to do God's will. I am here to publish the mind, the thoughts, and the intentions of Jehovah. I am here to bear the image and impart the knowledge of God. And I am here with Divine authority for the purpose of accomplishing a Divine end."

And has not His Church high and holy authority for her service in His cause? Let her then recognise her Divine mission, and see that she is in the world by Divine authority also, and not by the toleration of "the powers that be" in the State, or by the approval of a priesthood, or by the connivance of king-craft. It is by Divine authority that the Church of God is in the world. God has given her "a mind to work" for Him, to testify of Him, and to accomplish an object through the agency and power He is pleased

to impart to her efforts. It is because of this that the Church continues on earth. Take this authority from her and she would have no power and no influence; but invest the feeblest band of human beings that ever lived with this authority, and they are mighty through God who calls them to serve Him thus in the world. The strength of the Church consists in her Divine authority alone. God says to her, "Undertake the mission I have entrusted to you; the world is the great field of your labour, work for Me, for ye are My workmanship to be My workmen, by whom I will proclaim My truth, and by whom I will be glorified."

Further, not only is there Divine authority, but *there is Divine anointing*. We do not like to entertain a thought that is not honouring and loving in relation to our Lord and Saviour Jesus Christ. We would not have a mean thought concerning Him for the wealth of the world. Our desire is to have the best of thoughts and the best of feelings towards Him, ever loving Him, labouring for Him, and being fruitful in our hearts towards Him. It must, however, be borne in mind that Christ needed something He Himself did not personally possess, in order to fit Him for His mission in the world. "Through the eternal Spirit He offered Himself without spot to God." It was necessary for Him, the greatest of all Teachers, that He should be anointed by the Spirit of God for the ministration of the Gospel in the world. "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach good tidings to the meek." On Him the Spirit rested without measure, and He who loved righteousness and hated iniquity God anointed "with the oil of gladness above His fellows."

Now, if Christ, great as He was, vast as His mind and intelligence were, needed to be anointed with the Spirit of God in order to fit Him for the mission for which God sent Him—if all this is true, and we feel it is from the direct assurance of revelation, how much more must it be so in relation to all who compose His mystical body! Whether these are public or private members of the Church, how paramount it is that they should be anointed with the Holy Spirit of God in order that they may fulfil the work for which they were made Christians, for which they are sustained with all the living powers of a living Christianity, glorifying God in their day and generation. How needful that men should be anointed with the Spirit when they proclaim the truth! How needful that the members of a Christian Church, and all ministers of religion, should be anointed with the Spirit of God as they go forth to do God's work, that by the strength and communications of that Spirit they, too, may be strong to labour, and to pursue their path in righteousness!

When the Spirit of God rests upon men how mighty are they!—how full of power are they!—what blessings stand attached to what they speak. But, O solemn and mournful contrast, if the Spirit's influence is withheld, what empty things they are, how vain the words they utter, how feeble to accomplish any of the great spiritual results that are so earnestly to be desired in connection with the ministrations of the Church on earth. Let a

man, then, go forth filled merely with the wisdom of this world, let him have the command of the wealth of the Indies, let him have the *prestige* of great men of the world, let him, in a word, go forth alone, and all his work will, in a spiritual sense, be void. On the other hand, let a man, whatever the measure of his gifts, be filled with fire from on high, and such a man will shake the people amongst whom he goes. He will prove a light in whatever places he visits. He will drive back the dark clouds that so frequently hover over the human mind. He will stir human souls to their very depths and make them feel that influence, the very possession of which is evidence of its Divine origin.

It was this influence, and this alone, that invested the apostles and the early disciples with the power they possessed. They lighted their lamps at the sacrificial fire of Calvary. They stretched forth their banners blazing with the name of Jesus and went forth to win a world for God. Then was it that Christ's messengers drove back the gloom that hung over the Gentile nations, and published in the mystic name and under the anointing of the Master's Spirit, the mission with which they were entrusted to go forth and conquer. Then, as they waved the banners of heaven, those that had been in darkness and in rebellion to God were brought into obedience and sweet friendship and companionship with God.

The Churches of our day lack strength, because they lack the anointing of the Spirit. It is only by this that men are made strong to accomplish results which are so much to be desired that shall make Zion to be as a land of beauty, and the smell thereof to be as the smell of a field which the Lord our God Himself hath planted.

Thus we see an analogy in the way in which both Christ and the Church entered upon and prosecuted their mission in the world. God had a work for both His glorious Son and His gracious people to do, and, therefore, authorised and empowered them to do it. To do this is His work alone. For us to pretend to have anything to do with the matter would be like some small planet offering to assist the orb of day in illuminating the world. The sun would say, "God formed me to give light. It is my work to do it, and I want no assistance." So has God given to His Son and to the Church a mission which they only can perform. They have resources in themselves for the performance of it, and only as these resources are brought forth, and their influences scattered among the people of the world, will the great work connected with the mission of Jesus Christ and His Church be accomplished.

In reviewing the fifty years that this Church has existed here, we may see spiritual results that have been wrought under the Divine anointings and Divine appointments of the Lord God who founded it in this place. Many souls have been born again. It has been as a little hill of Zion, exercising an influencing blessing to the neighbourhood. Have the warming, cheering beams of the Son of Righteousness penetrated cold hearts? Have men left the world to pursue their way to heaven? If so, it has all

been done because God has anointed the men who laboured here, as well as the people who have lived here in Church-fellowship, and fitted them to fulfil the work which they have been the honoured instruments of accomplishing. And if, my brethren, the members of this Christian Church, you wish your influence to extend, if you wish to have this place full from Sabbath to Sabbath, you must recollect that you will only have it according as you are anointed by His Spirit. It is His anointing that can make you strong. You will have power with man only as you have power with God, and men that have power with God can conquer anything that stands in their way.

(*To be continued.*)

WEEPING WITH THOSE THAT WEEP.

BY THE LATE JOHN FOREMAN (1791—1872).

THIS devoted servant of God was born at Laxfield, in Suffolk, and possessed many of the traits of character peculiar to the men of that county. He had naturally an impetuous and indomitable spirit, and, being strong and audacious, he became a ringleader in evil and a terror wherever he was known.

One Sunday, in 1812, he was shooting rooks, when his overcharged gun burst, striking him down to the ground, but leaving him uninjured. This impressed him with a sense of the danger to which his wicked course of life exposed him, and he was led to seek Christ, in Whom he found an all-gracious and all-sufficient Saviour. He was in due time baptised and became a zealous member of the Baptist Church and a preacher in the adjacent villages.

In 1815 his grace and gifts had so developed that his fellow-members invited him to the pastorate, in which he continued for some years. Thus he was wont to say Laxfield was a memorable place to him, for in it he was born three times—as a sinner in 1791, as a child of God in 1812, and as a preacher in 1813.

He next ministered for a brief period at Eden Chapel, Cambridge, but was eventually led to Blandford Street Chapel, London in succession to John Keeble, one of the most eminent preachers of his day, who had died in 1824. Ere long an unhappy division arose in the Church, and many retired, including the Pastor, who erected Mount Zion Chapel, Hill Street, Dorset Square, which became the sphere of his future ministrations. Both Causes, however, continued to thrive, the powerful and savoury preaching of W. B. Bowes (1795—1858) attracting large congregations to Blandford Street; while the Church at the new "Mount Zion" increased from 36 to nearly 500 members, the two Pastors becoming firm and fast friends.

John Foreman was a distinguished anniversary preacher, in which capacity he was much esteemed throughout the length and breadth of the land, having preached, in all, in twenty-five counties and sometimes delivering ten sermons in one week.

His ministry was one of sterling truth and a sweet experimental savour of Christ, without concealment, shuffling, or "yea-and-nay" contradictions. Thus he earned the title of "honest John;" for while he was *morally* honest by nature and could not do a mean action, he was favoured with the higher honesty which *grace* imparts. Thus he was not "as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, spake he in (or of) Christ" (1 Cor. xi. 17).

As the end drew near, he rested calmly in the truths it had been the business of his life to proclaim. Shortly before his departure he said, "I have believed all I have preached. I preached because I believed. I have *nothing* to retract. My prayer has been that I should preach as long as I live, and live as long as I could preach." He fell asleep in Jesus in February, 1872, in his 81st year. He was interred in Kensal Green Cemetery in the grave adjoining that of his friend, William Palmer, the distinguished author and controversialist.

Though a homely and colloquial preacher, he was, as John Hazelton was wont to say, "a born theologian," as his *Duty Faith*, his booklets on important subjects, and his contributions to the *Gospel Herald*, signed "John of Marylebone," amply testify.

For the following letter we are indebted to Mr. J. W. Adcock, of Stourbridge, Worcestershire, whose beloved mother is the only surviving child of the Christian man to whom it refers. In it one *almost hears* the dear man of God who penned it, expressing his Christian sympathy and evoking blessings from the Lord.

It was addressed to Pastor King, of Toddington, near Dunstable, in reply to a letter announcing the sudden and comparatively early death of Mr. John Whitteridge, of Old Warden, an active friend of the Cause, in January, 1837:—

"MY DEAR BROTHER,—Having been preaching in the West of England, I did not return till Saturday, and had no opportunity till then of seeing your mournful communication. The contents of your letter instantly summoned my heart to deep and sympathetic mourning and my eyes to weeping, but not out of any fear of being well for ever, perfectly in heaven, in the presence and likeness of his glorious and precious Jesus.

"Well? Oh, no! the truth of that leaves not the symptom of a doubt on my heart; but I felt that you and I and the Church had lost a dear friend, and that the dear partner and children had lost a very dear husband and father, and, by the grace of God with relationship, the nearest and earthly friend in the death of our dear Whitteridge.

"I thought, 'Is he really gone? Can it be that this dear friend, whose Christian character is so deeply printed on my heart, whose countenance now presents itself so perfectly to my recollection, as in the house of God, and as at his house, and his own friendly table, is gone? And was our cordial parting at Biggleswade but so few weeks ago to be final?' I looked at your letter again, wishing I had

been mistaken, but *feeling* was obliged to give place to *fact*. But although our dear Whitteridge is gone, he is not lost; he is but a lily gathered; a tree of righteousness transplanted, not uprooted; a sheep enfolded, not slaughtered; an heir invested, not a prisoner divested; a child adorned, not a criminal stripped; a prince crowned, not a slave put into chains. So that we may take up the language of the poet and say:—

‘Yes, he is gone, and gone to be for ever with the Eternal Three;
His mansion is above;
Chosen, redeemed, and sanctified, he dwells with Jesus glorified.
Absorbed in cov'nant love.’

“And though the stroke be heavy, yet God is faithful to His promises, and His voice in this event appears to be, ‘I am God; My covenant I will not break; My mercy I will not forget; My Church I will not forsake; the fatherless I will feed; the widow I will support; but the just shall live by faith.’

“The Lord help you all to cast all your burdens and cares on Him. He will not withhold any good thing; He will not suffer the souls of the righteous to famish, or be moved; under the shadow of His branches they shall dwell, for He hath been the dwelling-place of His people in all generations, and will never be less so than He has been. ‘God of Abraham, Isaac, and Jacob, gracious and merciful,’ is still His name; believe in, hope in, and call upon that name, and you shall prosper, as minister and people.

“Friendship is sweet, and friends are dear, and we can but weep at the separation; but they are taken away in the same grace, mercy and peace in which we were made to possess the true principles of friendship. Every saint has his appointed time, and when that course is run he must make his exit. He cannot live beyond that period, nor die by any means before it. That winning-post was fixed before the race was commenced. Though we may look at our brother as to age to have but half finished his course, and we know not how the course of things can be possibly maintained now he is taken from the ground, yet let it be remembered that, although God works *by* means, He can also work *without* them. While He makes Christian friends to be helpers of each other, He never intended one part of the Church to be dependent on the other, nor for nature to be upheld by any arm but His own.

“Did the Lord ever in grace and providence care for you all? Then He cares the same for you now. But you will say, ‘Dear Whitteridge was like Joseph in the house of Potiphar.’ But you are not a Potiphar’s house, and our God is not ‘another king that knew not Joseph.’

“Therefore, hope in God, and you will by-and-bye see that the Lord, in taking away a very dear friend, has not taken away His own friendship, and only intends to express it to you all by some other means.

“The Lord bless you in your work, my brother, prosper and enlarge your course therein abundantly, and help you all to

unite so much the more earnestly in prayer continually, in view of your loss of a praying friend.

"And so, wishing you all well in the Lord, I am, my dear brother, yours truly, J. FOREMAN.

"March 6th, 1837."

THE BOY'S LITTLE COAT—A STORY OF A MOTHER'S LOVE.

A TALK WITH THE BAIRNS.

WE all know the history of the Prophet Samuel—how glad his mother Hannah was when he was born, how dear he was to her, and how she promised that before he grew up to be a man, he should be given to God to live with Eli, the priest, and be his little page or serving-boy to do all sorts of things as he might be bidden.

I have sometimes seen mothers part with their children at railway stations. The boy with his box or bundle gets into the carriage, looking as if he wanted to cry, and then turns to the door for a last hug and kiss. Then when the whistle has blown and all that can be seen of the train is the two red lights in the rear, the mother stands looking after it—most likely with tears in her eyes—till it is out of sight.

How Hannah bade her little son "farewell" is beautifully told us. She took him with her to Shiloh, where Eli lived and the Tabernacle then was. She also took a costly peace-offering—which, no doubt, her husband had given her—consisting of a bullock, a large measure full of flour, and a skin-bottle of wine. This meant that she hoped that God would suffer her little son when he was a man to be a Nazarite and devoted to the Lord all his life. Such sacrifices and offerings were shadows of Christ, whose death "takes all our sins away." And this act of Hannah's shows that whatever we do for God or give up to Him, however dear it may be to us, has no merit in itself and can only be well-pleasing to God as we present it to Him through Jesus Christ, our great Sacrifice, with Whom God is well pleased.

In some way Eli was made sure that the child was accepted by God, and he had a little ephod made for him; that is, a robe like those that the priests wore. Though too young to do their full work, he became Eli's servant, and did such little things as he could—light a lamp, hold a dish or run on an errand, and because he did these things with a glad heart, it is said that he "ministered to the Lord."

But did his mother forget him? Oh no. We are sure that he was always in her mind, and every year she made him a little coat, which she brought him when she went up to Shiloh to worship God. This was a different garment from the one which he put on when waiting on Eli. It was a tunic for every-day wear. No doubt it pleased her to think of his wearing something that she had made. It would keep him warm when it was cold, and preserve his

other clothes from being soiled when he was doing some meaner services in the Tabernacle.

This, however, is not my subject. I want to speak of what Samuel's mother did for him and what your dear mothers do for you.

HIS MOTHER.

I pray God, dear children, that this may be a very sacred word to all of you. I much prefer it to "*mamma*," which some people consider more genteel; or "*the mater*," which I dislike very much. It is almost a holy word. Like "heaven" and "home" it stirs deep feelings in all true hearts. Children are bidden in the Bible to honour their fathers and mothers, which is said to be "the first commandment with promise." Children who are not kind and respectful to them are going the wrong way; and boys and girls who do what they do not wish their mothers to know of, are sure some day to get into trouble. We have read Mrs. Gilbert's lines which, though perhaps a little babyish, are really very touching, especially the last verse:—

"And can I ever cease to be
Affectionate and kind to thee
Who wast so very kind to me—MY MOTHER?"

Very beautiful, too, are the verses of the poet Cowper addressed to the portrait of his mother, who had died many years before, when he was a little child. Some extracts from them, with a few words of explanation, would make a nice talk by one of your teachers before school closes, on a Sunday afternoon.

Some of us have lost a dear mother, whose name on her gravestone is all that remains of her on earth.

How sad, often, are the thoughts which arise when we visit the cemetery and read those words. "Mother," we have cried, "I am so sorry for what I once said to you. O, if you could but hear me, and see my tears." I have, as you know, dear children, grown to be old, and some of my saddest thoughts are those I have when I think of how I acted to my mother, years and years ago. But I want to speak of

THE MOTHER'S MINISTRY.

Samuel, I suppose, was fed and clothed and cared for at Eli's expense, and no doubt the old man, whose own sons were neither kind nor dutiful, felt great love to this dear child. Much, therefore, that Hannah would have done for him if he had stayed at home others did instead. But true love always finds something to do for those that are dear.

Years ago I spoke to some children on this text, and I said that there might be a boy among them whose mother made the coat he had on. When I had finished a bright little fellow came to me and proudly told me that I was right—and I might look at his coat if I pleased. "You've a good mother, then," I said. "First rate," he replied; and I was really glad to speak to a boy who evidently loved his mother so well, and who, I was sure, loved him also very dearly.

But, dear children, there is a Friend better than a mother, and when He loves people He does not give them an "ephod" or "a tunic" or "a little coat," but a robe which clothes the soul and fits us for God Himself to see with approval. This Friend holy Isaiah knew, for he wrote, "I will greatly rejoice in the Lord, for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness" (Isaiah lxi. 18). These words mean that just as our bodies are covered with our clothes, so the souls of all who trust in Jesus are viewed as covered with His merit. So they sing a sweet hymn which some day, I hope, you will all sing also,—

"A debtor to mercy alone, of covenant mercy I sing,
Nor fear with Thy righteousness on my person and offerings to bring."

Thus, while we bless God for giving us such dear, dear mothers, we will sing a hymn to Jesus, from whom we have the beautiful robe which we shall wear for ever.

"WHO DID SIN?" OR, CHRIST'S REPLY TO A MOMENTOUS QUESTION.

BY EYSEAJAY.

"MASTER, who did sin, this man or his parents that he was born blind?" Thus asked the disciples of Jesus when they observed a blind beggar sitting at the entrance to the Temple. The enquiry was a noticeable one and implied certain remarkable ideas which must have possessed their minds.

Did they mean to ask whether the man himself had so sinned as to incur the penalty of life-long blindness? If this were their meaning one would naturally question how a person could sin before he was born.

It is, however, possible that they shared the popular and prevalent—though most erroneous—notion which Pythagoras had taught—that of metempsychosis, or the transmigration of souls. They might therefore have been tinged with the doctrine that the souls of sinners are after death compelled to pass into other bodies, in which they have to suffer for transgressions committed by them in a former state of existence. Thus the body of a beast might be indwelt by the spirit of a deceased man, or a deformed and diseased human frame be the human habitation of another person whose soul had once dwelt in a strong and healthy body, but who had abused his privileges and was now punished for his former sins.

Again, their question was a twofold one, and they also enquired whether the man's lack of sight, if not the fruit of his own sin, was not the result of the sin of his parents.

They thus evinced their belief in the undoubted fact of heredity—that the characteristics of parents are transmitted to their children and that the consequences of a progenitor's wrong-doing descend with bitter force on his offspring. Thus it will happen

that the child of a drunkard is born with an abnormal craving for intoxicating drink, and the diseases of a father or mother afflict their sons and daughters.

Again, the results of sin are often visited on the descendants of actual transgressors. Thus the children of the gambler, the spend-thrift and the criminal, through no fault of their own, become the inheritors of privation, poverty and shame.

Remembering these things this question of the disciples is not so unwise and unintelligible as we might at first suppose. "Did this man's parents sin that he was born blind?"

To both of their queries the Lord returned a simple negative reply, without discussing the questions which—as we surmise—they may have had in their minds. Neither had the man himself nor had his parents so sinned in the way that their enquiries implied as to entail on him his life-long blindness.

He suffered thus in accordance with the sovereign will of Him whose purpose and intention were that he should become an exemplification of the works of God—that the works of God in the creation of his sightless eyes and subsequently in the gift of his natural vision, and the salvation of his immortal soul, might be made manifest in him.

These words are somewhat parallel with His other utterance recorded in John xi. 4: "This sickness is not unto death, but for the glory of God that the Son of God might be glorified thereby."

The two texts suggest the great truth that it is infinitely important that the works of God should be manifest, that He in the person of His Son may be glorified by them. The man in his former condition had been a familiar object in the neighbourhood (verse 8). "Since the world began it had not been heard that any man had opened the eyes of one that was born blind" (verse 32). When, therefore, he received the precious gift of sight it was demonstrated that He by whom that gift came was the Son of God (verse 35), and the man became a living testimony to His deity and Sonship and to His power to work "the works of God."

This truth is of universal application. Our Covenant God permits much that to us is deeply mysterious and even infinitely sad. Pain, poverty, calamity, and sorrow come to the sons of men. But God has not receded from the world or vacated His throne.

"Not Gabriel asks the reason why, nor God the reason gives."

An intimation of that reason is, however, afforded in our text. All that occurs in His moral government accords with His permissive or His performing will, and in all His conduct He has this object, "that the work of God should be made manifest" and "the Son of God glorified,"

"In streams of salvation which never run dry,
And all for the lifting of Jesus on high."

Cloudy mornings are often succeeded by bright and beautiful evenings. At eventide it shall be light.—*J. B.*

THE SILENCE OF CHRIST.

BY A. E. REALFF.

"He answered nothing."—Matt. xxvii. 12.

JOHN RUSKIN says:—"I do not know that there is any music in a pause, but certainly there is the making of music in it." The *language* of Scripture is a revelation—a revealing, *i.e.*, an *unveiling*. There is, therefore, much to be learnt from it. But is there not also much to learn from the *silence* of the Holy Book? There are some things about which we should expect the Bible to inform us, concerning which it says nothing at all. If it be true that "speech is silvern, but silence is golden," then there must, indeed, be such a thing as "eloquent silence." "Holy silence," says Tholuck, "is itself a speech, provided there be the ear to listen to its meaning."

Especially is there much to learn from the silence of Christ; for of Him it was said, "grace is poured into Thy lips" (Psa. xlv. 2); and the officers sent by the Pharisees and the chief priests to take Him were so astonished at His utterances that they were unable to lay any hand upon Him, and returned, saying, "Never man spake like this Man" (John vii. 46). And no wonder, for was He not incarnate Wisdom? Surely, then, He was never silent because He knew not how to speak. Nor was He ever, as we are sometimes, "shut up," being unable to find words suitable to clothe the thought. Nor did He ever feel, as sinful mortals feel, that there were passages in His past, or thoughts then present in His mind, which would be best shrouded by the darkness of reserve or oblivion. Moreover, this blessed Son of Man could never be silent through perversity, or obstinacy of spirit, as other men are at times; nor because He was then struggling against evil temper or passion, which burned to express itself. He had spoken only a moment before (ver. 11), and could easily have spoken again now. It was not because the last word upon the subject had been said, and so anything more would weaken the effect by its redundancy. Why, then? A very few words from His lips would have sufficed to clear Him from every charge, and to establish His complete innocence; then, in justice, He must have been liberated. Yet we read that He answered "never a word; insomuch that the governor marvelled greatly" (ver. 14). This was before Pilate, and the same thing had already occurred in the palace of the High Priest (chap. xxvi. 62, 63). We notice here, also, He did speak in answer to one question, but not the other; and that what He did say was not to exculpate, but rather to incriminate Himself, by adding further weight to the false charges brought against Him. We find a similar record in John xix. 9—11. We know well the reason, do we not? Our blessed Redeemer would not exonerate Himself, because He was standing in the sinner's place, and therefore He cheerfully willed and determined that He would be condemned, ill-treated, sacrificed for us. So "He was oppressed, and He was afflicted, yet He opened not His mouth; He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

Surely He hath borne our griefs, and carried our sorrows. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and by His stripes we are healed." Thus this silence of Christ was making Redemption's music for all ages—music in heaven among the angels with their harps of gold, and heavenly music in the hearts and lives of all redeemed sinners.

And in His blessed Word a holy silence, well pleasing unto God, and beneficial to our fellow-men, is sometimes enjoined upon us, His followers and disciples—silence when we *could* speak; yea, even when it would be nothing but just to ourselves. True, we are commanded to let our "speech be always with grace," and to open our "mouth for the dumb;" nevertheless, on the other hand, we are to be silent as to ourselves, and even to endure false charges with meekness (1 Peter ii. 19—25; Psa. xxxvii. 5—8, where the marg. of ver. 7 is, "Be silent to the Lord"). In Psa. xxxix. 1, 2, we have the example of David for our instruction; also in Psalm lxii. 1 (marg.).

Moreover, the Christian's *influence is silent*, often unconscious, and quite imperceptible at the time, both to the person influencing, and to him who is influenced—perhaps very powerfully. "None of us liveth unto himself, and none of us dieth unto himself." No human life can possibly be lived, not even that of a babe, early punctuated by death, without influencing others, more or less. We are daily exerting this influence over each other, either for good or ill, if not to help others, certainly to hinder them. And this mysterious, subtle power, ever emanating from our inner nature, moulding the character of others, and shaping their destiny, will go on and on, long after we have ceased to breathe. Our words, our very presence when not a word is spoken, yea, sometimes even our absence, influence. What an awakening thought! "In nature," says a distinguished writer, "nothing is ever lost. When wood is burned, its form is changed, but no particle of it is wasted. The blossom is not lost when it falls off to make room for the coming of the fruit. The lovely things of childhood are not lost when they are given up for the things that displace them. Whatever is beautiful stays in the life always—only the outward form changes or perishes. We can never lose our friends; they may leave us as to their visible presence, passing from us, so that we cannot see them any more; but what they were to us is ours for ever; what they did for us—the impressions they left upon us, the lessons they taught us, the touches they put upon our characters, these we can never lose."

Is not Nature herself silent? "There is no speech nor language; their voice is not heard" (Psa. xix. 3, marg.). A scientific lecturer said recently at Manchester that our atmosphere was full of musical sounds, which were inaudible to the ear of man. He then produced a delicate instrument of his own invention, by which those atmospheric harmonies became audible to the assembly. And do we not read that "faith is the substance of things hoped for, the evidence of things not seen?" And although the greatest works

of Nature are silent—the force of gravitation, the raising of millions of tons of water from earth and sea into clouds, the motions of the starry orbs—yet how plainly the listening heart may hear her teaching! Such can find

“Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

This thought was, doubtless, in the mind of Dr. Watts when he wrote the hymn commencing—

“Nature with open volume stands,
To spread her Maker's praise abroad ;
And every labour of His hands
Shows something worthy of a God.”

A *wise and gracious silence*, when Satan or the flesh may strongly urge us to speak, will glorify our God and Saviour, ensure victory to ourselves, and be very suggestive to others. “In quietness and confidence shall be your strength.” “Your strength is to sit still.” “Stand still and see the salvation of the Lord.” Put on “the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

THE TRUE MOTIVE FOR CHRISTIAN SERVICE.

“Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love) it profiteth me nothing.”—1 Cor. xiii. 3.

THE highest ideal of every Christian should be to follow in the steps of Him who said “I am among you as he that serveth.” No greater honour, no grander title, can be conferred upon anyone than this—“a servant of Jesus Christ.”

Such service affords full scope for the exercise of the greatest natural gifts, the noblest powers of intellect, increasing activity, the most fervent zeal, and courage which knows no flinching. In return it yields the sweetest joys, the highest honours, and an everlasting reward.

In these days of “much serving,” it is to be feared that much which goes by the name of Christian service is far from such in the Master's sight. Its character is what really counts, and not its quantity. It is to be measured by the motive which prompts it rather than by such features as court general observation.

For acceptable service, there is but one motive, one constraining power, one all-impelling force. Any less exalted, would be unworthy of the Master, unbefitting His glorious cause, inadequate to its own requirements, and insufficient to meet its own claims.

And what is this motive force—this highest and most holy of all impulses? The word rises instinctively in every true Christian's heart. It is, it can be, no less than love. “The love of Christ constraineth us.”

This is the root from which all true service springs. It transfigures every duty and makes obedience a delight.

No other motive is strong enough to endure unto the end.

Love is indefinable but it is universally acknowledged to be the strongest force in existence. "It beareth all things, believeth all things, hopeth all things, endureth all things."

Many other incentives which are dominant for a while, fail through prolonged strain and pressure. Natural energy; eager enthusiasm; the zeal which finds satisfaction in effort—may all give way, and the feet become weary and the hands grow slack. But "love"—the master-motive—"never faileth."

Again, love is the only motive which ensures the approval of Christ. Lower motives at times counterfeit higher ones, and both we and others may be deceived. Ostentation, greed of applause, the desire to obtain influence, may simulate zeal for the Lord and delight in His service; but He is not deceived, and while even experienced Christians commend, He will pronounce what is lacking, as a fatal disqualification for His approval.

Above all, this motive is genuine and true. Love would be contrary to itself if it could be false. It rings—like the music of a silver bell—soft and clear, and all can hear its melody and music.

This motive fits and qualifies its possessor for whatever service is required. Longfellow sings,

"Ah! how skilful grows the hand that obeyeth Love's command!
It is the heart and not the brain that to the highest doth attain,
And he who followeth Love's behest far exceedeth all the rest!"

Love made Quentin Matsys, the blacksmith of Antwerp, and Benjamin West into true artists. It made Cowper a poet; and only love can make "a servant of Jesus Christ." Other motives—as we have seen—fail. Duty, without love, makes service a drudgery. Who could ever be a missionary from a sense of duty to the heathen? It would be worse than it was for the children of Israel to make bricks without straw.

"To be seen of men" is another motive that is very common, and how very unsatisfactory it is! Its votaries are always having a grievance because their efforts have been unnoticed or seemingly unappreciated. How much better it is to get above all such ulterior motives, "and whatsoever we do in word or deed, do *all* in the name of the Lord Jesus." To work from pure love to Him and for His dear sake is a constant inspiration. Nothing will stimulate and call forth energy to a greater extent than this sanctified and gracious affection.

Love is progressive. It is continually growing, and as the need for service grows and Christian duties increase, the servant actuated by this living motive is competent and ready to fulfil them.

This motive alone is sufficient for the demand that is made upon it. Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Only love can avail to give itself "a living sacrifice," for "love never counts what it costs to love." Love always gives her all, and it is not "sacrifice" but "reasonable service."

To get all one can out of life is to live on a very low plane. The true rule is

“ Measure thy life by loss instead of gain,
 Not by the wine drunk but by the wine poured forth,
 For love's strength standeth in love's sacrifice
 And he who suffers most has most to give.”

To be “ a living sacrifice ” does not always involve active and prominent service. The familiar quotation from Milton expresses a blessed truth, “ They also serve who only stand and wait.”

It may be the patient bearing of an unseen cross, the silent endurance of wrong, or a meek submission to a life of suffering, but love is paramount to keep out the bitterness, check the rebellion, soften the harshness and make the service acceptable.

For active service, love is thus the only efficient motive. It nerves and stimulates the soul, imparting heroic courage in times of extreme peril. It keeps the whole being ever pressing onward to greater achievements, unchecked by seeming failure, and undiscouraged by fear.

This motive imparts worth to the smallest service. Without it the greatest gifts are worthless. The “ cup of cold water in the name of a disciple, will surely receive the disciple's reward,” which will be the Master's greeting words :—

“ Inasmuch as ye have done it unto one of the least of these My brethren, ye did it unto Me.”—CLARISSA.

CHADWELL STREET CHAPEL—A RETROSPECT AND A REVIEW.

THIS well-known place of worship—so auspiciously re-opened last month—has a history of which a brief review may be interesting and profitable.

The ground on which it stands was formerly the property of *The New River Company*, and since 1904 *The Metropolitan Water Board* have been its legal freeholders.

The street in which it stands is named after the village in Hertfordshire from which the New River springs.

Its locality is fraught with interest. Within a quarter of a mile is Hermes Hill House, the last earthly residence of William Huntington, which he left on June 18th, 1813, to die at Tunbridge Wells on July 1st.

The adjacent Church—St. Mark's, Middleton Square—was the sphere of the last labours of Dr. Thomas Mortimer, who first preached in Providence Chapel after it was acquired by the Episcopalians, and whose gracious and gifted wife, the author of the *Peep of Day*, *Line Upon Line*, and other delightful books for the young, did so much in the cause of evangelical religion fifty years since.

Hard by is Claremont Chapel, of which Rev. J. Blackburn, an intimate friend of the writer's family, was long the minister ; but which, after many vicissitudes, is now the home of an Institutional Church which seeks to serve God on modern lines and in up-to-date ways, and is doubtless doing much social good.

It was erected for the use of a congregation of Presbyterians, whose preacher was a Mr. Whitely, though about their origin and fortunes nothing appears to be now known. It is certain that in 1838 the effort was abandoned, and the chapel closed.

In 1839 it was taken by a body of Christians who were attached to the preaching of Ridley H. Herschell, an Israelite who had been brought to the faith of Jesus Christ. It was understood that he did not wish to be considered as a Baptist or an Independent, nor did his followers desire to be regarded as a dissenting Church. His professed aim was simply to preach the gospel "as the truth is in Jesus."

The re-opening of the chapel on a Monday in April, 1839, for the ministry of this distinguished man, is memorable for the sermon that was preached by Thomas Binney. When subsequently published it was entitled "*Conscientious Clerical Nonconformity, a Discourse delivered at Chadwell Street Chapel, Pentonville, on the Occasion of its Re-opening for the use of Ridley H. Herschell, a Converted Jew.*" It was one of the great preacher's three notable discourses against the Church as by law established. It produced an immense sensation, and is still well worthy of perusal.

In 1841 the Socialism, or, rather, the Communism, of Robert Owen, of Lanark, was doing no small mischief in England, and resolute efforts were made to oppose it by many prominent dissenters. In the October of that year a series of lectures were delivered in Chadwell Street Chapel on "The Social Systems of the Present Day Compared with Christianity," by Rev. A. J. Scott, M.A. These were printed, and are before us as we write. Strange and stormy scenes took place, and the lecturer was hissed and hooted, though his calm and candid appeals demanded a different reception.

In 1849 the Chapel was again vacated by the removal of Mr. Herschell to John Street, Edgware Road, which was the sphere of his ministry until his death. He was a man of great gifts and godliness, and the father of the noted Lord Chancellor of the same name.

In 1850 it was again occupied by a congregation of Free Church Presbyterians, the Rev. (afterwards Dr.) Walter Chalmers Smith being ordained their minister. He is widely known as a poet and hymn-writer, and was, in 1907, Moderator of the Free Church Jubilee Assembly. Under his care the Church flourished greatly. Ere long, however, he removed to Edinburgh, to be followed by the saintly Josias Wilson, in whose time the Church removed to their present sanctuary in Colebrook Row. Here, however, he did not live to preach long, but died young, and was deeply deplored.

The unoccupied chapel was then let to a company of Plymouth Brethren, who had seceded from Islington Chapel under their Pastor, W. H. Dorman. In consequence of their diminished numbers, they, in turn, removed to a schoolroom in Rawstone Street, and once more Chadwell Street Chapel stood empty.

How it was acquired in 1853 by the Church of which the

revered John Hazelton was the Pastor, the writer has told in his Memoir of his dear and valued friend.

In the second edition, published in 1889, reference is made to the honoured minister who then had just accepted the pastorate of the Church, and who for twenty years has laboured with so many tokens of the Divine blessing.

"John Hazelton's work"—as was then observed—had been "altogether unique, nor was he called home till it was done," and it was predicted that "just as unique would be the service that our brother Edward Mitchell would render to the people of his charge." These words have been amply verified. Friend after friend has been removed by death. The locality has greatly changed. The times are different, and prevalent customs and ways are far other than they once were.

But the gospel still attracts devout worshippers to the long-loved sanctuary, nor are the friends of to-day less loyal and loving than were those who will be known no more on earth. May the renovated chapel still be the sphere of power and praise, and hundreds yet find there

"A settled rest while others go and come."

ELECTION NO INJUSTICE TO THOSE WHO ARE NOT SAVED.

BY H. BALDWIN.

It is frequently said by those who deny the evangelical doctrine of Election that they cannot believe that God has chosen any to salvation, because such an act would represent Him as unjust toward those who are lost. Further, they contend that this doctrine cannot be reconciled with the invitations of the Scriptures.

To such observations it may be replied that God's decree of election does the lost no injustice, because it is a secret decree. The Lamb's Book of Life is sealed, and none can say "I know my name is not therein written." Those on the left hand cannot say, "Lord, I knew the decrees which consigned me to this position," for God will have kept these as a profound secret to Himself.

None can have any possible warrant for saying "Lord, I know I am not chosen, and there never was any hope of mercy for me." Therefore God's choice of His people did not hinder the lost from seeking and asking for the forgiveness which He hath promised so freely and so fully to those who confess their sins to Him.

Nor, again, do the invitations of the Gospel in any way contradict the doctrine of election. God's invitations are as wide as man's felt necessities. "Oh, every one that thirsteth, come ye to the waters!" "Come unto Me all ye that labour, and are heavy laden." "Whosoever will, let him take the water of life freely."

These are samples of the gracious invitations of the Word, and God's choice of His people does not make these appear to mock and tantalise those who are not chosen. God, you will observe, does

not say "Come unto Me, all ye *My children*, and I will give you rest." His invitation is not to those whose transgressions are blotted out. Sinners are bidden to confess their sins to Him and assured that they shall prove Him faithful to perform what He has promised. Thus by making His invitations as wide as humanity, God puts the whole race of mankind to the proof, and demonstrates and makes manifest that those who are lost did not really desire His mercy, but despise His Son and love their sins too well to abandon them.

God will therefore say with perfect equity to those on His left hand, "I have called, but ye have refused. I have stretched out to you My hand of mercy, but ye regarded it not. Ye have set at nought all My counsels, and despised My reproofs; ye did not implore My forgiveness. Ye said, Depart from me for I desire not Thy salvation. And now your doom is fixed, your destiny is cast. Depart from Me and let it be seen that I am as faithful in carrying out My threatenings against sin as in fulfilling My promises of grace. Depart, therefore, and reap the reward of your own sin and bear the punishment of your own transgression. Thus every mouth shall be stopped and the wicked shall feel and acknowledge the sentence just."

Zoar Chapel, Ipswich, Suffolk.

"THE STORMS IN VALES BENEATH."

MANY years since, the writer, in company with his deceased Christian brother, Henry Cooper, jun., of Soho—truest and kindest of friends—one August morning climbed the hills that frown on the road leading from Matlock Town to Matlock Bath in Derbyshire.

The sky above was blue and comparatively cloudless, though beneath, in the valley, a mist had gathered which obscured the view of the tall trees which grew beneath by the side of the winding river Derwent. Then the darkness increased, clouds began to gather, and we had the peculiar experience of looking down on a storm. While we, in our elevated position, continued to enjoy the clear mountain light, we beheld the lightning flash, and heard the thunder peal beneath us.

After a while the storm ceased, the clouds began to disperse and the air to grow clearer, and as some rays of sunlight appeared, we saw, not a *rainbow*, but patches of prismatic colour, blue and red, with the shimmering leaves on the highest branches of the trees as their background.

Thus, while we ourselves remained in the clear light of the hill-top, with the blue sky above us all unclouded, we looked down on a storm in the valley where were the homes and haunts of men.

This, we have often since thought, was a parable of the Christian life as it should be enjoyed by those who fully trust in the Lord Jesus.

Was it not Lady Powerscourt who was wont to say that we

should not regard heaven from the standpoint of earth, but earth from the standpoint of heaven?

We are assured that as saved by grace through faith, we are raised up together with Christ, and "made to sit together in heavenly places in Him" (Ephes. ii. 5, 6).

Commentators all fail to express the full meaning of these wondrous words, for it is really inexpressible. Our great Representative is "highly exalted," and occupies the highest position conceivable, even "the right hand of God" (Col. iii. 1). We, as in Him—vitaly united to Him—are there also in the sense of the supreme acceptance and welcome of the Father, and of the sure prospect of heavenly "glorification together" with Christ.

He tarried for a time in this dreary world of sin, sorrow, destitution, temptation, darkness, and death; but in His risen glory He is far above all these things. He ever dwells where evil in every form is unknown; and where He is, no curse can fall, no devil can tempt, no heart can ache, and death can never come. His present home in the "heavenlies" (*epouraniois*) is so high that storms cannot reach it; and where, as the result and reward of His finished work, the Head is, *there*, in a sense, all His living people are.

The hill-top described above was higher than the range of the storm, and was bathed in sunshine, while all was gloom below. So some favoured saints appear to dwell in the light with the Saviour, while others sojourn in the mists of the lower planes of doubt and almost abiding distress.

How far either the writer or the reader is experimentally able to sit together with Christ in "the heavenlies," and to regard this world of sorrow from that high and holy station, each must decide in God's sight. Certainly, were it so, it would be well.

Meanwhile, a hymn which is not to be found in any Selection in use among Strict Baptists, and which may, therefore, be new to many of our readers, is commended to their attention.

It is evidently based on an idea suggested by an experience similar to that which we have ventured to describe as our own long years ago.

The author, George Burden Bubier (1823—1869) was an Independent minister at Orsett, Brixton, Cambridge, and Salford; and finally Professor of Theology at Springhill Congregational College, now Mansfield College, Oxford.

It presents a high conception of spiritual religion, which it is to be desired were more generally realised.

"I would commune with Thee, my God,
E'en to Thy seat I come;
I leave my joys, I leave my sins,
And seek in Thee my home.

I stand upon the mount of God
With sunlight in my soul;
I hear the storms in vales beneath;
I hear the thunders roll.

But I am calm with Thee, my God,
Beneath these glorious skies;

And to the height on which I stand
Nor storms nor clouds can rise.

O this is life! O this joy!
My God to find Thee so!
Thy face to see, Thy voice to hear,
And all Thy love to know!"

THE HIDDEN FACE.

BY WALTER CHALMERS SMITH, D.D.

*Minister of the Free High Church, Edinburgh.**

"I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee."—Isa. liv. 8.

THE Lord hath hid His face from us,
Whereby our hearts are sad ;
The Lord hath done great things for us,
Whereby He makes us glad.

Yet, Lord, we know, in doing good
Unchangeable Thou art ;
The change is in our wayward mood
And in our faithless heart.

And if at times our sorrow makes
A cloud before Thy face,
Yet through the cloud Thy glory breaks
And from the cloud Thy grace.

And love is in the falling rain,
As in the shining hour,
And worketh from a life of pain
A life of noble power.

Yet when the life is overcast
The love doth more abound ;
And every sorrow, being past,
A mercy shall be found.

Then help us, Lord, to walk with Thee
By faith and not by sight ;
So shall we find no change in Thee
But change of love and light.

THE same Luther who braved the anathemas of the Roman Pontiff, always ascended the pulpit with trembling knees. When he was weak, then was he strong, like Paul and every faithful preacher of Christ's gospel.—*J. B.*

* Dr. Smith was in 1850 the pastor of the Scottish Church which then worshipped in Chadwell Street Chapel, Pentonville. The above, the beauty of which all will admit, is from his *Hymns of Christ and the Christian Life*, published in 1867. It is sad to be compelled to add in faithfulness, as has been elsewhere pointed out, that this once comparatively evangelical writer has, in recent years, widely departed from the doctrines of *The Confession of Faith* (especially Chapter xxxii. to which, as a Presbyterian minister, he is in honour bound to adhere. See the article on "Jesuitism in Scotland," in *The Myrtle Tree*, by George Alexander, of Birkenhead, which was reviewed in the *EARTHEN VESSEL* for 1908.

REVIEWS, LITERARY NOTES, ETC.

Baptism and the Lord's Supper—Their Place in Our Churches, being the Circular Letter issued by the Suffolk and Norfolk Particular Baptist Association, May, 1909.

SEVENTY-NINE years have, it appears, rolled by since a few Churches of our Faith and Order felt it to be needful to secede from the then existing Association on the ground of principle, and to form themselves into what was long styled The New Association. Year after year, with one exception only, they have issued a short treatise written by an Associated Minister on a point deemed doctrinally or practically important, and claiming present enforcement. For fifty years these were prepared by brethren, many of whom were eminent as preachers and theologians, whose productions constitute a most valuable collection of treatises on our distinctive divinity.

Times, however, have changed. "Your fathers, where are they? and the prophets, do they live for ever?" Death has long called home the men who made the Strict Baptist Churches in Suffolk so illustrious; and it is no reflection on the ministers of to-day to say that such men as George Wright, John Cooper, Samuel Collins, Charles Hill and others have not their counterparts among their present successors.

Still, as a body, we have no cause to be ashamed of our Suffolk brethren. Gracious and thoughtful men, fluent and

earnest preachers, and sedulous and affectionate pastors are now labouring in this honoured county, among whom our brother W. H. Ransom, the writer of the Circular Letter before us, after many years of successful ministry at Somersham, occupies a prominent place. We remember him well when his work for God commenced. His educational advantages had been very few, and we foresaw almost insuperable difficulties in his way from many quarters. These, however, by faith, prayer, and persevering effort, he has largely overcome; and the Circular Letter before us, both as to matter and composition, is creditable alike to the writer and the Association.

It firmly maintains our distinctive principles on the important subject discussed and will, doubtless, prove useful in establishing the undecided and confirming those who have already been led to adopt and maintain what the Lord has ordained on these matters.

The booklet, as a whole, is interesting. It would, of course, be possible to point out words and phrases which are capable of improvement. It was, for example, Job Hupton, of Claxton, in Norfolk, and not Mr. Upton, of London, to whom the Moderator, our honoured brother Dixon, referred in his address; but it would be invidious to call the attention of our readers to points so obvious. Appreciation and commendation are largely our brethren's due, and we gladly tender them. Evidently they have much cause to "thank God and take courage."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"PROVIDENCE," PRITTLEWELL,
SOUTHEND-ON-SEA.

SPECIAL services in connection with the Pastor's seventeenth anniversary were held on Tuesday, the 29th June, when a sermon was preached in the afternoon by Pastor E. Mitchell from the last portion of the 46th verse of the 7th chapter of John, "Never man spake like this Man," speaking generally of the appropriateness of our Saviour's teaching to their daily needs and the remarkable answers to their questions, so that they durst ask Him no more questions. A precious Christ was exalted, and this very helpful and profitable sermon was much enjoyed by those who were favoured to hear it.

A splendid tea was provided in the

schoolroom, which did great credit to the donors and the ladies who prepared it.

The evening meeting was well attended and was most ably presided over by Mr. Goodley, who we were very pleased to see again, and, after reading the 40th chapter of Isaiah, called upon Mr. Piggott, of South Moreton, to ask the Lord's blessing on the meeting.

The Chairman then said how pleased he was to be present again, and also pleased that our dear Pastor (Mr. Chandler) had been spared to preach the unsearchable riches of Christ for seventeen years; it was no small mercy.

Addresses were then delivered by Pastor Mitchell, who spoke from the

words taken from Isa. xl. 1, "Comfort ye, comfort ye My people," speaking generally of the great Speaker, and also that there is a people the objects of His purpose, this text being especially helpful to the Lord's tried ones. Then followed Mr. Ackland, speaking from Psa. cxix. 17, "Deal bountifully with Thy servant," mentioning in his remarks what a privilege to be a servant of God; and Mr. Smith from Numb. vi. 26, "The Lord lift up His countenance upon thee, and give thee peace," saying this was the prayer of his heart.

The addresses following after each other were very suitable, and were handled in a most lucid manner by each speaker.

Our Pastor then thanked the Chairman very heartily for his kindness in coming again, and also for the many visits he had paid during the last ten years. He also thanked the speakers for their very suitable addresses, and he felt he must again acknowledge the goodness of the Lord to us as a Church and people, and for the friends' continued kindness to him.

The collection, which was for our Pastor, amounted to about £14.

This happy meeting was then closed by all singing "All hail the power of Jesu's name,"
W. J. H.

—
DACRE PARK, LEE.
CLOSING SERVICES.

IT may be remembered that about 18 months ago the freehold of this place of worship was purchased by the rector of Lee, there being about five years to run of the lease under which the chapel was held. At first it was hoped to continue the services until the lease expired, but events rendering this impracticable negotiations were entered into with a view to surrendering the lease. A claim was made for delapidations, but there being no funds to meet this it was decided to give up possession in June.

The closing services were held on Sunday, June 27th. Mr. H. Stannard, of Norwich, preached two most searching and inspiring sermons, which were listened to by large and appreciative audiences, and our prayer is that the messages may live in our lives for many a long day. The ordinance of the Lord's Supper was administered after the morning and evening services, and in the afternoon a meeting of the scholars and friends was held, presided over by the superintendent, Mr. E. W. Thomas, who gave a farewell address on the word "Good-bye." He also presented each scholar with a beautiful framed text. A few words were spoken by Mr. E. J. Mitchell and Mr. T. J. Webb, who, on behalf of the teachers and friends, presented the Superintendent with seven volumes of C. H. Spurgeon's

"Treasury of David," and a leather letter-case, as a token of their love and appreciation of his devotion to the Cause. Mr. E. W. Thomas, who was taken so completely by surprise, suitably responded by saying that he should never forget the many pleasant hours spent, and the loyalty of those with whom it had been his great pleasure to work. The meeting closed by singing the hymn "We'll never say good-bye in heaven." We are glad to say that the scholars are joining other schools in the district, and the teachers are seeking fresh spheres of labour for the Master they love. The feeling of the deacons and members was rather than continue as a Church with the great difficulties which would have resulted the best course was to join other Churches, and thus be a means of encouragement and support to them. We were entirely out of debt, and the proceeds of the sale of furniture, etc., is to be divided between the Building Fund of the Strict Baptist Mission and the Aged Pilgrims' Friend Society—of course, after all expenses have been paid. It was sad to part, particularly so as there was such a spirit of love and unity existing amongst us, but we are looking forward to the great re-union when partings shall be no more, and where our home shall be a place not made with hands, eternal in the heavens.

E. W. T.

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MARGATE ("REHOBOTH," HAWLEY STREET).—Special services in connection with the fourth anniversary were held on June 20th and 21st, and proved to be seasons of blessing from the presence of the Lord. Pastor O. S. Dolbey was graciously helped to deliver two stimulating and comforting sermons on Lord's-day, June 20th. His subject in the morning was "The beginning, continuance, and perfecting of the work of grace in the soul," taken from Mark iv. 26—29. In the evening, "The tried Christian, and things he rejoices in," taken from 1 Peter i. 6, 7. The congregations, morning and evening, were excellent. On Monday, June 21st, "Rehoboth" Chapel was comfortably filled at 3.30, when Pastor J. Bush delivered a sermon on "The fruit of the Spirit" (Gal. v. 22), a discourse which proved to be very helpful. At the close of the service a good number of friends sat down to tea, served in the chapel. The evening meeting was presided over by Mr. J. Scott, J.P., of Dover. After the Scriptures had been read, and Mr. Kennett had offered prayer, addresses were delivered suitable to the happy occasion by the Chairman and Pastors O. S. Dolbey, J. Bush, and W. A. Dale. Excellent congregations assembled at all the meetings. Friends from Broadstairs,

Sturry, Westgate, Herne Bay, came and cheered us, besides visitors in the town. For this, and for all the goodness and grace of God which had followed us and prospered us throughout another year, we heartily thank our gracious God. It was fitting, indeed, that these successful and spiritually profitable meetings should be concluded as they were by singing the Doxology.—W. A. D.

CHADWELL STREET (MOUNT ZION).—It is with gratitude to Almighty God that the re-opening services of this time-honoured sanctuary, which were held on Thursday, July 15th, are recorded; favoured with a fine day, there were good congregations. During the last few months the Church has had an anxious time, owing to the fact that the lease of the chapel had nearly expired and a great outlay was necessary to put the building into repair. Not only has this latter been carried out satisfactorily, so that it was declared free of debt at the evening service, but a new lease also has been obtained, which comes into operation in September, 1911, when the present one expires. Proceedings commenced on the day named at 3.45, when the Pastor (Mr. E. Mitchell) presided, and a very excellent sermon was delivered by Pastor R. Mutimer, Brentford, from Isa. xxxiii. 16, 17. Space forbids one to enter into details of this discourse, but the characters referred to were those made righteous by the operation of the Holy Ghost and the imputed righteousness of the Lord Jesus Christ. It was a favourable season. When our brother dwelt on the words, "Thine eyes shall see the King in His beauty," his references to the preciousness of Christ to his own soul in his recent illness moved the hearts of the whole congregation. At 5.30 the friends were invited to tea in the schoolroom at 71, White Lion-street. The evening meeting was presided over by Mr. J. B. Collin. It gave him pleasure to visit the Church at Chadwell-street and join in their rejoicing. He was glad that a new lease had been secured, and prayed there might be days of prosperity continued. Edifying addresses appropriate to this special occasion were given by Pastors J. E. Flegg, B. E. Sears, and O. S. Dolbey, all of whom referred to the improved appearance of the sanctuary. The esteemed Pastor, E. Mitchell, in stating the difficulties presented and the cost of the alterations and renovation, spoke in high terms of the committee who had had the matter in hand, Messrs. Nunn, Smith and Webb. Something over £100 was necessary to clear the amount expended. On the collection being taken up, the Pastor had the joy of stating that, with sums

promised, the whole amount required had been raised and the friends joined heartily in singing the Doxology. Mr. Nunn then made a brief and pithy statement in reference to the work, and the meeting, which was hearty and spiritually profitable, was brought to a close. Services of a thanksgiving character in connection with the re-opening were again held on Lord's-day, July 18th, when Pastor E. White delivered two able discourses at 11 and 6.30. A few friends assembled at 10 a.m. for prayer, and grateful acknowledgments ascended as the morning incense to the Lord for His marvellous loving-kindness. Mr. White read Psalms cxxxii., cxxxiii. and cxxxiv., and took for his text Psa. cxxii. 8, 9, his divisions being—(1) The relationship: "For My brethren and companions' sakes"; (2) The benediction: "Peace be within thee"; (3) The resolution: "Because of the house of the Lord our God I will seek thy good." It was very suitable for the occasion, and our friend dwelt much on the benediction, "peace," which is so very essential to the prosperity of any Church and singularly characteristic of the Church at Chadwell-street. The evening sermon was based upon 1 Chron. xxix. 13, 14. Thus closed a series of very happy services.

ILFORD (EBENEZER, CLEVELAND ROAD).—Services in connection with the seventy-third anniversary were held on Sunday, June 27th, when Mr. Elsey preached morning and evening. On the following Tuesday Mr. Mutimer preached in the afternoon and presided at the evening meeting. Brief addresses were delivered by Messrs. Good-enough, Holden, F. E. Cooler, and W. H. Rose. The whole of the brethren were well received, several of the friends speaking of the profitable hearing time they had, and this, with the kindness of the friends, whose contributions were more than usually liberal, is an encouragement to believe that the Lord is still blessing the Church, and there is every reason to trust Him for the future.—GEO. S. FAUNCH.

CAMBRIDGE (EDEN).—The "good hand of our God upon us" was the experience of workers and friends in gathering to celebrate by special services the anniversary of the Sunday-school on June 20th, when Mr. O. A. Freston ministered in the morning on "The necessity of a change of heart for entry into the kingdom" (Matt. xviii. 3), and in the evening of "Life through the Gospel," in showing the type, the anti-type, and results therefrom (John iii. 14, 15). In the afternoon an address on "Joseph's coat of colours and coat of character" was attentively listened to

and much appreciated. The singing of special hymns, under the leadership of Mr. Darnell, added to the enjoyment of the day, and the sympathy shown in the work by goodly gatherings of friends, with the spirit of fellowship enjoyed by those meeting early to seek God's blessing on the services, leads to the expression at the commencement.

—E. H.

HORNSEY RISE (ELTHORNE ROAD). It is with deep feelings of gratitude we record the Lord's goodness towards us during the services by which was celebrated the forty-third anniversary of the formation of the Church. They proved, indeed, soul-reviving occasions, as the witness of not a few evidenced. On Lord's-day morning, June 13th, Mr. H. D. Sandell (Pastor) drew the attention of his hearers to the great salvation which is the portion of God's people, basing his remarks upon Isa. xii. 2, while the manner and cost of its provision formed the theme of the evening preacher, Mr. A. E. Brown, who was very acceptably heard in his discourse upon 2 Cor. viii. 9. On the following Tuesday afternoon, Mr. F. C. Holden was led to speak on the third division of this glorious truth, noticing the believer's oneness in Christ, his text being taken from Col. ii. 9, 10. A social tea followed, to which a good number sat down. At the evening public meeting Mr. M. Rundell presided, and his spiritual and Scriptural remarks at the opening of the meeting struck a chord which was sustained by the successive speakers. Mr. A. E. Brown based his remarks upon Hab. iii. 17, 18, showing what a refuge God was for His people, and that over all events Jehovah reigns supreme. A note of praise was introduced by Mr. C. J. Burrows. His message was, "Rejoice in the Lord alway, and again I say rejoice." Mr. Holden followed, and carried our thoughts away from earth to heaven to view the crown laid up for the people of God, founding his thoughts upon the sublime words of Paul, "There is henceforth laid up for me a crown of righteousness," etc. The secretary's statement showed a balance due to the treasurer of £13, and although this was not wholly liquidated by the collections much comfort was derived from the pleasing evidence around us of our brethren's and sister's devotion to the cause of God, as loving hearts and willing hands had enabled these meetings to be held in nicely cleaned buildings only at the cost of materials. The Pastor, in the closing speech, voiced the thanks and gratitude due, first of all to our covenant God, and then to the chairman, speakers, and friends, who had, by their presence and assistance, made these meetings a success. The

Doxology brought these happy services to a close.—A. G. SANDELL.

