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THE
EARTHEN VESSEL
AND
GOSPEL HERALD
FOR
1911.

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

VOLUME LXVII.

LONDON:
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APRIL.

Newquay, Notting Hill Gate, Walthamstow.

MAY.

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JUNE.

High Wycombe.

JULY.

Bethnal Green, Bucklebury Slade, Chelmsford, Watford, Woodburn Green.

AUGUST.

Ilford, Manor Park, Sharnbrooke.

OCTOBER.

Stowmarket.

NOVEMBER.

Elthorne Road, Wandsworth Common.



THE
EARTHEN VESSEL
AND
GOSPEL HERALD

Holy Thoughts; or, "Think on These Things."

A Motto for the New Year.

BY A. E. REALFF, FORMERLY OF LEICESTER.

"Holy thoughts never proceed from unholy hearts."—CHARLES HILL.

"Our outward act, indeed, admits restraint;
'Tis not in things o'er thought to domineer,
Guard well thy thought: our thoughts are heard in Heaven."
—YOUNG'S *Night Thoughts*.

As a new year opens to us, we are reminded of many of the family of God who "have crossed the flood" before us,

"Whose distant footsteps echo through the corridors of Time."

They are "not lost, but gone before." Nevertheless we miss them and scarce refrain from the cry,

"O, for the touch of a vanished hand,
And the sound of a voice that is still!"

This cannot be; but the Lord will raise up others to occupy the vacated places—brethren beloved, whose lives will also be sublime through their adherence to the holy things which the Lord has taught them, and which form the inspiration of their lives.

The flight of Time is pathetic. The chiming of the midnight bells as the old year dies has always a peculiar solemnity. It may serve to emphasise the teaching of the words which we suggest as a motto for 1911: "Think on these things."

The verse from which this is taken (Phil. iv. 8) reads thus: "Finally, brethren, whatsoever things are true, whatsoever things are honest (or *venerable*, or *honourable*), whatsoever things are just (or *right*), whatsoever things are pure, whatsoever things are lovely (or *lovable*), whatsoever things are of good report (or *gracious*); if there be any virtue, and if there be any praise, think on (or *take account of*) these things."

Seven objects are thus enumerated which should engage the attention of those that are spiritually minded.

The verse seems to be a summary of the counsels and cautions

that had gone before ; which are here gathered up and focussed, for no crumb of such holy instruction was to be lost.

The apostle having thus specified these objects, we might naturally suppose that he would here, as in the next verse, conclude with the exhortation, " These things *do*." High ideals should lead to deeds of grace and beauty. But, no ; thought is the mainspring of action, and we are here, as in other places, directed as to what we should think about. Hence Paul's order of admonition is firstly, *think*, and then *do*.

This counsel—in these strenuous days—is peculiarly timely and appropriate. " There are many kinds of voices in the world, none of which is without signification " (1 Cor. xiv. 10). Few, however, even among true Christians, give them due heed.

The objects on which we are bidden to think are *personal characteristics*. The admonition therefore involves that we should

CONSIDER ONE ANOTHER

and observe the actions of those with whom we have to do, that we may discover the principles and motives by which they are actuated and so obtain a just estimate of their characters. This we should not do in the spirit of invidious criticism, but with an earnest desire to make our mutual fellowship a means of benefit and blessing.

Let this be our endeavour throughout this new year—to stir up the good which grace has imparted, to develop this in our Christian brethren, and so to put off the old man with his deeds " and to put on the new man who is renewed in knowledge after the image of Him that created him " (Col. iii. 10). We should therefore consider one another to " provoke " or *incite** " to love and to good works " (Heb. x. 24) ; consider the circumstances of those that are poor (Psa. xli. 1) ; and think tenderly of the peril of those who are tempted, humbly considering ourselves and our own liability to be drawn into sin (Gal. vii. 1).

The " hanging committee " of the Royal Academy were once engaged in deciding to which of the pictures submitted for exhibition space should be allotted. One by a then unknown artist named Bird claimed attention. It met with approval, but its rejection seemed inevitable, as there was no room for another, however excellent. Whereupon Turner—of whom Ruskin writes so admiringly—exclaimed that it *must* appear. " It cannot," was the rejoinder, " the walls are already crowded." Whereupon the great artist removing a picture of his own, substituted the other in its place, pleading that the display of this work of their struggling brother might mean everything to his future success. This was truly generous and exemplified the noble words : " Let no man seek his own, but each his neighbour's good " (1 Cor. x. 24, R.V.).

* Literally, " to the incitement of love." The word *provoke* being now invariably used in the sense of inciting to *anger*, its employment is here infelicitous. Campbell's rendering is " to excite to love," etc. ; and Rotherham's, " for an inciting of love and of noble works."

THE THINKING ENJOINED.

Let us assign some reasons why we should regard our silent and unspoken thoughts with greater earnestness than we often do. Thoughts are *important*; they precede and produce action. Tell me, if you can, what habitually engages a man's mind, and I will tell you his character. As he "thinketh in his heart, so is he" (Prov. xxiii. 7). A bad man's heart spontaneously and involuntarily occupies itself with bad things; while God's heavenly register records the names of those who "fear Him and that *think* upon His name" (Mal. iii. 16).

Further, thoughts are *formative* of character, which is modified and grows in accordance with the objects to which our serious attention is devoted. "Keep," then, "thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23). From its deliberations and decisions proceeds the conduct which forms and characterises our personal story.

"A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things" (Matt. xii. 35).

How beautifully is this exemplified in the case of Mary, the mother of Jesus, who, when she heard the words of the shepherds concerning the wonderful Child, "kept all these things and *pondered* them in her heart" (Luke ii. 19).

Again, our thoughts *assimilate* the mind to the objects of which it takes earnest account. By thinking complacently of what is evil we ourselves become evil; while the approving contemplation of such objects as our text presents, affects the mind for good. Our mental and moral powers never remain stationary. Grow we must, either in respect of what is good or of what is evil, according to the element and environment in which our inner life is habitually exercised. Think of things which are "earthly, sensual and and devilish," and you will become demoralised and degraded. On the other hand, you will "grow in grace and in the knowledge of our Lord and Saviour," if favoured to realise a Divine answer to the prayer of the bairnies' hymn:—

"With thoughts of Christ and things Divine
Fill up this foolish heart of mine."

The heathen, Paul tells us, "did not like to retain God in their knowledge," and therefore "God gave them up to a reprobate mind to do those things which are not convenient" and they became utterly godless. In solemn contrast to this we who, "with open (or unveiled) face," behold "as in a glass (or mirror) the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

It is *when we think*, that the seeds of our future life are being sown. "God is not mocked, for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). It has been well put thus: "*Sow an act, and reap a habit; sow a habit, and reap a character: sow a character, and reap a destiny!*" Let it then be our endeavour, more

than heretofore, to help others, especially those that are dearest to us, to lead better, braver, and more beautiful lives.

Then, as an unknown poet sings:—

“Sweeter shall the roses blow in those far years, those happier
years;
And children weep, when we lie low, far fewer tears, far softer
tears.”

Wordsworth, too, commends as the

“Best portion of a good man's life—
His little, nameless, unremembered acts
Of kindness and of love.”

“THINK ON THESE THINGS.”

These do not at first strike us as the most impressive things that might be enumerated. Life and its wealth of opportunity, death and its certainty and solemnity, eternity and its alternatives of endless joy or woe, might appear topics more adapted to lead to holy thoughts and Christ-like actions.

What the Holy Spirit inspired His servant to enjoin us to “think on” is, however, before our readers. On these themes we must therefore leave it to them to meditate.

Let them not fail to note the words: “*Any* virtue—*any* praise.”* Wherever you see this in child or man encourage it, develop it, repress all that would militate against it, for “trifles” make for true greatness of character, and are sometimes clearly indicative of the truest nobility.

May we therefore often think on the objects here brought to our notice. May holy thoughts lead to holy and unselfish actions. So may our covenant God be glorified, by our “showing forth His praise not only with our lips but in our lives; by giving up ourselves to His service and by walking before Him in holiness and righteousness all our days.”

“So let our lips and lives confess the holy gospel we profess,
So may our words and actions shine to prove the doctrine all divine.”

“BE YE READY.”

BY PASTOR E. WHITE.

In commencing a new year, the question arises, Are we ready for what it may bring forth? As the events which it may unfold are as yet shrouded in mystery, it is well to be prepared for the unknown path lying before us.

First, “Be ready to give a reason for the hope which is in you with meekness and fear.” It is well to have one's credentials clear for heaven; to be assured of being right; to know that one's hope

* The meaning seems to be, “if actions manifest *any* (even though but a little) virtue,” or conduct is entitled to “*any*” (even though but a little) praise or commendation, etc.

is well-grounded, being based on covenant truth, sure promises, the everlasting Gospel, the finished work of Jesus Christ; that the hope arises from the operation of the Holy Spirit, He having sealed one an heir of heaven, "begotten us again to a lively hope"; given us a hope which maketh not ashamed, a good hope through grace. Such a hope is as an anchor to the soul, sure and steadfast, and enters that which is within the veil. If such a hope is ours we shall not be afraid to speak of it, to own its worth and praise Him from *whom it springs*.

Second, "Be ready to follow your Lord." "Lord, I am ready to go with Thee, both into prison and to death," said the valiant Peter. True he had not yet learnt his weakness, but he meant what he said. How many there are, however, known to every Pastor, who ought to follow their Lord in baptism, yet are not ready. They wait year after year for some sign which they will never receive until they have taken the step they should have taken long ago. They pray to be guided and are not ready to be led. They want a Scripture to confirm them and yet ignore its plain teaching. They want more faith, they say; a clearer evidence. Let such use their faith, go forward, and they will find that it will grow stronger by exercise.

Third, "Be ready to engage in service for the Lord." What noble words are those of David's men: "Behold, thy servants are ready to do whatsoever my lord the king shall appoint" (2 Sam. xv. 15). This should be the spirit of all who have been saved by matchless grace and redeeming blood. They are now with all their powers under bonds to Christ, who has purchased them. Alas, how few recognise His claims upon them and are ready to serve Him. The writer had occasion not long since to write to a young man concerning a very important step in life. The answer came back prompt, concise: "I am ready." Count the costs, dear reader; be decided, go forward, never think of turning back. Wherever duty calls be not thou wanting there. He whom we serve never shrank from any toil for us; shall we shrink from service for Him? I am ready to preach the gospel at Rome, said the apostle, though Rome was the seat of Cæsar. If the Lord appoints a place, it is not for us to choose or withdraw. Oh, for the fire-touched lips and the ready cry, "Here am I, send me, Lord."

Fourthly, "Be ready to exchange worlds." We may do so this year. "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." Oh, to be found at our post when He comes, faithful to His calling, our loins girded, lamps burning. The shadows are now lengthening with some of us; the day is far spent; soon the midnight cry, "Go ye out to meet Him," will be heard. Let us picture the great apostle of the Gentiles. Prison walls cannot confine his soul; the martyr's death cannot daunt his spirit, as he soars with lofty faith and courage. Listen to his death song, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

GOOD NEWS AND LIVING WATERS.

BY ISAAC CHARLES JOHNSON, GRAVESEND.*

"As cold waters to a thirsty soul, so is good news from a far country."
—Proverbs xxv. 25.

THE truth of this I have often experimentally realised, while attending to the messages delivered by the servants of the Most High God, or have been affected by the sweet yet secret influences of the Holy Spirit of truth.

Often have I, after a season of darkness, barrenness, and want of spiritual activity, been favoured with a drop of this celestial water—with a communication from this heavenly land. Wearied and faint by reason of the hardening influences of this carnal world, and the passing trifles of this time state—far off in my feelings from my best Friend, and "a stranger in a strange land"—my soul has been almost ready to say with the "many," "There is no hope for him in God." How sweet, under these circumstances, for the Lord to appear in fulfilment of His promise, wherein He has said, "I will pour water upon him that is thirsty, and floods upon the dry ground."

When ministers of truth are thus enabled to bring to us the waters of life, by which the faint are strengthened, the weak encouraged, and the sick healed—then it is that the cup of cold water is given to one of the Lord's little ones, and shall not lose its reward—then are they enabled to enjoy the provisions of Zion, and the heart and tongue are set to work in praising and blessing God, Who "hath remembered us in our low estate, because His mercy endureth for ever."

How conspicuously does the sovereignty of Jehovah, in His love and mercy, shine here! While the election of grace are favoured to behold the glories of salvation, manifested in Jesus Christ, and to obtain a knowledge of their interest in eternal love, the rest are blinded, and go on all their days seeking (according to the dictates of their self-will) their destruction in the error of their ways.

This distinction was made in eternity, as it is written, "Jacob have I loved, but Esau have I hated." It is manifested in Time, by our being called by invincible grace to adore the Lord Jesus, and rejoice in the well-ordered covenant, and by others being left to fill up the measure of their iniquity and to go to their own place. It will be more clearly developed when Time shall be done away—

* The above was penned sixty-eight years ago and published in *The Gospel Ambassador* for March, 1843, when the writer was between thirty and forty years of age. It is our joy to have him still with us, though he has for some time passed the hundredth anniversary of his birth. The Lord is pleased to continue to him the use of his mental powers and to "keep his memory green," while his interest in the things of God remains unabated. We reprint this article, not only for its rich and experimental value as a testimony to the truth he has so long loved, but also because of the interest which it must necessarily excite and the opportunity its publication affords of sending affectionate Christian greetings to our honoured friend. An appreciation of his character and career, with a portrait, appeared in *THE EARTHEN VESSEL AND GOSPEL HERALD* for August, 1908.

when the loved of the Lord shall drink full draughts out of the river of God's pleasure ; while those who have had their portion in this life, will not have a drop of this cooling water to alleviate the torments of the wrath of God.

When the believer contemplates these things, he trembles, feeling himself to be as vile as Satan could wish him to be, and as unholy in his fallen nature as those in perdition ; and can ascribe the difference to no other cause than the free grace of God, and can assign no other reason than that expressed by our Lord, " Even so, Father, for so it seemed good in Thy sight."

It seemed good to Him to inscribe our names in His glorious book ; and we, being of one mind with Him, say, " It is good ! " It seemed good in His sight to preserve us from hell and eternal damnation while pursuing our sinful course, and, being made alive to our state, we say, " It is good ! " It seemed good in His sight to provide a Saviour, and a great One, Who should put away sin by the sacrifice of Himself, and procure a covering for our defenceless souls ; and we, approving cordially of His purpose and His grace, say, " It is good ! " It seemed good in His sight to open the gates of Paradise to us, and to shut for ever the gates of hell against us, and we say, " It is good ! " Thus, that which seemeth good in His sight, is also good in the sight of His people, who must for ever speak good of His name, and say, " He hath done all things well."

Who can fully estimate the full value of being a chosen vessel unto God, to be filled with all His fulness and dwell in His presence for ever ? Angels in glory cannot, fallen spirits cannot, the saints on earth cannot, much as they delight to tell of the love that passeth knowledge. Saints in bliss cannot. The subject is unsearchable, and while eternity pursues its course it will be " ever telling, yet untold."

While here below, may we be favoured in a greater degree with heavenly news from the King of kings. May the tidings roll like a river sweeping away on its mighty bosom all idle speculations, vain theories, together with all frivolity and worldly-mindedness. Thus may the only subject truly worthy of the attention of immortal minds, Christ, and His great salvation in its origin, progress, and consummation occupy our thoughts and engage our affections ! So shall we be practically conformed to the precept, " Set your affections on things above, and not on things on the earth." Our desires will then be heavenward, and the soul will be absorbed in the subject of eternal mercy, and Christ be all in all. And for this important end, may this Magazine be the means of conveying messages from the highest heavens to this lower world, until the earth and all created things shall be hurled into their original nothingness, and the saints of God surround the throne of glory, and so be " for ever with the Lord."

Swanscombe, February, 1843.

LABOUR *without* God cannot prosper ; and if it be *against* God and against His will in His Word, it will surely miscarry.—*Anon.*

CHRISTIANITY VERSUS POPERY.

BY ALFRED SECRETT.

"From all sedition and privy conspiracy, from the tyranny of the Bishop of Rome and all his detestable enormities, from all false doctrine and heresy, from hardness of heart and contempt of Thy Word and Commandment, GOOD LORD, DELIVER US."—*First Prayer Book of King Edward VI.*, 1549.

"As the bird by wandering, as the swallow by flying, so the curse causeless shall not come."—Proverbs xxvi. 2.

I.—THE COUNCIL OF TRENT AND THE TRIDENTINE DECREES.

MANY will demur to the antithesis here presented, as it seems to outrage the tolerance and broad-mindedness which are the boast of the twentieth century.

The Church of Rome, with her foul record in history, loudly claims to be the one and only visible Church of Christ on earth, and curses all who dissent from her as heretics. Yet many of these, with misguided charity born of wilful ignorance, and oblivious of her anathemas, contend that the Papacy should be regarded as a system of true religion. A few thoughtful Protestants, however, cannot forget that Rome, while glorying in her iniquitous deeds of slaughter in past years, avowedly longs for the time when she will regain her power to exterminate her opponents by torture and fire.

Our contention that the Church of Rome is anti-Christian would be futile unless we could advance valid reason for it. We, therefore, purpose to submit her avowed belief to a brief historical and doctrinal examination.

In 1564 was issued the creed of Pope Pius IV., a summary of the decisions of the Councils of Trent. With a few subsequent additions (notably the dogma of "Papal Infallibility," settled by the Vatican Council in 1870), this creed is the rule of faith in the Church of Rome to this day. How the Council of Trent settled this as the creed of Christendom, and why the Reformers, with God's Word in their hands and hearts, so earnestly repudiated it and the assembly which formulated it—it is now ours to tell.

Early in the sixteenth century the Papacy held absolute sway in Western Europe. Modern exponents of Romanism, notably the present Pope, assert that this was the period of Papal Rome's brightest glory. The Bible was an unknown book to the laity. The common people were entirely dependent on the Romish clergy and religious orders for instruction in spiritual matters. Fabulous tales of miracles from the lives of the saints were the subjects of sermons. The forgiveness of sins was openly sold for money, and no one warned men of their terrible delusion.

"The nations of Christendom," says D'Aubigné, "no longer looked to a holy and living God for the free gift of eternal life. To obtain it they were obliged to have recourse to all the means that a superstitious, fearful, and alarmed imagination could devise. Heaven was regarded as filled with saints and mediators, whose duty it was to solicit this mercy. Earth was filled with pious works, sacrifices, observances, and ceremonies by which it was to be obtained."

In 1520 Luther was raised up to denounce Rome's traffic in bogus pardons for sin, to expose her lying wonders, to preach justification by faith alone, with startling freedom and boldness.

THE COUNCIL OF TRENT, 1545-1563.

His influence was soon felt throughout Germany, in spite of the efforts of the Pope and his adherents to crush a man who was so daringly impious as to raise his voice against "Holy Mother Church." Then it was that the German Protestants, realising that the doctrines of the Church and a reform in the morals of the clergy clamoured for investigation, earnestly appealed to the Emperor, Charles V., to urge Pope Paul III. to deal with these burning questions.

At length the Papacy, after a desperate effort to evade the whole matter, was forced to pretend to yield to the Emperor's demands; and on May 22nd, 1542, a Papal Bull was issued calling a general Council of the Church at Tridentium, or Trent, an Austrian town on the south of the Tyrol.*

In August a few Italian Bishops assembled. French and German ecclesiastics were unable to attend, as France had declared war against the Emperor. England stood aloof. The Spaniards had not arrived. The whole concern would have fallen to the ground had not the Emperor resolutely refused to be treated so cavalierly. By his peremptory order, therefore, the Pope issued another Bull, and in December, 1545, three Cardinals and forty Bishops met under the presidency of Cardinal Del Monti.

The Emperor now demanded that in the proceedings the morals of the clergy should have the precedence before discussions upon doctrine. To this Pope Paul III., a notorious profligate, was opposed, suspecting that this was a covert attack upon his own character, since, as it has been well observed, "there was too much glass about his house for stone-throwing to be either pleasant or safe." In any case, this "vicar of Christ" authoritatively enjoined Del Monti to proceed with the doctrines of the Church and to postpone indefinitely the question of the morality of the clergy. A compromise was subsequently agreed to. Doctrine and morals were to be dealt with at alternate sessions.

The news of Luther's death reached the Council in February, 1546, when a happy time was spent in cursing him and the doctrines which he had promulgated.

In this Council the Italians vastly predominated. These were servilely obedient to the Pope, and by their vote, in spite of occasional hitches, the formulating of doctrines proceeded with speed. The assembly broke up after settling the following points of the Creed of Christendom.

THE TRIDENTINE DECREES.

- (1) It was decided that oral tradition was of equal authority

* Hence the Œcumenical Council above referred to is often styled "The Tridentine Council," and its edicts "The Tridentine Decrees." Some also call rigid Roman Catholics "Tridentines."

with Holy Scripture, that the Apocrypha should have a place in the canon, and that the Church had exclusive right to interpret Scripture. (2) It was declared that the guilt of original sin is remitted in baptism. (3) The doctrine of justification by faith was repudiated. (4) All who denied that there were seven sacraments were cursed.

On the death of Paul III. Del Monti ascended the Papal throne under the title of Julius III. In 1551 he again convened the Council, when Charles, himself a Romanist, once more tried unsuccessfully to enforce his desire for a reform of morals and a fair hearing for those of the reformed faith. These were told they might attend the Council, which now met on Papal territory, but that they could not be allowed to vote. Their attendance would, however, have been perilous. John Huss had been burnt by the Council of Constance, in violation of the safe conduct which had been accorded to him. Knowing Rome's treachery, they therefore stayed away. At this second assembly the following points were also settled :

(1) The doctrine of transubstantiation was adopted. (2) It was decreed that every sin must be confessed to the priest, and penance must be performed for the satisfaction of Divine justice. (3) The anointing of the dying was declared to confer grace and to remit sins.

Ten years later a third Council met, in the reign of Pope Pius IV., in all but name a new assembly. The faith of the Church was then decreed on the following questions :

(1) The sacrifice of the Mass was declared to be propitiatory, and reception in one kind was recognised. (2) It was decided that the apostles were ordained priests with power to forgive sins, which power had been transmitted to the Roman priesthood. (3) Marriage was declared to be a sacrament instituted by Christ, and monks and the clergy were forbidden to marry. (4) Souls in purgatory were declared to be benefited by masses. (5) The worship of saints was enjoined. (6) In like manner, relics were to be venerated and images to be adored.

In a list of those who at different times had the right of voting, the Italians number 187, all the rest making but 83 ; so that there were more Italian bishops by 104 than of all the rest of Christendom. It was in relation to these proceedings that Archbishop Laud dryly remarked to Fisher, " Sure the Pope did not mean to be overreached."

ROME'S ABIDING CURSES.

Every canon of the Council of Trent closes with an anathema upon those who do not acknowledge the doctrine therein laid down.

Moreover, at the close of the last session, the Cardinal of Lorraine and the other prelates made the walls resound with their cry, " Cursed be all heretics." Thus ended the Council of Trent in 1563, the decrees of which, signed by 255 ecclesiastics and authorised by the Pope, remain Rome's unalterable creed to the present day. It is to be hoped that these, as recorded above, will be

read with thought and attention, and that it will be remembered that whoever *denies but one of them* is still regarded by Rome as a heretic to be cursed by the Church and by her to be handed over to the civil authorities to suffer the bitterest and most extreme penalty of the law, as an enemy of God and an opponent of the well-being of men.

THE PASTOR'S PLEA.

BY O. S. DOLBY, MINISTER OF THE SURREY TABERNACLE.

"Praying . . . for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel . . . that therein I may speak boldly, as I ought to speak."—Eph. vi. 18—20.

THE Apostle thus felt, as all God's ministers still feel, the importance and solemnity of the position which they have been brought to occupy. Realising their own helplessness, they are deeply impressed with their absolute dependence upon their Lord and Master. From Him their message to be effective must come; even as it was with the prophets of old, who invariably went forth with a "Thus saith the Lord."

The Scriptures abound in truths of a doctrinal, experimental and practical nature. The field of Boaz is therefore large and extensive and, like the house of the prodigal's father, contains "bread enough and to spare." Nevertheless, it is for the "Lord of the harvest" to direct His servants to the portions which He has sovereignly ordained shall be effectual to the accomplishment of His gracious designs, and for this He will be enquired of.

The utmost anxiety at times fills the souls of God's ministers as to the word on which they shall speak. They do not, of course, know the exact whereabouts of their hearers in relation to spiritual matters. Divine guidance is therefore imperative, and they crave to be led by God, so that it may be seen that they are truly the messengers of the Lord of Hosts.

We fear that in the prayers of many, their minister is overlooked, or if remembered it is in the most listless way. Fervour is lacking, and ineffectuality is the result. How necessary, then, is this exhortation, "Pray for me"—pray with earnestness, and with faith, that my message may be divinely given me.

Yet, further, pray that "utterance" may be accorded. The word may be in the heart and before the eye, but what if the door of the lips is closed? What if no power of expression is vouchsafed and ability to find words acceptable to the thoughts of enquiring hearts is absent? The preacher is then "an ambassador in bonds"—"shut up and unable to come forth." This is painful to witness, but far more so to endure.

This is often Satan's opportunity to throw his fiery darts by suggesting to a faithful but bewildered minister a flight from the field of contest, and the abandonment of his holy work.

Nor is this all. The adversary often at such times works on our hearers' minds by infusing poison into their hearts and insinuating

that all evidence of ministerial ability is lacking in us—that we are in the wrong place and that it would be better for them to attend another Sanctuary, where some Apollos pours forth torrents of silvery eloquence and holds his large congregation spell-bound “with the wisdom of words.”

Seeing that these things are so, let all in their prayers beseech that both unction and utterance may be given to God’s ministers, and that they may boldly open their mouths in His name.

Many in the Apostle’s day hated the gospel of Christ, and sought to intimidate those who proclaimed it. From such the Apostle desired deliverance. The glorious gospel he preached was, he knew, of Divine origin. He had not received it of man, nor was he taught it but by the revelation of Jesus Christ. He knew, further, that this Gospel will ever be God’s “power to salvation unto every one that believeth,” and that faith cometh by hearing and hearing by the word of God.

He was, moreover, assured that men could not hear without a preacher, and that such a preacher God had ordained and qualified him to be. He, therefore, desired to make known the glad tidings with the utmost force and freedom, and to declare “all the counsel of God.”

O may the exhortation of the Apostle be like the sound of many waters in our ears and in the ears of every saint, so that one deep, fervent, effectual cry may ascend up to heaven on behalf of all true servants of God that utterance may be given, and that their mouths may be opened to speak with boldness “the mystery of the Gospel as they ought to speak.”

(To be continued.)

THE NEW YEAR.

WELCOME, New Year,
So young and free,
Bringing good cheer
To the world and me.
Will you, as moments
Go fleeting by,
Bring to us sorrow,
Or love, or joy?

I’ll bring you all
That is good and best—
Some days of toil—
Some hours of rest—
A cup of sorrow—
A night of pain—
Yet sunshine will follow
The clouds and rain.

Lowestoft.

The year hath its Father;
He’s thy Father, too;
He always will bless,
Be it joy or woe.
Is it love or grief?
Is it pain or loss?
Is it thorny the crown?
Is it heavy the cross?
Is it tearful the night?
Still, joy comes at length;
Jehovah’s thy God,
Thy comfort, thy strength.

Then let the years come,
And let the years go,
Rejoice in thy God,
For all things are new.

NATHAN BARBER.

THE HEAD having been crowned with thorns, it is unsuitable that the feet should tread on roses.—*Burkitt.*

THE LORD'S RETURN.

A SERIES OF PAPERS—No. III. THE RESTORATION OF ISRAEL.

BY PASTOR WILLIAM DIXON, BRADFIELD ST. GEORGE, SUFFOLK.*

“Wake, harp of Zion, wake again upon thine ancient hill,
On Jordan's long-deserted plain by Kedron's lowly rill.
The hymn shall yet in Zion swell that sounds Messiah's praise,
And Thy loved name, Emmanuel I as once in ancient days.

For Israel yet shall own her King, for her salvation waits,
And hill and dale shall sweetly sing with praise in all her gates.

Hasten, O Lord, these promised days, when Israel shall rejoice;
And Jew and Gentile join in praise with one united voice.”

WE cannot scripturally consider our Lord's second coming without noticing the place that Israel as a people have, in the purpose and proceedings of God. When Moses was sent to Pharaoh to demand their deliverance, he was instructed to say unto them: “The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations” (Exod. iii. 15). Thus they are still His people, whether obedient or disobedient, occupying their own land or scattered abroad.

Again, Moses in his last words states that “when the Most High divided to the nations their inheritance, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people, and Jacob is the lot of His inheritance” (Deut. xxxii. 8, 9). This has by no means ceased to be true, for “the gifts and calling of God are without repentance.”