**RECOGNITION SERVICES AT
"KEPPEL STREET" MEMORIAL
BAPTIST CHAPEL, BASSETT
STREET, KENTISH TOWN, N.W.**

ON Tuesday, July 13th, interesting services were held at the above chapel in connection with the settlement of Mr. J. P. Goodenough as Pastor. Notwithstanding the somewhat unsettled weather, a goodly number assembled at 3 o'clock at the public meeting, presided over by Mr. W. P. Goodley. After prayer by the Chairman, "Kindred in Christ for His dear sake" was sung. Mr. S. J. Taylor (Forest Gate) also sought the Divine blessing, and the Church secretary (Mr. A. Pickering) then spoke a few cordial words of welcome to all present. The Chairman expressed his pleasure at being at Bassett Street on such a happy occasion, and prayed that God Himself would set His seal on the day's proceedings. He then called upon the Pastor-elect to give an account of His call by grace and doctrinal belief, which he did as follows:—

"I was born in March, Cambridge-shire, and had the inestimable privilege of godly parents. In early days I attended the Sunday-school at 'Providence' Strict Baptist Chapel, then, as now, under the pastoral care of our esteemed brother, Mr. B. J. Northfield. When 16 years of age I left home for London. I cannot say when I first began to think of spiritual things. My conversion was, I feel, very much like the 'dawning of the morning'—at first imperceptible, then gradually made manifest. I have no thunder-and-lightning experience to relate, such as that of William Huntington and others. Gradually, under the influence of the Holy Ghost, I became conscious that I was a sinner in the sight of God, that I could not save my own soul by anything that I could do, and finally I was led to take refuge under the shadow of Calvary's cross, and to trust entirely in the blood that cleanseth from all sin. My religious impressions were deepened by the words of my dear mother on the occasion of my leaving home. She said to me, with tears in her eyes, 'My dear boy, wherever you go, "In all thy ways acknowledge Him, and He shall direct thy paths."' Having reached London, I found myself to a very large extent alone. I had practically no friends, and I remember falling down by my bedside and pleading, as well as I could, the promise my mother had mentioned: 'Oh, Lord, I acknowledge that without Thee in this great city I shall go astray. I feel my need of Thee. Preserve me and direct my paths.' That prayer God has graciously answered, for to-day in

most of the Metropolitan districts I have Christian friends who love me and whom I love in the Lord. On reaching London my steps were directed to Penrose Street Strict Baptist Sunday-school, Walworth, S.E. Here I received a cordial welcome, and spent several happy years of Christian fellowship and service. My position to-day as Pastor of a Christian Church is, I feel, largely due, under God, to the valuable training I received at Penrose Street. From thence I was introduced to the Surrey Tabernacle, thus being brought under the ministry of Mr. O. S. Dolbey, whom I am very glad to see on this platform this afternoon. I do not remember many sermons he preached, but there were times of refreshing under the Word. One particularly comes to me now. On one occasion Mr. Dolbey preached from 'Then came Amalek, and fought with Israel in Rephidim' (Exod. xvii. 8). My soul was set at liberty by the application of Romans viii. 1. I had been feeling the struggle between the old and new natures and took up my Bible. My eye lighted on Romans vii. Reading on with keen interest (for I perceived that Paul had himself travelled in the same path as that in which I then found myself) I concluded the chapter. Then, as in a flash, I caught sight of the first verse of the eighth: 'There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' This is my sheet-anchor text, which I feel God gave me by His Holy Spirit, setting my soul at liberty. About this time the subject of baptism was brought under my notice. My difficulty was, 'Baptism may be a beautiful symbol of the Christian faith, but is it necessary for every Christian to be baptized?' My doubts on this point were set at rest by a consideration of the great commission of Jesus to His disciples: 'All power is given unto Me in heaven and in earth. Go ye, therefore, and teach ALL NATIONS, BAPTIZING THEM in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen.' This passage appealed to me as one which could not possibly admit of a local or temporal interpretation, but in it, to my mind, Christ laid the obligation of baptism (*i.e.*, immersion) upon all His followers to the end of time. I am, therefore, a Strict Baptist by conviction, believing that baptism is immersion, that it cannot be rightly set aside by any follower of Christ, and that it is the Scripturally revealed precedent to partaking of the Lord's Supper. At the same time I rejoice in the *Christian* fellowship of all who love the Lord Jesus Christ in sincerity. As to my doctrinal belief, I

hardly think, my dear friends, I need give this in detail, especially as many of you have already heard me proclaim what I believe to be the truth as it is in Jesus. Suffice to say that I believe in One God, a Trinity of Persons, co-equal and co-eternal—Father, Son, and Holy Ghost. I believe that before time began God the Father chose in Jesus Christ His Son a certain but *vast* number of the human race who were, in an embodied state, to be brought to a knowledge of their sin, and to place their entire reliance for salvation upon the blood-shedding of Jesus at Calvary and His resurrection thereafter to God's right hand. I believe it is God's revealed intention to use the foolishness of preaching, and all Scriptural forms of Christian service, to gather out His elect people from every land. In one sentence, my doctrinal belief is the same as that printed in the Annual Report of the Metropolitan Association of Strict Baptist Churches."

After the foregoing statement, Pastor E. Mitchell (Chadwell-street) delivered the charge to the Pastor, basing it on John xxi. 16, "Feed My sheep." He drew attention to the fact that in this text there were (1) the Pastor's *authority*, and (2) the Pastor's *work*. The authority was received from Jesus Himself, that Great Shepherd of the sheep; the work was to feed the sheep of Christ's fold. Mr. Mitchell spoke of the necessity of the Pastor availing himself of the infinite variety of spiritual food to be found in the Divine Word.

Appropriate addresses were also given by Messrs. W. J. Styles and O. S. Dolbey.

The evening meeting was presided over by Mr. John Green (deacon of the Sarrey Tabernacle and superintendent of Penrose-street Sunday-school). After "Come Thou Fount of every blessing" had been sung, Mr. Dinham engaged in prayer. The Chairman said that he was peculiarly pleased to be at that meeting in view of his personal knowledge of the Pastor, who was at one time a teacher in Penrose-street Sunday-school. He wished Pastor and people every blessing, and in the course of an able address asked the Pastor to be careful always to give his best to the people of his charge.

Addresses suitable to the occasion having been given by Messrs. W. H. Rose, J. E. Flegg, and H. D. Tooke, Mr. A. Pickering (Church secretary) made a statement, briefly reviewing the history of the Church, which extended as far back as 1750. He said their Pastor-elect first visited them on January 2nd, 1908, subsequent visits deepening the impression upon their minds as a Church, until finally they extended the invitation to the pastorate. The deacons had all along felt that it was the Church itself who most select the Pastor, hence

they had not suggested the name of anyone; the vote was taken by ballot, and altogether uninfluenced by the deacons. The Chairman asked Mr. Goodenough to give an account of his call to the ministry and to Bassett-street. This he did in substance as follows:—

"I had no thought of entering the Christian ministry until January 8th, 1897, when I had a peculiar dream. As a rule I do not take any notice of dreams, but this one I felt to be of God. I dreamed that I saw Mr. Northfield in a certain part of Cambridgeshire, that he looked at me and said, 'I believe you are intended for the ministry.' In my dream I was so overcome that I could not speak. I did not speak of this dream to anyone except to the lady who is now my wife, and we agreed that if God's hand was in it He would make it manifest without my attempting to move in the matter. Some time passed, until in February, 1899, brother T. R. Loosely—who, I am glad to say, is with us to-day—called upon me and asked me if I would speak at the Aged Pilgrims' Friend Society Asylum, Camberwell. This I eventually consented to do. He also asked me if I would go to preach at a chapel in Kent. I was somewhat startled by this request, but after prayerful consideration, and thinking of my previous dream, I went. Since then various doors of opportunity for preaching have opened, and, without either directly or indirectly asking for an engagement, I have been kept busily engaged since Easter Sunday morning, 1899, when I first went forth as a professed preacher of the Gospel. With reference to Bassett Street, as Mr. Pickering has told us, my first visit was in January, 1908, and my first impression was distinctly unfavourable. I did not like the district, and at first thought the people cold. When asked if I would be Pastor I felt greatly burdened. Just previously I had asked myself, 'If the Lord wants you to go to Bassett Street, are you willing to go?' I could not honestly say 'Yes,' and that revealed to me the wrongness of the attitude, for I could not get away from the fact that I ought to be willing to go anywhere the Lord bids. As the door had opened of its own accord, and I had no hand in it, I felt that a great responsibility rested upon me if I refused to enter that open door. Hence I have accepted the position as Pastor of this Church, and, whereas at first I was unwilling, I believe, that so far as a mortal man can do it, I have taken this step in the fear of the Lord. I do so willingly and gladly, because I know that I shall have around me a band of earnest Christian workers who have the cause of God at heart. I was much helped by reading some verses by Madame Guyon, one of which reads—

'While place we seek, and place we shun.
The soul finds happiness in none;
But with my God to guide my way,
'Tis equal joy to go or stay.'

The chairman then joined the hands of the Pastor and senior deacon, having asked the members of the Church to rise, and remarking, "What God hath joined together let not man put asunder." Mr. T. R. Loosely offered prayer, after which all joined heartily in singing, "God moves in a mysterious way." Pastor R. E. Sears then delivered the charge to the Church, basing his remarks on 2 Tim. ii. 7, "Consider what I say, and the Lord give you understanding in all things." He said it was sixty years ago since he entered the Keppel Street Chapel. Using his text as a peg upon which to hang some thoughts which had passed through his mind with reference to that meeting, he first reminded the Church of their relation to God and His Christ. They were members of His (Christ's) body; the union was real, vital, and wonderful. "Bought with a price," "not your own"—this was the New Testament revelation concerning the relation of the Church to Christ. As to their relationship to the Pastor, the Pastor is an Ascension gift; receive him with gladness, and pray for him; do not take your petty quarrels to him—settle them among yourselves. Your relationship to the world is that of "lights." Cultivate the mission spirit which is so closely associated with Keppel Street, where the Strict Baptist Mission was born. God bless you.

Mr. J. R. Daw, a deacon of Bassett Street, ably expressed thanks to all who had in any way co-operated in making the meetings what he personally felt they had been—times of spiritual blessing and power. A happy meeting was brought to a close by singing, "All hail the power of Jesus' name," the chairman concluding with prayer.

MARCH, CAMBS.—Lord's-day, July 11th, was the occasion of the Sabbath-school anniversary. The day was wet, still large numbers gathered together. Pastor R. E. Sears, of London, was the preacher. The morning subject was upon the word "So," and several texts were introduced containing the word. In the afternoon the Young People's Service was well attended. Mr. Sears sustained the attention of all with an appropriate address. "What think ye of Christ?" was the evening theme. The singing of special hymns in a praiseworthy style throughout the day reflected praise on Mr. Tyler, who had trained the scholars, he also presiding at the organ. The collections realised £12 15s. 2d. Tuesday was fine, with the exception of a shower or two, and proved very suitable for the holding of the treat, which again took place in

Mr. A. Johnson's meadow, kindly lent for the occasion. A public tea was also held at 5, when about 250 were present. With the money subscribed for prizes, sale of tea tickets, and that taken at the gate, added to Sunday's collections, brought up the total to £27 ls. 3d. Thus once more we would be thankful to the God of all our mercies for His mindfulness of us.

STOWMARKET (BURY STREET).—The Sunday-school anniversary was held on Lord's day, June 20th, when Pastor H. Tydeman Chilvers, of Ipswich, preached in the morning from 1 Sam. iii. 9, and in the evening from Jude 3, "The common salvation." Mr. Chilvers, in the afternoon, gave a very instructive address to the children and teachers upon the words "Let us not be weary in well doing," which he treated in such an attractive manner that even the youngest child could follow and understand. Special hymns and anthems were sung by the children and choir, under the leadership of Mr. F. Hatch, who had devoted much time and attention to that part of our anniversary. The collections amounted to nearly £9, and our interest in the work considerably deepened. The superintendent and teachers cordially thank all friends for their presence, sympathy, and support.—J. W. F.

WHITTON, IPSWICH ("BETHESDA" MISSION).—A six-days' tent mission was held in the meadow adjoining the Granary, Church-lane, Whitton, from the 8th to the 13th July. A large marquee was erected which provided seating accommodation for upwards of 300 persons. All the services were, with the exception of those held on Sunday, the 11th, and Tuesday, the 13th, conducted by Pastor H. Tydeman Chilvers, of "Bethesda." Ipswich, and were of a bright but thoroughly spiritual character. During the first few evenings fair numbers assembled, the majority of them travelling over from Ipswich. No doubt it would have been more encouraging and gratifying to have seen more of the Whitton friends present, but it is hoped that the messages that have been delivered may have found abiding places in the hearts of those who were privileged to attend those meetings. On Sunday, July 11th, was celebrated the fourth anniversary of this work at Whitton. The service in the afternoon was conducted by Pastor H. T. Chilvers and in the evening by Mr. S. E. Garrard. The services were continued on the following Tuesday, being preceded in the afternoon by a tea, at which just over 100 sat down. In the evening the tent was filled to overflowing, the majority on this occa-

sion being from Whitton. Pastor H. T. Chilvers, who presided, in a few introductory remarks, said that they had almost come to the close of the week's mission in that village. Their system throughout had been just to expound God's own Word and His own truth. They had had simple congregational singing; they had just gone on in the ordinary way of meetings, backed up with special prayers. There were many who came up full of expectancy, but he ventured to say it was not for them to pass an opinion even upon the meetings, but to leave them with God Himself. Pastors W. H. Ranson (Somerset) and H. T. Chilvers during the evening delivered two most telling addresses, previous to which Mr. S. E. Garrard, the secretary of this Whitton branch, gave an interesting report of how God had worked through His servants during the past year.—GEO. E. DALDY.

IPSWICH ("BETHESDA").—The sixtieth anniversary in connection with the Sunday-school was celebrated on Sunday, July 18th. The services were suitably preceded by an early morning prayer-meeting at 7 a.m., at which a good number gathered to seek God's richest blessing upon the efforts that would be put forth for the extension of His kingdom during the day. Through the kindness of the superintendent, Mr. E. Chilvers, breakfast was provided afterwards to those teachers and friends who cared to stay, and several availed themselves of his generosity. Favoured with beautiful weather, large numbers journeyed from the surrounding villages to "Bethesda," but the chapel proved much too small for all those who were desirous of gaining admission. The hymns, anthems, &c., were quite up to the excellent standard of past years, and were admirably rendered by the scholars, aided by a full choir of nearly forty members, under the leadership of Mr. Herbert Garrod, to whom is due the greatest credit for the successful manner in which the boys and girls carried out their part of the day's work. Mr. Geo. W. Garnham again ably presided at the organ. Pastor H. Tydeman Chilvers preached two excellent sermons and in the afternoon delivered an address to the scholars and teachers from Eccles. ix. 16, "Wisdom is better than strength." He said they each had a city and they were all citizens. He spoke of the former as being the body and the latter as the soul. There were five gates to the city, viz., Eye Gate, Ear Gate, Nose Gate, Mouth Gate, and Feel Gate. Wisdom was better than strength, and the fear of the Lord was the beginning of wisdom. God's fear in their hearts, His love in their souls, were far the best things they could have, and

far better than all the strength they could possibly possess. He told them to take great care of their gates, and they would thus preserve the city from many of the evils that were around and about. At this service also several of the scholars recited suitable recitations, and a special hymn, "Gathering homeward to mansions above," was tenderly sung as a tribute to the memory of the late beloved secretary, Mr. Geo. E. Elnaugh, at both this and the evening services. The collections amounted to £26 13s. 11d. and were devoted to the school funds.—GEO. E. DALDY.

CHELMSFORD.

ON Sunday, June 27th, services were held in connection with the Sunday-school anniversary. Pastor H. S. Boulton, of Brighton (formerly of Chelmsford), was heartily welcomed. He preached very appropriately in the morning, to scholars and teachers more especially. In the afternoon he very suitably addressed the scholars, and in the evening the elder friends and congregation were favoured with a sermon.

The afternoon address to the children were based on the word "Wonderful," from which encouraging and interesting words were spoken.

Mr. Boulton remained until the following Wednesday evening, when he presided at the annual Sunday-school meeting and gave a helpful address to teachers, scholars, and friends.

The Annual Report of the school was read, which was of an encouraging nature, and yet very saddening, as it recorded the deeply lamented death of our late superintendent, Mr. J. W. Cottee, and also one scholar. The annual cash accounts were submitted; after which addresses were given by brethren Bruce and Chilvers, deacons. Rewards were distributed to nearly every scholar, and the singing of "God be with you till we meet again" brought a happy meeting to a close. The total collections were £6 7s. 3d.

F. J. H.

DEPARTURE OF PASTOR G. W. THOMAS FROM DUNSTABLE.

ON Lord's-day, June 27th, Pastor Thomas gave his farewell address to the members, friends, and children of "Ebenezer," Dunstable. It was nearly nine months since he had commenced to work amongst them, and in that time had earned the love and esteem of the people through his activity and kindly manner. Mr. Thomas had hoped that when he came to Dunstable he would be able to work from there his little chapel, "Beulah," at Watford, but the call to return to "Beulah" had been so earnest and insistent that he felt he

must obey. His stay (he said) in Dunstable had been one of the happiest times of his life; he had received nothing but kindness and consideration from the hands of all of them, and it grieved him deeply to have to leave them. If in the future he would at any time be able to help them it would be a great pleasure for him to do so. He trusted the Cause would prosper and remain in peace, and his parting words to them were "God be with you."

At the conclusion of his address Mr. S. Aish, on behalf of the Church, thanked Mr. Thomae for his hearty services which he had rendered to the Cause in the short time that he had been amongst them, and trusted that God's blessing would rest upon him and his labours wherever he went. He (Mr. S. Aish) had the pleasant duty to perform of presenting him with an enlarged oak-framed photograph of the chapel and deacons (brothers Cobb, S. Aish, A. W. Banks, and W. Banks), with himself (Pastor Thomae) in the centre; this was a slight expression of esteem from the members and friends.

Mr. Thomas, who was greatly surprised and affected, feelingly thanked them all for their beautiful and unexpected present, and said he would always value it as a token of love from true friends.

The meeting, which was held in the afternoon and very largely attended, closed with singing and prayer.

A. W. B.

READING.

JUBILEE services were held at "Providence," Oxford-road, Reading, on 23rd June. A devotional meeting from 3.30 p.m. to 4.30 p.m. formed the first part of such celebration, and it was good to hear brethren who had the interest of the Cause at heart pour forth their earnest desires to God for its future prosperity, while they blessed His holy name for the benefits of the past.

Pastor E. Mitchell then preached from Ezek. xlii. 17, "the year of liberty," to our soul's enjoyment.

In the evening a report of the fifty years' history was presented by Mr. J. Paxman, deacon, showing that the Church had had a very chequered career. Nine different Pastors had ministered during this period, besides suppliees, who had occupied the pulpit at intervals. The original building, costing £1,400 (including ground), with seating accommodation for 600 persons, had been reduced to the present size of about 450 seating accommodation, while new schoolrooms and outer buildings had been erected at a further cost of £900. These large amounts had been a heavy burden to the Church all through its career, until the remaining debt of about £85 was cleared at the beginning of the present pastorate in July, 1907.

The Report went on to state that progress for the last two years had been slow, but it was hoped sure effort being much retarded owing to lack of workers.

Pastor R. Mutimer then very profitably preached from "Nay; but as captain of the host of the Lord am I now come" (Josh. v. 14).

Many friends from neighbouring Causes and from a distance greatly cheered us by their presence. The collections (over £10) were gratefully received in our present need, and we heartily thank all loving helpers.

It was felt that the Lord granted us "a good day"; to Him be the praise. We go forth into the future with fresh encouragement. H. G. D.

Aged Pilgrims' Corner.

THE new Annual Reports have been issued; they contain illustrations of the Homes and many interesting particulars of the Society's work during the past twelve months. The lists also give a useful record of names and addresses. Copies will be sent on receipt of eightpence in stamps. The July *Quarterly Record* can be obtained without charge for distribution among friends likely to become subscribers.

* *

The hearty thanks of the Society are accorded to all who helped in connection with the recent Sales of Work at the Surrey Masonic Hall, Camberwell, and the Hornsey Rise Home. Through the kind efforts of the ladies in both places, substantial sums were realised for the Institution. The Sale at Camberwell was opened by Mrs. Jasper Keeble and addresses were given by Messrs. Sinden, Boulden, Collin, Green, Lock, and the Secretary.

* *

On Friday, July 2nd, the thirty-eighth anniversary of the Hornsey Rise Home was held. Two sermons were preached—in the afternoon by Mr. J. W. Dance and in the evening by Mr. J. H. Snow. The weather was fine and the numerous visitors spent a pleasant time during the intervals in the grounds and in greetings to the aged inmates, who delight to see their friends on such occasions. The lady visitors provided an excellent tea, and a large number of useful articles were sold for the Benevolent Fund for the help of sick and infirm inmates.

* *

Under many a juniper tree has this Society, like an angel of love, found pilgrims of Zion sleeping amid care and anxiety, and it has touched them with

its sympathy and help, not merely saying to them "Arise and eat," but by its various help putting "baked cakes" into their hands. Under its wing the old man, no longer able to work, can enjoy some degree of comfort; the widow can rest content, sure that, as long as she needs it, her handful of meal will be found in the barrel, and her cruse will not fail of its oil.

* *

Since the foundation of the Society, 3,477 aged disciples of the Lord Jesus have been blest in barrel and cruse at a cost of upwards of £400,000. But whence cometh the money? The answer is very simple: it comes from the hearts and purses of the Lord's stewards. "In very large sums, no doubt, from a few rich and well-to-do people?" someone is ready to say. Not so, but from a multitude of subscribers contributing for the most part annual sums varying from 7s. to £1 ls. Doubtless many who read this could spare one farthing per day to make up such an annual "cup of cold water" as 7s.

Gone Home.

JOHN MANSFIELD.

Our deceased brother formerly worshipped at the Metropolitan Tabernacle, and was baptized by the late Mr. C. H. Spurgeon. About twenty years ago he became an attendant at Mount Zion, Chadwell-street, and continued to worship there until he was called home. He never joined the Church, but he loved the ministry of the Pastor (Mr. E. Mitchell). He was the manager of a large factory, and used to arrange for a little service for the employees on a Monday afternoon (through the kindness of the firm, which granted the time so that everyone could attend). Our Pastor often visited them, and gave some earnest addresses, which will be long remembered. Our departed brother retired from active service at the end of last year, but was soon laid aside. During his illness the writer often saw him, and he delighted to talk of the things of God. On Monday afternoon, March 29th, we saw him; and spoke to him of the Pastor's text from Heb. iv. 9, on March 29th, 1903, "There remaineth, therefore, a rest to the people of God." Six years had gone since that text had been spoken from, but he remembered it, though we little thought it would be the last spiritual visit he would receive on earth. He passed away on Thursday morning, April 1st, at the age of 70 years, leaving a widow and two sons to mourn their loss. "Blessed are the dead which die in the Lord."

D. BUTCHER.

Our Lord's Teaching Concerning Prayer.

"WHEN ye pray, say 'Our Father.'" These words, as we have seen, not only form our Lord's first words on this great subject, but characterise the whole of His subsequent instructions as to the spirit and manner of all our approaches to God. Our prayers should be expressed in the "pure language" of the heaven-born family. Our confidence in drawing nigh is to be that of children who rely on the love of a parent who is devoted to their interests, and to whom they are the first objects of his unwearied concern.

Further, a most unique and characteristic feature of true prayer as our Lord enjoins it, is that it must be *offered in His name*. This claims special attention. In former times God had been appealed to on the ground of His character, His attributes, or His perfections. Of this, such texts as "His great name's sake" (1 Sam. xii. 22), "For Thy goodness sake" (Psa. xxv. 7), "For Thy mercies' sake" (Psa. xxxi. 16), "For Thy truth's sake" (Psa. cxv. 1), and "For Thy righteousness' sake" (Psa. cxliii. 11), are familiar instances. The Divine-Son, however, in the exercise of His supreme authority, altered the style of prayer, as well as afforded enlarged confidence in its exercise. Hitherto, in the days that were passed, men had not been wont to urge the name of Jesus when bowing before the throne—as how, indeed, could they when that name was unknown? Nor had the apostles even, been led to recognise how vast the influence it would carry. Hence the Lord here may be understood as saying to them, "From want of insight and experience you have asked nothing in My name. Ye therefore have, as yet, no conception of the boundless gifts your Father in heaven is ready to give you—no dream of His comforting and supporting grace. From this time ask in My name, and you shall receive what you ask, that your joy may be complete." (Geikie's *Life and Words of Christ*.)

The expression "in My name" admits of more than one explanation. It may mean *by My authority*—as when officers of the law demand admission in the king's name, because they have the commission of the monarch to insist on entrance.

It may mean *for My sake*, "in consideration of the estimation in which I am held by My Father, to whom your petitions are addressed." The name of Jesus is inexpressibly dear to God, and forms a resistless plea when urged as a reason for His bowing down His ear and hearing the poor broken utterances to which we humbly crave His attention (Psa. lxxxvi. 1).

The Master's words, "in My name," may, again, mean that prayer should be offered *in dependence on His mediation*. We are to come unto God by Him. Repudiating all merit of our own, we urge that "He is worthy." Knowing that—sinners as we are—we are by nature and practice debarred from drawing near to God,

we should approach Him by Christ, the new and the living way, "by whom we have access by faith into this grace wherein we stand," and whose name should therefore be our sole plea in prayer.

Here, we consider that by asking in His name the Master's chief or principal meaning is *with His authority*.

He who puts the name of another person to a document without being authorised to do so is guilty of a fraud, and so is he who, without due authority, puts the name of Jesus at the end of his petitions. Our Lord Jesus guarantees to give all that He authorises His people to ask for. He gives with a view to the glory of the Father, and therefore the asking must be regulated by the consideration of what would promote this great end. Those who pray aright glorify God by their petitions, and He is also glorified by the answers He gives to these requests.

The truth is often best enforced and exemplified by the presentation of its contrast, as is evident from the parable of the Pharisee and the publican (Luke xviii. 10—14). The chief thing that is remarkable in the Pharisee's prayer is that it was *not* a prayer at all. Prayer is a wish referred to God; its essence is a petition in which something is definitely asked for. He, however, asked for nothing, and cannot, therefore, be truthfully said to have prayed. He, indeed, went up into the Temple to pray, and probably thought he had prayed, and prayed well. So, also, do thousands still. Yet though he said much about himself he said nothing of God. He recounted what he did, but said nothing of what he wanted, and as no blessing was asked none was received.

Let us contrast this with Luke i. 13, "Fear not, Zacharias, for thy prayer is heard." Again, "Elias prayed earnestly that it might not rain," and for more than three years the cloudless sky was the Divine response (James v. 17). In neither case have we the record of the offering of a vocal prayer.

The prayer of the publican, on the other hand, though so short, was very real, and came direct from a heart that felt the burden of its sin. Although he did not so much as raise his eyes heavenward, yet by faith he could see in the sacrificial lamb of the temple service "the Lamb slain from before the foundation of the world." From his burdened soul came the cry which has often since come from sorrowing hearts, "God be merciful—or propitiatory—to me a sinner."

This cry was heard, and the penitent and prostrate man—who was regarded as almost an outcast or pariah by the self-righteous Pharisee—went down to his house with a sense of personal acceptance with God, and justified through the pardoning blood of the Lamb of God. Truly "the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh upon the heart" (1 Sam. xvi. 7).

A. V., Clapham.

(To be continued.)

VITAL religion is the source of all that is beautiful in thought, noble in action, and generous in aspiration.

CHRIST'S COMMISSION AND OURS.

A SERMON BY THE LATE CHARLES HILL, OF STOKE ASH, SUFFOLK.

(Continued from page 235).

"As Thou hast sent Me into the world, even so have I also sent them into the world."—John xvii. 18.

WE have endeavoured to trace, to some extent, the analogy or resemblance presented in these words between the Commission of our endeared Master and those that faithfully serve Him here below.

This is further observable in their GREAT PRINCIPLES; for those that actuated and influenced the mind of Jesus must be the self-same principles that actuate and influence the mind of the Church in the prosecution of its mission.

When we consider what Christ had in His mind in visiting this world, we are led to ask, Why did He come? What motive or principle could have induced Him? How was it that He chose the earth as the sphere in which to manifest the richness of His grace?

There was nothing in us that could in the slightest degree give the Creator delight. Some have pondered over this great subject, but I apprehend that the more they have thus pondered the more lost they have been in wonderment that the Lord Jesus Christ should have condescended to forsake the glory-ranks of the bright world, the plains of angelic service, the blaze of His Father's presence, to come into this lower world to suffer, bleed, agonise—that He should, with an entire knowledge of all that should occur, face the dangers, enter upon the engagements, never leaving them or ceasing to prosecute them until He had accomplished all the grand designs connected with His mission, and thus obtained a crown of undying beauty and glory that should grace His brow for ever.

That there was some motive is certain. Without the motive He could not have undertaken the work. There must have been some inspiriting principles, or He must have failed. Those principles must, likewise, have been mighty in themselves—mighty in their influence, to have sustained Him under all the huge burdens He bore, and to have carried Him triumphantly to the accomplishment of a glorious and eternal issue.

When Christian hearts are motiveless, when they have no mighty, moving principles in them, then they are they weak and fruitless, and lack a vital force to uphold them. If, however, a Church is filled with the same principle as filled the heart of the Saviour it becomes "terrible as an army with banners." The Saviour's dominant principles were three—*Love, Pity, and Faith*. The first mighty SUSTAINING PRINCIPLE upholding Christ in the fulfilment of His mission was that of LOVE. Why did He come? As you have sung:—

"Nothing brought Him from above, nothing but redeeming love."

Had not love been the great motive power in His heart, one might well question whether we should ever have had the record of the Evangelists of the history and ministry of our incarnate Lord. Would any other principle have been a power sufficient to

enable Him to endure anything like what He endured below? We conceive that there could have been nothing and we rejoice in the all-sufficiency of that mighty principle that forgets self, that regards self-denial with pleasure, faces difficulties with confidence, and determines upon the adoption and accomplishment of a certain purpose, on the fulfilment of which the affection of the heart is set.

His whole soul was absorbed and wrapped up in the thought of honouring His Father. The Spirit of Love caught the mandate from the God that filled the Throne, and he said, "I go, My Father, because I love Thee, and love to do Thy will. I will wrap myself in clay, I will assume the garments of manhood, I will go and execute My mission in the world, I will go as Heaven's Messenger to a lost and guilty race, I will go and carry light Divine from the Throne that shall scatter the gloom and darkness of earth, and shed through all the regions of revelation the riches of the grace that saves the guilty and the lost."

They were under the influence of sin and guilt, they were in slavery and thralldom, they were urging their way to death and endless doom; but He loved them, and because He loved them He said, "I will go and redeem them, I will separate them, I will hold them fast in Mine everlasting arms, I will bear them to a place where the blast shall never come upon them, and where the bloom of beauty shall be on their brows for ever."

Unconquerable and undying love filled the heart of the great Master, and He came with His great heart flaming with the fire of love to carry out, in love's own way and words, the grand mission which He was honoured to execute, and which He was anointed to execute by the Spirit sent from His Father on high.

So, love is *our* master-motive. When a Church is filled with love—when a little band of believers gather together under the mighty influence and gracious teaching of the Spirit of God, with their hearts wrapped in flames of Christian love, what can they not do! What generous impulses will they not find springing up within them; what secret incentives to spread the sentiments they have found precious to their own hearts. How light will our cross seem when it presses on the shoulder of one whose loving spirit bears it onward, for the sake of Him who suffered on His cross for us. Love will sacrifice anything worldly, and when the heart's love has to pour forth its revenue of riches on objects beloved, it can only find an avenue for the outlet through the gateways of self-denial and persecution. Love will bear anything. How it watches, waits, and desires—how it absorbs all the powers and passions of the human being. When Christian men are filled with this mighty principle, they can go forth to win hearts, to commend their religion to others, and demonstrate to the world what Jesus Christ has been to them, and that they are Christ's servants, not only in name and form, but in heart and soul.

ANOTHER MIGHTY PRINCIPLE which characterised the Great Master was His *PITY*. "In His love and in His *pity*, He redeemed them." We can hardly know the true signification of the term *pity*. It involves sympathy. It is not exactly love, nor is love

exactly pity. We may pity some people we do not love, and we may love some that we cannot possibly pity. We love some blessed ones in heaven, but we do not pity them now. We do not pity the pilgrim who, having passed through a world of trouble and difficulty, has stepped into the glory-world, and is there bathing in the beauty and splendour of the place which is to be his eternal home. We do not pity the poor burdened soul because it has been raised to a world of beauty to wear a crown of endless glory. Though there, we love them still. They are gone, but the link is not broken which bound their hearts to us. The cord is elastic and will retain its hold upon us while they are up yonder in the glorified state.

Jesus loved men and pitied them too. There was a depth of commiseration in the heart of Christ, a deep tender pity in the soul of the Great Mediator which passes all comparison. If He had never pitied us in our low estate, if He had never come to us where we were, He would never have redeemed us from it. His heart was overflowing with sympathy for us, and His deep sympathies reached us in our wretched, miserable, lost, and ruined state, and delivered us from the awful future that was otherwise before us.

This is a virtue, or grace, which the Church, in carrying out her mission on earth, needs much of. A Church which is void of sympathy can never work well and successfully. We can place no confidence in hard or half-hearted men. God does not approve of them, and the Gospel does not want them. Half-hearted Christians are the worst half-hearted people under the heavens. It is marvellous that men can be half-hearted. It seems impossible that men engaged in the mission to which Christ has called them in this world can ever get cold, especially if they cast their eyes around them and behold millions pursuing their path in wickedness and carelessness down to hell. One would suppose that men whom grace has saved would desire to be full of the Spirit and of zeal, that they might never be weary so as to be deterred from an hour's work for the Master. One would imagine that their first thought at the break of day, their thought throughout the day, and at its close, would have been one of sympathy in relation to the perishing millions around them.

Nothing arouses men's thoughts and affections like sympathy. Would you win a mother's heart? Go and sympathise with the sick babe upon her lap. Sympathy opens doors when nothing else will cause them to swing upon their hinges. It is the great sympathetic feeling of religion that enables the Church to do the work of that Master who sympathised with us, with all the sympathies of a God embodied in an Incarnate Saviour—wrapped up in the priestly, kingly offices and actions of our wondrous, marvellous Christ.

A THIRD PRINCIPLE which actuated the mind of Christ, and should also actuate the mind of the Church, was *a mighty faith in the need and importance of His mission and ministry.*

We, if solicited to sanction a project, join in a proceeding, or follow a proposed plan, ask questions like these: Is it needed?

Will it be of use? We test the value of things by their utility, by their adaptability to do the work for which they are designed. A new machine may be a marvellous piece of mechanism, and we may admire its construction and symmetry, but our final enquiry invariably is, "Will it work? Will it thrash corn? Will it plough the land? Will it print 20,000 sheets an hour? Will it answer the great end for which it was professedly made?"

If it will not work, it is worthless; but if it will work, the next question comes, "Will its work be worth doing?" Let it be proved that a work needed can be done, that advantage will result from it, that it will ensure wealth, safety, and happiness, men will then have confidence in it. They will be assured that they are not beating the air, and have faith in the worth of the work being done.

Now, speaking solemnly and reverently, it was thus that Jesus Christ regarded His great engagement to "come into the world to save sinners."

He looked from heaven upon the world and the work that God had given Him to do in it. "Will it answer that I should leave the heavens and go and do all that is written in the volume concerning Me?" "Is there an absolute necessity for it?" The answer was "Yes." None but Jesus could have done it. If He had sent His angels, beautiful as they are, filled with immortality and glory as they are, they would have failed. They could not have done the work. There was absolute need for Jesus to come. And did He not feel that the issues of His work would be advantageous? Out of His work should the power of sin and death be overcome; out of it should God be honoured, and heaven be filled.

Some men in the Christian Church are prone to say, "I am poor, and have but little power." What is this to you? You are not expected to do what you have no power to do, but what little power you have, is demanded of you because it is needed. It is the power of the atoms that forms the power of the aggregate. The greatest buildings in the world were built by littles. The pyramids of Egypt kept growing by work done day by day. Noah, the antediluvian seer, kept swinging the hammer until by-and-bye he built himself a wooden house, so that when the drowning storm came, he and his family found the value of his work. Great things are accomplished by the steady, persistent, active work of a Church, but on the contrary—and here I was going to say something harsh, but I will not, as we are met to celebrate a Jubilee which should be an occasion of rejoicing—what a terrible curse an indolent Church is! What a disappointment it is to have an orchard full of fruitless trees. We, perhaps, break up the soil and hope that sunshine and rain may do the rest, but when there is nothing but leaves and no fruit, we cut down the trees as encumbering the ground. How often do we go into professed Churches and find rich men, men of intelligence, men who are only human leaves, men without fruit, men on whom hungry souls cannot feed, under whose shade tired ones cannot rest? They exist, but they do not

really live. Their existence is a myth; they are "creation's blot and creation's blank."

What a terrible thing is a wasted life. What an awful thing for people to die in the fellowship of the Church and have it said of them they were no use; they did no good when they were here, and now that they are gone they will not be missed. "*Not missed*"—this is a painful epitaph to have to put on a professed Christian's tombstone.

But thank God there are some men who are missed on earth when it pleases the Lord to take them to Himself, and those who held Church-fellowship with them can only say, in the words of the Master, when God held out of heaven the terrible cup, "Not My will but Thine." Many have said, with tears, "Thy will, not ours, be done," when they have seen a light which was once bright, shining and useful, flickering and fading in the chilling wind of death. From their inmost heart they have pleaded, "Spare the light a little longer, Lord."

It is recorded that when good Melancthon was apparently dying, Luther, in the earnestness of his heart, said, "Lord, he must not die, we cannot spare him. He *must* live, good Lord." Afterwards Melancthon reproached him for this and said, "Wicked Luther, I was entering heaven, but you prayed me back again." What a blessed thing it is, my brethren, when Christians are so much needed, that while it seems as if God wants them, saints struggle with God to retain them in their fellowship. What a blessing such men are to the Churches which have Christ's mission to carry out on earth. Religion is a mighty power in the earth, and it makes men what they never would have been but for the religion God has given them. No doubt some such good men have lived and died in your midst here, and God grant that this Church may continue to be a witness to you of God's presence and power.

(To be continued.)

HIGH UNITARIANS. A FORGOTTEN CHAPTER IN CHURCH HISTORY.

"Jesus, the Spring of joys divine whence all our hope and comfort flow,
Jesus, no other name but Thine can save us from eternal woe.

In vain would boasting reason find the way to happiness and God,
Her weak directions leave the mind bewildered in a dubious road."

THE term Unitarian is generally applied to religious persons who assert the unity of the Godhead as opposed to the Trinity; ascribe divinity to God the Father only; and deny the deity of Christ and the personality and deity of the Holy Spirit.

These are not to be confounded with the High Unitarians, to whom this article refers, between whom and such prominent preachers and writers of their day as Rev. Thomas Belsham (1749—1829), Mrs. Barbauld (1743—1825), Dr. Aiken (1747—1822), and Rev. John Evans, the author of the *Sketch of Religious*

Denominations, who died in 1827, there was no denominational affinity or intercommunication.

As a body, the High Unitarians have long ceased to exist. No preachers now propound their sentiments, no congregations profess to hold them, and their chapels, if standing, have passed into other hands. Still, eighty or ninety years ago their influence was great and widespread. It is known that they were to be found at Benwick, Cambridge, Coveney near Ely, Diss, Fressingfield, Ramsey, Swansea, Wisbech, and other places. The Editor has informed the writer that, in his younger days, he met with a few of their number, and was acquainted with many Christians who had had actual intercourse with them. Some whose parents held their sentiments also survive.

Few traces of them are recoverable. Some controversial tracts and their Selection of hymns are, after long inquiry, all of their literature which it has been possible to obtain. The latter, though ably compiled, finds no mention in Sedgwick's list of Hymn-writers, and is omitted from Dr. Julian's *Dictionary of Hymnology*.

It is, however, evident that they were a power at the period named. Thomas Sutton, of Cottenham, an eccentric but powerful preacher (1779—1860), originally held their sentiments, though he was ultimately led to regard them with abhorrence.* William Palmer, at the jubilee of George Murrell in 1860, expressed his indebtedness to this dear and faithful minister for his deliverance, many years previously, "from the snare of 'High Unitarianism' into which he had fallen"—after his conversion to God—at Cambridge, and "which had, by degrees, sapped the foundation of his hope and filled his soul with uncertainty, darkness, and despondency." So much mischief was about this time effected by these sentiments among the Cambridge Strict Baptists that Thomas Field, the eloquent minister of Eden Chapel, deemed it necessary to devote a course of sermons to refute what he deemed their dangerous errors. One of these our late friend Charles Hill heard, and described as displaying wonderful imagination as well as controversial ability.

As, therefore, these people had much to do with our own Section of the Church, and as no information concerning them is elsewhere available, it has been decided, in response to some earnest requests, to devote a few pages to rescuing their history from oblivion.

Ramsey, in Hunts, was one of their two principal centres, which is associated with a name which, at one time, was of far-reaching influence.

JOSEPH KITSON (1774—1843).

Our researches have been delayed at least a generation too long for the recovery of many particulars concerning the life and labours of this remarkable man. No portrayal of his personality

* This extraordinary man is noticed at some length in C. H. Spurgeon's "Autobiography," Vol. I., pages 271—274. He gave the charge to John Foreman at his settlement at Blandford Street, which, forty years since, was often referred to as unequalled for its faithfulness and power.

or character is possible. No records of his conversations survive. None of his letters have been preserved. How he became religious no one can tell.

“He suffered—but his pains are o'er: enjoyed—but his delights are fled;
Had friends—his friends are now no more; and foes—his foes are dead.”

His place of birth and early life are unknown. It is said that his wife was a Quakeress named Bass, whom he met at Warboys, but no relatives survive to confirm the story. His daughter died in 1900 at the great age of 81.* His two surviving grandchildren can relate nothing of interest.

In 1810 he commenced to preach at Ramsey in a small chapel to the left-hand of the High Street as one enters the town by the Cemetery Road. It stood on, or very near, the site now occupied by the Abbey Rooms, and was taken down about the year 1857. We have now no means of ascertaining whether this building was erected for a place of worship. Probability points to its having been previously used for another purpose, and afterwards fitted up for a chapel. It was described as “an old building” not long after Kitson's death.

It was the property of a Mr. James Jones, whose descendants and connections have for many years liberally supported some of our old Baptist causes. By him it was presented to the congregation under Joseph Kitson's charge.

It is noticeable that no Church of our faith is mentioned as existing at this time at Ramsey in any of the lists in *Rippon's Register*, nor does Ivimey, in his *History of the English Baptists*, refer to such a place of worship—which might have been expected if it was then considered a Baptist Chapel, as his work was issued in 1811.†

For the present we reserve a brief review of the sentiments formerly associated with Kitson's name; but we may here state that they were as strange a mixture as can well be imagined—a sort of compound of high Calvinism and ordinary Unitarianism.

Though it is more than doubtful whether he was ever a sound and experimental trinitarian, there is reason to believe—as will afterwards appear—that he was at first more evangelical than he afterwards became. A tradition survives at Warboys that several from that village attended his early ministrations, but ceased to do so when he introduced the notions which rendered him locally notorious. It is certain that his matured views were deemed obnoxious by many eminent ministers, who are still remembered for their fidelity to the truth of God—as what is to follow will prove.

* She lived at Ramsey, and was visited in 1892 by a Miss B. E., now of Cambridge, but then a member of the Church at High Street Chapel when under the care of Pastor J. N. Throssell. Though her father had been dead nearly fifty years, she remembered him well, and averred that “he fully lived up to the inscription on his tomb.”

† If the Baptist Handbook is to be relied on, the Baptist Church at the Great Whyte Chapel, of which our brother S. H. Firks is the justly esteemed Pastor, was founded in 1810—a fact which may affect this inquiry.—EDITOR.

He laboured long in one place, and appears to have commanded respect as a man of moral repute and consistency of character. His wife died some years before him, but her last resting-place is unknown. He himself was interred at Benwick, a village six miles from Ramsey. The inscription on his gravestone, though now illegible, is said, on good authority, to have been as follows :

“ IN MEMORY OF JOSEPH KITSON,

“ Minister of the Gospel at Ramsey, 33 years, who fell asleep, March 11th,
“ 1843, aged 69 years.

“ A long affliction, crowned with peace, brought me to Jesu's arms ;
Resigned to all the will of God beneath my Saviour's arms.

The Father did my soul embrace before the world began,
I stood beloved in Christ my Lord by God, the great I AM.

The Son possessed of all that's God's stood bound my debts to pay,
In time appeared and all defrayed and took the curse away.

This to my soul on earth was known, through grace that's all divine ;
But now I live where Jesus is I see His glory shine.

“ The person of the Deity is the Father of Glory, the person of His God-man revealed, is the Lord, and the infinite presence of life and grace is the Spirit of glory.”

For all that has been and will be advanced respecting this peculiar man and his followers, authentic printed or written authority is claimed. We should be very careful what we write concerning the dead no less than the living, and avoid in the least degree exceeding the truth. With these convictions the subject will (D.V.) be continued next month. J. W. S.

CALVIN AND CALVINISM—*Continued.*

THE DUTY-FAITH CONTROVERSY.

A good cause often suffers more from the adherence of half-hearted friends than from the bitterest opposition of its avowed foes.

Calvinism lives not only because it has the manifest support of the Word of God, but because it corresponds with what goes on in the hearts of all God's living children. Yet Satan hates it, and it is observable that while he stirs up some to belie and abuse it, he moves more, in a bland and gentle way, while they speak in its favour to plead for great moderation in advocating it. Avoid extremes is their motto. State by all means that salvation is all of grace—that

“ 'Tis not for good deeds, good tempers, or frames,
From grace it proceeds, and all is the Lamb's.”

This must, however, be qualified by telling sinners to begin with God, by closing with Christ, and so themselves commencing the good work which will end in their salvation.

The main error by which these misleading teachers are distinguished is their insisting on spiritual faith as a legal or evangelical duty, demanded of unregenerate men, either by the Law

or by the Gospel. Few seem to know or even to care which. "So they wrap it up."

The error of duty-faith appears to have originated early in the eighteenth century, when it was called "the modern question." How one gracious man resisted it, it is now our business to tell.

In the historic town of Kimbolton, in Hunts, there resided in the early decades of the eighteenth century a worthy blacksmith and farrier named Lewis Wayman. His reputation was unblemished, and he was highly respected by the then Duke of Manchester.

He was also Pastor of the Independent Church, and as such was widely esteemed for his fidelity as a preacher and his knowledge of the Scriptures. His theology was of the school of Dr. Gill, and he avowed his great obligations to Joseph Hussey (see page 208).

He is said to have possessed great natural humour, and stories of his droll ways and sayings survive to this day.

The Lord had met him at Rowell (or Rothwell), in Northamptonshire, where he joined the Church under Richard Davis, an evangelical minister of high repute, and the author of a book of hymns once very popular. This good man was followed by a Mr Morris, who is now known only as having held the error of "duty-faith," which he advocated in 1737 in a pamphlet entitled *A Modern Question Modestly Answered*—one of the first of the many controversial publications on the subject.

In it he raised the question "whether God, by His Word, makes it the duty of unconverted sinners who hear the Gospel preached or published, to believe in Christ"—to which he replied in the affirmative, and devoted the rest of his pages to prove this position.

This pernicious little book fell into Wayman's hands. He felt deeply grieved that this novel and strange doctrine should be forced upon the people who had heard the truth from the lips of their former Pastor. He therefore published a reply, entitled, "*A Further Enquiry After Truth*, wherein is shown what Faith is required of Unregenerate Persons, and what the Faith of God's Elect is, which is a blessing of the Covenant of Grace."

The way is thus opened for the fair and full discussion of the subject, and it is clearly shown that though it is the unmistakable duty of all men to whom the message of the Gospel comes to give it reverent credence and attention, the faith with which salvation is conjoined is incumbent on heaven-born sinners only.

Wayman's treatise is brief, and his arguments most pithy and concise, yet as an epitome of the whole controversy it stands unrivalled. Very wonderfully, much that was afterwards advanced by erroneous men is anticipated and met.

His definition of faith is in many respects the most satisfactory that has ever been propounded, and though semi-Pelagians have objected to it, it has never been shown to be faulty. "Faith" he judges to be "a sinner's trust in the Lord Jesus for salvation on the ground of an inward persuasion." If this is conceded as

Scriptural, the error which makes *spiritual* faith a duty, and all that this error involves, is effectually controverted.

Wayman's book was introduced to the writer with high encomiums, in 1873, by his venerated friend John Hazelton, as a work which every truthful minister should make his own, and which to him had proved of incalculable benefit.

The error of duty-faith is by many considered comparatively harmless, but the history of our Churches abundantly shows its mischievous character. Like moths in a woollen garment it eats into the structure and fabric of the Gospel of sovereign grace.

This will further appear in a concluding paper which (p.v.) will deal with the Calvinism of Andrew Fuller, J. H. Hinton, and C. H. Spurgeon.

THE CHRISTIAN TRAVELLERS' REVEILLE.

"Arise ye and depart, for this is not your rest."—Micah xi. 2.

WITH a measure of health and strength, a comfortable subsistence as to the things of this life, and the means of grace at hand, we might settle down very contentedly *here*, without much longing to exchange worlds.

Earthly conditions must be bitter for the prospect of heaven to be sweet, and the surrounding darkness dense that the distant light may be inviting. To bring this about God smites the things that please us. Not until Jonah's palmchrist* withered did he wish in himself to die. If this were not felt to be a wilderness should we desire to get away from it? We have to be shaken out of our earthbound enjoyment by adversity, and lacerated by grieving thorns ere we are resigned to leave it.

Then, despairing of rest here, we cast a longing glance toward the rest that remaineth "for the people of God." We "avert our eyes from things below," and endeavour to behold the land that is afar off, and these looks make our transient afflictions light (2 Cor. iv. 18).

"Thick glooms and darkness dwell below
With scarce a twinkling ray."

Thus "as an eagle stirreth up her nest" so the Lord, in His love and wisdom, dealeth with us.

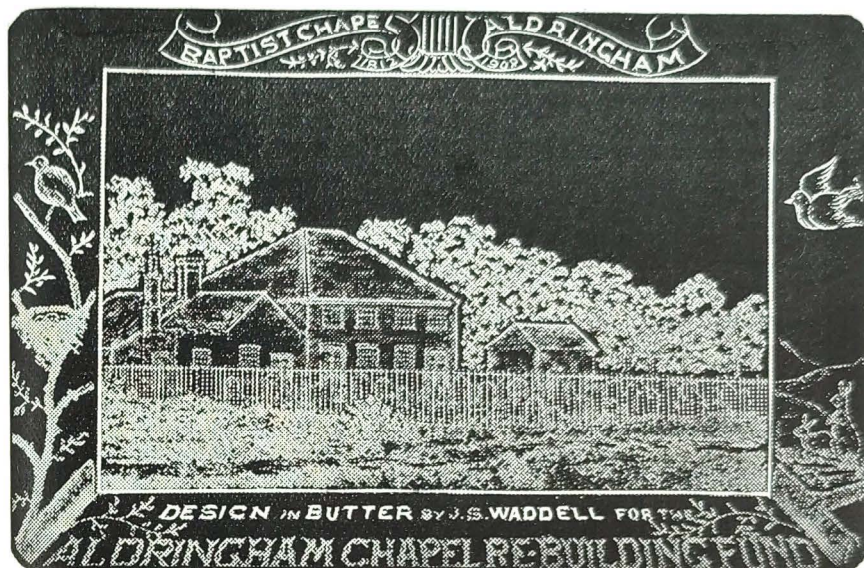
O my soul! beware of reckoning upon a continual peace here, lest thou mistake God's will concerning thee, and so deceive thyself. It is a mercy to have the home-sickness before the home-call.

RUFUS.

THE doctrines of Christianity are intended by God to promote the observance of its ordinances and the practice of its precepts.

* The sun was hot, and God gave Jonah shade under the broad, green leaves of the quick-growing palmchrist—or the Palma Christi—the castor oil plant. And Jonah was glad. Next morning a worm—prepared by God—had gnawed at the root of the plant, and it withered (Jonah iv. 8, margin).—From Dean Farrar's "Minor Prophets."

ALDRINGHAM: A STORY OF THE PAST AND PRESENT.



THIS, dear reader, is a photographic picture of a view of the Baptist Chapel, Aldringham, Suffolk, which was ingeniously modelled in butter by a local artist. It gives a good idea of this time-honoured sanctuary, the story of which is worth retelling.

About a century ago, a Christian lady—a member of the Church at Prescott Chapel, Goodman's Fields, of which the great and gracious Abraham Booth had been the minister—manifested a strong desire for the conversion of sinners and the welfare of the Cause of the Redeemer on earth.

This was far from pleasing to her husband, a London merchant, who was apprehensive that her zeal might outstrip her discretion and affect her reason.

He therefore sought to remove her from these influences, and persuaded her to pay a long visit to Aldeburgh-on-Sea, a quiet town on the East coast, urging its ideal facilities for bathing.

Here, however, the longing desire to do good did not leave her, and she distributed religious tracts in the locality. While so engaged she observed a Bible and a hymn-book on the table of a cottage. On enquiry, she learned that their owner was in the habit of walking on Sundays to Tunstall, a village eight miles off, to attend the ministry of a ploughman named Daniel Wilson in a clay-walled chapel.

On her expressing a desire to hear him herself, a donkey-cart was procured for her use on the following Lord's-day.

What she heard so gratified her that she induced the village preacher to consent to conduct services at Aldeburgh. As there

was at that time no dissenting chapel in the town, after much difficulty a room was obtained and licensed for the purpose, and Daniel Wilson—surrounded by fishing-nets and other implements which were characteristic of the place—delivered his first message from the words, “This day is salvation come to this house” (Luke xix. 9).

Bitter persecution followed, though many “that came to scoff remained to pray.” A similar effort in the hamlet of Thorpe excited even greater animosity. It is related that one man, whose opposition was the most pronounced and who had sworn to stop the “meetings,” came to a fearful end through being drowned on the beach, a few miles from the village at which the service had been held.

So regular was the attendance at these two humble services that a permanent place of worship ere long became a necessity. No ground was, however, available either at Aldeburgh or Thorpe. At length a freehold site was chosen which bordered on Aldringham Common, and which was deemed the nearest to both places that could be found. The lady from the city set to work and raised about £500, and in 1812 a neat chapel—far removed from the busy haunts of men—was erected and a Gospel Church formed.*

It is related that a local magnate and land-owner was so incensed that this valuable piece of ground had been secured by Dissenters, whom he much disliked, that he caused a number of trees to be planted to hide the chapel from view. These may be seen in Mr. Waddell’s picture. So far from their proving objectionable to the friends, they admirably serve to protect the premises from the fury of the wind which at times blows across the Common with great severity.

Robert Wilson, brother to the Tunstall minister, was appointed Pastor, and so blessed was he that in ten years he baptised 181 persons. Two years later a Sunday-school was established, which continues to flourish to the present day.

Rarely has the promise of the continuance of Divine blessing from generation to generation among a God-fearing people been more fully exemplified than in the Aldringham Church. “Instead of thy fathers shall be thy children” is still verified among them, the families of many of the original members being still represented. The name of Robert Wilson, the first Pastor, graces a tablet above the pulpit. On our roll is also the name of another Robert Wilson, whose age is but five, and who trudges to his Sunday-school every Lord’s-day with the utmost regularity. Who knows but that he may some day stand in his gracious ancestor’s pulpit?

The chapel was partly rebuilt in 1856, but is now in so dilapi-

* This is quaintly referred to in a Circular issued thirty years afterwards, in 1842. “In this spot of the desert water sprang up under the honest and faithful ministry of Robert Wilson who was taken like Elisha from the plough and anointed to be a prophet in Israel. After a few years of useful labours, he entered into the ‘joy of his Lord.’ The meeting-house was opened July 15th, 1812.”

dated a condition as to compel the present Church seriously to contemplate its rebuilding. To this end they have been quietly working for about six years, and have now nearly £500. They require at least £1,000, and, being determined not to borrow any money, are therefore using every lawful means to raise what is needed. In the name of the Lord Jesus they appeal to friends, old and new, to help them. Any readers who are kindly disposed so to do are invited to address the writer, who will be most grateful for all such contributions. S. G. NICHOLS, "Laburnham Cottage," Coldfair Green, Saxmundham, Suffolk.*

DIVINE PEACE.

BY PASTOR FREDERICK FULLARD, SYDNEY, NEW SOUTH WALES.

"The Lord will bless His people with peace."—Psalm xxix. 11.

PEACE—domestic, social, and national—has been the frequent theme of orators and poets, who have eulogised the blessings which it confers and perpetuates in "thoughts that breathe and words that burn."

Our subject, however, is higher than theirs. We invite attention to the peace which is enjoyed by favoured sinners through the love of God, the boundless grace of the Lord Jesus, and which is known and felt by the members of God's living family through the operations of the Holy Spirit in their hearts.

It may be considered under three aspects—in relation to *God*, to the *consciences of believers*, and to *Christians and their fellowship with each other*.

I.

Consider Divine peace in its Godward aspect. It is then designated "peace with God" (Rom. v. 1), and here the Gospel presents us with the view of the whole Church of all the ages. This means, in other words, the whole election of grace in Christ, their glorious Head, standing before God in the beloved Bridegroom, complete and perfect, without spot or wrinkle, or any such thing (Eph. v. 25—27). Herein we read the meaning of Daniel's prophecy: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the most Holy" (Dan. ix. 24). We ask, Does not this spiritual vision reveal to us our blessed Immanuel, His substitutionary work, and the glorious result in the spotless standing of His own Bride in Himself? (see verse 26). How blessed to be "accepted in the Beloved" and "complete in Him."

* The above illustration appears through the courtesy of the proprietors of *Horne's Weekly*. It is also published as a picture postcard and may be obtained by post from the writer, who will be glad to send a shilling's worth to any address on receipt of a Postal Order.

II.

Another aspect of our subject is Divine peace experienced in the conscience, "called the peace of God which passeth all understanding" * (Phil. iv. 7). No true and loving child, knowing that its parents have been grieved with its conduct, can be at rest and comfortable while a troubled frown lingers upon the father or mother's brow; but when the wrong has been confessed, and the kiss of reconciliation received, as in the case of the prodigal and others, then the heart or conscience is quieted, and satisfied that all is well. O! how sacred is the spot and how sweet the time when with the heart, we can gratefully and soul-humbly sing—

"Sweet the moments, rich in blessing, which before the cross I spend."

Many of the living family are kept for a time, praying, waiting and watching for this season of assurance and "sealing unto the day of redemption." Let weary seekers, however, remember the promises made to all such, assuring them that

"The time of love shall come when they shall plainly see,
Not only that He shed His blood, but each shall say for me."

III.

Another feature of this Divine peace is that which is enjoyed in the family of grace; and is entitled by our Lord, "peace one with another" (Mark ix. 50 and 1 Thess. v. 13). Alas! this peace is often disturbed, and many words of warning and exhortation enjoin us to guard against the insidious enemies of Christian comfort and usefulness who endeavour to cause discord among those who truly love the Lord Jesus.

We ask, Are not God's children essentially the sons of peace? Our Master says: "Blessed are the peacemakers, for they shall be called the children of God." We are exhorted to seek peace and pursue it. Again, Paul says, "And be at peace among yourselves."

Let us remark that where the love of Christ constrains to self-denial and self-sacrifice, things non-essential to salvation will not be suffered to break or disturb the peace of Zion. It is only where the precious love of Christ is lacking that the evils of the human heart are manifest in word, and, alas! sometimes in deed.

How weighty do the remarks of the Apostle Paul appear as we

* The great and gracious Dr. Gill distinguishes between "peace with God through our Lord Jesus Christ" (Rom. v. 1) and "the peace of God which passeth all understanding" (see his "Exposition of Phil. iv. 7").

The Lord is "pacified" (Ezek. xvi. 63) or judicially appeased toward all His people by Christ's atoning sufferings. This is an unalterable fact. He "made peace through the blood of His cross" (Col. i. 20). All elect and redeemed sinners are therefore free from condemnation (Rom. viii. 1), and to them Jehovah is "the God of peace who brought again from the dead the Lord Jesus" (Heb. xiii. 20).

"The peace of God" is the experience of the holy calm which believers enjoy through the consciousness that the blessings of Immanuel's finished work pertain personally to them, and that the "eternal redemption" which He obtained for His people avails for the pardon of their sins, which will be "remembered no more" (Heb. x. 18).—
EDITOR.

contemplate these serious facts. He writes : " For to be carnally minded is death, but to be spiritually minded is life and peace " (Rom. viii. 6).

Mark, beloved, that spirituality of *mind* and *life* and *peace* are linked together, for the one is essential to the others ; while to these *carnality* in union with death stands opposed. We ask, Do not these Scriptures enforce the admonition, " Endeavouring to keep the unity of the spirit in the bond of peace " ?

CLERGYMEN'S VESTMENTS AND THE "GOSPEL MAGAZINE."

JOHN HOOPER, a Bishop of Gloucester under Edward VI.—not to be confounded with the George Hooper, a distinguished antiquarian and Oriental scholar who seventy years later was Bishop of Bath and Wells—has hardly received the attention he merits as one of " the noble army of martyrs " who sealed his testimony with his blood in the year 1555, when so many of the Lord's choice saints were burnt at the stake for their adherence to the Protestant faith.

The esteemed Editor of the *Gospel Magazine*, the Rev. James Ormiston, of Bristol, is therefore to be commended for presenting his readers, in his issue for August, 1909, with a portrait and a Memoir of the great and gracious man.

The Memoir is a reprint of an article which appeared in 1779 in a work entitled *Biographia Evangelica*, or Evangelical Biographies, by Erasmus Middleton, a well-known Oxford scholar and divine of the eighteenth century, and, as we are here informed, " one of the earliest editors of the *Gospel Magazine*."

To criticise this article as a whole, is by no means our object. Some things in it we, however, regard with great disfavour, as calculated to do harm in these days, in which error on the matter of which they treat is so prevalent and popular.

We are told that Hooper so pleased the young king when called to preach before him that he was appointed to the See of Gloucester on the recommendation of the Earl of Warwick.

But Hooper, having resided in Switzerland—where, at Zurich, Henry Bullinger (1504—1575) held a pastorate, and having been greatly and graciously influenced by this uncompromising Protestant—held certain convictions which differed greatly from those of the English Churchmen of his day—notably on the subject of clerical vestments.

" He had," so this reprint in the *Gospel Magazine* informs us, " imbibed some notions, and was the means of introducing *those disputes about things indifferent* (the italics are ours) which have had since that time *such a fatal consequence* in the Church. It was customary to wear such garments and apparel as *the Popish Bishops* used ; first a chymere (which should be spelt *chimere*) and under this a white rochet ; then a mathematical cap with four angles dividing the whole world into four parts.

“The most sensible men are not without their weaknesses and whims. Hooper was a man of learning and of parts, but he *had taken it into his head* that as these sacerdotal vestments were mere human inventions, brought into the Church by custom or tradition, and invented chiefly for celebrating the mass, and consecrated for this use, so they mere (probably a misprint for *were*) therefore among the ceremonies condemned by the Apostle as ‘beggarly elements.’

“In answer to this, it was told him by Archbishop Cranmer and Bishop Ridley, that though tradition in matters of faith was justly to be rejected, yet in rites and ceremonies *which were indifferent*, custom alone was a good argument for the continuance of that which had been long used.”

Thus the worthy Bishop-elect is virtually censured as a recalcitrant for conscientiously refusing to array himself as a Protestant clergyman in the chimere and white rochet and other garments worn by Roman ecclesiastics, and for fomenting disputes *about things indifferent* by so doing.

It really pained the writer to read these words in the *Gospel Magazine*, though assured that they do not express the personal convictions of his greatly honoured brother-editor.

It is, of course, in one sense, immaterial in what robes a minister publicly presents himself, so long as he preaches the Gospel.

The Roman and Ritualistic clergy, however, do not regard these matters as indifferent. They wear their vestments for most weighty reasons, as symbols of their distinctive and, as the writer judges, most erroneous teachings—their albs, chasubles, chimeres, copes, rochets, etc., all being deeply significant of the fact that they claim to be veritable priests and that their functions are actually sacerdotal and essential to the salvation of men.

Instead, therefore, of calling what Hooper objected to “things indifferent” and blaming him in the way which this article implicitly does, admiration should be claimed for his spiritual insight into the import of what he opposed, and for his bravery in withstanding even good men in matters the importance of which he was wise to perceive.

It is a matter for thankfulness that the *Gospel Magazine* is now conducted by a far more faithful editor than Erasmus Middleton, who was rather a literary man than a divine, and whose spirituality, judging from this Memoir, must have been of an extremely shallow character.

To his honour it should be recorded that the Editor of the *Gospel Magazine* is known to be quite as punctilious in the matter of clerical vestments as was the martyred Bishop, and is said to decline to preach anywhere save in his plain Genevan gown.

It is therefore evident that this is not “a thing indifferent,” in the estimation of the Rector of St. Mary-le-Port, Bristol, whose fidelity and firmness in this particular must have involved no immaterial sacrifice. May such clergymen be multiplied!

It is not generally known that the Hooper family, so honourably associated with William Huntington and our brethren the Calvinistic

Independents—among whom were his “Philomela,” and our late friend Ebenezer Hooper, his biographer—are descendants of this great man. The eldest son in each branch of the family, we believe, always bears the name of Cleve, in memory of the episcopal residence of their illustrious ancestor. W. JEYES STYLES.

THE GOSPEL MIRROR.

“If any one is a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a mirror.”—James i. 23, R.V.

MIRRORS in ancient times were made of polished metal, glass being then unknown.* They were to be found in many homes and most people were familiar with their use. This led some of the sacred writers, under the guidance of the Holy Spirit, to compare the Bible to them.

It were well if we made as frequent use of God’s Word as we do of our ordinary looking-glasses day by day, and not merely in the cursory manner which the Apostle James here describes as that of a man who, after contemplating his natural face in a mirror, goeth his way and straightway forgetteth what manner of man he was. Rather let us be like him who “looketh into the perfect law of liberty, and continueth therein;” because “*this* man shall be blessed in his deeds.”

This glass will certainly not make us proud, for it shows ourselves *just as we are*. Satan tries to keep us from using it, for he loves darkness rather than light, and knows how faithfully it reveals *his* true character as well as ours.

We are all prone to think “more highly of ourselves than we ought to think,” but when we stand before this mirror of the soul, and see ourselves in the light of God’s countenance, how defiled we appear.

We may have deemed ourselves almost perfect, since our outward conduct was comparatively exemplary, but the Bible mirror reveals “the thoughts and intents of the heart,” showing that covetousness is of the same nature as theft, and that revenge is murder in the bud. Although all have not sinned alike, yet “*all have sinned*, and come short of the glory of God,” and “there is none righteous, no, not one.” Hence, however excellent our characters may be (and moral worth, indeed, counts for much), when we look into God’s glass, in the illumination which His Spirit affords, we discover that “all our righteousnesses are as filthy

* These were of copper with a slight admixture of tin, which, when highly burnished, gave a perfect reflection of the *features* of persons presenting themselves before them—but their complexions would appear black like those of negroes. This was the case with all the mirrors with which James was acquainted, and the fact may have been in his mind when he was led to employ the figure. Preachers have often used the text to show that the mirror of the Word, while it faithfully presents sinners with all the features of their characters, shows them how lustreless and black they are in God’s sight.—EDITOR.

rags ;" that "the heart is deceitful above all things, and desperately wicked ;" and the longer we look at ourselves, the more we see of our imperfections and sinfulness.

But it reveals One who stood before this mirror, even the Lord Jesus, whose whole life was absolutely perfect ; not only His outward conduct, but His inmost being. He could say, "Lo, I come to do Thy will, O God ; yea, Thy law is *within My heart*." The two great commandments, love to God and love to men, even love to one's enemies, He perfectly obeyed. Every jot and tittle of His Father's righteous law He fulfilled, even unto death. Of this His resurrection and ascension to heaven are the infallible proofs.

Photography is a modern discovery in the *material* world, but in the *spiritual* realm it is as ancient as the Holy Scriptures, where we behold "as in a glass the glory of the Lord." The glory of God in creation was immeasurably great ; His glory in the giving of the Law was so majestic and overpowering, that even Moses, accustomed as he was to communion with God, "put a veil over his face." But "the glory that excelleth" has a transforming power. "In Christ the veil is done away." When the veil of ignorance and unbelief has been removed, "we all with open (or unveiled) face, behold as in a glass the glory of the Lord, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (2 Cor. iv. 12—18).

Being "predestinated to be conformed to the image of His Son," whose portrait is reflected in the Gospel Mirror, we are already partakers of His nature, and of His holiness, notwithstanding our sins and imperfections ; so that even now we may say with the Apostle John, "As He is, so are we in this world." We are loved with the same everlasting love ; perfect in Christ Jesus ; approved and accepted in Him ; and we know that "when He shall appear, we shall be [more fully] like Him ; for we shall *see Him as He is*, being changed into the same image, from glory to glory" (from grace, which is glory begun, to glory, which is grace completed) ; "even as by the Spirit of the Lord." To Him be all the glory, world without end.

JOSIAH BRISCOE.

IN the Law prohibitions preponderate, and in the Prophets and the Gospels, and even in the Epistles, not a few are to be found. Look them over, O believer, and see if they do not appeal to thy conscience and check presumptuous thoughts ; while being the warnings of faithfulness and love, they contribute to humility and faith.—*Rufus*.

FALSE teachers have in their systems some precious truths the better to enforce to their falsehoods ; like Solomon's ships, which brought silver and gold, apes and peacocks (1 Kings x. 22).

To trust in God without using the means would be the height of folly. To use the means without trusting in God would be presumption.

CHRIST OUR SHEPHERD VIEWED IN THREE ASPECTS.

THE mediation of the Lord Jesus is beautifully taught in many passages in which He is figuratively styled a Shepherd; and His people His sheep.

A shepherd's business is to come between his flock and all that is opposed to their welfare, intervening between them and hunger, drought, and all hostile forces.

Thus Christ, in His great office of Mediator, comes between His elect and the fiery law and its condemnation and curse; between them and Satan and all infernal powers; and between them and all penal and circumstantial evil. His power and knowledge are exercised for their benefit, and through His solicitude they are led to their necessary nourishment and rest.

"His flock, His own peculiar care, though now they seem to roam uneyed,
Are led or driven only where they best and safest may abide."

In this character the Lord is spoken of as the *Good*, the *Great*, and the *Chief* Shepherd.

I.—THE GOOD SHEPHERD of John x. 14 was distinguished from all others. These kept sheep for their personal advantage, and put them to death that they may live on their flesh. The Good Shepherd, on the contrary, kept and cared for them for their good, and instead of putting them to death died Himself that they might live.

Other shepherds deprived their sheep of their fleeces that they might be clothed. The Good Shepherd wrought a covering for them, and clothed them with the robe He had woven.

II.—"THE GREAT SHEPHERD of the sheep" of Hebrews xiii. 20 refers to Christ as the risen One, ever living to superintend and maintain His own flock. He has vanquished death and vacated His tomb, and as the Conqueror of death is at the head of the sheep, leading them safely along all earth's devious ways till they reach the rich pasturage of the eternal world.

They are *but* sheep. None of them can overcome the lion when going about in search of prey, or the wolf that would catch and scatter them. But this, the Great Shepherd has already done. They know and dread the force of the mighty "rod" which He holds in His pierced hands. Hence, as their Shepherd, He ministers to them "in the power of an endless life." Amid all changes and contingencies, they are safe through Him.

III.—THE CHIEF SHEPHERD to whom Peter directs the attention of the elders or ministers who had the oversight of God's flock, (1 Peter v. 2—4) is a presentation of the Saviour in another aspect.

Not as "the Good Shepherd" "laying down His life for His sheep," or as "the Great Shepherd" ever ministering as their living and vigilant Protector, is He here brought before us, but as the "coming One" who is to "appear" or be manifested in open glory, "to terminate the evil and diadem the right."

His return, though so certain, is often considered a subject

that is speculative and unprofitable. Here, however, the aged Apostle makes it a motive to pastors and teachers to pursue their mission with humility and assiduity.

He will meet all such at "the upper fold" to receive from each under-shepherd an account of the flock entrusted to his care, and award amaranthine crowns according to His own gracious estimate of their work.

It has been said that we have Him in these three aspects in three well-known Psalms. In No. xxii. we have "*the Good Shepherd*" dying for His sheep; in No. xxiii. "*the Great Shepherd*"—risen, ascended, and ministering to His flock in the activities of His untiring love; and in No. xxiv. "*the Chief Shepherd*," whom the glory gates will hide from view "until the times of restitution of all things" (Acts iii. 24).

REVIEWS, LITERARY NOTES, ETC.

Under Three Tsars—Liberty of Conscience in Russia, 1856—1909. By R. Sloan Latimer, author of "The Life of Dr. Baedeker." With Illustrations, a Map, and a copious Index. 244 pages, cloth, price 3s. 6d. net. Morgan & Scott, Ltd., London, 1909.

ALL Pastors' College men are proud of the author of this book. Not only was he the first boy from the Orphanage to become one of their number, but his career as the Pastor of his Churches at Willingham, Colne, Weston-super-Mare, and Brixton has been fraught with credit and much spiritual usefulness.

He here undertakes to tell the story of the often stern and bitter struggles for liberty of conscience in Russia in the reigns of Alexander II. (1856—1881), Alexander III. (1881—1894), and Nicholas II.—the present Czar. Of these he presents literary snapshots which give instructive views of their characters and aims, and enable us to perceive the strangely involved conditions under which all the Emperors of Russia occupy their thrones.

No misnomer could be greater than to call a Czar "the autocrat of all the Russians." Be he who he may, so far from being "an absolute sovereign, ruling by his own independent power," he is restrained on every hand by impalpable but most real forces, which continually impede or frustrate what he would accomplish for the benefit of the nation.

On the one hand is the tremendous influence of the Established Church and the jealousy and rapacity of its "popes," or parish priests. On the other is the tyranny of the nobility, whose habitual

attitude to the common people is not only utterly unsympathetic but too often merciless and cruel.

Much as a Czar may desire the welfare of the nation, he is for these reasons almost powerless to carry out any generous purposes he may have formed. The bureaucracy really controls every detail of public and private life. The clergy exercise a cruel tyranny over the souls of men, exact heavy fees, and hand over recalcitrants to the minions of the civil authorities (pages 22, 23). Of these things the Czar may or may not be aware, but he cannot change the hoary customs of centuries.

Chapter III, which is devoted to the religion of the moujiks, or peasants, is full of interest. We learn what the piety engendered by the Greek Church really is, and its utter uselessness to minister to the needs of men's souls.

The moujiks are at the mercy of their village priest or "pope," who alone can baptise their infants, marry their brides, bury their dead, or say masses for the repose of departed souls. For these services his reverence exacts high payments, and the haggling that takes place over their price is such as we associate with the purchase of a pig or cow at a country market. The poor moujik counts his few half-pence or copecks. If he pays what is demanded, how shall he find food for his half-starved family and provender for his lean horse and poor ancient cow? If he refuses, the "pope" can visit his impiety in ways which he terribly dreads.

The demands of the State are, at the same time, imperative. Come what may, his taxes must be paid in full, or

the penalty will be the flogging at the police station, with its shame and agony and the weary waiting afterwards while the wounds tardily heal. The scars of last year's flogging are yet sore—so the taxes must first be paid, even if the mass for the child that died is left unsaid, and the soul of the latest-born is doomed to perdition for want of the baptism for which there is no money to pay, for the hard-hearted and avaricious "pope" has no pity on a poor moujik.

To dissent from a Church so socially as well as religiously powerful; to defy for Christ's sake the law, whose officials are so ruthless and brutal; and to risk poverty, exile, scourgings, torture, and death in its most cruel form, therefore demanded heroism of the most exalted kind. How this has been displayed by the men and women whose story is here told is thus the burden of this most interesting volume.

Through the evangelical labours of Lord Radstock, J. G. Onken and the German Baptist Mission, and the Dr. Baedeker whose apostolic work is related in a previous book of Mr. Latimer's, there are at this day thousands of godly dissentients from the Greek or Established Church in Russia, who, though still hampered by some unremoved restrictions, enjoy no small amount of religious liberty. They include Stundists, Baptists, Plymouth Brethren—for so, simply for distinction, we must style them—and a sect, numbering two millions, called Molokans, who eschew vodka, the spirit that is popular in Russia, and drink nothing stronger than milk.

Our author on the whole speaks well of the present Czar, who inherits much of the natural kindliness and royal clemency and consideration of his murdered grandfather.

The view given on pages 213—215 of the Manifesto which he signed on Monday, October 30th, 1905, and the benefits which it will secure, is possibly too optimistic to be wholly reliable. This recent events have, as many judge, proved; but that the young Emperor acted in perfect good faith in nominally giving freedom to his people cannot, we think, be questioned. But the freedom of Russia was not to be secured by a pen-stroke. The prerogatives of the Aristocracy will not be resigned without a fearful and, perhaps, bloody struggle. The dominant Church will still endeavour to retain supremacy over the hearts of the people; and the Czar must at times feel how terrible are what we have styled the often "impalpable but most real forces" exerted in opposition to his policy and proceedings. He and his wife—the daughter of our own much-loved Princess Alice—have strong claim on our prayers.

But we have exceeded our space, and must conclude by heartily commending this our brother's well-written and beautifully illustrated work to the attention of all who would think accurately on the greatest religious and political problem of the twentieth century, and would prize a truthful record of high-minded men who "counted not their lives dear unto themselves so that they might finish their course with joy."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

BAPTISM AND THE LORD'S SUPPER.*

THEIR PLACE IN OUR CHURCHES.

BAPTISM is an initiatory right. It is, we believe, the right and Scriptural way into the fellowship of the Church, and we have no right to place a bridge over the baptismal pool, but believe that all should pass through the baptismal waters. Any alteration, we allege, infringes on Christ's authority, and must be resisted. Loyalty to Christ demands obedience. We are, by some, considered too strict in this matter, but our first and foremost duty is to be

obedient to the Lord. Baptism is essential to complete discipleship (Matt. xxviii. 19, 20). The love of God is this: that we keep His commandments. If we fully love the Lord we shall seek to understand His wishes as to Baptism, and when convinced as to His will in the matter we shall, without delay, follow Him in public through the baptismal waters. We believe that some Christians are losing much hallowed communion with the Lord because they are deferring Baptism. The writer heard one say this year that he was exercised about Baptism a few years back, and he wished that he had come forward then. Encouragement was given him, for we believed him to be a Christian. To all such we say, "If ye know these things, happy are ye if

*An extract from the Circular Letter of the Suffolk and Norfolk Association, written by Pastor W. H. Ransom.

ye do them." One has said, "Baptism guards the spirituality of the Church." If only believers in the Lord Jesus are baptized, naturally the membership of the Church will be more genuine and more real. Doubtless there are individuals who would hesitate to become members if they must enter by immersion. It is not pretended that a hypoorite is not possible in the Baptist Denomination, but it is declared confidently that immersion on a profession of faith, as a badge of Church membership, will do much to guard the spirituality of the whole body of Christ. It is not for us to leave it with the candidate for membership whether they wish to be baptized or join the Church. We can only receive those who are baptized, and such on a profession of faith in Christ.

If Baptism is to cease, preaching must also, but preaching is to go on until the whole election of grace are brought in, and so long must Baptism be observed (Mark xvi. 15, 16).

We have no right to attach more importance to Baptism than the administration of the Lord's Supper, because we have our Lord's authority for both. Prejudice, we fear, keeps back many from full obedience, and we lovingly ask such to prayerfully consider this important matter with an open Bible.

The Lord's Supper is observed as a Church ordinance, and by such who have entered orderly, and are in membership with the baptized Church, and are not under Church censure, and the consistency of those who do partake of the Lord's Supper must be an essential consideration. We believe that Baptism should precede partaking of the Lord's Supper. Owing to this tenet, we are believed by some to be uncharitable and strict, but we reply to such, "What saith the Scriptures?" (Acts ii. 42): "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." It should be our aim to keep the Lord's table as He left it—"till He comes."

If none but believers found a place there when He was on earth, who dares to annul His law? We have no record of any person or persons breaking bread in the Pentecostal Church who had not "gladly received the Word and been baptized." This is what we contend for. Further, we believe that such as partake of the Lord's Supper should be those who are believers in the fundamental and evangelical truths of the Word of God. We want unity, but we cannot unite with persons, even if they are baptized, if they deny the atonement of Christ or His divinity. Distinctions there are, and must of necessity be, but pray let all our distinctions be spiritual.

Our Church generally observes the Lord's Supper once a month, but to some extent the observance of it may be left to the discretion of each believer; but absence over an appointed time would seem to call for attention and discipline, if need be. We ought not to neglect this great privilege, and it is grievous to know that some of our Church members do not attend this service as they should do. This deplorable fact is known to the Lord, the members present, the Pastor and deacons, and alas! to some who may be desirous of joining the Church, and to them such negligence is no help.

Baptism and the Lord's Supper, on the authority of our Lord, have their place in our Churches, and, as Pastors and preachers, we must teach our hearers the commission of our Lord Jesus—"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. xxviii. 20).

BRIXTON TABERNACLE.

SECOND ANNIVERSARY OF PASTOR SAPEY'S SETTLEMENT.

THE services on Lord's-day, July 11th, began with a prayer-meeting, when the Pastor and some of the members and friends met in the chapel to remember with gratitude the completion of what is really his third year of loving service in the ministry of the Word in this place, and to seek for further and richer blessing upon the seed sown, and for guidance in the year just commencing. The young people also felt a pleasure in joining in these exercises, which found expression in their anthems of joy. The Pastor was helped to preach two good sermons—morning and evening; on the first occasion from 2 Cor. iv. 15, "For all things are for your sakes," and on the second from Joel ii. 15, 16, "Blow the trumpet in Zion," &c.

A nice number of friends assembled on the afternoon of Tuesday, July 13th, the preacher being Pastor J. E. Hazelton. Our brother's services are always most heartily appreciated by the friends at Brixton, and they were never more so than on this occasion. The text was taken from Acts i. 8, "After that." In his opening remarks the preacher earnestly contended for a ministry which rightly divided the Word of truth. Some said there were contradictions in God's Word; he had not found them. Truth was harmonious; men made mistakes by disarranging Divine records. In connection with the words of the text, our brother dwelt on four important features of Christian life and service, shewing

(1) The source of life and power in every believer—the Holy Ghost.

(2) In relation to power in the ministry—"after that" ye are endued with power from on high—then go preach and teach.

(3) In relation to all Christian service—as set forth in Numb. viii. 15.

(4) In relation to communion—fellowship with Him, as shown typically in the case of Joseph and his brethren (Gen. xlv. 15). "After that"—of revelation and reconciliation—they communed with each other.

Mr. J. B. Collin presided at the evening meeting. After reading and prayer, the Chairman, in wishing both Pastor and people every prosperity, said he was happy to know that the Gospel in its purity and simplicity was abundantly ministered.

Mr. Thomas Carr associated himself with the words of the Chairman and then gave an address from Matt. xiii. 43, pointing out the fact that the sinner's righteousness was imputed to him—of its blessed fruits and of the Father's good pleasure therein.

Pastor F. C. Holden looked upon the gathering as one of thanksgiving, and the words suggested to him for the occasion were 1 Cor. i. 4, "I thank my own God." He could thank God that we had not been moved from the good old Gospel path—"on your behalf," meaning that of those organised Churches which met "in spirit and in truth" "for the grace given to them"—that enriching and enlightening grace by which they were quickened and prepared for eternal glory.

Mr. J. R. Debnam said he was pleased to be also present, and desired to add a few words of encouragement to "his Pastor." His thoughts had been upon Isa. lv. 11, "So shall My word be that goeth forth out of My mouth." God was a God of purpose. He made promises of blessing, and graciously fulfilled them. As He commanded the rain to descend from heaven in copious showers, so he believed the blessings of the ministry would come in like manner. It did not make the man to stoop, but it came down gently as "the small rain upon the tender herb." The Spirit led His servants to pray for the blessing, "Ask Me now, and see if I will not open the windows of heaven and pour you out a blessing." He was glad to hear what good "thought-out" sermons the people had been favoured to hear, and he felt sure someone was being blessed.

Pastor H. Dadswell, of Courland Grove, spoke from Acts xiv. 7, "And there they preached the gospel." He felt that, like Paul, when a minister was put "in trust" with the Gospel it was a very solemn matter, and all one's energies must be concentrated on it; but holding forth the Word, as standard bearers, they would not alter it,

nor cover it, but thank God that they were permitted to preach what they had had revealed to them as the "whole counsel of God."

After a collection had been taken, the Pastor thanked the Chairman and friends for the proceeds of a very hearty and happy meeting. He had received a love-gift of £14 17s., which included sums from friends at a distance. He also thanked all who had helped throughout the day and in any measure had contributed to his joy. He looked back with gratitude over the past year; he was thankful for true friends and loving deacons. He deplored the paucity of additions, while thanking God for those He had brought into our midst and for those who had a desire to come.

Before closing, the senior deacon commended the Pastor to the people, praying the Lord to incline their hearts toward Him, for he had certainly found a very warm place in the hearts of the deacons, who knew what a burden the Cause had become to their beloved Pastor.

BOW.—The thirty-first anniversary of laying foundation-stones was held on Tuesday, July 22nd. Mr. Henry Fowler presided over a public meeting and opened with the hymn, "Blest be the tie that binds." After reading Ephes. iv., our late Pastor, Mr. W. H. Lee, asked God's blessing on the meeting. The Chairman's remarks were very encouraging, and brethren Fountain, Holden, Smith, Elnaugh and Pardoe all followed with good, spiritual addresses. Although our numbers were fewer than usual, we all felt it good to be there.

BEXLEY HEATH.—The Sunday-school celebrated its anniversary on July 18th, when two sermons were preached by Mr. S. T. Belcher, who also addressed the children and friends in the afternoon. On the following Wednesday a public tea was followed by a meeting presided over by Mr. Looseley. The Report showed there were 120 scholars on the books and 10 teachers. During the year one teacher had joined the Church and the new school building had been erected. Suitable addresses were given by Messrs. Abrahams and Belcher. The collections amounted to £2 9s. 3d.

YATELEY (ZOAR, CRICKET HILL).—Anniversary services of this "little one" (may it yet become a thousand!) were held as usual on August Bank Holiday. There were not so many friends from a distance, doubtless owing to the unsettledness of the weather, but the Master's presence was realised as His servant, Pastor Frank Falls (of

Chesham), preached the Word, afternoon and evening—tea intervening—the Scriptures to which our attention was called being 2 Cor. vii. 1 and John iii. 3.—W. K. P.

BROCKLEY, SUFFOLK.

THE Sabbath-school anniversary services at the above place of worship were held on July 25th, the preacher for the occasion being Pastor Joseph Jarvis, of Devonshire-road, Greenwich, who was enabled to proclaim the Gospel of the grace of God most fully and effectively.

The evening sermon, based upon John iii. 16, was an eloquent exposition of the love of God as manifested in the gift of His only begotten Son; it abounded with solemn warnings to the unconverted and stirring incidents from the preacher's own experience, and was listened to with rapt attention by the very large congregation, which included visitors from all the neighbouring villages.

The collections amounted to £10 17s.

The special singing, in which the Bible-class and scholars had been most ably and carefully trained by Pastor A. J. and Miss Ward, included Miss Steele's beautiful hymn, "Far from these narrow scenes of night," "At even ere the sun was set," and "The light of Sabbath eve"—great favourites with, and sung in tender memory of, two dear former teachers. Mrs. J. J. Marsh and her son, Thomas, within less than a year, passed

"Beyond the river,
Where the surges cease to roll."

We "thank God and take courage" as the passing of each anniversary with the flight of time brings us nearer to the happy re-union with those who once shared our loved labours in the sacred service of the Sabbath-school.

PRITTLEWELL, SOUTHEND-ON-SEA.

SERVICES in connection with the fifty-fourth anniversary of this Cause were held on Tuesday, August 10th, when Mr. Mutimer, of Brentford, preached a sound, experimental sermon from Psal. xcii. 13—15, dwelling principally upon the first of the text, "They that be planted in the house of the Lord." In commenting on this Psalm, he said the Psalmist seemed to go beyond himself in praising God for His goodness to His people, although they often say, "The Lord has forgotten me," &c.

An excellent tea was provided and partaken of by a numerous company.

The evening meeting was presided over by Mr. Wakelin, of London, and, after reading and commenting on John iii., called on Mr. Goodley, who graciously asked the Lord's blessing and very feelingly referred to the re-

cent loss we had sustained in the death of our sister, Mrs. Elnaugh.

Mr. Smith spoke of the love of Christ to His Church, taken from Ephes. v. 6, and quoted a hymn.

Mr. Rose gave his address on the Christian's four looks—(1) Looking back; (2) looking round; (3) looking up; and, lastly, looking forward to that blessed hope to live together with Him.

Our Pastor thanked friends and visitors for their presence and liberality.

The collection being taken, which was again very satisfactory, the meeting closed with singing the Doxology.

W. J. H.

OVER, CAMBS.

SETTLEMENT OF MR. J. EASTER AS PASTOR.

AT the Baptist Chapel, Over, Cambs, in beautiful, ideal weather, services were held on Wednesday, August 4th, to recognise Mr. James Easter (late of Bassett-street, London) as Pastor.

A good congregation assembled in the afternoon, when an excellent, spiritual and Christ-exalting sermon was preached by Pastor E. Mitchell, of Chadwell-street, London.

At 5.15 the chapel and vestry were filled by friends who had gathered together for tea, towards the close of which brief and appropriate speeches were given by Pastor Folkard (of Needingworth), Mr. M. Beeby (of Warboys), Pastor J. Hines (of Plymouth), and Mr. R. S. Waddelow (deacon of Eden Baptist Church, Cambridge).

At 6.30 the chapel was well filled, and the chair was taken by Mr. F. Kirby, Church secretary.

After Pastor W. Gill (of Dover) had offered prayer, the Chairman read a communication from Pastor R. Mutimer (Brentford), regretting that he was unable to be present, and speaking in the highest terms of his regard for the Pastor-elect.

Mr. Kirby then gave a clear and concise account of how they as a Church were led to call Mr. Easter to the pastorate.

Mr. Easter having recounted his call by grace to the ministry, and especially to this sphere, Mr. Mitchell ascended the pulpit and, joining the hands of the Chairman and the Pastor, solemnly and suitably sought the Divine blessing on the union.

Pastor J. W. Saunders, of Ramsey (a very old friend of Mr. Easter), Pastor E. Mitchell, and Mr. H. Ackland (of London), gave appropriate addresses, all testifying to the high esteem in which they held the Pastor, and urging the friends to support him by their constant, fervent prayers.

The Chairman, in the name of his fellow-deacon (Mr. Unwin) and the

Church, thanked all the speakers, the friends who provided the tea, the numerous friends from neighbouring Churches, and all who had in any way contributed to these most enjoyable and successful meetings.

Our prayer is—"O Lord, I beseech Thee, send *now* prosperity."

ENFIELD HIGHWAY (PROVIDENCE).—On July 13th the forty-sixth anniversary was celebrated, when Mr. H. Ackland preached from Luke xii. 32, noting—The Little Flock, Their Fears, God's "Fear-nots," Their Great Father, and The Father's Pleasure. Mr. Faunch presided over the evening meeting, upon which Mr. Ash sought God's blessing. Excellent addresses were given by Messrs. Cooler, Cornelius, Mason, and Ackland. The presence of friends from other Causes cheered this little Church in their work.—G. F.

ENCOURAGEMENT TO SINNERS.

WHEREFORE, sinner, be ruled by me in this matter; feign not thyself another man if thou hast been a vile sinner. Go in thy own colours to Jesus Christ; put thyself among the most vile, and let Him alone to put thee among the children. Thou art as it were called by name to come in for mercy. Thou man of Jerusalem, hearken to thy call! Men in courts of judicature do so, and shoulder through the crowd, saying, "Pray give way; I am called into court." Why, then, standest thou still? "Begin at Jerusalem" is thy call and authority to come. Wherefore, up, man, and shoulder it! Say, "Stand aside devil; Christ calls me." Say, "Stand away unbelief, Christ calls me; stand away all my discouraging apprehensions, for my Saviour calls me to Him to receive mercy." Men will do this in courts below. Why not thus approach the court above? Christ, as He sits on the throne of grace, pointeth over the heads of thousands directly to such a man, and says, "Come." Wherefore since He says come—let the angels make a lane, and all men make room that the Jerusalem sinner may come to Christ for mercy.—*Bunyan*.

RICHMOND (SALEM).—Anniversary services were held on Lord's-day, August 1st, and on Bank Holiday, August 2nd. Two sermons, which were much appreciated, were delivered on the Sunday by the Pastor-elect, Mr. Josiah Hughes, there being excellent congregations. The morning subject was "Lead us not into temptation," Matt. vi. 13 (being one of a series). The evening sermon was based upon Heb. xiii. 5, "For He hath said, I will never leave thee, nor forsake thee." This verse was selected by the preacher as a motto-text for a young sister whom he received

into Church fellowship that same evening, immediately after he had been received into the Church himself and welcomed as their new Pastor. On the Monday afternoon Pastor H. J. Galley preached at 3.15 from the words in Nah. i. 7, "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him." In opening his subject he mentioned the fact that in the centre of every cyclone there is a place of perfect calm and absolute security; and having illustrated this phenomenon, he adapted it to his subject, showing that in every storm of spiritual life there is this calm and security referred to. The centre was where God manifested His presence, and when the believer abode under the shadow of the Almighty he realised the calmness and security in the midst of the storm. The evening sermon, which was much enjoyed, was preached by our esteemed friend, Pastor E. Mitchell, the chapel being quite full. He based his discourse on Heb. v. 9, "And being made perfect, he became the Author of eternal salvation unto all them that obey Him." He stated that the key-word to Hebrews is "perfection," taking three heads—(1) A strange process; (2) a glorious result; (3) a sure evidence of interest. Mr. Hughes presided at the desk and gave an early intimation to the friends present that his recognition service would be held (D.V.) on the second Tuesday in October.—D. BUTCHER.

NOTTING HILL GATE (BETHESDA).—On Thursday, the 15th July last, the twelfth anniversary of the Tract Society was held, Mr. A. G. Blackman occupying the chair. Mr. Thiselton, senr., led in prayer, earnestly requesting that God's blessing might rest upon the meeting. Mr. Blackman read the "parable of the sower" from Matt. xiii. and referred to Eccles. xi. 1, "Cast thy bread upon the waters: for thou shalt find it after many days." His desire was to encourage the workers and others interested in the Society, and he urged them to go forward, under God's blessing. "Be not weary in well doing, for ye shall reap in due season, if ye faint not." He compared the work of the distributors of tracts with that of the sower going forth to sow; an amount of faith in each case was necessary. There were four classes of ground on which the seed fell, and of these three were fruitless. They were, therefore, not to be discouraged. There was a distinct need for the literature which was disseminated, in view of the pernicious books which were allowed to be printed to-day. The Secretary gave his Report for the past year. A record had been kept of the number of tracts distributed, either from house-to-house

or broadcast, showing a total of upwards of 5,500. In many cases the tracts were received with interest, but in others refused altogether. Meetings had been held amongst the workers, and these had been very helpful. Mr. Spire, senr., spoke of the qualifications of the sower. Paul's advice to Timothy was, "Let no man despise thy youth, but be thou an ensample of the believers." The distributors should be living witnesses of the truths they desired to spread. Mr. Thiselton, junr., requested the workers not to be discouraged because of the lack of apparent fruit. There were many difficulties, but we were to remember—"My grace is sufficient for thee." Our Pastor (Mr. Grimwood), on behalf of the Church, acknowledged the Chairman's practical sympathy in joining with us once more. The burden of Mr. Grimwood's remarks lay in the words from Psa. xliiii., "O send out Thy light and truth: let them lead me." Love must be at the root of all Christian work—love which centres in God's truth and love which reflects God's praise. Kindly reference was made during the meeting to two former secretaries—Miss Laws and Mr. Diboll. The Chairman closed the meeting with prayer.

RAUNDS, NORTHAMPTONSHIRE.
—Anniversary services were held on Lord's-day, August 1st, 1909, when two sermons were preached by Mr. H. J. Parker, of Blackwater, Hants, to good congregations. On Bank Holiday, August 2nd, two sermons by Pastor Newton, of Wellingborough, were listened to by a goodly number. It was declared by several that on both occasions deep gratitude was expressed to our gracious God for the help afforded our brethren in so faithfully declaring the Word of God, also in the warnings given to sinners and those who were out of the way. It was felt that both of the Lord's servants were directed by His Spirit to walk in similar paths, and the one did but confirm what the other had said. May it prove as "bread cast upon the waters, to be found after many days." About eighty friends partook of tea. Collections on both days were good.—**ONE WHO WAS THERE.**

WOOD GREEN (DOVECOTE HALL).
—A series of successful services were held from August 7th—14th in connection with a week's open-air mission. Messrs. Elnaugh, Green and Good-enough, together with our leader, Mr. Court, were greatly helped to exalt a precious Christ in dealing with the following subjects—Conviction of sin, confession and repentance, pardon and peace, salvation by grace, redemption through blood, believing, confession

and baptism, and completion in Christ. The seed has been sown, and we rest on this promise, "My word which goeth forth out of My mouth shall not return unto Me void." The mission was preceded by a week of prayer in the Hall, in which was experienced much of the Lord's power and presence.

Aged Pilgrims' Corner.

THE annual re-union of the inmates of the three London Homes took place recently at the Hornsey Rise Asylum. The day was fine, and the gathering larger than usual. It is always a unique assembly, and at the tea-tables the sight of so many happy aged pilgrims cheered the hearts of all engaged in this service. During the day groups of the old folk occupied the garden-seats and marquee, and conversed with evident enjoyment upon the things of God. The grounds were in their summer beauty. A brief meeting, presided over by Mr. A. Hayles, brought the proceedings to a close.

This is the best time of the year to visit Hornsey Rise, Camberwell, and Stamford Hill. A hearty welcome awaits all friends, and much to interest and profit is to be seen and heard. The Homes are easily reached from any part of London, and none who travel to them will regret the time occupied. Little wonder that the serenity and comfort of the lives of the aged pilgrims tend to longevity far beyond the ordinary span, and impel benefactors and beneficiaries to exclaim: "Praise the Lord for His wonderful works to the children of men."

On Thursday, September 2nd, a public meeting in aid of the Society will be held at 3.30 at Walton-on-Naze, in the Assembly Room of the Round Gardens, under the auspices of Mrs. Howe and Mrs. Matthews. Professor Orchard will preside, and several addresses will be given. The attendance of visitors and local friends is cordially invited.

Autumn and winter engagements are now being booked for the delivery of the lecture on "The One Hundred Years' History of the Society," with fifty lime-light views. No charge is made for this lecture, but a collection is asked for at its close. It would be found an excellent means of evoking the interest of young people.

In order that the increasing claims upon the Society may be met, a large addition to the annual subscription list is necessary, the regular income being

much below the expenditure. We should be grateful if you could obtain a new annual subscriber of 7s., 10s. or 14s. Will you kindly help? 1,632 life pensioners, in all parts of the United Kingdom, are upon the books. 180 are inmates of the four Homes of the Society. The daily expenditure of the Institution is upwards of £43.

Gone Home.

In Affectionate Remembrance of
WILLIAM ERVY PALMER,
Who departed this Life
July 3rd, 1909, aged 75 years.

WHEN loved and loyal colleagues are removed by death,

"Our hearts the mournful tribute pay
That pity must demand."

The decease of this good and gracious man therefore calls for a few valedictory words.

Our brother was born at Marylebone in May, 1834—a month before C. H. Spurgeon. By trade he was a glass cutter, his special business being the manufacture of letters of this material for shop facia and windows. He was, however, most ingenious in many other ways, and especially an amateur upholsterer of no small ability. The cause of total abstinence early enlisted his sympathies, and he became its warm advocate long before it had attained to its present prominence in the religious world. When young, he attended the ministry of good Mr. Thorsby at the Countess of Huntingdon's Chapel in Exmouth-street, Clerkenwell, in which a sermon by another preacher, whose name is forgotten, was blessed to his conversion to God. Being, however, convinced of the scripturalness of the baptism of believers by immersion, he subsequently attached himself to Vernon Chapel and was one of the first to be baptized by the then young Pastor, C. B. Sawday, in 1865. Here, too, he was chosen an elder, and soon began to preach with great and growing acceptance. In 1869 he undertook the pastoral charge of a small congregation in Islington, and in 1870 removed to Clerkenwell, where he served a Church of more importance lovingly and faithfully and was recognised as a rising and intelligent Christian minister. In 1872, as his grace and light increased, he was led to regard some of the tenets which he had hitherto held as unscriptural. He therefore honourably dissociated himself from the brethren with whom he had previously been connected and joined the Strict and Particular Baptist Church at Chadwell-street Chapel, Clerkenwell, in which the ministry of the saintly John Hazel-

ton was made peculiarly precious and useful to him. At this time he became known as an acceptable minister to the Churches by whom the truth as we hold it is loved, and was ere long regarded as a savoury and reliable preacher of the Gospel of sovereign grace. In 1878 he gave up business and accepted the charge of Orford Hill Chapel, Norwich. He afterwards became a settled minister at High Wycombe in 1883—8, at Rushden in 1889—1892, at Dover in 1892—96, and at Waltham Abbey 1896—99. Though his pastorates were brief, his influence for good was invariably pacific and establishing. He always left a Cause in a better condition than he found it, and never failed to make permanent and valuable friendships among those to whom his services were blessed. He was thoughtful and well-read. His sermons always evinced prayerful preparation, and his appearance in any pulpit warranted the expectation of quiet and restful blessing. After his retirement from the stated ministry he became a member of the Church at Haldon-road Chapel, Wandsworth, which, in the Pastor's absence, he served with much acceptance. Here, too, a memorial service was held on July 8th, previous to his interment in Putney Vale Cemetery, where his mortal remains repose till the morning of the resurrection, when we hope to meet in the Master's presence to part no more for ever. W. JEVES STYLES.

MR. BATTERSBY,

at the age of 73, has been taken home. He was a member for nearly thirty years, quiet and unobtrusive, but faithful and true. For many years he held a responsible position in connection with a local infirmary and gained the esteem of all above and about him, which was evidenced when upon his retirement through failing health he was presented with a beautiful address signed by all the head officials, a monetary gift, and a comfortable pension, which he only lived a few months to receive. He had a long and very trying affliction, but was wonderfully sustained and blest, so that his testimony in relation to the Lord's goodness, divine truth, and spiritual matters in general will never be forgotten by those who heard it. He had a numerous family, and his desire was to have them all around him so that he could personally address and commend them to the grace of God; his desire was granted and signally sanctioned by the Lord. My visits to him were also seasons of much blessing.

On Saturday, June 12th, with his mind stayed upon his God, he passed away in perfect peace. He has left a widow (who is also a member at Elim),

six daughters and one son, besides numerous grandchildren, to mourn his loss, most of whom were present at the funeral and also at the memorial service, both of which were conducted with sympathetic and prayerful feelings by the Pastor, F. C. Holden.

MR. H. E. DAVIE (Wilton Square, N.).

But a few months have passed since reference was made to the home-call of our brother and deacon, Mr. J. Watson, in so sudden and mysterious a manner, and now another brother and deacon beloved has been summoned to higher and painless service. We refer to Mr. H. E. Davie, who, after a prolonged and painful illness, entered glory on Lord's-day, July 18th. He was one of the many quiet ones of the family of God to whom the more prominent but not more useful members thereof owe more than can be estimated. For over thirty years our brother went in and out of the above sanctuary, and such it was to him, for he oft enjoyed the blessing of the Sanctifier. We shall miss him greatly. The body of our friend was interred at Abney Park Cemetery on Saturday afternoon, July 24th, Mr. G. W. Clark (our brother's former Pastor) conducting the service, assisted by the writer. A memorial service was held at Salem on the evening of July 25th, when we sought to obey the apostolic injunction of 1 Thes. iv. 18.—W. K. P.

MRS. ELIZABETH ELNAUGH,

the dearly beloved wife of G. Elnaugh, of Southend, passed away on July 23rd, as briefly announced in the EARTHEN VESSEL of August.

Her home-call came after five days of intense suffering through cancerous growth. When consulted about an operation, which, if successfully performed, was hoped to afford some relief, she, after earnest prayer for direction, felt assured the will of God was "that patience should have her perfect work" (James i. 14), and, therefore, she said in reply, "No, let patience have her perfect work," etc. Upon this assurance from the Lord she was kept in perfect peace as to the will of God.

The funeral took place in the Borough Cemetery, Southend, on Tuesday, July 27th, before a large gathering of sorrowing friends. A short service was conducted by Pastor J. Chandler, assisted by Mr. Harris (deacon of Mount Zion, St. John's Wood-road, N.W.), at Providence Chapel, East-street, Prittlewell, before leaving for the cemetery, when Mr. Chandler gave an address from the words, "She hath done what she could." Very handsome wreaths were sent from relatives and friends, and many kind letters expressive of deep sympathy were received by the bereaved husband.

Mrs. Elnaugh, who was a daughter of the late Mr. Maynard, Churchoyard, Waltham Abbey, was baptized by the late John Foreman in the year 1855, and continued in honourable membership with Mount Zion Church until her transfer to Prittlewell in 1899.

In 1875 she was married to Mr. G. Elnaugh. In her home life—towards her husband and family—as also in Church life, and as a Pastor's friend, the words were true of her, "She did what she could."

Her great faith and unwavering confidence of her interest in Christ was very remarkable. Up to the last her mind was kept from doubt, and, though her pain was very severe, no murmur escaped her lips. Thus passed away a sister in Christ, to whom the words in Prov. xxxi. 11, 12, 20 can be well applied. The Lord comfort the heart of our brother Elnaugh and the bereaved relatives.

MARTHA EASTALL,

aged 73 years, entered her eternal rest on June 25th. For nearly twenty-five years she was a consistent and honourable member of Carmel Chapel, Westbourne-street, Pimlico. Latterly she was deprived of meeting with God's people as often as she wished by reason of distance and infirmity, yet she lived near to the Master, and always was ready to uplift Him by her conversation and daily walk. Although such a sufferer she never complained, but lived her years in perfect resignation and submission to the will of her beloved Lord. None could come into contact with her without seeing some of the beauties of the Christ life shine out. A helping hand, a loving act, an encouraging word, always awaited any who came into her company. Her bright anticipation of the glory-land remained with her to the end, when she sweetly slept in Jesus. Her remains were laid to rest in Norwood Cemetery on June 30th, Pastor A. E. Brown officiating. Amongst the many tributes to her memory was a very touching one from the family in whose service she had been for about forty years, who mourned her loss, not only as a faithful servant but a true friend.

A memorial service was held, Lord's-day, July 11th, conducted by Mr. J. Hall, of Camberwell. W. H. H.

MISS JULIA M. GREEN.

The Church at St. John's Green, Colchester, has sustained a great loss through the home-calling of Miss Julia M. Green on May 28th. She had been a member—and at one time a very active one—of this Church, and had retained a most honourable place among them for twenty-eight years. The last few years

of her life were spent in much suffering and weakness, but her spiritual conversation was of such a character that all who were favoured to enjoy it left her presence with the feeling sense that they had been in company with one of those who had close contact and fellowship with her Lord and Saviour. It was a privilege in the years that are past and gone to have had many such seasons with her in the home circle, together with her saintly parents. It was then that her influence amongst the young in the Sunday-school and Church was most pronounced. As well as being an active teacher in the Sunday-school it was the delight of her parents and herself to invite many of the young friends to partake of their hospitality, after which pleasant walks were taken in the corn-fields around their home, and those who took part in those happy seasons remember the very pleasant times that were spent together.

After suffering for many years extreme weakness, borne with much patience and fortitude, she peacefully fell asleep, and is deeply mourned by her brother and sister. Her sister, Miss A. A. Green, who had been her constant companion since the death of her mother, was quite prostrate with grief, and our deepest sympathy is extended towards her in this time of sorrow and intense loneliness. Our true sympathy is also with the Church, where she stood so honourable a member, and also our beloved brother, her Pastor, D. Witton. We pray that the Lord's smile and blessing may rest upon the Church, which has lost so warm-hearted and sympathetic a member.

She was laid to rest in Colchester Cemetery after a service in St. John's Green Baptist Church, at which the writer of this note helped to officiate with the Pastor, Mr. D. Witton. There was a goodly gathering of friends both in the chapel and cemetery.

We trust the touching references made on the occasion may rest and abide with many to the glory of our Lord and Saviour.

May it be our lot to meet our beloved sister, and in the hope of so doing we leave her "until the day breaks, and the shadows flee away."

W. CHISNALL.

AGNES HADLEY (1864—1909).

Our dear sister, after seven weeks of intense suffering, was called home on August 4th. After the doctor giving little hope she was hastily removed to St. Thomas' Hospital for immediate operation, under which she succumbed the following day. Although unable to bear testimony after the operation, she often before gave evidence of her own standing and certain hope. The Lord's dealings with her were strange but

right, and it may be said, "To die is gain."

In her youth she was brought up in the Established Church, but in after years she had impressions through the consistent living of a fellow-servant—a Strict Baptist—to whom she was indebted for spiritual help, and who was the means of leading her to a cause of truth at Croydon, where the true light gradually dawned upon her. Removing in providence to Bowes Park 16 years ago, she was directed to Park Ridings Church, Wood Green, where the ministry of the then Pastor (Mr. J. E. Flegg) was blessed to her, and under it she was led to seek baptism and union with the Church. For some years she remained in membership, and was a great help in the Church and school.

Upon a further removal in providence she was led to join the Church at Shouldham Street, under the pastorate of Mr. W. F. Waller, when the Lord used her as a Bible-class teacher and Secretary of the Benevolent Society, ultimately being transferred with others to "Carmel," Pimlico, upon the closing of the before-mentioned sanctuary. Although prevented from taking any active part at "Carmel" her sympathy was with all agencies of work, and she was beloved there by all who knew her.

She had a true missionary spirit, and the paper on "Others," which she read at the Young People's Conference, Hill Street, and which was published in the *S.B.M. Herald* for March, 1903, reveals her sympathy with every evangelical effort.

The end, doubtless, was desired by her, for engaging in prayer at one of the gatherings at "Carmel," just before her illness, her repeated petition was, "To be with Thee." That desire has, we believe, been granted.

She was laid to rest until "He comes" in Wandsworth Cemetery on August 9th, and the following Sunday at "Carmel" special reference was made to her home-call by her late Pastor, who took for his text 2 Kings iv. 26, "It is well" (Peace). When so many workers are being called away we are confronted with the solemn question, "Who will be the next?"

"SERVITOR."