After their rejection of Christ and their resistance of the Holy Ghost by the murder of Stephen, God set them aside as a nation according to the words of the Lord: “The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof” (Matt. xxi. 43). In Acts xiii. 46 we learn that the Gospel testimony was taken from them, for “Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you; but seeing you have put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

This again accorded with the prophecy of Isaiah: “Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed” (Isa. vi. 9, 10). To this the prophet replied: “How long? O Lord. Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly deso-

* The Editor would observe that where our kind helpers whose reputation is established, acknowledge the authorship of their papers, we leave them at perfect liberty to express their opinions, especially on debatable subjects, whether those coincide with his own or those of other friends or not.

late." This is quoted in Matt. xiii. 14, 15; John xii. 39—41; Acts xxviii. 25—27; and Rom. xi. 8—10.

This, however, has not altered His relation to them or His purpose of grace concerning them. Thus Paul states concerning them that "there is a remnant according to the election of grace" (Rom. xi. 5); as also elsewhere: "For what if some did not believe? shall their unbelief make the faith (or faithfulness) of God without effect? God forbid! (This can by no means be.) Yea, let God be true, but every man a liar!" (Rom. iii. 4).

Why were they thus expelled from the land of their fathers? Two reasons may be assigned. One was that though God in His grace and love had spoken to them for ages, they had declined to hear. Now, in His retributive justice He declares that they should not hear. Another reason for His thus casting them off probably was that the Gentiles might be grafted (or, as Paul puts it, "grafted") in, and with them be made partakers of the root and fatness of the olive tree, which is the saving and everlasting grace of God (Rom. xi. 17).

The great mistake that the Jews made at the advent of our Lord was that they looked for the Messiah as a temporal Deliverer, in the light of such Scriptures as Psa. lxxii. and Isa. lx., overlooking such portions as Psa. xxii. and lxix., and Isa. liii.

The disciples of the Lord had the same mistaken ideas. Peter would have kept the Lord Jesus from the cross, bidding Him "pity Himself"; although again and again He had told them that He must go up to Jerusalem and be killed, and afterwards be raised again the third day. One reason why Moses and Elijah came from the glory to talk with Him concerning His decease probably was because He had no one with Him on earth who could enter with Him into the subject.

The prophecy recorded by Daniel in his ninth chapter will also help us. He was informed by the man (the angel) Gabriel that "seventy weeks were determined upon His people, and upon His holy city, to finish the transgression, and to make an end of sins, and to make reconciliation (or atonement) for iniquity, and to bring in everlasting righteousness and to seal up the vision and prophecy, and to anoint the most holy."

He was further bidden to know and understand that "from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince"—that is, till the time of the birth of Jesus Christ—should be seven weeks and threescore and two weeks. That, in other words, from the time of this prophecy to the return of the people from Babylon should be seven weeks,* or 49 years. Then, again, from the restoration of Jerusalem to Messiah should be threescore and two weeks, that is 434 years, and after the sixty-second week should Messiah be "cut off, but not for Himself." The seven weeks *plus* sixty-two weeks make sixty-nine, which left a week to be yet fulfilled. So that between the sixty-ninth

* If it did not appear pedantic, it would be more correct to say "hebdomads," or periods of seven—here seven weeks standing for seven years.

and seventieth week, this dispensation of grace is running its course.

When the purpose of God is accomplished in relation to the salvation of His elect Church, the Lord Jesus will come for His people; *when* is not stated. He Himself affirmed that: "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. xxiv. 36).

When He thus comes Daniel's last week will begin. This period—in other words, the seventieth year of Daniel's prophecy—is referred to in Rev. iv.—xix.

Jesus in His official capacity, acting under God the Father, is again presented in 1 Cor. xv. 24—28.

In John He claims that the "Father loveth the Son, and hath given all things into His hand" (chap. iii. 35). In another place we have the statement that the "Father judgeth no one, but hath committed all judgment unto the Son" (John v. 22).

He must therefore "reign till He hath put all enemies under His feet." He came here in great humility. In sorrow and by suffering He accomplished the Father's purpose in salvation. He will come again "without sin unto salvation" (Heb. ix. 28), and in the first chapter of the Revelation He is portrayed as fully equipped to carry out the Father's purpose in judgment.

EVEN SO, COME, LORD JESUS.

WHAT DID HINDER?

BY PASTOR R. MUTIMER.

PERHAPS there is no one thing among the many by which ministers of Christ are often distressed and depressed than the apparent failure of their labours in reference to those in whose history and experience they have had good reason to believe they would see fully realised their earnest expectation. That the Apostle Paul, though so eminent a servant of Christ, and for the most part favoured with so much success, did not escape this trial is abundantly evidenced by the epistle to the Galatians. Through his instrumentality the Galatians had been brought to a knowledge of the truth, and for a time they seemed to promise well in divine things. Soon after his departure, however, under the influence of false teachers, they grievously departed from the teaching they had received, and learning of this the apostle was constrained to address this epistle to them. Among the painful things he had to write was this: "Ye did run well; who did hinder you that ye should not obey the truth?"

The early experience of these Galatians should be our aim and desire—they *did* run well.

Now, to run well in the Christian course requires that we run *circumspectly*. The Eastern runner had his path marked out for him, and it was not lawful to overstep the boundaries. The Christian likewise has his path marked out for him. He is

lined in by the precepts of the Gospel, and if he looks carefully he will see the footprints of his crucified Lord, observing which he will walk circumspectly. In order to see these he needs David's lamp. "Thy Word," said he, "is a lamp to my feet." He must pray as he prayed: "Order my steps in Thy Word"; "Lead me in Thy truth and teach me; then shall I not be ashamed, when I have respect unto all Thy commandments." If these be hidden from our view we shall soon be weary and cast down in our minds, for the way is often rough, and the storms which beat upon the path are many and severe.

If we would run well we must run *in faith*. In the 12th chapter of Hebrews we have a glorious catalogue of those who gained the prize, but we are told it was by faith that they all reached the goal. This faith, however, works by love, and he who runs well is influenced by *love*. Yes, love "must make our willing feet in swift obedience move." Unless we are actuated by love we shall soon tire on the Christian course. Why do so many move so slowly that they seem scarcely to move at all? Because their love has grown cold.

Divine enlargement will quicken us in the way. "I will run in the way of Thy commandments when Thou shalt enlarge my heart." If our hearts were large our feet would move faster. The Church knew this when she said, "Draw us; we will run after Thee." Our running will depend upon divine influence and strength. "I will go in the strength of the Lord," said David, making mention of His righteousness, even of His only. Here we have the secret of a successful runner.

Further, we are to *look to Jesus*. This must be a constant act. We should not look at ourselves, nor our circumstances, nor the world; we ought not to listen to carnal reason, to Satan, or our fears; if we do we shall soon faint and stumble. To Jesus, the Author and Finisher of our faith, must we look. In Him we have everything to encourage us, and all that we can desire.

Be it ours, then, to lay aside every weight, and with an entire dependence upon the Holy Spirit, and reliance upon divine faithfulness, so run, remembering that the battle is not to the strong nor the race to the swift, for the Lord alone giveth us the victory.

May the declension which is implied be our warning—"What did hinder them?" They *had* run well, but had now been thrown back. The cause of this was departure from the truth and the embracing of the errors taught by Judaizing teachers. It may be profitable if we take a more general view of the things by which the Christian is hindered in his spiritual course.

There are *sins of the head*, errors in doctrine. Our advance in spirituality very much depends upon our views of truth; indeed, there can be no growth in grace but through the knowledge of our Lord and Saviour. The "trees of righteousness" will grow and thrive only in the soil of truth. It is generally found that in proportion as the truth is forsaken error is embraced. Therefore, guard against error, "and beware lest any spoil you

through philosophy and vain deceit, after the rudiments of the world and not after Christ."

Then there are *sins of the heart*. The heart is the spring of action, and as is the state of the heart so will be the conduct. "Keep thy heart with all diligence, for out of it are the issues of life." Why is it that the Word preached on the Sabbath falls so powerless upon the ears of many? The blame is frequently laid upon the minister, but is it not rather because the heart is allowed to run waste all the week, and is often brought beneath the sound of the Word without prayer? Unless the heart is watched our progress will be slow.

Again, there are the *sins of the eye*. It is through the eye temptation often reaches the heart, and the feet are led astray. If we would not be hindered in our course we must often say, with David, "Turn away mine eyes from beholding vanity."

There are also *sins of the ear*. The ear is the passage to the soul, and as is the character of that which passes into them will be the effects produced; it is unwise, therefore, to listen to false teachers.

Sins of the hand also affect the professing Christian—covetousness, or a greedy, grasping spirit. Take heed of its hardening tendency; guard against its perpetual encroachments if you would not be hindered.

Let us likewise beware of *sins of the feet*. The world at its best is a slippery place, so that we need constantly to pray, "Hold up my goings in Thy paths that my footsteps slip not." The heart is prone to wander from the Lord and His ways, and to conform with the world, which conformity is the greatest hindrance to real spiritual progress. If ever there was a time when the precepts of Christ should guide us it is now.

Lastly, there are the *sins of the tongue*. If any man seem to be religious and bridled not his tongue, this man's religion is vain. The tongue may hinder and throw down too. He who would not be hindered in the divine race must not only learn to bridle his own tongue but must learn to pay a deaf ear to other people's.

Watch, therefore, O Christian, against all these things which tend to declension, otherwise there will be, as in the case of the Galatians, disobedience to the truth. Once a believer ceases to relish the truth as it is in Jesus, in addition to that sin others will follow. O see then, believer, what is to be dreaded—"declension from the truth!" And if thou wouldest escape this, and the Christ-dishonouring result which ever follows, pray for a greater heartfelt acquaintance with that Gospel which, while it saves the soul, makes fruitful in every good word and work.

BY THE SIMPLE INTENTION of doing all things, whether they be little or great, as unto the Lord, and from love to Him, even the smallest things become important, and life's commonplace is turned into gold.—*Gerhardt Ter Steegen.*

THE BEAMS OF THE MORNING.

BY ROBERT EDWARD SEARS.

"The morning cometh."—Isa. xxi. 12.

"Rejoice, O grieving heart ;
The hours fly past ;
With each some sorrow dies,
With each some shadow flies,
Until at last

The red dawn in the East
Bids weary night depart,
And pain is past.
Rejoice, then, grieving heart !
The hours fly past."

EVERY night has been followed by a morning. The darkest night must pass away. No stars may shine to cheer the gloom, but the darkness passes, for "*the morning cometh.*"

With some of our readers it is night. Are you looking to Jesus? Then our work is that of a watchman. In your ears let us ring the golden bell of the promise, "*the morning cometh.*"

With some perhaps it is *the night of conviction of sin*. "The morning cometh," for "unto you that fear My name shall the Sun of Righteousness arise, with healing in His wings."

The night of *weeping* will be followed by the morning of joy. "Weeping may endure for the night, but joy cometh in the morning."

The morning of victory cometh after the night of spiritual conflict. "Fight the good fight of faith." "The God of peace shall bruise Satan under your feet shortly."

Then, there is the night of *fruitless toil*. "That night they caught nothing." The morning of success cometh. "When the morning was now come, Jesus stood on the shore." The Master's presence gives success.

The morning of reward cometh after the night of *sympathetic grief*. If we "weep with those who weep," when the morning cometh we shall hear the Saviour's voice, saying, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

With some it is the night of *parental solicitude*. "O that Ishmael might live before Thee." The morning cometh! Praying father, anxious mother, remember that "they that sow in tears shall reap in joy."

Is it a night of *spiritual darkness*? "It was now dark, and Jesus was not come to them." The morning of returning mercy will surely come; therefore, "Trust in the Name of the Lord, and stay yourself upon your God." While a professor was giving a lesson to his pupils one afternoon a sudden darkness came over them so that he could not read. "Gentlemen," said he, "we will finish our lesson in the morning; it is too dark now." Because of the darkness of present trials many of our lessons remain unfinished; but *the morning cometh*, and what we know not now will be revealed in its brighter light.

The night of *suffering* will be followed by the morning of deliverance. "There shall be no more pain."

"Oh! let us take the sorrows for a while,
And in the darkest night still upward gaze

To that blest haven where our Father's smile
Will lure us soon to swell the song of praise."

To those whose night is that of *disappointed hope* Jesus says, "Your sorrow shall be turned into joy." "I will see you again."

"In the East the sun is shining
On the golden grain;
Hark the voice of duty, calling,
Bids us rise again!

Angels o'er us have been watching
Through the silent night;
Let us turn our thoughts to heaven,
Blessing God for light."

Is it the night of *temporal difficulty*? Jehovah-jireh will see to it and provide. "The morning cometh," and "verily thou shalt be fed."

The night of *bereavement*, alas, many have known! Who has not lost a friend? Most of us can go to some "consecrated spot" where the "redeemed dust" waits the trumpet's blast to call it forth to life. With some the night is dark—very dark. But the Lord liveth, and "the morning cometh."

The night of *death* will come; but to the believer death is a conquered foe. The morning of the resurrection cometh. Light! light! from the Morning Star! We hail thee with delight! Beautiful Light! shine into our hearts! "*The morning cometh.*" Then, farewell sorrow, farewell fear; the darkness must pass, and the everlasting light will shine. "The Lord shall be unto thee an everlasting light, and thy God thy glory."

"THE MORNING COMETH."

ABBA, FATHER.

"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."
—DR. HAWKER, 1827.

"ABBA"—in the Chaldee and Syriac languages, "a father"—is, it will be observed, composed of two letters only, A and B.

It is as though a child that was learning the alphabet could as yet go no further than the second letter, and had to return again to the first, thus forming the word we are considering. When thus viewed, it expresses perfect simplicity, filial affection and loving trust.

Now, as there are three Persons in the glorious and adorable Trinity, so answerably to this, the word "Abba" is found thrice in the Scriptures.

It was first uttered by the Lord Himself in the Garden of Gethsemane (Mark xiv. 36). He was the "holy Child Jesus," "the Son of His love" (Col. i. 13, margin), and it was in the midst of His agony, when He submitted His own will to the will of His Father, that He thus addressed Him. For "though He were a Son, yet learned He obedience by the things which He suffered."

The word "Abba" is next used in Rom. viii. 15, where the Apostle is comforting and exhorting the brethren, who were in the midst of tribulation: "For ye have not received the spirit of

bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father."

Lastly it occurs in Gal. iv. 6, where the Apostle asserts that "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

This we have ventured to versify thus:—

A B B A.

ABBA, the simplest form of speech
Which lips infantile o'er can try;
And this the hardest for us each,
Although a heavenly lullaby.
We learn in vain until we know
All learning in these letters two.
Of all our knowledge this the fount;
Attaining this, to Heaven we mount.
For ever gone are then our fetters,
When *hearts* can lisp these first two
letters.

Whatever thoughts within us burn,
To these we shall, we must, return.
Whatever knowledge we obtain,
To "Abba" we come back again.
Wildly wandering, then returning;
Ever learning, and unlearning.
This is the Alpha of our hope.
This its Omega. Here we stop!
Resting here is blessed option,
'Tis the spirit of adoption.

December, 1910.

RUFUS.

THE END.

"THE END." Few phrases are more solemn in the Word of God. It speaks of *the end* of those that live in sin. "There is a way which seemeth right unto a man, but *the end* thereof are the ways of death" (Prov. xiv. 12). It tells us, too, of *the end* of the righteous. "Mark the perfect man, and behold the upright; for *THE END* of that man is peace" (Psa. xxxvii. 37). This is the glory of true religion. It ends well. There may be storms on the way. The heaven-bound traveller may often have to walk in darkness. But at "evening time it shall be light."

Who can help recalling Watts's beautiful lines, which, though written "For Infant Minds," are, as Jay observes, worthy of the perusal of angels?

"How fine has the day been, how bright was the sun,
How lovely and joyous the course that he run:
Though he rose in a mist when his race he begun,
And there followed some droppings of rain.

But now the fair traveller's come to the west,
His rays are all gold, and his beauties are best;
He paints the sky gay as he sinks to his rest,
And foretells a bright rising again.

Just so is the Christian, his course he begins
Like the sun in a mist while he mourns for his sins
And melts into tears: then he breaks out and shines
And travels his heavenly way.

But when he comes nearer to finish his race,
Like a fine setting sun he looks richer in grace,
And gives a sure hope at the end of his days
Of rising in brighter array."

Dear reader, consider the end, *your* end, and if you are on the wrong road, God set you right.

"THE BALANCINGS OF THE CLOUDS."

"Dost thou know the balancings of the clouds?"—Job xxxvii. 16.

No, not on earth is there unmingled gladness,
 And frequent clouds will gather o'er our way,
 And hearts are crushed with oft-recurring sadness:
 Joy is a guest that not for long will stay.

Bravely we try to face our daily duties,
 And fain would battle with foreboding fear;
 Tho' flowers return, but soon their new-born beauties
 Fade, and their leaves fall—withered, dry, and sere.

Yet, taking day by day, the year together—
 Its sorrows and its pleasures—who shall say
 There is more gloom than brightness in the weather—
 More woe than gladness in our homeward way?

There are bright moments when the birds are singing,
 And the soft sunlight on our hearts doth fall,
 As well as dark and sombre seasons, bringing
 Sorrow and silence overshadowing all.

And God is good, and in His wisdom giveth
 Trials and pleasures in fair equipoise.
 From Him who for us died, but ever liveth,
 Come all our sorrows, and He sends our joys.

'Tis well then, in the darkness of December,
 To think that we, ere long, shall be in May;
 And when 'tis midnight wisely to remember
 That soon the sun will bring the longed-for day.

And oh, beyond there is a land of glory—
 A land of endless and unbroken rest,
 Where tho' unwearied singers harp the story
 Of His great love, through whom they all are blest.

O, happy land! to thee our feet are hasting;
 All will be well if we but gain thy shore:
 And all thy gladness with great rapture tasting,
 Earth's shadows leave behind for evermore.

Keppel Street Chapel, 1879.

W. JEYES STYLES.

IN THE GARDEN OF GOD.

(Translated from the German of J. TAULER by FRANCES BEVAN.)

"As the lily among thorns, so is my love among the daughters."—
 Song of Solomon ii. 2.

As the lily of the valley,
 White and pure and sweet;
 As the lowly violet trodden
 Under wandering feet;
 As the rose amidst the briars
 Fresh and fair is found,
 Heedless of the tangled thicket
 And the thorns around;
 As the sunflower ever turning
 To the mighty sun,
 With the faithfulness of fealty,
 Following only one—
 So make me, Lord, to Thee,

—Forwarded by KATE STAINES.

REVIEWS, LITERARY NOTES, ETC.

The Life of Joseph Hart, by Thomas Wright, of Olney. Cloth gilt, 2s. 6d. Farncombe, 30, Imperial Buildings, E.C. 1910. (*Concluding notice.*)

A LIVING book inevitably finds thoughtful readers, and leads to an investigation of the topics to which it directs attention. The publication of this work has therefore evoked many to enquire what is intended by the statement that "the first forty-five years of the life of Joseph Hart present a hitherto unsolved problem," and the writer of these reviews has been desired to state more plainly what the question actually is.

Macaulay, in his Essay on Bunyan, complains of the gross injustice with which all his biographers, with the exception of Southey, have treated him, and recurs at greater length to the charge in the *Life* which was published in the "Encyclopædia Britannica."

Bunyan described his early years as having been grossly sinful. The great historian contends that these self-accusations should be understood in a theological rather than a popular sense, and regarded as referring not to acts of flagrant immorality, but to sinful thoughts and desires in which he had indulged. His was a most excitable mind in an excitable age. Morbid introspection was viewed as characteristic of fervid piety, and he used phraseology which he knew would not be understood literally by those for whom he wrote.

From this Morley Punshon, in his lecture on Bunyan, however, differs. "His youth," he says, "was spent in excess of riot. There are expressions in his works which we cannot with Macaulay interpret in a theological sense, or resolve into the language of morbid self-upbraiding."

A similar dilemma has been felt as to how we should regard the account of the author's experience prefixed to the hymns of Joseph Hart.

In this he tells us that after his early religious convictions—which he expressly describes as resulting from "the internal work of grace begun in his soul by the Holy Ghost"—he lapsed into a form of *libertinism* or lawless lewdness, which, as his words seem to imply, was practical Antinomianism of the most outrageous character. In this he says, "I took large progressive strides, and advanced to a dreadful height both in principle and *practice*. In a word, I ran such dangerous lengths both of *carnal* and spiritual wickedness

that I even out-went professed infidels, and shocked the irreligious and profane with my horrid blasphemies and monstrous impieties."

This many regard as the confessions of a morbid and melancholy mind when under the upbraidings of a conscience which could not desist from self-reproaches, and which greatly exaggerated the enormity of the sins of bygone years.

A man so cultured and refined, they urge, could not have been a flagrant detaachee, since

"Ingenuus didicisse fideliter artes,
Emollit mores, nec sinit esse ferus."

(To have learned the liberal arts thoroughly softens the manners, and does not permit them to be brutal.)

He must have associated, it is pleaded, with men of good repute, who would have eschewed association with one of vicious habits. His avocation was that of a scholar and a gentleman, and which no openly depraved person could have pursued. For these reasons it is contended that Hart could never have been openly and grossly immoral.

This, however, only betokens ignorance of the moral and social atmosphere of the age in which he lived. Impiety and blasphemy were not then, as now, branded as disgraceful. Men of rank and position belonged to "The Hell-Fire Club." Drunkenness was an admired accomplishment, and foul language and profane oaths were sanctioned in the conversation of gentlemen. Chastity was sneered at as unmanly folly. Readers of Southey's, or, better still, Mr. Wright's "Life of Cowper," will remember how dissolute were the associates of the future poet during his residence in the Metropolis.

Joseph Hart might therefore have well been all that his description of himself expresses and implies, while retaining a large circle of refined and fashionable acquaintances.

His favourite poet, as Mr. Wright tells us, was Horace, whose hopeless irreligiosity, unblushing lasciviousness, and coarse and cruel nastiness would conduce to encourage him to continue to pursue the abandoned course in which, as he says, he "ran the score to lengths extreme."

The idea that an unseavours life would have prevented his pursuing his avocation as "a teacher of languages" is met by the fact that Porson, the great Greek scholar and the Professor of that language in the University of Cambridge, was a man of notoriously intemperate

habits, though "much courted by literary men." If Hart had a reputation as an efficient teacher, few would have enquired into his private life.

Again, it may be remembered that Romaine appears to have deemed his moral record so bad that he declined to recognise him as a Christian minister, not improbably regarding him as an adventurer, the soundness of whose conversion was questionable.

For these reasons we agree with Mr. Wright, who, with a courtesy that is all too rare, informs us in a private letter of his conviction that Hart in his earlier days *actually lived a dissolute life*.

This he also judges brought him under the operation of the retributive justice of God, from the penalty of which he suffered in following years. "Everything points to the fact that Hart injured his constitution by his excesses, for, unlike Bunyan, he did not quit his evil ways till he had reached middle life."

This we have not advanced with the simple desire of solving an historical problem, but to point out how these ascertained facts emphasise the power and freeness of the grace of God. Here was not a heedless, impulsive and hot-blooded boy, but a man in the fulness and maturity of his adult years, resisting the Spirit, sinning against the light, and persistently drenching his conscience with infidel and Antinomian opiates. He was a brand in the fire (Zech. iii. 2), which the flames of hell licked in their eagerness to consume it. The hand of Omnipotence, red with atoning blood, however, grasped it and "plucked" it from imminent destruction.

Such was Joseph Hart, nor should the writer or the reader despair.

"Great God of wonders! all Thy ways
Are matchless, Godlike and Divine;
But the fair glories of Thy grace
More Godlike and unrivalled shine.
Who is a pard'ning God like Thee?
And who has grace so rich and free?"

Surely, then, Mr. Wright's admirable book furnishes a fresh and important elucidation and exemplification of the unique value of the hymns so prized by the living family of God.

The Joiner's Harp. Hymns by Alfred Dye, Rowley Regis. Cloth gilt, 186 pages, two shillings. Farncombe, 30, Imperial Buildings, London, E.C. 1910.

THE author is a patient and plodding Baptist Pastor, whose gracious labours, with the Divine blessing, doubtless effect much spiritual good. We have long known him as a writer of effective

religious prose, but these are the first of his poetical effusions which have claimed our attention. Evangelical they certainly are, and they express the fundamental truths of the Gospel in an experimental way which will be helpful to many. They are not, it seems, intended to be sung at public worship; and therefore remarks on their rhyme and rhythm, and even their grammatical errors, are not called for, though we wish that their author had submitted them to the judgment of an educated friend before entrusting his manuscript to a printer. Regarded as religious poetry they about rank in value with the hymns of John Wigmore, Thomas Stringer and Mr. Warren, of Witham, with whose books many of our readers are doubtless acquainted.

Printing entails considerable expense, and we trust that many of Mr. Dye's personal friends will aid as well as encourage him by purchasing copies.

We observe that he styles the late John Thornber, of Bedford, a much esteemed minister of bygone years, his "dear old pastor." Doubtless, therefore, many in the town of Bunyan who love the truth, will regard the publication of "The Joiner's Harp" with interest. We hope to present a specimen of Mr. Dye's powers on the cover of this or a succeeding number.

God's Full-orbed Gospel, and fifteen other Sermons preached at the Metropolitan Tabernacle by the Rev. Archibald G. Brown, with Biographical sketch by Rev. James J. Ellis. Allenson, 114, Fleet Street. Price 3/6.

WERE any of the ministers who were educated at the Pastor's College asked to say which former student most resembles "the Pastor President"—as his men loved to call C. H. Spurgeon—they would, with one voice, say Archibald G. Brown. Williams, of Upton; Anderson, of Reading; Gange, of Bristol; Cuff, of Shoreditch; Frank White, of Chelsea; Ewing, of Peckham; G. White, of Enfield; and many others will long reflect honour on the Institution in which they were trained for their life-work; but A. G. B. stands highest on the pedestal once occupied by C. H. S.

Like his great friend and preceptor he is a Baxterian or Fullerite. He holds and teaches the tenets of Calvin, but no one can more fully insist on the distinguishing doctrines of Arminius. Thus he is what our fathers called a yea-and-nay preacher—a friend at once to free will and to free and invincible grace.

How he can harmonise the two we cannot conceive. Perhaps if requested to reconcile them he would reply, as Spurgeon was wont to do, that he would not attempt to do this, as they never quarrelled.

The sixteen sermons here given are, however, theologically somewhat colourless, and deal mainly with practical and broadly evangelical truths. They all, more or less, exemplify the preacher's favourite method of seizing an idea which, it must be admitted, is not always the leading truth of his text, and elucidating, illustrating and enforcing this in plain English and in an emphatic and strenuous style which renders them interesting, attractive and easily remembered.

We are gratified with the timely publication of this book, and writing as a high or consistent Calvinistic, can but hail it with pleasure. We were at College with the preacher; we have marked his earnest and successful ministries with gratitude to God, who is our Witness that we regard him with true affection and sincerely "wish him well in the name of the Lord."

The biographical sketch is what is often styled an Appreciation. It deals wholly with the preacher's public life, and says nothing of his spiritual ex-

perience and the many trials he has been called to endure.

The Baptist Almanack and Directory for the year 1911. Robert Banks and Son, Raquet Court, Fleet Street. Price 2d., interleaved with blank paper, 4d.

PERFECTION cannot be improved on; and as this Almanack has for so many years been all that could be desired, no change was called for in the present edition. As a family Almanack it serves every purpose, and it is essential to those who are officially connected with our Churches and Religious and Benevolent Societies. Complete lists are given of metropolitan pastors, our principal itinerant ministers and the superintendents and secretaries of our Sunday Schools.

We once found it most useful, as we are sure all will who are now actively engaged in work for God. We would recommend such to procure the interleaved edition at 4d., as the blank pages often prove a great convenience for the reception of private notes, changed addresses, &c. The portraits and brief biographies of our friends, J. O. Stalberg and C. Ingrem, both true men and honoured and useful pastors and teachers, invest the book with further interest.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE PRECIOUS BLOOD OF CHRIST.—1 Peter i. 19.

BY PASTOR J. N. THROSSELL.

THIS letter is addressed by Peter to sojourners of the dispersion in the different provinces of what is now called Asia Minor. The Neronian persecution had scattered the saints of God, and the apostle writes the epistle from Babylon (chap. v. 13), apparently Rome, the capital in which the persecution began, with the hope of strengthening their faith in God and helping them to bear the fiery trial that was coming upon them. These persons he describes as the elect of God and reminds them throughout his letter of their privileges, which are many. In the former part of this chapter the believer's election, calling, regeneration, sanctification, security, joy and hope are set forth, and here in the 19th verse his redemption.

The precious blood of Christ. What a delightful theme! We never tire in meditating thereon. The character of the person, who is the Anointed of God, and the appointed Redeemer, gives force to all His work, and the value and the dignity of His blood can never be told. However near perfection the offerings were under the Old Testament dispensation, and they had to be of the very best, they are more than swallowed up in the character and blood-shedding of the Son of God. He knew no sin. The purity of His birth gives validity to His death, and all along His life we see separateness from sinners. How precious, then, must that blood be which is the blood of the Just One, and which was shed to bring unjust ones to God.

It teaches us the nature of sin. What a terrible foe it is, separating us from God, shutting us out of heaven. Nothing can remove it, wash or loose us from its power, but

the precious blood of Christ. This blood speaketh better things than that of Abel. Abel's blood cried for vengeance, but this blood speaks of mercy, pardon and peace. The Spirit brings the poor sinner to know his lost and ruined condition and to seek for a pardon for his sin. Where shall he find it? Only at the cross of Calvary. There the Saviour is beheld giving out His life for such poor souls. And the cry of such an one is that the Spirit of the living God would apply this precious blood with saving power and breathe forgiveness over him.

There is no pollution too great for this blood to cleanse, or stain too deep for it to eradicate. The very marks of sin are removed, for speaking of the Church Paul says, "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish" (Eph. v. 27).

This precious blood retains its original power, for how often God's people have had to repair thereto with defiled garments, but prove again and again "the blood of Jesus Christ, His Son, cleanseth from all sin"! And how true is it that the vilest sinner out of hell, who knows his need of Christ, proves the saving efficacy of this blood as much as Manasseh, Mary, the thief, Paul and others.

"Dear dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved to sin no more."

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE quarterly meeting of the above Association was held at Enon Chapel, High-street, Woolwich, on Dec. 6th. In the afternoon Pastor H. D. Tooke preached an excellent sermon on "Faith," taking for his text Luke viii. 25, making three divisions—(1) Faith often missing when most needed, (2) faith is weakened by a limited view of Christ, and (3) faith's greatest inspiration lies in a knowledge of Christ's power. Although the attendance was not large, the season was nevertheless very profitable and refreshing. Pastor E. White, the vice-president of the Association, occupied the chair at the evening meeting in the absence of our esteemed president, Pastor E. Mitchell, who was unable to be present on account of his health.

The meeting was opened by the sing-

ing of a hymn, reading from the Scriptures, and prayer. The Chairman in his opening remarks stated that the Churches were banded together for the proclamation of God's Word, for the defence of the truth, and for the maintenance of Church order.

The secretary, Mr. F. T. Newman, stated that the M.A.S.B.C. had been in existence for forty years, and expressed his gratitude to God that there had not been a departing from Christ or from a free-grace Gospel, nor have the ordinances of God's house been despised. He also expressed his firm belief that in no other denomination is the Word of God preached in its purity and entirety, and the ordinances of God's house properly maintained, as in the Strict and Particular Baptist Churches. The Secretary referred to the great help that the Loan Fund had been to many of the associated Churches and the blessing attached to the Pastors' Retiring and Widows' Fund. There were several Churches represented, and varied and earnest were the prayers that were offered up to God that His richest and covenant blessings might descend upon our Pastors, deacons and people, especially pleading that Holy Ghost power might rest on all.

Pastor J. Bush spoke sweetly of "Jesus Christ, the same yesterday, to day, and for ever"—the same Propnet, the same great Teacher, the same Priest, His blood as efficacious as ever, and that He is still King and reigns in Zion.

Pastor E. W. Flegg was helped to speak with much power from I Cor. i. 27, "God hath chosen," remarking that man claimed his right to vote (it was the day of the Parliamentary election at Woolwich), but he denied God this power; but from Divine revelation he showed that God chose His Church in Christ—that God chose the path that His people should walk in. "The steps of a good man are ordered of the Lord" (Psa. xxxvii. 23), and that God chose the proclamation of the Gospel for the salvation of sinners. The purpose for which God chose His Church was that they might live to His glory, and the only reason that could be given for His choice was His love (Jer. xxxi. 3).

The meeting was very profitable, all present feeling it was good to be there.

The Vice-President, who so wisely and lovingly conducted the meeting, closed the same with prayer.

WANDSWORTH COMMON (CHATHAM ROAD).—An instructive lantern lecture was delivered on the 30th November by the Rev. Alex. Roger, hon. secretary of the National Protestant Federation, entitled "An Hour with some Black Popes and their Subtle Satellites." The lecturer gave a brief account of the history of the Order of

Jesuits from its inception in the mind of Ignatius Loyola to the present day, and, in quoting from their own standard works, showed that their teaching is opposed to Scripture and morals. A vote of thanks to the lecturer and to Mr. F. T. Newman, who kindly presided in the unavoidable absence of Mr. W. Jeyes Styles, concluded the meeting.—L. R. G.

**MOUNT ZION, CHADWELL STREET.
FIFTY-NINTH ANNIVERSARY.**

SERVICES in connection with the fifty-ninth anniversary were held on Lord's-day, December 11th, and on Tuesday, December 13th.

The service at 11 o'clock opened with the hymn, "Come, Thou Fount of every blessing." The text selected by the Pastor was "Remember His marvellous works that He hath done," when he enlarged on the following thoughts:—

(1) The exercise we are called to—remember. (2) The subject about which we are to be exercised. (3) The benefits arising from that exercise. In the course of his remarks the Pastor spoke of the faithfulness of God towards the Church for fifty-nine years, and gratefully acknowledged the Lord's goodness to himself personally, and also to the Church.

The service in the evening was conducted by Pastor O. S. Dolbey (Surrey Tabernacle), whose text was Job xxiii. 3, "O, that I knew where I might find Him!" (1) One person who is needed. (2) The desire expressed. (3) The drawbacks. (4) What would the seeker do if he found Him?

Both services were much enjoyed.

On Tuesday afternoon Mr. F. McKee (Southport) preached from Isaiah lv. 3 "Incline your ear and come unto Me," which he opened up under the following divisions:—(1) The Almighty Speaker. (2) The character of the people addressed. (3) The covenant referred to in the text. (4) The certainty of the fulfilment of it.

At 6.30 a public meeting was held, when the Pastor occupied the chair. After singing "Kindred in Christ for His dear sake," the Chairman read Psa. cxxii., and prayer was offered by Pastor O. S. Dolbey. The Chairman then welcomed his friends in a hearty manner, and briefly reviewed the past, speaking very highly of the service held in the afternoon, and of the sermon by Mr. McKee.

Pastor W. H. Rose (Highbury) spoke from the Seven Churches mentioned in the Book of the Revelation, and the Son of Man in the midst. His remarks were very good. He then gave three reasons for thankfulness:—(1) The Lord Jesus had supplied His servants here with oil for fifty-nine years. (2) The faith had been kept inviolate. (3)

No bitter strife has ever entered to divide the Church, which was a great blessing.

Pastor John Bush spoke from Isaiah xxviii. 29—the wonderful workings of the Lord in creation, in providence, and in salvation.

Mr. McKee followed in an original manner, speaking from the words "Just in time," in which he showed from the histories of Noah, Abraham, and Christ, that God had appeared at the exact moment.

Pastor J. E. Flegg spoke very acceptably from 1 Thess. i. 4, "Knowing, brethren, beloved, your election of God," showing that where truth was in the heart it manifested itself in the life.

Pastor R. Mutimer gave the closing address on trees of righteousness being planted in the Lord's house.

After singing "Blest be the tie that binds," the meeting was closed with prayer. D. BUTCHER.

PARK RIDINGS, WOOD GREEN.

AN important meeting in connection with the Building Fund was held at the chapel on Saturday, December 10th.

After tea, which was provided by the first secretary of the Fund (brother W. F. Waller), a social meeting was held. One of the deacons, Mr. R. Crowhurst, presided. In his opening remarks he explained the reason for calling the Church and friends together, viz., the necessity that would arise within a few years to build a substantial brick building to the glory of God. The present place, he said, God had endeared to him, and many times he had blessed the Lord for His visitations. He hoped the friends would take this matter seriously to heart, and do their very best to help the Building Fund forward.

During the meeting prayer was offered by brethren G. Hill, Bourne, Vesty, P. Hill, and Harward.

The treasurer, brother O. E. Waller, spoke from the words, "Ask and it shall be given you," and enforced the necessity for persistent prayerfulness as well as regular giving; also he urged the young people who had recently joined the Church to love the house of God as they loved their own souls.

The present Secretary made a little reference to the history of the Fund, and expressed the hope that the other Societies in connection with the Church might not suffer owing to increased effort being made to augment this Fund.

Brother W. F. Waller expressed his pleasure in being present, and related some interesting and remarkable experiences he had in the early days of the Church. He hoped the friends at Park Ridings would keep moving, and exhorted the young people and all present to observe Paul's exhortation to Christian liberality. Some may not be

able to give gold but can give yourself.

Brother Bunyan, sen., related his early experiences in connection with the Church, and reminded us that there is "nothing too hard for the Lord."

Brethren Hill, W. J. Bunyan, and Harward, also spoke in support of this forward movement.

Promises amounted to £9, and weekly subscriptions to 8s. Hence, we thank God, and take courage.

Any friend who loves the cause of Zion, and would like to express that love in a practical way by giving a donation towards our Building Fund at Park Ridings, Wood Green, should send the same to P. J. Chambers, Secretary, 22, Crossfield-road, West Green, N., who will very thankfully acknowledge it.

EAST HAM (STAFFORD ROAD, KATHERINE ROAD).—The fourth anniversary of the opening was held on Tuesday, December 6th. The public meeting was ably presided over by Mr. H. Baker, who, after reading Rom. v., asked Mr. Peters to seek the Divine blessing. A Report was read, which showed that the work of extinguishing the debt was still slowly but surely going on, for which we desire to thank God. After an encouraging address from the Chairman, the following brethren addressed the meeting:—Mr. A. E. Brown from Psa. lxxviii. 17, in which he dwelt upon the different effects of God's presence in His Church; Mr. Guy on the words in Ephes. ii. 20, showing that the Gospel of Jesus Christ is the only one that can be attended with blessing; Mr. H. D. Tooke from Psa. cxxxiii. 3, emphasizing the absolute need of unity before God's blessing can be expected; Mr. Lowrie from John v. 4, showing that, though diseased by sin, God in His mercy heals the diseases of His people. This was an encouraging meeting in every sense and was brought to a close by singing and prayer.

FULHAM (EBENEZER, LILLIE ROAD).—The twenty-first anniversary or coming of age of the above Cause was commemorated on Lord's-day, November 27th, 1910. Mr. R. Robinson was helped to preach in the morning from Gen. xxviii. 19 and in the evening from Mark x. 26, 27. On the following Tuesday Mr. Joseph Jarvis, of Greenwich, preached in the afternoon a Christ-exalting sermon from the familiar words, "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21). A nice number of friends sat down to tea. The evening meeting was commenced by singing "Kindred in Christ." The chairman (Mr. Thomas Dean) read Psa. xlv. Mr. Parker sought the Divine presence and blessing. The secretary

(Mr. Purkiss) expressed his heart's feelings of thankfulness that he had been permitted through mercy to relate the Lord's goodness each year from the commencement of the Cause. He said he felt that as a Church they could truly say Ebenezer—"Hitherto hath the Lord helped us." He called to mind the exhortation to God's people of old, "Thou shalt remember all the way the Lord thy God hath led thee," and briefly traced the history of the Church from the year 1889, referring specially to those who took part then, viz., Messrs. W. P. Goodley, S. H. Brown, H. Fowler, B. Woodrow, and others, and of the never-to-be-forgotten meetings held—first of all at Bendon-road, Hammer-smith, then at Lillie-road, and afterwards in the present chapel. He referred to the solemn time experienced when the Church was formed by the late Mr. John Box and of the other brethren who took part. Reference was made to Mr. W. P. Goodley, who, as a member of the Church at Mount Zion, Hill-street, at that time, was instrumental in getting the friends there to take a warm and practical interest in our welfare, particularly the late Mr. Charles Wilson. To-day the freehold site, iron chapel and vestry are paid for, and we have in hand the sum of £215 towards the permanent chapel. A new chapel is greatly needed, and it is hoped that as the result of this meeting a substantial sum may be raised. If £800 could be collected we should then have over £1,000; we think we should be justified in commencing to build. Reference was then made to the many friends who have joined the Church from time to time, some of whom are now in glory. The Gospel has been faithfully proclaimed. We have been favoured during the past twenty-one years with two Pastors—Mr. H. D. Sandell for six years and Mr. A. Andrews four years—and now, in answer to our many prayers, we have been led to give Mr. R. Robinson an unanimous invitation to supply for six months, with a view to the pastorate. We are thankful to say that our brother has been led to accept same, and will (D.V.) commence his ministry on the 1st January next. Taking these things into consideration, and remembering that we are a united people, and that all our funds have been well sustained, we feel we have indeed much cause for gratitude. In looking back upon the past we can see how we have been blessed and can say from our hearts, "Not unto us, but unto Thy name be all the praise." The Chairman then offered a few spiritual and very suitable remarks and then called upon Mr. W. P. Goodley to say a few words. Our brother, after speaking of the past, expressed his loving interest in the Cause and desire that he might be spared to see a permanent chapel erected, and promised £5 towards the

Building Fund. Mr. R. Robinson spoke from the words, "Every man a beam" (2 Kings vi. 2); Mr. J. Jarvis, "And His brightness was as the light; He had horns (or bright beams) coming out of His hand, and there was the hiding of His power" (Hab. iii. 4); Mr. R. Mutimer, "The hand of our God is upon all them for good" (Ezra viii. 22); and Mr. F. Grimwood, "Lord, Thou hast been our dwelling place in all generations" (Psa. xc. 1). These addresses were truly spiritual and were much enjoyed. Mr. S. H. Brown warmly thanked the Chairman and brethren who had taken part, the ladies for preparing the tea, and the friends for coming to encourage us. The collections, including our Chairman's and Mr. Goodley's kind gifts, amounted to £17 3s. 11d. "All hail the power of Jesus' name" having been sung, Mr. Dean closed the meeting with prayer and the Benediction. It was felt to be a time of refreshing from the presence of the Lord, and all joined heartily in singing the Doxology.

GURNEY ROAD BAPTIST CHAPEL, STRATFORD, E.

THE fortieth anniversary services were held on Lord's-day, November 20th, when Pastor H. D. Tooke preached morning and evening. On the following Tuesday, Pastor R. Mutimer occupied the pulpit in the afternoon; his message from Psa. xxiii. 5 was received with joy and profit.

In the evening a public meeting was held, presided over by J. B. Collin Esq., whose words were a source of help and encouragement. Mr. J. H. Rider then read the following interesting Report:—

"In commemorating our anniversary the mind naturally turns to Deut. viii. 2, 'And thou shalt remember all the way which the Lord thy God has led thee these forty years in the wilderness,' and we are led to look at the parallel between the whole chapter and the Church of God generally in all ages, for in a measure there are the like departures from God, the same restorings, the same wants and necessities and the same supplies, the same abounding mercies and faithfulness, year by year; 'not one thing has failed' of all the gracious promises, in spite of murmurings and failures. Much may be written in reviewing the past history of this Church, and it will doubtless be of interest to give a few particulars in relation thereto.

"Early in November, 1869, a few friends living in the neighbourhood of Forest Gate, being desirous of a Baptist Cause in the vicinity, communicated with the London Itinerant Baptist Ministers' Association, and, after prayer and conference, it was agreed

that Mr. James Morter and the Secretary of the Society should take a house in Forest-lane, the ground-floor of which should be prepared for meetings and worship. This was done at Mr. Morter's expense, and was opened on December 12th, 1869, Mr. Chipchase preaching morning and evening and Mr. W. Bracher (minister of West Ham-lane Chapel) in the afternoon. The progress of the work soon indicated the desirability of building, and Mr. Morter erected, at his own cost, the structure known as Forest-lane Baptist Chapel. This was opened on September 28th, 1870. Mr. Palmer, of Homerton, preached in the afternoon. There was a public meeting in the evening. Mr. J. Jones presided. Mr. Firth (the minister of the Congregational Church in Forest-lane) opened with prayer, and Pastors W. Alderson, C. Box, W. Flack, H. F. Griffin, and H. Myerson gave addresses. On Tuesday, November 29th, the Church was formed. Mr. W. Palmer stated the nature of a Gospel Church and Mr. Charles Box gave the right hand of fellowship to the members, who were James Morter, Maria Morter, Charles Chipchase, Ann Morter, Joseph Newley. The Church being duly formed, James Morter was elected deacon and Mr. Austin, secretary of the before-mentioned Society, read Rules and Articles of Faith, which were adopted.

"On August 23rd, 1871, Mr. J. E. Gray, the first Pastor, commenced his pastorate; this continued to March 29th, 1872, when he resigned, and an address was presented to him, with purse of ten guineas. During the year 1872 the baptistery was first used, the candidates being Matthew Cannings and Thomas Gray, the last-named, with Mrs. James Morter, being the only survivors. Amongst the various preachers who followed was Mr. G. Eivin, who was at one time thought by many as probably the future Pastor. A lengthened engagement was entered into by him, which was, however, somewhat abruptly broken off. From February, 1876, to December, 1889, Mr. J. H. Lynn was the esteemed Pastor, under whose ministry the Church greatly increased. During his pastorate of thirteen years this building was erected. Our brother Lynn was largely instrumental in its inception and also its successful completion, and we are under a deep obligation to God for the energy of brother Lynn and the generosity of our late brother James Morter in the completion of this sanctuary. Following brother Lynn, Mr. H. C. Hewson became Pastor, whose sojourn with the Church was from October, 1891, to February, 1893. This period may be passed over by simply remarking that it was a time of testing and sifting, and from the beginning to the end of his

pastorate a time of profound and constant anxiety. After a short period of supplies, our beloved brother Ebenezer Marsh came amongst us, his pastorate continuing from May, 1894, to July, 1904. This was a period of much blessing; but after ten years of faithful and strenuous labour his health broke down, which compelled his resignation. During brother Marsh's pastorate our school buildings were raised at a cost of £1,300. About two years after brother Marsh left, God sent us our present beloved Pastor, under whose ministry He has greatly blessed us. During his pastorate, commencing in January, 1906, sixty-two have been baptized. During the past year we have received by baptism twelve, by transfer one, and testimony and experience one, making a total of fourteen. We have lost by death one, by transfer two, and one has joined elsewhere, leaving the net membership 165, thus receiving further proof of our God's blessing. Our auxiliaries are active, the Sunday-school is doing its great and good work and is fairly well maintained, in spite of much competition in the neighbourhood for the capture of the children. There is a band of earnest teachers engaged in this work. We are sorry, however, to have to report a diminution of twenty scholars and one teacher during the year. The number of teachers is twenty-two and scholars 300. Our Mission gives much encouragement still to labour on, especially in the outdoor meetings; it is loyally supported by the presence and assistance of our friends, and in connection with this a *Monthly Messenger* is issued and twenty-seven distributors deliver them gratuitously in the immediate neighbourhood; thus the Gospel is spread.

"The Gospel Band (from a human point of view) is not so flourishing as we could desire; the attendance of members is diminishing. In spite, however, of these discouragements, we still believe (as we must) that the Word of God, which is the object of study, and in which it is desired to arouse a keener interest, is certainly being blessed to some by the power of the Holy Ghost. With regard to this Band, the prevailing opinion seems to be that, because this is the young people's meeting, the older friends are not wanted. This is not so. The co-operation of all members of Church and congregation is earnestly wished and longed for. Please take the hint.

"The other societies are working in their respective and useful spheres. The Dorcas Society is preparing for the annual distribution early in December; the Mothers' Meeting keeps pace with the times, bringing health and comfort, socially and spiritually, to many; the Band of Hope also continues its important and good influence on the lives of

the children; and the Free-grace Mission to Children in the School Hall on Sunday evenings. The Church is full of activities, not the least of which is the Renovation League, by which, in addition to the regular income of the Church, £71 15s. 1d. has been collected during the past year and £363 in three years.

"On November last, on account of many repairs on chapel and school buildings, there was a deficit of £32 brought over to this year's account. We have, however, practically paid our way, including many repairs, during the past year, but have been unable materially to reduce our deficit; but, by special effort in thank-offerings to God to-day, we believe this will be wiped out.

"We close our Report with an extract from a circular addressed to you by the Pastor. The year that has now closed has been one of peace and steady work and has not been without abundant evidences of the blessing of God. It has closed under the happiest of circumstances, when seven young believers confessed their Lord in the ordinance of baptism and are added to the Church. 'Praise God from Whom all blessings flow.' Amen."

This was followed by two spiritual and helpful addresses by Pastors H. Dadswell and R. Mutimer, for which we "thanked God and took courage."

An interesting feature of the meeting was the presentation of a framed address and purse of money to Miss F. M. Rider as a token of appreciation for her long-continued services as organist. Her beloved father, Mr. J. H. Rider, very feelingly acknowledged the gift and expressed for his daughter and himself their heartfelt appreciation of the unexpected gift.

The Pastor then gave a short address, voicing his own feelings of gratitude for the help and goodness of God throughout another year. He then gave an account of the Thank-offering Fund, to which reference had been made in the Report, and said that up to that moment he had received nearly £25. The gifts had been given most readily in response to his appeal, and the larger part of them had been accompanied by special reasons for thankfulness. It was these reasons that had cheered and gladdened his heart even more than the gifts themselves, and, he felt sure, would prove a means of grace to the givers.

Thus a most inspiring and helpful meeting was brought to a close, with heartfelt expressions of gratitude to God.

On the following Lord's-day the Pastor had the joy of announcing that other gifts had come in, and, by the most generous and unexpected kindness of a friend, the remaining deficiency

had been cleared off. To God be all the praise.

OLD BAPTIST CHAPEL, NEWQUAY.

On Lord's-day, December 4, this chapel was successfully re-opened by Mr. Ebenezer Marsh, Pastor of Betherden (Kent) Strict Baptist Chapel.

In the morning a prayer-meeting was held, followed by a preaching service, when Mr. E. Marsh took for his text two portions of Scripture, namely, Psalms xxvi. 8 and xc. 1. In the evening of the day he again preached, his text being Heb. iv. 14. Both at the morning and evening service the following statement was read:—

"It is with feelings of gratitude and thankfulness that this house of God, which has been shut up for two and a-half years, is to-day re-opened, it is hoped, never again to be closed.

"For upwards of three-quarters of a century a chapel has stood here. In a deed dated the 6th March, 1839, mention is made of the fact that the building, which then occupied the ground upon which this chapel stands, had for several years previously been used as a chapel and was known as 'The Baptist Chapel.' For some thirty years prior to his death the late Mr. James Pearce ministered here, and his labours were not in vain.

Over eighteen months ago it came to the knowledge of the committee of the Strict and Particular Baptist Society that the chapel was closed, and they took steps with a view to getting it re-opened. After twelve months had gone by, finding they were unable to effect a re-opening and understanding that the friends who formerly met in this building were very anxious to again meet together for worship, arrangements were made to hold services every Lord's-day in Mr. Jacka's room, which was hired for the occasion. These services were commenced on Lord's-day, July 17th, by Mr. O. S. Dolbey, the Pastor of the Surrey Tabernacle, London, and chairman of the Strict and Particular Baptist Society. The services were continued regularly until last Lord's-day, and it is manifest that the blessing of the Lord has rested upon them. The committee acknowledge the kindness of Mr. Jacka in so willingly letting his room at a nominal rent and doing all he could for the comfort of the worshippers.

"Arrangements have been made for services to be continued in this building (God willing) every Lord's-day, morning and evening, and every Wednesday evening, suitable ministers being provided by the Strict and Particular Baptist Society.

"It is also intended (God willing) that a new Strict and Particular Baptist Church should be formed here

on or about Lord's-day, January 15th, on which day it is probable that a baptizing service will be held. It is also anticipated that on the following Wednesday (namely, January 18th) a public meeting will be held, to be presided over by the gentleman who has purchased the chapel, and at that meeting two ministers from London are expected to attend.

"The committee of the Society join with the friends who formerly worshipped here in praising God for His goodness in at length causing the chapel to be re-opened, and they trust that the services which will be held in the place may redound to the glory of God, and that the Gospel of free and sovereign grace, which it is hoped will ever be proclaimed here, will be a means in the Lord's hands of a blessing to many in this town."

We are sure that the hearts of many lovers of truth will be gladdened at the re-opening of this chapel, and we would venture to suggest that friends who may be contemplating going to Newquay should make a point of attending the chapel and thus show their appreciation of the efforts which have been made by the committee of the Strict and Particular Baptist Society to re-open it and also cheer the hearts of those who now worship in it.

Aged Pilgrims' Corner.

THE new number of the *Quarterly Record* commences the 26th year of its existence, and will be sent to anyone upon receipt of postcard. The January issue is well illustrated and, it is hoped, will be the means of attracting new supporters to an Institution which God has eminently blessed during the 104 years of its history.

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One thousand six hundred and fifty-three pensioners in all parts of the country are receiving £12,200 per annum. One hundred and eighty of this number are in our four Homes, and to maintain all branches of the work in a state of efficiency £43 daily are needed. A special effort is being made to increase the number of annual subscribers of 7s. and upwards. Will you help?

•••

Visitors will be heartily welcomed at our Homes and will be delighted with the calm and comfort of these habitations, where so many find havens of rest at the close of life's stormy voyage. The Saturday evening prayer-meetings at the chapel are occasions when the help of friends is much valued.

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The sermon preached by Mr. W. Lush

at the November meetings at the Hornsey Rise Home, "The City and the Measuring Line," has been printed. Copies at 1d. each can be obtained at the office, together with other literature descriptive of the Society.

Useful meetings have been held at Croydon and Tunbridge Wells, the auxiliaries in those places receiving much benefit therefrom. Miss Loosley kindly acts as local secretary at Croydon and Mr. Roberts at Tunbridge Wells.

Those who take part in this work desire to do so in the spirit described by Izaak Walton in his "Life of George Herbert": "And having with patience heard and understood her wants (and it is some relief to a poor body to be heard with patience), may the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus"; for

"E'en down to old age all His people shall prove
His sovereign, eternal, unchangeable love;
And when hoary hairs do their temples adorn,
Like lambs they shall still in His bosom be borne."

Gone Home.

JOHN MARSH.

My dear father was called to his longed-for rest on November 23rd, 1910, aged 84 years.

The mortal remains were interred in West Ham Cemetery on December 1st, brother Mutimer kindly officiating.

"The Truth" he loved and published, which was all his hope, his comfort and his stay, is now his everlasting song. Reader, is it yours?

EBENEZER MARSH.

Bethersden, Kent.

ETHEL MARY RAMSEY.

On Friday, November 11th, this young friend (daughter of Mr. Edward and Mrs. Sarah Ramsey, of 7, Holland-road, Ipswich) was called from earth to heaven "to be with Christ, which is far better," at the early age of 23.

She had been a regular attendant at the Sunday-school at Bethesda, Fonnereau-road, from quite an early age; and it was about seven years ago, soon after the settlement of Pastor H. Tydeman Chilvers, that she expressed a desire to profess the name of the Saviour she loved by obeying His command and following in the ordinances of His house, being baptized.

Those who knew our young friend could not help but being impressed by her devotion to her Lord and Master. She always wore a smile on her happy

face, and no words from her needed to tell those about her Whose she was and Whom she served.

It was during the month of June last that the illness which seemed to be creeping slowly upon her took a rather dangerous turn; but after awhile she rallied and was able to attend chapel once again. She was present at the anniversary services and joined her fellow-scholars at the treat for a short time. This, however, was not to last long, and she knew she was bound for that better country where there was no more pain.

The disease (phthisis) made rapid strides, but, as the end approached, she remained bright and perfectly happy. Her last words were, "Mother, I am blind; I cannot see. Jesus is precious; How I love Him!" These last words were uttered three times; then her spirit gently passed away.

The funeral took place on the following Wednesday, and from her class and others was a beautiful glass wreath bearing the inscription, "In loving remembrance of Ethel from Bethesda Girls' Prayer and Working Band and Class."

On Sunday evening, November 20th, Pastor H. T. Chilvers made some fitting remarks with reference to our departed friend and preached from the text, "With lovingkindness have I drawn thee," which text was the means of breaking her fetters and setting her soul at liberty. Amongst the hymns sung was her favourite—

"On Jordan's stormy banks I stand
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
No chilly winds nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

She has entered into her possession, and we pray God may comfort her sorrowing parents and make this stroke a blessing to many of the young people with whom she associated at Bethesda.

G. E. D.

Ipswich, December 12th, 1910.

ROBERT MUTIMER.