LIZZIE HUGHES

fell asleep in Jesus on July 11th, at Glemsford, Suffolk, aged 22 years. She was brought up by her grandmother, and her state as a sinner was felt in 1903, though she could not tell the day or hour when it took place. The Lord sweetly shone in upon her soul, and in July, 1904, she was led to follow Jesus in the Ordinance of Believers' Baptism, being immersed by Pastor J. Everett,

whose ministry had been blessed to her. Soon after this were manifested signs of bodily weakness, and her mortal tabernacle was taken down by consumption. A few weeks before her death she sent word to the writer not to pray for her recovery as she was longing to depart to be with Christ. On the morning of July 11th she asked for the hymn, "Shall we gather at the river?" She lost consciousness about 8 o'clock, and entered her eternal rest on the Lord's-day. During the last few weeks of her life she was sorely tried by the tempter and distressed by doubts and fears. Our loss is her eternal gain. She was interred in Glemsford Churchyard on July 17th, in sure and certain hope of the resurrection to eternal life.

"How blest are they who early know
A sweet release from all below,
Whose sun before 'tis noon declines
To rise where cloudless glory shines.
There safely sheltered now they miss
The turmoil of a world like this,
Obtain the victory, win the fight,
And walk with Jesus clothed in white."

A. HUGHES.

124, Ravenscroft-road, Canning Town, E.

JOHN RAVEN (of Braintree)

passed away on July 6th, 1909, aged 66 years. The deceased formerly lived at Witham and attended the Established Church. At that time his wife had a heavy affliction, which was the means of making them dissatisfied with their religion. John was now much in the company of an elderly Christian man named Thomas Markham, who was in poverty's vale. Thomas had an order for his wife and self to enter the poor-house, but, finding he would be separated from his wife, preferred to starve rather than do that. On one occasion they had no food, but the old man's faith in God was firm; then he went down on his knees (his wife in tears) and stated, "Our God will send food in less than an hour," which He did in the presence of John Raven. This made John long to know their God in providence and grace. He became an earnest seeker of truth and attended the Baptist Chapel, Witham, till his removal to Braintree. He was enabled to walk humbly and died triumphantly. His remains were buried in Braintree Cemetery, the service being conducted by Mr. A. Baker, Stisted, by request.

ANNIE REBECCA SMITH.

The Cause at Grays has to record the home-call of a beloved sister, Mrs. Anne Rebecca Smith, the mother of our honoured deacon and Sunday-school superintendent.

Our sister was a native of Kent and belonged to an old Strict Baptist family, her father, whose name was Martin,

still being remembered by some as an acceptable preacher.

After a long period of darkness and sorrow, through conviction of sin, it pleased the Lord to deliver her in a very marked manner, and she then had a desire to unite with His people.

She was baptized at Ryarsh about thirty years ago, and became a member of the Church at Halling.

About twelve years ago the Lord in providence removed our sister to Grays, and she joined the Church here, remaining a member with us until the time of her home-call.

She was a lover of the truths of free and sovereign grace and of the courts of the Lord's house, and always welcomed the Lord's people, delighting to talk with them about the good things of the Gospel.

It was found some time ago that she was suffering from cancer, and for some months she was compelled to keep to her bed.

The writer had the privilege of visiting her once a week during her last illness, and during that time her faith in the God of infinite grace and mercy was unshaken.

As the end drew near, she had an increasing desire to depart and to be with Christ, all fear of death being taken away from her.

On the Sunday before she died the words in the Song of Solomon ii. 8 were made a great comfort to her, and she watched and waited for the coming of her Beloved.

On the Monday, when bidding farewell to her eldest son, she said, "He has not yet come leaping upon the mountains."

On Tuesday morning, July 6th, the poet's words were made very precious to her:—

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

She soon became unconscious, and in the afternoon passed peacefully away at the age of 65 years.

On Sunday, July 11th, we laid her body to rest, in sure and certain hope of her joyful resurrection.

In the evening a funeral service was held, at which a great number of relatives and friends were present, and a sermon was preached from John xiv. 3, "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, ye may be also."

The eldest and youngest sons, together with the only daughter of our beloved sister, are members with us, and we pray that the Lord may be pleased to call other members of the family by His grace.

G. SMITH.

Our Lord's Teaching Concerning Prayer.

BY ALBERT VINE, COURLAND GROVE, CLAPHAM.

(Concluded.)

WE now close our remarks on this subject. We have noticed that our Lord instructs us to approach the "God of heaven" as "*our Father*" and to present our petitions to "our Father" "*in His name.*" As the poet sings:—

"Whene'er at His throne your petitions ye frame,
Jehovah, the Great and Supreme;
Let each to the Father go up in His name,
For the blessing comes always in Him."

Let us proceed to notice some features of the prayers which He directs us to offer.

I.—He enjoins us *to be unreserved* when drawing nigh to God. "Let us therefore approach the throne of grace with boldness," * writes the Apostle, who here uses a word expressing absolute outspokenness—the speaking of all one thinks or feels. This injunction was anticipated by the Master Himself. Great and august as God is, faith in the Mediator's name warrants childlike frankness in all we say to Him. When waiting on an earthly monarch, certain forms and ceremonies are imperative, but formality should be dispensed with when we say, "Our Father which art in heaven."

The word ordinarily employed by Christ to express the act of prayer is "*ask*," in the sense of putting one's wants into words for another to hear. The sum of His teachings on prayer is therefore, that it is asking God to give us what we feel we need. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7). This then warrants the sweet verse:—

"Whate'er our bosoms' joy or grief, our matters, great or small,
Are but an errand to His throne; there go and tell out all."

II.—Our Lord instructs us that *our prayers should be comprehensive* and include all our needs of every kind. Life's commonest necessities, as well as those that concern our spiritual condition and destiny, may all be voiced when we call on the Father. The sad story of our many sins may be freely told to Him, and with equal confidence we may cast the burden of our everyday care on our Heavenly Father. Hence we are to pray as instructed by the Great Teacher:—

"Through each perplexing path of life our wandering footsteps guide;
'Give us this day our daily bread,' and raiment fit provide."

* The word above rendered "boldness" in Heb. iv. 16, *parresia*, literally means "saying all"—namely, "the speaking all one thinks" (Ballinger's "Critical Concordance").—EDITOR.

III.—Again, He teaches us that *true prayer is persistent and importunate*. There are but few men who do not call upon God in extremities, but impatient nature is prone to desist if immediate responses are not vouchsafed. Hence Job enquires concerning the hypocrite's hope, "Will he delight himself in God, and call upon God at all times?" (Job xxvii. 10, R.V.). Prayer, we learn from Jesus, is a means to an end, and should not be discontinued till our Father owns the faith which prompts it, by an open reward (Psalm lxxxvi. 17; Matt. vi. 4).

This forms the subject of His two parables—the *Friend at midnight* and the *Unjust judge* (Luke xi. 5 and xvi. 2)—both of which teach that our appeals to God must be maintained as long as our desire is unfulfilled.

IV.—*True prayer*—so we learn from Jesus—*must be offered in simple and sincere faith*. Whatever its expression, "though thought be broken, language lame," trust in the living God must wing the petitions which Heaven will heed. "Much speaking"—fluency or volubility—counts for nothing (Matt. v. 7); while

"The feeblest prayer, if faith be there,
Exceeds all empty notion."

Hence the Lord assures His disciples that "whosoever shall not doubt in his heart, but shall believe that those things which he saith" in prayer, "shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 23, 24).

"Have faith in God" is thus the keynote of all the Saviour's instructions as to prayer. The Most High should be trusted for "all in all or not at all." Confidence, implicit and whole-hearted, is what He claims of His children. This endows the feeblest saint with power—more wondrous power than that which was manifested in the miracle of the doomed fig-tree which led to these words. Grace allies the Lord to us. Faith allies us to God and ensures His doing what we desire and for which we ask. "Without faith it is impossible to please Him;" but when it acts in the energy of the Holy Ghost,

"Faith, mighty faith, the promise sees and looks to this alone,
Laughs at impossibilities and cries, 'It shall be done.'"

V.—Our Lord insists that *submission to the Divine will is essential* to true prayer. "Our Father," "Thy will be done," must precede and modify all our other petitions. Prayer is not dictation. It is "letting our requests be made known unto God"—He whose own "deference to His Father's will" was, as we have seen, so wonderful (Matt. xxvi. 42; John xii. 27), therefore enjoins us, while we *refer our wishes* to God, to *defer our will* in all things to His.

"It is the Lord—should I distrust or contradict His will,
Who cannot do but what is just and must be righteous still?"

VI.—In conclusion, one of the Lord's utterances on this subject

is so unique and definite in its precise and precious teaching as to claim a last special word—"Ask, and it shall be given you : seek and ye shall find : knock and it shall be opened unto you. For every one that asketh receiveth : and he that seeketh findeth, and to him that knocketh it shall be opened" (Matt. vii. 7, 8).

We here have a climax depicting the rising of prayer into intense fervour. We *ask* for what we want. We *seek* for what we miss. We *knock* to obtain that from which we are excluded. Asking, seeking, knocking, may all have the same object and look to the same end, but they differ as *acts*, and in connection and combination represent the outgoing of the whole man in the desire and effort of which prayer, in the technical sense, in only the vocal part.

We are thus brought face to face with prayer in the variety of its methods rather than in the intensity of its spirit ; prayer, practical as well as petitional—prayer which asks for an answer—seeks for one, and even knocks for one, so as to exhaust all possible methods of petition. It addresses every listening ear, seeks in every open sphere, knocks at every accessible door. Hence, whilst the eye looks for an answer, and the feet run in search of one, the hands knock till the longed-for response is vouchsafed. While asking is a single act, seeking may be a diversified one, and knocking is a persistent one, till the door of admission is opened.

We can now see why our Lord teaches us in this way. Asking, seeking, knocking, draw out the whole man, and not certain powers and forces of his complex nature only. Asking is desire turned into speech ; seeking and knocking are desire turned into action.

We know that the Infinite God cannot be moved or actually drawn nearer to us by prayer ; but prayer draws the Christian nearer to God, and the more frequently we pray, the nearer we bring ourselves to the Lord Most High. The Christian is enjoined to "pray without ceasing"—not that he can be always engaged in the positive act, but he ought to have a holy aptitude for prayer. The bird is not always on the wing, but is ready to fly at any instant. The believer is not always on the wing of prayer, but he has such a gracious aptitude for this service, that he is prepared in an instant, when in danger or need, to fly for help and refuge to God.

May He who is always "more ready to hear than we are to pray, and is wont to give more than either we desire or deserve," bestow on us both the spirit of prayer and the grace of utterance, and fulfil our petitions for His glory.

"THERE IS BUT ONE SUN for all God's creatures, yet every one hath the whole sun to himself. There is but one Saviour for all God's family, yet every heaven-born son hath a whole Christ to himself. All the Saviour is mine if I love Him ; all the glory of His person ; all the preciousness of His blood ; all the prevalency of His intercession."

CHRIST'S COMMISSION AND OURS.

A SERMON BY THE LATE CHARLES HILL, OF STOKE ASH, SUFFOLK.

(Concluded from p. 267.)

"As Thou has sent Me into the world, even so have I also sent them into the world."—John xvii. 18.

WE now conclude our examination of the parallel or analogy which these words present between the commission which brought our Master from heaven to earth, and that which His servants observe as the authority for their labours for His glory here below.

III.—THE THIRD analogy I would trace is this, *They are alike in their objects*. That of Christ was *heavenward* and *manward*—heavenward, to reveal God; manward, to seek and save, and then to conduct the saved ones to the regions of glory, and welcome them there. Christ came to give a revelation of God. Had there not been a revelation of God before, some may ask? Were there not books in the world that gave a record of Him? Had He not His own book? Was there not a Church that ever sang His praises? Were there not a succession of prophets—His missionaries, servants, and ministers of old? Yes; but none could make the revelation of God which Christ made. Men had to wait until He came to give such a discovery of the Almighty and Everlasting God; to furnish a full disclosure of God's mind and will through the person of His Son.

You will never read so much of God as you do in the person of Christ, who came to reveal the Father. There never has been a man in the world, and there never will be one, who knew or will know God but through Jesus Christ. "No man hath seen God at any time;" "No man knoweth the Father save the Son, and He to whom the Son will reveal Him."* This was the privilege and prerogative of Christ. His great work was to lift the veil from the face of God and reveal Him to man in every age, country, dispensation, and under every circumstance. He came to seek and to save, and to work out the great salvation which He preached. Millions have *declared* salvation in the name of Christ, but Jesus *wrought* and brought salvation in the name of God. This was His great and good object. He came into the world to save. No one else ever came into the world for this purpose. It was the special object of His life, His ministry, and His mission. He came to save His people from all the consequences of their sinful actions; He came to grasp them in His hands, and to emancipate them from sin and hell. He came to seek out the saved ones, to put His brand upon them, and to say "They are Mine and not another's," and to conduct them through all the difficulties and dangers of life, and at last, when they reached heaven, to say, "Welcome, My friend, My servant; welcome, My brother, from the plains of the earth; lay down the staff on which you have leaned, and come into the land of light. Enter thy Father's house. Come to thy Father's heart;

* "And no man knoweth the Father save the Son and he to whomsoever the Son wills to reveal Him" (Matt. xi. 27). *Literal Translation*.

come to the Elder Brother, to the Angelic home, come and wear My garments, come and share the honours of eternity with Me."

What, my brethren, is the Church here doing towards revealing God. For what object does your minister come into this pulpit? Surely it is to give you a knowledge of God, the greatest and best of all Objects, through Christ.

Say what you will of learning, there is nothing that will satisfy the mind but a *knowledge* of God, and without it no man can be at peace. He may exhaust all the other streams of knowledge and still the cry will be "Give! Give!" But let him bathe in the rivers of God's knowledge and he will be satisfied, for before Him lies the vast expanse of truth, "as the truth is in Jesus." He can then go forward and cry, "I am lost in the unfathomable depths of the knowledge of God, the Incomprehensible; yet though thus lost, my powers find their sweetest employ." So it is with those who would gain a knowledge of their God. They lie, as it were, upon the billows and are wafted from one wave to another, and get closer and closer, till they gaze by faith on the face of their God, soon to possess Him and to enjoy Him for ever.

The great object of a Christian Church should thus be to extend the knowledge of God.

Another branch of our mission is *to save the lost*. We are not asked, however, to make an atonement, but to take the Atonement which has already been made, and go forth and save the people whose sins have been remitted by that Atonement, and whose guilt it has put away (1 Cor. i. 21, and ix. 22; 1 Tim. iv. 16). I have often been much grieved when I have heard brethren pray for themselves, their families, the Churches and Christians, but have left poor sinners unmentioned, as if not worth praying for. I have no doubt that you have heard Christian people stand up who can pray for twenty minutes, but they invariably make use of almost the same terms whenever they pray, and perhaps twenty years hence they will use exactly the same phraseology. I wish that all these stereotyped prayers were abandoned and that we might have instead short ones, prayers that proceed from the inmost recesses of the heart.

The business of the Christian Church is, then, to go forth into the highways and byways; to seek the people and to save them from the ignorance they are in; save them from the snares by which they are surrounded, from the forms and fancies of the day, from the millinery and other Ritualistic displays that are now so often presented; save them from resting in ceremonials that have no power for good in themselves, and lead them to the paths of righteousness and life which lead to Christ, who will welcome them in heaven.

Do you think that Christ will be the only one to welcome you in heaven? If so, I pity you. Don't you think that when you arrive at that beautiful shore, there will be many that have gone before who will say "Welcome! Welcome! we have been waiting for you, and now you are come, we welcome you to our Father's home. You did not forget us on earth, and we have not forgotten you in heaven

We knew that you would come after us. Our joy could not be complete without you. We shall never be perfect until the last son has arrived at home. In the perfection of the least and last the perfection of the whole shall stand."

IV.—There is also an analogy in the *encouragements* which animated the Master and which also inspire us.

I will not, on this occasion, say anything about the discouragements. I have avoided as much as possible all disturbing things. I want all such thoughts to be left on one side, for as you know the Jubilee in former days was a time of rejoicing throughout the land. You know about the discouragements of the Church as well as I do, but, brethren, let me say that you would not so highly appreciate the encouragements if there were no discouragements. If you had never known the want of a shilling you would never have fully known the value of it.

There are, then, many encouragements, the first and greatest amongst the number being, perhaps, *the assurance of the Divine presence*. Christ knew the Father was with Him. "I am not alone, My Father is with Me," we might have heard the Saviour say, "and He will never forsake Me." So it is with the Church. "Lo, I am with you alway, even unto the end of the world." He will not let the Church go without Him.

I have often thought of the Jews travelling through the desert. I dare say they at times marched quickly, but however fast they went they could not get away from the stream, from the Rock which followed them, nor from the cloudy umbrella by day or of the fiery cloud by night. So it is with God's people—He says, "I will never abandon you. You may be ever so miserable. I may at times wrap My garments around Me and hide Myself and not let you see Me, but I will be with you even unto the last, I will be with you even when the end comes, in order that you may come and be where I am, and with Me world without end."

Christ enjoyed the highest sympathies in the depths of His miseries. The Angel came from heaven and spread His wing over the suffering Son of God in the hour when, being in agony, He prayed so earnestly, and the Angel succoured Him and comforted Him with the cordial he brought from heaven. The Angel came as a servant to His forsaken Master. God Himself sympathised with His Son, and so He does with His people. Have you a sorrow of which you think Christ is ignorant? This cannot be. Can the foot or the finger be hurt and the head not feel it? No, it is impossible; His sympathy is too sensitive and direct for this. All good men and women in the Church may depend upon having the sympathy of their God.

Many a little Church like this has been raised out of a coal-hole. People have said, "What are those few poor Christians going to do?" They were perhaps held up to ridicule and contempt, but God has said, "Work on and I will bless you. In the sunlight of My friendship, in the days of My favour, I will make you grow on the top of the mountain, you shall reap a harvest, there shall the reaper fill his basket, and as a reward for his toil, his heart shall

be filled with joy, and he shall go on his way rejoicing." Depend upon it, if you as a Church mean, and if you seek to do right, however frowning the aspect of the world may be, Christ will be your strength, angels will come to your support, and you may take up the Apostolic boast, "Who can be against us?"

V.—Lastly, there is another analogy; the Master had *the assurance of Divine success*. Do you think He ever doubted that He should be able to accomplish the work which the Father gave Him to do? Do you think He ever doubted whether He should make an end of sin and bring His people home to heaven and make them welcome there? Not a bit of it. He was confident that He would be ultimately successful.

So with the living Church. The apostle caught a good deal of the Master's spirit when he said, "Being confident of this very thing." The Church possesses the same grounds for confidence in the issues of her glorious mission. Success must attend the gracious efforts of good men. By-and-bye God will sweep the earth and dry up the sea, and not a child of God will be found in either of them. Out of the earth and sea they shall all be gathered. God's marvellous predictions will all have been fulfilled; and wrapped in holy flames He shall sit in judgment, but His people, shielded beneath the merits of the Mediator, shall sing "We are saved"—"Hallelujah: for the Lord God omnipotent reigneth."

HIGH UNITARIANS. A FORGOTTEN CHAPTER IN CHURCH HISTORY.—*Continued.*

"They went out from us, but they were not of us; for if they had been of us, they would, *no doubt*, have continued with us, but *they went out* that they might be made manifest that they were not of us."—1 John ii. 19.

ALMOST simultaneously with the movement headed by Joseph Kitson at Ramsey, Hunts, another occurred in parts of Norfolk and Suffolk. Between these there was a strong resemblance, if not absolute conformity. The later owed its origin to

WILLIAM WARD, A.M., OF DISS, NORFOLK.

Of his ancestry and place and date of birth nothing can be ascertained. He was educated at Queens' College, Cambridge, and afterwards became a clergyman. His views on Believers' Baptism having changed, he left the Establishment. He then sought and obtained admission to the Church at Diss, by immersion on a profession of his faith, on December 26th, 1800—three months after the premature and deplored death of their beloved minister, Charles Farmery. Invited to preach to the bereaved congregation, he gave such satisfaction, that he was called to the pastoral office, and ordained June 24th, 1801.

Being a gentleman and a scholar, as well as an efficient preacher, he quickly rose to prominence among his ministerial brethren, and in 1802 was chosen to act as Moderator to *The Norfolk and Suffolk*

Association, which held its meetings at Diss in the June of that year. It is interesting to note that in an official report of the condition of the Associated Churches it is specially noted that "they had been kept by the power of their covenant God . . . in the faith of the heart-enriching and soul-stirring doctrines of a Trinity in the Godhead—of the sovereign, eternal, and immutable love of the Triune Jehovah, centring in Jesus, and resting with all its unfading glories and unnumbered blessings upon the sons of God . . . and that their members had maintained a life of faith upon the fulness of Christ, and continued their good works in love to the Trinity in covenant, for the honour of discriminating grace and the glory of the Tri-une Jehovah. . . . Nor," they affirm, "were they yet possessed of a sufficient degree of modern candour to treat these . . . and other such truths with cold indifference, or to view them as non-essentials. They, on the contrary, thought themselves bound to maintain them to the utmost of their ability, and to reject all assertions inconsistent with them, as tending ultimately to destroy any part of this beautiful system."

Such were the views held by Job Hupton (of Claxton), John Thompson (of Grundisburgh), and the other ministers who appeared in endeared fellowship with William Ward on this occasion—a fact which is interesting in the light of his subsequent proceedings. There was probably some weighty reason for the emphatic and repeated references made in this declaration to the three eternal persons in the Godhead.

Later in this year he issued a *Life* of his predecessor, Charles Farmery, "from *Memoirs* chiefly written by the deceased himself, together with the extraordinary consolations he enjoyed in his last illness." This book was published for the benefit of his widow and three small children. It is not only thoroughly evangelical and sound, but also most savoury and experimental.

In 1807 he wrote a *Recommendatory Preface* to the Second Edition of Wayman's *Further Enquiry*, which we have already introduced to our readers (page 271). It is a defence not only of orthodox and Calvinistic divinity, but cogently advocates what many would regard as the extreme view that saving faith is not the duty of unregenerate men. From this it is evident that Ward, at this time, not only professed to hold evangelical truth, but was a Calvinist of the most pronounced order.

In 1815 he also wrote a *Recommendatory Preface* to an early Edition of the *Hymns of John Kent*, which then consisted of 212 only, the remaining 64 having been subsequently added. Ward commends the dignity of their subjects, "which are often the most prominent features of the Supralapsarian" scheme,* adding that

*Supralapsarianism (from the Latin *supra*, above or before, and *lapsus*, the fall) is the theological designation of the truth that Divine election preceded the creation and the fall, and that God the Father chose His people in the pure mass and gave the Church as an unfallen bride to His dear Son. Those who hold it, regard the Church as united to Christ before she fell, and thus distinguished by sovereign love from the rest of the human race. They, therefore, believe that though she fell in

many of the author's hymns "particularly elucidate the greatest doctrine of this plan—the Divine *appointment* of Adam's fall, which was the entrance of sin."

No one could have written thus who was not professedly a believer in the eternal Trinity, and enamoured of the doctrines of sovereign grace in its ancient and full-orbed glory.

A side light is cast on our subject from the *Baptist Magazine* for 1810 in a Review of a published discourse which was delivered at Diss in October, 1809, on the completion of the fiftieth year of the Reign of George III. It is entitled *Jubilium Regis* (the King's Jubilee). By Rev. W. Ward, A.M.

"We had resolved to notice no more sermons delivered on this occasion, but this has diverted us from our intention by its singularity.

"A Baptist Minister of the nineteenth century (who has graduated A.M. at Cambridge University), whatsoever might be his political or religious sentiments, might reasonably be expected to make the Bible his text-book, and if he investigated any prophecies, we should suppose they would be those of the Old or the New Testament. Mr. W., indeed, takes Isaiah lxi. 2 for his text ('To proclaim the acceptable year of the Lord') but the principal parts of the sermon rest on the prophecies of the 'pious and excellent Maid of Orleans,' Archbishop Ussher, Mr. C. Love, Alexander Peen and the *sage Merlin* (!) We wonder that the preacher forgot 'Old Moore's Almanack,' a publication highly esteemed by many and quite equal in authority to those he quotes and applies.

"We hope this gentle hint will lead him back to the Bible, which is a very good book, 'given by the inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'"

His pastorate had lasted about twenty years when a change was observed in the ministry of this singular man.

The existence of three Persons in the one God, whom we worship, must ever be inexplicable to mortal men—for who "by searching can find out God—can find out the Almighty to perfection?" This William Ward, like others, appears to have imagined that *he* could—and he began to propound his new ideas. The minutes in the Church-book of this period record that he was repeatedly remonstrated with in reference to his erroneous teaching, but in vain. He ultimately resigned in 1822. In the words of Ivimy

Adam she fell not from her eternal union with the Son of God. Thus such God-taught people do not view the fall as an accident or catastrophe, but as planned and appointed by God for the most wise and holy ends—to display His attributes and perfections through the person and perfections of His beloved Son.

"When Adam to eat of the fruit was inclined,
It answered the end which Jehovah designed;
No purpose of wisdom was altered thereby,
'Twas all for the lifting of Jesus on high."

JOHN KENT, Denham's Selection, Hymn 102.

Those who hold opposite views are styled Sublapsarians (from the Latin *sub*, under or after, and *lapsus*, the fall), who hold that the fall was a surprise and source of mortification to God, who, pitying the condition into which man had fallen, chose some to salvation out of the corrupt mass of humanity. Sublapsarianism darkens and distorts the whole scheme of covenant mercy through Jesus Christ.

“he left the Meeting-house on account of a change in his sentiments, having renounced the belief of a Trinity of Divine Persons in the Godhead.”

Strange to say, in spite of this, his teaching continued to be, as many thought, Evangelical and experimental. He still held to baptism and the higher Calvinism, and many heard him with pleasure, without considering how really hostile his newly-formed views were to those which had once been the staple of his ministry.

On his resignation, a great majority of the members favoured the belief which he had adopted, left with him, and erected another meeting-house for him.*

(To be continued.)

CALVIN AND CALVINISM.—*Concluded.*

No term in religious literature—as we have observed (page 173)—is used with greater latitude of meaning than the word Calvinist, which is applied to theologians of the most varying sentiments.

We have, therefore, drawn attention to some Christians of repute who, though they differed widely from each other, might all with equal justice be named after the great Reformer of Geneva.

THE CALVINISM OF ANDREW FULLER.

The author of this system was undoubtedly a good and great man, and it is distressing to hear his sentiments ridiculed and his very name made the subject of a senseless and vulgar pun.

The Particular Baptists of his early days had unhappily sunk into a formal and lethargic condition. They still held to the beautiful and scriptural creed of Dr. Gill, but manifested but little evangelical earnestness and zeal for the truth. This the great soul of Andrew Fuller deplored, but he made the mistake of thinking that an amended theology rather than a revival of grace in the hearts of the members of his Denomination was what was needed. His Calvinism he stoutly maintained; but with it he enforced the doctrine of duty-faith.

* It has been questioned whether he became a Unitarian. The official report of the business transacted at the meetings of the *Norfolk and Suffolk Association* in June, 1821, however, states that “Brother Ward’s Letter from the Diss Church was discussed, who had denied the Trinity. Brother Cole from Otley requested to know whether this Church could consistently remain in the Association as they denied three Divine and Equal Persons in the Godhead. Answered in the negative. The Church at Diss is, therefore, considered no longer a member of the Association.” The Circular Letter on the Trinity, by John Hupton, refers to what was then under discussion in some of the Churches.

We should be grateful for information respecting Mr. Ward’s followers. It is understood that they had a Confession of Faith or printed Creed, and a Hymn-book. Any pamphlets, etc., of a later date than 1822 if entrusted to us would be appreciated and promptly returned.

Our hearty thanks are due to Pastor James Easter, formerly of Diss—now of Over, Cambs—for much valuable information on this subject.
—EDITOR.

Some worthy preachers had adopted Baxterianism (page 176), but a system which involved so many contradictions he could not favour, and he declined even to read Baxter's writings. The truth he saw must necessarily be consistent with itself. A logical reason must therefore be assigned for its being the legal duty of men to originate their own salvation.

This he found in what is the foundation of his system—the *doctrine of the spirituality of Adam*—the federal head of the human race. His reasoning was thus unimpeachable. It is indisputably the duty of natural man to be and to do all that was incumbent on the first man before the Fall, since man's inability, through his sin, to keep the whole Law involves no diminution of its claim. If, therefore, Adam was a spiritual man and spiritual faith was a duty which he was originally under obligation to perform, all men ought to be spiritual, and it is their duty as creatures to believe with the *spiritual* faith which ensures salvation.

John Stevens, however, in his *Help for the True Disciples of Immanuel*, conclusively shows that the principle of holiness originally conferred on Adam was not essentially the same as that which the elect receive on regeneration. He therefore denies Andrew Fuller's premises, and so shows the futility of his conclusions.

Fuller at first gloried in his triumph and anticipated much blessing from the spread of his views. Towards the end of his life he, however, thought differently, and expressed sorrow at the lack of truth and spirituality in the sermons of many younger preachers who had adopted his views. Fullerism is always attended with a withering blight whenever introduced into Churches of truth.

JOHN HOWARD HINTON,

who subsequently took the controversy up, sought to present a consistent system of theology which should harmonise the responsibility of men to originate their salvation by the exercise of faith, with the sovereignty of God, from which salvation is admitted to flow. He is, however, allowed to have failed; his writings are never quoted. The efforts of his great and logical mind have in this matter effected nothing.

C. H. SPURGEON.

It is hard to arrive at what views of truth this dear and distinguished servant of God really held. His Calvinism was of the highest school; yet he insisted that it is the duty of unregenerate men to accept Christ, and constantly bade and begged them to believe as the condition of salvation. The fact that divine sovereignty is contradictory to human responsibility gave him, he alleged, no concern. Asked to reconcile these conflicting doctrines, he declined so to do, on the ground that they never quarrelled. He would affirm and virtually deny what he had just said, in the space of a few minutes. If accused of contradicting himself, he would admit the charge, but urge that he did but preach what the Bible asserted, and that it was no part of his mission to explain what God has left engulfed in mystery.

Spurgeon was no Baxterian. This the writer, one of his early students, can confidently affirm. Nor was he a Fullerite—for Fullerism is an harmonious system, and his sermons abound in contradictions. He was *himself*, and without a peer, and his memory shines in its own unequalled lustre, but to thoughtful men his exact ideas on the presentation of the Gospel must be inexplicable.

THE CALVINISM OF THE STRICT AND PARTICULAR BAPTISTS.

This, as C. H. S. often and with perfect truth observed, is not Calvinism but Ultra-Calvinism, since it is more intense in some directions than anything Calvin ever wrote. There are, indeed, doctrinal statements in his works which would never be tolerated from one of our pulpits.

Speaking for himself and his section of the Church, John Stevens wrote thus in his *Help for the True Disciples of Emmanuel*. "The author is neither a Calvinist, an Arminian nor a Baxterian;* yet he believes many things in common with them all, and claims the liberty of dissenting from them all, where in his apprehension they severally deviate from the straight line of truth."

Our doctrinal belief does not emanate from a man, and so cannot be called after any illustrious name. We must be content to let it remain *an unnamed creed* till the Lord returns.

In conclusion, we re-echo the words of our brother, Pastor J. E. Hazelton, in his memorable address on March 10th, 1908. "I would say that I wish that the once-loved phrases, 'a man of truth' and 'a cause of truth,' had not fallen into disuetude among us. It is easy to utter witticisms upon these and similar expressions, but they are substantially scriptural." Certainly they best define our relation, through distinguishing grace, to what God has recorded in His Word and condescended to teach us "in our souls" by His Spirit.

"I DARE NOT"—"I CANNOT"; A RUSSIAN STORY.

DURING the reign of the good and clement Czar, Alexander II., who was assassinated by the bomb-shell of a Nihilist in 1881, much consideration appears to have been shown to Christians who dissented from the National or Greek Church. To preach with a view to making converts was, however, still an offence against the law and was punishable by imprisonment.

Brother Gärtner, we are told, had for this reason been incarcerated in the prison of Windau for many weary months, when the authorities sent an order for his release. "With alacrity he therefore doffed the disgusting prison clothes and skipped forth into God's free air and sunshine.

" 'Stay a moment,' cried the officer at the jail gates, 'you are required to give me your solemn pledge before we finally release you.'

* He might have included Fullerism in this category, for the words occur in his work against Fuller's tenets, which to this day remains unanswered.

“ ‘What pledge do you ask from me?’ enquired Gärtner.

“ ‘Here it is, written. You must put your name to it.’

“ ‘It was an undertaking that he would never again hold any meetings, preach or administer any religious ordinances.’

“ ‘I cannot sign this,’ he exclaimed, the bright flush fading into deathly pallor upon his cheeks.

“ ‘But you must,’ said the officer firmly.

“ ‘I cannot,’ Gärtner replied; ‘it is asking of me more than I dare promise. I have a Master higher even than the Czar, who has said to me “Go and preach.” I dare not agree to keep silence.’

“ ‘Then I am afraid that you must return to your cell,’ returned the officer with genuine sorrow.

“ ‘How is that?’ panted the preacher in short, feverish gasps. ‘Have you not received an order for my release?’

“ ‘Yes, if you will sign this undertaking.’

“ ‘But I cannot sign it.’

“ ‘Then I cannot set you free. It never occurred to me that you would refuse.’

“ Gärtner paused for a moment to reflect and to calm his intense agitation. He looked through the prison gateway beside which he was standing. The sunbeams were playing with the shadows of the leafy trees across the road. The feathered songsters in their branches were revelling in the unspeakably precious boon of liberty. From them he turned to the Government official with the paper in his hand, who flushed hotly and averted his face.

“ ‘This hero of faith, looking up to heaven, sighed a prayer to Him who reigns there. Turning round, he then walked bravely back to the heap of filthy clothing upon which, a few moments before, he had so eagerly cast his own discarded prison garments, and proceeded to put these on again in place of his own clothes.’

Freedom was sweet, “but it could not be bought at such a price!”

History, it is often said, repeats itself; and surely, as the author of *Under Three Tsars*,* from which this is extracted, observes, this brave brother of ours “deserves a place alongside the Immortal Dreamer” whose account of his own trial and imprisonment has made so many holy hearts glow.

Assured that if he would promise not to call the people together any more, he should be released and suffered to go home, and plainly told that he was in danger of “being stretched by the neck” if he persisted, John Bunyan’s recorded reply was—

“ ‘If I was out of prison to-day I would preach the Gospel to-morrow by the grace of God.’”

Thus the same spirit animated these two saintly men—the one in 1660, the other in 1870.

“ ‘A MAN is never undone till he is in hell: while there is life, there is hope, both for body and soul.’—*Matthew Henry*.

"CORPUS CHRISTI" HYMN.

BY ROBERT HAWKER, D.D.

"For no man ever yet hated his own flesh, but nourisheth and cherisheth it; even so the Lord the Church."—Ephes. v. 28, 29.

WHEN first at God's command,
The Church came up to view,
In His eternal mind, [Psalm lxxxix. 19, 20]
Chosen in Christ and true: [Eph. i. 4]
The Father gave her to His Son, [John xvii. 6]
And Christ betroth'd her for His own. [Hosea ii. 19]

But when in after day, [Gen. iii. 6]
She brake His Holy Word,
And as a treach'rous wife,
Departed from her Lord: [Jer. iii. 20]
He brought her back tho' hell withstood, [Zech. iii. 1]
And washed her sins in His own blood. [Rev. i. 5]

And now renewed by grace,
And saved from hell and sin,
She learns by daily proof, [Titus iii. 5]
Her daily need of Him: [John xv. 5]
Taught by the Spirit to confess
The Lord her only righteousness. [Jer. xxiii. 6]

Yea, more to crown the whole,
And God's decrees to prove;
Her marriage formed ere Time
Eternity can't move. [Eph. iii. 11]
Her everlasting song is this:
"Jesus is mine, and I am His." [Song ii. 16]

"Yes! we are one (she cries)
'Midst all my lep'rous state; [John xvii. 21]
And no man ever yet
Was known his flesh to hate.
And I'm His flesh, our oneness proves
In loving me Himself He loves." [Eph. v. 28, 29]
Nor can He cease to love, [Zeph. iii. 17]
'Tis Jesu's precept this:
"Ye husbands, love your wives."
And will not Christ love His? [Eph. v. 25]
Shall others cherish and refresh,
And Jesus hide from His own flesh? [Isa. lviii. 7]
Oh, no! Christ loves His Church; [2 Cor. viii. 23]
His glory 'tis to bless;
He cannot love her more,
Nor will He love her less: [Jer. xxxi. 3; Heb. xiii. 8]
In His sight fair; cleansed by His word, [Song vi. 7; Eph. v. 26]
A bride adorned for her Lord. [Rev. xxi. 2]

The above is transcribed from the "Complete Works" of its great and gracious author. It is often enquired for, and many, we are assured, will be glad to have it, with the proof-texts, which its writer designed should accompany it.

"IF GOD'S PEOPLE are so foolish as to murmur without cause, He will assuredly give them cause for murmuring."—*Matthew Henry*.

SHOULDER ARMS! A TALK WITH THE BAIRNS.

BY PASTOR H. BULL, OF BORO' GREEN, KENT.

"The sword of the Spirit, which is the word of God."—Ephes. vi. 17.

SHOULDER ARMS! Quick march! and a regiment of infantry, which had but just entered the little town of Tring, were dismissed to their quarters for the night, in readiness for the military manœuvres in Ashridge Park on the following day. It was Sunday, and late in the evening an officer of the regiment presented himself at our front door and politely asked if my parents could put him up for the night. He was eventually admitted, and whilst he chatted with them over the supper-table, boy-like, I fell to admiring his nodding plume and brilliant accoutrements.

The chief attraction, however, was the glittering scabbard of the sword which hung by his side. How I admired it all, and said to myself, "When I am a man I too will be a soldier."

Years have passed and, dear children, I have learned to be a soldier, such as I want you all to be, only, I hope, better and braver ones.

Now a soldier needs to be fully armed, and since you know that a sword is part of his equipment, I want you all to possess one and learn to use it.

I. How are you to obtain such a sword as you will need? Soldiers are neither allowed nor expected to buy their uniform and weapons. Oh no, that would never do. The King provides them with all they require in this way. And in like manner the King of kings has provided us with the weapons we must have for use in the great war against sin. The Bible is the armoury, and it is always open for us to get what we need. My text tells us what we must use as a sword; it is "the word of God."

II. Let me tell you why it is so very excellent. One reason is that it is of Heavenly origin. All swords are not equally good. Some are made of inferior steel, and will double up like pasteboard when their owners require them most. The best come from Damascus and are called Damascus blades. They are so elastic that they may be bent till the point touches the hilt and yet come perfectly straight afterwards, and so sharp and strong that they will cut through almost anything when held and thrust firmly.

Whence is the Christian's sword? My text tells us. It is the sword of the Spirit. It comes not from Damascus, but from God Himself. And we are told what it is when compared with all others. We read in the Epistle to the Hebrews that it is "sharper than any two-edged sword," and it will prevail against any enemy if God directs and blesses its use. Soldiers are proud of their swords, and have great confidence in them. May we have full confidence in God's sword and be very bold when we use it with faith and prayer.

A sword must be sharp or it will be of but little use, and Satan, our great enemy, will not be put to flight by an ineffective weapon. He is not dismayed by our quoting the wise sayings of men; but if

we use the "sword of the Spirit," this will make him flee. Once when Satan tried to worry Martin Luther by telling him he was too bad for God to love him, and had committed too many sins for God to forgive him, that great man repeated, "The blood of Jesus Christ His Son cleanseth us from all sin." This so repulsed his enemy that he retreated for a time and left him in peace.

III. Its effectual use. This depends upon our close acquaintance with our weapon. You will remember that when David went out to meet Goliath, Saul gave him his sword, but the shepherd-boy felt it would prove more of a hindrance than a help, so he chose his own sling instead. Some years later, however, when he was in need of a sword and had learned to use one well, he actually asked for the one he had taken from Goliath—a big, powerful weapon which, unless wielded by a practised arm, would only be a burden.

Again, it can only be used effectually at close quarters, and this is when we want it most, for the enemy will watch every movement, mark every word we speak, so as to take us at a disadvantage and close with us in the deadly fight; then the strong arm of faith needs to wield "the sword of the Spirit" dexterously.

Here is one of Satan's favourite strokes, especially in the summer-time:—"Come on, Charlie, let us go for a walk this afternoon; the school will be hot, and it cannot matter if we miss our Sunday-school just for once." Now, Charlie, use the sword and say, as the Lord said, "It is written, Remember the Sabbath day to keep it holy;" then you will gain a victory over your subtle foe. Recall, dear children, what we so often sing—

"Each victory will help you some other to win;
Fight manfully onward, dark passions subdue;
Look ever to Jesus, He'll carry you through."

TOPLADY'S DEATH SONG.

TRANSCRIBED BY A SOJOURNER IN SUSSEX.

THE swan is said—though of course, it is a mere poetic fancy—to sing but once, and that immediately before its death. Thus an admired poet has the well-known line, "Swan-like, let me sing and die."

To do this, was accorded to the immortal Augustus M. Toplady, in 1780. Many were the songs of unequalled sweetness which he had sung before; but none of these—not even his "Rock of Ages"—is comparable to this, for the multitude of the subjects on which it touches; the unshaken hope in the power and veracity of his God which it breathes; and the calm and restful resignation to the will of His Heavenly Father which it expresses, in the near prospect of death.

It will be remembered that John Wesley had falsely asserted that he had renounced his Calvinism, and publicly declared his adoption of views opposed to the sovereignty and freeness of Divine

Grace. Of this the dying saint was informed; and, terrible as the effort must have been, he requested to be taken on his last Sabbath-day on earth, to Orange Street Chapel, Leicester Square. Here he ascended the pulpit; informed the congregation of the slander which had been spread concerning him, which he denied with all the emphasis of which he was capable; and gave his last testimony to his firm adherence to the doctrines which he had hitherto preached with so much delight to himself, and pleasure and profit to the true people of God.

The following hymn—which though popular with all who love the truth, is known in its entirety to but few—we may suppose embodies the thoughts and feelings which occupied his holy and happy heart on the days which intervened between his last public appearance and the home-call which occurred soon after.

When languor and disease invade
 This trembling house of clay (2 Cor. v. 1),
 'Tis sweet to look beyond the cage (Psa. civ. 34),
 And long to fly away (Psa. lv. 6).

Sweet to look inward and attend
 The whispers of His love (Psa. xxvii. 8);
 Sweet to look upward to the place
 Where Jesus pleads above (Heb. ix. 24).

Sweet to look back and see my name
 In Life's fair book set down (Phil. iv. 3);
 Sweet to look forward and behold
 Eternal joys my own (2 Tim. iv. 8).

Sweet to reflect how grace Divine
 My sins on Jesus laid (Isa. liii. 6);
 Sweet to remember that His blood
 My debt of suffering paid (Gal. iii. 13).

Sweet in His righteousness to stand
 Which saves from second death (Rev. ii. 11);
 Sweet to experience day by day
 His Spirit's quickening breath (2 Cor. iv. 16).

Sweet on His faithfulness to rest
 Whose love can never end (Jer. xxxi. 3);
 Sweet on His covenant of grace
 For all things to depend (2 Sam. xxiii. 5).

Sweet in the confidence of faith
 To trust His firm decrees (Psa. lvii. 2);
 Sweet to lie passive in His hand
 And know no will but His (Luke xxii. 42).

Sweet to rejoice in lively hope,
 That when my change shall come (Job. xiv. 14),
 Angels will hover round my bed,
 And waft my spirit home (Luke. xvi. 22).

There shall my disimprison'd soul
 Behold Him and adore (Rev. xxii. 4);
 Be with His likeness satisfied,
 And grieve and sin no more (Psa. xvii. 15).

Shall see Him wear that very flesh
 On which my guilt was lain (1 Peter iii. 18);

His love intense, His merit fresh,
As though but newly slain (Rev. v. 6).

Soon, too, my slumb'ring dust shall hear
The Trumpet's quick'ning sound (1 Thess. iv. 16);
And by my Saviour's power rebuilt
At His right hand be found (John v. 28, 29).

These eyes shall see Him in that day (Job xix. 25),
The God that died for me (1 John iii. 2);
And all my rising bones shall say,
"Lord, who is like to Thee?" (Psa. xxxv. 10).

If such the sweetness of the streams,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from Thee (Rev. vii. 17).

The reader who gives this sublime composition a careful perusal will, doubtless, like the writer, be struck with the number of portions of Holy Writ to which it more or less directly refers. When recently at the sea-side he tried to give these an enumeration and with the aid of an Oxford Bible noted the twenty-seven indicated above. Many readers could doubtless have named others.

The language of our heart is, "O that God will give this poor sinner an experimental knowledge of the religion which these verses portray.

"OUT OF THE MOUTH OF BABES AND SUCKLINGS."

THE mother of dear little twenty-months'-old Cecil was seated at the piano one afternoon, playing and singing "Around the throne of God in heaven." A friend was nursing the child. The melody ceased, and the little darling, looking up into his mother's face, exclaimed, "Ce'cy must go sing with Jesus—Ce'cy must go sing with Jesus." With heart and eyes full of love, the fond parent replied, "Mother cannot spare her darling." But the words came again, "Ce'cy must go sing with Jesus."

A week afterwards the child sickened. The mother at first thought it was merely a little fractious, but it was soon found to be seriously ill. The family doctor was summoned, and ultimately two physicians beside, but nothing could save the dear one. "Ce'cy *must* go sing with Jesus." And Ce'cy went, *a month from that day.*—*Rufus.*

THE devil forestalled us all in Eden, but God had forestalled the devil, for He committed the election of grace to the Redeemer's hands "before the foundation of the world." "Thus," John Kent rightly says, "Satan was nonplussed in what he had done."—*Rufus.*

"BELOVED, ESTIMATE YOUR PRAYERS more by their strength than their length—more by the sincerity of your desire than the strength of your faith. To our all-pitiful Lord, there is 'music in a groan and beauty in a tear.'"

"IF"—THE LANGUAGE OF LISPING FAITH.

"And Jacob vowed a vow, saying, *If* God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace, then shall the Lord be my God."—Genesis xxviii. 20, 21.

KNOWING much about Jacob's upbringing, and that he must have received careful training in the fear of the Lord and have been frequently informed of the promises made to Abraham and confirmed to Isaac, we feel some surprise that not until he had started on his solitary journey from his early home, does he vow that "the Lord shall be his God." When we remember that he was travelling by his parents' wish after receiving a double blessing from his father, and that during the first night of his journey, when no doubt his utter loneliness impressed him more than subsequently, the self-same covenant-keeping God had appeared to him, promising to accompany him, to keep him and to bring him again to the Land of his fathers, we sometimes wonder that he should have prefaced his vow with the words, "If God will be with me." Indeed, were it not that we often find ourselves mistrusting the unchanging God and are prone so frequently to doubt His promise, we should be astonished to find one so favoured using the word "If."

Does this, however, imply doubt and misgiving? Certainly his actions do not. Not until he had set up the stone which had formed his pillow for a pillar, and consecrated it by pouring oil upon it, did he express his resolve in words. This he deferred until he had erected the pillar and called it "Beth-el, the house of God," unwilling to wait until a prolonged experience should prove the promise he had received to have been true in every detail, or even until he should be privileged on his peaceful return to his father's house to halt here once more and to look again on this sacred memorial, to recall his first night from home, the vision he had, and the promise he had received. No, even though "if" commenced his vow, to which there was no witness save the Almighty, he had faith enough even now to believe the promise in its entirety, and to attest this he erects this stone to stand as a lasting witness against him should he fail to perform what he had vowed. We, too, who have yet so little experience, desire to erect permanent memorials to the mercies of our God. Young as we are we have seen marked interpositions of the Almighty on our behalf and desire even now to set up our "Beth-els." In our hearts we are assured that the same Jehovah who supported and sustained our fathers in their earthly pilgrimages and always proved Himself faithful to His promises, will be with us also. By His grace we are determined that He and He only "shall be our God." And oh! stalwart Christians! who have served Him faithfully for so many years, forgive us if we seem too frequently to make use of the word "if." Ever remember us in your prayers that we may be "kept," and at last, ere life closes, through grace we, like yourselves, may be privileged to worship again at the Beth-els of our youth and to confess that through all life's journey, the God of our

fathers has been with us and has fulfilled His covenant promises to us.

When this life ceases, we, doubting and faint-hearted and at present so inexperienced, hope to unite with those whose faith is strongest in ascribing praise throughout eternity to Him by Whose atoning merit alone we can hope to reach the land where "ifs" are never uttered and hope finds its eternal fruition in the full enjoyment of all that has been spoken by Him "who keepeth His promise for ever."

ARTHUR J. BURRAGE.

Abbots Langley.

"PRAYER is chiefly a heart work. God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. Your prayer is odious hypocrisy, mocking God, and taking His name in vain, when you utter petitions for the coming of His kingdom, and the doing of His will, and yet hate godliness in your heart. This is lying unto God, and flattering Him with your lips, but not true prayer; and so God estimates it."—*Marshall*.

"GREAT laughter commonly ends in a sigh; and those that love to be merry, often forget to be serious; and while they take the timbrel and harp, say to the Almighty, 'Depart from us.'"—*Matthew Henry*.

"No man dare ask of God so much as He is ready and willing to give."—*Luther*.

REVIEWS, LITERARY NOTES, ETC.

The Life of William Huntington, S.S.
By Thomas Wright, author of "The Life of William Cowper," etc. One volume, demy 8vo, with 30 plates. Five shillings net. London: Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, E.C.*

MANY noble characters whose lives and service have enriched the world and proved a blessing to the Church have passed hence with scant recognition of their true worth, while to others it has been given to erect their own memorial and to leave an impress that Time itself cannot wholly efface.

Not far from the banks of the Nile, on the site of the ancient city of Memphis, there lies to-day, quite prone, a colossal statue of Rameses II. It is, perhaps, 4,000 years since it came forth from the hands of the sculptor, yet,

* Feeling, for weighty reasons, diffident to attempt a notice of this most important addition to religious biography, the Editor requested his valued friend, Rev. W. Sinden, to review it for our pages. Heartfelt thanks are due to him for so kindly and so ably complying with this request.

though exposed to the elements, it is free from every form of corrosion or the slightest signs of decay. This, in some measure, is an emblem of the world's praise of its mightiest heroes, though but a mere effigy of true fame.

The Lord's worthies, who have most faithfully wrought in His kingdom and sought His glory, have usually shared the lot of the Master Himself and His apostles, and have met with bitter antagonism both from the professing and the profane world.

In modern times it would be difficult to find a parallel to the contumely hurled upon the work and memory of William Huntington. We have therefore awaited with the deepest interest the issue of this volume. Nor have we been disappointed, for we have read it with genuine appreciation. Of its literary merits we were beforehand well assured; but, apart from this, the work will be a treasured book to a large circle of readers as a pen-and-ink portrait of Huntington as he really was.

The author's diligence, earnestness

and industry, remind one of the patience of Thomas Carlyle in wading through the tedious productions of Dr. Dryasdust and his clan* for materials with which to construct his imperishable monument to the memory and worth of Oliver Cromwell. There is, of course, this difference—Mr. Wright had the advantage of the Coalheaver's autobiography; several elucidatory letters; and other publications on the subject, and his difficulty principally lay in harmonising and dissecting.

It may be urged that too much is here said of failings and weaknesses, which are common to all the Lord's people, and over which they mourn daily as being still in the body; but it should be remembered that popularity has its price. From almost the beginning of his ministry, Huntington, though so loved by many, was the object of the scorn and hatred of thousands who hated the truths he so fearlessly proclaimed, and transferred their animosity from the message to the Messenger. So Ahab, "the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Inlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil" (1 Kings xxii. 8).

Again, it must be remembered that he was a born fighter, and through Divine grace his courage never failed where he believed the honour of God was concerned. In the Preface of one of his earliest works he says: "I have written what I believe in my conscience to be the truth; and the lip of truth shall be established in the earth, though ten thousand set themselves against it. And a lying tongue is but for a moment, though all the world support it."

This boldness was, in its degree, successful; and onward, through all his labours and subsequent publications, he was a target as well for the spleen and enmity of religious hypocrites as for the outwardly profane. In these circumstances it is no wonder that a "fierce light" was brought "to beat" upon his character and all that concerned his home life. "Once find him at fault

* Dr. Dryasdust was a fictitious character whom Sir Walter Scott employs as the pretended Editor or Introducer of some of his novels. Hence it became a popular synonym for a prosy and pedantic, though learned, historical writer who attaches undue weight to unimportant facts mainly because he has brought them to light. Carlyle, as referred to above, applies it to literary antiquarians whose long and tedious works convey little or no useful information.

here," his pursuers seemed to say, "and we can ruin his influence and popularity and bring him to the dust." And in his later years he appears to have lent himself to the design of his foes by his marriage with Lady Sanderson. Our author has dealt with this circumstance, and his vindication of Huntington from foul aspersions in this matter will be a great relief to many to whom his reputation is dear. He had, of course, a perfect right to marry the widow of a Lord Mayor if both were agreed, and that they were so at liberty is amply shown in these pages.

In justice to his memory, we are bound to aver that much that is insinuated in the book, entitled "Facts, Letters and Documents concerning William Huntington, His Family and Friends," was not proven, and indeed cannot be. One would judge Lady Sanderson to have been the most despicable of women if the things there hinted at were true; but they are not true, and this record does her justice by presenting her common-sense hold of Huntington's temporal affairs, and her endeavours to save him from his own unbusinesslike incapacity and that of his sons, which was still greater.

If there had been even a measure of truth in the slanderous reflections on his character previous to and after his second marriage, would he have retained his popularity to the end of his days? This question may be deemed superfluous in view of usual and common results. Let us remember that few servants of Christ have laid down their apostleship at the Master's feet more honoured in death by the godly, than this devoted and beloved man of God.

Mr. Wright may not have said the last word concerning this God-sent hero of the faith, but his work is worthy of high commendation. There is no fulsome eulogy of the man; faults and failings—and they were many—are made to serve as a dark background to illustrate the noble characteristics of the Divine anointing that rendered him what he was, and still influentially is, to the Church of Christ.

Huntington was no sectarian, and there is no evidence that he sought to form a party after his own name. It is therefore singularly appropriate that a layman of the Church of England, as Mr. Wright styles himself, whose heart is in sympathy with the truths he preached, should so ably portray the nature of the gift God bestowed upon Zion in the person of the Coalheaver.

W. SINDEN.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A CALL TO PRAYER.

THE present condition of many of the Churches has occasioned deep searchings of heart, and many have been the prayers put up in private in relation thereto.

Special meetings, of which particulars will be found on the cover of this Magazine, have been arranged for united prayer, and it is hoped that both in the afternoon and evening large companies will be gathered.

"And when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness" (Acts iv. 20).

NONCONFORMITY AND PROTESTANTISM.

RELIGIOUS and political freedom are blessings of immense value. They have been secured in our beloved country at a great price. Our forefathers had to fight the forces of Rome and priestcraft, and suffer much in the conflict, in order to procure a Protestant Constitution and civil and religious liberty.

The Papacy is a foe to civil and religious liberty. As has been pointed out in a pamphlet by Daniel Farmer, "the so-called Church of Rome is a highly organized and most cleverly planned system of priestcraft, a political conspiracy sailing under the guise of religion, truly described by Lord Macaulay as the greatest engine ever devised against civil and religious liberty, and by Mr. Gladstone as the cunningest blade ever forged against freedom, virtue, and happiness. She claims not merely equality but supremacy everywhere."

That Rome is the enemy of real progress is evidenced by the backward condition of Roman Catholic countries to-day. To come near home, the portrait of Protestant Belfast is given by Mr. McCarthy as 1½d. per head, but in Roman Catholic Mullingar it is 2s. 3d. per head. A Dublin proprietor said, "The opening of a Roman Catholic chapel depreciates property like the opening of a public-house." It is priestly interference and domination, beginning in the infant school and ending with masses for the dead, which is the cause of universal degeneracy in Ireland.

Roman Catholic countries are growing weary of Roman Catholicism. At the headquarters in Rome the people desire to check the influence of the priest. In the recent disturbances in Spain it is a significant fact that most of the attacks were on religious houses

and Churches. France has found it necessary to pass laws to check the power of the priest.