"How blest the righteous when he dies!
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves th' expiring breast!
So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.
A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound,
Which his unfettered soul enjoys.
Farewell, conflicting hopes and fears,
Where light and shade alternate dwell;
How bright th' unchanging morn appears!
Farewell, inconstant world, farewell!"

Life's duty done, as sinks the day,
 Light from its load the spirit flies;
 While heaven and earth combine to say,
 'How blest the righteous when he dies!

Such are the words that force them selves on the mind as the news reaches us that our long-loved brother Mutimer, the father of the beloved Pastor at Brentford, is no more. For nearly forty years he was numbered with the flock of Christ meeting at "dear old Laxfield," Suffolk. During the writer's happy days of early ministry in that honored sanctuary none were more ready to give a word of cheer to a youthful, trembling servant of his Lord than Robert Mutimer, and the faithfulness of his love from the first day unto the last made our parting painful, though even deepening the love of undivided hearts. The contract was entered into then that if the Lord will we should lay the dust to rest whenever his Lord called him home, a contract renewed in our last visit only a few months ago, when we said, "Yes, brother; if at Land's End I'll keep my promise!" little thinking then that the Master's service would call to near Land's End at the very time, and forbid us the privilege. How needful to say, "If the Lord will."

We are writing no record of an illustrious public life, but cherishing "the memory of the just," a humble follower of a precious Christ, whose faithful devotion to "the faith" once for all "delivered unto the saints" makes that memory "blessed."

Never can we forget our fellowship together in those distinguishing truths of the Gospel so dear to his heart, or some of the seasons spent in his cottage, when month by month he bade us welcome there to proclaim them. His tears of joy watered our often barren soul, and his pleadings prompted the hope of beholding the blessings he sought.

In the year 1906 he passed through a severe trial in the loss of his beloved companion. It was a heavy blow. The weight of years made him keenly feel the loss, but while he wept in his devoted love he was enabled to kiss the hand that dealt the blow, and proved His all-sustaining love. Dear indeed to those two hearts was the son of their love. What a red-letter day in their history was January 11th, 18—, when, being called by divine grace, he, with his dear wife, followed their Lord in baptism, and were joined together in the same spiritual home.

For several years our dear brother was unable to get to the house of God, but ever delighted in the visits of any of the household of faith, specially appreciating those of his Pastor, Mr. C. T. Dykes, whom he loved for the

truth's sake. In our occasional visits we often heard of the blessing the Lord gave him in the loving care of his dear friend Mr. Edward Goldspink. Oh, how his eyes would fill with tears as he recounted the many acts of kindness shown him by this devoted friend. "Ah!" he would say again and again, "with my dear boy Robert, and my dear brother Edward, how much I have to bless God for." He cared only for the company of those who loved his Lord. When the Vicar of the parish called to see him recently and asked if he had any objection to his visiting him, he replied, "If you will talk about my Jesus, come in; I only want those who can speak well of Him." The Word of God and his hymn-book were his chief companions. When his dear son offered to send him some good books to read he laid his hand on the old, worn Bible, and said, "My dear Robert, I have not done with this yet." On a recent visit, looking round his room and feeling the blank as we spoke of those "gone home," "Ah!" he said, pointing upward, "I've a good home there, and I don't mind how soon He sends for me." This message came on November 28th, 1910; and when his Father said, "Child, come home," he could respond and say, "Welcome, death; I'll gladly go with you," and thus closed his seventy-eight years of sojourn here. "How blest the righteous when he dies!"

On Monday, December 5th, all that was mortal was laid to rest in the Chapel burying-ground at Laxfield. With the dear son and his wife, who, to use his own words, was "privileged with the delightful burden of caring for such a father," there followed his faithful friend, Mr. Goldspink, and it showed how mutual was their fellowship as one heard him say of the departed as he took the last look, "I dearly loved him. I have lost a comforter." When a previous employer and gentleman, holding many important positions in the county, speaks thus, something more than master and servant is the heart-link. His devoted Pastor was assisted in the last service by the Pastor of Fressingfield, Mr. Roe. "Till the day breaks" we leave the redeemed dust in the care of his Lord, and go forth stimulated in His service, with the consciousness that the prayers of His now glorified saints are still being answered on our behalf. Who shall tell how great the blessings yet to come on the Churches at Laxfield and Old Brentford, ever linked in the heart-pleadings of our dear brother, whose pleadings are exchanged for eternal praise. So may it be sincerely prays his bereaved friend,

E. MARSH.

Bethersden.

The Christian Minister's Estimate of His Work.

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

"Praying for me . . . that I may open my mouth boldly to make known the mystery of the gospel . . . that therein I may speak boldly, as I ought to speak."—EPHESIANS vi. 18—20.

"'Tis not a cause of small import the pastor's care demands ;
But what might fill an angel's heart ; and filled a Saviour's hands."

PAUL regarded the holy exercise of prayer exceedingly highly. He often refers to the subject, both informing those whom he addressed of his petitions on their behalf, and entreating them with holy importunity to pray for him. To one of his requests for prayer we have already given attention. We will now proceed to consider what we may style his personal estimate of his mission and ministry. He was called of God, he tells us, "to open his mouth boldly to make known the mystery of the gospel that he might speak boldly as he ought to speak."

The MYSTERY—yes, the mystery, the secret—for this gospel is not known to everyone. Sin and Satan have blinded the eyes of men so that they see it not ; it must therefore be revealed. Darkness covers the earth, and gross darkness the people ; therefore the torch of eternal truth must be held aloft, the light must be carried to the dark places of the earth ; the mystery of God's will, the goodwill of Him that dwelt in the bush, the redemption and salvation of a chosen people, the spiritual resurrection, conviction, pardon, peace, sanctification and glorification of guilty sinners must be made known. These secret things must be revealed. God will have it so. Saints desire it, and ministers labour with this end in view, believing that God, who knows those who are His, will have them to be with Him, walking in the spotless raiment of the Redeemer's righteousness ; and that He whose soul travailed in indescribable bitterness and anguish, shall see His seed in unblameable character in the mansions of eternal glory.

To speak this gospel as he ought to speak it was the apostle's desire, and surely it is the desire of all God-sent ministers now. *As I ought to speak.*

This they should do *plainly*, without circumlocution or darkening of counsel by words without knowledge. Clear, straightforward, plain, outspoken declaration of the truth is demanded.

The gospel should be spoken *in love*—in love to the truth they utter, in love to the God whose truth it is, in love to the souls of those unto whom they are sent with the glad tidings.

They should speak it without attempting any *apology for it*. God does not desire His servants to beg the creature's pardon for what He has done. If He has been pleased to elect some to eternal life and leave others—if some are appointed to obtain salvation and others are appointed to stumble at the Word, let it be

so. God can defend His own acts if need be. He can take care of His own character, whether it be from the standpoint of mercy or of judgment. To declare the truth is right, to apologise for the truth is wrong, and betrays a lack of faith in God and a slavish fear of man.

They ought to speak *faithfully*. "He that hath My Word let him speak My Word faithfully." So spake the Lord to Jeremiah. But what wretched pandering to the creature some men's ministry exhibits now-a-days. It is deemed almost a crime to declare plainly that man is a poor, guilty, and ruined sinner; much more to assert that "God hath mercy upon whom He will have mercy and whom He will be hardeneth."

How studiously do men avoid these soul-humbling truths, and with what buttery tongues they assure the so-called sinner that there is not much the matter with him, and that if he will only correct some of the little follies of his life and character, God, the merciful and the kind, will overlook the past and assist him in the future, so that by their mutual co-operation it will be well with him at the last.

How different is this from the attitude of John the Baptist when the Pharisees and Sadducees of his day applied to him for baptism. Instead of stroking them down and saying how glad he was to see them, he exclaimed, "O generation of vipers, who hath warned you to flee from the wrath to come?" Yes, how different, too, is the language of "the faithful and true witness," even Jesus, when addressing those paragons of holiness and piety who tithed their mint, anise and cummin, and made clean the outside of their cup and platter. "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?" were the words of liquid fire which the Son of God poured down upon them. Truly faithfulness characterised the true prophets of God, and constituted one branch of the honour of Christ and His apostles. Thus they spoke as they ought to speak, and God did not fail to bless their testimony.

In conclusion, may the writer address a word to those who, like himself, are called of God to declare the great mystery of Jehovah's deep design to save unnumbered myriads of Adam's fallen race?

Brethren, "It is required of stewards that a man be found faithful." The apostle speaks of himself as "having the gospel committed to his trust" (1 Tim. i. 11). That trust could never be betrayed without incurring divine displeasure, and the apostle in his later days averred that "he had kept the faith." He held it with a firm grasp; he declared it with earnestness; he strove to speak it according to the solemn obligation that was laid upon him. So, brethren, we should follow in his footsteps. We have a Master in heaven, and to our Master we are accountable for the discharge of our duty in the preaching of the Word. To obtain and to hold the approbation of the Lord should be our constant aim, but this can never be done if we tamper with our message. It is not ours to make a gospel, but to preach *the* gospel as it is prepared to our

hand by our gracious God. Yes, as we *ought to preach it*. Let there be strong conviction of the truth and *grace* of our message; let there be assurance of our call to the ministry; then with all the earnestness and fervour our souls can put forth, let us stand in the name of our God and declare with faithfulness that gospel which is the power of God unto salvation unto everyone that believeth.

“Careless myself, a dying man, of dying men’s esteem :
Happy, my God, if Thou approve, though all beside condemn.”

THE DOCTRINES OF GRACE AND THEIR PRESENTATION TO THE YOUNG.

BY F. W. KEVAN.*

“Come, ye children, hearken unto me : I will teach you the fear of the Lord.”—Psalm xxxiv. 11.

THIS subject was suggested long since as a theme for our discussion. I claim no special ability to bring it before you, but simply that it may have due consideration from my colleagues and co-workers.

I.—*I submit that our doctrines should be presented to the young.* Our title implies this, and I put it as a fact. All may perhaps not entirely agree with this, but I think that it is surely necessary that the young should be acquainted with the truth as to the way of salvation—and the doctrines are but the facts of the Gospel. They should certainly be brought forward in beautiful simplicity, but nevertheless they are necessary in order to give, firstly, a right view of the love of God, the redemption of Christ, and the work of the Holy Spirit; and, secondly, a proper appreciation of sin and the way of salvation.

Furthermore, if these truths, as we believe, are vital and important, and if we trust that another generation will arise to carry forward the same banner as we do ourselves, we must early inculcate Scriptural views into the minds of the young.

How many scholars leave our schools after, perhaps, years of attendance and much labour on the part of teachers, who really do not know in what way we differ from others—say Wesleyans, or Congregationalists, or freewillers of all sorts? Should this be so?

The tendency of the day is, no doubt, to avoid everything that is dogmatic or positive, and have an elastic sort of creed which will fit in with any company we may come into. While I think we should be absolute opponents of all narrow-minded bigotry in proclaiming our own views and condemning other peoples’, I feel that our young people should understand what we believe, and why we believe it, that they may lovingly embrace and spread the same truths.

II.—I must state quite briefly, for clearness’ sake, *what are the*

* A Paper submitted to a Conference of Sunday-school teachers at West Hill Chapel, Wandsworth, London.

doctrines I have specially in mind in this connection. They are—sovereign grace in divine election, particular redemption in the atonement of Christ, and the effectual calling of the Holy Spirit. The outworks of the fortress of truth indeed need defence, but these constitute the citadel. We believe on Scriptural warranty that God in His unfathomable wisdom chose a vast number to be redeemed. Do not forget to emphasise that it is a vast number. We believe Christ assumed responsibility for their sins, and for theirs alone, and that they and none others were the particular objects of His atonement.

Surely Christ will pray for all for whom He died, and we believe that the extent of Christ's redemptive work is indicated by the extent of His prayers, and He said, "I pray for them" (My sheep): "I pray not for the world."

We believe that the work accomplished in bringing the sinner into an experience of salvation is performed by the Holy Spirit, not of man, and that God cannot be disappointed, Christ cannot be unsatisfied, the Holy Spirit cannot be frustrated, and that everyone for whom Christ died will surely be saved. All this we hold to be in harmony with "Let him that is athirst, come: and whosoever will, let him take the water of life freely;" for when they come, they shall do what His hand and counsel determined before should be done. That Christ will be defeated because some whom He invites will not come to Him is an idea abhorrent to us and, as we believe, opposed to Scripture. Without stopping to elaborate, I emphatically notice next—

III.—*These doctrines can be best presented—and must in very deed be presented—by teachers who realise their supreme importance in their own salvation.* A teacher's attitude and action are, after all, the key of the situation in all Sunday-school work, and in this as in other matters.

This is then our contention—that, granting it to be paramount to advance the doctrines, they can best be presented by those who sincerely love them, and feel that they owe their salvation to the sovereign grace of God, and realise that but for the work of the Holy Spirit they themselves would never have sought, much less obtained, the blessings of regeneration and conversion.

I do not overlook the difficulty of obtaining suitable workers. I myself have found this. But it is unwise to build without proper foundations. Let teachers be first of all firmly persuaded in their own minds concerning these things, and let them acquaint themselves with the wonders of revelation by prayer and study. Many of our younger teachers, I respectfully urge, need instructing in the way of the Lord more perfectly, such as Apollos of old received from Prisca and Aquila.

I hope none will take these remarks amiss, but it is vain to hope to advance our cause while shutting our eyes to essentials such as these.

IV.—I notice *the spirit* in which such teaching should be given and *some of the methods* which might be suggested.

The atmosphere in which these truths are presented should be one of *love*. I mean, of course, that a teacher should by his own loving disposition, and by his affectionate enforcement of the truths, commend them to the hearts of the scholars. But I mean much more than this, namely, that the doctrines should be brought forward as exemplifying the wonderful love of God. I mention this question because believers in universal redemption and free-will always contend that their erroneous teaching exhibits the love of God better. As a matter of fact, it does the very contrary, but this I shall prove more fully subsequently.

Do not make the doctrines repellent, but seek most earnestly to show on every conceivable occasion their true beauty and loveliness. "Speaking the truth in love" must be the motto.

The *method* of presenting them, in my opinion, will have to be in the good old way of all teaching, viz., line upon line, precept upon precept, here a little and there a little. They cannot be delivered to the young in a solid lump. Some teaching is, I am afraid, of this type; but though we ourselves like to look on these truths as an harmonious whole, this cannot always be easily understood by children. It will, in fact, be difficult for them to comprehend a purely doctrinal lesson; but more on this point further on.

Meantime, I urge that on every occasion, as opportunities serve (and on almost every Scriptural subject these opportunities will arise), you should mention, illustrate, and prove God's true method of salvation. But when these occasions occur—and this is very important—these doctrines should be plainly pointed out *as such*, and the lesson enforced as proving what we, as Strict Baptists, believe.

I do not say "advertise error;" but if our young people are in their turn to hold and advance Scriptural teaching, we must point out the essential differences between truth and error.

Pursuing this question of method in another direction, I would remind you that young people especially learn much more readily from the *concrete* than the *abstract*. In other words, a lesson that is wholly a doctrinal argument will rarely be so effective for the purpose as actual narratives about individuals or occurrences which prove and illustrate the doctrines, and by which you can incidentally enforce the truths you desire.

Mr. W. J. Styles recently gave us a reminiscence of his student days with Pastor Archibald G. Brown. Mr. Brown said: "Ever so many of our fellows are buying books of illustrations and anecdotes. When I want a doctrinal subject I go to the New Testament. When I want an illustration for it I go to the Old Testament."

I think that the Old Testament affords most effective teaching matter, and those with whom I have worked in the Sunday-school will bear me out that this has been largely my own practice.

In a continuation of this Paper I hope to give a few illustrations of this method, and also to consider the more difficult

question of presenting these doctrines to those scholars who are old enough to follow abstract arguments and who are ready to enquire and argue for themselves.

(*To be continued.*)

HOSPITALITY; OR, LESSONS FROM MARTHA OF BETHANY.

BY CLARISSA.

BETHANY, we are told, is a sequestered hamlet lying amidst the uplands near Jerusalem, though completely hidden from it by the summit of Olivet. So insignificant was it that but for its associations, it might easily have remained overlooked and unmentioned by both sacred and uninspired historians.

Around it, however, many sacred memories cluster, which have made its name fragrant and rendered it a fond and familiar "household word."

It was the residence of these friends of Jesus, of whom it is written that He "loved Martha, and her sister, and Lazarus." In their peaceful and hospitable home He often found rest and refreshment after the fatiguing ministry of the day.

Recalling to mind His own pathetic words that "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head"; and remembering that He was "a real Man" with the weaknesses and limitations of humanity, it is possible to realise in some measure how He must have welcomed the shelter of that kindly home, and how soothing to His gentle heart, when wearied with the sneers and taunts of Pharisee and Sadducee, the sympathy and tender ministrations of friends who truly loved Him must have been.

The prophecies concerning Him were literally fulfilled in that "He was despised and rejected of men, a Man of sorrows and acquainted with grief." "He came unto His own, and His own received Him not;" but it is refreshing to remember that in one obscure village, and in one of its abodes, He was always a welcome Guest.

The elder sister—who was evidently the head of the house—is introduced in words which at once indicate her character and disposition: "A certain woman named Martha received Him into her house." This delineates a woman of wide susceptibilities and generous impulses—a true housewife, energetic, practical, and thoughtful for the comfort of others.

Such a warm, ready reception of the Master forms a pleasing contrast to the recorded words that "Every man went to his own house"; (but) "Jesus went to the Mount of Olives" (John vii. 53 and viii. 1). Crowds had listened to His voice as He cried: "If any man thirst let him come unto Me and drink." In all the dwellings of those that composed that throng there was, however, not one which afforded room for Him.

“No friendly voice invited Him ; none cared to offer board and bed ;
Small share had He of warmth or mirth Whose love lights all the
homes of earth.”

Women have much cause to bless Christ, and the privilege is theirs to show their love in various ways. Martha exemplifies what should characterise the Christian housewife of to-day. Perhaps in her needless solicitude that all the appointments of her table should be exact and precise, and that the provisions should be choice and abundant, she was at fault ; but this slight error Jesus gently corrected as He assured her that only “a few things were needful” (Luke x. 42, R.V., *margin*).

She is thus an example in her generous hospitality to a humble itinerant preacher. True, His repute as a Teacher and a Worker of wondrous miracles was very great ; yet the conception of all as to Who and what He really was must have been vague indeed.

Many are eager to entertain the wealthy or famous, and seriously err in their low estimation of real worth. It was a greater honour than Martha could possibly have been conscious of, to receive under her roof the King of kings in the person of that lonely Stranger. That she desired to show her respect and affection to the utmost of her power is, however, evidenced by her anxious concern regarding her arrangements for His entertainment. Many hard things have been said of Martha which are not warranted by the remark of Christ to her. The motive which prompted her “much serving,” and the spirit which animated her, are certainly worthy of warm commendation.

Jesus Christ neither asks nor expects more than His people are able to give, but all the talents or possessions He has entrusted to us should be put out at the highest interest. One has said, “A house is a goodly talent to trade with, if only stewarded with a single eye to the Lord’s glory.”

Martha’s village home was doubtless a lowly one, but a loving welcome always awaited Jesus, who showed His appreciation of it by especially choosing it when, like the Passover Lamb, He was separated for the Great Sacrifice (John xii. 1—9). How He must have loved that family thus to consecrate their dwelling for such a purpose ! What honour was on Bethany ! From thence He went daily to Jerusalem, returning in the evening, until the Passover feast was held, when He Himself—the Lamb of God’s own providing—“was sacrificed for us.”

The Bible says much concerning hospitality and its concomitant blessings. Solomon wisely cautions us to avoid the entertainment of an ungenerous and insincere host : “Eat not thou the bread of him that hath an evil eye, neither desire thou his dainty meats : for as he thinketh in his heart, so is he. ‘Eat and drink,’ saith he to thee, but his heart is not with thee” (Prov. xxiii. 6). In contrast with this hypocritical churl, Isaiah informs us that “the liberal deviseth liberal things”—of which kindly and considerate hospitality is surely one—“and by liberal things shall he stand” (Isa. xxxii. 8). “Paul enjoins God’s people to be given to hospitality” (Rom. xii. 13). “A lover of hospitality” is another of

his characteristic phrases (Titus i. 8); while Peter instructs us to "use hospitality without grudging" (I Peter iv. 9). In the Epistle to the Hebrews we are cautioned not to be "forgetful to entertain strangers" (chap. xiii. 2), for some who did this had the honour of receiving angels under the form of men.

Beautiful as this teaching is, the Master's own words express the far more sublime and heart-inspiring idea that those who entertain brethren for His sake have really the honour and pleasure of receiving Him. Did He not say, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward"?

What a blessing Christ proved in Martha's home! How little she guessed when she first invited Him that He would become the Friend He did! and what lifelong friendships have been formed, what helpful intercourse has been enjoyed, by those who have welcomed His servants for His sake and the Gospel's!

Many have proved that while they ministered to His servants in carnal things the Lord has blessed them with spiritual and providential good.

To their honour, be it said, there are still many who regard it as a happy privilege to receive His servants into their homes and to minister to their necessities even as Paul and his missionary band may have been welcomed by the Priscillas and Aquilas of bygone days.

All such shall surely hear the great Master say, "I was a Stranger, and ye took Me in;" "Come, ye blessed of My Father."

Whittlesea, December, 1910.

CHRISTIANITY VERSUS POPERY.—CONCLUDED.

By ALFRED SECRETT.

"Ye know . . . that no lie is of the truth."—1 JOHN ii. 21.

IS ROMAN CATHOLICISM A CHRISTIAN FAITH?

THE story of the Council of Trent, that most stupendous fraud in all history, has been briefly retold, and the main doctrines then laid down have been outlined.

We repeat that these doctrines, supported by odious curses, must be implicitly accepted by every faithful Romanist. The creed of Pope Pius IV., a Summary of the Tridentine Decrees, is to this day the avowed confession of Rome's faith, which she would still, as in bygone years, enforce with fire and sword.

The social and political power of the Papacy is increasing in England at an alarming pace. The nation is daily growing more familiar with her ceremonies and idolatrous processions. The doings of the Papal hierarchy in our midst are elaborately paraded by the secular Press, while Protestant and evangelical movements are briefly and unfairly reported. The names of the so-called saints of

the Roman calendar meet our eyes and ears at every turn. The national tendency is Romeward, and this tendency is viewed with complacency by many who should be better able to read the signs of the times. In such conditions as these *the* question of the day becomes, Is Roman Catholicism a Christian faith?

That some true Christians have been and still are Roman Catholics we concede, and that they manifest sincere affection for Christ no Protestant need deny. But to assert that their religious associations make Rome a true Church is merely begging the question. In the predicted apostacy of the last awful days, when mystic Babylon will have sunk to the lowest depth of iniquity, some of God's own people will be associated with her, to whom the prophetic command of God is addressed—"Come out of her, My people."

Let us then consider this important question on its merits.

CONTRASTS SUGGESTED.

Our Lord enjoins His people—"Love thy neighbour as thyself." "Let him be accursed," says the Church of Rome, with painful and parrot-like reiteration. Is this Christianity?

"Ye must be born again," says Christ. "Baptism removes original sin; mortal sin is pardoned in the Confessional. Venial sin is put away by good works in this life, or by purgatory hereafter," says the Church of Rome. Is this Christianity?

"Thy faith hath saved thee; go in peace," says our Divine Lord. The Church of Rome replies, "If anyone shall say that the ungodly man is justified by faith only, let him be accursed." Is this Christianity?

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest," says the Divine Mediator. "Go to the Virgin Mary, to images, or to the saints," says the Apostate Roman Church. Is this Christianity?

"It is written," says Christ, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." But Rome replies, "The images of Christ, of the Mother of God, ever virgin, and also of other saints may be had, and due honour and veneration are to be given them." Is this Christianity?

"Search the scriptures," says Christ. But the Papacy, when in power, has always endeavoured to keep the Bible from the people. "Hear the Church" has been her reiterated cry, "and deliver your Bibles to be burned." Is this Christianity? The doctrines of Rome have now been briefly and superficially dealt with. Readers who wish to know more will do well to read Rome's own literature. Liguori's works are of great interest to those who wish to study Rome's way of salvation.

THE ORIGINATORS OF THE CREED OF ROME.

We will now hint at the characters of the men who formulated the creed of the Papacy. The whole appalling story of the Council of Trent is faithfully told by Paola Sarpi, a contemporary Roman Catholic, a prodigy of learning, and a literary genius. Gibbon calls him "that incomparable historian." The Italian bishops would

appear to have been the most unblushing and shameless set of profligates ever assembled at one time. This is not the place to deal with such matters in detail. Suffice it to say that the celibate (?) Paul III. openly made cardinals of his schoolboy grandsons, and that Cardinal Pellavicino, his friend and biographer, admitting the bad character of his hero, states in extenuation that this "vicar of Christ" was no worse than his contemporaries. But ought not Christ's vicar to be better than such contemporaries?

Now the Church of Rome to this day roundly curses, and would burn to death if she could, all who refuse to be bound by dogmas formulated years ago by this gang of notorious profligates. Again we ask, Is this Christianity?

"CALVINISM SAVED EUROPE."

From the foregoing historical sketch it will be seen that early in the sixteenth century the Church of Rome was so corrupt that even the princes and prelates, who were themselves Papists, admitted the necessity of radical amendment. The Council of Trent was Rome's attempt to reform herself, but its influence in this direction was an egregious failure. How could it be otherwise in the hands of such men as Paul. III. and his colleagues? While this farce was enacted, God was working and preparing Europe for a genuine religious upheaval. Luther's call to arms roused Germany; God's Word was given to the people; Calvin was raised up to expound the Word, and Calvin's theology broke the power of Rome in Europe. With God's blessing, as Mark Pattison has said, "Calvinism saved Europe." Nor was he the only eminent historian who has called attention to this fact. Through God's mercy, Christianity triumphed at the Reformation over the most hateful system and the most blasphemous burlesque of religion that ever cursed God's earth.

OUR DUTY IN THE STRUGGLE TO-DAY.

We are now again in the midst of a life-and-death struggle with our ancient and implacable foe. Christianity *versus* Popery! Who shall say which will conquer? If Rome gains the upper hand, away go all our liberties! In a modern Romish text-book for the use of English Catholic colleges and schools* we find these words: "Absolute civil tolerance is bad and unjust, and contrary to both natural and Divine right. *Truth (i.e., Romanism) has a right to be protected against error as much as virtue against vice.*" And again: "The condemnation of civil tolerance springs immediately from Catholic truth." This is what Rome teaches her children. We know, then, what to expect, unless God in His mercy opens the eyes of the British people to see the true character of Romanism, and to resist its political machinations before it is too late.

What can *we* do against such an insidious enemy? Prayer

* "Religious Instruction for the Use of Catholic Schools and Colleges," by Rev. Father F. X. Schouppe, S.J. Published by Burns and Oates. N.B.—This book is the work of a Jesuit, and has the imprimatur of Cardinal Manning. It is therefore authoritative.

is a mighty weapon, but, as Ruskin said, "Don't think you can serve God by praying instead of obeying." Let us each one bear our consistent testimony for Christ against error whenever opportunity offers. The testimony of the Particular Baptists, when they are true to their Calvinistic creed, is of the highest value. The sublime doctrines which God used so powerfully in the Reformation period will be used again in the mouths of faithful men and women. May these doctrines be burnt into our hearts, for "out of the abundance of the heart the mouth speaketh."

A MOTTO FOR EVERY DAY.

"Be strong in the Lord and in the power of His might."—Ephesians vi. 10.

At certain seasons of the year kindly greetings abound and good wishes are largely expressed. These, though they may be slightly conventional, are pleasant to receive, especially from those in whose sincere good will we have reason to believe.

How seldom, however, is the source of true happiness mentioned in this connection. Lasting and unclouded joy is to be found only in union with the Lord Jesus Christ. As the poet sings—

"Union with Christ the Lord, O how divinely sweet ;
All consolations here enjoyed, and here all blessings meet !"

Not only are all joy and happiness to be found in this union, but also all strength. "The joy of the Lord is your strength." These two go hand in hand. Though in himself the Christian is utter weakness, yet in the Lord he has an inexhaustible storehouse of strength—spiritual, mental, and physical. Thus he can say, "I can do all things through Christ who strengtheneth me."

In the last commission of the Lord to His disciples we have not only a command but a promise. He says, "All power is given unto Me in heaven and in earth ; go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." That is to say, "All power is given unto Me, therefore all necessary power shall be supplied to you as you go forward in loving obedience to My command." Have we not found it so, that the power of the Lord has ever been with us when we went forth in His service, in humble dependence upon Him ?

The nearer we live to the Lord the more of His power shall we experience in heart and life, and the greater will be the blessing resting upon our labour for Him. We need to be so filled with the Spirit that the overflowings may reach other lives and they as a consequence be blessed.

In meditating upon this subject a simple illustration was suggested to the writer. We are all familiar with the electric tram-cars, to drive which there must be a power-house in which the electricity is generated, and between the power-house and the cars there must be conductors to convey the power to the cars and thus

cause them to move forward. Should these conductors or connecting wires be broken the current is immediately intercepted, when the cars come to an immediate stand. The power still remains in the power-house as before, but the cars receive no propelling influence because the connections are not in working order.

So is it with our souls and the Saviour. He is the great power-house of all spiritual electricity, but we must be united to Him by the connecting wires of believing prayer and loving obedience. If these two connections are in an effective condition, the circuit will be complete and His power will continually flow into and through us. But if either of these gets broken, the current immediately stops and all power is gone till they are again united. The fulness remains in the Lord Jesus Christ, but our souls do not benefit because the connections are at fault.

Sin is the cause of the separation between God and man. This Satan knew only too well when he first broke the communion between man and his Creator; and he is doing the same thing to-day—seeking to disconnect saints from their Saviour, that the power may cease to flow. He does not interfere with professors who live very far from the Lord, but he greatly fears a Christian who is in close and vital union with Him, one through whom the power of God flows continually into other lives. It is only as we are thus united to the Lord that we gain victory over the world, the flesh and the devil. But to every one thus united, victory is sure and certain.

We notice lower down in this chapter that in the armour provided for the soldier of Christ there is no covering for the back.* Does not this suggest that there must be no running away, no turning the back to the enemy, but a looking forward and a pressing onward to the mark of the prize of our high calling which is of God in Christ Jesus. There is no need of armour for the back, for victory is sure to all united by faith to the Lord Jesus Christ.

It is said of the first Napoleon that when he had in his army young soldiers on the eve of battle, he would have them placed among the veterans who had already been in many a conflict, and who sought to inspire them by telling them that victory was certain and defeat impossible, for the French army was always victorious. They therefore went into battle with increased courage and stronger nerves.

Whether this is true of Buonaparte's army or not, it is certainly so of the army of the Lord Jesus Christ. They are not only conquerors but *more* than conquerors through Him who hath loved them. As the poet says—

“As surely as He overcame, and triumphed once for you,
So surely you that love His name shall triumph *in Him*, too.”

In *Him*, but not in themselves; not by their own power, but

* Bunyan, it is true, in referring to the Christian armour, states that there was none for the back. John Gadsby, however, in one of his popular lectures, was wont to speak of this as an error, as “the girdle of truth” protected the lower and weaker portion of the spine as well as afforded it strength.—EDITOR.

through the power of His might. "This," as the Apostle John says, "is the victory that overcometh the world, even our faith," faith as it unites us to our victorious Head. May we experience a closer walk with God, an unbroken fellowship with Him; so shall we "be strong in the Lord and in the power of His might." J.

Gravesend.

THE LORD'S RETURN.

BY PASTOR WILLIAM DIXON, BRADFIELD ST. GEORGE, SUFFOLK.

A SERIES OF PAPERS.—NO. IV. THE TRUTH AND ITS INFLUENCE.

"Hark! Hark! Hark the glad tidings,
 Soon, soon, Jesus will come;
 Robed, robed, in honour and glory,
 To gather His ransomed ones home."

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—TITUS ii. 13.

THE Church's "blessed hope" is the return of the Lord Jesus. This the early Christians expected in their day, and succeeding generations of godly men have likewise anticipated it. We have the same right to expect His second advent in our day as they had and to pray, "Even so, come, Lord Jesus."

However much believers may differ in their interpretations of the Word of God on this subject, it must be agreed that nothing is stated with more clearness in the New Testament than the fact that the Lord Jesus will come again in person. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts i. 41). "I will come again," He said, "and receive you unto Myself, that where I am there ye may be also" (John xiv. 3). Notice also our Lord's reply to Peter concerning John: "If I will that he tarry till I come, what is that to thee? Follow thou Me."

The Lord Jesus never taught that His coming would be soon, but that it would be sudden. It has indeed seemed a long time to some—nearly two thousand years—but we must remember that every day that has passed was one day fewer to wait.

Nowhere in the New Testament are believers told to look for death as their supreme hope, but for the glorious appearing of our Lord Jesus, who is the great God our Saviour.

THIS TRUTH IN ITS PRACTICAL BEARING.

All revealed truth was written for our learning, and is designed to affect the heart and the life. Let us now briefly consider the practical bearing of this truth on the characters, the experience, and the conduct of Christian men.

(1) IT IS A SOURCE OF JOY. In addressing the Thessalonian saints, Paul reminds them of their call by grace, and that they "had turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead" (1 Thess. i. 9, 10). We well remember how sweet the thought was

to our own mind when we first enjoyed our acceptance with God on the ground of what the Lord Jesus had accomplished by His death and resurrection. Our hope of salvation was because the Lord Jesus died for sinners. When led to see that if we rested upon Him as our Saviour, our "sins, which were many, were all forgiven," and that God did not see iniquity in us, for the blood of Jesus Christ His Son cleanseth us from all sin, how great was our heaven-born joy. Then the thought that He was soon coming again enraptured our heart, and in the same enjoyment we still pray for His return.

(2) This truth has a powerful influence TO LEAD THE SAINTS TO GODLY AND CONSISTENT LIVES. If I believe that the Lord Jesus may not come at any moment, how, then, ought I to live "that I may not be ashamed before Him at His coming?" (1 John ii. 28). The scripture at the head of this paper stands connected with practical godliness, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly—that is, discreetly—righteously, and godly in this present world." To hold this truth is one thing, but for it to hold me is quite another. Certain is it that to have one's heart exercised on this great subject conduces to holiness of life. For "he that hath this hope in him purifieth himself even as He is pure."

(To be concluded.)

TIMELY ADMONITION.

*An Address to a Church and Congregation.**

BY CHARLES HILL, OF STOKE ASH, SUFFOLK.

"Be ye kind one to another."—Ephesians iv. 32.

THE character of God is the source and basis of the well-being of His people. As we know Him, we learn how great is the safety and felicity of those that put their trust in the God of their salvation. Hence Eliphaz, with high wisdom, counsels his afflicted friend, "Acquaint now thyself with Him and be at peace: for thereby good shall come unto thee" (Job. xxii. 21).

A knowledge of His character is also essential to our conformation to Him. The object of the Holy Ghost in our sanctification is to make the saints godly or godlike—assimilated by grace to the likeness of their covenant God. Hence we are enjoined to be "followers, or—as some would render it, imitators—of God as dear

* The above is the substance of the address given to the Church and congregation at Meard's Court Chapel, Soho, at the Ordination of Mr. W. H. Ibberson as Pastor on September 22nd, 1868. It should be known that the speaker had previously declined a unanimous invitation to the pastorate, preferring to remain with his attached Suffolk friends. It is interesting to note that George Moyle, of Peckham; W. Palmer, of Homerton; W. Alderson, of Walworth; and Dr. Henry Dowson, President of the Baptist College, Bury, Lancashire, also took prominent parts in the services.

children" (Eph. v. 1), not in the servile manner of those who follow others because they are themselves devoid of originality, but in the filial spirit of "dear children" who delight to follow in the steps of an honoured and beloved parent.

Kindness is a perfection of the Most High. We read that in salvation "the *kindness* and love of God our Saviour toward man appeared" (Titus xi. 4). This Divine kindness is reproduced in the hearts and actions of His people. Hence the "charity" or love which characterises true Christians is said to be "kind" (1 Cor. xiii. 4). Hence the exhortation of our text, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 32). As our Heavenly Father in the riches of His grace has been so abundantly kind to us, we should in imitation of Him be kind to one another.

I have chosen the first six words of this beautiful portion of holy Writ as the motto of my remarks to you to-night. I have not to address the glorified Church. This is in heaven, and needs not the help of earthly ordinances, or any light that may be afforded by earthly teachers, to assist its remembrance of the Divine Saviour, or to impart to it instruction in the verities of His holy gospel.

I have not either to address the entire Church of God on earth, which would be a task beyond the reach of my powers, and beyond the limits of possibility. I am, however, called upon, in compliance with a brotherly request, to address the Church and congregation meeting here on this interesting and important occasion.

The Church of God is an institution to which it is an honour to belong; and a greater honour still to be an honour to it. To obtain benefit ourselves and to be a benefit and blessing to others are two of the great ends for which it pleases God to maintain a church state upon earth.

Relationship, of whatever kind, has its obligations as well as its privileges. In regard to membership with a Christian Church, these are various; but all are clearly set forth in the Word of God. This is the Law book of the family of grace, as well as the repository of the sacred doctrines and precious promises that feed our souls and sustain our faith.

One of the obligations that arises from our belonging to a Church of Christ is to be kind to our *fellow members*. It is an injunction to the household of faith. The relationship that the people of God sustain to one another as children of the same family and members of the same body requires it. Kindness is love in action. I may say that I love my brother, but if I am not practically kind to him, where is the proof of my love, and where the benefit to him? We should be kind to all the brotherhood of Christ, for they all belong to Him, both weak and strong, rich and poor, for the exhortation is addressed to all alike.

Be kind to *your Minister*. He is yours in distinction from the pastors of all other Churches. He is yours, we are glad to believe,

by the appointment of the Lord Himself, who not only bestows upon His ministers their several gifts, but appoints them their respective spheres. God has called yours to the work of the ministry and sent him to labour here. He has come—as I think it is evident—with Divine credentials, with the signature of the Divine approbation. He was not appointed to be your minister by a bishop of worldly distinction, but by the Great Bishop of souls Himself, who dwells in heaven, and gives pastors and teachers to His Churches on earth in accordance with His own gracious promise. He was called to his position by the free choice of the Church here. You have exercised the privilege which belongs to every Church of God, and I believe you have the sanction of heaven. The Church choose their own officers, and you have made choice of your minister of your own free will. You were not compelled to take him—and now it would very ill become you, my brethren, to be unkind to him.

Be kind to him *in his office*. He is God's servant and Christ's ambassador. As such, in serving his Master, by serving you diligently, and in preaching to you the Word of life faithfully, he is worthy of your respectful kindness and regard. Let him see and feel that he ministers to a kind and affectionate people who esteem him very highly in love for his Lord, and, for his work's sake, appointed him by his Lord and yours.

He is your official pastor and teacher, and you are under obligation to receive his messages respectfully and with docile hearts. Your choice of him expresses your belief in his ability, and that his knowledge of Divine things exceeds those of his people. Yet he claims no "dominion over your faith," but longs to be "a helper of your joy" (2 Cor. i. 24). "Consider the words that I say unto you" is therefore the spirit of his ministry, "and the Lord give you an understanding in all things" (2 Tim. ii. 7). He is to rule over you, and you are to be ruled by him. He is the servant of Christ, and your servant for Christ's sake, yet you are to retain the independence of your judgments and always to suffer your loyalty to the Saviour to rule and regulate your loving deference to him.

On the other hand, while he ministers to you, this does not involve subjection to you. He is your servant, but you are not his masters, for one is his Master, even Christ (Matt. xxiii. 10). He, I am sure, will respect your convictions as honourable and holy men. You will respect his judgment as one who has the mind of Christ. You may not always see "eye to eye," and differences of opinion will arise, but these will be few and far between if your affection and sympathy are mutual and you are "kind one to the other."

Be kind to him *in his work*. He is sent by God to labour among you, but do not let all the labour devolve on him. Each member has his own sphere of service according to the arrangement of God, in which He divides to every man the gifts He thinks well to bestow and the sphere of work He deems it right and best to assign. As good stewards of the manifold grace of God you are to perform your several parts, and to occupy your different

positions in the Church on earth, until called to join the Church in heaven.

The work of a minister is indeed a high and holy, a laborious and an important work, and one of great benefit and blessing to the Christian Church. It is for the perfecting of the saints and for the building up of the body of Christ on Him, the only true foundation. What a deprivation to the Churches would the loss of their public teachers be, were it possible, for a time, to deprive them of their functions. But this can never be. We are responsible to one Great Master, who gave us our commission, and woe to us if we preach not the gospel. Yet it is a hard and arduous work, and requires the kindness and sympathy of our people to assist us in it. Be kind to your minister in his work, then. Co-operate with him in the various branches of Christian labour that may come within the compass of your abilities and opportunities for usefulness in the kingdom and interest of our beloved Lord.

Be kind to him as to *his wants*. He will need your prayers, your sympathy and pecuniary support. The minister is dependent on the blessing of God for success, and much of the Church's happiness and prosperity depends on the spirit of prayer manifested from the pews. And the blessing of God on the labours of the minister is to be sought for by earnest prayer on the part of the people. Continue, then, in prayer—earnest, persevering, importunate prayer—for the blessing of God on your minister and on yourselves as a Church. The prayers of God's people will be constantly needed by him to encourage him and instrumentally to uphold him in his work. Even Paul cried, "Brethren, pray for us."

Be kind to him in *his trials and depression*. Sympathise with him in his physical weakness and in his seasons of darkness of mind and sorrow of spirit. Remember that the trials and exercises of mind of a true servant of God and faithful minister of Jesus Christ are for the Church's sake. "Whether we be afflicted, it is for your consolation and salvation," said the Apostle.

Be kind to him in *imparting of your temporal substance*. The Lord Himself hath ordained that they who preach the gospel should live of the gospel. And we are told that it is no great thing to give carnal things in return for spiritual things. Let each one of you, then, contribute of your substance, according as God has blessed you, to support the Christian ministry and the cause of God amongst you.

Be kind to your *fellow members*. Many enemies will oppose you in the spiritual warfare—Satan, the world, your own evil hearts. In this all God's true children must participate. Do not, therefore, increase the difficulties and vexations of the way by unkindness to each other. Mutual tenderness, forbearance and forgiveness are imperative among Christians. And seeing that we all individually have faults of our own, the remembrance of these should teach us to exercise compassion and forbearance in regard to the frailties of others. Be kind to one another at all times and

under all circumstances—for your own sakes, that you may receive the like again from your brethren, and for the sake of Him whose you are, and who has been, and always is, so kind and forgiving to you.

Be kind to the congregation. Notice them, speak to them, pray for them. Seek out enquirers among them, and try to aid and encourage them. Show an interest in them, especially in their spiritual concerns.

More I might have said, but let me conclude by addressing a few words to the congregation. My dear friends, your attendance here betokens an interest in the Word and worship of God. May that Word be savingly blessed to your souls; may you be made indeed spiritual and devoted worshippers of the true and living God, through Jesus Christ our Lord. Continue your attendance in this place, and aid this Church in its efforts to do good and to support the ministry, and may each of you—if it be God's will—here

“ Find a settled rest, while others go and come ;
No more a stranger or a guest, but like a child at home.”

SATANIC HINDERINGS.

From “The Flock of Slaughter and other Sermons,”

BY PASTOR WALTER BROOKE, CROYDON.

“ Satan and my wicked heart often use their treach'rous art ;
Fain would make my soul to flee, but my safety is in Thee.”

SEEING that the path of humble waiting upon God, constant seeking His interposition on our behalf, is the only path of safety, is it much to be wondered at that the great foe of our souls will try to block it up? And there are those who can sympathise with me, I am sure, when I further state that while we can see that as clearly as we could see the sun that has been shining over our heads to-day—yet we find it one of the most difficult things in the world to persevere in the way of seeking God's face.

And there is a sad tendency, very often, to do anything rather than lean upon His arms and trust Him. It seems sad to have to say that. I could wish for my own comfort I hadn't to say it, but that I could run to God with all my troubles and difficulties; and I wish, when the shades of night and darkness steal over my spirit, I could fall down at His feet and humbly and patiently wait the fulfilment of His promise where He has said, “ Weeping may endure for a night, but joy cometh in the morning.” But alas! alas! how oft the way seems blocked up, and stumbling-stones seem to be in the way of this safe path of obedient seeking, according to the Lord's wise directions, “ He that seeketh findeth; and to him that knocketh it shall be opened.”

The enemy, seeing that it is the safe path, will try and block the road. And I desire to address a word or two of encouragement here to those of you who really want to be right with God, and to

be put off with nothing less than the indications that God is on your side. You want to know as clearly by the voice of the Spirit of God as Asa knew from the lips of God's faithful servant who went to meet him, "The Lord is with you, while you be with Him" (2 Chron. xv. 2).

"Yes," says the seeking soul, "that is just what I want—the voice of the Spirit of God speaking so distinctly to me that all doubt and apprehension may be removed, and that I may be enabled to rejoice in the light of it." Well, if that is your position I do not think what I am about to say will be the language of a barbarian to you. Now, when you try to get near God sometimes, don't you find that the great foe will bring to your remembrance in the secrecy of your closet wandering, idle, stupid, vagrant thoughts to divert your mind from the thing you want to bring to the presence of the Almighty? Haven't you sometimes been astonished when trifles have been brought crowding upon your mind which perhaps you have lost sight of for years, just as you are trying to get the ear of the Lord?

I might say to you, by way of advice, don't take any notice of that; go on with your petition. That is very easily said, but when it comes to be acted upon we find the difficulty. The enemy brings these silly and vain imaginations upon your poor mind for this purpose—that he may entangle you in fear and perplexity; because with it will come this whisper—sometimes so sly and subtle you may not detect where it comes from either—"Well, if you had a heart really made sincere, such things as these could not have a place in prayer; how can you call that prayer? Look at it! Your heart is faulty before God; you are in a state of confusion, like a fool's eye wandering to the ends of the earth; God will never account that a prayer." And if you get entangled there, the enemy for the time being has gained his end.

Sometimes, perhaps, you have been driven from the throne of grace, saying, "I am afraid to go on seeking any more, because it seems mockery. I cannot collect my thoughts. I feel it is not the reverential spirit I should realise in prayer and, therefore, I had better leave it."

The enemy's one object is to weaken you and drive you from the Lord. It is a difficult way, not an imagination I am speaking of in your hearing, but a reality most of us have to contend with, more or less. Sometimes in the presence of God we are as if we were brought into the presence of an earthly potentate, and instead of presenting our petition in a becoming way we chase a butterfly or something trifling. Alas! alas! is it not so with us? Our thoughts are carried away and we know not where we are. This is the enemy trying to block up the road so that you obtain not the strength and the light and the comfort that your soul needs. May God enable us to press on through it! It is true what the poet has said,—

"If unto Jesus thou art bound,
A crowd around Him will be found,
Attending day and night.

A worldly crowd to dim thy ears,
 And crowds of unbelieving fears,
 To hide Him from thy sight."—BERRIDGE.

It is the old beaten path of trial.

Note the Psalmist saying, "Unite my heart to fear Thy name." You get this expression from his pen, too: "In the multitude (or in the labyrinth) of my thoughts within me, Thy comforts delight my soul" (Psa. xciv. 19). And that desire to get to God's footstool to obtain through the Lord Jesus Christ the blessing that you need, will be regarded in heaven."—From "Gracious Admonition," pages 135—137.

Transcribed by H. S. L.

THE CRITIC CRITICISED.

BY ALFRED DYE, AUTHOR OF "THE JOINER'S HARP."

RECENT works are forwarded by their publishers to an Editor for review, because it is believed that his judgment is reliable, and that he will express his honest opinions, so far as the space at his command admits, "extenuating nothing" and "setting down naught in malice." In this spirit, as in God's sight, we have for eight years tried to give our readers a fair estimate of every volume sent us for this purpose. A brief review of the above-named collection of original hymns appeared in our last issue. To this their author has penned a reply. "In the multitude of counsellors there is wisdom," and we therefore willingly insert his letter.

TO EDITOR OF E.V.—DEAR FRIEND,—As there are so many monthlies, I do not take in the E. V. Mr. Farncombe, however, sent me the January number, in which I see a brief notice of my "Harp." I thank you for your remarks; although some of them are hardly *palatable*, they may be truthful. I have never seen either Stringer's or Wigmore's hymns. Mr. Warren's, however, I have had by me for many years, but never read them much, because of their utter *clumsiness*; and the only thing in which I discover any unfairness to myself as a hymn-writer is putting me about on a *level* with *him*. Well, just a little bit (perhaps more than that) of conceit remains in me. I mean that I feel myself a better writer than Joseph Warren. You will accept of this, I am sure, I am a little sensitive, and I hardly think you have really *read* me.

You express the wish that I had submitted my MS. to an educated friend, but to this sort of thing I always had an *aversion*. I like to be *myself*. It shall never be *Dye and Co.* as long as an ember of honesty remains in me. That some of the lines are awkward and hardly grammatical may be truth, yet many of my poor, illiterate friends think me quite a *learned* man, aye, and the public eye have never influenced me so much, perhaps, as it *ought to have done*, and sometimes I am *careless*. Of course, I never had the facility of learning. I was taken from school and, to my grief (for I was very fond of it *and wept days about it*), when I was just making some advance. I remember my master expressing to my mother his regret, and as also of his saying to her that he never had a lad under him more capable of learning; so you must look at the *title* of my book of hymns—"The JOINER'S Harp"—not that of a scholar.

I thank you for your remarks upon my prose, and I send you a few recently published pamphlets, and, if you think well, you can say a word or two about them in E.V.

I have paid printers, I think, about £450 for printing my works (a list of most of them I enclose—some are out of print), and I think I have in the course of thirty years taken £500 for them; and could I sell my stock at anything near the published price I might purchase a field of several acres. I write freely, and try to leave my soul, ministry, friends and all in the best hands.

Jan. 7th, 1911.

Yours very sincerely,

ALFRED DYE.

P.S.—I believe it was Mr. Thornber who gave me Warren's Hymns directly they were published. Warren gave Mr. T. a number of copies, but Mr. T. never could read them, so gave them away.

REVIEWS, LITERARY NOTES, ETC.

—o—

SERMONS. By Walter Brooke, Croydon.

Vol. II. 292 pages. Cloth, 2s. 6d.

London: Farncombe & Co., 30, Imperial Buildings, E.C.

ENCOURAGED by the gratifying reception accorded to his former volume of sermons, the author has published a second. Had we not seen the other we should speak very highly of this, but we cannot consider it equal to its predecessor. Mr. Brooke's high position as a theologian and a denominationalist ensures the soundness of his subject-matter, but we can but think that what is commonly and not always correctly considered Christian experience, predominates to an almost painful extent. The characters addressed by the preacher are mainly "the poor of the flock" and other Christians whose feelings are dark and gloomy. The sermon preached at Rotherfield contains a beautiful presentation of the person and work of Christ as the Mediator, and forms a delightful contrast to the majority of the rest. Salvation is a great fact which depends on a series of antecedent facts, the enforcement of which is preaching the gospel, rather than the constant reiteration of the fluctuating emotions of religious persons, however solemn these may be. Regarded from a literary standpoint, also, these sermons do not evince the same care in composition as those which preceded them. We meet with synonyms wrongly employed, with unwarrantable phrases, and now and then with expressions so unhappy that they do not accurately convey the writer's meaning. These things we are aware are only of secondary importance, but language is the vehicle of thought, and surely claims attention. Principal Tulloch, in his well-known work on Blaise Pascal, informs us that the writings of this great and good man "continue to be studied for the perfection

of their style and the vitality of their substance." In both of these, all religious authors would do well to emulate him. "Vitality of substance" these sermons certainly do not lack, but to "perfection of style" it were well for the preacher to seek to attain.

A characteristic extract from one of the sermons will be found on another page.

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The Doctrines of Grace and Kindred Themes. Thirty-six sermons by Rev. G. S. Bishop. D.D., of Orange, New Jersey, U.S.A. 509 pages. Price 4s. 6d. New York. In England: Farncombe & Son, 30, Imperial Buildings, E.C.

THE author is the pastor of a Presbyterian Church at Orange, New Jersey, who issues them from a desire to perpetuate the teachings which have been divinely blessed to his people for more than thirty years, and to oppose the very grave departure of many professed Christians both in America and Great Britain from the tenets which were held in his younger days. Hence, while he states the truth on the vital truths of the gospel, he exposes and refutes many modern errors in a cogent and convincing manner. What Lord Brougham said of Macaulay might, we fancy, be observed of Dr. Bishop. He is "cocksure about everything," and this unswerving confidence on the part of a gracious, well-informed and long-established minister renders his testimony most valuable.

His theology is what used to be known in America as Princeton Divinity. This in all essentials is that of Edwards, Dwight, and the two Hodges, and greatly resembles that of Spurgeon, of whom the Doctor is a great admirer. It therefore is based on Calvinism of the

most positive character, conjoined with many of the features of the creed of Arminius and Wesley. He defends the verbal inspiration of the Bible, the doctrine of Election and the corollary Preterition, salvation by substitution, the imputation of the sins of the chosen, and salvation by faith, with a force and eagerness which James Wells himself could not have surpassed.

Yet, strange as it seems, he also teaches that men as men have not only a moral sense, but what he styles "common grace" (page 183); insists that the gospel is an offer of grace to all men (page 203), to be preached with the designs and intention that men should accept it (page 386); and thus "do the Saviour the honour of trusting their souls in His hands" (page 281).

In these respects, there ore, this book covers much the same ground as other well-known treatises on systematic Divinity on yea and nay lines.

We cannot, however, treat this in a casual and cursory way, for while the errors to which we have referred are painfully flagrant, foundation truths are stated so clearly and cogently and in language so fresh and vigorous as cannot fail to be helpful both to those who are seeking to obtain an enlarged acquaintance with the gospel, and those who desire to impart it effectively to others.

His selection of subjects is varied and comprehensive. They range from the verbal inspiration of the Bible to all the other truths of the Evangelical system, with passing notices of many of the errors which obtain modern credence, especially the "oppositions of science," including the wild and wicked cult of the modern Joanna Southcote, the late Mrs. Eddy.

We know of no other book which discusses so many of the important topics on which every minister is supposed to be well informed. Regarded both as a collection of striking and suggestive sermons and a useful book of reference, it is therefore adapted to be generally useful.

One serious defect is that while the table of contents is exceptionally meagre, no index, either topical or textual, is given; and the careful reader who desires to recover a passage of interest and importance has to hunt for it—a waste of time and anything but a "labour of love."

Health permitting, we will next month inform our readers of some of the striking ways in which the author seeks to confute error and substantiate fundamental truth.

The Fundamentals: A Testimony.

UNDER this general title a series of books are being issued, each containing valuable articles, by eminent authors, on the Foundation Truths of the Gospel. With almost unexampled liberality they are being sent by two Christian laymen gratis and post-free "to every pastor, evangelist, missionary, theological and college professor, theological student, Sunday-school superintendent, Y.M.C.A. and Y.W.C.A. secretary, and editor of a religious paper throughout the entire English-speaking world, so far as the addresses of all these can be obtained.

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"In case any person receives two or more copies of any one volume kindly notify us. These books are too valuable and the demand for them too great to permit unnecessary waste through duplication.

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"The suggestion has come to us that a circle of prayer be organised for the express purpose of making this entire movement an object of definite prayer—that God will guide in every detail and entirely fulfil His purpose in the existence of the movement. The publishers will be glad to receive a line from all who are willing to thus unite in prayer.

"In conclusion, we would emphasise again the great importance of writing plainly and briefly and always giving full address. Testimony Publishing Company, 808, La Salle Ave., Chicago, Ill., U.S.A."

We earnestly trust that application will be made by all our Brethren who are entitled to these invaluable books.

"THE LOVE OF THE SPIRIT."

Transcribed from Rippon's Hymn Book by M. A. E. E. W.

"THE love of the Spirit," I sing,
By Whom is redemption applied ;
Who sinners to Jesus can bring,
And make them His mystical bride.

'Tis He circumcises their hearts,
Their callousness kindly removes ;
Life, light, and affection imparts
To them that so freely He loves.

He opens the eyes of the blind,
The beauty of Jesus to view ;
He changes the bent of the mind,
The glory of God to pursue.

The stubbornest will He can bow,
The foes that dwell in us restrain ;

And none can be trodden so low
But He can revive them again.

His blest renovation begun, [saints ;
He dwells in the hearts of His
Abandons His temple to none,
Nor e'er of His calling repents.

Imprest with the image Divine,
The soul to redemption He seals ;
And each with the Saviour shall shine,
When Glory complete He reveals.

How constant Thy love I believe,
Which stedfast endures to the end ;
Then never, my soul, may I grieve
So loving, so holy a Friend !

AUTHOR UNKNOWN.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

BETHESDA, IPSWICH.

THE annual meeting of the Sunday-school was held on Wednesday evening, January 11th, being preceded by a public tea in the schoolroom, at which there was a fair attendance. A good number were present, and the chair was occupied by R. L. Everett, Esq., J.P.

Mr. Alfred G. Groves (the secretary), in presenting his Report, spoke of the success that had followed the labours of the teachers during the past year, several of the scholars having joined the Church by baptism. He said some 86 scholars had joined the school since last year, and their roll-call now stood at about 437. The attendance had been well up to the average, and one scholar he particularly mentioned (Miss Dorothy Sparkes) had completed her ninth year without being absent or late one Sunday. He spoke words of gratitude to God in calling a much-valued teacher (Mrs. Elnaugh) for service in the foreign mission field.