The expulsion of religious Orders from other countries has brought large numbers to these shores, where they have settled down in some of the most beautiful parts of the country. And these—the subjects of a foreign prince—are working for the perversion of England.

The attack of Rome appears to be fourfold. To pave the way, by tampering with the Royal Declaration, for a Roman Catholic to mount the throne; to capture the children; to control the Press; to subvert Protestantism.

Encouraged probably by the semi-papacy of the Ritualists and the general apathy of Protestants an attempt was made last year to carry the Host in procession through the streets of London. Happily, by the intervention of the Prime Minister, this was frustrated. But the procession, on a smaller scale, has taken place in other parts of the country. Only recently one such procession took place in Reading, which called forth a manly protest from our brother, Mr. Dann.

In a circular, bearing the signatures of some leading Nonconformists, which calls attention to the fact that the revival of Sacerdotalism has for some time been undermining the nation's national Protestantism, it is urged that a definite forward movement among Nonconformists on Protestant lines should be made. The new propaganda is to be launched this month. There are three great issues to be put to the front:—

(1) The Bible, the sole authority in all questions of Doctrine, Order, Faith, and Practice.

(2) The keeping intact of the Acession Declaration, which puts into practice the Bill of Rights and makes doubly secure the Protestantism of the throne.

(3) The need of government inspection of all conventual and monastic institutions.

We are heartily in agreement with these issues.

Rome seeks to put on a level with the Scriptures human traditions, and above both to place the authority of the Church. It must be remembered also that Rationalism weakens the authority of that word, and so aids Rome in her efforts. The weapon which is mighty to pulling down strongholds is the sword of the Spirit, which is the Word of God, and to the authority of that Word all must bow. To the law and to the testimony must be the final appeal.

Whilst the revision of the Coronation Oath would not rob us of our Protestant Constitution, which is settled by the Bill of Rights, to concede this point because of the clamour of Rome would be a great mistake. No Roman Catholic has any good ground to complain of it in the light of history and the practice of Roman Catholic countries to-day.

Why there should be one law for Protestants and another for Catholics in regard to their institutions needs some explanation. The facts which from time to time are brought to light in connection with convents and monasteries imperatively call for their inspection. If all is fair, why fear the light of day?
J. E. F.

ZOAR, HOUNSLOW.

ON Wednesday, 8th of September, harvest thanksgiving services were held.

In the afternoon, notwithstanding unfavourable weather, a good company assembled, and a profitable discourse was preached by Pastor E. White from Ruth ii. 12.

The evening meeting, which was presided over by Mr. W. P. Goodley, was also well attended, friends being present from neighbouring Churches. After a portion of Scripture had been read by the Chairman, Mr. Joseph Fromow implored the divine blessing on the meeting. The Chairman expressed his pleasure at once more visiting the friends at Zoar, and rejoiced with the Church in the blessings being realized.

Pastor E. White, in a brief address, opened up the words found in John xii. 24, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit."

Pastor H. Dadswell enforced some profitable instruction from the words, "Bread corn is bruised." Both addresses were very much appreciated by the friends.

The Pastor, James E. Flegg, in a few words, spoke of the peace and unity characterizing the Church, the joy realized in service, and the blessing of God attending the same.

Mr. H. T. Thistleton gave a brief address from Amos ix. 9.

The collections, which were for the Aged Pilgrims' Friend Society and the Benevolent Fund of the Church, amounted to nearly £7.

MANOR PARK (REHOBOTH).—The second commemoration of the opening of the new chapel on August 31st was a favourable day for the occasion. Pastor O. S. Dolbey preached an encouraging sermon from Heb. xiii. 20, 21, noticing, firstly, the God of peace, thoughts of peace, and the bestowal of peace; secondly, the great Shepherd and Pro-

vider of the sheep. After this address, a tea was provided, followed by a very cheering and well-attended evening meeting. Mr. Rundell occupied the chair, and Pastor G. Smith (of Grays) sought God's presence and blessing. Our Pastor then reviewed the past with thankfulness to God for His goodness to the above Church; then followed very appropriate and helpful addresses by Messrs. E. White, F. C. Holden, O. S. Dolbey, H. Ackland, and A. B. Tettmar. All the speakers made feeling reference to the continued illness of the Pastor's wife, Mrs. Parnell. We, as a Church, regret that, through her continued affliction, their medical adviser has ordered her away to the country, we believe, for a long stay. We pray that the Lord may restore her to health. The Pastor closed with a few words of thanks to our visiting friends, some of whom had come a long distance to cheer and help us.—W. R. LOWRIE.

ALBERT STREET, STEVENAGE.

WEDNESDAY, September 1st, will ever be a red-letter day in the history of the above, for then special services were held to recognize Mr. G. F. Staddon as Pastor.

After the usual opening devotional exercises and a few suitable words from the chairman (Mr. F. T. Newman), the Secretary was called upon to give an account of the leadings of the Church towards the Pastor. Commencing with expressions of deep gratitude to God for His mercy to the Cause for over fifty years, and thanks to the brethren who had so kindly and faithfully ministered to the necessities of the Church, the report stated that it was in August of last year that any thought of Mr. Staddon becoming the Pastor first found expression. The deacons had then met for the purpose of arranging supplies for the ensuing year, when the question was asked, "Why not get a Pastor?" Being all of one mind with regard to this, and also as to the man for the post, helped to make the path plain, but still there were difficulties in the way; although these did not prove insurmountable, yet they were real trials of faith, and caused many an errand to the throne. Mr. Staddon was approached, and although taken by surprise he did not at once discourage us. The secretary visited him and explained matters somewhat more fully, and eventually an unanimous invitation having been given to our brother to preach for six months with a view, the invitation was accepted, and the probation commenced with the first Lord's-day in January.

The labours of our brother proving acceptable it was unanimously agreed that a letter inviting him to take the oversight of the Church should be sent,

and an intimation of acceptance was received, but owing to business engagements, &c., the duties were not taken over until August.

Another hymn having been sung, the Pastor was asked to give an account of his call by grace, to the ministry, and to this Cause at Stevenage, which he was graciously enabled to do. Our Pastor's call by grace and to the ministry can be found in the December Number of EARTHEN VESSEL for 1905; but in describing how exercised he was regarding the call to Stevenage our brother felt quite assured that if another pastorate was undertaken all secular work would have to be abandoned. Eventually the way was opened up whereby the entire surrender to the ministry was justifiable, and in humble reliance on the Lord came the willingness with power "to go and join himself to this people." Our Father, the Husbandman, taketh every branch in Christ that beareth not fruit away; and our Pastor, realizing this, seeks in his new sphere to bear much fruit to the glory of God.

Following this, the hands of the Pastor and deacon (Mr. G. Thompson) having been united by Pastor James E. Flegg, prayer for a blessing on the union was offered by Mr. R. Mutimer.

The charge to the Pastor was then delivered by Mr. J. E. Flegg, who, basing his remarks on Rom. i. 1, was helped to give some sound spiritual advice and godly encouragement.

Mr. Mutimer next gave the charge to the Church, and, taking as his text Phil. i. 27, he did not fail to remind us of our duties as well as our privileges as he spoke of the things concerning the Gospel of Christ.

At the evening meeting words of welcome, cheer, and loving counsel to Pastor and people were spoken by brethren Flegg, Freston, Knight, Morris, and Mutimer, who were all graciously helped to speak well in the Master's name.

Numerous friends from far and near encouraged us with their presence and financial help, the collections for the day (which were for the Pastor) realizing over £8. The expression generally was one of thanksgiving for another joyful day spent in the sanctuary and prayer that the union recognised that day might be one of long duration, and so prays J. P. P.

"SALEM," WILTON SQUARE, N. IN last month's issue reference was made to the home-going of deacon H. E. Davie.

His widow, Sarah Davie, had mourned his departure but one month when she, too, received the summons, joining her beloved husband on Tuesday morning, August 17th. She longed to go, and

had a premonition, frequently expressed, that it would be soon.

Glorious as it is for them, a terrible blank has thus been made in the hearts and lives of their children, whom we deeply sympathise with, and earnestly commend to the God of all comfort.

The body of our sister was laid to rest at Abney Park Cemetery on Saturday, August 21st, the service being conducted, at her request, precisely as that for her husband, by brethren G. W. Clark and W. K. Puttnam.

On Lord's-day, September 5th, a memorial service was held at "Salem," when the writer endeavoured to be a channel of comfort, leading his hearers' thoughts to the Master's promise in John xiv. 18.

May these successive bereavements be so sanctified to the Church as to be an encouragement rather than a discouragement, inspiring us to "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." W. K. P.

WHITECHAPEL (COMMERCIAL ST.).—This place of worship having been acquired by the Surveyor for the Receiver for the Metropolitan Police, the closing services were held on Lord's-day, August 24th, Mr. W. Peacock preaching morning and evening, and on the following Tuesday afternoon, August 26th, Mr. E. Mitchell preached a sermon, when a goodly congregation assembled, the preacher's text being "The will of the Lord be done" (Acts xxi. 14), and exhorted his hearers to look a little to the will of the Lord—the revealed will and the secret will—a great leading feature of that will—holy precepts all adapted to our good and welfare. All things after the counsel of His own will must be assuredly brought to pass. Acquiesce in the will of the Lord (our higher standard) and delight in the will of the Lord that we may have a clear knowledge of the will of God. A tea was partaken of by a large number of friends, and, during the tea, brethren Styles and Henderson spoke of their close, personal friendship of the late Rev. Chas. Stovel, for many years the esteemed Pastor of this Church. The evening meeting opened by singing, after which the chairman (Mr. F. T. Newman) read Psa. cxlv. Mr. Styles led us in prayer, giving thanks for the strength afforded the Pastor in past years, and sought earnestly help at God's hand for the continuance of the little flock in their future, and gave thanks for His faithfulness, asking earnestly for mercy for this sinful Sabbath-breaking London. The Chairman spoke of the change and decay of the locality, being now entirely alien

since its inception. The Church Secretary read a condensed report of the Church's history, brother Henderson supplementing the same, its original meeting-house, being at Wapping, testifying to Mr. Stovel's love to the Church and exhorting the members to be steadfast and unmovable, always abounding in the work of the Lord. Brother Aekland spoke of the sadness of the closing but the safety of the Church and its glorious future, exhorting the deacons to 1 Cor. xvi. 13, "Watch ye," etc. Brother Sears spoke of being led by the right way, assuring the little Church of God's care as seen in the garden's growth and care of sparrows. Brother Mitchell said we met with mingled feelings, advising the Church to wait upon the Lord for guidance and He will make a way for us. Brother Holden spoke of regret and rejoicing but the *same* God, ever merciful. Brother Mutimer expressed sorrow at the Church closing its doors, exhorting the Church to be ready when the Marriage Supper is ready and the door is shut. Brother Toft, having moved a vote of thanks to the Chairman and ministers for their presence and words of exhortation, it was seconded by Mr. J. Othen and carried unanimously. A collection was taken on behalf of the Strict Baptist Mission, amounting to £5.—E. CUDMORE.

CHRISTIANS NOT ORPHANS.

"I will not leave you comfortless (or orphans); I will come to you."—John xiv. 8.

How tender is the heart of Jesus! It always was so. He would never break the bruised reed nor quench the smoking flax. His heart was and is full of love to poor sinners. How manifest was this just before going to suffer for the sins of His people! He exhorts His disciples to let nothing trouble them, but to have faith in Him. He teaches them to pray, so as to succeed by asking in His and their Father's name. He directs them to keep His commandments, and promises them the Spirit of truth as the Comforter, to abide with them for ever, and then assures them of His own presence and love, saying, "I will not leave you comfortless (or orphans); I will come to you." A believer cannot be an orphan, for Jesus is the "Father of the fatherless," and in Him "the fatherless findeth mercy"—saving, redeeming mercy.

"Whither, O whither should we fly
But to the loving Saviour's breast?"

"I will not leave you orphans, or without sympathy in suffering." Jesus will ever pity and sympathise with His suffering people, and His sympathy will soothe and succour them. They shall not be left without provision, spiritual and temporal, in necessity, for saith the

Word of promise, "Bread shall be given him; his waters shall be sure."

They shall not be left without protection in danger. This the orphan often dreads, but in every season of danger Jesus will be present, and out of every danger He will deliver; as saith Paul, "Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us" (2 Cor. i. 10); and as we often sing:—

"He near our souls has always stood,
His lovingkindness, O how good!"

Nor shall they be left without someone to love them. Jesus will love them to the end—in sickness and health, in plenty and poverty, in life and in death. O believer, however weak your faith, however trying your path, though relatives die and friends forsake, you shall not be left an orphan; Jesus will sympathise with you in all your sufferings, He will provide for all your needs. Paul wrote what God had taught him: "My God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. iv. 19). He will protect you from all your foes and dangers, and He does love you with an everlasting love. Fear not, for Jesus has more than a father's care and a mother's love, and He has pledged His word that He will not leave you an orphan. Oh for grace by God the Holy Ghost's power to believe His word!

"Hope and be undismayed,
And give to the wind our fears."

"I will come to you." Jesus comes to us in providence to supply us, in His ordinances to refresh us, in His Word to instruct us, by the ministry of the Holy Ghost to comfort us, and He will soon come to take us to Himself.

"I will come to you"—to answer your prayers, to defend your persons, to provide your supplies, to comfort you by relieving your pains—no small favour to those in pain—manifesting Myself to you, and assuring you again and again of My love to you, satisfying the longing of your soul; for do you not say and sing at times—

"O Love divine, how sweet Thou art!
When shall I find my willing heart
All taken up by Thee?"

O for grace to trust and thus daily live under the conviction that the Lord will thus, in some measure, visit us and be to us Alpha and Omega. If Jesus come to us, all will be well. His presence will give light in darkness, joy in sorrow, strength in weakness, and happiness in woe. If Jesus visit us, then we can go anywhere, carry any cross, perform any duty, and glory in tribulation. Yea, Jesus will be with us, He will come to us if truly His children, for we have His word, and He is faithful—and more, we have His heart, and He is immutable. It being

thur, enable us, O Lord, as true believers, to exercise faith in our darkest paths, in deepest trials, in saddest hours, to have faith in act and power, in His most precious promise—"I will not leave you comfortless; I will come to you"—and at last take us to Himself in His glory-mansion; so shall we be "for ever with the Lord."

J. F.

"The Lord upholdeth all that fall, and raiseth up all those that be bowed down."—Psalm cxlv. 14.

How precious these words were as we returned from a visit to one of the children of God, bowed down and broken-hearted under His hastening hand. He had "come to himself," and the review of the past seemed more than he could bear when remembering a book given him by a friend many years ago he took it down and opened on these words printed in the margin. The book was "The Biblical Museum—Matthew and Mark," by Cowper Gray, and the quotation was from Caryl on Job as follows:—

"When a wise man falleth into trouble he falleth forward—that is, he falleth into those troubles which he did foresee; but when an ungodly man falleth into trouble, he falleth backward; he falleth into those evils which he never thought of, much less feared. Many of the people of God at this day do and may say of the evils which are now come upon them, The things which we feared are come; those storms were seen long ago in the clouds; yea, in the sunshine, in fair days, these foul rainy days were foreseen; and they who have foreseen them with an eye of faith and holy fear are in the best condition to grapple with them, and will be gainers by them."

What an infinite mercy to be kept from falling! but what grace is His that heals the broken-hearted, fallen child! The friend whose heart had been melted by this quotation said, "Oh, I would like every child of God who may have 'fallen by his iniquity' to read these lines." Does it meet the eye of such? The Lord bless to you Hosea xiv. M. B.

BETHNAL GREEN ("HOPE," NORTON STREET).—The fifty-fifth Church anniversary was held on Tuesday, September 7th, 1909. In the afternoon a very stirring and helpful sermon was preached by Mr. J. E. Hazelton from Deut. xxxiii. 3, "All Thy saints are in Thy hand." (1) God's love to His people; (2) their divine security; (3) their spiritual posture; (4) the blessing assured to each one. A goodly number gathered, and many expressed their gratitude for the encouraging word received. Most of the

friends stayed to a well-provided tea, and to the evening meeting at 6.30, over which Mr. W. R. Johns presided. After the reading of Isa. lv., Mr. Birkett prayed for a blessing on the gathering, very earnestly remembering our late Pastor, Mr. James Clark, in his sore affliction. The following brethren very appropriately addressed the meeting:—H. D. Tooke from Isa. li. 3, "Comfort"; H. Aokland from Rom. xv. 13, "Hope"; S. Banks from 2 Thess. ii. 16, "A good hope through grace"; and G. W. Clark from Isa. xliii. 26, "Put me in remembrance." Collections taken on behalf of the renovation of the chapel were good. A vote of grateful thanks was accorded our brethren and friends for their united help and support, and a day of spiritual blessing was closed by singing the Doxology.—W. R. JOHNS.

SUBSTITUTION.

WHATEVER man may say about the doctrine of substitution, for or against, one thing remains—*i.e.*, that without it no single soul can be saved. It is the great fundamental basis of every hope of heaven; in fact, there is no heaven without it. If a substitute is not found to pay your debt, take your place, suffer in your stead, bear the wrath of offended justice, and make an atonement for sin, you cannot be saved. No, you will not be saved without a substitute. This is the fundamental principle of the Gospel—the Gospel which was preached to the Jews in all their sacrifice, rites and ceremonies.

In the sacrificial offering of the blessed Lord Jesus you have an end of all that was before He came. All that the Jews had before them were so many object-lessons of Him that was to come. Take, for instance, Exod. xiii. 13, "Every firstling of an ass thou shalt redeem with a lamb." This is typical of Christ, the clean Lamb—God's special Gift—which taketh away the sin of the world. Man is born as a wild ass's colt, and man must be redeemed. But how? By the offering of one thing for another; this is substitution. The Lamb in the place of the ass—God's clean, spotless Lamb—offered for unclean man. He gave Himself for us; the spotless Lamb of God was made sin for us, that we might be made the righteousness of God in Him.

ZETA.

A CRITICAL CASE.

OH, my soul, what shall I do? I am sold under sin and am lost; for, if the Bible is true, I'm a sinner. For I have heard the truth and despised it; I have seen the light and blinked at it; I have known many souls who love it and have shunned them.

What shall I do? The law of God

condemns me, my inward soul ashes me, the light of conscience accuses me, the force of truth convicts me, and everything tells me I am lost. Oh! soul, what must I do to be saved? The blasting blight of sin, the hideous features of practice, the soul-condemning consciousness of guilt, and the fearful doom of future stares me in the face and frightens. Oh, tell me—tell me what shall I do? What will become of me? What must I do to be saved?

Soul, you are in a sad and sorry plight, you are in a state of real tribulation, your heart is broken, your trial is severe, your case is desperate, and there is but one remedy. There is but one Refuge, one Hope, one Source of safety, one Physician, who can heal, help, deliver you. The blood of Christ can cleanse you, the work of Christ is your refuge, the Person of Christ is your healer, and the position of Christ your only and absolute source of safety. Fly to Him, embrace His mercy, shelter beneath His wing, take refuge in the power of His Godhead, the sympathy of His manhood, and the welcome given in His Word; take Him at His word, believe Him, receive Him, and you are safe.

ZETA.

HOMERTON ROW.—Special services in connection with the Pastor's fourth anniversary were held on Sunday and Thursday, September 12th and 16th, and were of a very hearty and encouraging nature from beginning to end. One sad feature, however, was the very severe illness of our beloved Pastor's wife. This being so, our Sunday morning service, in the enforced absence of the Pastor, took the form of a prayer-meeting. In the evening Pastor White, of Woolwich, preached an excellent sermon to a good congregation from the words found in 2 Tim. i. 10. It was truly a season of refreshing from the Lord not soon to be forgotten by those who were favoured to hear it. On Thursday afternoon a nice company gathered to listen to Pastor R. Mutimer, who took for his text Zech. x. 12. Friends expressed themselves as having had a good and strengthening time in the house of the Lord. A goodly number partook of tea in the schoolroom. The evening meeting was very ably presided over by Mr. J. M. Rundell, who spoke in a very feeling and telling way of the somewhat shadowed and yet joyous circumstances under which we had met. After reading Pea. cv., he called upon Mr. Stevens to seek the Divine blessing. Our Pastor then spoke a few words on the way the Lord had led us during the past year, and especially on the value of true prayer. He was not feeling fit to be present, owing to the severe trial he was passing through, but was thank-

ful to report that the doctor had that morning pronounced his beloved wife out of danger. Mr. Baker (Church secretary) spoke of the Lord's dealings with us as a Church and people, which was, without doubt, the outcome of earnest prayer in our midst; 20 had been added to our membership roll during the year. Our Pastor had preached the Word with power and with much acceptance, adhering strictly to the old truths of the Gospel. Truly it had been a year of much blessing, unity, peace and concord, being all of one mind and one heart, striving together for the furtherance of Christ's kingdom. Brother Ackland gave a very inspiring address from Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving," dwelling much on the efficacy of true prayer. Pastor J. E. Flegg delivered a sound and telling address on "The Ministry of the Word," basing his remarks on Acts xiv. 15. Pastor Sapey spoke very comforting words from Isa. li. 15, 16. All the addresses were of a deeply spiritual character and were listened to with much pleasure and profit. The Chairman closed with very earnest prayer for Pastor and people.

"TO THE UTMOST."

(Heb. vii. 25.)

To the uttermost of sin's defiling damning power;
The uttermost of Satan's planning in his darkest hour;
The uttermost of blank despair and terror's dread—
The voice of inspiration bids thee raise thy drooping head,
While "ABLE TO SAVE" comes like a flashlight through the gloom
To tell the self-condemned and guilty "Yet there's room"
In that great heart of Him who wears the priestly vest
And loud as ever cries, "Come unto Me and rest,"
Though foul thy sins, and to the uttermost thou'rt driven,
Receive, "Believe My word—the contrite are forgiven."
Oh, say it just once more, my precious Lord;
Yes! 'tis enough. I knew 'tis Thine own word. M. B.

PRAYER FOR MINISTERS.

"BRETHREN, pray for us!" was Paul's earnest request. If Paul felt the need surely any of us may. You have only to be assured that ministers do need an interest in your prayers. Indeed they cannot get on without them. A praying people make a preaching minister. When the people forget to pray for him he loses his best prayer-book; when they do wrestle on his behalf they are

not only *his* but *their own* best friends. The blessing that descends upon him reaches them also. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, &c.; "there the Lord commanded the blessing, even life for evermore." You may depend upon it that the wisdom from above which he gets shall pass into your minds; the strong consolations which shall be poured into his, shall flow also into your hearts; and the grace which has been made sufficient for him, in answer to your prayers, shall ere long be perfected in your weakness. Therefore, "Brethren, pray for us!"—*Macfarlane*.

PEACE WITH GOD.

AGAIN, we have peace with God by the Saviour bringing the people into submission. Ecclesiastes x. 4: "If the Spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences." God is the Ruler, and His Spirit rose up against me a great many years ago, and I tried to leave my place—did not understand my place at first; but by-and-bye I got into my place and there I stopped. I thought my place was to run a round of legal duties; I thought my place was to try and fulfil the law and please God; I thought my place was to be as good, and holy, and righteous as possible, and thereby get rid of my sins; I thought the Lord would, on the ground of my present goodness, forgive my past sins, and I did not mean to have any more sin. But God showed me what a fool I was when I was thus reasoning, and I tried to leave my place, but the Lord came and pushed me down again. What do you say, Job? Why, "If I wash myself with snow-water, and make my hands never so clean, yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me." What, you have offended your own Pharisaism, have you? Yes. And your self-righteousness says, There, Job, you have got into the ditch, and you have spoilt me. I was a respectable garment before. It is said the righteousness of some people are as filthy rags, and that is just what you have made me; you have torn me all to pieces by going into that ditch—you ought to have kept out of that place. But Job learnt at last that his place was in the dust of humiliation, his place was to abhor himself and repent in dust and ashes, confess that he could do nothing, that the Lord must do everything. "Yielding pacifieth great offences." How so? I will just quote a Scripture to show the people that are not brought into submission, in contrast to those that are. "Brethren, my heart's desire and prayer for Israel is, that they might be saved. For I

bear them record that they have a zeal of God"—so far so good—"but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Therefore, leave not thy place; continue in the dust. But then, say you, how can I, by thus yielding, pacify great offences? By pleading the Saviour's name, righteousness and atonement. "Who would set the briars and thorns against Me in battle? I would go through them; I would burn them together. Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Oh, thanks to God for the sweet privilege of humbling ourselves under His mighty hand; thanks to God that He lifteth up the poor out of the dust and the beggar from the dunghill; and God forbid we should leave this place to take the place of the Pharisee, but remain in the dust until He shall come and lift us up, until He shall come and say, "Go up higher;" then we shall be able to say, "Thou art my glory, and the lifter up of mine head." Ah, it is possible, then, that a sinner yielding himself thus to Christ and pleading the Saviour's name, receives that righteousness and that atonement that pacify great offences? We all like the words of David, "I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only." Do you see the necessity of faith in this—that if you have found out what a poor, lost piece of stubble, what a poor autumnal leaf you are, you can be raised up out of your sinnership and out of your despair only by the coming in of the mercy of God by Jesus Christ?—**JAMES WELLS**.

TOLLINGTON PARK.—On Tuesday, September 21st, anniversary services were held. A good company assembled in the afternoon, when Mr. R. E. Sears occupied the pulpit, and the sermon appeared to have been very much appreciated. The evening meeting was presided over by Mr. C. J. Burrows, who, after a hymn had been sung, read the 67th Psalm and then called upon Mr. Barker to ask God's blessing on the meeting. The Chairman expressed his pleasure at being present on this the thirty-second anniversary of the Church, and was very pleased to see such a nice company of friends. He remarked that the attendances had been somewhat small, yet an increase was seen on the previous Sunday. He delivered an encouraging address to the friends to still press on in spite of all difficulties, basing his remarks on the

words, "And God." Mr. Mitson, in a few words, stated the present condition of the Church and spoke of the faithful ministers who had occupied the pulpit from time to time. Mr. J. Cornelius delivered a profitable address from Heb. vi. 18, noticing God's work within and God's work without. Mr. Brown then followed with a stimulating address from words which are found in 1 Cor. xv. and the last verse. After the collection had been taken, which amounted to £6, Mr. J. E. Flegg was called upon to address the meeting, and spoke of the Gospel of the grace of God. Mr. Sears gave some brilliant examples of how God answers earnest prayer. The doxology was then sung, which brought a happy meeting to a close.

THE EMPTY LAMPS.

THERE had been a grand wedding, and the bridegroom was expected to bring home the bride. According to the custom of the East, when a marriage took place a number of young women went forth to meet the newly-wedded pair and welcome them home. Expecting a late arrival of the interesting couple, the youthful virgins each took a lamp, or, more literally speaking, a torch, "which was made by winding rags round pieces of iron or earthenware, sometimes hollowed, so as to contain oil, and gave a large light." When not so constructed, they had to carry oil in a separate vessel to pour upon the rags, as required, to keep up the light. As supposed, the arrival of the bride and bridegroom was late, and their friends all slumbered, till "at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him!" It now transpired that several of these persons had neglected to take a supply of oil, and the rest had none to spare; therefore, foolish creatures, just when the light was required the lamps went out and they were excluded from the feast. Such is the picture drawn by the Prince of teachers to show the awful end of those who profess to be Christians but have never possessed the grace of God in their hearts. How easy it is to take the name, to adopt the outward form, and attend to the ordinances of Christianity or, in other words, have the lamp of profession. And this may pass muster in the eyes of the world, and be the means of deceiving even the Church as well as the unhappy formalists themselves. But it is of no avail without the oil of grace in the soul; and how awful the disappointment will be when Jesus comes again to claim the Church as His bride! For while those with empty lamps are seeking a supply of oil "the door will be shut," and they shall cry in vain, "Lord, Lord, open to us!" Reader, how is it with thee? This is a

personal matter, and deserves the most serious consideration. The virgins in the parable before us are truly called foolish, for there is no folly equal to that of indifference to the eternal salvation of the soul; and it appears not only in taking the lamp in the first instance empty, but in the cry to the wise, "Give us of your oil, for our lamps are gone out." No Christian has any grace to spare for others; it can only be had of the Lord the Holy Ghost, and cannot be bought by any deeds of our own, but it is freely given to all who are aware of their need and go in earnest to beg for it at mercy's door. If you have not the assurance of faith we affectionately ask you to read carefully the first thirteen verses of Matthew xxv., and see if you belong to the company of wise or foolish virgins. And may God the Spirit bless you in the deed. Amen.—*The Silent Messenger* (J.S.A.).

THE LOVE OF TRUTH.

THE love of truth, says a great philosopher, is strong in every well-disposed mind; but men are prone to be led too much by authority in their opinions; and there are persons in the world of so mean and abject a spirit, that they may be called mere beggars with regard to their opinions. Through laziness and indifference about the truth they leave to others the drudgery of digging for this commodity; they can have enough at second-hand to serve their occasions. Their concern is not to know what is true, but what is said and thought on such and such subjects; and their understanding, like their clothes, is out according to the fashion.

SIMPLE GOSPEL SUFFICIENT.

THE Athenians were said to be lovers of "new things." The race is not yet extinct. Something new! something new! is the present cry; and many are trying to gratify it. We might pardon mere eccentricity, but we cannot tolerate error, however garishly it may be dressed and served up. It is insulting to the Gospel to say that it shall lose its interest or its power. Christianity is the only "evergreen" among all the systems. It shall flourish in immortal bloom to the end of time, even through all eternity. To the mystery of godliness, therefore, faithful men will surrender their energies and their lives. That into which the "angels desire to look" shall ever furnish them with sufficient material for ever-varying illustration; and should their fancies prompt them to soar, they will rise alone upon such thoughts as set on fire the muse of David, clothed Isaiah's soul with rapture, and crowned the apostolate

of Paul with marvellous triumphs.—*Macfarlane.*

WHITTLESEA (ZION).— Sunday-school anniversary and harvest thanksgiving services of a most inspiring nature were held at the above chapel on the 19th and 21st of September. On Sunday (19th) the Pastor (Mr. J. T. Peters) preached two eloquent sermons. He also delivered a most encouraging address to the teachers and scholars of the Sunday-school in the afternoon. On Tuesday (21st) the special preacher was Pastor J. Easter, of Over (Cambs). The sermon in the afternoon was especially helpful to Christian workers. The evening discourse was a tribute of praise to the Lord for His goodness in nature. A very pleasing feature of the services was the singing of hymns specially chosen for the occasion. The children of the Sunday-school had been most carefully trained by Mrs. Savage. All who were privileged to hear must have recognised that the labour of love was not in vain. A public tea was held on Tuesday. All the services were well attended.—“**EERNAN.**”

HERNE BAY AND MARGATE.— During the past three months good congregations, including many visitors, have assembled at the new Chapel at Herne Bay, and at Margate we were pleased to hear from a visitor that the services at Hawley Street (Pastor W. Allen Dale) are encouraging and helpful, the singing good and hearty.

CORNWALL.—A visitor writes: “I have been visiting this old but delightful county during the month of August. I have been to some of the principal towns, but sorry to say a Strict Baptist Church was not met with. There are General Baptists, but from what I saw and information given they cannot be said to be flourishing causes. The influence of Wesley is still evident, and in most towns is to be found a substantial Wesleyan or Methodist chapel, with good congregations. Perhaps a lesson might be taken from the unity that exists amongst the Wesleyan body. At Penzance, St. Ives and Newquay they possess fine chapels.

Aged Pilgrims' Corner.

On September 2nd a well-attended meeting in aid of the Society was held in the Round Gardens Assembly Room, Walton-on-Naze, under the auspices of Mrs. Howe. Professor Orchard occupied the chair, and addresses were given by Messrs. Harrison, Drew, Cook, Silvester, Johnson and Secretary. Friends from Colchester and other places were present and fresh support was obtained.

The new number of the *Quarterly Record* is now ready. Copies will be sent to any friends who will place them in the hands of non-subscribers. It contains a portrait and biographical sketch of the late Thomas Hardy, of Leicester, together with other illustrations and articles bearing upon the work.

* *

The number of pensioners has increased to 1,682; they live in all parts of the kingdom. 236 are on the ten-guinea pension, 1,099 on the seven-guinea, and 347 on the five-guinea. The pensions of the past twelve months have amounted to £12,081.

* *

37 pensioners are over 90 years of age, 465 are over 80, 826 are over 70, and the remainder are between 60 and 70.

The three senior pensioners have been on the books 34 years and 30 years respectively, and have received £301, £219, and £253. The average duration of a pension is 11 years, with a total payment of £78.

* *

The demands upon the Society far exceed its resources, and the committee repeat their appeal to all lovers of the Lord's aged poor for fresh support. The utmost economy consistent with efficiency is exercised; the working expenses, which are but a small percentage, are continually watched and controlled by the Board. William Tindale's prologue to his first edition of the New Testament in English contains this golden sentence of admonition to all grace-taught people:—

“For we have not received the gifts of God for ourselves only, or for to hide them; but to bestow them unto the honouring of God and Christ, and edifying of the congregation, which is the body of Christ.”

PRIVATE PRAYER.

THE closets of God's people are where the roots of the Church grow. And if the roots be not nourished there can be no trees with branches and fruit. In many senses the root of the plant is the most important part of it. Men do not see it. It is hidden away down under the earth. Yet in the dark it works away, and in the secret laboratory it prepares the life which goes up into the plant or tree and manifests itself in trunk and branches, in leaves and fruit. The beautiful leaf fabrics are woven down in the loom of that dark earth factory. The colours that tint the flowers are prepared in that lovely workshop. The little blocks that are piled in silence, one by one, as the fabric of the tree grows up are hewn

out in the secret quarries of the root. He that would bless a tree must first bless its roots. So it is in the spiritual life. It is not the closet which men see. It is not a man's secret, personal, religious life the world understands and praises. Yet it is in the closet that the roots of his life grow, and if the roots be not nourished then the tree will soon die.

STRICT COMMUNION.

BY THE LATE JAMES WELLS.

THE New Testament presents no other way than by believer's baptism to the table. Do you think that the Lord Jesus Christ sent His apostles one part of them with one order of ordinances for the New Testament dispensation and the other part of them with another order? Can you believe such a thing? Is there the least hint of such a thing? Do you not see in the close of this book that He said, "Go and teach all nations"? The teaching comes first, and then the baptising in the name of the Holy Three. So, then, He gave this ordinance, and the apostle saith, "There is one Lord, one faith, and one baptism." Now there are three baptisms, but there is only one of each kind—there is only one ordinance of baptism, only one baptism by the Holy Ghost, and one of Christ. Would it not be strange that He should give one kind of command to the one and another to the other? But He did not. Now, what shall we say to the following words? We are Gentiles, and our prototypes, if I may so call them, at Caesarea were brought to know the Lord, and they made an inquiry what was to be done, and the apostle Peter, by the infallible inspiration of the Spirit of God, commanded them to be baptised. It is wrong for me to appeal, perhaps, to our non-Baptist friends, but I do it because I love you. I must say to you, as believers in Jesus Christ, that commandment is as much to you to be baptised as it was to the Christians at Caesarea. You are a believer, you are indebted to what Christ has done, your soul is immersed into the light and liberty of the everlasting Gospel, and there is a Divine command for you to be baptised. Perhaps some of you will ask, Do you mean to say that we who are not Baptists are disobedient to that command? I leave your own consciences to that matter. And I will tell you something else. You would not so deal with any other command of the Lord. We are commanded to love one another. Would you, as a Christian,

say that that does not belong to you—that you have nothing to do with brotherly love, that you have nothing to do with unity with the saints? You would not say that. Then if we would not trifle with one command why should we trifle with another? "He commanded them to be baptised." And there never was and never will be more than one way to the table. Christ's baptism—I mean His baptism as we have described in the 42nd Psalm—is the only way to heaven above, to the table above; and baptism, or immersion, is the only way to the table below. "He commanded them." What is our answer? Peter, we don't regard your command, we think nothing of your command, we set aside your command. Then, again, we have another Scripture. You say, We are baptised by the Holy Ghost. That is the very reason why you should obey the Lord's commandment—at least, Peter makes it a reason. He saith, "Can any man forbid water that these should not be baptised which have received the Holy Ghost as well as we?" So then John baptised believers, and only believers; and here we have at Christ's baptism at Jordan the presence of the Holy and Eternal Three.

Then, again, how is it—can you account for it—that we are so very anxious for one ordinance and yet think so little of the other? Ah, it is said, you Baptists keep the dear children of God away from the table. Nay, they keep themselves away. It may seem bad, but it would be a great deal worse the other way. I can stand before God with a clear conscience in keeping you back; I cannot stand before God with a clear conscience if I cast His commandment out, if I break wilfully His order of things, if I put out of place which He hath put into place. He has given the command, and His word is quite enough for me. While I have been honoured to be in public for more than forty years, I have never been suffered to move from His sovereign commands, and trust I never, never shall. There is one Scripture which I often wonder our non-Baptist friends do not drop under—"If ye love Me." How many times have not some of you said, "Lord, Thou knowest all things; Thou knowest that I love Thee." What comes next? Keep My commandments. No, I will not. But then, you see, He does not suffer His patience to wear out, or His love to wear out. He meets our non-Baptist friends at the table, and smiles upon them there; not because they have obeyed Him, thought, but in

spite of their having disobeyed Him—for I do not make the Lord's presence so conditional as that. Still, at the same time, I like the Lord's own way.

Gone Home.

GERTRUDE FORDHAM.

OUR dear sister, who was a member of the Strict Baptist Church at Pitt-street, Norwich, passed to her eternal rest on July 27th, 1909, after a painful and protracted affliction, during which she was graciously supported and comforted by her gracious Lord, and was kept in a quiet and submissive frame. Shortly before her death I visited her in the hospital, speaking to her of the Lord's dealing with her. Asked if she felt Christ precious, she said, "Yes; and

"Although my cup seems filled with gall,
There's something secret sweetens all."

She felt humbled at the Lord's mercy in making Himself known to her while others around her were left in ignorance.

She was not conscious at the last, but quietly fell asleep in Jesus.

The Church at Norwich mourn the loss of one who was a true lover of Zion and a willing, useful helper—not one to talk much, but such a one as Hart describes—

"Broken hearts and humble walkers,
These are dear in Jesu's eyes";

and "of such is the kingdom of heaven."

She was interred at Norwich Cemetery on July 31st, 1909, by her late Pastor,
J. D. HUNT.

MRS. MARTHA KING,

widow of Frederick King, late Pastor of the Baptist Meeting, Carlton, Beds, passed most peacefully into the presence of her King on June 15th, 1909, aged 82 years.

Mrs. King was sweetly drawn to Christ when about 40 years of age. One Sunday morning she carelessly went into an evangelical church to hear a good old clergyman preach. He took for his text Deut. viii. 2. The words struck her as being very remarkable, this being her birthday, and she was just 40 years old. Feeling greatly impressed by the morning service, she decided to go again in the evening and hear whether the good old clergyman had any further message from God for her. At that service the Word was sealed home to her heart as it had never been before.

From that time she became a true and earnest seeker after the Lord Jesus Christ, whom, after a season of waiting

and great distress of mind, she found to the joy and rejoicing of her soul.

She was baptized and received into the Church at Hitchin (Bethel) by the late Pastor, Mr. Morris, whom she greatly esteemed.

During her long life she passed through many and great troubles, in which she was never left to sink. She often told me (her step-daughter) how good the Lord was to her. "He has never failed me," she would say; "He is faithful who has promised: Oh, how I wish I could love and serve Him better."

Mrs. King always called herself "one of the very little ones." She could speak of no great revelations, no settled assurance, and was so afraid of being presumptuous. "Oh, if I might but touch the hem of His garment," she would say—"if He would but come to me and lift me out of this low dungeon! I cannot rise to Him, but He knows I do want Him to come to me."

Mrs. King married, rather late in life, my dear father, Mr. Frederick King, to whom she was a true helpmeet. After two years of happy married life the Lord saw fit to suddenly call her husband to higher service. The sorrowing widow bore the shock and loss with Christian fortitude and still found Him faithful.

She became more or less of an invalid for some few years before the Lord gave her the home-call, suffering much from bronchitis and heart-weakness. During her affliction she often begged the Lord to give her another token for good. She greatly feared the last enemy, and had all her lifetime been subject to bondage on that account. Again she found Him faithful who had promised. Sweetly, tenderly, He spoke to her heart, "as one whom his mother comforteth," &c., and she was comforted.

The end came rather suddenly. She had been a little worse than usual the week before, but no one anticipated her race was so nearly run. In the early morning of June 15th she was heard to say, "I am so happy! 'Come, Lord Jesus, come quickly.'" About 9 o'clock she fell into a sort of comatose state, from which she did not awaken on earth. She did not speak again, though frequently a sweet smile would spread over her face.

Between 5 and 6 o'clock, without a struggle or a groan, she quietly breathed out her soul to Him who gave it. "For ever with the Lord, Amen, so let it be."

On June 18th her body was laid to rest in Hitchin Cemetery "until He comes," the service being conducted by Mr. Morris, son of her late Pastor.

ANNIE M. PEEL.

39, Tavistock-street, Bedford.

“Another Year has Passed Away.”

BY PASTOR JAMES E. FLEGG, OF HOUNSLOW,

One of the Editors of the “Earthen Vessel and Gospel Herald.”

IN bringing to a close the year's service in the conduct of this magazine, a brief review of the past twelve months will not, we feel, be inopportune.

Change appears on the face of creation as the seasons come and go, and the flight of time leaves behind it changes in the history of individuals and of Churches.

Looking over the previous pages of the magazine, the tale which they unfold occasions varied feelings. There are cases where the change has given rise to bright hopes and anticipations, whilst others have shrouded hearts in darkness and gloom.

Now, a note of praise is sounded as one reads of blessings realised. Then, a word of prayer falls from the lips, as hopes are expressed that God will own the ministry of a newly-settled pastor; and again a chord of sympathy is touched, and the eye moistens as one looks once more at the names of those beloved who have passed out of the shadows into the sunlight.

Several Churches, when the year opened, were seeking under-shepherds. These are now rejoicing in the possession of this blessing, for brethren have heard the voice of “the Master of assemblies” directing them to spheres of labour. Other congregations sorrow because they who once led them in worship and service are no more, and the forms of honoured servants of God are no longer with them, for they have responded to the summons, “Come up higher.”

Our Missionary Societies have continued their good work; friends at home having liberally responded to appeals for the support of the ministry in far-off India. Thus their Reports afford much cause for gratitude and congratulation.

The Associations, in recording the work of the past year, show that whilst in some instances prosperity has been Divinely vouchsafed, many Churches are in such a condition as to call for close questioning and earnest prayer.

Early in the year the Metropolitan Association of Strict Baptist Churches had to deplore the loss of its President, our esteemed brother Thomas Jones, by whose removal the Church at West Hill, Wandsworth, was bereft of its beloved pastor. Within a few hours also Mr. W. R. Fricker, its sedulous and generous treasurer, was, after a painful illness, taken to the land “where the inhabitants never say ‘I am sick.’”

Great was the grief of many when the tidings reached us that the Church at Wisbech had sustained a great loss by the decease of our kindly and spiritually-minded friend, Wm. Boulton, J.P., and

the home-call of our devoted and promising brother and fellow-worker, G. E. Elnaugh, of Bethesda Chapel, Ipswich.

The veteran John Lambourn, who was greatly blessed at Warboys, Hunts, and our genial and gracious friend, John Bonney, well known in former years amongst the Churches, both in London and the provinces, have gone, as also has our kindly brother Bedingfield, who ably served many of our causes in Suffolk and Norfolk. W. E. Palmer, a quiet and gracious Christian pastor, has exchanged earth for heaven; and our valued brethren, John Jull and James Clark, after long years of service in pastoral work, have closed the time of their painful and protracted waiting, and left us for the region where pain and parting are unknown.

The Church at Slaithwaite, where formerly our brother O. S. Dolbey, and after him the late T. Jones also laboured, has welcomed Mr. David Smith to the pastorate; our friend James Easter, whose presence in the London Churches will be missed, has settled at Over, Cambs; Mr. Stocker has left Stowmarket for the historic cause at Claxton; Providence, Kingston, has now the ministry of an old friend in Mr. Welman; and the scene of the labours of a former editor, our brother Winters, is now the home of Mr. W. Tooke. The outlook at Stevenage appears promising under the pastorate of Mr. Staddon; and Mr. J. P. Goodenough, whose name is familiar to our readers by his welcome articles in our pages, is stately labouring at Bassett Street, Kentish Town. Clapham Junction has secured the services of an energetic pastor in Mr. Higgins; and it is believed that good days are in store for the Church at Salem, Richmond, now under the care of our esteemed young brother J. Hughes.

Recognising the need that something practical should be done to assist the smaller Strict Baptist Churches in maintaining the truths we love, and in aiding them to support their pastors in comfort, a confraternity entitled *The Strict and Particular Baptist Society* has this year been called into existence. We rejoice to learn that already important counsels have been sought and given, and valuable assistance has been rendered.

Thus we would venture, in closing, to say in the language of thankfulness and hope, "The Lord hath been mindful of us: He will bless us" (Psa. cxv. 12).

LOVE TO THE BROTHERHOOD.

BY PASTOR O. S. DOLBEY, OF THE SURREY TABERNACLE, LONDON.

"Love the brotherhood."—1 Peter ii. 17.

IN a former paper it was shown from Holy Writ that there is a close and intimate relationship between true believers in the Saviour, "of Whom the whole family in heaven and earth is named" (Eph. iii. 15).

The portion now before us enjoins what should be our attitude and action towards all who, with ourselves, have a true warrant for

regarding "the God and Father of our Lord Jesus Christ" as "our Father, which art in heaven." Love to "the brotherhood" characterises all who "walk as children of the light." Affection—sincere, warm and practical—toward all who are of the truth, indwells every heart which the Lord has condescended to make His abode (Eph. iii. 17).

The Apostle Paul, when addressing the Thessalonian believers, admits that in *their* case so genuine and evident was their brotherly love, "that they needed not that he should write unto them as touching it, for ye are yourselves taught of God to love one another" (1 Thess. iv. 9). This was noble testimony, reflecting high credit both on the writer and on those whom he thus addressed.

Were the measure of grace with which these were favoured enjoyed by the members of all our Churches such an exhortation as that of our text would not be needed. Yet *even they* are besought to "increase more and more"—and the Apostle records his prayer that "the Lord would make them to increase and abound in love one toward another"—"even as we do toward you" (chap. iii. 12).

These and similar passages, therefore, amply warrant our devoting a second article to our love to "the brotherhood" of God's heaven-born children.

At first it seems so obvious that these should "be kindly affectioned one to another with brotherly love" (Rom. xii. 10), that any exhortation to them to be so seems almost uncalled for, yet on consideration it is seen to be most appropriate.

How feeble as an operative principle our brotherly love often proves! For this, one reason may be assigned—that we are prone to think of our fellow Christians *as they are in themselves*, far more than of what they are in Christ Jesus. We consider their character and actions. We see only the "outer man"—we view the "old man" acting in the energy of the flesh—and we behold in this what our brethren themselves perceive so keenly and sorrowfully, namely, that in them (that is, in their flesh) "dwelleth no good thing" (Rom. vii. 18). We thus see that of which we cannot approve, which we cannot admire, which we cannot regard with complacency, and, indeed, what it would be wrong to love.

Yet, after all, we should enquire whether our brethren are *all* flesh. Are they nothing but corrupt nature? Are they absolutely destitute of what is good? To these questions there can be but one answer. *Certainly not*, must be our reply.

In them the Lord "hath begun a good work" (Phil. i. 6). In their hearts is the grace of God. The fruits of the Spirit are in their souls, and these are lovable, and should be loved by us.

Further, whatever our brethren are *in themselves*—however polluted and faulty—though they have in their fallen natures the very dregs of every evil, in Christ they are "all fair." He that has sovereignly determined to bless the chosen race "hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Num. xxiii. 21). Thus:—

“In Jesus the Lamb, the Father's Delight,
The saints without blame appear in His sight ;
And while He in Jesus their souls shall approve,
So long shall Jehovah abide in His love.”

If, therefore, He views them as “with His spotless vesture on, noly as the Holy One,” there is every reason why *we* should love them. “He that loveth Him that begat”—that is, our Heavenly Father—“loveth Him also that is begotten of Him” (1 John v. 1).

II.

Christian love to the brotherhood is special and unique. Its pattern is Christ's own love to His people. “A new commandment,” He said, “I give unto you, That ye love one another ; as I have loved you, that ye also love one another ” (John xiii. 34).

His love to His church was, again, not expressed in words only, but in actions which evoke the supreme gratitude of all ransomed hearts. So also must ours to the brotherhood be. “My little children, let us not love in word, neither in tongue ; but in deed and in truth ” (1 John iii. 18).

If we truly love “the brotherhood ” we shall pray for them. They will be borne upon our hearts before the Lord, and we shall seek for the blessing of God to rest upon them. Moreover, we shall desire spiritual communion with them and to share their company. We shall feel for them in their trials and distresses, sympathise with them in their temptation, and as far as in us lies, minister to their necessities.

III.

In conclusion, we would say that the above exhortation, whilst it shows us what is due from us to the whole brotherhood of God's people, should be regarded as having a special bearing upon our attitude to “the brotherhood ” amongst whom our lot is cast.

It is with these that we come into closest contact ; with these we have—*or should have*—the closest communion. They have the first claim on our sympathies and support, whether material, moral, or spiritual. If we are anxious for the cause of God, if we desire to do good, if we are capable of strengthening weak hands or of confirming feeble knees, if the love of God is in our hearts, let us learn to show charity at home, and thus prove that “the brotherhood ” amongst whom we have elected to dwell, the Church of which we, through grace, are members, the place we have vowed both to God and man is, and shall be, our home, has and shall have the very cream of our affections, the supreme effort of our souls, and the most devoted services it is in our power to put forth.

Thus may we remember that—

“Love is the golden chain which binds the happy souls above ;
And he's an heir of Heaven that finds his bosom glow with love.”

“Let all seen enjoyments lead you to the unseen fountain whence they flow.”—*Halyburton*.

HAVE YOU? A PLEA FOR THE LORD'S POOR FUND.

BY PASTOR E. MITCHELL, OF CLERKENWELL, LONDON.

"He hath given to the poor."—Psa. cxii. 9.

"THE POOR." A short but suggestive description. Poverty has its root in sin. Much of it, as it exists in our great cities, is due to the presence and progress of moral evil; while the whole of it may be traced indirectly to the same lamentable source.

The vast inequalities that exist almost side by side—some rolling in riches, others dying for lack of the common necessities of life—proclaim loudly that this is a fallen world. But for sin, poverty had been unknown. In a perfect state such inequalities would be impossible. Perhaps the reason why our Lord calls riches "the mammon of unrighteousness" (Luke xvi. 9) may be found here.

Be this at it may, the poor *are with us*. And, what appears strange to human reason, "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom, which He hath promised to them that love Him." He who is the "Highest Reason" has valid reasons for all His actions. It may be that He intends us to know that His estimate of wealth is the very opposite of ours and that He thinks but lightly of what many regard as the chief good.

It can scarcely be questioned that by thus acting, *God tests His people*. The faith of the poor is tried by their poverty, which also tests those who possess "this world's good." The character of the rich man, in all its selfishness, was brought to light by his neglect of Lazarus, who lay at his gate (Luke xvi. 20); and among those to whom the Lord will say, "Inasmuch as ye did it *not* to one of the least of these, ye did it *not* to Me," many who in life made a religious profession will, it may be, be found. Again. Through the poor the Lord enables *us to share His joy*. This He finds in the exercise of His own perfections, and especially in communicating His own goodness to His creatures. By His Spirit He implants in the souls of His children holy principles which faintly correspond with His own transcendent perfections. Thus by means of the poor an opportunity is afforded us of proving that "it is more blessed to give than to receive," and so, in some small degree, share the pleasures of Him who "of His goodness has prepared for the poor" (Psa. xlvi. 10).

"*He hath given to the poor.*" The Psalm from which this is taken describes a truly godly man. One prominent feature in his character is a generous, open-hearted care for those in need. "He hath dispersed"—neither hoarding up his wealth, nor selfishly spending it on his gratification—but "*giving to the poor.*" His eyes are open to see their necessities, which his hand is ever ready to supply. The work of the Spirit in His elect has for its end conformity to Christ. A hard-hearted and ungenerous follower of our beloved Master is a sad anomaly. In so far as we bear His image that image is love. For "whoso hath this world's good, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?"

This godly conduct suggests the question—Have you? What have we, both the reader and the writer, done for the Lord's poor? Not a few such are around and about us. Do we consider them? They are members of His mystic body. He counts what is done to them as done to Himself; and He regards any neglect of them as neglect of Himself. The godly "has given to the poor," and with no niggard hand. *Have you?*

Our little Fund helps the poor of the Lord's family, as far as the means at our disposal will go. Most of the recipients are both *aged* and poor, and not unfrequently afflicted too. Some were once acceptable preachers, whose time and strength were spent in the service of the Churches, but now, being past service and having been unable to make provision for old age they need our help. Not a few are friendless and lonely widows. Several of these were the wives of ministers. Some plead for assistance to tide them over transient difficulties—illness, the lack of employment, or the sickness of a loved one.

The cold weather is again upon us and Christmas, the season of good will, is near, and we appeal to our helpers of other days to repeat their kindness. You that have not hitherto assisted, will you not begin now? Some who once did so have received the "home-call," and can no longer forward their generous contributions. Among our readers will not some step in and fill the gap which Providence has made?

The State provision of "old age pensions" has proved a boon to many; but it has not lessened the need for our ministry of love. Not a few of the Lord's poor were once compelled in times of stress and sorrow to seek parish relief. This disqualifies them from receiving the pension. Others have not reached the age of seventy, yet through affliction or the loss of the bread-winner are in the greatest need; while some are in distress from lack of employment. Even where the State has granted five shillings per week, this is insufficient to provide lodging, food and firing. It were then a thousand pities were national beneficence permitted to block the streams of Christian love.—E. M.

Thus far our dear friend has urged the claims of the Fund which he has managed so long and so wisely, and with a delicate and kindly consideration which well exemplify the text on which he was led to dwell. In a popular poem by the late Laureate, a character is represented as pleading: "I never came a-begging for myself," which is in his case abundantly true. Hence the force of his present appeal when reminding us of the many who have been comforted in sorrow and relieved in distress by what he appropriately styles his "ministry of love."—EDITOR.

"When a child of God wants peace, he can have no peace till God speaks it."—*Thomas Goodwin.*

THE CHURCH'S WELFARE: A MEMBER'S CONCERN.

BY PASTOR H. D. TOOKE, OF STRATFORD.*

It is evident that there is a close connection between this topic and that of the previous address; for, in proportion to our estimate of, and regard for, Jesus Christ will be our interest in, and concern for, the well-being of the Churches with which we are associated.

In dealing with our theme, it behoves us to face it earnestly and prayerfully, without prejudice and unjust accusations on the one side, or too compliant commendation on the other. Either would be detrimental to the profitable discussion of such a subject, though I am not sure but that too ready an assent would not be the more dangerous of the two.

Dr. Johnson is said to have described an acquaintance as "a good and pious man." This, however, he qualified by adding, "I am afraid he has not entered a Church for many years, but he always raises his hat when he passes one, which shows that he has good principles."

A good principle is, however, of value only as it becomes a controlling power in our lives and actions. My contention therefore is that the well-being of our Church is a matter which should be of the utmost concern to all our members. This I would enforce by noticing several facts.

I.

I INFER IT FROM THE NATURE AND CHARACTER OF A TRUE CHURCH.

This we commonly define as a community of believers professing similar views and tenets, and united by common interests and for common ends. The ideal is undoubtedly that of a community having the same interests, objects, advantages and blessings.

As members of Free Churches, we are resolutely opposed to autocracy in our midst, whilst we strenuously resist the very suggestion of outside influence or control. We glory in our democracy, and resent with indignation any interference with our rights.