Mr. George E. Daldy, as treasurer, then submitted the abstract of accounts for the year, which disclosed that, after having received moneys amounting to £42 Os. 2½d., they had had expenses totalling £39 16s. 10½d., thus leaving a balance in hand of 3s. 4½d.

The Chairman, in a forcible address, spoke words of praise of the work of the Sabbath-school, and he was followed by Pastor W. H. Potter, of Cottenham, who was listened to with marked attention as he spoke on the parable of the talents, especially upon the man who had only the one talent. He said he had listened to the reports with a great deal of pleasure. They as a school had to announce an increase in their num-

bers, whilst, alas, many Nonconformist bodies had to report a decrease. There the sun was shining and they were full of gladness. God's smile was on them. In these days of decadence it was something to be thankful for. Turning to the man who only had one talent, he said they felt some little contempt for him, perhaps mingled with a little pity, but God wanted the one-talented people. Did they not think it would be better for a Church to have one hundred people with one talent than a Church with ten people with five talents? They pictured the man as he went before his Lord; he had taken such care of his talent, and his master answered, "Thou wicked and slothful servant." What was the matter? They knew he had one talent, but he did not use it. Everyone had some work to do. He had not saved them to be idle. He had not saved them to be ornaments. He had saved them that they might do something for Him. That man had only one talent. He was not condemned because he only had one, but because he did not use it. There were many people to-day who did not know what they had got. God did not lay upon them more than they could bear, or expect more of them than they could do. Then there was a very common excuse often used. People to-day were too busy. They had to get up early in the morning and go to bed late at night. Did they not think that God could use that talent of theirs in just that particular time when they professed to be so busy? The man in the parable had not that excuse, for it is said "after a long time." He could not plead that he had no time. He (Mr.

Potter) did not think anyone would like to come to their Lord at last and say, "I could not find time to do anything for Thee." They all had a talent. If they only had one they were not expected to use two, and, if only one, an opportunity would come to enable it to be used. The man put his talent away in a napkin. The speaker urged that they should not hide their talents. Could he stimulate someone to use that talent that had been wrapped up—some young man or young woman to begin to devote their energy in the service of the Lord Jesus Christ? They loved Him, they valued prayer, they knew what it was to have it said to them, "Thy sins are forgiven thee;" then in every Church life there ought to be devotion to His service and the exercise of the abilities that dwell in their hearts. In conclusion, he spoke of how much the Lord Jesus had done for them all. He loved them and gave Himself for them.

Pastor H. Tydeman Chilvers and the superintendent (Mr. E. Chilvers) spoke a few words, and the singing of the hymn, "God bless our Sunday-school," and the pronouncing of the Benediction brought this successful meeting to a close.

GEORGE E. DALDY.

CHELMSFORD.

ON January 11th the annual New Year's meeting was held. A goodly number partook of tea, after which the public meeting was presided over by the Pastor, Mr. Josiah Morling, who read the 122nd and 133rd Psalms. Mr. Wm. White sought the Lord's blessing on the meeting.

Following this the hymn, "Come, Thou Fount of every blessing," was sung.

The Chairman's address was encouraging and helpful as he reviewed some of the past mercies and spoke of prospective blessings to be prayed and hoped for.

The senior deacon, Mr. Pizzey, commenced an address by reference to the 1st and 2nd verses of Eccles. v., "Keep thy foot when thou goest to the house of God," &c., words of exhortation which he felt to be greatly needed. He then gave an experimental and practical address upon these words, "The name of the Lord is a strong tower: the righteous runneth into it and is safe" (Prov. x. 18); also, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince" (Isa. ix. 6), speaking of the Lord by each name.

Mr. G. Jackson spoke on prayer, saying that although the child of God sometimes could only pray, "Lord, help me," it was nice when we could so enlarge our prayers as to pray for others, not only in this but in other countries also, making feeling allusion

to our Pastor's son, the missionary who, with our Pastor, seem to specially need our prayers at this time.

Mr. D. Monk spoke of the goodness and mercy of the Lord as the past was reviewed. For such an address the text he spoke from was very appropriate: "He led them forth by a right way, that they might go to a city of habitation."

Mr. H. Chilvers then followed with words of review and solemn warning, showing the blessing attending those who are found watching.

As a closing message our Pastor referred us to a text read to us at the commencement: "For my brethren and companion's sake I will now say, Peace be within thee" (Psa. cxxii. 8).

Thus, with the Benediction, another New Year's meeting was closed.

F. J. H.

GLAPHAM JUNCTION (MEYRICK ROAD).—Very pleasant times were realised at the New Year's meetings, which were held on January 8th and 10th, 1911. On Sunday the Pastor (Mr. G. H. R. Higgins) preached two sermons suitable for the occasion. The following Tuesday, Mr. G. S. Faunoh presided over a public meeting. He was led to give us a few words of encouragement, following which our friends and brothers J. N. Throssell, P. Reynolds, R. E. Sears, and our Pastor passed on Christ-exalting messages. All felt it good to be present, and have faith to believe that the words spoken by the brethren will bring forth fruit to the honour and glory of God.—H. M. G.

HOUNSLOW.—On January 11th the usual New Year's meeting was held. The weather was not favourable, but there was a good company in the afternoon, when Pastor R. Mutimer preached acceptably and profitably from Zech. x. 12, and in the evening, when the chapel was well filled, Pastor E. W. Flegg delivered an instructive and searching discourse from Psa. li. 11. The services were much enjoyed and the expectation was awakened that after-days will show that *special* blessing attended them.

ILFORD.—Special services for the new year were held here on Sunday, January 15th, when Mr. R. E. Sears preached very acceptable discourses both morning and evening. On the following Tuesday, Mr. E. Mitchell preached at 3.30. Evening meeting at 6.30, at which Mr. Hutchinson presided, speaking upon the Church and mission, showing the necessity for maintaining and disseminating the truth. Mr. H. D. Tooke spoke upon "Hopefulness" (Psa. xxxvii. 4); Mr. E. Mitchell from the words, "For me to live is Christ"; and Mr. R. E. Sears upon the two words,

"All hail." The occasions proved to be very profitable to those favoured to be present. The attendances were quite up to the average and the collections liberal.—GEO. S. FAUNGH, Secretary.

NEWQUAY, CORNWALL.

VERY solemn, heart-reviving services have been held recently at this important watering-place. For nearly three years the chapel had been closed and the little Church was homeless. When they made an appeal to the Strict and Particular Baptist Society in London they tried to reopen the chapel, but their efforts were unavailing. Difficulties have now been overcome, and on January 15th services were held in connection with the formation of the Church.

Pastor E. White, of Woolwich, preached in the morning of the 15th from Ephes. i. 22, 23. A goodly number gathered in the renovated house of prayer, joyous that they now possessed a spiritual home where they could meet for holy worship and service.

In the evening the chapel was filled, when Mr. R. Mutimer, of Brentford, preached an able sermon from Matthew xviii. 19, 20. His exposition of the Ordinance of Baptism and powerful advocacy of Strict Baptist principles made a deep impression on many. Mr. Mutimer then baptized four candidates. It was felt by all present to be a most impressive, God-glorifying service, and the hearts of God's people were full to overflowing with thankfulness.

On Tuesday evening another baptizing service was held, when Mr. Garfield Pearce (son of the late Mr. J. Pearce, who for many years faithfully ministered to the little flock at Newquay) was immersed; he was ill on the previous day.

Wednesday, January 18th, will ever stand out in the annals of the Church at Newquay as a most solemn, sacred time. At 2 o'clock the new Church was formed of twelve members, Pastor E. White presiding, and Pastor R. Mutimer and Mr. J. B. Cullin taking part. Mr. E. White asked several important questions, in answer to which the friends held up their hands in agreement. He then gave each a suitable text of Scripture with the right hand of fellowship. Brother Mutimer earnestly prayed that God would ratify and bless the union then made. The Ordinance of the Lord's Supper was administered, each of the three brethren mentioned taking part in the same.

At 3 o'clock a public service was held, when Mr. E. White preached from Acts ii. 42, showing the apostolic order of the early Churches and urging upon the newly-formed Church to continue in the same way.

At 5 o'clock tea was provided, when

the friends were kept very busy for an hour, about 100 partaking of same.

After this, a Church meeting was held, when the Articles of Faith were read and the signatures of all the members were given thereto. Rules were adopted and officers appointed to carry on the work of the Church; also a committee to carry on the Sunday-school. Resolutions were enthusiastically carried expressing heartiest thanks to the purchaser of the building and to the Strict and Particular Baptist Society for what had been done.

In the evening a public meeting was held, presided over by Mr. Collin. Addresses were given by Messrs. Mutimer, E. White, and G. Pearce.

Thus closed a memorable and happy day. To God be all the glory.

Members of our Churches are asked to kindly remember Newquay in their prayers, and, in the event of any visiting Newquay for holidays, they will be most heartily welcomed by the friends there, and they will be helping the infant Cause, besides enjoying the means of grace. E. WHITE.

BASSETT STREET, KENTISH TOWN.

THE ninety-sixth annual meeting of the Sunday-school was held on Tuesday, January 17th, Mr. R. S. W. Sears presiding.

The Report and balance-sheet were presented by the secretary, Mr. C. T. Fitch, in which it was stated that there were at present 16 teachers and officers and 152 scholars on the books—an increase of three on the previous year. One member of the Young Women's Bible-class had been baptized and added to the Church. The International Bible Reading Association had 70 members in the school. The Band of Hope was making progress and a sewing-class had been started. The balance-sheet showed an income of £16 19s. 2d. against £15 19s. 9d. for the previous year, and a small balance in hand was reported. The Chairman congratulated the school on the progress that had been made, and urged the importance of denominational teaching, and to the scholars he urged the importance not only of listening to their teachers, but of questioning them concerning the lessons.

Mr. G. W. Clark based his address on the words, "What shall it profit a man if he gain the whole world and lose his own soul?" and congratulated the school that there was no failure in finance and in the work of the Lord. He urged the importance of the value of the soul being appreciated, and that neither the wealth, pleasures, nor honour of the world were to be compared to it in any way.

Pastor P. Reynolds, who divided his address into two parts, spoke first to the

children on the magnet and its attractive powers. He reminded them that Jesus was the Magnet of divine grace, and of the importance of being attracted to Him in youth before the maxims and morals of the world could corrupt them, and this can only be accomplished by the Spirit of God. He impressed upon teachers the need of being magnetised by the Saviour. Sunday-schools were to be regarded as a great national asset, and their withdrawal would be a calamity. The basis of true education was religious truth, not ecclesiastical shame. He impressed the necessity of denominational teaching, leading the scholars first to the Saviour and then urging upon them the importance of following the Lord's commands—baptism before the Lord's Supper, in harmony with the New Testament teaching and also in harmony with the practice of the vast majority of English-speaking Baptist Churches throughout the world.

Mr. Goodenough, the Pastor, was unable to be present owing to his official duties in connection with the Surrey Tabernacle Benefit Society, and, at the suggestion of the Chairman, a message of goodwill was sent from the meeting.

Miss Wilkin and Mr. Denham, the superintendents, also spoke.

The meeting was the best attended school meeting for some years past.

STRICT BAPTIST MISSION. MR. MORLING'S VALEDICTORY MEETINGS.

In spite of unfavourable weather, Soho Baptist Chapel was well filled on Friday, January 6th, when in the afternoon a prayer-meeting was held, and in the evening a farewell meeting, under the chairmanship respectively of the vice-president and president of the Strict Baptist Mission, Pastors R. Mutimer and E. Mitchell. Mr. David Morling read the Scriptures and prayer was offered by brethren Brand, Sturton, Scott, Hutchinson, Cozens, Ernest Jeff, G. Fromow, and Welman. Mr. Morling made a statement as to the breaking out of plague in Sendamangalam, which gave point and fervency to our petitions, and Messrs. Colls (of Tring) and J. E. Flegg (of Hounslow) gave earnest addresses suited to the occasion.

The evening meeting was opened with the reading of the Scripture by Alderman Brand and prayer by Mr. W. F. Waller. Regret was expressed at the illness of Pastor R. E. Sear, who was expected to speak. Mr. Mitchell, in bidding God-speed to our outgoing missionaries and their children, said he had got to know brother Morling better during the last few months, and that he had found him to be a missionary through and through. Pastor Josiah Morling, of Chelmsford, the father of

our missionary, expressed himself pathetically. He referred to the coming parting and his willingness to give his son to the Lord, and then spoke of the words, "He shall not fail nor be discouraged." Pastor H. D. Tooke, of Gurney-road, Stratford, delivered a stirring speech based on the words, "Behold, I have set before thee an open door, and no man can shut it," which he aptly and forcefully applied to the Strict Baptist Mission. Mr. David Morling, after dwelling upon the fact that there must be spiritual growth in order to expansion in Christian and missionary service, spoke of the need of the Sendamangalam field, and pleaded for one preacher in each of the twenty towns around Sendamangalam. While expressing his delight at the growth of the missionary spirit in our Churches at home, he pointed out that, if he was to carry out a forward movement in India, there must necessarily be a corresponding forward movement at home. Mrs. Elnaugh, our new L.Z.A. missionary now in training, spoke of her experience in training and hope for the future. A hymn and prayer brought to a conclusion two most encouraging meetings.

NORTH ROAD, BRENTFORD.
NEW YEAR'S services were held here on Lord's-day, January 1st, and on Monday, the 2nd.

On Sunday a special prayer-meeting was held at 9 a.m. and was well attended. Many fervent petitions were presented in the name of the Lord Jesus on behalf of the Church, school, and the various institutions in connection with the Cause. The Strict Baptist Mission was not forgotten in our prayers.

Our Pastor (Mr. R. Mutimer) preached in the morning from Acts xxvii. 27—29 and in the evening from Rom. xiii. 11, 12.

On Monday afternoon Mr. O. S. Dolbey preached from Exod. xii. 13, "And the blood shall be to you for a token."

- (1) The people referred to.
- (2) The blood as a token.
- (3) The token.

In the evening Mr. J. E. Flegg preached from 2 Cor. ii. 17, "Therefore if any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new."

(1) There is a glorious position here spoken of—"In Christ."

(2) An important distinction implied or question suggested—"If any man," &c.

(3) A positive manifestation or evidence of a fact—"If he is in Christ, he is a new creature."

All the sermons were excellent and were much enjoyed by those who were

there. The attendance was good, and we had some happy seasons in the Lord's house to begin the new year. We pray that lasting good may result and the name of the Lord Jesus be magnified. The sweetness and savour of the text and sermon of the evening are still fresh in the thoughts and meditations of the writer of these lines. May the Lord own and abundantly bless the testimony of His servants in the prayer of E. FROMOW.
Chiswick.

GUILDFORD (OLD BAPTIST CHAPEL).—On Wednesday, Jan. 4th, 1911, the New Year's social tea and meeting of the Church and congregation was held, when between forty and fifty friends sat down to tea. A happy social hour was spent. All hearts seemed as one. It appeared as though the thought of our beloved Pastor, W. Chisnall, whom we fear will soon be leaving us for a larger sphere of labour, to which he has unmistakably been called, touched all hearts and so helped to make the gathering even more precious. Our Pastor passed from one table to another speaking words of loving counsel and help, and his words were apparently treasured up by many, as they afterwards said that they were afraid this was the last time he would meet with us as our Pastor. At 6.30 the evening meeting commenced by singing Medley's sweet hymn—

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me—
His lovingkindness, O how free!"

Our Pastor read in this order Psalms cxxvi. and cxxii., after which brother G. Pickett sought the divine blessing in prayer on our gathering. Mr. Chisnall then gave all a warm welcome and spoke of the past years of loving fellowship, and tenderly reviewed many of the experiences we had had together, so that hearts were touched. Mr. H. Brand also spoke from Isa. xxxv. 3, 4, and Mr. Snell from the words "obedience and blessing." After this the texts were passed round, as usual, and many dear friends read them out, and we were all amazed at the suitability of many of the texts taken by many of our friends. The singing of the hymn, "Saviour, breathe an evening blessing," and the Benediction brought a very happy and profitable meeting to a close.

CHELMSFORD.—A public meeting, under the auspices of the Young Men's Christian Union and Bible-classes, was held on Tuesday evening, January 3rd, 1911, when the Pastor (Josiah Morling) delivered a very able lecture upon "The veracity of the Old Testament." The view advanced in the present day of the legendary and mythical charac-

ter of many parts of the Scripture was, he said, very strongly to be deprecated. By Scriptural evidence he very strongly and lucidly defended Old Testament Scripture against the higher criticisms. The testimony of Christ and the apostles was adduced as abundant testimony to the veracity of Holy Writ. Mr. Chilvers, on behalf of the classes, cordially thanked the speaker. — ARTHUR H. THOMPSON.

CLAPHAM (BEDFORD ROAD).—For fifteen years Mr. W. Waite has filled the office of Pastor here, and on Jan. 10th the anniversary of his pastorate was held. In the afternoon, when a fair company assembled, Pastor E. Mitchell was graciously aided in telling out the old, old story. At the evening meeting Mr. G. Appleton presided. After the Chairman had read a portion of Scripture, Mr. F. T. Newman sought the Divine blessing. The Chairman referred to his lengthened acquaintance with this Cause and some of the friends there, and hoped the year might be one of great blessing. Mr. Sears gave a very warm-hearted address, brimful of good thoughts and wishes for Pastor and people, from Joshua xli. 6. Mr. Mitchell dwelt upon the goodness and mercy of God to the comfort of those present. Mr. White uttered words weighty, solemn and seasonable upon Acts xx. 28, and Mr. Sapey emphasized the fact embodied in the words, "Ye are of God." Mr. James Flegg spoke a few words with reference to similarities in experience, and a few words from the Pastor in grateful acknowledgment of the goodness of God and the kindness of the friends brought to a close a spiritually profitable meeting.

IPSWICH (ZOAR).—The annual tea and social meeting of teachers and friends connected with this school was held on December 28th, 1910. After tea, of which more than forty persons partook, the gathering was under the chairmanship of the superintendent, Mr. J. Threadkell, and was opened with a well-known hymn. Mr. G. Banks then read parts of Psa. lxxviii. and Prov. xxiv. and was followed by Mr. F. Moss in prayer. The Secretary's Report was given by Mr. A. W. Whayman and revealed a record of steady, earnest toil by the workers in various departments. Financially, it was a good year, for, in spite of the fact that a tea was given the scholars on the occasion of the annual prize distribution, we were enabled through the generosity of our friends to show a substantial balance in hand. The Chairman's Report of the attendances of teachers and scholars showed that the averages attained were very good. Encouraging addresses were given by Messrs. H. Baldwin, F. Moss, and D. S. Garrard (deacons), J.

Wright, G. Banks, G. Gardner, A. Forsdick, H. Farrow, and F. Lowbridge. Mr. Garrard alluded to the departure from Ipswich of Mr. R. J. Fordham, and in the name of the carol-singers, whom he (Mr. Fordham) had trained, presented him with a handsome Bible. In his response Mr. Fordham referred in feeling terms to the great attachment he felt to "Zoar." "Casting all your care upon Him, for He careth for you," was the motto given by the Superintendent to those present. May we be enabled so to do. Selections from the sacred cantata, "The Prince of Peace," were well rendered by the choir.—A. W. W.

COLCHESTER (ST. JOHN'S GREEN).

—The members of this Church met on Jan. 5th for their New Year's gathering. Upwards of two-thirds of their number sat down to tea, which was tastefully laid by the ladies' committee in the schoolroom. Matters of business next received attention. The Report and Financial Statement proved very interesting, there remaining in the hands of the Treasurer a balance of receipts over expenditure of £12 15s. The roll call followed, which showed an addition of nine for the year, a transfer of one, and another (our late sister, Mrs. Holmes) had answered the home-call and, released from suffering, has taken her station near the throne.

"Angels in the outer circle stand;
The saints are near the throne."

Brief but bright addresses were given by three of the deacons and other brethren. The Pastor was cheered and spoke of the encouragement it was to all who helped in the Church's work, the teachers, the members of adult Bible-class, and the meetings for prayer; and what cause for gratitude for the blessings of the year just closed and for hope in the new year for a continuance of the presence and blessing of the Holy Spirit! Already two candidates await baptism. Praise was the keynote of the evening, which was fittingly closed by the Doxology and Benediction.—H. S. D.

NEW CROSS ROAD (ZION).—The members' annual tea and social meeting took place on January 6th, and notwithstanding the inclemency of the weather, was largely attended. Pastor J. Bush presided, and struck a high key-note in an address on the presence and power of the Holy Spirit. Five-minute addresses followed by deacons T. G. C. Armstrong, F. J. Catchpole, T. R. Looseley, J. Martin, and J. D. Taylor, and brethren W. Howard, A. H. Riddle, and others, interspersed with hymns with good old-fashioned tunes chosen by friends present. The Lord's Supper followed, closing a most successful and spiritual meeting.

RISHANGLES.—We met for a time of special prayer January 10th, and the Lord gave us a sense of His Divine presence, which was most solemnly felt. We are as needy as ever, but as we praise God for the past year, and seek His help for the coming year, we, as a Church, are consoled by His love to say, "Hitherto hath He helped us," and we go on to seek His grace to help us yet again. On January 12th we had our New Year's tea, followed by a meeting, over which our beloved Pastor presided, and opened with the hymn 393 (selection), "Kindred in Christ for His dear sake, A hearty welcome here receive," etc., which he followed up by prayer and praising God, "in whose name he seeks to fulfil the ministry," for the many blessings. We, as a Church, have been blessed with additions and many encouragements during the past year. We have indeed felt the power of prayer and the deep need of it. We have had sunshine and sadness, but our God is above it all. As we listened to the reading of God's Word, which was followed by hymn 385, given out by Pastor S. Hawes, of Ocoold, we could heartily sing, "'Tis Jesus, the first and the last, Whose spirit shall guide us safe home." This brother was helped of God to address us with words of comfort, cheer, and exhortation, which was followed by hymn 386. We then had the pleasure of listening to Mr. Burnip, of Eye, a gifted brother in the truth as it is in Christ Jesus. He took for his text these words: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xiii. 58). Last, but not least to address us was our old friend and brother Pastor Ling, of Stonham, who took up this Word of God: "This God is *our* God," and most solemnly sought to direct Godward and heavenward. He felt that God had led him to speak in His name many years, his first attempt being in the vestry at the late Pastor G. Harris's request at Rishangles. "Blest be the tie that binds" was then sung, when the meeting closed with prayer and "Praise God from whom all blessings flow."—L. R.

WHITTLESEA.—On Tuesday evening, January 10th, the members of the Pastor's Bible Class of Zion Chapel had their re-opening meeting. Mrs. Whitcome, of Albany House, read a most helpful and instructive paper on "Ideals: How to Make them Real." A duet by Mrs. Savage and Miss Grace Peters, rendered in excellent style, was much appreciated, and added considerably to the pleasure of the evening. Mr. Ernest Franks, a member of the class, was presented with a magnificent Bible bearing an illuminated inscription. The presentation was made on

behalf of the President and members of the class in kind and well-chosen words by Mrs. Whittome "as a token of warm appreciation for services cheerfully rendered." Mr. Franks expressed his intense pleasure and gratitude, saying that the gift would ever remind him of dear and faithful friends. The President, Pastor J. T. Peters, also spoke in kind and appreciative terms in relation to the presentation. Refreshments were generously provided by Mrs. Whittome and the President. A most hearty vote of thanks, proposed by Mr. T. Benstead, was accorded to Mrs. Whittome for her kindness. The class, it is encouraging to note, continues its progress, and reached an average weekly attendance of 41 during the session ended in December.

CAMBRIDGE (EDEN).—WELCOME TO NEW PASTOR, MR. SHINN.—On Lord's-day, Dec. 4th, 1910, Pastor Arthur Shinn, late of Providence Baptist Church, Northampton, having accepted a very hearty and cordial invitation to become our Pastor, commenced his ministry amongst us. On Thursday, January 12th, a public recognition of the same was held. A large company assembled for tea at 5.30, the school-room being so full many friends had to wait for a second edition. Public meeting in the evening commenced at 6.45. Mr. R. Sturton, senior deacon, occupied the chair, and was supported on the platform by Pastors E. Mitchell, of London, and B. J. Northfield, of March, R. S. Waddelow, Church Secretary, and brethren E. Haynes, M. Haynes, S. Mascall (deacons), and Mr. Catling, Church Secretary of Northampton. The secretary stated the circumstances under which Mr. Shinn came to the Church. Mr. Catling expressed great respect and love for Mr. Shinn, and good wishes for peace and prosperity here. Mr. Shinn then stated his call to the ministry, and Pastors Mitchell and Northfield gave good counsel and encouragement to Pastor, Church, and congregation. A very happy time was spent in the meetings, and all friends were devoutly thankful for such a celebration of the union so divinely effected. To God be all the praise.—R. S. WADDELOW.

PFCKHAM ROAD ("MIZPAH").—Very successful and enjoyable were the services to commemorate the first Church anniversary of above place of worship held on January 12th last. Mr. Sapey, of Brixton Tabernacle, preached in the afternoon from Psalm cxviii. 1, reminding us very blessedly what great and marvellous things the triune Jehovah hath done for us as a Church and for His people, which made us raise our songs of praise to Him who "hath done all things well." Tea followed, at which a good company was

present. The evening meeting was presided over by our friend and brother Mr. Arnold Boulden, opening with the well-known hymn, "Kindred in Christ for His dear sake." Mr. Brain led us at the throne of grace. A very encouraging report followed, which showed again that "He hath done marvellous things" for us as a Church and people, and also the Church roll had been increased by ten since formation (Jan. 13th, 1910), and that the congregations were good and blessings abundant. Brethren A. G. Blackman, A. E. Realf, T. L. Sapey, and the Pastor (C. Thew) addressed the meeting, leading us still further to realise what great and marvellous things He hath done. Collections realised £3 4s. 5d.

STONHAM PARVA.—Pastor S. Ling presided over the New Year's meeting, which was preceded by a tea, to which about forty sat down. Pastor Cooper, of Rishangles, gave a profitable address on "The Kingdom of God," and Pastor Hawes followed with stirring words on "Things New and Old." At the close of his address Mr. Hawes presented to the Pastor, on behalf of the Church, a freewill offering of gold and silver, the best of its kind, and this was feelingly acknowledged by Mr. Ling. The Report of incidental expenses showed a balance in hand of £115s. 8d. Three sisters have been added to this Church during the past year.—A. G. H.

CANNING TOWN.—New Year's meeting was held on January 10th. After tea had been partaken of, which had been given and prepared by two lady members, and to which a good number of friends sat down, a meeting was held, over which Mr. A. Hughes presided. Psalm xci. having been read, Mr. Golding offered prayer. The Chairman, in his opening address, gave utterance to some sweet thoughts from the words, "He shall cover thee with His feathers," speaking of the security, protection and warmth derived whilst nestling under the wings of Almighty love. Mr. Kelk addressed the meeting from "Give ear, and hearken unto what the Spirit saith unto the Churches." He spoke of the Spirit in particular as the Comforter of the Churches, and of individuals who had been given the listening ear by the same invincible Spirit. Mr. Tettmar followed with good words upon Isa. xxxiii. 15-17. Mr. Lowrie based his remarks upon "Mercy shalt be built up for ever," and reminded the friends of God's preserving mercy, to which they might look "this year also." Mr. Fountain in his address summed up the whole in very choice words of encouragement and commended the Church to the Lord and the Word of His grace. A collection

was taken on behalf of the poor of the Church, which was heartily responded to. The singing of the grand hymn, "Blest be the tie that binds," and the Benediction brought this happy meeting to a close.—D. G.

**SOUTH INDIAN STRICT BAPTIST
MISSIONARY SOCIETY.
VALEDICTORY SERVICES.**

ON Thursday, January 19th, Mr. and Mrs. J. D. Thomas, missionaries of the S.I.S.B.M.S., were present at farewell meetings in Zion, New Cross, prior to their return to India.

The pulpit was occupied by Mr. Thomas in the afternoon, who delivered a sterling missionary discourse from the words, "This day is a day of good tidings, and we hold our peace." In a graphic and finished style he described the terrible distress of Samaria, beleaguered by the Syrians; dwelt upon the plenty announced by the prophet Elisha, as a Divine provision for a awful need; pictured the lepers as they faced their own situation. They first satisfied themselves in a very human way, and then began to upbraid themselves because they were withholding from their distressed fellow-countrymen the good news of the provision which the Lord had made. The application was obvious, said the preacher: we Christians have the secret of eternal life, and ought to publish it; yet, though the good news was sent to every creature, how sadly wanting the Church had been for two thousand years in carrying out the duty imposed upon it by the Lord Jesus!

The evening meeting opened with a refreshingly fervent and appropriate prayer, offered by Mr. F. T. Newman. Pastor S. Gray made a few brief announcements, one explaining the absence of Mr. E. C. Strickson. Our brother and his wife have quite recently sustained a double bereavement, Mr. Strickson having lost his father and Mrs. Strickson her mother by death.

Pastor J. Bush delivered an address from the chair, blending portions of Psalms 129 and 134 as a parting wish for Mr. and Mrs. Thomas: "The blessing of the Lord be upon you: we bless you in the name of the Lord. The Lord that made heaven and earth bless you out of Zion." The speaker remarked that the blessing of the Lord turned crosses into crowns; it would mean the multiplication of the children of Abraham (believers in Christ) through their instrumentality. What Boaz said to the reapers, and the reapers responded to Boaz, Mr. Bush said to Mr. Thomas: "The Lord be with you: the Lord bless you."

Pastor W. H. Rose (Highbury) prefaced his address by kindly allusion to the sorrow of the Society's senior missionary, and to the joy-creating

escape from death of Mr. Walter G. Gray, whose own story appeared in January *Rays from the East*. Willow and palm—palm and willow—were interwoven in the booths of ancient Israel; and we, too, have willow and palm experiences in life. Mr. Rose detailed and dilated upon his heart's fourfold wish for the outgoing missionaries. He wished them (1) an ever-increasing realisation of the Lord's equipping power. The Spirit of the Lord clothed Himself with Gideon (R.V.), enveloping Himself with Gideon's weakness. The primitive disciples of Christ were clothed with power from on high; their weakness was enveloped by Divine might. Then Mr. Rose wished the missionaries (2) an ever-increasing realisation of the Lord's unfailing provision—God's provision is God's provision. (3) An ever-increasing realisation of God's inspiring purpose. We were not gathered for doctrinal debate, but the speaker argued that a belief in predestination was both Scriptural and philosophical, for things desirable will and must be attained by ordained means. Finally, Mr. Rose wished the missionaries (4) an ever-increasing realisation of the Lord's abiding presence.

Mr. G. W. Clark desired that the exquisite charm of the familiar words of the ancient Church might abide with the valedictory friends: "The Lord of hosts is with us." The speaker glowingly noted the fact that almost monthly, at committee meetings, tidings arrived of definite spiritual blessing upon the Society's work. The resources of spiritual work are in the Lord of hosts.

Pastor P. Reynolds said Mr. and Mrs. Thomas were being sent out with renewed confidence; they would do the new thing (minister to lepers) as they had done the old. Mr. Reynolds then spoke of the solemnity of the minister's work, illustrating the distress incidental to the ministry by the case of the prophet Jeremiah, whose intense zeal and prolonged endeavours failed to separate Judah from her sin. The purifying of silver sometimes meant the burning of the assayer's bellows before the actual separation of the silver from the dross was effected. Jeremiah felt himself to be as a burned bellows (Jer. vi. 29). The speaker emphasized the right view of a faithful ministry. The Divine Assayer is glorified, for the minister is but the bellows—a bellows with all its weakness; he is not the fire, he is not the judge of the metal, but he is just a bellows given into the hands of God. The effect of Divine holiness upon tender natures is apparent—the bellows close to the fire is consumed. Verily, the man of God often feels the burning power of Divine truth himself, and wonders and weeps because sinners are

untouched. Missionaries are no exception to the rule. But the missionary's business is to play the part of the bellows to the fire, and, for Mr. Thomas, Mr. Reynolds wished all manner of good.

Pastor S. Gray's farewell words were, "Be of good cheer: Christ Jesus is with you." Christ was with the missionaries—this was dignifying and gladdening; the Lord was with them as able as ever—to uphold and to see them; He was with them ready to be gracious—to supply them with grace and to solace them evermore; He was with them with all His old love of holiness—for He died that His Church might be a credit to Him without spot, wrinkle, or any such thing (not a discreditable community), and it is important that we should be meet for the Master's use, resembling "Old Humphrey," whose mind was "as sweet as a snowdrop." And, finally, Christ was with them, excepting and demanding service—unselfish, unsparring. Addressing them both, Mr. Gray concluded by repeating his first words: "Be of good cheer: Christ Jesus is with you."

Mrs. Thomas and Mr. Thomas both gave expression to their appreciation of the kind words which had been spoken and recalled much that pertained to the five and a-half years' service which they had seen in India.

A resolution expressing sympathy with Mr. and Mrs. Strickson in their recent bereavements was then proposed by Mr. Clark, seconded by Mr. Catchpole, and carried unanimously.

During the evening two anthems were well rendered by the choir, led by Mr. Riddle, "Thou wilt keep him in perfect peace," &c.; "At even, ere the sun was set." This service of love was very welcome to the large assembly.

The Secretary announced the date of Mr. and Mrs. Thomas' start to be Monday, Jan. 23rd, from Waterloo Station for Southampton, where they would ship for Tuticorin by the North German Lloyd steamship "Grosser Kurforst."

The well-to-be-remembered proceedings terminated just before 9 o'clock.

S. GRAY.

AYLESBURY (WALTON STREET).—New Year's gathering was held on Thursday, January 5th, when a good number of members and friends assembled. Pastor F. Fells, of Chesham, and Pastor H. J. Lester, of Aylesbury, gave very helpful addresses. Recitations were given by our young friends. Refreshments were provided by the ladies' committee. The Pastor presided and gave an address on using what gifts we have in God's service. A most successful and happy time was spent. Praise is given to the great Head of the Church for His continued presence and blessing on His Word and

work both in the Church and Sunday-school.—D. WITTON.

LESSNESS HEATH, BELVEDERE.—New Year's services were held at the above place of worship, when another Ebenezer was raised of thankfulness for help afforded through another year, having been blessed by a continued faithful ministry by our Pastor, H. Mountford. Mr. White, of Woolwich, feasted us on some of the dainties of the Gospel in the afternoon and Messrs. West, Mountford, Rose and White gave some very encouraging addresses in the evening.

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

RESULT OF SCRIPTURE EXAMINATION.
(73 first and 71 second-class certificates;
51 failed).

THE following are prize-winners:—

Junior A.

Willie Fromow, 94 marks, 1st prize.
Ceoil Joseph Fromow, 84 marks, 2nd prize (Brentford).
Miriam Kate Andrews, 76 marks, 3rd prize (East Ham).

Junior B.

Lilian Maria Branton, 90 marks, 1st prize (Tottenham).
Elsie Elizabeth Horne, 90 marks, 1st prize (Chadwell-street).
Alice Dipper, 81 marks, 2nd prize (Staines).
Issachar S. Martindale, 79 marks, 3rd prize (Brentford).
Herbert Sheed, 79 marks, 3rd prize (Brixton).

Intermediate A.

Edwin T. Rayner, 91 marks, 1st prize (East Ham).
Lilian Amy Othen, 89 marks, 2nd prize (Ilford).
Ethel Victoria Arnold, 85 marks, 3rd prize (East Ham).

Intermediate B.

Dorothy Louise Bottoms, 93 marks, 1st prize (Watford).
Edith Ince, 90 marks, 2nd prize (Gurney-road).
Margaret Amy Mellor, 89 marks, 3rd prize (Lewisham).

Senior.

Grace Ethel Fromow, 84 marks, 1st prize (Brentford).
Augustus Alfred Rayner, 77 marks, 2nd prize (East Ham).
Lilian Frances Fromow, 75 marks, 3rd prize (Brentford).

Aged Pilgrims' Corner.

THE old folk in the Homes have been gladdened by many useful gifts, Christmas dinners, New Year's teas, and private benefactions having made them feel that they were not forgotten. Letters and visitors do much to cheer

them at this season of the year, when so many are unable to leave their fire-sides.

No less than 1,644 pensioners are on the Society; many have been raised to the seven-guinea pension, and the expenditure has, in consequence, increased. New annual subscriptions are coming in, but many more are needed to make the regular income of the Society more proportionate to the claims upon it.

Will more of our young friends take collecting boxes and cards? The amount received from such reaches a good total annually, but the committee are anxious that many more should be issued, so that £500 per annum may be raised by this means.

If those who contribute could read some of the letters of thanks received, or hear the testimonies borne, they would be confirmed in their faith and have a deepening conviction of the urgent needs met by the Society. One good woman in the country had only a halfpenny left when her quarter's pension was given, and her first journey was to pay her rent.

On March 31st the financial year will close. In some respects it has been one of unusual strain, but the Lord has graciously provided, and with much hope the committee look forward to the next two months. The lantern lecture upon the Society's history can be given during the winter.

A pensioner, upon being admitted as an inmate of one of the Homes, wrote—

"But here I am, thanks to Thy name,
In my last earthly home;
O let me have Thy presence here,
Then bow before Thy throne.
Here in this peaceful, calm retreat,
O may I often see
A glimpse of that bright better land
Where I so long to be."

Gone Home.

MISS F. DOWLEN.

On Lord's-day, December 4th, 1910, our beloved sister, Miss Fanny Dowlen, was taken home, to be for ever with the Lord, at the ripe age of 70 years. The end came very suddenly after only a few days' illness. The writer was privileged to visit her several times when she was laid aside and found her earnestly desiring an interest in the prayers of God's people.

She was a very successful teacher in the Sunday-school of the Old Baptist Chapel, Castle-street, Guildford, for many years, and only reluctantly gave it up a few years ago because of failing health. The effect of her work is seen

in the fact that many of her old scholars have now become members of the Church. Her connection with the Church dates back to September, 1873.

A large gathering of friends, including teachers and scholars, were present at the funeral, in order to show their warm appreciation of one who had endeared herself to them by so many ties.
W. CHISNALL.
Guildford.

MR. RICHARD BISHOP STRICKSON, of Stowmarket, received the home-call on the 16th of December, 1910. He was a deacon of the Stowmarket Church, and during his twenty-three years' connection with the Church he had held the several offices of school superintendent, Church secretary, and treasurer.

He was baptized at Great Gidding, in Northamptonshire, when he was about 23 years of age, and soon threw his devout energy into the work of the Church.

It is over thirty years ago that the writer of this brief memoir, who was then but a stripling, first met Mr. Strickson, when he visited Great Gidding to preach. The friendship then formed has been unbroken through the years. With solidity of character he united a cheerful disposition, while he possessed a persevering spirit which, under Divine grace, carried him through changes and trials which might have crushed some of us.

During the agricultural depression of '79 and '80 he met with a severe reverse and had to leave his beautiful house and farm. Other trials soon followed, and for a time Divine Providence led him through some strange paths. Eventually he was directed to Stowmarket, where he was blessed in business, and was honoured for nine years with a seat on the Urban Council.

When he came to Suffolk he soon took his place as one of the leaders of our denomination and served faithfully on the committee of the Suffolk and Norfolk Association, as well as occasionally preaching in the surrounding pulpits.

His funeral took place on Wednesday, December 21st, 1910, the service being conducted by the writer, helped at the grave by Mr. Berry, of Ipswich.

On the following Sunday a memorial service was held at Stowmarket, when the writer preached from "My servant is dead; now, therefore, arise" (Joshua i. 2).

Our dear friend's last illness was of a very trying nature, and we cannot but thank the Lord that He has taken him home. May rich supporting grace be realised by the widow and family.

PHILIP REYNOLDS.

The Church Member's Plea.

BY JOHN LENROC.

THE Christian minister's estimate of his work must of necessity be high. The question has arisen, What is the Church member's estimate of his minister's work? As an answer to this, the following few thoughts have suggested themselves.

The Church members of to-day are assailed on every hand with intelligent criticism, and are oftentimes engaged in active Christian service. What, then, is their chief need at the hands of their ministers? A teaching ministry, surely, as distinct from a merely doctrinal and declarative one. In other words, a ministry which, apart from the setting forth of doctrine, gives a more detailed and definite study of the Word, with a view to ascertaining the essential values and teaching of the passage or subject under consideration. It is not sufficient to be informed that a certain isolated text illustrates and upholds a certain doctrine; rather should the text be studied in the connection in which it appears, with a desire to unravel the significance underlying, thereby tracing the correct teaching.

The Holy Spirit has veiled His deeper teaching beneath the surface, so that God's servants must delve deep to bring forth the sacred and hidden treasure. This being so, how should a sermon be constituted? It should not be an enlargement of an exposition of one text, but should contain the essential teaching of the subject of which the text is the epitome. It should not, as is too often the case, be composed of a multitude of divisions and of thoughts expressed, which only produce confusion in the mind, thus leaving the hearer in a complete maze to know where the minister is and where he himself is. Surely this is one of the reasons why many of our denomination, leaving the service and returning home, fail to summarise the sermon in their minds, and thus lack necessary food for thought during the week. A minister should make it his endeavour to place before his hearers a complete and well-thought-out study of one subject, or aspect of a subject, containing one or two central points. He should explicitly emphasise and illustrate those points, so that his hearers cannot fail to understand his message, and leaving the service with a clear conception of the sermon, are able to reproduce it in their own minds.

How can this be best attained? By careful and diligent study, by hard work—sweating (forgive the expression). To a minister, a knowledge of the original languages is the brightest, sharpest and most efficient tool he can possibly possess for effective teaching. Then why are so many of our ministers deficient in this respect? If James Wells did, whilst following his calling as a minister, rise every morning at four to study and master Hebrew, then surely

what one man has accomplished can be equally accomplished by those who are more favourably placed than he was.

Having dealt with the building or substance of the message, let us now turn to the manner of its delivery. The Church member needs at the hand of his minister the message put in simple, forceful, yet eloquent language. Why do our ministers despise the cultivation of silver-tongued oratory? Simply because they would bind the Holy Spirit only to bless that which has very little, or nothing, of man's contrivance or ingenuity as regards the cultivation of elocution.

"Whatsoever thy hand findeth to do, do it with thy might," must imperatively apply to ministers in connection with the cultivation of the gifts of oratory which by virtue of their office they are supposed to possess.

Appropriate illustrations should be used, following the example of Christ in that which is one of the highest principles of teaching—the using of the common-place in men's lives, so that a child can understand and the adult have food for thought. The mind can always more readily grasp the concrete illustration as distinct from the abstract proposition. The recollection of the concrete will serve to call to mind the teaching it illuminated.

To summarise the whole matter, the minister should approach God's Word praying that he may receive the true teaching, and having obtained the teaching, diligently study to present it to his hearers clearly, sympathetically and eloquently.

Penrose Street Sunday School, February, 1911.

THE ATONEMENT OF CHRIST.

BY PASTOR H. M. WINCH, CHATTERIS, CAMBS.

THE Atonement of Christ is the main theme of the Gospel of the grace of God. It is the vital centre from which issue all the blessings of God's great scheme of present and eternal salvation. While Election in Christ is the starting-point of salvation in the Divine purpose, the Atonement is its starting-point in our actual realisation of the God-glorifying and wonderful work of Redemption.

There was, of course, the preparation of Christ Himself to be our Ransom by taking upon Himself our human nature and in living a life of spotless obedience to the holy Law of God. This Divine preparation, while it is essential to a just Atonement, has in itself no saving virtue. It is in the actual propitiation that its redeeming efficacy and the cleansing power of the blood of Christ consist.

The meaning of the word Atonement is reconciliation, and the Lord Jesus reconciles us to God by His atoning death. The Atonement of Christ was therefore effected by His death on the cross.

The great need for this Atonement is in the solemn fact that we

are sinners. Being sinners, we are in a state of enmity against God, and therefore we need to be reconciled to the Most High.

God Himself has revealed in His Word the way of Atonement or reconciliation. It was not left to us to devise a way of our own planning. Surely the holy and just God against whom we had sinned had an absolute right to determine how this Atonement should be effected and realised!

The method of the manifestation of Divine mercy was disclosed by God in type on the Day of Atonement, which was instituted by His command under the Mosaic economy.

Of this, the inspired account is given in the 16th chapter of the book of Leviticus. On this momentous day two kids of the goats were to be offered to God. Aaron was commanded to cast lots upon the two, and "one lot" was to be "for the Lord and the other lot for the scapegoat," the Lord's lot being for a sin-offering. We are hereby taught that Atonement must be offered unto the Lord for the sins of His people. This ritual propitiation for sin in the days of old was a type of that great and wonderful Atonement which the Lord Jesus Christ made when "He appeared once in the end of the world to put away sin by the sacrifice of Himself."

This was not His appearance in the manger at Bethlehem, neither was it during His life and ministry among the Jews, but His appearance on the cross of Calvary. This was uniquely and pre-eminently His appearance or manifestation as "the Christ the Son of the living God."

In the type the Atonement for the transgressions of the people of Israel was followed by the confession of their sins over the head of the scapegoat. To this the poet alludes in the well-known words:—

"My faith would lay her hand on that dear head of Thine,
While, like a penitent, I stand and there confess my sin."

Some time ago, a young Jewess was passing the door of a place of worship in England. She was attracted by the sound of music, and went into the porch to listen as the minister gave out the lines—

"Not all the blood of beasts on Jewish altars slain."

She was surprised that Jewish altars should be mentioned in a Christian place of worship, and waited till the next lines of the hymn were read—

"But Christ, the heavenly Lamb, takes all our sins away."

More startled and interested than before, she felt by Divine conviction that there was something here she needed, but had not hitherto known. She therefore continued to listen while the minister read and the congregation further sang—

"My faith would lay her hand on that dear head of Thine."

"My soul looks back to see the burdens Thou didst bear," etc.

She returned home, but the truth, by the application of the Holy Spirit, had taken hold of her heart. She sought the

companionship of a Christian lady, from whom she learned the truth more fully.

Some while after, when dying, she made an effort to repeat another verse of the hymn which had so impressed her—

“Believing, we rejoice to see the curse remove;
We bless the Lamb with cheerful voice and sing——”

Here her voice failed. In a few minutes she breathed her last, when her ransomed spirit went to complete before the throne the song she had begun on earth—“And sing His bleeding love.”

As with the type, so with the Antitype. As with the shadow, so with the divine and glorious substance. By the conviction of the Holy Spirit there must be in the experience of every saved soul a heartfelt confession of sin in view of the sufferings and the death of the dear Redeemer. The wonderful Atonement of the Lamb of God savingly operates in two directions. It avails, firstly, in relation to sins that are past. Then it is efficacious in saving us from present sin. So great is the virtue of His atoning work that His sacrificial death avails to cleanse from and to take away all our sins.

The barrier of sin therefore, between man and God being thus removed, sin can be justly and yet graciously forgiven. The Lord being God as well as man, there is a fulness of merit in His great sacrifice.

The Atonement of Christ, again, avails not only to obtain the forgiveness of sins, but to procure spiritual life for His people, who in their natural state are “the children of wrath, even as others,” and “dead in trespasses and sins.”

Further, the Lord died not only to secure the forgiveness of the sins of our past days, but to save us from the love and power of sin in our everyday lives, until at last, seeing Him as He is, we are like Him and are for ever with the Lord.

It has been said that “The darkened sky, the streaming cross, the broken-hearted victim, the rent veil, and the opening graves, tell of an Atonement too grand to have its blessings limited to our few years on earth.”

Lastly, the grace and power of the Atonement can be realised only through that faith which is the gift of God, wrought by the Holy Spirit in the heart, which enables us to depend on the finished work of Christ as the procuring cause, the immovable ground and the living spring of salvation.

Thus, while the Atonement of Christ is essential to the procuring of the forgiveness of sins and to the obtaining of spiritual life, a heaven-born faith is essential to the realisation and enjoyment of these blessings in our souls.

This being so, the Lord Jesus Christ Himself assures us that “he that believeth and is baptised shall be saved, but he that believeth not shall be damned.” Dear reader, are you a believer or are you an unbeliever?

THANKSGIVING is good, but thanks-living is better.—*Matthew Henry.*

THE CHURCH OF ROME AND THE RECENT CON-
TRAVENTION OF THE LAW OF MARRIAGE.

BY ALFRED SECRETT.

"Come, make a circle round me, and mark my tale with care,
A tale of what Rome once hath borne, of what Rome yet may bear."
MACAULAY.

Two booklets on this question have been forwarded to the Editor.

One is the February number of "The Monthly Record of the Protestant Evangelical Mission," of which our friend, Samuel Banks, of Eltham, is Secretary. It contains *inter alia* a spirited account of this affair. It is written in a thoroughly Protestant though becoming spirit, and is well worthy of wide perusal. Many, we trust, will aid the cause of civil and religious liberty by purchasing and circulating it.

The other is a verbal re-print from an Ulster newspaper, "The Northern Whig," of the report of the important united meeting of Protestants held in January, in Belfast to protest against the recent Papal decree (*Ne Temere*) on Mixed Marriages.

The significance of what has transpired can hardly be over-estimated, and the writer has pleasure in responding to the Editor's request that he would pen a brief account of what has occurred for these pages.

A startling example of the working of the marriage laws of the Church of Rome recently came before the British public.

Mrs. McCann, an Irish Protestant, the victim of Papal intolerance and priestly interference, tells her story in the following appeal, addressed

"To His Excellency, the Earl of Aberdeen, Lord-Lieutenant
and Governor of Ireland.

"May it please your Excellency, I pray your Excellency's assistance under the following circumstances:—I am the daughter of a small farmer in County Antrim, and a Presbyterian. I was married in May, 1908, in a Presbyterian church by my own clergyman to my husband, who was and is a Roman Catholic. Before our marriage we arranged that I should attend my own place of worship and he his. We afterwards lived together for some months at my mother's house in Antrim, but work calling my husband to the West of Ireland, I joined him, and we lived some months there. We then came to Belfast, where my first child (a boy) was born in June, 1909. During this time there never was any difference between us about religious matters, and our boy was baptised by my clergyman. My husband on Sundays took care of the baby while I was at church. A short time before our second baby (a girl) was born, in August last, my husband spoke to me about changing my faith, as he told me that the Roman Catholic priest was rating him, and I was visited on several occasions by this priest, who told me I was not married at all; that I was living in open sin, and that my children were illegitimate, and pressed me to be married properly. I told him that I was legally married to

my husband, and that I would not do what he wished. On one occasion my husband and I besought him to leave us—that we had lived peaceably and agreeably before his interference, and should continue to do so if he let us alone. He threatened me that if I did not comply with his request there should be no peace in the house, that my husband could not live with me, or that if he did his co-religionists would cease to speak to or recognise him. When he could not persuade me, he left me in an angry and threatening mood.

“From this time on my husband’s attitude towards me changed, and he made no secret of the way he was being influenced. Our second baby was removed from our house by my husband without my leave, and taken to chapel and there baptised. My husband also began to ill-treat me, and told me I was not his wife, and nothing to him but a common woman. This I bore, hoping his old love for me would show him his error.

“But the power of the priests was supreme, and on returning home some weeks ago, after being out, I found that both my babies had been removed, and my husband refused to tell me where they were, beyond that they were in safe keeping. I did everything I could think of to get at least to see my babies, but my husband told me he dare not give me any information, and that unless I changed my faith I should not get them. A day or two after this, on pretence of taking me to see my babies, he got me out of the house for about two hours, and on my return I found everything had been taken away, including my own wearing apparel and underclothing, and I was left homeless and without means or clothing beyond what I was wearing. My husband left me, and I could not find out where he went.

“I subsequently saw him where he was then working. He was very cross with me, refused to tell me where the children were, or to do anything, and told me to go to the priest, in whose hands, he stated, the whole matter was; and also said that unless I was re-married in chapel I should never see the children. I subsequently saw the priest, who said he could give me no information, and treated me with scant courtesy. I have tried to find my husband, but have failed, and cannot now get any information of his whereabouts or that of my babies, and I do not even know if they are alive.

“My heart is breaking. I am told the police can do nothing, although if only a shilling had been stolen they would search for the thief; but my babies are worth more to me than one shilling. In my despair I am driven to apply to you, as the Head of all Authority in this country. I am without money, and but for the charity of kind friends I should be starving. I want to get my children, and to know if they are alive; and I have been told, kind Sir, that if you direct your Law officers to inquire they could soon get me my rights. Will you please do so, and help a heartbroken woman, who will continue to pray for the Almighty’s blessing upon you and yours?”

His Excellency, however, declined to put the Law in motion to discover the whereabouts of these unhappy little ones.

But Mrs. McCann had laid her case before the Rev. W. Corkey, M.A., a leading Presbyterian minister in Belfast. After a searching investigation this gentleman was convinced of the truth of her statements. In collaboration with other ministers, Mr. Corkey, after the Earl of Aberdeen's refusal to act in the matter, organised a great public meeting in Belfast. The painful story was communicated to the Press, and public interest aroused. On February 7th the affair also led to an animated Debate in the House of Commons.

The Chief Secretary for Ireland, admitting the facts as set forth in Mrs. McCann's memorial, had no alternative than to promise to take steps to find the kidnapped babies.

In this debate the following facts were established, and placed beyond the range of controversy. That (1) Mrs. McCann was robbed, deserted, and left destitute by her husband, and her children were abducted and hidden away from her. That (2) these proceedings strictly accorded with the law of the Church of Rome, which (3) would have prevailed over British law had not the Christian public insisted that justice should be done.

These facts no Roman Catholic member could deny, but, with characteristic ingenuity, a red herring was drawn across the scent. (a) Mrs. McCann's character as a housewife was attacked, in confirmation of which a letter from the missing husband was advanced, and (b) Political motives were imputed to the woman's champions.

Now, in dealing with such facts, Rome's theology not only sanctions but enjoins equivocation. Bearing this in mind, let our readers judge of the value of the allegations of McCann against the testimony borne to his wife's excellent character by ministers of high repute.*

Moreover, the husband is a devout son of the Church, and it is certain that he would not place himself out of touch with the sacraments. The priests, therefore, know where he is, and if they do not fear the light should produce their *protégé*, and enjoin him to give his own version of the case, and defend his conduct.

Now, with reference to (b), we submit that no Christian ministers who were faithful to their calling, could ignore such an appeal merely because the recital of these indignities would point a political lesson, or might even be legitimately used by politicians to show the danger of allowing Rome's priests to rule unchecked in any part of the Empire.

Newspapers of anti-Protestant tendencies have made full use of Mr. Devlin's "red herring," and adopted his ingenious defence of Rome's proceedings and the Earl of Aberdeen's inaction. But the real issue cannot be dubious to those who have intelligently read the whole report of the Debate.

The heartrending incident has a voice to all sane, merciful and

* No charges were brought against her till February 7th, when her character was vilified in a way which would have been tolerated by nothing short of "Parliamentary Privilege."

Christian Englishmen. (1) It serves as an object-lesson in the law of the Papacy. That law abounds in similar exemplifications of cruelty and injustice. Irreflective and too tolerant Protestants would be roused from their complacency if they did but realise what the "mother of abominations" would do if she again get Britain into her clutches. (2) The incident exemplifies Rome's arrogant claim that the law of the Church must prevail over the Law of the State. This claim England repudiated at the Reformation; let us not put back the clock. British law declares that Mrs. McCann is the wife of a man who is legally married to her, and who is responsible to support her and their children. Rome's law insists that she is simply his mistress and no wife, and that the children are illegitimate, and must be hidden from their mother. The husband is free, for not having been married by a priest, he is not married at all. Oh, the pity of it that, but for a great public agitation, the present administration in Ireland would have allowed Rome's law to prevail, branding a virtuous woman as a grossly immoral one!

Thus the two laws clash. A Christian statesman in effect says, "Let Rome's law prevail. I cannot interfere." British chivalry is not, however, dead, and the Christian public thunders "No!" His Majesty's representatives have, therefore, been compelled to set British law in motion.

We can but pray that before these lines appear, these little ones will be restored to their mother, the priests defeated, and the husband compelled to appear, and to own that in British dominions, at least, there is a stronger law than the law of his Church.

THE DOCTRINES OF GRACE AND THEIR PRESENTATION TO THE YOUNG.

BY F. W. KEVAN.

(Concluded from page 42.)

I HAVE already shown the importance of bringing our distinctive doctrines before the young, and after a brief survey of the doctrines chiefly intended, I ventured to submit that they can only be effectually set forth by teachers who have a sincere love to them. Further, I urged that such teaching can best be conveyed by working from the concrete to the abstract, in particular using Scriptural narratives at every opportunity to illustrate and enforce these vital truths.

Pursuing this line of thought I now give a few examples. You can commence your doctrines at once with Genesis.

"*In the beginning God.*" Here is a fine doctrinal field. God is the prime mover in all the work of salvation, in His love, in His choice, in providing the way, and the Holy Ghost is the first in beginning the work in the heart.

"*Let there be light.*" Equally invincible and rapid is spiritual enlightenment and the effectual working of the Holy Spirit.

"God breathed into his nostrils the breath of life," and if we are to have spiritual life God must give it. We cannot impart it to ourselves. We must be born from above.