Yet while this is rightly contended for, there is need to enquire whether this principle is recognised in its full and legitimate issues. Do we carry our contention for what is our just due to its proper and logical conclusion? Let us remember that with our claim to common rights there must be equally the acknowledgement of common responsibilities. Personal privileges are inseparable from individual and active interest. Common ends must be linked up to united effort.

The equality of members in Church fellowship is or should be a matter of principle with us. We will submit to no "lords over God's heritage." "Diotrephes, who loveth to have the pre-eminence," may still have his name on the roll of some of our Churches; but, alas, for that Church. We profess to abjure all

* An address delivered at the half-yearly meeting of "The Metropolitan Association of Strict Baptist Churches" at Soho Chapel, on October 5th, 1909, after the address on "What think ye of Christ?" by Pastor John Bush, to be found in our November number, page 334.

distinctions of position and wealth. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (Jas. ii. 1).

Further, we recognise the individuality of godliness, for the work of grace in the heart is of all things an individual and personal matter.

Surely, while such positions are cordially accepted in our assemblies, the natural and proper issue is the responsible interest of each individual member in the peace and prosperity of his Church.

This is duly accepted in other communities, such as societies or even business firms, in which the great principle is recognised of *the whole for the individual*, and equally *the individual for the whole*. Surely such a spirit should also be manifested in our Church—the most important and beneficial of all communities.

II.

THIS PRINCIPLE DEMANDS GENERAL AND PRACTICAL RECOGNITION.

I emphasise that it should be *practical*. Theories are good only as they are reduced to action. Genuine concern for the well-being of a Church necessarily affects the actions of all who compose it, and to ascertain what these are, let us make some searching inquiries.

Firstly, What is the attendance of its members? What proportion of these attend on Sunday mornings? Ask the same question in relation to week evening services, and when due allowance for legitimate absence is made, do the numbers ordinarily present, warrant a belief in their general and practical acceptance of their individual responsibility?

Reflect, again, upon the attendance at our prayer meetings, which we all admit to be the most important and essential of our services, from the standpoint of our spiritual progress. "Is," we ask, "the attendance on these occasions commensurate with the number of those who are in professed fellowship?"

Further, what percentage of these are engaged in specific Christian effort?

Yet again, let us apply the test by inquiring whether the amount contributed towards the support of the community is as a rule in harmony with the New Testament principle of our giving "as God hath prospered" (1 Cor. xvi. 2). It will surely be admitted that such questions furnish legitimate tests of the extent to which the principles of individual responsibility is practically recognised among us. One conclusion only is possible in the face of these signs; nor will profuse protestations compensate for the lack of gracious efforts. The only conclusion at which we can arrive is that a large number of members do not regard the Church's welfare as a matter of personal and individual concern.

The warning of old has its message to-day, "Woe to them that are at ease in Zion" (Amos vi. 1). Paul's lament has our sympathy, in which he complains that "All seek their own, not the things which are Jesus Christ's" (Phil. ii. 21). It is worthy

of note that the last books both of the Old and New Testaments contain a strong indictment against the members of Churches; and were another revelation forthcoming from God, we fear that there would be yet further charges of the same character.

The secret lies in our prevailing lukewarmness. The late Mr. Spurgeon said, "Stagnation in a Church is the devil's delight. I do not think he cares how many Baptist Churches you form if you do but keep them stagnant; he cares not for your armies if the soldiers sleep, nor for your guns if they be not loaded. New fire, new zeal, new energy!—this is what we need."

• III.

GREAT AND MOMENTOUS RESULTS WOULD FOLLOW IF THE ACCEPTANCE AND OBSERVANCE OF INDIVIDUAL INTEREST IN THE CHURCH'S SUCCESS WERE GENERAL AMONG US.

The value and necessity of anything may be proved by the application of this question. Let us imagine a community of believers of which every member is truly interested in its welfare, and enthusiastically zealous for its success; in which absentees are unknown but for legitimate reasons; in which prayer meetings are supported, when possible, by all its members; in which all give as God has given to them; and in which all, without exception, work according to the measure of the gifts, grace and opportunity He has bestowed upon them.

"This," you may object, "is an ideal picture." "Yes," I reply, "an *ideal*, but within reason and possibility did but its members possess and manifest a right spirit." This few would question. Then I venture to enquire, to what extent are we seeking this "consummation devoutly to be wished."

Now view the results. In Psalm cii. 13, 14 we have a vision of what would follow, were such an ideal state a living reality among us. "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come, for Thy servants take pleasure in her stones and favour the dust thereof."

Conceive what would follow. Imagine how it would affect the ministry. Picture the joy, peace and success which would be experienced, for "they shall prosper that love Thee" (Psa. cxxii. 6). Think of the numerical increase which would attend it—the power of the Word as preached, and the attraction which such a Church would exercise upon the neighbourhood around.

Do you admit the possibility of these results? Then lay not the blame for the present non-success of many of our Churches upon God, or upon the truths you hold. One Achan stayed the victories of Israel, and one indifferent and apathetic member may arrest the onward and upward progress of an entire Christian congregation.

"None of us liveth unto himself" (Rom. xiv. 7). Do we desire to behold our Churches agencies of power in the land of God? Then let us begin with ourselves and earnestly pray for grace to cultivate abiding, heartfelt and practical solicitude for their highest welfare.

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion” (Isa. lii. 1). This surely is the divine message for to-day, and may we give due heed to its call. Far better than criticising our ministers, blaming our deacons, or complaining of the local environments of our chapels, would it be to arise to the acknowledgment of our personal responsibility, and “whatsoever our hands find to do, to do it with our might.” Let us help others and God will help us. This assuredly will awaken true sympathy towards those who are trying their best amidst innumerable difficulties. Thus it has been well said:—

“It is easy to sit in your carriage and counsel the man on foot;
But get down and walk and you'll change your talk, as you feel the peg
in your boot;
It is easy to tell the toiler how best he can carry his pack;
But no one can rate a burden's weight until it has been on his back.”

HIGH UNITARIANS. A FORGOTTEN CHAPTER IN CHURCH HISTORY.

JOSEPH KITTSON AND HIS FOLLOWERS.

BEFORE bringing our notice of the Kittsonians to a close, a passing mention must be made to the selection of hymns which was used by them in their public worship. This, though a well-printed book of 444 pages, of the size of Denham's or Stevens's, is now almost unknown. It is entitled “Hymns for Zion's Children; and God in Praises addressed, selected from various Authors, *Each carefully purged from all the divine trinities* And the person of Almighty God, the Person of the All-adorable Mediator and the Spirit of all grace Owned and Honoured in a Scriptural Light” By Joseph Kittson Minister of the One infinite Father and of his all-adorable Son, Jesus Christ.” Sold by the Author, Ramsey, Hunts, 1820. The compiler's conception of the Supreme Being, he tries to set forth in his Preface. “Nothing,” he avers, “can be more certain than that there is but one divine Person. This underived, undivided, invisible and all-adorable Person is revealed to creatures as the indwelling *Life, Light, Nature, Spirit, Father, Fulness, Riches, Wisdom, Power, Glory, etc.*, of the Son of Man, in full possession of His own almighty and omniscient Majesty; while the Holy Ghost is a measure of the invisible Deity in every saint as the unbounded and undivided fulness of Christ.”

That this is mere theological jargon, comprehensible neither to the writer nor to his readers, needs hardly to be pointed out. It, however, serves to show how vague and indefinite the High Unitarian creed actually was when it was sought to define and explain it. The process of purging long-loved verses from references to the Father, the Son and the Holy Ghost as co-equal Persons in the eternal Godhead was performed with no little audacity. In some instances

entire hymns were so amended as to be unrecognisable. Others were verbally altered to make them agree with the creed given in the Preface; while, in all cases, references to the doctrines of grace are sedulously retained.

Thus the fact that Jehovah, whom the "holy Church throughout all the world" has ever acknowledged and worshipped, subsists as the "holy, blessed and glorious Trinity, three persons and One God," is persistently denied, though expressions of joyous faith in the truths which we love, abound. It is not therefore strange that many were deluded and deceived.

After Kittson's death, in 1843, the number of his followers declined. Many that were aged were called to their account. Others lacked encouragement to maintain the profession of their belief. In time, the congregations so fell off that public services could no longer be held, and one by one their places of worship had to be closed, the chapel at Swavesey being, we believe, the last.

Strangely conflicting are the accounts that have reached us of the actual religious lives of these people. William Palmer, as we have seen, at the Jubilee of George Murrell, of St. Neots, in 1860, spoke of High Unitarianism as a snare, which in the earlier days of his Christian life sapped the foundation of his hope, robbed him of his religious pleasures, and filled his soul with uncertainty, darkness and despondency. On the other hand, letters are before us from correspondents of ripe experience which assure us from their own recollection and the testimony of Christian relatives and friends of their younger days that the current ministry in these chapels differed but little from that which was given in the majority of those of our faith and order.

Writing from Wisbech, a lady, whose recollection as a Christian goes back many years, and whose earliest associations were with the families of many of prominence in our Churches in Cambridgeshire, Hunts and Suffolk, informs us that while she never knew Kittson himself, she was acquainted with many of his followers. The first chapel at Ramsey in which "the Unity Baptists" met was the gift of her grandfather. It stood in the Benwick Road, adjoining the house in which he died many years since. Of his grace and godliness our correspondent speaks with the utmost confidence. She further states that she well remembers her grandmother as a most saintly woman, in whose company it was impossible to be, even for a short time, without perceiving "Whose she was and Whom she desired to serve." The text chosen for her grandfather's "funeral sermon"—we retain the long-used phrase—was "Christ is all and in all."

Writing from Grantham, our Christian brother J. W. Wilderspin, in his younger days tells us that he was intimately acquainted with the High Unitarians at Swavesey, at the time that their minister, F. Coulson, was in his full vigour. Between him and John Foreman many letters of a controversial character were exchanged, which were afterwards published in a book of some size, which our correspondent remembers reading as a young man much attached to religious literature.

That the practical religion of his father and his own early associates was irreproachable, however strange their creed, our correspondent emphatically testifies.

The warmth and cordiality which existed in their fellowship he recalls as most delightful. "Charity (or love) is kind" (1 Cor. xiii. 4), and such kindness they evidently found pleasure in displaying. He specially mentions the solicitude of their minister for the welfare of the thoughtful young men under his care, and how he encouraged them to read and think. "I," says Mr. Wilderspin, "had almost the free run of his library," which for a village Pastor was a considerable one, "and both with him and his daughters I was most intimate."

Neither of these Christian friends, it should be said, are the least tinctured with Kittsonian principles, but write (for we do not know them personally) in a way that convinces us that both "have been taught by Him (Christ), as the truth is in Jesus," and know what godliness is through a living experience of its power and preciousness.

(To be concluded.)

"NOTHING": A STORY FOR THE YOUNG.

"There is nothing."—1 Kings xviii. 43.

SOME while since our readers were told about the life and labours of John Foreman, who for many years preached in Hill Street, Marylebone, London.

The writer might have said that he was much loved by the young people of his congregation. This was perhaps partly because his sermons were always homely and simple, but principally because he himself loved the young. When in prayer he often mentioned them, and addressed them personally in tender words, especially adapted to help any "in whom some good thing was found toward the Lord God of Israel" (1 Kings xiv. 13).

During the early part of his ministry he one Saturday visited a family who attended his chapel. All its members were not present, some being engaged in business. One daughter, Hannah, however, was, and no doubt it was a great event in her young life to be in the company of the dear pastor whom her parents esteemed and loved so much. It was supposed that, like Samuel, she "did not yet know the Lord" (1 Sam. iii. 7), though I should not like to say that the Holy Spirit had not begun secretly and silently to work on that young and sensitive heart.

Before leaving, Mr. Foreman was, as usual, asked to conduct family worship, and he prayed by name for all that were present, but quite unintentionally he omitted to mention the little maid who was kneeling near him.

This she noticed. Though she made no remark, she was deeply hurt. Her first feeling was annoyance that she had been overlooked, but a more solemn idea afterwards entered her mind, and she began to think somewhat in this way:

"My parents' pastor is 'taught of the Lord,' who inspires his prayers; and oh, He did not inspire him to pray for me. I must therefore be the black sheep of the family. There is nothing for me," and this sad thought so weighed on her mind that she could not sleep.

Her sins now appeared before her as they never had before, and she reflected, "Evidently I am not in the covenant of grace. Those I love are saved, but I am lost!" These reflections made her determine to attend chapel no more. This, of course, was a temptation of Satan's. He seemed to say, "There is nothing for you. What, then, will be the use of your going?"

In the morning—which was the Lord's-day—her mother came into the room dressed for chapel, and was surprised to see Hannah not ready. "Be quick, dear," she exclaimed; "it is quite time for us to go." "Mother," she replied, "I cannot go to-day. Do not ask me why."

Her mother, however, urged her and said, "I cannot go without you." She then decided to go that once, though she sadly thought "*There will be nothing for me!*"

The service proceeded as usual, but when the time for the delivery of the sermon arrived—contrary to his custom, and without mentioning either a chapter or verse in the Bible—the beloved preacher paused solemnly as he looked round on the congregation. His dark, piercing eyes seemed to scan every upturned face, and especially to rest on that of Hannah as he broke the unwonted silence with the words,

"THERE IS NOTHING."

This he repeated twice, and the poor girl felt that her doom was sealed.

After speaking of the actual circumstances which led to these words, he proceeded to describe the condition of man by nature—"without God and without hope in the world." He then spoke of those who are convinced of sin, when the skies above seem as brass and the ground beneath as iron. How solemn thus to stand self-condemned before God and in the court of conscience—to look in vain for a way of escape "from the wrath to come," and to find no good work to plead. Then sinners realise the bitterness of the words, "There is nothing."

Hannah trembled. She felt she was indeed a sinner, and she confessed it before God, assured that she could hide nothing from Him.

The preacher then proceeded to dwell on the part of the Gospel he loved so well. "There ariseth a little cloud out of the sea like a man's hand." He then showed how the Holy Spirit at first applies just a few precious words to the sinner, causing hope to spring up in the soul.

Perhaps the text is "Blessed are they which do hunger and thirst after righteousness, for they shall be filled"; or, "Him that cometh unto Me, I will in nowise cast out"; or, "Christ Jesus came into the world to save sinners." Then the seeking soul

comes to Jesus and says, "I will go in unto the King, and if I perish, I perish." The little cloud then spreads, sins are forgiven, the soul is encouraged, and, by and by, there come the thrice welcome "showers of blessing."

Hannah's sad heart was made glad. She saw that after all there *was* something for her, "even life for evermore," through the blood of the once crucified, but now risen and exalted Saviour.

Not long after, she was baptised and was for some years before her happy and triumphant death a useful member of the Church at Mount Zion, Dorset Square, which John Foreman served so faithfully until he was called home. A. L. H.

EMPEREUR, ASSIEDS-TOI DONC !

Pièce choisie de "Le Rayon de Soleil," Novembre, 1909.

Si l'un de mes lecteurs a été à Schaffhouse, il y aura vu cette merveilleuse chute du Rhin, il aura vu ces flots d'un beau vert se précipiter du haut de ces gigantesques rochers, avec l'éclat du tonnerre. Il aura peut-être remarqué au milieu de la chute un rocher qui a la forme d'une tour. On peut grimper sur ce rocher, quoique ce soit périlleux, si un habile batelier vous conduit au pied en petit bateau. Je l'ai fait, moi qui vous parle, mais lorsque je me suis vu au milieu des flots tumultueux, je me suis fait l'effet d'un étourdi, et tout mon sang a reflué au cœur. . . .

Il y a quelques années, le Tzar Alexandre I., celui qui a été si lâchement assassiné, s'est fait conduire à ce rocher. Pendant le trajet, cet homme si courageux d'ordinaire, se sentit comme étouffer. Pris d'une angoisse indescriptible, il se leva d'un bond dans le petit bateau, courant ainsi le plus grand danger. L'un des bateliers lui mit rudement la main sur l'épaule, en pesant avec force, et lui cria sans cérémonie :—

"Monsieur l'empereur, assieds-toi, donc, sinon tu boiras plus que tu ne voudrais !"

Oui, les empereurs eux-mêmes doivent apprendre à se faire petits et à s'humilier devant Dieu et à leurs propres yeux, non seulement au milieu d'une chute déau, mais partout et toujours. Sinon ils sont perdus.

Ce que je dis des empereurs, s'applique naturellement à nous tous. Il faut que nous nous humilions nous memes—que nous tombions à genoux, si nous voulons que Jesus nous relève. "Dieu fait grace au humbles" (1 Pierre v. 5). Ce n'est donc que celui qui se sent perdu à ses propres yeux qui peut faire l'expérience de quoi sont capables les mains de Jésus, étendues pour le sauver.

EMPEROR, DO SIT DOWN !

Translation of the above by LILIAN NEWMAN.

If any of my readers have been to Schaffhausen,* they must

* A town in Switzerland, the capital of the Canton of the same name.

have seen the wonderful Rhine Falls. They cannot fail to have looked on those beautiful green coloured waves dashing, with a roar as of thunder, from the topmost point of these gigantic cliffs. Perhaps they may have noticed in the midst of the Falls a rock, shaped like a tower. Although the task is perilous, it is possible to climb up this stony mass, if a skilful boatman takes you in a tiny boat to its base. I, who am now speaking to you, have done this; but when I found myself in the midst of the surging waves, my brain reeled and my heart stopped beating.

A few years ago, the Czar Alexander I., the monarch who was assassinated in so cowardly a manner in 1881, was, by his own request, taken to this rock. During the crossing, though usually possessed of great courage, he felt as if he was being stifled. Seized by inexpressible terror, with a bound he jumped up in the boat, thus incurring the greatest possible risk. One of the boatmen roughly put his hand on the monarch's shoulder, and, forcibly pressing him down, called out, forgetful of ceremony:—"Emperor, do sit down, if you don't you will drink more than you want to."

Yes. Even emperors themselves have to learn how to humiliate and abase themselves before God, and in their own eyes, not only in the midst of a waterfall, but everywhere and always. Otherwise, they are lost.

What I say of emperors, naturally applies to all. We must abase our own selves, and fall on our knees if we want Jesus to raise us up. "God giveth grace to the humble" (1 Pet. v. 5). It is then only he, who feels for himself that he is lost, who can experience the might of the hands of Jesus, when out-stretched to save him.

"He that would be little in temptation, let him be much in prayer."—*Dr. Owen.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

BETHESDA, IPSWICH.

THE parents' annual tea and social gathering was held in the schoolroom on November 10th. A large number sat down to the well-spread tables, whilst there was an excellent attendance at the after-meeting. Pastor H. Tydeman Chilvers presided and gave all a hearty welcome. It was often the joy of the teachers to receive their children Sunday after Sunday; now it was their joy to receive the parents. He did not want to cast any gloom upon the meeting. God had been working amongst the scholars of the school, causing gladness on the one hand, for some of them were now members of the Church; whilst, on the other hand, God had taken home children of young and tender years since last November, and that night they thought of them singing—

"Around the throne of God in heaven
Thousands of children stand—
Children whose sins were all forgiven—
A holy, happy band."

They thought also of some of the parents who had been gathered home also and taken to their rest who were with them last year. They did not mourn for them as those who had no hope. They were enjoying themselves that night far better than those present were, for they were in perfect joy, happiness, and bliss. Brother Haggart, whom so many of them remembered, met with them last year; since then he had fallen asleep in Jesus and had gone to his rest and reward. Then they thought of the school secretary, brother Elnaugh, who was so suddenly gathered to his home. They missed him there that night. The teachers had missed his activity in arranging and getting

things ready for that meeting. He hoped it was well with each one of them—that they were resting in the finished work of Jesus Christ. He trusted that they were resting in Jesus Christ, then in life and in death, in time and in eternity, it would be well with them, for "In such an hour as ye think not the Son of man cometh." He went on to say, if he had intended giving an address, he would have spoken on three words—(1) home, (2) mother, and (3) child. He was a parent, and many of them were parents also. Therefore, that meeting was constituted of such persons that were directly associated with home, with mother, and with child. "Home"—

Mid pleasures and palaces
Though we may roam,
Be it ever so humble,
There's no place like home."

He hoped it was verily true with each one of them, whatever their home might be. Home was where men and women were found in the making. Their boys and girls were the men and women of the future. God grant, he said, that none of their boys and girls would ever fill any position but that which was to bring honour unto God, to themselves, and to all the surrounding people. How blessed it was when God dwelt within the home, where the Bible was read and became the rule of their conduct—home, where the Lord Jesus shed His blessing, where there was real vital godliness. "Mother"—it was the sweetest word in the English language; it was music in the ears of the boy as he sailed across the mighty seas; it was music in the heart of the lad when he had left home. How much rested on mother! Boys and girls would turn to a really devoted mother even before a father. Mother was the queen of the home; she ought to be. The boy's heart when away from home would encircle around mother, and the letters from home would gladden his heart when he saw the signature "Mother." "Child"—God's gift, holding it as His treasure, training it for Him, given to them in order that they might be trained for His honour and His glory. They were wondering what their children would become. They were wondering how the boy would act when he reached man's estate; wondering what he would do when he got away from home. They were wondering how the girl would act. God could see into the future; they could not. It was well for them that they trained their children as though the whole of their future absolutely depended upon what they were. He heard some say, "I do not see great things in store for my boy or girl." They ought to. They ought to seek great things for them; seek the best for them, whatever station in life they might fill; seek that they

might fill it to the best of their ability. The superintendent (Mr. E. Chilvers) followed with a happy little speech, after which the Chairman introduced the new secretary (Mr. Alfred G. Groves), who said it was quite a new experience for him to stand before such a large gathering. He little thought last year that he would stand that night in the place of the one whom the Lord had taken to Himself, but he could only pray that, as it was the wish of the teachers that he should take the work up, he would be given grace and wisdom to fill the position. The work in the Sunday-school was a glorious work, and it was a joy to him to be connected with the grand service done there.

Addressees were also given by Mrs. H. T. Chilvers and Mr. T. Reynolds; whilst several of the parents spoke in eulogistic terms of the officers and teachers of the Sunday-school.

The meeting was made the more pleasant, being interspersed with bright singing; but there was no denying the fact that the absence of that dear and valued friend was keenly felt.

"God be with you till we meet again" was heartily sung before separating, and the Chairman brought the gathering to a close by pronouncing the Benediction.

GEORGE E. DALDY.

RE-UNION AT AYLESBURY.

PASTOR DAVID WITTON, who, for upwards of nine years, served the Strict and Particular Baptist Church at Aylesbury as Pastor, has, after the lapse of seven years, during which he has held the pastorates of "Pentside," Dover, and St. John's Green, Colchester, resumed his ministerial work at Aylesbury. On Sunday, October 31st, Pastor R. E. Sears visited Aylesbury and preached two appropriate sermons, alike in their admonition and inspiration to Pastor and people, his text in the evening being from the last verse in God's holy Word, "The grace of our Lord Jesus Christ be with you all, Amen." On the following Wednesday, November 3rd, an interesting welcome meeting was held, at which Pastor Frank Fells, of Chesham, was the principal speaker. Mr. G. T. Hunt, an old friend to the Aylesbury cause, presided. Mr. J. E. Beechey, on behalf of the deacons and members, expressed a welcome to Mr., Mrs., and Miss Witton, assuring them of the hearty good wishes of the people of God at Aylesbury.

The Congregational and Wesleyan ministers having given a word of welcome, Pastor Fells delivered an address that inspired the hearts of all. He said

he was glad the people of Aylesbury were receiving back an old friend. He hoped the work might go on. By that he meant that it might branch out and be such a work as should grow in every direction, and that the ministry of Mr. Witton might become a spiritual centre where the power of God should be clearly manifest, and he hoped they would soon have reason to see that the re-union was ordered by the Lord. They wanted a greater infusion of spiritual power. He was a firm believer in the power of prayer. Then, if the work progressed and blessing came down, it was also essential that praise should go out, and he felt Christians had great cause to be full of joy. There was no Gospel ground for pessimism or any foundation for doubts and fears. The cause of Christ was best served by those who were full of praise, and who went about recommending their Church as the very best. He was a believer in the great fact of conversion, and in the need of it, and prayed that they might have many conversions in their midst. One other thing essential was that there should be growth in the Divine life.

Mr. H. J. Lester, a trustee of the Aylesbury cause, in according his welcome, said it was fifty years since he entered into membership with the Aylesbury Church, and during the half-century he had watched the Church with interest in its ups and downs, and it was with a good deal of interest he knew of this work beginning again. He trusted that as they went forward the noblest and best that was possible in any Church might be found at Walton Street. If they cared for the Church as constituted there they would do their best for it. Christ had a high ideal for them, and his prayer was that that ideal might be reached by Pastor and people.

The Chairman gave an encouraging message from the Epistles. He remarked that as a Church they had had their Pastor restored to them, and were grateful for it. Paul exhorted those to whom he wrote, "Be ye followers of me as I follow Christ," and a pastor's work was not only to instruct, but to lead into a more intimate and closer fellowship. There rested upon the pastor a grave and solemn responsibility, and there was side by side with that a grave and solemn responsibility resting upon the Church. He hoped God would bless that Church and their Pastor. He realised that success depended upon their pulling together and according whole-hearted sympathy to their Pastor, combined with earnest prayer.

Pastor Witton spoke with a heart full of gratitude to our Divine Father, his speech betokening an earnest desire to do the will of God. He said his mind had been going back over the past sixteen years to the time when he first came among them, and though he could not understand the meaning of that history he believed it had been entirely under the direction of God. He thanked all who had accorded him such a hearty welcome to Aylesbury. He felt that God's hand was in this matter, and if he might make a confession it was that he had never been happy since he left Aylesbury seven years ago, and had never enjoyed services so much as he did those in that chapel. He prayed that those to whom he had spoken in years gone by might be brought out on the Lord's side. He desired no new theology or higher criticism, but found a sufficiency in the Word of God, and his desire was that that Church might be as it was in days gone by. There were sad thoughts that came to him as he remembered those who they would see and hear no more, and he trusted they would try to be as faithful as those. He was first of all a Christian, and then—and he was not ashamed of the name—a Strict and Particular Baptist. At the same time he was always willing to extend the right hand of fellowship to all denominations.

Mr. W. Hawkins addressed a few words of encouragement to the Pastor, assuring him of the faithfulness of God, and subsequently closed with prayer.

On Sunday, November 7th, Pastor Witton commenced his ministry, and it is evident from the helpful discourses of the day he is still determined to know nothing among men save the Lord Jesus Christ, and Him crucified. His messages were a declaration of the sovereign love of God, and with such texts as the word in Zechariah, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," and "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only" (Psalm lxxii. 16), there could be no doubt as to our brother's desire to declare the whole counsel of God, giving prominence to the wonder of His electing love and the power of His Spirit. The communion service in the afternoon was an interesting one, the right hand of fellowship being extended to our brother and his wife and daughter.

Under such happy auspices has commenced a ministry which it is the hope and prayer of God's people may be fraught with Divine blessing, and result

in the extension of Christ's kingdom and the glory of His holy name.

J. E. B. ("Barachel").

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETINGS.

ON Tuesday, November 16th, "Zion," New Cross, was the gathering place of the friends and supporters of the South Indian Strict Baptist Missionary Society, and the annual functions proved to be full of interest as they were full of importance for Christ and for precious souls.

In the afternoon Pastor Dan Davies, of Fishguard, Pembs, the new President, discoursed upon the parable of "the lost pieces of silver," and discoursed right splendidly. The volume of sanctified manhood in Mr. Davies, which struggled to find utterance in an unfamiliar tongue, impressed every heart. Mr. Davies was born and brought up where not an English word was spoken. We were invited to think with the preacher upon (1) value implied; (2) value lost; (3) value sought; (4) value found. There is silver away in heathendom. Man has capacity to converse with God and is immortal—hence his value. There is lost silver in heathendom; it is God's silver, though lost; God's silver, the loss of which He feels at His heart. There is silver to be sought, and silver to be found. Mr. Davies told a most pathetic story of a stray child, who was found by an agent of Dr. Barnardo's Homes and carried by the finder to that great Institution. The agent felt the child's heart beating against his own heart as he bore her "home"-ward. She was registered as Mary Lost, because no clue could be found to her parentage, and the child herself only knew that her name was "Mary." Mary grew up, but sickened after a few years and was approaching death. She was no longer a "lost" piece of silver. One day she thanked Dr. Barnardo for all his kindness to her. "But," said she, "please do not call me any longer 'Mary Lost'; call me 'Mary Found.'" She had been found of Christ and was a joy to His heart. Our eyes grew moist by the tender story, so tenderly told. The

preacher earnestly wished that multitudes more, both at home and in the Mission Field, might be as "pieces of silver," "found."

The outgoing President, Pastor W. H. Rose, of Highbury, read the Scripture, and offered a prayer which carried all our hearts right to the great waiting One and brought down from heaven blessings in variety upon preacher and congregation.

In the evening an abundant treat was in store for the goodly company who faced the unpropitious weather. Our esteemed brother, Mr. Dan Davies, brought a message of sympathy from his Church and was present to represent and voice its strong regard for the S.I.S.B.M.S. His Presidential Address, proper, was upon the following theme: "The pagan—a man and a brother." The pagan, though degenerate, is yet a man! He has reason and affections. We must take him revelation—that sure and infallible word. But he needs a new heart, and the life of God working from within would soon transform him; and he can be transformed. He would then be like some bushes in the speaker's garden, which he had himself pruned, and which (though most unsightly after the unscientific pruning) grew "beautiful, beautiful!" Mr. Davies told an incident of the great revival in Wales—the glorious transfiguration of a notoriously bad man, who was now a splendid character. The preacher would never allow himself to be pushed aside, but discoursed every Sunday during the revival—"the lambs needed pasturage." He baptized 93 in the river Gwaun at one service, and nearly every one is walking well and usefully in the ways of God.

The President insisted that the pagan is our brother, and we must show him brotherly love. "I am one of ten, and oh! how truly delightful was our home-life, where dear mother and father and brothers and sisters made joy." We were born small, and nourished up to manhood. Our Lord Jesus became a man, and was born a child. Let the pagan (black without and black within) be treated as our brother—treated with kindness. It is ours to tell him of the love of God in Christ our Saviour. . . . Thus and otherwise was the meeting addressed, the

speaker charming all by his superb talk—his first efforts in English withal.

The report was presented by Pastor S. Gray, and the financial statement by Mr. Catchpole.

Pastor J. P. Wiles, M.A., of Devizes, spoke very wise and very weighty words upon the first and second of the fundamental principles of the S.I.S.B.M.S. Mr. Davies had held up to the meeting a booklet in which the East Glamorgan Welsh Baptist Association had this year published a creed, reaffirming faith in the wholesome truths of grace. Mr. Davies told the meeting that the East Glamorgan Association had printed in English, side by side with their own creed, the fundamental principles of the S.I.S.B.M.S. *verbatim*, the name of the Society standing prominent at the head of the formula.

Mr. Adams animatedly seconded the resolution which Mr. Wiles had moved, and the meeting agreed that report and financial statement should be printed and circulated; and that the officers and committee as nominated by Mr. G. W. Clark should serve for the ensuing year.

The senior missionary, Mr. R. C. Strickson, then spoke with a magic charm upon the miracles of grace which he had himself been eye-and-ear witness of during his eleven years of service. He did not claim for the native church-membership that it was anything extra superlative, but our native brethren were nevertheless nothing short of miracles of grace. With varied and lucid illustration thereof Mr. Strickson delighted all.

The second resolution was committed to Pastors J. Bush (New Cross) and Higgins (Clapham Junction). That resolution gratefully recognised the blessing of the Lord upon the Society's work, and earnestly recommended the work to the prayerful sympathy of the entire denomination. Pastor J. Bush spoke with force and fervour, drawing teaching from the histories of God's love in the Old Book; and Pastor Higgins very vigorously pleaded that Satan the trespasser should be opposed and overthrown at home and abroad.

The meeting was opened with a

prayer by Mr. Hale, of Bedford—a prayer which was at once fervent and to the point. Pastor W. H. Rose gracefully inducted the new President to the chair.

Between the afternoon and evening gatherings tea was served, and a sale of work, promoted by the "Zion" Ladies Working Party, took place for the benefit of the Society.

The financial statement showed that the income for the year was £3,272 6s. 8½d. The Report announced 52 baptisms during the year.

Friends from High Wycombe, Gravesend, Bedford, Chesham, and other more or less distant places, as well as from various churches in the metropolis, were in evidence at the meetings. The Society benefits some £15 in cash.

Readers of the EARTHEN VESSEL are invited to procure the Report, and to peruse the story of God's lovingkindness contained therein.

The congregations were cheering, and the day was bright with supernatural shine.

S. GRAY.

"ZION," NEW CROSS ROAD, S.E.

THE closing meetings in connection with the Diamond Jubilee of the Sunday-school took place on October 28th, being the re-union of the past and present scholars and teachers. About 600 invitations were posted to the past scholars and teachers; nearly 100 replies were sent expressing the interest the writers felt and regret at not being able to attend, and about 400 were present, notwithstanding the inclemency of the weather.

Refreshments were served in the schoolrooms, and after one and a-half hours' social chat and the renewals of old friendships, an adjournment was made to the chapel, which was well filled. The Pastor and President, Mr. J. Bush, occupied the chair, and the meeting commenced with one of the anniversary hymns, composed by the former Pastor, Mr. J. S. Anderson, followed by prayer by Mr. H. Puroell (Norwich), a former Bible-class leader. Scriptures were read by Pastor H. W. Taylor (St. Albans), a former scholar, and an address of welcome given by the Chairman. Mr. W. J. Naah (former assistant superintendent secretary and musical director), who had been connected with the school for nearly half-a-century, gave an address reminiscent of its early history, followed by Mr. T. G. C. Armstrong (superintendent), who first joined the school as teacher in 1862. Testimonies were given by former teachers:

Messrs. J. Downing, J. Hill, A. B. Tapp, and J. D. Taylor. A digest from letters from far and near, on board the "Dreadnought" and from Gibraltar, was given by Mr. W. M. Boorne (hon. sec.). These included Pastors A. E. Brown (Tottenham), E. Marsh (Bethersden), and a clergyman in the Church of England; also Mr. E. Weller (China Inland Mission), and Pastor J. S. Wyard (Gosport).

On the roll call of "old scholars" being called a large number arose in all parts of the building, repeating after the Chairman, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Isa. xxvi. 4), and were thus addressed: "Continue thou in all things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The "old teachers" followed and read this message: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." To the scholars now in the school: "Come, ye children, hearken unto me; I will teach you the fear of the Lord"; and to the present teachers: "And let us not be weary in well doing; for in due season we shall reap if we faint not." Then all arose and sang:—

"O God, our help in ages past,
Our hope for years to come;
Be Thou our guard while life shall last,
And our eternal home."

Mr. F. J. Catchpole (leader Young Men's Bible-class) offered prayer for old scholars and teachers throughout the world. Testimonies were given by old scholars, including Pastor H. W. Taylor, Mr. E. Bevan, and Mrs. Eyrea.

Anniversary hymns were sung during the evening, and the meeting closed with "God be with you till we meet again."

Many hearts were stirred, memories of bygone days revived, deep thankfulness expressed, and new inspiration received for continued service in the work of the Lord.

STRICT BAPTIST MISSION.

THE FORTY-EIGHTH ANNUAL MEETING ONE of the wettest of wet days threatened to make the S.B.M. meetings at Mount Zion, St. John's Wood-road, a failure, but dependence upon God made us in a very real sense independent of the weather, and throughout the proceedings of the day there was a deep consciousness of our Master's smile and blessing. The numbers were exceedingly good, and the spiritual tone excellent. After Mr. Dolbey had opened the after-

noon meeting by reading Psalm lxxii. and prayer, the Vice-President fitly sounded the note of gratitude to God, particularly in regard to the souls saved in India during the year. Brethren Dann, of Reading, Oandler, of Prittlewell, George Smith, of Grays, and Pickett, of Watford, led us to the throne of grace in prayers which were at once spiritual and definite. We echo the petitions, "Increase our faith in the power of God," and "May it be first Thy kingdom and Thy glory: to this end take full possession of us."

Mr. McKee's sermon was much enjoyed. It was a clear and forcible presentation of the need and impotence of man, and of the suitability and power of the Gospel. The text was Acts xxvi. 17, 18. One of his opening sentences struck the true missionary note, and gave us a sense of fellowship with him and our brethren in the north—"When God's people are blessed they want others to be blessed as well." Speaking of the character of the messengers, the preacher graphically portrayed Paul's previous character as a persecutor. He was an example of the power of the Gospel, under which heathenism and superstition must give way. "I believe," said Mr. McKee, "those who have gone out to India are such characters as that—they knew both sides of the question." The sermon concluded with a stirring appeal for the support of our missionaries.

We are indebted to our Secretary for a new and much appreciated feature of the meetings, as, indeed, for the arrangements generally. This was the exhibition of a number of curios from India, presided over by Mr. Tooke, in one of the rooms kindly placed at our disposal by the Mount Zion friends; and after tea lantern pictures were shown, and explanations given by Mr. Tooke, illustrative of Hinduism, together with groups of our mission workers and the familiar faces of our missionaries, our President, Vice-President, and Secretary.

The evening meeting was opened by Pastors J. Morling and E. White, and the Secretary presented the report of the past year's work. Mrs. Silvester read the report of the L.Z.A. Committee, and Mr. A. J. Robbins presented the accounts and balance-sheet. Mr. Freston then spoke, and in the course of his remarks said that he had noticed that the keener the interest people took in missionary work the more prosperous their Churches were. He himself had made a vow that he would, in the year to come, put forth greater energy in the work of the Mission than he had ever done before. "It is a kind of pledge, and I hope that you will see in another year that I have kept my word." Mr. C. J. Welsford, of Horham, followed with an earnest missionary speech based on Ezek. xxi. 27.

"Our interests ought to be as wide as the Redeemer's kingdom," he said, and we rejoiced to hear him say: "Since I have been at Horham I do not think we have had a prayer-meeting in which the Mission has been forgotten, and we see the fruits of it in our own Church." "Enthusiasm is like a fire of shavings: we want systematic giving," prefaced an earnest and humorous appeal on the part of Mr. McKee. "The ancient Jews were taxed 25 per cent. for the support of God's cause. If Christianity adopted the rule of giving even 5 per cent. of its income, a meeting like this would be unnecessary."

Mr. Mitchell, from the chair, pointed these remarks by saying that the Council had to restrict the operations of our missionaries for want of money, and that we ought to increase our contributions to the General Fund by £250 during the coming year. If we would give systematically it could be done. It ought to be done, because the opportunities placed before us were almost beyond our power to count. He then made this definite suggestion: If twenty friends would increase their contributions by £5; if 100 other friends (of whom he would be one) would give an extra £1; and if another 100 would give 10s. extra, the £250 would be raised. "If you can't give it, collect it. I do appeal to the friends of the S.B.M. for this extra £250 in the year we have now entered. I am sure it can be done if the people have the heart to do it."

Mr. J. E. Flegg reviewed what God had wrought in the Mission at home and abroad, comparing past with recent years, and then significantly asked the question, *What can God do?* reminding us that He works through the human agencies of lives and free-will offerings, and concluded by saying, "What has God said? 'Seek ye first the kingdom of God and His righteousness.'"

A vote of thanks to the Church for the loan of the building, and to the ladies for the tea was warmly acknowledged by Mr. C. C. Harris.

The collections, afternoon and evening, amounted to £61 1s. 101.

ZION, HIGH WYCOMBE.

LADIES' ZENANA AUXILIARY.

PRESENTATION TO PASTOR J. MORLING. A SOCIAL gathering was held on Tuesday, November 2nd, at the home of Mr. A. Rogers (deacon). Mr. Josiah Morling, whose ministry of nineteen years at Zion had just terminated, was with us, by special invitation. A good number of friends partook of tea together, and afterwards a meeting was held, presided over by Mrs. Morling. After singing and prayer, Mrs. Morling read Psa. xvi. 115, commenting upon the Gospel blessings set forth in the Psalm, as also the wonderful contrast

between our all-powerful God and the gods of the heathen. Mrs. Scott called our attention to the words, "Ye are our epistle written in our hearts, known and read of all men" (2 Cor. iii. 2). She referred with gratitude to the faithful ministry of our Pastor among us, that the Word had been blessed to the bringing of some who might be called his "epistles," and to the binding up of others in the faith. The mysterious dealings of God with us were also touched upon, with the need for submission to His will, knowing assuredly that God will accomplish His purposes. After earnest prayer by Miss Maunder, a few words were spoken by Miss M. Rogers on the promise concerning the Lord Jesus Christ, "He shall not fail, nor be discouraged" (Isa. xlii. 4), contrasting Him with His people, who are often discouraged, because they do not understand God's ways in Providence. He removes loved friends from our midst, and scatters them in our land and other lands that they may witness for Him; and although these partings cause pain, let us "Judge not the Lord by feeble sense, but trust Him for His grace." She then, on behalf of the sisters, handed Mr. Morling a purse containing a small gift as a slight token of their esteem and affection. The Pastor, who was taken by surprise, thanked the friends with deep feeling both for their kind words and the gift. He then gave an animated account of the annual meetings of the Strict Baptist Mission at Mount Zion, which was much enjoyed. The meeting closed with prayer and singing.

"EBENEZER," ELTHORNE ROAD, HORNSEY RISE, N.

THE eighth anniversary of the pastorate of Mr. H. D. Sandell was celebrated on October 17th and 19th. The pulpit on the Lord's-day was occupied on both occasions by the Pastor. Tuesday's proceedings were opened with a social tea, after which Mr. R. E. Sears presided over the evening meeting, using as the base of his address the words of David, "There is none like that: give it me," mentioning, among many others, the sword of the Spirit, the ark of the covenant, the promise of the Spirit, and the shield of faith. Mr. J. E. Elsey followed with some cogent remarks upon Zech. ix. 17, "Corn shall make the young men cheerful," especially drawing our attention to the spirit in which we repair to the Lord's house, whether we go with a prayer for a blessing or in a mere formal manner. Brother W. Waller led us into the sweet and extensive pasture of Psa. cxix. 129, speaking of the wonderful preservation of the Scriptures, of their fulfilment, of the changes they have effected in the

hearts and minds of people, and the consolation the children of God have received from them under all circumstances. A pleasing and unexpected incident took place during the evening in the presentation to the pastor of a nicely bound copy of the "Sunday School Hymnal," as a loving token from the class meeting during the week for work on behalf of the Strict Baptist Mission and mutual improvement, and under his charge on the Lord's-day afternoon. The Pastor, in the closing speech of the evening, thanked his thoughtful young friends for their gift, which he would highly cherish, the brethren for their presence, and the ladies for their kind services at tea.

The Benediction followed the singing of "Blest be the tie that binds."

A. G. SANDELL.

KEPPEL STREET
MEMORIAL BAPTIST CHAPEL,
BASSETT STREET, KENTISH
TOWN. N.W.

THE 115th anniversary of this Cause of Truth was celebrated on the 17th and 19th October. The Sunday services were conducted by the Pastor, and, on the 19th, Pastor Wren (Bedford) preached from the five "much mores" of Rom. v. The evening meeting was presided over by Mr. Robert Stockwell and opened with the singing of "Children of the Heavenly King." Prayer was offered by Mr. F. T. Waller, and a short statement of the present position of the Church was given by the secretary, Mr. A. Pickering.

The Chairman in his address alluded to the long period of existence during which the Church had been kept faithful to the truth of God. Speaking on Jer. iii. 23, "Truly in the Lord our God is the salvation of Israel," he pointed out that our salvation as believers is Christ Himself, as the aged Simeon exclaimed when he beheld the infant Saviour, "Mine eyes have seen Thy salvation."

Pastor E. Rose delivered an edifying address from John xii. 24. The natural harvest shows an abundance of life through death. The believer in Christ lives the grandest life when he can say, "I die daily." Mr. Rose called special attention to the manner of Christ's death, by crucifixion, as a death not only physical, but also social and religious. The Christian must die to physical ease, be prepared to endure social stigma, and he must also die to the religious estimation of others.

At this stage of the meeting Mr. D. E. E. Daw, a deacon of Bassett-street and the financial secretary, made a statement as to the Church finance.

Pastor J. Hughes based his address upon the words, "Tell me, I pray thee, where thy great strength lieth?" He

applied this question to "Prayer," and asked, "Wherein lies the strength of a good man's prevailing prayer?" The answer was "In his faith." If we ask, we should expect to receive; if we seek, we should expect to find; and when we knock, we should expect the door to be opened.

Pastor H. D. Tooke, speaking from the words in Psa. xc., "The work of our hands . . . let thy work appear," said the secret of the continuance of the work of the Church was a power other than human. All true workers for God desire that *His* work shall appear. The minister *preaches*—that is *his* work; the Spirit of God blesses, souls are thereby converted—that is God's work.

Mr. W. C. White, a deacon, expressed the thanks of the deacons and Pastor to the Chairman and speakers.

The Pastor (J. P. Goodenough) said he was only three months' old as Pastor and the Church was 115 years old—a great contrast. He, however, felt happy in being surrounded by a band of loyal workers and looked forward to increased blessing upon the Cause of God at Bassett-street.

A happy meeting closed with the pronouncing of the Benediction by the Pastor.

BETHESDA, BEDMOND, HERTS.

JUBILEE SERVICES.

ON Monday, November 1st, the worshippers at this little Cause celebrated the Jubilee of the opening of the above chapel.

Quite a number of friends attended the public tea, to which the children of the Sunday-school had been invited and the cost of which was defrayed by a few members of the Church, the collection which followed being given to the Pastor.

In the interval between the tea and the service which was to follow, the Pastor, Mr. W. Wood, having remarked on his own and the Church's indebtedness to the deacons, and having referred to the prayer-meetings which have been conducted for so many years by Mr. Burrage, presented him with a copy of "The Life of William Huntington," and Mr. Shepherd and Mr. Wheeler, the two other deacons, each with a copy of "Holdfast," by J. E. Hazelton. With evident emotion the gifts, which came as a surprise, were acknowledged.

Addressing the children, Mr. Nunn, by graphically describing incidents in the life of a Hebrew boy after the Israelites were settled in the land of Canaan, made the meaning of the term Jubilee and the joyous festivities associated with it clear to all. He then explained to the children that the copies of "The Pilgrim's Progress" he was about to distribute were intended more for their use in after-years

and would, it was hoped, serve as reminders of this occasion. After giving a short account of Bunyan's life and work, and commending especially to the girls the character and experiences of Meroy, he presented the books.

A thanksgiving service followed. The opening hymn, "God moves in a mysterious way," seemed singularly suited to the occasion and was feelingly sung.

The Pastor read Psa. cxlv. and took for his text the words, "The Lord hath been mindful of us: He will bless us" (Psa. cxv. 12). The opening words of this Psalm, he said, expressed their feelings—"Not unto us, O Lord, not unto us, but unto Thy name give glory." Speaking of the opening services on November 1st, 1859, at which Mr. Foreman preached, he referred to a letter he received from Mr. Foreman in reply to a request to preach at Berkhamstead Common, in which he wrote: "I knew and loved your aged grandfather. God Almighty bless his grandson." Such encouraging words to him as a young man had served to endear the memory of the eminent preacher. Continuing, the Pastor briefly reviewed the past history of the Church, affectionately referring first to the founder and first Pastor, Mr. Jas. Twitchel (an illiterate but gracious farmer, who used to hold service during the summer in his barn and in the winter in his parlour), then to his successor, Mr. Henry Hutchinson, who laboured here for eighteen years. During his pastorate this new chapel was built on the site of the old one. They had cause for deep gratitude to God for having constrained the gentleman who owned the property to erect this building for them. Dealing with his own thirty-seven years' pastorate, he spoke of the word God gave him which led him to accept the invitation—"My presence shall go with thee, and I will give thee rest." This, he felt, had been verified again and again in his experience. Looking back, he felt how deeply they were indebted to their Heavenly Father for His care. There was no sight outside heaven like a united Church. He felt that the bond of love which united the members had been and he trusted would continue to be cemented at the throne. In this the Lord had been "mindful of us." Recalling incidents in his pastorate, he remembered on one occasion having been favoured to baptize three men—one 50, one 60, and one 65 years of age. He then took for his text, "For the man was above forty years old, on whom this miracle of healing was shewed" (Acts iv. 22). These three had all passed away, the youngest being called home first and the eldest last. He felt they were all in heaven. As friends had been called away in Providence or by death, others had

been brought in to fill their places. The Cause, too, had throughout been supported by voluntary contributions. The seats had always been free, yet hearts had been constrained to give and the work had been continued. How sweet it was to recognise the hand of God in these things! Looking at the prospect—"He will bless us," this blessing, Mr. Wood said, would be in answer to prayer, and for this reason he would urge the necessity of attending the prayer-meeting. That the Master had promised to be present should serve as an incentive to put aside all hindrances and strive to be there. The difficulties and trials they had to encounter between here and home might be many, great and apparently insurmountable, yet they had the promise, "He will bless us." Our Master could not fail. If to realise the favour and blessing of heaven were so precious here, what would it be to be in His presence, where there is fullness of joy—at His right hand, where there are pleasures for evermore? Concluding, he would pray that, when called to leave this world, we might each be favoured to realise the truth of the text.

This memorable meeting closed with the Doxology.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

A CONFERENCE of Sunday-school teachers and friends was held on Saturday, October 30th, in the schoolroom, Courland Grove, Clapham. Pastor H. Dadsell (president) occupied the chair and read Col. iii. 12-25. Prayer was offered by the Secretary. A discussion on "The Advantages or Disadvantages of a Uniform Lesson" was opened by an able paper on the former by Miss Martin, West Hill, Wandsworth. She first dealt with the advantages from the scholars' standpoint, and secondly from the teachers' standpoint. The deep spiritual tone of this well-written paper was much appreciated and the general feeling of the meeting was in accord with the views of the writer. In the course of the discussion some slight disadvantages were pointed out. The President wound up the debate by referring to the flourishing condition and spiritual prosperity of the school he attended in his youth, viz., "Ebenezer," Brighton, which contained 1,000 scholars, and where no uniform lessons were adopted. While agreeing with the paper, he urged teachers to thrust aside any set lesson, or course of lessons, if God the Spirit had put a special message in their hearts. Mr. H. Dadsell then read a carefully prepared paper, full of instruction and written in his own masterly style, entitled "The Atmo-

sphere of the Sunday School." He gave us seven main thoughts, stating that Sunday-school work should be carried on in the atmosphere (1) of God's presence, (2) of reverence, (3) of love, (4) of truth, (5) of faith, (6) of prayer, and (7) of hope, which was also followed by discussion. The President closed a happy and successful meeting with prayer. The large number of friends from the affiliated schools was most encouraging.

"Blest be the tie that binds
Our hearts in Christian love."

F. T. WALLER, Secretary.

"SALEM," RICHMOND.

Statement made by Mr. Hughes at his Recognition.

CALL BY GRACE.

MIGHT I just say that as I stand before you to give my call by grace, I am reminded of the opening words of the great apostle as he made that grand apology before Festus and Agrippa: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all things whereof I am accused of the Jews." How happy I ought to be! Perhaps I can claim all here to be my friends, many to be fellow-citizens with the saints and of the household of God, and a brief glance reminds me that there are not a few who are ministerial brethren. And so my cup is full, and I hope that it will not be too full to prevent my speaking of the things which I have both seen and heard.

From my infancy I have been brought up by strict *Strict* Baptists. I have had the inestimable privilege of godly parents—inestimable, because it has been the means of imparting an inestimable gift. My late godly father was a true Englishman, very reserved, but strict, and I bless God for him. In conversation with my mother, I understand that as soon as I could be taken out I was taken to the sanctuary, and from that day I have been attending the means of grace. I suppose I was like most boys. I went to school, but I was by no means a good boy at school. I believe there is one of my Sunday-school teachers here, and if he were asked concerning my character when a boy he would say I was a young tartar. The hymn-books at home will give evidence of my capabilities in drawing. When the sermon was begun I used to take the hymn-book, and find out how many hymns were written by Joseph Hart or John Newton. I did not hear a sermon intelligently until 1900. For years I was under the Word of God, and for years I did not receive intelligently a sentence from the minister. We were brought up at the Avenue Chapel, Camden Town; Mr. Burbridge was the minister. Unfortunately, owing to

some misunderstanding, of which I am ignorant, he had to go. Then we had supplies. Mr. Bootle, who is now the Pastor, settled down, I think, about the year 1899—I have no dates, but I believe it was about 1899 that he came as Pastor of the Camden Town Church. My godly parents could not feed under his ministry, and so in providence they were removed to Chadwell-street, under the ministry of my late Pastor, Edward Mitchell. My brother and I remained at the Avenue Chapel, and for some time I refused to yield to the entreaties of my parents and sisters to go to hear Pastor Mitchell. One day I went, and the sermon that I heard—it was in 1900—was the first sermon I had heard right through. I tried to think last week, whilst in the Tube, what the text was—I did not know what the text was—it had gone from me. Somehow I thought it was on "Leaven." On arriving home I asked my mother, Yes, she told me, it was on "Leaven." So my Pastor was the means, in God's hands, of awakening the first interest, because it was then that an interest was awakened, and I went Sunday after Sunday to Chadwell-street, being obliged to behave myself as the deacon took me right up to the front. I could not help but listen after that first Sunday to the ministry of Pastor Mitchell.

Some weeks went by, and I got into connection with the institutions of the place. I went to the Thursday evening Bible-class. There was no encouragement to go. I say this in full deference to the past members. There was no encouragement to go, as I received a somewhat cold reception. Now, however, a stranger going in there would be warmly welcomed. I went to the Sunday afternoon Bible-class, and heard Mr. Prior. He was taking the class, and during the course of the lesson I asked a question. I may incidentally mention that I had no love for the doctrines of grace but always contended for them. On this particular Sunday afternoon the question I asked was, "Is that hymn right—

"O happy day that fixed my choice
On Thee, my Saviour and my Friend?"

I did not know then that this hymn was composed by one of our well-known hymn-writers. Well, he answered the question, and to my astonishment he asked me to close with prayer. I had never engaged publicly in prayer, and I had no courage to say "No." God used him to quicken the work of grace already begun. I stood up, and quoting words I had heard my father use, sat down. The interest awakened in that first sermon by my Pastor revived by Mr. Prior asking me to engage in prayer.

Then I went to the Saturday evening

prayer-meeting, and I used to feel that the brethren must think me a strange chap. Every Saturday night I petitioned the mercy-seat—

" 'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no—
Am I His, or am I not? "

Feeling the sentiment of that hymn I desired to have the question answered, and every Saturday night I wanted to know. The hymns in Denham's Selection were used by God as a blessing and a great encouragement. On one occasion especially, opening the book at random, my eyes fastened on this verse:—

"The time of love will come,
When we shall clearly see,
Not only that He shed His blood,
But each shall say, 'For me.' "

Months went by, until one Sunday morning the Pastor preached from 2 Cor. v. 17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," and it had such an effect that I made up my mind to go home and tell my people that I had received liberty of soul. I felt that I was once dead in sins, but now clothed with an imputed robe of righteousness. I really made up my mind to tell my people, yet when I got home everything like this was gone. I remained still in the seeking state.

Not long after this our Pastor made one of his very few excursions to our Mission held in connection with the Chapel at White Lion-street. He spoke on the evidences of Christian life, and in mentioning that of prayer the text from Corinthians came with a flood of light, giving me full liberty, and I felt that I stood "fast in the liberty wherewith Christ had made me free." Believe me, if I had had a cap on, it would have gone up sky high. I went home, and I told my parents. It is very hard to speak to one's parents, but I told mother and father. My sister burst out crying for joy. Next Thursday I told my Pastor and made application for Church-membership, and I was received in March, 1901. I have been kept since then by the power of God unto salvation. Many things I have omitted, but it comes to this (quoting the verse that I quoted when I came before the Church):—

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

And everything meets right in the centre of omnipotent grace. Still a sinner, but, I trust, born again; still possessed by the old man; sometimes in the heights and sometimes in the depths, but "sin shall not have dominion over you"; and I delight in testifying of covenant love, and the covenant-keeping of a covenant Lord.

CALL TO THE MINISTRY AND TO THE PASTORATE.

My dear Brother Bush and Christian Friends,—I endorse what brother Bush has just said about the danger of memory becoming somewhat lax, and probably there have been incidents in connection with my call to the ministry that will only, under that great "development"—experience—be seen in after years. Simply and honestly I will give you just an outline of God calling me into the ministry.

In my early history, which is not long since, there were no signs naturally that I was gifted for the ministry. In my youth I stuttered a great deal—more by habit than by impediment—and even now, as I sometimes get impassioned in private conversation, I cannot express words as I would; but God has kept the lips of His servant in public, and never has he allowed him to stammer in public prayer, or in preaching the Gospel as it is in Jesus. After my call by grace I was anxious to

"Tell to sinners round
What a dear Saviour I had found,
And point to His redeeming blood,
And say, 'Behold the way to God.' "

And in connection with our home at Chadwell-street there is a Mission that afforded an opportunity to speak of the Saviour. I was asked to speak, and I spoke; and I might mention that soon after I commenced, I left off. Becoming despondent, I thought I had better go into the wilderness, and for a time I did not speak in public. Later on I paid a visit to our brother Webb, of Chadwell-street, and in conversation with him I said, "I wish we had, as a Denomination, a College wherein young men could be trained for the ministry." He replied, "Why, we have got one." I said, "That is quite news to me." He said, "Yes, we have at Soho classes where they educate young men who are called to minister in God's vineyard." And so I made application for membership at these classes, not however with any idea of going into the ministry. My application was received, and I subsequently became a member.

In connection with this Mission there were one or two Mission stations—Poplar, Farnborough, and Dorking. The late Pastor Jones asked me whether I would supply at Farnborough. I said I would. I went to Farnborough with misgivings, wondering how I should get on. In this little place of Farnborough there were about seven present in the morning, and among them was a man who had never been known to come out of an evening; when the evening came I saw he was there. I did not care whether there were one or a thousand present when I saw that token of God's approval of my ministry on that particular occasion.

Time went on, until one day our good

friend and brother, Mr. Prior, told me he had mentioned my name to the friends at "Salem," Richmond. You understand that I had not been out officially in the ministry. I subsequently received an invitation to conduct services at "Salem" on a date in March, 1907. I prayed over the matter, and I confess that I had no direct word to go into the ministry; but there was the feeling that God had given me the power to express myself in His service, and the door was opened, and I must see whether or no the call was in the work. So I came to "Salem," Richmond. I was asked to go again. My hand was not put to the handle of any door. I soon received many invitations to supply from other Churches, and how they came I do not know, because as an individual I was not known in the Denomination, but Sunday after Sunday I was called to minister in various places. One experience I had at Dorking I must relate. I thought one good mother in Israel was asleep during the service, and while I was taking supper with the good friends who accommodated me I mentioned the fact that the audience did not seem at all responsive, and she, taking the hint, said, "God bless you, my boy! I will open my eyes next time you come all the time, but I could not look at you because there was a gas behind you, and sometimes our poor old eyes get tired." That lesson has remained, but it seemed another token that God was blessing the testimony of His servant. Then there came other tokens, especially from among the sheep; and in the work there was every evidence that God had called me to minister. I again repeat, because I want to be honest, that a direct word was not given; but God, in His own providential leadings, led me into ways of His own making; and once more I repeat that I thank God not a single door was opened by my own hand.

Now with reference to my call to "Salem" as Pastor. My first place officially as a minister was in this pulpit; my first baptism was in this place; the first time I administered the Lord's Supper was here; and the first time I received one into Church-membership was also here. I came on many dates, very often during 1907 and 1908. I believe that in 1908 I was asked to supply three months, with a view, I think, to the pastorate. I refused, and added this rider, that whilst I was in business I should never take on a pastorate. They asked me for a further time. Unknown to them I had booked dates with other Churches, and when they asked me to continue with them I was engaged elsewhere. At the commencement of this year I came for six months, and during that period I was called in providence to attend the

anniversary of brother Goodge at Norbiton. He, in his address, mentioned that God had kept him for five years in his secular calling and in the ministry, and he spoke as a man that had been kept, and he made me consider my position. I was at "Salem" neither one thing or the other, and I felt there was a drawback in being a nominal Pastor. So God, by His Holy Spirit, made me think of my position, and soon "Salem" called a Church meeting. They again took the view of the members, and subsequently gave me a unanimous invite to the pastorate. Well, I had told the Diaconate that I would consider a renewed offer, and between that time and the Church meeting I betook myself to the mercys-seat, praying to God to put an obstacle in the way if I were not to come here as Pastor. I prayed that if the way were not the divine way, let someone oppose my election as Pastor at the Church meeting, and in consequence I asked the Church to let me know whether the invite was absolutely unanimous; and it was for the second time absolutely unanimous. Again no direct word came, but God, by the dealings of His providence, marked out the way unmistakably, and if I had not accepted, I should have felt that I had disobeyed the plain leadings of God the Holy Spirit. Briefly that states my call to "Salem" as Pastor.

This statement was followed by a clear declaration of the truths believed, and which Mr. Hughes intended to preach.

BETHERSDEN.—Thanksgiving services were held on Thursday, October 28th. All around us the floods were rising, making it utterly impossible for many to gather with us who would gladly have done so. For miles together the fields and meadows were under water; even corn was still in some places standing, and much that had been gathered in, owing to its condition, would be a heavy loss to the farmer, in addition to the devastated scene in the hop gardens, where employment in past years has been provided for thousands of the poor who have depended on this to meet the needs of the winter season. But God's covenant with the earth is not limited to a few acres of local district, nor the precious gift of a grateful heart only to the home surroundings of its possessor. The bountiful harvest from that gracious hand, and His covenant faithfulness with His earth for His rebellious creature, man, supplying all needs in His own sovereign manner, was recognised in the messages sent us by His faithful steward, brother E. Mitchell, as, afternoon and evening, he proclaimed the unsearchable riches of Christ, and told out of a full heart His covenant oare "every moment" for

the vineyard of His own planting. Under the circumstances the gathering of people was larger than could have been expected at each service. The spirit of praise and thanksgiving so permeated the assembly that the song of the preacher's soul was shared by his hearers, who were compelled, many of them, to say at the close of the day, "It has been good to be here." *Faith* looked above the floods and sang of Him who sat there; *Hope* looked beyond the clouds of darkness and depression to the sunshine of His grace that worketh all for good; while *Love*, "the brightest of the train," was called forth afresh by the reminder that "having loved . . . He loved to the end." Yes! yes! the messages He sent us made us look far beyond all local gloom to the verdant fields and endless songs in our eternal home. To-day's cross is among the preparations for to-morrow's crown.—Amen.

MANOR PARK (REHOBOTH).—Church anniversary services were held on Lord's-day, November 7th, when the Pastor (J. Parnell) preached very profitable sermons both morning and evening. On the following Tuesday, Pastor J. Bush (New Cross) preached in the afternoon an excellent sermon from Rom. viii. 29, noting (1) Predestination; (2) What we are predestinated to—conformity to Christ, the Son of God; (3) Conformity to Christ in relationship; (4) All for the glory of Christ. Tea was provided in the schoolroom, and a godly number was present. The evening meeting commenced at 6.30, the chairman, Mr. R. S. W. Sears, opening by giving out hymn, "Kindred in Christ." Prayer was offered by a young man in the Pastor's Bible-class (brother Kelk) to the delight of all present. Brother Bush then gave an address upon "Christian experience"; brother T. L. Sapey upon "God's good and perfect gifts"; brother E. White upon "The preacher's theme—the Lord Jesus Christ—the sinner's attraction, the believer's hope, the Saviour's triumph." These addresses were followed by brother R. E. Sears, who spoke upon "Practical and godly life."

Aged Pilgrims' Corner.

THE autumn meeting at the Hornsey Rise Home, on November 5th, was one of the best attended of the series. The inmates and visitors had tea together, and an opportunity for Christian intercourse was provided, which was highly esteemed by our aged friends. The ladies kindly conducted a sale on behalf of the Benevolent Fund. In the evening, Mr. J. K. Popham, of Brighton, preached a most acceptable sermon to a crowded congregation from Rev. xxi. 10, 11. An

excellent collection was taken for the Maintenance Fund.

Meetings have also been held at Hastings and Tunbridge Wells, resulting in a number of new annual subscriptions and an enlargement of the interest taken in the Institution. The Committee are gratified to find an increasing number of young people engaging in this ministration for the Lord's aged poor.

The current *Quarterly Record* contains a portrait of the youngest life subscriber, aged six months. £10 10s. have been paid in his name, and since then two other little children have been made subscribers by the payment of similar sums. The Committee hope that not a few of their friends will seek in a like way to identify young people with the work.

The special Christmas and New Year Collecting Cards have been issued. Any friends can have Cards on application at the Office. Collections after sermons have been numerous during the last three months; an annual collection, however small, is a specially valuable means of help.

1,676 pensioners are upon the books, and upwards of £12,000 per annum are expended in pensions alone. The maintenance of the four Homes and the funds connected therewith costs more than £2,000 yearly. Hence, £13 daily are needed to meet the total expenditure.

Gone Home.

JAMES CLARK.

On the 15th of October our beloved brother and late Pastor was called to his eternal rest, after many months of suffering of a most painful character.

In June, 1907, he met with an accident while getting into a car to go to his loved labour at "Hope," Bethnal Green. On examination it was found that he had seriously injured his leg, and eventually had to undergo amputation, which took place at St. Bartholomew's Hospital in October of last year. It was thought for a time he might be restored sufficiently to once more speak in the Lord's name, but this privilege was denied him, and gradually his strong constitution gave way. He was conscious till about ten days before his home-call, and on the last day of his consciousness he gave his parting blessing to his beloved wife and the children present, as he commended them individually to the faithful keeping of a covenant God.

The following extract from the

"G. H." for 1897 gives a brief account of his call by grace:—

"He was born of Christian parents, who were members of the General Baptist Chapel, Frogmore-street, Tring. He was very solemnly impressed at the age of sixteen by the earnest prayers of a beloved teacher, who mentioned him by name, also putting to him the searching question, 'Are you on the road to heaven, or on the road to hell?' The following Sunday this teacher was dead, and in a few days Mr. Clark, with the other youths in the class, saw their beloved friend laid in the grave. As he looked he felt that there lay one who loved his soul and prayed for his conversion, while, with the force of a voice from the other world that question repeated itself—'Are you on the road to heaven, or on the road to hell?' He felt then that he was on the road to hell, and terrible convictions of sin ensued. He feared he had committed the unpardonable sin, and was driven almost to despair. Two other youths in the same class were awakened about the same time, and the three met together in private to pray for mercy. He had access to the vestry of the chapel, and here these prayer-meetings were continued for a long period, and, often coming to the familiar determination to 'try once more,' the Lord was pleased to speak home to his soul at one of these prayer-meetings the gracious words—'Son, be of good cheer; thy sins be forgiven thee.' Now, light, love, and liberty filled his soul, and all was peace and joy; very soon the desire to obey the Lord's commands was laid upon his mind, and, accordingly, in the month of March, 1858, he offered himself for membership to the Church at Frogmore-street, which, though General in doctrine, was then Strict in communion. He was accepted and baptized, and added to the Church on the first of April in that year.

"After his conversion, and particularly after he had joined the Church, a serious and earnest desire to preach the Gospel possessed him; and after much prayer and mental conflict, he was commanded, almost as with an audible voice, to 'go to Buckland Common.' . . . He knew the place well, and went; and, although he met with much opposition, God blessed his efforts and a chapel was built, and thus began his first pastorate."

In the course of providence he removed from Buckland Common and held, during a ministerial life extending over a period of half-a-century, pastorates at Stowmarket, Somersham, Chatteris, Dunstable, Peckham, Wandsworth, Bradford-on-Avon, St. Neots, and, finally, was guided to "Hope," Bethnal Green, accepting the pastoral care of the Church worshipping there on

August 1st, 1897. Here he continued to faithfully serve his Lord until compelled to relinquish his office by reason of his affliction. He often remarked that his last pastorate was the happiest of all. He was always well received and beloved by his people—a man of ability and clear conception, setting forth the Gospel in all its simplicity. His testimony was blessed of the Lord to the ingathering of precious souls, and the comforting of the family of God.

His mortal remains were laid to rest on October 21st, 1909, in Woodgrange Park Cemetery to await the resurrection morning. Pastor O. S. Dolbey officiated, assisted by brethren Holden, Guy, and Sapey. A very large concourse of friends were present, and the Churches far and near were largely represented, greatly sympathising with the widow and family in their bereavement.

The memorial service was held at "Hope" on Lord's-day, October 24th, when Pastor F. C. Holden preached from the words: "Well done, good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. xxv. 21). The chapel was crowded on the occasion, and the service closed with the singing of the hymn, with much tender feeling—

"For ever with the Lord,
Amen, so let it be."

W. R. J.

JOHN WILLIAM FALKNER.

On Oct. 28 (only sixteen months after the death of our dear mother, whose loss we now feel more keenly than ever) our dear father suddenly received the home-call. He had been a great sufferer for many years through heart trouble, and was away at Worthing, where we last saw him and spent a few days with him three weeks before his death, and was much struck by the gentle expression of his face and the calmness of his mind, which seemed set on things above; but we did not think he would so soon be called to exchange weariness for rest.

He was called by the grace of God as a young man and was baptized with our dear mother by Mr. Wells in 1863 and continued in membership at the Surrey Tabernacle till the time of his departure, a period of forty-six years; and though never a great talker, he was a most consistent walker in the ways of God.

On Tuesday, November 2nd, his mortal remains were by his Pastor (Mr. O. S. Dolbey) committed to the silent tomb at Nunhead Cemetery in sure and certain hope of a glorious resurrection.

May we be enabled to follow in the footsteps of our dear parents, and may their God be our God and the God of our children, that when He cometh to number up His jewels none may be missing.

A. B. F.

The Ministry which God Will Own and Bless.

A Paper read at a Conference of Ministers,

BY PASTOR EDWIN WHITE, WOOLWICH.

BRETHREN, at your request I submit some thoughts on this important subject, and, with no further words of introduction, proceed to observe, *firstly*,

I.

That to attain this great object WE MUST RIGIDLY ADHERE TO THE WORD OF GOD. We believe that the truth He has revealed and given us to preach will best commend itself to men's consciences, and that we shall approve ourselves unto God by continually drawing from the resources which He has provided for our use. We have the highest example and precedent for this in the preaching of our Lord and His apostles. Their sermons and writings were always endorsed and enforced by quotations from Holy Writ. It is not denied that they laid under tribute the works of nature and books written by men, but these were referred to more to illustrate their subjects than to give them authority. A "Thus saith the Lord," as they knew, carried more weight than the words of the poets or philosophers of the age. We, as preachers, have to deal with men as immortal beings and as having lost souls, and nothing will meet their deep need but that which is revealed in God's Book. This He knew, and for this He has provided in the eternal grasp of His infinite mind. If, therefore, we set aside His Word, our ministry will be displeasing to Him, and unprofitable for the great ends for which it is designed—man's recovery, renovation, salvation from sin and all the dread consequences of the Fall. We shall never be greeted by the Master's "Well done" unless we are faithful to His Word.

II.

WE MUST EXALT THE LORD JESUS CHRIST. Sincere personal love and profound admiration for Him are essential. We must not question His Divinity, nor, indeed, can we, if He has saved us. We shall know that only an Almighty Saviour could have rescued us, and we shall preach Him in the "exceeding greatness of His power" "to save to the uttermost." We shall have no doubts about the perfection of His character and righteousness. We shall not waste precious time in discussing such points as whether He was peccable and liable to sin. Our certainty as to His immaculate purity will be too exalted to admit of our speaking dubiously of His perfection. We shall have lofty views of His death as a veritable sacrifice for our sins, and not merely as a splendid exemplification of unparalleled loyalty and love. We shall present Him not merely as an Example to be imitated and emulated, but as

the real and only Propitiation, who "was wounded for our transgressions," and "made a curse for us," that through Him we might be justified and forgiven all our trespasses. We shall thus glory in the cross on which sin was dealt with efficiently, and all penalty borne away for ever.

We shall also glory in the conquests our Lord achieved over all the powers of evil, and as we view Him coming forth from the conflict "arrayed in majesty and blood," our hearts will thrill with holy admiration as we tell of "the diadem" which "adorns the mighty Victor's brow."

We shall exalt Him in His resurrection, His ascension, His intercession, His Kingly honours, His universal dominion, and the growing triumphs of His glorious reign. In so doing we shall commend ourselves to His Father, who on the Mount directed His disciples to Him alone, to the exclusion of all others, by His ever-memorable words, "This is My beloved Son, in whom I am well pleased; hear ye Him." In so doing we shall uplift before the eyes of sin-burdened men the one great, all-sufficient provision for their spirits' deepest needs, and the glorious Person, of whom alone it may be said:—

"Jesus, Thou art enough the mind and heart to fill;
Thy life—to calm the anxious soul; Thy love—its fear dispel."

III.

WE MUST GIVE EQUAL HONOUR TO ALL THE ATTRIBUTES AND PERFECTIONS OF GOD. His holiness, which renders all sin abhorrent to Him, must be clearly enforced—His justice, which cannot abate its claims, and suffers no compromise with evil, but demands perfect obedience from all His subjects—His Omniscience, which penetrates the innermost thoughts of the heart—His infinite Wisdom shining resplendent in all its grand provisions in the Gospel—His unfathomable mercy, as it is displayed in meeting the deep-seated misery into which sin has brought mankind, and the riches of His grace in its elevation above all our faults—and His almighty power to create, to destroy, and to hold all things within His control—these all must have due enforcement.

Such testimony will beget trust in Him in Whom is "everlasting strength," and make the rebellious tremble before Him; nor must we overlook His sovereign right and power to do as He wills without giving an account of His procedure to any creature. The infinite and everlasting love which marks all His dealings in grace and providence toward His chosen, will claim special attention, and, if faithfully declared, will present God in a comprehensive aspect, in which no attribute is exalted at the expense of others, but we shall display Him in the full-orbed glory of His greatness and majesty. Before such a view of God, men will hear and fear, and, if it is His will, learn to trust in His most holy name. In a word, every Divine attribute and perfection must separately and conjointly be the theme of our ministry when we attempt to "show the way of salvation" as "the servants of the Most High God" (Acts xvi. 17).

IV.

It is solemnly incumbent upon us to advance all the truths of the Gospel in their harmonious connection "according to the proportion (or analogy) of the faith" (Rom. xii. 6).

Every doctrine of the Gospel is harmoniously related to all the rest, and should be enforced as important in its relation to others of equal importance. Hence we must preach Justification by Faith through Christ, and Sanctification by the inwrought work of the Spirit. If we insist that apart from Christ "we can do nothing," we must remind our hearers of him who wrote "I can do all things through Christ which strengtheneth me." If we portray the Christian's anguish as a "wretched man" we must also describe his raptures when, from the delectable mountains, he surveys the distant Homeland through the "perspective glass" of a good hope.

We shall give due prominence to all parts of the Bible, and, like the householder of whom the Lord speaks, "bring forth out of" *this* "treasure things new and old"—the *new* and blessed truths of God's words of mercy; and these, as they are exemplified and illustrated in the *old* book which was "written aforetime for our learning" (Matt. xiii. 52; Rom. xv. 4).

Humbling truths, so often overlooked, should have much of our attention. Many whom we address are "dead in trespasses and sins." We must, therefore, insist on the absolute need of regeneration ere man can "see" or "enter into the kingdom of God," or perform any spiritual action which He can regard with complacency and approbation.

"The Law was never meant to give new strength to man's lost race;
We cannot act before we live, and life proceeds from grace."

Hence the obligation which lies on us, if we are solicitous to declare "all the counsel of God," to reiterate with all solemnity of emphasis the momentous words, "Ye must be born again."

Then we are bound to insist on the necessity of repentance; the illumination of the mind by which only we see what sin is; and true contrition, which moves the heart to godly grief for the nature and extent of our transgressions and the iniquity of our rebellious hearts in God's sight. We must also insist on a cordial acceptance by faith of the truths of the Gospel as a sinner's only hope, conjoined with a firm and exclusive reliance upon the merit, the blood, and the person of the Redeemer as mighty to save. Further, that sinners who are quickened, repentant, and firmly trusting in Jesus Christ, are perfectly and for ever justified, and that they stand complete in Christ.

These we should also assure that their standing is owing to God's sovereign and unmerited mercy, which flows out of His everlasting love "according to His eternal purpose and grace." Adoption into God's family; joint heirship with Christ, and all the vast glories of heaven with the eternal bliss secured to them in Christ, must also have due prominence, and that they will certainly be "kept by the power of God through faith unto salvation."

V.

A further branch of a God-owned testimony will be THAT FAITH IN CHRIST IS ACCOMPANIED BY A LIVING EXPERIENCE. The soul which participates in the blessings we have enumerated, is favoured with joy, peace, assurance, reconciliation to God, and access with confidence to Him through Christ by the Spirit. Liberty from the bondage of the Law and enjoyment of the privileges of the Gospel are accorded, together with a felt right to plead the promises of God. In a word, the sorrows and joys, the castings down and the gracious upliftings of the true believer should be described by those who desire that God would "give testimony to the word of His grace" as they attempt to preach it (Acts xiv. 3).

VI.

Nor should the RESPONSIBILITIES WHICH OUR HOLY OFFICE INVOLVES BE IGNORED. A full surrender to the will of Christ must be given, an impartial and unquestioning obedience to His word, so that our habitual conduct may be well pleasing in His sight.

VII.

A DEEP CONCERN FOR SOULS IS ALSO ESSENTIAL if we are to be instrumental in bringing sinners to God. We must burn as well as shine. Our work will consume us even as the lamp consumes the oil which feeds the flame. Thus we shall imbibe the Spirit of Christ, whose love for men led Him to forsake the royalties of heaven. Like Him we shall wrestle at midnight with God for souls. The view we have had of the awful danger from which we have been rescued, will make us long to pluck sinners as brands out of the fire. In these things we surely have the mind of Christ and the approval of our God.

This is a God-given passion which none but true ministers of Christ feel. The joy we experience in our own safety will make us yearn that others may be likewise favoured to "stand upon the Mount of God with sunlight in their souls." We preach because we must. The glad tidings of redeeming love have thrilled our souls, and we would have other hearts made glad with the heavenly music. This treasure is given to us not to hide but to dispense. The knowledge we possess of a precious Saviour we must publish, that those who are "sitting in darkness and the shadow of death" may know that He has "brought life and immortality to light by the Gospel."

Paul's review of his labours at Ephesus—so faithful, truthful, assiduous, tender and tearful, as recorded in Acts xx. 17—26—is worthy of our close attention. It *must* have had the Master's sympathy, sanction and blessing. May it form our *ideal*, far as we may come short of realising it. Such a ministry our Master enjoins. For this the pressing need of perishing sinners, the sacred office to which we have been called, and the commendation we hope to receive when the Lord returns, imperatively call. "Let," therefore,

"Zion's watchmen all awake and take the alarm they give.
Now let them from the mouth of God their awful charge receive."

THE ARK OF THE COVENANT: AN OLD TESTAMENT STUDY.

By PASTOR J. P. GOODENOUGH, OF KENTISH TOWN, LONDON.

"Arise, O King of grace, arise and enter to Thy rest.
Lo! Thy Church waits with longing eyes, thus to be owned and bless'd.
Enter with all Thy glorious train, Thy spirit and Thy word;
All that the ark did once contain could no such grace afford."

"HAD ye believed Moses, ye would have believed Me: for he wrote of Me." In these words the Lord not only remonstrated with those who discredited His words, but stamped the Pentateuch with the hall-mark of His own authority, and asserted that the Mosaic writings testified to what concerned Himself. He thus established a principle of interpretation most important to all devout students of this portion of Holy Writ. To a cursory reader the various details here recorded (particularly those which directly relate to religion) may appear uninteresting; but he who reads in dependence upon the Divine Spirit for mental and spiritual illumination will not fail to discern the shadow of good things to come, even those things which belong to "a greater and more perfect tabernacle" than that in the wilderness and to a more eminent High Priest than Aaron.

It has been well said: "It is not the bee's mere lighting upon a flower, but its resting there in the busy exercise of its ingenious powers, that obtains honey as a precious load for its hive. In like manner a hasty perusal of the Scriptures will not strengthen the faith or enrich the understanding of the Christian. By a patient, meditative appropriation of its contents only can the sweetness of Divine truth be extracted." This truth is specially felt when we turn to the Mosaic record. C.H.M., in his well-known "Notes on Exodus," introduces the 25th chapter by observing that "this chapter forms the commencement of one of the richest veins in inspiration's exhaustless mine—a vein in which every stroke of the mattock brings to light untold wealth, which we know is the distinct ministry of the Holy Ghost. Nature can do nothing here. Reason is blind, imagination utterly vain; the most gigantic intellect, instead of being able to interpret the sacred symbols, appears like a bat in the sunshine, blindly dashing itself against objects which it is utterly unable to discern. We must compel reason and imagination to stand without, while with a chastened heart, a single eye, and a spiritual mind, we enter the hallowed precincts and gaze upon the deeply significant structure. God the Holy Ghost is the only One who can conduct us through the courts of the Lord's house, and expound to our souls the true meaning of all that there there meets our view. To attempt the exposition by the aid of intellect's unsanctified powers would be infinitely more absurd than to set about the repair of a watch with a blacksmith's tongs and hammer. 'The pattern of things in the heavens' cannot be interpreted by the natural mind in its most cultivated form. All must be read in the light of heaven. Earth has no light which could at all develop their beauties. None but the One who furnished the

patterns can explain what they signify. He who furnished the symbols can alone interpret them." May the gracious influence of the Holy Ghost, which is here so evident, be likewise felt by us as we venture to meditate upon the same hallowed theme!

The ark of the covenant was part of the furniture of the tabernacle. In a sense it was the most sacred object therein contained, for it was shut in within the veil in "the holiest of all."

ITS CONSTRUCTION.

To this it is our present purpose to confine our remarks. It is significant that immediately after Jehovah has directed His people through Moses to make Him "a sanctuary that He might dwell among them," He adds: "According to all that I show thee . . . even so shall ye make it" (Ex. xxv. 9, 10). The construction of the ark, as of all other things connected with the tabernacle, was thus to be according to God's pattern.

It was to be made of *shittim-wood*, at once the most beautiful and durable of woods that was known. It was to be overlaid with "pure gold" within and without, and was to have a crown of gold round about it. Not only therefore was it designed for important purposes in relation to the worship of God, but it was an *object of artistic beauty*.

Four rings of gold were to be cast for it that staves might be put into these "by the sides of the ark, that the ark might be borne with them," as it was to accompany Israel in their journeyings.

Hence it was to be *suitable for its purpose*. Order, beauty, and fitness appeared in its construction. Its order—how naturally the word arises to our lips as we turn to the great Antitype, Jesus—the Ark of the everlasting covenant of grace. His life was characterised by order. Even a hasty glance at the Evangelistic record discloses the fact that He acted in the spirit of concentrated energy towards a definite termination. "To this *end* was I born, and for this cause came I into the world, that I should bear witness to the truth." It is distinctly suggestive that after His resurrection the clothes which had covered the sacred body of our Lord were found "folded." To this we would ascribe no fantastic meaning, but it surely suggests what is worthy of carrying out in all human activity. True success is usually the result of effort systematically pursued. This fact moreover has to do not merely with things seen, but with those spiritual realities appertaining to the kingdom which is "not of this world." A religious community that is disorderly, recognising no head and following no concerted plan of action, is on the high road to disruption. "Let *everything* (in connection with the Church of God) be done decently and *in order*." Jesus spake of His own body as "prepared" (or fitted) for Him (margin) by His Father. "A body hast Thou *prepared* Me." He speaks of His Church, His *mystical* body, in similar terms as "compacted together." It is impossible to listen to the voice of this Teacher come from God without realising that His appearance on earth was the blessed manifestation of the love of the invisible Father who

had sent Him, in harmony with a definite plan, to work out a scheme of redemption which should excite the admiration of saints and angels to all eternity" (Eph. ii. 7, and iii. 10).

What, too, shall we say of the *beauty* of Jesus, our spiritual Ark? Here language fails us, and no pen can keep pace with thought. The "shittim-wood" of the ark of Israel, the "pure gold" by which it was overlaid, and the golden rings were but feeble symbols of that beauty which resides in Jesus, its great Antitype. "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" The pent-up feelings of the soul impressed by the beauty of Jesus find expression in the Prophet's words, "How great is His goodness, and how great is His beauty" (Zech. ix. 17).

And, lastly, what of His *suitability*? The ark was to be carried by the priests. Hence the golden rings and staves. Jesus is to save His people from their sins, hence "In Him dwelleth all the fulness of the Godhead bodily," and He is all that a guilty sinner needs.

"We need redemption; "He hath redeemed us from the curse of the law, being made a curse for us." We need cleansing; "His blood cleanseth from all sin." We need sanctification; "He is made unto us sanctification." We feel that "we that are in this tabernacle do groan, being budrened," and realise our need of deliverance from "this body of sin and death"; Christ hath "brought life and immortality to light through the Gospel." Unable in our natural state to go to Him, He, the Good Samaritan, comes to us where we are, bears us in His tender arms, pours into our troubled souls the oil and wine of His free grace, puts a new song in our mouths, and sends us on our way rejoicing, bidding us look daily for Him until He appears the second time without sin unto our full and final salvation.

Reader, is this Saviour yours?

THE TRUE BROTHERHOOD.*

"Your brethren."—1 Peter v. 9.

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

—John Fawcett, D.D.

As "God hath made of one blood all nations for to dwell upon the face of the earth," we may with truth declare that there is a brotherhood which is universal. As creatures, we are "the offspring of God," and in this natural sense all the descendants of one man. As such we owe obedience to God. Every one of us is enjoined by Him to "love thy neighbour as thyself" (Matt. xix. 19).

This is the common duty of all; and failing in this, we become

* A Paper on Love to the Brotherhood will (D.V.) follow next month.

transgressors, and transgressors we certainly are, "For all have sinned and come short of the glory of God." Enmity, pride and selfishness, breeding ten thousand evils, have transformed man, who was originally created in the Divine image, into the polluted and loathsome creature which he now is in the sight of the heart-searching God (Psa. xiv. 3). "The fine gold has become dim;" nay, more, it has degenerated into worthless dross; nor could any man living, if he were dealt with according to his deserts as a sinner, escape "the damnation of hell" (Matt. xxiii. 33).

We admit that there are many who recognise the common brotherhood of man, and extend their sympathy and help to others who are in distress. Not a few of these, we hope, act thus—not as the result of the sinlessness of their nature—but of the grace of God in their hearts. Others, we fear, do this without reference to the claims of God or desire for His glory. In this case, their works are dead works, not being wrought by faith, and they are not therefore acceptable to God, for "without faith it is impossible to please" Him.

But our design is, not to discuss the natural brotherhood of mankind in general, but to offer some remarks upon the brotherhood of God's true people as such.

I.

We notice, then, that THERE IS A BROTHERHOOD WHICH IS HOLY AND SPIRITUAL. "All ye are brethren" were the Master's words to His disciples, and when he addressed Mary Magdalene after His resurrection, He said, "I ascend unto My Father and your Father." God, then, is the Father of every saint, not only in the sense of being their Creator, Preserver and continual Benefactor, but as their God and Father in Christ Jesus. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." Our spiritual relation to God and to each other is thus the outcome of His love, and where the love of God is never known and manifested the privilege of sonship can never be experienced.

II.

Let us bear in mind that our spiritual relationship to God, and consequently to each other, was a matter determined by the Almighty BEFORE TIME BEGAN. Hence, in the Epistle to the Ephesians we read, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (or things) in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us to the adoption of children by Christ Jesus to Himself."

From this, then, we gather that there is no contingency in respect to our high and holy relationship to God and to each other. As the decree of the Father secures it, and the mediation of the Son opens the way for it, so the power of the Holy Ghost accomplishes it; and, as the Apostle further avers, all is "according to the good pleasure of God's will, and to the praise of the glory of His grace."

The will of man has, therefore, nothing to do with the origination of the holy brotherhood, for

“The sovereign will of God alone creates us heirs of grace.”

Every spiritual relationship and every spiritual blessing is thus granted that glory may accrue to His covenant favour and His free and sovereign grace.

III.

We next observe that the saints, being in this spiritual sense brothers, ARE NECESSARILY ONE IN REGARD TO THEIR SPIRITUAL NATURE. To each alike is given a new heart, a new nature, comprehensively styled “the new man.” This nature is pure, holy and spiritual. It does not mind earthly things, but heavenly. Its quest and pursuit are ever after the things that are of the Spirit of God (Rom. viii. 5); that is, the things which God hath prepared for them that love Him and which the Spirit of God reveals (1 Cor. ii. 9, 10). Such, as we know, are the Person of Christ, the truths of God’s Word, the provisions of God’s house, and everything which tends to the development and strengthening of the cause of God and the glory of His holy name.

IV.

But, further, observe that saints are not only one in point of their spiritual nature, but THEY ARE ONE IN RESPECT OF INTEREST AND PRIVILEGE.

Of Interest.—They are all equally interested in the same “everlasting covenant, which is ordered in all things and sure;” in the same Saviour and His great salvation; in the same Gospel of the grace of God, which is so joyful a sound to those whose ears are opened; and in the same eternal “inheritance, which is incorruptible, undefiled, and that fadeth not away.” In a word, they are all interested in the same grace here and glory hereafter.

They are one in the *privileges* which they enjoy. “By one Spirit” they all have access to the Father in prayer; all may plead the same superlative name of Jesus, and the same great sin-atoning sacrifice, the same matchless righteousness, and the same exceeding great and precious promises.

All are privileged to be led by the same Spirit, consoled by the same Divine Comforter, upheld by the same hand, supplied from the same fulness; and ere long all the “holy brethren” will have the high, the supreme, the unspeakable privilege of entering the Father’s house and sharing the very glory of the Elder Brother, the “Heir of all things” (Rev. iii. 24 and xxi. 7). Then—

“Shall they see, and hear, and know
All they desired or wished below;
And every power find sweet employ
In that eternal world of joy.”

NONE but God can effectually teach us how to teach others. He who teaches rightly things Divine, must have himself a Divine teacher.—*J. B.*

“WHAT THINK YE OF CHRIST?”—THE QUESTION OF TO-DAY.

BY PASTOR JOHN BUSH, OF ZION CHAPEL, NEW CROSS, LONDON.*

MANY important questions concern us to-day—questions political, ecclesiastical and religious—about which we are bound to think, and which should engage our earnest attention as citizens “of no mean city.”

RELIGION AND POLITICS.

Some Christians eschew politics. From these I respectfully differ; and to-day there are questions of a political character upon which we need to pray to be rightly guided that we may have wisdom to speak and act in the true interests of our native land and for the glory of God.

It was so in our Lord's day. Controversy concerning Church and State was then rife, for politics and religion are always subjects more or less connected and vexatious.

It is so with us still. An established Church involves spiritual tyranny, and, as a part of the nation, we are forced to sanction a Church whose business it is to pull down what with prayers and tears we live and labour to build up, and which, God helping us, we would die to maintain. An army of Anglican papists, whom we are compelled to support, assail the truths we preach, that they may oppose our most cherished designs. Popery is this day installed. Its ministers are endowed among us, and these we have no alternative but to acknowledge as the clergy of our national Church. Thus, what our fathers died to overthrow, we, perforce, uphold.

Be it, however, ours to listen to the Master, who, when the question of Cæsar's authority was brought to Him, answered it most completely: “Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's” (Matt. xxii. 21). Is it, I ask, the King's business to teach us religion? No, God forbid! To the King that which belongs to him, and to God—and God only—the things that are God's—our hearts, our souls, and our consciences. Hence, while we render cheerful obedience to civil rulers, with God—and God alone—we leave the things which are His.

MAN'S IMMORTAL DESTINY.

In the Saviour's day the Sadducees were greatly occupied with the question of the future life. To-day, likewise, strange theories are advanced on the doom of the ungodly and the condition of the righteous. Some are teaching that believers as well as others die at the time when they depart out of this world and sleep in unconsciousness until the resurrection morn. How blessed for us to turn to the Master again and to look at His answer—“As touching the resurrection of the dead, have ye not read that which was

* An address delivered at the half-yearly meeting of “The Metropolitan Association of Strict Baptist Churches” at Soho Chapel on October 5th, 1909.

spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living" (Matt. xx. 31, 32). It obviously followed that Abraham, Isaac and Jacob, though in their graves, were living in Moses's day. It was therefore equally certain that their souls, when Christ spoke thus, were living in the blissful possession and presence of God, though their bodies had long before mouldered into dust.

THE PRE-EMINENT COMMANDMENT.

Another query propounded by Pharisees to the Master was, "Which is the great commandment in the Law?" To this He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these hang all the Law and the prophets" (Matt. xxii. 37—40)

Again, He puts a question which, coming from His lips, is more important than all others, and fully as much so to-day as when He uttered it—

"WHAT THINK YE OF CHRIST?"

What think ye of the Messiah, the sent and the anointed One of God? This is the question of the day, and it appeals for a reply to each one of us. Others are important, but this is essential and paramount. Make heart-work of it, therefore, for it concerns us both for time and eternity.

Contracted notions of the Redeemer's glory and grace narrow our love to Him and our enterprise in His service. If we think but little of the Saviour, we shall think little of sin. Low thoughts of Christ will palsy the strongest arm. Our faith may be weak, but a Saviour greatly loved leads to great deeds. Let not Jesus then be a shadow to us, or our religion will be a sham.

To help our thoughts, let us seek to know

GOD'S ESTIMATE OF CHRIST

and His testimony concerning Him. First at Jordan, where, when He was baptised by John, the voice from heaven was heard, "This is My beloved Son, in whom I am well pleased" (Matt. iii. 17). What think ye of the person of the Lord Jesus? "Whose Son is He?"

The Sonship of Christ stands in the complexity of His person as God and man, possessing all Divine and human perfections; as God, all Divine perfections; as man, all human perfections. He is perfect God and perfect man, the Divine and the human, the Maker and the made, the Infinite and the finite, the Mighty and the feeble. These thus meet in Him. As man He could obey, suffer, bleed and die; while, as He was God, there was validity and real worth in the actions of the man derived from His Divine personality as one of the Eternal Three; so that His blood was the blood of God (Acts xx. 28) and His righteousness the righteousness of God (Rom. i. 17). Never can I believe in

a begotten Divinity, though I am far from desiring to raise any controversy upon this great subject.

DIVINE TESTIMONY TO GOD INCARNATE.

I thus believe in the testimony of God concerning the precious Saviour. Thrice did the majesty of heaven break its sublime silence and bear witness to Him as God incarnate. The *first* was given at the commencement of the public ministry; the *second* when He went up into a mountain to pray, and as He prayed the fashion of His countenance was altered and His raiment became white and glistening. Then was the mystic voice again heard, saying "This is My beloved Son, hear Him." The heavenly testimony again came to our Lord just before His sufferings and death, when He had given expression to His heart's sorrow and said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name!" Then for the *third* time the voice from heaven was heard, saying "I have both glorified it and will glorify it again" (John xii. 27, 28).

In this three-fold witness let us receive into our hearts the testimony of God "who cannot lie."

THE DEMONS' TESTIMONY.

Let us further hear the testimony of a demon from the infernal world. "I know Thee who Thou art, the holy One of God" (Mark i. 24); and again, "What have I to do with Thee, Jesus, Thou Son of God Most High. I beseech Thee, torment Me not" (Luke viii. 28). Yes, Jesus is the Master and Conqueror of devils, and well they knew it. From this testimony we see that even these fallen and degraded spirits have higher thoughts of Christ than some modern divines—men who profess to preach Christ yet discredit His deity and His divine authority and power.

THE TESTIMONY OF PETER.

The last testimony will be that of a sinful man who, being divinely-taught, had been brought to confess the Christ of God.

When asked by the Lord "Whom do men say that I the Son of Man am?" His disciples said, Some say that Thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. xvi. 13—17).

Now, in conclusion, let me press home the question "What think ye of Christ?" Let it be personal. *Ye*. "What think ye of Christ?" Are you satisfied with attending the services of God's house, the reading of His Word, and spending a short time in prayer, yet never thinking about Him or concerning yourself about the progress of His kingdom or the glory of His name?

He is God's beloved. Is He yours? Do you delight to think of

Him and say, with the Psalmist, "My meditation of Him shall be sweet?"

I close by reminding you of Newton's well-known lines on this vital question.

"What think ye of Christ? is the test to try both your state and your scheme;

You cannot be right in the rest, unless you think rightly of Him.

Some take Him a creature to be, a man, or an angel at most!

Sure these have not feelings like me, or know *themselves* wretched and lost;

So guilty, so helpless am I, I dare not confide in His blood,

Or on His protection rely, unless I were sure He is God."

HIGH UNITARIANS. A FORGOTTEN CHAPTER IN CHURCH HISTORY.—*Continued.*

JOSEPH KITTSOON AND HIS FOLLOWERS.

To us who know the facts we have related, it is strange that thoughtful men like Kittson and his followers should have professed sentiments so incongruous and contradictory. The doctrines of grace appear to involve as a fundamental truth, the existence of one God in three co-eternal and co-equal persons. Were not this indubitable, the covenant of grace would have been impossible. Many portions of Scripture—as, for example, Isa. xlvi. 16 and Matt. iii. 13—17—would be unintelligible, and the harmonious system of Evangelical truth be reduced to absolute confusion. Yet, while we find this strange man raving against the Trinity in Unity, and vehemently attacking orthodox Christians, his testimony to the mercy of God to His chosen people and to Scriptural Supralapsarianism is so clear and emphatic, that it might have won the approval of the most deeply taught of God's living people.

Thus, like his contemporary, Ward, of Diss, Kittson enforced a mingled creed which was, as Pastor J. W. Saunders, of Ramsey, states, "as strange a mixture as can well be imagined of High Calvinism and Unitarianism." As such it obtained the acceptance of professors of very divergent views. Some of these were unquestionably consistent and experienced Christians. Others who affected singularity in religion and were addicted to controversy, doubtless regarded its strange positions and its assumption of profundity with favour, since by adopting this creed they obtained prestige on account of their high intelligence and superior light.

"It must be remembered," continues our brother Saunders, "that at that time and for many years afterwards, those who attended Dissenting Chapels were more theologically-minded than their descendants now are." "The settled ministers of this period"—as the Author of *John Hazelton; a Memoir* observes—"though men of varied gifts were eminently thoughtful preachers, and developed great religious intelligence in their hearers. Many a plain farmer, like Thomas Bonfield, of Chatteris, was a masterly theologian. Many a country housewife, like the Mrs. Tolton to whom

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the first letter in the *Memoir and Remains of John Stevens* is addressed, though busy from morning to night, thought deeply on religious questions. Agricultural labourers would discuss points like 'Pre-exterianism ;' 'The Law or the Gospel our rule of Life ;' 'Whether covenant blessings were purchased by the Redeemer's sufferings,' or 'The godliness or otherwise of Job's wife' in a manner unknown in the present day."

In a word, speculative Divinity was popular—and it is not hard to understand how men like Kittson and Ward fascinated intelligent people who regarded the Bible with interest, whether its teachings had, by the grace of God, touched their hearts or not.

Accordingly, the views of Kittson obtained many adherents. "It is, indeed, improbable," continues Mr. Saunders, "that his influence ever extended beyond Huntingdonshire and the adjacent counties." Some causes were, however, founded for which chapels were erected, the ministers of which were reputable and devout men. The names survive of Mr. Coulson, of Swavesey ; Mr. Ginn, of Cambridge ; Mr. Bugg, of Heckington ; Mr. Chambers, of Coveney ; Mr. Thacker, who gratuitously served a small congregation in the chapel at Benwick, in the graveyard of which Kittson was buried ; Ramsey, at which he resided and preached, being regarded as the centre of all the rest.

These people were styled either "Union" Baptists, from the fact that though they opposed the truth that Christ is absolutely and eternally a Divine person, they believed in a mysterious union between the one God and the Glory-man in whom the fulness of the Deity dwells and by whom the Father is made known. By others they were called "Kittsonians ;" while their leader himself styled them "High" in opposition to "Low Unitarians." It is hard to ascertain from his writings the meaning of this term by which he himself designated his religious party.

Probably it was chosen to indicate that they held the tenets of Calvin in the form to which the word "High" is generally applied, while their view of the unity of God was correctly designated Unitarianism as the term is commonly understood. Himself, he sometimes described as "a Scripturalist."

These people were, at one time, numerous, for Kittson speaks of them as numbering hundreds. His writings, of which a few are extant, are polemical, and are mainly attempted refutations of orthodox Trinitarianism. He repudiated the deity of Christ as ordinarily held, though he insisted that His person was superhuman. He denied the deity and personality of the Holy Spirit. Yet he employed the language of the Bible on these subjects, which he explained in accordance with his own theological views. He held the pre-existence of the soul of Jesus, and insisted on the necessity and validity of Baptism by immersion as the Scriptural way of expressing faith in the *one* God whom we worship.

Ministers both in the district and elsewhere regarded his teachings with intense antipathy. John Foreman, then of Cambridge, controverted them in a tract, to which Kittson published a reply.

He was also opposed by Thomas Ladson, of Needingworth, a quaint Baptist Minister of considerable ability and influence—the author of a pamphlet called *The Ramshorn Trumpeter*, a reply to William Huntington's doctrine of the spirituality of Adam as taught in his *Letter to Mr. Britton*. "This blast," says William Palmer, "hurt the nerves of 'the Coalheaver' so much, that he never answered it, and only referred to it publicly once or twice, and that in a troubled manner."

From this it is evident that Ladson was a good theologian; and the fact that in 1816 a man of such worth and weight addressed Kittson on the subject of his peculiar tenets is significant.

"We cannot say," observes Mr. Saunders, "whether this was an ordinary letter, or one printed for wider circulation.

"Kittson's rejoinder is characteristic. He commences by blaming his 'aged brother' for the style of his address. He then professedly gives the substance of Ladson's Letter, but whether he did this is doubtful, as he was far from just in quoting others."

His name is also associated with that of the great John Stevens, of London (1776—1847), who, though he printed no refutation of Kittson's views, often referred to them pointedly, when periodically, at this period, visiting and preaching at Warboys and elsewhere in the locality. This led to the publication by Kittson of two Letters designed to refute some statements in Stevens's well-known *Scriptural Display of the Triune God*. In these its author is accused of being a "Tritheist," or with holding that there are three Gods—with other extreme notions which no sane man could entertain. His charges were so foolish and irrelevant that Stevens issued nothing in reply.

Mrs. Susanna Pearson, of Bildestone—a personal friend of John Stevens's—was also publicly attacked by Kittson for statements in her once popular *Essays and Letters*. In these she had asserted that while there is "but One Infinite and Eternal Jehovah, we should carefully distinguish, according to the Scriptures, the part which each distinct person in the Godhead has taken in the blessed and holy covenant of everlasting grace."

"Poor S. P." however, as Kittson contends, "with millions of others, here makes a shocking mistake," and in this bantering and most unbecoming style he treats the whole of his subject.

(To be continued).

REVIEWS, LITERARY NOTES, ETC.

The Life of William Huntington, S.S.

By Thomas Wright. [Second notice.]
 IN his review of Lucy Aikin's *Life and Writings of Addison*, Macaulay observes that the authoress "seems to have written about the Elizabethan Age because she had read much about it; while, on the other hand, she had read a little about the age of Addison, because she had determined to write about it."

When it was announced that the author of the *Life of Cowper* and other well-known biographies purposed telling once more the story of the career of *William Huntington*, it was feared that a similar remark would have to be made in reference to the promised volume. We are glad that the surmise has proved ill-founded. The book before us is by no means the result of conscientious

but distasteful crammung. Mr. Wright has indeed read much on his subject, but this he has evidently done because the task was congenial to him. His interest in his subject has, moreover, been quickened by the fact that he is by marriage indirectly related to *the Coal-heaver*, whose writings have also been his "cherished companions since he first became acquainted with them," and have proved so profitable to him as to place him under personal obligations to them. The book was therefore produced, as Kirke White claims to have pursued his studies, *con amore*, and is a spontaneous appreciation of one whom he honestly admires, and believes to have been a truly great and good man, worthy to be enrolled among "the excellent of the earth" and the distinguished divines of the Church of God.

It is the production of a practised writer who has mastered the art of marshalling and presenting his facts in such a way as makes his book attractive. Apart from its religious interest, the general reader will find much in it to repay a thoughtful perusal, while its subtle analysis of a peculiar and powerful character renders it a valuable psychological study.

In the strictly biographical chapters Huntington's career is unaffectedly but tellingly portrayed. Due, but not undue, prominence is given to the events of his graceless days. His remarkable conversion is simply related, and his rapid rise to eminence intelligently accounted for. He is not presented as a semi-divine saint, but as a man, frail and faulty as are the best of us, and at times erring seriously and acting unwisely and even unkindly. When all concession is, however, made, none who follow Mr. Wright can dispute that he was a true and trustworthy servant of the living God. In a word, candour and impartiality characterise the estimate here given of this distinguished preacher and writer, to whom for the first time is assigned his rightful place in the annals of the Church of God on earth.

Our author claims to have been able to relate important elucidatory facts which have been hitherto unknown. This we do not dispute, though there is, we judge, at least some "land yet to be possessed." Huntington's first wife, in the days of her awful degeneracy, is depicted truly but tenderly, and the disregard and neglect with which it is alleged she was treated by him are fully shown to have been a baseless fabrication of his enemies. Lady Sanderson appears in her true colours as a kindly

and capable lady—doubtless, as Mr. Wright happily describes her, a wee bit "fussy," but devoted to his interests, and solicitous that he should act with gracious prudence in secular matters. That like George Whitefield and "Boat-swain" Smith, the founder of the "Bethel Mission to Seamen," he was not *un homme d'affaires*, or a man of business, is evident, and in saving him from financial imprudence, his practical and common-sense helpmeet is to be commended, rather than branded as parsimonious and ungenerous to his children, as has too often been done.

We regret that the place and date of his first marriage have not been discovered. Mr. Wright's plea that the fact that an event is unrecorded is no proof that it never occurred is not without weight. The charges of J. M. Rigg and a writer in *The Shoe and Leather Record*, who follows him, are, however, so virulent and definite that we wish they could be as definitely refuted. Our own surmise, based on a well-known fictitious incident in Wilkie Collins's *Woman in White*, is that the page in the Church-book on which the marriage was registered was for some sinister purpose removed, whether by an enemy of Huntington's or by some other evil-disposed person, who shall say? Mr. Hooper draws attention to the fact that the legitimacy of the children was not disputed after his death, a consideration of high importance. Mr. Rigg's slanders in our judgment carry their own refutation. Lies that, as Mr. Wright well observes, lack verisimilitude, it is a waste of time to contradict.

In no spirit of depreciation we can but regret the frequent departure of our author from the simplicity of style which should, we submit, characterise a book, so many of the readers of which will be poor and plain persons. Words and expressions which would embarrass these should have been eschewed, such as "obsessed with one desire," "a perfervid admirer," the battle of the Nile "put Huntington's heart in gala," "cacodemons," an "ear-bob," "nature refused to be penalised," "described euphemistically," "morion," "a Macaroni parson," "balderdash," "titillate," and the "winkers" of a horse's bridle.

A similar objection might also be taken with respect to literary references which men of extensive reading only could understand—as to Tennyson's *The Lord of Burleigh*, the *Confessions* of Jean Jacques Rousseau, Maupassant's *Histoire d'une Fille de Terme*, the comparison of Huntington to *Hatim*

Tai, and the allusion to *The Arabian Nights*.

Some corrections are likewise called for. *Samuel Rutherford*, on page 193, should read *John Bradford*, the Marian Martyr. *Idealised* on page 138 should be *idolised*; a few sentences, as the one at the top of page 66, are obviously incorrect. Solomon is also accredited with "the adage that *there is a time for everything*," whereas no such statement is to be found in the Bible.

Further, our author's depreciation of Southey, Macaulay, and even Charles Matthews are, we think, unwarranted. The laureate of George IV. was undisputably an amiable and virtuous and possibly a gracious man, in spite of his deplorable article on Huntington in *The Quarterly Review*; nor was it necessary to refer to his fast fading reputation as a poet and critic, which has nothing to do with his mistaken estimate of the Coalheaver. Macaulay, when his almost truculent Whiggism does not pervert his judgment, is generally reliable, and entitled to respect as a man and an author. The avocation of Charles Matthews was not, as we think, commendable, but he was honest and earnest in his way, though he was mistaken as to the name of the canting hypocrite of

whom he tells us, and the absurd and evidently false story which he relates.

It was indisputably our author's business to refute and repudiate all untruths which affected Huntington's good name, but here, we submit, his commission ended. "Charles Dickens may have been a gracious man at heart," as we once heard E. Paxton Hood observe, "though he did not believe in Newman Hall." Similarly Southey, Crabbe, Macaulay, and Matthews may have respected religion and morality, and yet not have shared Mr. Wright's estimate of Huntington's greatness and grace.

These are indeed insignificant blemishes in a book so well written and so beautifully printed and illustrated.

Where almost unstinted praise is deserved, it were, however, surely well to

"Mark a spot or two.

That so much beauty would do well 'to purge,"

to quote the poet of our author's earlier love ("The Task," I. 725). A few strokes of his well-trained pen would effect all that is needful, when his book would rank as an ideal biography worthy to live as one of the great books of the age.

W. JEYES STYLES.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SURREY TABERNACLE.

79TH ANNIVERSARY SERVICES.

THE services connected with the formation of the Church and opening of the present Tabernacle were held on Wednesday, October 20th. Notwithstanding the inclement weather, a goodly number of friends assembled to show their sympathy with the Pastor, Church, and people of the Tabernacle.

The sermon in the afternoon was preached by Mr. John Hazelton, of St. Neots. Taking for his text Rom. viii. 38, 39, "For I am persuaded," etc., he preached an excellent discourse. Four main points were noticed:—1st, *The love of God*—without beginning, unmerited, everlasting. 2nd, *The Medium*—Jesus Christ; there it dwells in all its fullness. 3rd, *No separation*. The Lord's people at times fear they may be separated from His love, but even if they believe not, He remaineth faithful; He cannot deny

Himself. 4th, The apostle had a *steadfast mind*—was fully persuaded nothing could separate them from the love of God in Christ Jesus our Lord.

The evening meeting was opened by singing hymn 733. Psalm cxlviii. was read by the chairman, Mr. Dolbey. Prayer was offered by Mr. Abraham for the Divine blessing to rest on the meeting.

The Chairman then briefly reviewed the history of the Church, dwelling on the sovereign purpose of a Triune God. It was good to trace their blessings to the source. The Church had been built on Christ the Foundation. Spiritual needs had been supplied from His fullness. The truths proclaimed had been the meat and drink of the Lord's. The Church had held the faithful Word, and was still cleaving to it.

Mr. Dadswell addressed the meeting from 1 Peter v. 7, "He careth for you." He said there were few

who had not been blessed through the power of the Holy Spirit by the application of these precious words to their souls. It was, indeed, a wonder that such words could be applied to poor sinners. Divine care sprang from everlasting love. God chose His people because He cared for them. For the same reason He sent His Son to save them—"He spared not His own Son." He none the less cares for them in the ways of His providence. He cares so much for them that He dwells in their hearts to guide them in their daily lives. His intercession on the throne is a striking exemplification of the great truth contained in the text—"He careth for you."

Mr. Mitchell (who, we regret, was suffering from weakness of body) addressed the friends from the words of Christ, "If I wash thee not, thou hast no part with Me" (John xiii. 8). He said the words were instructive and suggestive. *Instructive*, inasmuch as the people of God have need of constant cleansing. Sin makes filthy—it defiles. It is a humiliating truth, and hard to learn, that they are not able to cleanse themselves. The Saviour's self-imposed office is to wash His people's feet. His blood removes the guilt. Says David, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." There is a washing by regeneration. There is a daily washing, because of daily defilement. *Suggestive*. It suggests the solemn enquiry, Has He washed me? We have reason to bless God that, at immense cost, a fountain is opened for sin and uncleanness, and him that cometh He will in nowise cast out.

Three short addresses were then given by brethren Rundell, Carr, and Boulden, the latter speaking on finance, and appealing for a good collection.

Mr. Hazelton asked attention to the words, "Christ the power of God" (1 Cor. i. 24). When on earth, at times He seemed without power. Witness the indignities heaped upon Him in the judgment hall and on the cross, all borne without a murmur or attempt at resistance. Many times, however, the latent omnipotent power flashed out, but in the main His was a life of self-abnegation, and if power was exercised it was not for Himself, but for the

suffering poor. A great change followed the resurrection. "All power" said He, is given Me in heaven and in earth." In the Gospel Christ is the power of God. Take Him out of Old or New Testament and there is no power. By Him sinners are brought to God; by Him the Church is kept; by Him they approach the mercy-seat—"Ask in My name." No petition thus presented can be made void.

Mr. Jarvis then followed with an impressive address on the words, "Where two or three are gathered together in My name, there am I in the midst of them." With much feeling he spoke of the presence of Christ with His people by His Holy Spirit. The personality of the Holy Spirit was a precious truth held dear by the people of God. They knew the presence of Christ by the movements of the Holy Spirit. At times the preacher felt the Spirit like the wind sweeping over his soul; then thoughts of Christ would stream forth for the benefit of the listening congregation. Sometimes a strange solemnity would pervade the minds of speaker and hearer. Again sweet communion with God was realised. These were evidences by which they knew that Christ was in their midst.

In hearing these addresses, so honouring to a Triune God, a still enjoyable time was spent, and most the savour of them rests upon our spirits. A hymn was then sung, and meeting closed with the Benediction.

NEW CROSS ROAD, S.E.

DIAMOND JUBILEE OF THE SUNDAY SCHOOL.

HIGHLY successful services in commemoration of the 60th anniversary have been held, commencing on Saturday evening, October 16th, with a well-attended prayer meeting, presided over by brother J. Downing, and an early Sunday morning one, presided over by Pastor J. Bush, who afterwards preached to a full congregation, the scholars and teachers filling the galleries and leading the service of praise, consisting of hymns composed by the late Pastor, Mr. J. S. Anderson, the Misses Alice and Lucy Stenden and Mr. T. G. C. Armstrong. The text

was from Psa. viii. 2: "Out of the mouths of babes and sucklings hast Thou ordained strength." In creation God finds no opposition; in His moral government He has enemies on every hand. As no flesh shall glory in God's presence, this is why He chooses the feeblest instrumentality. Time was when people thought it was impossible for God to save a child. No greater mistake was ever made!

I.—There is conflict because there are enemies and an avenger. Satan is ever seeking to revenge himself upon God. He has allowed Satan to poison, blind and deaden the minds of men against Himself, but we are encouraged in this warfare against him because we shall be finally victorious.

II.—Weapons in this warfare are very singular. Take notice of a little babe's mouth.

What marvellous use God can make of a little babe as a conquering weapon against the devil. All the great men of the past were once babes. Whitefield made nations shake with his denunciation of sin, and its remedy in the Lamb of God, and his consecration was before his birth. The Wesley's owed their success as preachers of the Gospel to their mother's prayers. Children as children and as little children smite the enemy by prayer. Montgomery sings—

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the subimest strains to reach
The Majesty on high."

Luther when in terrible trouble went into a room where some children were praying for him, and it inspired him with courage to do and dare for God. Our teachers have prayer meetings for and with their children, and God blesses them there.

If God is pleased to use the instrumentality of children to His praise, do not despise them. Israel in Egypt cried unto God for deliverance, and He opened the campaign for them with a little baby, Moses! And when in the fulness of time the redemption of His spiritual Israel was to be accomplished, the Babe of Bethlehem was born, and it is in the name of the holy child Jesus that salvation was and is proclaimed.

God honour and bless our Sunday

School and Sunday Schools everywhere. "Even so, Father, for so it seemed good in Thy sight."

In the afternoon the scholars and teachers filled the body of the chapel and, with the children from the Baildon-street Mission in the front gallery, numbered over 600, and nearly 200 adult friends were present too.

Mr. W. Stanley Martin delivered one of his characteristic addresses, taking "Sponge" for a subject and for divisions. *Lost, found, cleansed, used, kept*, which he illustrated in his own inimitable manner, interesting his hearers to a marked degree.

In the evening the chapel was again well filled, seats being placed in the aisles.

Pastor J. Bush took for his text 2 Kings iv. 35: "And the child sneezed seven times." After giving a brief description of the narrative leading up to his text, he said that children came into the Sunday School as dead spiritually as this child was naturally, and the great work was that children who were dead must be brought to life. This truth applies to all mankind. To suppose there was some little spark of life upon which a teacher or preacher could work would be a great mistake. It requires almighty and miraculous power to impart life. You will be unable to discover life unless you are yourselves alive spiritually. It requires spiritual discernment to recognise spiritual signs. A teacher may come to his class and the evil one may suggest to him that if his children are dead it is useless for him to pray for them. "Do not think it is a thing incredible for God to raise the dead." Our great desire is that they may live.

How concerned was Elisha till the child sneezed—the first clear evidence of life; and it was so simple.

Watch for the first sign of repentance, the first tear that comes into the eye, the first confession of sorrow on account of sin. These who feel most sorrow for sin make the best Christians.

Then the prophet gave him to his mother. Bring them to the mother, the Church, to be nursed and comforted and kept. Teach them to love the services of God's House; wrestle with God in prayer with

and for them, and get them to take an interest in work for Him.

The services were continued on the 19th, when Pastor L. H. Coils (Tring) preached a most appropriate sermon in the afternoon from Phil. ii. 15, 16: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

Over 200 friends sat down to tea, followed by a public meeting presided over by the President, Pastor John Bush. The chapel was again well filled with scholars and friends occupying the galleries and leading the service of song, conducted by Mr. A. H. Riddle.

Mr. J. W. Taylor offered prayer and the Chairman expressed the delight he felt at such a gathering. The keynote was to be one of praise, joyful in the assurance that the God of hosts was with us and that the God of Jacob was our refuge. It was his privilege to be the pastor of a working Church and some of the results of that work were to be seen in a successful Sunday School.

Mr. W. W. Boorne (hon. sec.) gave a brief but most interesting account of the origin and progress of the Sunday School, which was carried on for about fifteen years in the galleries of the chapel, the foundation stones of the schoolroom being laid in 1864 by Mr. G. T. Congreve and Mr. Thos. Pillow. In 1886 a further enlargement was made at a cost of £735, of which £350 was raised by the lady teachers and friends by means of a circulating work basket.

In 1888 the school suffered a double bereavement in the home-call of its President, Pastor J. S. Anderson, who during his ministry received over 200 scholars into the Church, and its Superintendent, Mr. Thos. Sparks, both of whom had filled their respective offices for nearly a quarter of a century.

During the presidency of our present Pastor 62 scholars have confessed their faith in Christ by baptism and been added to the Church, many of whom have become teachers in the school and workers in the mission.

At the present time we have 420 scholars and 38 teachers and officers, with 170 children and 20 workers at the Baildon Street Mission.

Among its numerous organisations the Teachers' Preparation Class was started in 1887; the Young Men's and Young Women's Bible Classes, now under the leadership of Mr. T. J. Catchpole and Miss George; the Band of Hope in 1891, with 140 members; the I.B.R.A. in 1885, which now has a membership of 386; and the Young Christian Band in 1900, conducted by Mr. T. J. Catchpole; also the Guild of Help for Children's Country Homes, the Cradle Roll, and the Open-air Mission. During its existence the school has contributed £722 18s. 1d. to the South Indian Strict Baptist Missionary Society, making a total of over £1,000 towards various objects. Among the old scholars (many in far-distant lands) not a few are engaged in holding forth the Word of Life, amongst whom we count as Baptist Pastors Ebenezer Marsh (Bethersden), Albert E. Brown (Tottenham), and Henry Taylor (St. Alban's), and Mr. R. Elliott, now a clergyman in the Church of England. In its roll of honour the school gives first place to Mr. W. J. Nash, whose connection with the school dates back fifty-six years, and his official career extended over half a century. His unceasing labours as secretary and musical director call for the highest praise. Mr. T. G. C. Armstrong has been superintendent for twenty-one years, and his connection dates back forty-seven years. We have also still living four old teachers whose early association with the school constitutes a unique record—Messrs. C. and J. W. Taylor, J. Till, and Mrs. Dumsday.

During the past year there has been collected for the South Indian Strict Baptist Missionary Society £28 15s. 3d.; Guild of Help, £4 6s. 5d.; Caravan Mission to Village Children, £1 10s. 9d.; Robin Society, £2 10s.; British and Foreign Bible Society, £1 12s. 6d.; and Indian Sunday School Mission, £1 1s.

The annual treats to the junior and senior scholars, invitation supper to parents, and united social gathering of teachers and scholars were successfully carried out. The summer excursion took place on July 5th, when a large party of

scholars and friends spent an enjoyable day in Epping Forest.

A hearty welcome was accorded Mr. A. H. Riddle as the new musical director, and he was congratulated on his successful efforts in connection with the anniversary services.

The financial statement was presented by Mr. Riddle (hon. treasurer), showing that the total expenditure was £86 13s. 6d., receipts, £84 7s. 6d., leaving a deficit of £2 6s.

Mr. J. Piggott, J.P., in moving the adoption of the report, took for a text, "O Lord, revive Thy work." He congratulated the gathering on such a report, and showed the necessity for a continuance of the work in the face of the opposition raised by the Sunday League.

Pastor W. S. Baker (Staines) emphasised the importance of Sunday School work. It was of immense benefit to the Church. Twenty per cent. of the scholars had joined the Church, and 80 per cent. of the Church had come out of the Sunday School! Every business man would say a Sunday School was a good investment. This Sunday School is not a bye-product of the Church's energy or the hobby of a few friends, but one of its grandest organisations. Taking for a text Prov. xxx. 28, "The spider taketh hold with her hands, and is in king's palaces," he gave a most interesting and instructive address to the young people present.

Pastor H. J. Galley (West Ham) considered the Church made a grand investment sixty years ago when its Sunday School was started. If there had been no Sunday School it would have been impossible to get such a gathering as this. In fact, the Church itself might have ceased to exist, as was unfortunately the case in some districts. The world was waking up in regard to the question of national prosperity. Every civilised country was realising that its national wealth consists in its population, and young life was its most valuable asset. The threefold commission to Peter read, "Feed My lambs; tend My little sheep; feed My sheep." The teacher, the Bible Class leader, the Pastor, are all engaged in this work.

Pastor L. H. Colls thought if anything would keep a minister young

it was having plenty of young life around him. The report spoke of so many souls gathered to Christ during the last sixty years, and this was the joy of every Sunday School teacher. He had been present at silver weddings, golden jubilees, like Charles Hills, and now a diamond one at Zion, New Cross. It showed teachers where to place our Master. Pastors, make the Lord Jesus shine like a diamond in the bosom of your sermons. Teachers, make your teaching brilliant with the Lord Jesus. His life and love should be the attraction with every lesson.

There is no service that pays so well or gives us such overflowing joy as searching for diamonds; they will be as gems in your crown. Have you ever brought anyone to Jesus? Take as many to heaven as ever you can, and you will be more welcome there.

Mr. T. G. Armstrong moved a vote of thanks to all concerned in making the meeting such a great success, which was seconded by Mr. James Thomas, and cordially agreed to.

The total collections realised nearly £30.

RECOGNITION OF MR. JOSIAH HUGHES AS PASTOR OF THE CHURCH AT "SALEM," RICHMOND.

TUESDAY, October 12th, was a highly-favoured day at the above place of worship, it being the occasion of the recognition services of Mr. Josiah Hughes as the Pastor of the Church. The weather on the day was very propitious, the attendance at both meetings was overflowing, and in the evening there was a little difficulty in providing the necessary seating accommodation for the friends who came from a number of other Churches to wish the new Pastor and the Church God-speed.

At the afternoon meeting, after singing, and prayer by Mr. Ackland, Mr. F. T. Newman, who presided, expressed his pleasure at being present at the wedding that day to be consummated. He stated that he had been present at several similar services during the past few months, but on this occasion, as the Pastor-elect was somewhat known to him, he had a special joy. In a very cordial manner he referred

to the Pastor, and said that he believed him to be a young man of God, of grace, and of gifts. To the Church he addressed words of counsel—to deal kindly with their new Pastor in his responsible work, and to remember that his burden was increased in consequence of the necessity of continuing in his secular calling; to the Pastor he gave words of encouragement, reminding him that he had the presence and the help of the Lord, to whom he should look at all times, especially in times of depression, and he prayed that both Pastor and people might have much blessing in the work.

The Chairman called upon Mr. W. J. Styles to state "The nature of a Gospel Church," and this he did in a very gracious manner, showing that the Church was an independent body of spiritual people, who have been baptized upon a profession of faith into the name of the Father, the Son, and the Holy Ghost; who are agreed upon the essential truths of the Gospel, e.g., the doctrine of the Trinity, the Sonship of the Lord Jesus, the Personality of the Holy Ghost, Justification by Faith, Sanctification through the Spirit, the Inspiration of the Word of God, Final Perseverance of the Saints, but allow liberty upon such doctrines as are non-essential; and who, in a voluntary way, have given themselves first to the Lord, and then to each other. This last thought, that Church-membership involved surrender, was emphasised, and the speaker said that each member should study to give *themselves*, with their moral powers, their pecuniary abilities and mental force, in order to be a friend and helper of all the rest. Church-membership would be far more respected when this ideal was attained. The only authority to which the Church was subject in spiritual matters was that of the Lord and His Word of Truth, and from this source we were taught that the Church officers are two—not three—a Pastor and deacons. The speaker made some interesting references to the past history of the Church, and at the conclusion of his address presented the Pastor with one of his own works, entitled "A Guide to Church-fellowship."

The Pastor-elect then related his call by grace.*

Over 100 friends partook of the refreshing beverage.

Pastor J. Bush presided over the evening meeting, and after the opening hymn he read 1 Tim. iv., and called upon brother S. H. Brown to seek God's blessing on the gathering. In his address the Chairman said he was thankful that he had been asked to preside, and rejoiced that God had sent the Church an under-shepherd. He welcomed the Pastor as a servant of God, a minister of the Lord Jesus, a witness to the power of the Holy Spirit, and hoped that every member of the Church would regard him in the same way as one did who said to him (the speaker), "I believe that God has sent Mr. Hughes to us," and then he would be received as a God-sent minister.

The Pastor's call to the ministry and to "Salem" was next given, and the statement of God's providential leadings by the secretary (Mr. Thos. Robinson) was listened to by all with rapt attention.

The Chairman then joined the hands of the Pastor and Church Secretary, and calling upon all the members of the Church to stand, said, "What God hath joined together, let no man put asunder."

Pastor Welman sought God's blessing on the union.

Pastor E. Mitchell in a sympathetic and feeling manner gave the charge to the Pastor, based on 1 Tim. iv. 6, and said he felt that a somewhat similar relationship existed between them as between Paul and Timothy; he was his "son in the faith," and his heart's desire was that he might be abundantly blessed by God, spared for many years, used in His service, and at last laid honourably to rest in the grave. The words bear relationship (1) to yourself personally—"Take heed to thyself"—physically, spiritually, and socially; (2) then to your work—"Take heed . . . unto the doctrines"—teach only what you know with simplicity, setting forth ALL the doctrines proportionately and with great tenderness; and (3) to the result of that work—"In doing this thou shalt

* The interesting statements of our brother will be given next month.

both save thyself and them that hear thee"—save thyself from shame, the frowns of your Master, and from having to think that from your want of proper preaching some poor souls have never heard the Gospel. Each of the above thoughts were most sweetly enlarged upon, and in particular the essentials for spiritual health were stated to be similar to those for physical health, viz., wholesome food, fresh air, and proper exercise; and the Pastor was counselled to obtain his "food" from good books, and especially from the Book of books, a small portion thoroughly digested being the more desirable method; "fresh air" by communion with the Lord on the mountain top, which means meditation as well as prayer, and "exercise," which God will give you as a minister of the Gospel, in order to make you useful to His people who are exercised.

Pastor Mutimer gave a short address on the words "separated unto the Gospel," and in a warm-hearted manner spoke of the Pastor's position and the origin and power of the Gospel.

The charge to the Church was given by the president of the Metropolitan Association, Pastor J. E. Flegg, who, after referring with pleasure to the marriage union and to the thought, care, and watching for the guiding hand of God, which had been manifested by both Church and Pastor, said he would speak plainly to the Church on the words, "Remember them that have the rule over you. The Church must (1) *remember their relationship*; they had chosen the Pastor, without any inducement on his part, and they had done this because God had chosen him for them. In consequence, "our Pastor" ought to be their expression in speaking of him. The obligations of this relationship were stated to be constant attendance at the means of grace, financial support, and loyal co-operation. (2) *Remember his position*. "Have the rule over you." He is to rule under God for the spiritual good of the people and to seek instrumentally to gather in the Lord's people, and he therefore has the right to speak the Word given him by God, even though it may come home very personally. (3) *Remember his limitations* as a young man, and one

who will be restricted in his opportunities for study. Do not expect him to preach on your pet themes; experience cannot be bought. In conclusion, the speaker prayed that the union would be a lasting one, and that the Pastor might one day be set quite free for the ministerial work.

MEYRICK ROAD, CLAPHAM JUNCTION.

RECOGNITION OF MR. G. H. HIGGINS AS PASTOR.

FOR nearly three years the Church here has been pastorless. The congregation had loyally held together. It was felt that a settled ministry was desirable, and after earnest prayer and watching an invitation, which was accepted, was given to Mr. Higgins, and on September 28th good companies assembled to welcome the new Pastor.

On the Sunday previously, Sept. 26th, the day commenced with an early prayer-meeting, followed by divine worship. The Pastor was greatly helped to proclaim the Gospel news from Psa. xxxv. 27. Encouraging congregations gathered at both services.

On the following Tuesday, Sept. 28th, considering the inclemency of the weather, a good gathering of friends assembled at the afternoon service. Pastor H. J. Galley preached from 1 Kings xviii. 41, "Behold there ariseth a little cloud out of the sea, like a man's hand."

A social tea followed, when nearly eighty friends were present. At the public meeting, presided over by Mr. Easty, a crowded congregation assembled. After reading Psa. cxlv., brethren E. W. Acworth and C. H. Abbott (West Hill) invoked the Divine presence. The following brethren delivered brief, bright and brotherly addresses:—Pastor A. E. Brown (Tottenham), Pastor J. P. Goodenough (Kentish Town), and Pastor W. H. Rose (Highbury).

The secretary, Mr. Mordaunt W. Keeble, then set forth the steps which led up to the invitation of the Pastor; after which the Pastor, Mr. G. H. R. Higgins, related as follows:—

CALL BY GRACE.

"I was not blessed with Christian parents, although I am pleased to say they were very strict in training me, and enforced my attendance at Sunday School. This institution I left, when I went to business, and soon afterwards met with two accidents, both of which nearly resulted in crippling me. Many of the men and boys with whom I worked were awfully depraved. I imitated some of their wicked practices and sadly defiled myself thereby. I was afterwards inclined to apply for a

transfer to another department in business, in which I was successful, and was placed with a Christian man. He invited me to Erskine-road Baptist Chapel, and soon afterwards I was sorely troubled about my sins. I endeavoured to relinquish my bad habits and to amend my life, but miserably failed. My condition grew worse in this respect, so I decided to go to the above-mentioned Chapel. I had at this time two friends who usually called for me on Sundays, but, as I now intended going to a place of worship on the following Sunday, I hoped they would not come for me, and, strange to relate, they did not call; I had not told them of my intentions. I attended the Sunday evening service. The following week will be remembered by me until my dying day. I was in dense darkness of mind: my conscience seemed to be on fire; the crushing weight of my sins was a burden I could not bear. I felt I was travelling to hell at an exceedingly rapid rate, and knew not how to avert the calamity. I feared to sleep at night lest I should awake in hell. I prayed earnestly before retiring at night that God would protect me from all dangers, so that my life should be spared. On the following Sunday morning, being deeply concerned, I read the Book of Revelation, because I feared the world was quickly coming to an end, and I was anxious to ascertain if possible what was to happen, as I felt I should be concerned in that great event. Again my friends (I have since learned they were no friends to me) did not call for me. In the afternoon I attended a special meeting, held for men only, and God alone knows the state I was in, and how I felt when I left that meeting. I went to the same chapel that I attended on the previous Sunday in the evening, and a young man preached, during which I wept, and after the service told him I feared I should go to hell if I died in my sins, so we both knelt and prayed, and afterwards my soul was filled with strange joy. I knew the burden had gone; I was wonderfully blessed, and had the sweet assurance my many sins were pardoned through the merits of my Saviour's blood and righteousness. I remember going home singing loudly as I walked down Erskine-road, attracting people's attention, but I could not help praising; I had been Satan's slave, and was now set at liberty. These things happened in January or February, 1899.

CALL TO THE MINISTRY.

"A year or two after being received into fellowship at Erskine-road Baptist Chapel I spoke occasionally at open-air meetings and sometimes conducted the prayer-meeting. I was now frequently troubled with a desire to preach the Gospel, but usually endeavoured to suppress these desires because I was aware

of my inability to proclaim the glad tidings. However, this desire remained with me and sometimes almost caused me misery, because I felt I could not preach, and, further, did not have (what I thought) any proper opportunities. On a certain afternoon I was walking through Chigwell with my Pastor, Mr. R. H. Easty, when we met a Mr. Smith, who was in charge of a few mission stations in connection with the Country Towns' Mission. He was a stranger to me, but my Pastor introduced me to him as a young brother desirous of preaching the Gospel. Soon afterwards I heard from him and preached at his mission-room at Hainault, usually once a month, for about two years. The doctrines of grace were now very precious to me; so as soon as my dear wife was willing we joined Maynard-road Strict Baptist Chapel, Walthamstow. Brother G. Caplin was in membership there, and, soon after I had preached before the Church at Maynard-road, told me he was going to Scotland, and had two engagements at Maidenhead and Gaddesden Row, which, in consequence, he could not fulfil, and wished me to go for him. I protested, but in vain. I went trembling, but trusting in Him who commissions disciples to preach the Gospel, and He helped me. I continued to supply the Churches for two or three years, until compelled to cancel remaining engagements, because of my call to the pastorate of Grundisburgh Baptist Chapel. I was also invited by several other Churches (including Meyrick-road) to preach, and had so many engagements that on Sunday, September 26th, I had dinner at home for the first time for over two years.

CALL TO THE PASTORATE.

In June, 1908, I went to Grundisburgh to preach, and in December was invited to preach for three months, with a view to the pastorate. Later I was unanimously invited to the pastorate, which, after much anxiety, I accepted. Just before doing so, however, Meyrick-road sent me an invitation, with a view to the pastorate, to be considered if I decided not to go to Grundisburgh. My recognition services were to be held at Grundisburgh on June 2nd (D.V.); but as there was no house available (except one at Woodbridge, which was much too small and over three miles from the chapel, and consequently not suitable), it was decided to cancel these services. I was told officially that there was no prospect of a house for at least six months, and perhaps I should have to wait a year or two. I therefore decided to sever my connection with that Church, because I could not continue to travel 100 miles weekly, go to business, and preach on Sundays for an indefinite period. I told the friends at Meyrick-road these circumstances, and

that I was leaving Grundisburgh in August; they unanimously invited me to the pastorate, which I eventually accepted, believing I had been led by God, and in order that I should labour at this Church He prevented my settlement at Grundisburgh. I believe a blocked path to be as much an answer to prayer for guidance as a clear path."

The Chairman then joined the hands of Pastor and senior deacon (Mr. F. W. Kevan), having asked the members to rise, remarking, "What God hath joined together, let no man put asunder."

Pastor W. H. Rose offered a solemn Ordination prayer.

Pastor E. Rose (Walthamstow) delivered a well-thought-out charge to the Pastor.

Mr. H. J. Wileman, an old friend of "Providence," gave the charge to the Church in his very capable and characteristic manner, which was heartily appreciated.

The choir rendered an anthem at each service.

A vote of thanks accorded to the Chairman for his kindness and help, prayer, the closing hymn, and the Doxology, closed one of the red-letter days of "Providence" Chapel. God is our Helper; to Him be all the praise.

MORDAUNT WM. KEEBLE,
Hon. Sec.

CLAPHAM ("REHOBOTH," BEDFORD ROAD).—Harvest thanksgiving services were held in this sanctuary on Tuesday, 21st September. Pastor John Bush (New Cross) preached in the afternoon to a fair congregation from Judges xiii. 22, 23. The evening meeting was well attended and was presided over by Mr. F. B. Applegate. Brother Watts sought the Divine blessing. The Chairman spoke of God's covenant faithfulness as revealed in Genesis, and of the fact that, notwithstanding all man's doubts and complaints, the harvest duly came. Some helpful thoughts in connection with fruit, its value and spiritual suggestiveness, were given by Pastor Sapey, of Brixton Tabernacle; whilst Pastor Dadswell based his remarks upon Jer. v. 24, "He reserveth unto us the appointed weeks of harvest." "The harvest," said he, "which is waited for, hoped for and prayed for, comes in due season." Pastor Goodenough said that in his mind the harvest was always associated with three thoughts—those of power, progress, and perfection. Pastor Waite reminded those present that God looked for fruit in the lives of His people. In affliction they were to bring forth the fruit of submission, in prosperity that of watchfulness, in temptation that of faith, and in indolence that of repentance. The collection amounted to £4 12s. It was a happy and profitable meeting.—A VISITOR.

BETHESDA, IPSWICH.

THE Pastor's sixth anniversary was celebrated on Sunday, the 12th September, when two sermons were preached by him to large congregations, morning and evening. In the afternoon an address was delivered to the children in the Sunday-school. At close of the evening service an anthem, entitled "O praise the Lord," was rendered by the choir, under the leadership of Mr. Herbert Garrod. Mr. G. W. Garnham presided at the organ. The collections throughout the day were handed over to the Pastor.

On the following Wednesday the harvest thanksgiving service was held. In the afternoon there was a fair number present, and an appropriate sermon was preached by Pastor H. J. Galley, of London, from Josh. vi. 20, in which he endeavoured to explain how the land of Canaan typified the believer's entrance into full assurance of faith, the conditions necessary for entrance therein, his conduct whilst in the land, and finally his conquest.

In the evening there was a large gathering at the meeting held in the chapel under the chairmanship of Mr. F. J. Moule.

A short interesting Report was given by the Church secretary, Mr. A. E. Garrard, in which he stated that during the year fifteen had been baptized, six received into Church fellowship, and four by transfer. The total number of members on the books now stood at 402.

After a few words from the Chairman, more especially addressed to those who were lingering in their work, Pastor W. H. Ranson (Somersham) followed with a bright address from Mark iv. 29, "The harvest is come."

Pastor Sim Hirat, B.A., B.D., spoke from the words, "Ye are God's husbandry" (1 Cor. iii. 9), and mentioned how that we were God's choice and were tilled, planted, and watered by Him.

Pastors Galley and Chilvers also gave addresses, and the choir contributed an anthem, "I was glad when they said unto me."
GEO. E. DALDY.

"BETHESDA" MISSION, WHITTON, IPSWICH.

THE harvest thanksgiving service was celebrated at the Granary, Church-lane, on Tuesday evening, the 28th September. The Granary was tastefully decorated with flowers and fruits, and, in spite of the very inclement weather, there was a large gathering. The service commenced with the hearty singing of the well-known harvest hymn, "We plough the fields and scatter," after which Mr. W. Lait sought the Divine blessing.

Pastor H. Tydeman Chilvers in a

short address based on the text "O give thanks unto the Lord, for His mercy endureth for ever," said it seemed strange that we should need to be urged to give thanks and praise, and yet it was so. He feared that, if it were otherwise, many of the blessings would be forgotten in unthankfulness. So the Lord Himself through His Word urged us to give thanks unto Him. God was worthy of all the gratitude that we could possibly render, and He alone had the first claim upon us for gratitude of heart and life. There were several reasons he went on to say, why God had the prior claim for our gratitude. Others, to a certain extent, might have some claim, but God Himself in every good thing we received had the prior claim for the best and deepest of the gratitude of our hearts, because He was the first cause of all blessings, whether they came in temporal things or in the great matters of our eternal salvation. They had been noticing of late the fields with their waving corn, men busily engaging their strength to gather in the fruits of all the earth. Behind all that was the open hand of a loving Covenant God. If that hand were closed, if He were to withhold His goodness for one whole year, what should we do? "O that men would praise the Lord for His goodness!" We ought to give thanks to God, for all gifts are received from Him. We had no claim upon Him for them. We could not demand anything from Him. We had forfeited all our claims by our sin. We did not deserve anything of His hands. If He kept back from us that which we required day by day (He could do so if He pleased) we had no claim upon Him. We had sinned against Him; by nature we rebelled against Him. We did not acknowledge that He was the Giver of every perfect gift; yet He lavished His good gifts upon us. There were times when one's heart was so overcome with gratitude that one could not sing and could not speak, but had to get alone and weep it out before God. That was just as real as singing, but it was better to sing it out, as it helped others to do so likewise.

Pastor E. Marsh, of Bethersden, followed with a few appropriate remarks, stating that they had been hearing of all that God had been doing in one way and another, and he endeavoured to tell them of what He had not done—"He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

A short meeting for the purpose of prayer was held after the service, to which a large number stayed.

The service was continued on the following Sunday, when Mr. H. Whatling was the preacher.

GEO. E. DALDY.

LITTLE STAUGHTON.

HARVEST thanksgiving services were celebrated on September 29th, when, notwithstanding the wet weather, a good company assembled to listen to a sermon from Mr. F. Fuller, of Bedford. Taking as his text Psalm civ., he was sweetly led of the Holy Spirit to describe God's people entering into the open gates with thanksgiving, and into His courts with praise.

After tea, Mr. Fuller presided over a public meeting, which was well attended.

Mr. Strickson gave a very interesting address, and explained the harvest thanksgiving services of native Christians in India, which was much appreciated by the friends.

Mrs. Wooton made some profitable remarks on spiritual experience, after which Mr. Fuller gave a very timely address, which was felt to be suitable to all present.

A few words from the Pastor, Mr. A. B. Hall, in which he thanked the friends who had taken part and assisted in making the meeting a success, brought to a close profitable services.

A LITTLE ONE IN ZION.

CHELMSFORD.

ON Sunday, September 19th, Mr. S. Hutchinson preached harvest thanksgiving sermon, and in the afternoon gave an address to the Sunday-school and Bible-classes. The services were enjoyed, and the collections and donations, which were for the Chelmsford Hospital, amounted to £5 5s.

On Wednesday evening, September 25th, the annual autumn meeting of the Bible-classes was held. About fifty friends partook of tea, after which Pastor E. Marsh, of Bethersden, presided over a public meeting. Psalm cxviii. having been read by the Chairman, Mr. Pizzey sought the Lord's blessing. Mr. F. J. Hazelton referred to this meeting as being the commencement of the session for the Bible-classes, and stated they were looking forward with bright hopes to the future. The Chairman then gave some encouraging words, after which Mr. H. G. Polley, of Colchester, spoke profitably from John iii. 31. Brief addresses were also given by Mr. W. White and Mr. D. Monk. The singing of the Doxology brought to a close a pleasant and profitable meeting.

IPSWICH (ZOAB).—Harvest thanksgiving services were held on Wednesday, October 6th. Two excellent sermons were preached by Mr. John Bush, in the afternoon from 1 Peter i. 7, and in the evening from Luke v. 5. The subject chosen seemed to be just adapted to give encouragement to all concerned in this wet, trying season; indeed, it was a blessed word of cheer to all labouring under difficulties and disappointments,

whether providential or connected with Christian service. Good congregations assembled, and many returned refreshed in spirit, with renewed zeal again at the Master's word to let down the net.—H. B.

CARLTON.—A meeting was held on October 5th, when a goodly number gathered to bid farewell to the Pastor, Mr. J. Kingston. One of the deacons (Mr. Nobb) presided. After a hymn was sung, the Pastor read Acts xx. 18—32, and earnestly prayed, committing Church, congregation, school, and Bible-class into the hands of the chief Shepherd. Mr. Gudgeon (deacon) spoke words of loving appreciation and best wishes. Mr. Childs (superintendent) testified to the helpful addresses and the general solicitude of the Pastor for the Sunday-school. Mr. Limer, in very pathetic terms, spoke of his and other Christians' love for the Pastor, and the many encouragements and helps by the way he had derived from the ministry of the Word. Mr. Nobb then presented the Pastor with a purse, containing £4 7s. 5d., as an expression of hearty, affectionate feeling of the Church and congregation, stating that many, although so poor, felt constrained by love to give even their mite toward the amount; and also among the Church people several gave as an expression of the high esteem in which they held him.

"REHOBOTH," PORTSMOUTH.

On September 19th was celebrated the completion of the fourteenth year of the Lord's goodness to us as a Church at Portsmouth. Mr. James Ayling (of Haslemere) was the preacher. In the morning he dwelt in a very savoury manner as to the blessing of God upon the labours of His servants (upholding the souls of His saints in life), and His preserving power.

In the evening, speaking of the Lord's choice, His rest and desire, he took his text from Psalm cxxxii. 13—15, and concluded in a very Christ-exalting manner as to the soul-satisfying influence of the Spirit of God in the hearts of His people. They often feel in themselves most unworthy, but this was most necessary to make them satisfied with the manner of our Lord in saving them out of all their distresses.

On the following Monday a good number sat down to tea, the tables giving great credit to the ladies, the floral decorations (direct from Covent Garden) being the gift of a friend.

A pleasant addition on this occasion was the presence with us of Mr. and Mrs. Bawden from Brixton. Mr. Bawden, as a labour of love, had superintended and designed some

alterations to our place to make more room for the Sunday-school, which had outgrown the space. Some particulars of cost, etc., were given by the Secretary, and in the evening Mr. Ayling again spoke from Psalm xlviii. 14. Undoubtedly the best wine ran at the last, and it could be said with heartfelt gratitude:—

"Enough, my gracious God,
Let faith triumphant cry;
My heart can on this promise live,
Can on this promise die."

The collections were good. The services were interspersed with good old hymns, such as "Come, let us join," etc., and "All hail the power," sang to old tunes. ONE WHO WAS THERE.

PARK RIDINGS.

THE seventeenth anniversary services in connection with the Sunday-school were held on Sunday, September 26th, and Tuesday, September 28th. On Sunday morning Mr. H. J. Wileman was graciously helped to deliver a discourse on Luke viii. 35, "Sitting at the feet of Jesus, clothed, and in his right mind," in which our brother pointed out that spiritually considered every unbeliever is not in his right mind because of the madness of sin. The true position of the Christian is at the feet of Jesus; the feet of Jesus is also a place of blessing and a place of rest. It is here also that the scholar desires to sit. It is a place of thanksgiving, a place of true instruction, and a place of rich service. In the evening Mr. Wileman spoke from the text, "Get thee up, for there is a sound of abundance of rain" (1 Kings xviii. 41). Words of encouragement were given to the teachers by our brother, and we hope that the prayers of many will be answered that God will show us that these services have been blessed to precious immortal souls.

The continuation services were held on the following Tuesday, brother R. Crowhurst (in the absence of Mr. Vine, through indisposition) being in the chair.

The secretary, Mr. P. G. Hill, read a report of the past year's work, from which it appeared that while there had been many discouragements, yet the Lord had blessed us in many ways. Brother P. J. Chambers has been called from the office of superintendent to speak to children of older growth, and we pray that God may bless him in so doing. We were glad to notice from the report that the children had been successful in winning the highest prize (a silver shield) in the examination set by the Protestant Alliance, and hope that this will be an incentive to other schools.

Suitable and thoughtful addresses were given by Pastor W. Tooke (Waltham Cross) and Pastor Sapey

(Brixton Tabernacle). These addresses were listened to by all with rapt attention, and we hope that our brethren's testimony will be blessed. Mr. W. F. Waller was also helped to address the meeting, taking as the basis of his remarks, "We would see Jesus."

The dear children performed their part well in the service of song, it being a real joy to listen to the Redeemer's praise from infant lips.

Collections were good, and as we look forward into another year of service, we thank God and take courage.

CRICKET HILL, YATELEY (ZOAR).

—Harvest thanksgiving services were held on September 15th, 1909, when two sermons were preached by Mr. W. S. Baker, of Staines, to very fair congregations. Mr. Baker was graciously helped to deliver seasonable testimony and we felt we could say that we desired to praise our covenant God for His goodness through another year. Also on Wednesday, October 6th, 1909, the fourth anniversary of the Sunday School was held. Being a beautiful day the children were all able to assemble for tea and afterwards in the chapel for service. The evening meeting was presided over by Mr. E. Medhurst, of Fleet, who was able to entertain young and old with his very savoury remarks. After an excellent address by Mr. H. G. Dann, of Reading, on the word "Milk," which was listened to with great attention, came the prize-giving, which consisted of books, medals, &c. The report showed an increase in numbers and a balance to the good, so that the Church had great cause to thank God and take courage.—H. J. PARKER.

BROMLEY (COLLEGE SLIP).—Anniversary services were held on Wednesday, October 6th, when Mr. J. N. Throssell preached in the afternoon from John iii. 16. The evening meeting was presided over by Mr. License, who read Psalm xxxiv., after which Mr. Taylor engaged in prayer and Mr. Lockwood gave a report of the past year. Suitable addresses were then delivered by Messrs. J. N. Throssell, from Matt. xiii. 3; M. License, from Psalm xxv. 1; E. White, from John xvii. 15; C. A. Guy, from Isa. xxxiii. 17. The collections and tea realized £3 13s. 10d.—E. J. T.

WALTHAM ABBEY (EBENEZER).

—Harvest thanksgiving services were held on October 14th. Pastor F. C. Holden, of Elim, Limehouse, preached in the afternoon from 1 Peter iii. 22, the discourse being listened to with great pleasure. Tea was partaken of in the schoolroom. Mr. Moule ably presided at the evening service, giving an address on the sowing and reaping, as

referred to by the Apostle Paul (Gal. vi. 7). Mr. Newcombe offered prayer. Mr. Holden followed, referring to many who had been safely garnered by the Master since he first visited Waltham Abbey. Mr. W. Church, of Chingford, then gave an acrostic address from the word fruit. The Pastor, Mr. W. Tooke, gave a very appropriate address concerning the literal and spiritual harvest. The attendance was good, and many expressed it "good to be there."

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

The half-yearly meetings of the M.A.S.B.C. were held on Tuesday, October 5th, 1909, at Soho Baptist Chapel, Shaftesbury Avenue.

The afternoon session was devoted to business, 19 Pastors and 71 delegates being in attendance, representing 43 Churches.

The President, Pastor J. E. Flegg, occupied the chair and cordially welcomed the Pastors and delegates. He expressed his pleasure in the fact that during the past six months five Churches had had Pastors settle amongst them. In the face of the general trend of the teaching and the spirit of the day, so directly opposed to the faith and order of our Churches, he emphasised the urgent necessity for standing shoulder to shoulder. Pastor W. Welman, of Kingston, and Pastor W. Tooke, of Waltham Abbey, were welcomed into Association. The usual matters of business were considered, and reports of the various departments of work were given by the respective Secretaries.

Pastor E. White, of Woolwich, was appointed vice-president for the year 1910-11; and the committee elected for the same period. The various officers were all re-elected.

After tea, at which a goodly number of friends were present, the evening meeting was held, under the chairmanship of President J. E. Flegg, and was felt to be full of help and stimulus to Pastors and members alike.

After singing "Forward be our Watchword," Pastor W. S. Baker read a portion of Eph. iv., and spiritual and earnest prayers for the Divine blessing were offered by Pastors W. Tooke and B. E. Sears, followed by singing and further intercession by brethren Parkias and Armstrong.

The President said he had no intention of speaking at any length, but one sentence that occurred in the Scripture read had been very strongly resting on his heart and mind, namely "Speaking the truth in love." He said we all recognise the importance of truth in our every-day affairs; much more should we recognise it in all spiritual matters.

He went on to say, "The question at once arises, What is Truth? Christ is the Truth and nothing short of Him can include the whole truth of God. But we must bear in mind that in 'speaking the truth in love' there will be diversity of expression. This is so with the inspired writers. They are united in delivering one message, but the individuality of the messengers is manifest in their utterances. Thus it is to-day. No two men will express the same truth in exactly the same manner. It follows that while the preaching of one is chiefly experimental, that of another may be chiefly doctrinal. For my own part, I am never so happy as when standing near the Cross of Christ. He that is called of God must speak that truth in love, without hardness and without bitterness, warning the sinner and establishing the saint."

The right hand of fellowship was then given to Pastors J. P. Goodenough, J. Hughes and G. H. R. Higgins. The President expressed the pleasure it gave him to welcome these brethren into the Association, and hoped that they and the Churches over which they were placed would be greatly blessed. The collection was taken, amounting to £7 2s.

Mr. J. R. M. Stephens delivered an address on the work of the "Bible Translation Society," which was followed with close attention, and his remarks frequently evoked applause. He said he had been a missionary on the Congo for twelve years, and two years ago took up this work. The Society, which has been in existence for seventy years, takes in all branches of Bible work. Reminding the friends of Carey's wonderful achievement of translating the complete Bible into six languages, the New Testament into twenty-five languages, and other portions of the Scriptures into nine languages, he said the founding of this Society was rendered necessary because the existing Bible Society refused to translate the word "immerse" into the various native tongues. This Society has issued uncorrupted and unobscured versions of the Bible in fifty-three different languages. The fifth edition of the Congo New Testament is now being sent to that territory.

All hearts were touched as he exhibited a stained and worn Testament, destitute of covers, which had been found in the possession of a Congo Christian, who had positively read it to pieces. A new copy was given by a missionary in exchange for his own.

Two excellent addresses were then given by Pastor J. Bush on "The Great Question of the Day," and by Pastor H. D. Tooke on "The Church's Welfare, a Member's Concern." The substance of Mr. Bush's address will be found in the

present issue of this Magazine and that of Mr. Tooke in the December number.

The meeting throughout was very hearty and a good spiritual tone prevailed. It was one of the best attended half-yearly meetings for some time past. The friends at Soho were heartily thanked for their kind entertainment.

STRICT BAPTIST MISSION.—The annual meeting held at Mount Zion Chapel, St. John's Wood-road, on Tuesday, November 26th, was a successful gathering, notwithstanding the inclement weather. A full report will appear in our next issue. In the meantime we may congratulate the secretary, Mr. Chisnall, on the very excellent and attractive illustrated report, which occupies about 90 pages, and we recommend readers of our magazine to obtain a copy. A nominal charge of one penny is made, and the postage is 1½d. The perusal of this Report will show the amount of work being carried out by Strict Baptists in the Mission Field.

EAST HAM ("HOPE," STAFFORD ROAD).—Services of an interesting and profitable character were held in connection with the 20th anniversary of the above Church on Tuesday, September 28th. A sermon which was blessed to those present was preached in the afternoon by Pastor J. Bush, from Judges xiii. 22, 23, after which tea was provided in the schoolroom. A public meeting was held in the evening, presided over by Mr. F. T. Newman, who read Psalm xxxiv. Brother Smith, of Grays, having sought the Divine blessing, a report showing favourable progress was read by the Secretary. Sound and spiritual addresses which were much appreciated were delivered by the following brethren:—Messrs. H. Ackland (1 Cor. iii. 23); H. D. Tooke (Isa. xli. 14); J. Cornelius (Isa. lv. 10, 11). A goodly number of friends were present. An encouraging meeting was brought to a close by singing and prayer. "Hitherto hath the Lord helped us."

ISLINGTON ("SALEM," WILTON SQUARE, N.).—The 52nd anniversary of the Church and harvest thanksgiving services were held on October 3rd and 5th. Mr. Ernest S. Gray preached on the Lord's-day. On the Tuesday evening Mr. G. W. Clark (late Pastor) presided over a public meeting. Addresses were given by Brethren A. E. Brown (Tottenham), E. S. Gray, W. H. Rose (Highbury) and W. K. Puttnam. A few cheery words were also spoken by Mr. E. H. Britton and Mr. Ebenezer Flaak, who respectively proposed and seconded a vote of thanks to Chairman and speakers. The services were times of great encouragement. There are

difficulties but also a spirit of hopefulness. The Chapel has been partly renovated, and we go forward to watch, pray and work by God's grace.

BRENTFORD (NORTH ROAD).—The harvest thanksgiving services were held on Thursday, September 30th, when two sermons were preached by our Brother B. J. Northfield, of Marob. In the afternoon he took for his text Matthew iv. 36—38: "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as lost sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." 1st, he spoke of the title, "The Lord of the Harvest." He said that it was a very suggestive title, and he spoke of it, taking it in reference to the literal harvest and also to the spiritual harvest. 2nd, he spoke of the labourers here mentioned. He spoke of the work which there was for God's people in His name and cause. Let us not be loiterers but labourers. 3rd, he spoke of the great condescension of the Saviour—"Then said Jesus to His disciples—"What an honour to be a disciple of the Lord Jesus and for Him to talk with us and to be our Teacher. He still sends His disciples forth in His name for the extension of His kingdom. 4th, the compassion of the Saviour. "When He saw the multitudes He had compassion on them." It was the compassion of His heart towards His own people that led Him along the rough and thorny way from Bethlehem to Calvary. He has the same tender, compassionate heart now—there is none that we can lean upon like unto Him. 5th, a sublime direction is here given—"Pray ye therefore," &c. We have great need for prayer. What a privilege is prayer. Let us in every time of distress or trial pray to Him who has bidden us so to do. 6th, we have set forth the grandest labour of all—work for the Lord Jesus—labourers in His cause; not work for life but work from life. Let us labour in prayer for His cause; the aged and sick can do this as well as the strong and healthy. 7th, the heavenly commission. He will send them forth into His harvest. Oh! that our prayer may be "Lord, send me forth;" for the promise is "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In the evening the words spoken were from Psalm lxxviii. 19: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." He spoke from this text in the following order:—1st, What

God does—"Loadeth us with benefits," 2nd, What God is—"The God of our salvation," 3rd, What we should do—Bless and praise Him both for temporal benefits and for His saving grace. Both services were well attended, especially the evening meeting. The sermons were greatly enjoyed, and our prayer is that the Lord's richest blessing may rest upon the good and precious things which the preacher was helped to bring before our notice, and to Him we will ascribe all the praise.—E. FROMOW.

PRITFEWELL.—On Wednesday, the 29th September, harvest thanksgiving services were held, when a very suitable helpful and instructive sermon was preached in the afternoon from Rom. xxiii. 6 by Pastor A. E. Realf, whom we were glad to have with us again. In the evening a public meeting was held, Mr. W. Knight, of Southend, ably presiding. He read the 2nd chapter of Ruth. Mr. Challis, of Thundersley, engaged in prayer. Good edifying addresses were delivered by Pastor G. Smith, of Grays, from Psalm cxxvi. 6, Pastor Realf from Hebrew xiii. 15—the believer's offering of praise and royal priesthood of the Church of Christ. The Pastor, Mr. J. Chandler, after a few remarks upon his loved work in the Church, most heartily thanked the Chairman and Ministers for their presence and help and also the members and the congregation for their liberality. The collections, which were for the Dorcas Society, were good.—W. J. H.

BOROUGH GREEN (KENT).—On Wednesday, September 29th, harvest thanksgiving services and the observance of the Pastor's 6th anniversary took place. The weather was most unfavourable; and consequently the congregations were considerably below the average. In the afternoon Pastor J. Bush preached an excellent sermon from Isa. xxv. 6, placing the several dishes of Gospel fare in unique order upon the table, accompanied with the goblets of sweet wine, for the refreshing of both hungry and thirsty souls. Mr. J. B. Collin presided over the evening meeting, when we were again favoured with excellent addresses from Messrs. Bush, from Isa. xli. 17; Andrews (of Maidstone), from Psa. cxvi. 12, 13; Bagnall (of Tring), from James iv. 6; the Pastor, Mr. H. Bull, closing with a few words from Matt. ix. 38. One of the most enjoyable features of the services was the rendering of the Anthems "Oh, taste and see that the Lord is good," and "Ye shall dwell in the Land," by a nicely balanced choir of nearly 40 young people. A very happy day closed with the Doxology. Collections for the Pastor amounted to £4 2s. 6d.—W. K.

BLAKENHAM, SUFFOLK.—Harvest thanksgiving services were held on Lord's-day, September 26th, and Wednesday, September 29th. The sermons by Mr. F. G. Wall and Mr. E. Roe were much enjoyed. May the seed sown be watered by the Spirit and bring forth abundant fruit.—M. A. M.

Aged Pilgrims' Corner.

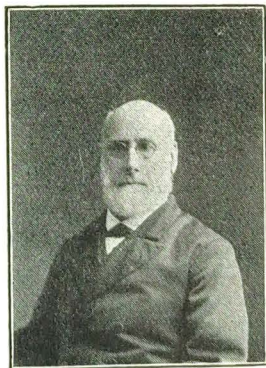
A MEETING in aid of the Society has recently been held at the Clifton Conference, Bristol, when the Secretary gave an outline of the work. The response was encouraging and not a few new friends have been obtained in the West of England. On November 19th the lantern lecture upon the Institution will be given at Hastings. All information can be obtained of the hon. local secretary, Miss Marchant.

On Friday, November 5th, the autumn Sale of Work at our Hornsey Rise Home will be held in the Hall at 3 o'clock. At 5 o'clock tea will be provided at 6d. each, and in the evening, Mr. J. K. Popham, of Brighton, will preach in the Asylum Chapel. The attendance of friends is heartily invited.

Collections after sermons and meetings are steadily increasing. It is hoped that all Churches having members upon the Pension List will endeavour to make an annual collection for the Society. Any amount, however small, will be a real help to the Institution.

1,678 pensioners are upon the books and the cost of pensions and Homes is £43 daily; hence the needs are great. The Committee are making a special effort to obtain new annual subscribers of 7s. and 10s. each, and many favourable answers have been received.

Gone Home.



MR. JOHN JULL

Was born on 17th November, 1833, at Wrotham Water Farm, Kent. Before he

was 13 years of age his father died, leaving a widow with seven children, of whom our friend was the eldest, and after leaving school he assisted his mother in the business. Some years passed without any thought or fear of God, but in which the evils of a sinful nature were manifested. The Lord, however, had thoughts of mercy, for in September, 1849, as our brother was walking across Castlefield, the words, "Cursed is every one that continueth not in all things which are written in the law to do them," were applied with power to his soul. This brought him to realise his condition as a lost and guilty sinner before God and he went home that night, a repentant sinner, to seek for mercy, his chief concern being "What must I do to be saved?" At length, in the spring of 1850, while driving home in the chaise from chapel, light, peace and joy flowed into his soul by the sealing home of the words, "O thou of little faith, wherefore didst thou doubt?" The burden of sin was gone and he felt himself a forgiven sinner.

After much exercise as to following the Lord in the ordinances of His house he applied for membership, and being baptized by Mr. Inwood at Boro Green, was received into the Church at Ryarsh, on the 6th June, 1858; Mr. Inwood at the time expressing his belief that the young man would one day proclaim the Gospel.

In the year 1857 Mr. Jull first began to be exercised about the ministry, and the exercise of mind continued through 1858. He tried to put the thoughts from him, and even though he prayed to the Lord to take them away, they grew stronger. He felt the work so solemn and so important and also his own unfitness, owing to his having had no training and possessing but little knowledge of the Bible, yet underneath there was a great desire for souls, to make known the Saviour's name to others. Thus through three long years his mind was troubled. On January 1st, 1860, Mr. Inwood was away from home, and in the evening requested our brother to preach in the Old Chapel, Ryarsh. He then took a service once a fortnight in a cottage at Upper Halling, where the Lord gave him a seal to his ministry and set one at liberty who afterwards joined the Church. He likewise preached at Ash.

In 1863 the friends at Ryarsh invited Mr. Jull to take the services once a month and subsequently requested him to take the oversight of the Church. The invitation was accepted, and up to September, 1871, during which time a new chapel was built and many were added to the Church, he continued amongst the people at Ryarsh.

Having given up his farm in 1871

he resided in London for two years, and supplied different Churches in various counties, which proved an education and useful training for future labours.

For six years he was Pastor at Carlton, Beds, where the people became attached to him and several members were added. In 1874 he was married to Miss S. E. Fremlin, of Ryarsh, who proved to be a godly, kind and sympathising help-meet to him.

Feeling his work at Carlton was done, he accepted an invite from the Church at Eden, Cambridge, to preach for twelve months, and in June, 1880, was publicly recognised as the Pastor.

After 25 years' labour among the friends there they showed their esteem and love in commemorating the silver wedding by a public meeting, when the chairman, in the name of the Church and congregation, presented him with a cheque for £42 16s. as a token of love from a beloved people, and the Sunday School presented his wife with a beautiful case of serviette rings.

In 1905 our esteemed friend had a most serious illness, which laid him low for fifteen weeks. He, however, gradually recovered and was able to continue preaching till the autumn of 1906, when he was compelled to undergo a serious operation which, though being the means of sparing his life, rendered him unfit for preaching, and after 28 years of labour he resigned his Pastorate.

Concerning this he wrote:—"I now feel resigned to the Lord's dealing. I am certain He put me into the ministry 47 years ago, and I now see by His afflicting hand He has put me out and my work is done; now I am only watching and waiting till He shall call me home, where I shall see His face and be like Him and glorified with Him. I am resting, trusting, rejoicing and glorying in the atoning sacrifice of Christ Jesus. I thank Him with *all* my heart, with *my whole heart*, that he has loved me, redeemed me, called me, by His grace and Spirit, that I stand justified in His righteousness and have Him formed in my heart the hope of glory."

He was able to take a service occasionally, and as late as September 12th last, which was the 60th anniversary of his conversion to God, he, in an address to the scholars at Eden, related the experience. Ten days subsequently—on the 22nd September—he was no more on earth for the Lord took him.

He had preached in 163 places of worship and thus was widely known and highly esteemed. He took a deep interest in Foreign Mission work and, until his severe illness, usually attended the meetings of the Strict Baptist Mission. The funeral service was conducted, according to the wish of Mr.

Jull, by Pastor L. H. Colls, of Tring, the interment taking place in the Histon Road Cemetery, when Mr. Colls delivered an impressive address; and on the following Lord's-day a memorial service, attended by a large congregation, was conducted by Pastor A. Shinn.

MRS. WILLIAM CARR.

The Church at Blakenham has sustained a loss in the death of our dear sister, Mrs. W. Carr. She was born at Bucklesham, Suffolk, on September 19th, 1837, her maiden name being Betsy Fulcher. She attended the Baptist Sunday School at Waldringfield, and while a scholar there, we believe, received her first serious impressions. In the year 1857 she went to London and attended Mount Zion, Hill Street, under the pastorate of the late John Foreman, of blessed memory. She was baptized by him about the year 1864, and remained in membership there until about four years later, when her marriage with Mr. W. Carr necessitated her removal to a village called Great Bealings (Suffolk). Her membership was transferred to Grundisburgh, where with her husband she spent many happy days under the pastorates of the late Mr. S. Collins and W. K. Dexter. In 1878, in Providence, they removed to Ipswich, and joined the Bethesda Church. In 1909 they removed to Blakenham, where both husband and wife have felt at home and became united in heart as well as in name to the Blakenham Church. Our dear sister's health has been failing for some time, but still she was able to attend the services until five weeks before her death. She was not a great talker, but she lived Christ; her quiet, gentle spirit made her many friends. While confined to her bed it was a real pleasure to go and see her—her sunset was cloudless. Christ was very precious; she spoke of Him to all who went to see her. Her last words to her doctor were, "I'm going home to see *Jesus, my Jesus*, who hath done all things well." She was happy in the knowledge—she was going to be with the Lord. She was conscious until about three days before she passed away. She received the home-call on October 7th, 1909, aged 72 years, having been an honourable member of a Christian Church for 45 years. Her mortal remains were laid to rest in the burying-ground belonging to Blakenham Chapel, on Wednesday, October 13th. Mr. F. J. Harsant officiated. Her husband and children mourn her loss, but are travelling to the same home. She loved God's house and never was absent when able to fill her place. We thank God for her life and triumphant death, and pray that the Head of the Church may raise up others to fill the vacant places.

M. A. MOORE.