The fall in Eden and the promise exemplify the familiar doctrinal subject of the three R's—Ruin, Redemption and Regeneration (or Renewal).

"Abel"—the shed blood of the sacrifice making him acceptable to God. Here is a great opportunity of teaching fully the need for Christ to die.

"Noah" and the favoured few in the ark among the drowning world. "Election" in all its vast mystery, and the absolutely necessary consequence of that election, viz., a merciful one—their salvation and preservation.

Abraham called from serving idols. Again election and the work of the Spirit of God in separating the redeemed. Nothing less would have brought Abraham thus. He would never have sought God unless God had sought him. How was it he did not remain an idolater like his relatives? It was by grace, and that springing from the heart of God.

Abraham calling upon God, because God had called him.

Sodom. Everlasting punishment. The "righteous" saved and thus God always just. Lot elected for salvation.

The ram instead of Isaac. Isaac may be viewed in one light as a type of God's people. He is set free. God provides Himself a lamb. It is a substitute and Abraham offered it up instead of Isaac his son. What glorious teaching can be drawn from the simple words "instead of." In the pulpit it would be called "the substitutionary work of Christ," but we can teach the scholars the same truths from those words "instead of."

Further, in many other narratives we can bring out these distinguishing truths, as, for instance, in the case of Jacob and his evident election, though with no merit but much that was unpleasing in his character; so also with national Israel called out from the nations of the earth. Again, other similarly important truths may be drawn, as every Bible student knows, from the Paschal lamb; from the Red Sea, with its lesson that salvation is alone of God, and not of anything man can add to it; from the day of atonement; from the story of Jesse's eight sons and the overlooked one chosen to be anointed king; from the numerous New Testament miracles and narratives, particularly from those regarding the raising of the dead.

You will see that it is impossible for me to indicate even a fraction of the numerous opportunities of presenting the doctrines in the way I am commending. Do not forget, however, that these things will have to be taught little by little, but above all do not fail to seize every occasion which the narrative affords.

I must now proceed to consider the more difficult question of PRESENTING THESE DOCTRINES IN THE BEST WAY TO THOSE WHO ARE OLD ENOUGH TO FOLLOW ABSTRACT ARGUMENTS and who are ready to enquire and argue for themselves.

Let us look, for example, at *Particular Redemption*. I agree

with a stirring sentence recently uttered by a well-known minister that the atonement is the question about which, above all others, we must display our flag and fight the battle of truth.

In bringing this most important truth which we term "particular redemption" before the young, I generally feel it best to begin by asserting on the authority of the Scriptures that all for whom Christ died will certainly be saved. (Note in this connection the advantage of commencing with a positive rather than a negative statement.) "But did not Christ die for everybody?" I am then very likely asked. No, because hell itself being witness, as the late G. W. Shepherd wrote in his pamphlet called "Distinguishing Doctrines," this cannot be so. It cannot be possible, I generally argue, that any for whom the Lord Jesus suffered, agonised and died, should be lost eternally. It is therefore evident that Christ did not die for the lost in hell, and so He did not die for all; and if not for all, His death must have been for some only.

"But if I want to be saved and Christ has not died for me, what am I to do?" To this I usually reply—and oh, what glorious ground we have here in dealing with the young—If you want to be saved it is a sure sign that Christ has died for you. We can then build up the youthful love, desire and hope with every possible encouragement of Christian affection. Moreover we can do it on such a solid foundation! What an appalling system is that of the Universalist, *i.e.*, one who believes Christ died for everybody—to imagine that Christ would allow those for whom He died to suffer in hell for sins which He has washed away.

So far from the universal redemption theory showing more largely the love of God, it reflects most seriously on the justice of God if any for whom Christ died are lost. We cannot therefore agree to it. On the other hand, our interpretation of the Gospel is the one which shows its freeness, its certainty, and its encouragement to every seeker.

Take, next, *Sovereign grace in Divine election*. I know that, theologically, election comes before redemption, but as we are discussing method, I think, generally, the order of teaching among the young must be, first, their need of salvation, then the actual work of redemption, and then a consideration of the plan as shown in revelation.

In regard to bringing the truth of election before scholars, we have, I think, to avoid two dangers. The one error is to consider it, as some do, as a terrible bogey; in fact, too dreadful a bogey to bring before a child in any case. The way some preach it and teach it—I wish to speak advisedly—may make it a bogey. Oh, may we never teach it so that it shall be such! The other error is to ignore it altogether. I have no patience with the method which says, Election is a mystery. We cannot explain it at all, so we will leave it. That seems to me a poor subterfuge. We cannot explain even the love of God—certainly not the mystery of Christ's person; but do we, then, say nothing about them?

Steering clear of these errors, then, we ourselves must resolve to set it forth to the scholar in a spirit of love, in an atmosphere

of admiration for the wonderful grace of God, and with the earnest desire to give the scholar an even greater admiration for such matchless grace as our God has shown.

We must, as I have already indicated, always teach that it is a wonderful mercy that God should intend to save anyone. We have to point out that God would be *just* to all men if He saved none. It is entirely of His mercy alone that any are saved. Salvation is not a debt owing by God, but a gift bestowed (see the answer in the Association Catechism and references there quoted). We must elaborate on this at every opportunity which offers.

Why did God elect a certain number? Because Christ was to die for them; He was to bear their sins and suffer punishment instead of them. Therefore, as He was to be accountable, He must needs know for whom and for what He was to be accountable—and the ground of His choice, again I repeat, was *love*.

Once more, consider the *effectual calling of the Holy Spirit*. On this I generally argue with my young friends as follows: Can it be true that though Christ was mighty enough to redeem His Spirit is not mighty enough to bring them to His feet? On the other hand, what is the use of asking people to do of themselves what only the Holy Spirit can do in them?

Is it not better to be honest with dying men, women, and children rather than leave them under the delusion that they can perform spiritual acts of themselves?

But, again, if there is one in the class who has a tender love and desire towards Christ, what a solid foundation our teachers have for pointing it out as the work of the Holy Spirit, and so bound to endure unto everlasting salvation.

Finally, we have ever to recognise that the things of God being spiritual, and opposed to the carnal mind, these doctrines will never be entirely acceptable until the grace of God works in the heart of the scholar. Yet while we ourselves cannot effect more than an intellectual approval of what we believe, it is our duty to strive to do this, so that we may be workmen not ashamed, rightly dividing the word of truth, that our scholars may be led into the liberty into which we ourselves have been brought.

“OLD CLOTHES”: A TALK WITH THE BAIRNS,

BY PASTOR H. BULL, BOROUGH GREEN, KENT.

“No man putteth a piece of new cloth into an old garment.”—Matt. ix. 16.

“VERY cheap, only eight shillings and sixpence.” So read a ticket attached to a suit of clothes that would fit a boy of twelve. Marvellous, I thought; and yet if I went to a respectable tailor he would charge this sum for the “knickers” alone, to say nothing of the coat and vest, which would bring the cost up to three times as much. Whilst I mused over this marvel of cheapness and wondered how it was done, something whispered “Shoddy!”

Ah, I thought, that explains it. What is shoddy? Well, I am told it is the cloth of old clothes pulled to threads and re-woven into new cloth—such as it is. Alas! however, it was rotten at the beginning, and won't wear. No, it will quickly rend or tear, for there is no strength in it. Now, then, I am going to talk about the rending, the mending, and the ending of this fine suit.

I. THE RENDING.—Dear children, I want you to remember that all babies born are new boys or girls in one sense. They are new to the world, and the world is new to them. They seem so innocent and lovely that you would scarcely think they could do wrong or sin against God. We soon learn, however, that they can. Little fits of temper, then untruths and naughty words, soon tear holes in their robes of goodness. And why do you think they tear so easily? Ah, why? Because they are only shoddy coats made out of their father's old ones. He was sinful before them, and his father before him, right away to Adam, who, at the suggestion of Satan, tore the first hole in his own coat of righteousness many years ago by an act of disobedience. Beware of disobedience.

II. THE MENDING.—I find, as boys and girls grow up, they keep adding sin to sin, each one tearing a larger hole than the last, until the old shoddy suit is nothing but rags, darns, or patches. Every now and again a patch of new cloth has been put on, but with what results? Just exactly what the Saviour said there would be. The piece of new cloth only tears a larger hole by pulling away the threads all round the edge to which it is sewn. How many boys and girls, and men and women, patch their old coat of righteousness with new promises, resolutions, and practices! They resolve every new year to turn over a new leaf; promise their friends they will do better; and, alas! they promise God so, too. Thus they patch the worn-out knees and elbows, and bind the edges of the frayed-out sleeves, with new promises, which, like the new cloth of our text, only "takes away from the old and the rent is made worse." There is yet another sad feature about these "old clothes" of ours. They are not only past mending, but they are absolutely filthy. Isaiah tells us that "we are all as an unclean thing, and all our righteousnesses are as filthy rags" (chap. lxiv. 5). What a picture, is it not? Yet it is quite true. Now, what is the old coat fit for but to be cast away? Thus I come to

III. THE ENDING.—No one will buy it, no one can mend it, so we must cast it away. But you say, "When our old clothes are worn out and cast off we have new ones." Quite true, and the Lord Jesus knows you will need a new suit or garment, and so He has provided one. Yes, a brand new one for every boy or girl, man or woman, who discovers the worthlessness and filthiness of the old one. Isaiah calls it "the robe of His righteousness," and says it will completely cover from head to foot all whom Christ clothes with it. Not a shoddy one this time, but far better than even "West of England tweed." This robe will neither wear nor tear. In Matt. xxii. 11 it is called a "wedding garment." What an exchange! For a worthless one to receive one beyond all price;

for a ragged garment one perfectly whole and without seam ! For a filthy garment, one so pure and spotless that with it on we shall be able to stand before God and mingle with saints and angels before His throne in heaven.

I pray that you may all, by the grace of God, be enabled to cast away the old garment of self-righteousness, and that you may be clothed with the one mentioned in Isaiah lxi. 10. Of this John Wesley sings in the following beautiful lines :—

“ This spotless robe the same appears when ruined nature sinks in years ;
No age can change its glorious hue, the robe of Christ is ever new.”

GUIDANCE SOUGHT.*

“ Lord, what wilt Thou have me to do ? ”—Acts ix. 6.

“ I was not ever thus, nor prayed that Thou should'st lead me on ;
I loved to choose and see my path : but now, Lead Thou me on.”

A BRIEF while previously, Paul's language would have been very different. He had doubtless regarded himself as the arbiter of his own destiny and been wholly swayed by the determinations of his own imperious will. “ What shall *I* do ? ” would then have been his question in any important crisis of his life.

He was now a changed man. He had been brought to feel what a modern poet happily expresses—

“ It is the Lord enthroned in light, whose claims are all Divine,
Who has an undisputed right to govern me and mine.”

His present enquiry was, therefore, a very different one. In the spirit of the fine lines quoted above he might in substance have said, “ I was not ever thus.” Now, however, with all submission, he cried, “ Lord, what wilt THOU have me to do ? ”

He had probably asked a similar question before, of Gamaliel and his other Rabbinical teachers. These had enjoined him to do the will of God, as they themselves understood it. But not having sought Divine guidance, they had mixed up their own opinions with the teachings of the inspired book, so that in following their counsels Paul had gone straight against the will of God.

But he had heard the voice of Jesus and at once recognised Him as his “ Master and Lord,” and expressed his unreserved desire to do His will.

How many of us, I wonder, use these words on rising in the morning and repeat them during the day as exigencies arise. Too many, alas, drift along through the days and weeks and years, and if they were asked why they did this or that could hardly tell.

Perhaps we may ask this advice of our fellow-creatures, our parents, our close friends, or those over us in our avocations. This, however, does not suffice. We need wiser counsellors than these to guide us aright.

Pride will make us say, I am not going to give in to anyone. I

* An Address by the Leader of a Girls' Bible Class, and read in her absence.

mean to please *myself*. Ah! but this you cannot do. The Bible tells us that there are two masters—God and Mammon—and each of us must say to one of these, “What wilt *Thou* have me to do?”

Why should we find it hard to obey the will of God? He is *good* and *wise*, and what He tells us to do is always for the best; and if we do His will it will surely prove the best to secure our own true happiness.

It is SIN in us which often makes it hard for us to ask, “Lord, what wilt *Thou* have *me* to do?” But if we resolve, by the Spirit’s help, to make this question the rule of our lives we shall find eventually, after patient perseverance, that our *own* will gets so subdued that it blends with God’s will. We shall then discover the truth of what Miss Havergal says in her beautiful lines:—

“And thou hast asked all joys in one
In sighing forth, ‘Thy will be done.’”

The first thing to realise is that such faulty, needy, weak creatures need someone who is holy, powerful and wise, whose will we can obey with absolute certainty that we shall be guided aright. This can be only of the Lord; none else will do.

But how can we ascertain the Lord’s will? When on earth, He answered questions orally in the plainest words, but it is different now. The Divine voice never speaks except as we hear its echo in the words of our pastors and teachers. We see no absolutely trustworthy human hand beckoning us in the right way; the traces of no human feet in which we may plant ours can be found.

Yet by those who are truly willing to yield themselves to their Lord, “the way of the righteous is made plain.”

1.—First in His Word. “Thy Word is a lamp unto my feet, and a light unto my path.”

2.—If we diligently study our Bible, then, before taking any step, let us reflect whether it will not enable us to know what God would have us do. The Holy Spirit may be relied on to bring to our remembrance some verse or recorded fact that will afford us sufficient light.

3.—Then in answer to prayer, God will guide us by illuminating and clarifying our own thinking powers when the question cannot be directly settled by His written word. He can so influence the “eyes of our mind” that we shall see clearly if the act we contemplate will be for our own good and His glory.

4.—Or it may be that all is dark, and that we cannot see clearly one step before us. Then we should pray, “Lord, I cannot see what Thy will is in this matter, but I will take no forward step in the dark. Guide me that I may be sure the step is taken in the right direction.”

If such prayers are true they will be answered. Time is a succession of minutes. We are travelling onwards step by step. Our lives are made up of single actions; it is very seldom we have to do anything great or romantic. Yet we will pray:—

“Renew my will from day to day;
Blend it with Thine, and take away

All that now makes it hard to say
 'Thy will be done.'

In conclusion, dear friends, I send you my hearty greetings. For me, the will of the Lord just now is that I should be still, but it is our joy to know that though our Master puts His servants aside He still carries on His own work.

EMMELINE.

Keppel Street Chapel, 1897.

A PRAYER-MEETING AT THE OLD SURREY TABERNACLE.

SOME of our readers, though very few, may remember the large vestry of the old Surrey Tabernacle in the Borough-road. Many, many years ago, before numbers of those who read these lines were born, a prayer-meeting used to be held there on Sabbath afternoons.

What hosts of people *then* attended the Tabernacle prayer-meetings! To that on the Monday evening, anxious, praying souls used to flock "like doves to their windows." Even at the more informal meetings here alluded to, on the Sabbath afternoons, from two to three hundred friends assembled for prayer and praise, presided over at that time by Albert Barnes.

There had recently been one of those seasons of awakening which, in Mr. Wells's earlier ministry, were of so frequent occurrence, and many remarkable conversions had been witnessed. Many of the enlightened ones were from the lower class of Londoners, and exceedingly rough characters some of them had been. One afternoon there seemed to be an uncommon outpouring of the Spirit. Fervent were the prayers of the saints, and sincere the cries and groans of poor sinners convinced of sin. Presently Mr. Barnes called upon one of these to engage in prayer, who had formerly been most ignorant, hardened, and sinful; but having been, by some means, brought under Mr. Wells's ministry, the Lord met with him, he was arrested by sovereign grace, and had recently joined the Church.

The poor fellow's lips hitherto had been more accustomed to *cursing* than *praying*, but from his heart there came forth the following short but blessed petition: "*Lord, Thou knowest we're a company o' poor, wretched sinners, and I'M THE WORST O' THE LOT.*" The dear man spoke with such warmth and feeling, that when, having uttered this brief, expressive and hearty ejaculation, he sat down, there was scarcely a dry eye in the place. He doubtless had expressed the exact feelings of many there. What a prayer! What a prayer-meeting!

AN OLD SURREY TABERNACLEITE.*

July, 1881.

* Extracted from the EARTHEN VESSEL of August, 1881, and published by the desire of a correspondent who says, "Please insert this. It has made my heart burn."

THE LORD'S RETURN.

BY PASTOR WILLIAM DIXON, BRADFIELD ST. GEORGE, SUFFOLK.

"Wherefore comfort one another with these words."—1 Thess. iv. 18.

WE have observed that all revealed truth "was written for our learning" and is designed to affect the believer's heart and life. We have seen that the glorious truth of the impending return of our Lord to this world is, or should be, a source of joy to all His people. Again, we sought to show that it is a powerful incitement to practical godliness. Further, we would remark that the testimony of the New Testament is that,

III.—It should be viewed as a *source of consolation* to the saints in all their varied troubles.

True, it is often regarded as a melancholy and depressing subject on which it were wise to say little in the preaching of the Gospel. This we dispute, and it is to this that the apostle refers in the above quoted words.

The saints whom he addressed were evidently convinced that Christ would personally return "without sin unto salvation." This they eagerly and joyfully anticipated might take place at any time. They, however, had conceived the wholly erroneous idea that the saints who were then dead would lose some important forms of blessing in which those only would be favoured to participate who were alive when their Lord returned. To this Paul here refers.

"I would not have you to be ignorant, brethren, concerning them which are asleep"—those, namely, who have died in faith—"that ye sorrow not even as others which 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. For this we say unto you by the word of the Lord"—by express revelation from Him—"that we which are alive and remain unto the coming of the Lord shall not prevent"—or have precedence before—"them which are asleep." Gracious men who survived until that momentous day would enjoy no priority of favour over those who had previously died in the Lord.

He thus with all solemnity and authority disabuses their minds of their mistake.

The "we which are alive and remain" refers then to all members of God's true family who will be on earth when the Lord comes. The Spirit designed that believers of each successive age should live in continued expectation of the Lord's coming, not knowing but that they might be the generation before whose eyes the fulfilment of the wonderful prediction of His return from heaven to earth would take place.

The apostle therefore makes known to them the truth that both the godly dead and believers who survived until the Lord returned would simultaneously enter into the fulness of the promised blessing. He then leaves this question, which was one of local and transient interest, and immediately concerned these Thessalonian believers only, and proceeds to give some details of the events which will occur on the day of the Lord's return.

He will firstly vacate the throne which He has occupied as the God-man Mediator since His welcome to heaven (Psa. xxiv. ; Phil. ii. 9) and His reinvestment with the glory which He had with the Father "before the world was" (John xvii. 5).

He will then, in His whole person, leave His divine home for this world. "The Lord Himself shall descend from heaven"—and, as we are further told—"with a shout." The meaning is such an exclamation of joy as seamen utter when, after a long and tedious voyage, they first discern the haven and with united voices cry, "Land, land!" (Burkitt).

Further, the Lord will descend from heaven "with the voice of an archangel," who, when His intention has been disclosed, will in Christ's name and authority call upon the godly dead "who have done good" (John v. 29) and all His people then on the earth to assemble around the Saviour.

Yet, again, the archangel's proclamation will be accompanied by the sound of a trumpet, which will be heard, far and near, the wide world over.

Then will occur the first resurrection (Rev. xx. 5, 6). Those who have died in Christ will rise *first*, for the rest of the dead will not be raised again until a thousand years have rolled their long course on earth.

"Then," continues the apostle, simultaneously with the resurrection of the godly dead, "the saints that are then alive on earth, having in some wonderful way been changed (1 Cor. xv. 51, 52), will be caught up together with those that have been raised to meet the Lord in the air." Detailed exposition is not now our purpose. The inspired message is very plain. May every reader give it due consideration.

In this way we are assured that Christ's dear people will be brought into open association with Him, when our great longing will be realised, for

"We trust through His grace to be there, where Jesus hath fixed His abode ;

Oh, when shall we meet in the air and fly to the mountain of God ?"

"So shall we be ever with the Lord. Wherefore comfort one another with these words." They were therefore to repeat these very words to one another, when they would prove a balm for sorrow and a rich consolation amidst trials and persecutions.

"Brethren, rejoice. Our living Lord
Assures us in His Holy Word
That He, the Lamb for sinners slain,
To this poor world will come again.
What though our trials be severe,
And the near prospect dull and drear ?
Look up. From sighs and tears refrain ;
The time draws nigh—He'll come again.
Then all the objects of His grace
Will view His glories face to face ;
Though now we 'suffer grief and pain,'
This is our hope—He'll come again."

Again, Paul exemplified his own words by seeking to encourage this Church in their persecutions and tribulations by bringing this truth to their minds: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels" (2 Thess. i. 6, 7).

Thus, then, the Lord's second Advent is a most consoling truth.

IV.—It forms a gracious power to preserve holy minds from the unbelief and scepticism of our age. "Where is the promise of His coming?" is still the cry of atheistic hearts; but they that trust in Him confide in His faithfulness Who hath said, "I will come again and receive you unto Myself."

"He is not slack concerning His promise," but He always keeps His own time. He is not impatient as we too often are. Time will suffice for the fulfilment of all His purposes, none of which are more clearly revealed than this.

He will come unexpectedly to the world sunk in unconcern and sin. To us, however, He will not "come as a thief." We shall be kept waiting for Him and have grace to say, "Even so, come, Lord Jesus."

"THE HOME OF GOD'S ELECT."

THERE is a land, believer,
God is preparing for thee,
Just over the narrow river,
Near to the crystal sea.

There is thy home, believer,
In the fair land not far away,
Where loved ones meet together
After earth's little day.

'Tis a home of rest, believer,
Where loved ones find their
own,
And dwell in peace so perfect,
Near to the Father's throne.

There is music too, believer,
(Such harmony earth cannot
know),
Lowestoft.

Where the harpers strike the
heavenly chords
Whilst seraphs and angels bow.

The new song they sing, believer,
Is the prelude of glory to come;
'Tis indeed a wondrous chorus
Of Moses, and Jesus the Lamb.

If all this before the marriage,
What will the Bridal morn be?
When the jubilant chant of the Bridal
hymn

Resounds o'er the crystal sea—
When the Bridegroom in glory re-
splendent,

With the Bride in spotless white,
Shall enter the Glory of Glories,
Where shineth Eternal Light.

NATHAN BARBER.

THE OBEDIENCE due to God standeth more in love to Him than in making efforts to serve Him. I would be

"Careful less to serve Him much
Than to please Him perfectly."

—From *Ambrose*, Bishop of Milan.

THE BEGINNING of temptation is inconstancy of mind, and lack of confidence in God. For as a ship without a rudder is tossed to and fro with the waves; so the man that is negligent is in many ways tempted.—*Thomas a Kempis*.

THE ULSTER ROMISH SCANDAL.

BY AN ORANGEMAN.

IN an able article on another page the main facts of this notorious occurrence are related and their significance insisted on. The object of the present article is simply to advert to a statement in the *Christian World* of February 9th, in which Orangemen are charged with having been the prime movers in giving publicity to the MacCann case, it being added that "this is not the first time in which Orangemen have done the cause of Protestantism a *disservice*." As the writer, in common with many other members of the Strict Baptist Denomination, belongs to this Body, he would earnestly repudiate this assertion.

Firstly, Orangemen cannot claim the honour of first making the Belfast case public. The main movers in the affair were the Presbytery of the North of Ireland, and Orangemen simply stood shoulder to shoulder with Presbyterians in the contest against the cruelty of Papists and their struggle for supremacy. To assign to them priority and predominance in this case is gravely to misrepresent facts. We challenge the anonymous writer to prove, *first*, that Protestantism was injured by their assisting to bring this action of Romanists under public notice; and *second*, that Orangemen have ever done "disservice" to Protestantism.

According to their official "Book of Laws and Ordinances," they are "An association of those attached to the religion of the Reformation. They do not admit into their brotherhood any whom an intolerant spirit leads to persecute, injure, or upbraid a man on account of his religious opinions. They bear their name in honour of William III. as supporters of his glorious memory. Further, Orangemen must be Protestants in reality and in truth, and not merely by profession or education. They should be distinguished by sincere love and veneration for their almighty Creator. They should protest against and oppose the erroneous and dangerous doctrines and practices of the Church of Rome, and resist the power, ascendancy, and encroachments of this Church. . . . In short, the glory of God and the love of man, the honour of their Protestant Sovereign and the good of their country, should be the principles and motives of the lives and actions of all true Orangemen." From this it appears how unjust is the charge to refute which these lines are devoted. We trust, in a future paper, to revert at greater length to this subject.

L. R. GINGELL, L.O.L. 330.

Chatham Road Chapel, Wandsworth Common.

NATURE is so corrupted, as not to understand its own depravation.—*Owen*.

GOD GIVES US TRUTH, not to play with it, but to be food for our souls in going through this barren wilderness.—*Anon*.

THOUGHTS ON CALVARY.

O CALVARY, thou sacred spot,
Ordain'd wast thou of God ;
Let this ne'er be by me forgot,
That here Christ shed His blood.

On Calvary I'd often muse,
And to the cross retire ;
And there with heart-dissolving
views
See Jesus Christ expire.

I'd take my place beneath the tree,
Nor would I thence remove,
But gaze with wonder there to see
My Jesus' streaming blood.

I'd prostrate there adoring lay,
And view His drooping head ;
Sweet Spirit, whisper then and say
'Twas for thee Jesus blod.

I'd view His person o'er and o'er,
And hear His bitter cries,
And thus redeeming love explore
With wonder and surprise.

Thus shall I die to all but Him,
With Him be crucified ;
And loathe myself, and hate my
sin.

But Calvary's wonders prize.

JOHN WIGMORE, 1856.

REVIEWS, LITERARY NOTES, ETC.

*The Jesuits. Who and What They are—
What They have Done, and are Doing.*
With illustrations. Price 1d.; by
post 1½d. London: R. Banks & Son,
Racquet Court, Fleet Street, E.C.

WE are too prone to think that if we are familiar with a word, we are also acquainted with the ideas which it expresses and implies. For instance, many make free use of the term "Jesuits" who are quite ignorant of the character and operations of this terrible fraternity. It is, however, important, when Rome is making such stealthy strides to regain power in our own land, that accurate information on the subject should be possessed by every British Protestant. For this purpose the above booklet, issued by our own publishers, can be highly commended. As twelve copies can be obtained (post free) for 1s. 2d., we suggest that it would be most wise to place copies in the hands of all the elder children in our Sunday-schools. The thirty-two illustrations will arrest their attention, while the information conveyed is just what all our young people should know at the present day.

The Doctrines of Grace and Kindred Themes. Thirty-six sermons by Rev. G. S. Bishop. D.D., of Orange, New Jersey, U.S.A. 509 pages. Price 4s. 6d. New York. In England: Farncombe & Son, 30, Imperial Buildings, E.C. Second notice.

WE last month commended this volume as a valuable compendium of the old orthodox faith and promised a further notice of the arguments by which the

author's main positions are substantiated.

On further examination we have, however, found that our educational ability hardly admits of our doing this. We have therefore submitted the volume to an esteemed ministerial friend, formerly a Regent's Park student, who enjoyed the tuition of Dr. Davis and Dr. Angus, and who has made Hebrew a life-long study.

He assures us that Dr. Bishop's acquaintance with this language is evidently not sufficient to render his references to it reliable, and that "as he read on, he found its statements more and more absurd and grotesque. To take," he says, "only one example. Think of his piling the Hebrew letters which make the word Jehovah one above another till he gets a sort of caricature of a human figure, such as a child might make on his slate in his first attempt at drawing, and actually deducing from this a prediction of the incarnation of our Lord."

This, we repeat, is not our own idea, but the opinion of one whose scholarship and evangelical spirit render his words most weighty; and impose on us the obligation to caution our unlettered readers not to attach undue weight to arguments of this kind.

This, however, does not interfere with the doctrinal value of the book, which we again recommend as worthy of the careful perusal of all who are seeking confirmation in their belief in the doctrines of sovereign and free grace.

We regret that we are compelled to write thus, but in all honesty this is our

verdict upon a volume to which we would gladly have referred with unstinted praise.

The Devonshire Road Pulpit. Vol. IX. Twelve Sermons by Joseph Jarvis. Cloth, gilt; price 1s. 6d. London: Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, E.C. Pastor J. Jarvis, "Galeed," 69, Fordel Road, Catford, S.E.

THE wisdom of a minister's periodically printing and publishing his sermons has been disputed. "Do not do this," said the late Dr. Parker, "unless you desire to be buried alive," though few preachers employed the Press more often than he did. It must, moreover, be a formidable drain on any Pastor's mind to issue reports of his discourses. Under ordinary circumstances, a published sermon cannot be re-delivered, though Morley Punshon and Henry Melville often gave their congregations discourses which had been in print for years; nor did these apparently think that this circumstance militated against their interest and vitality. Far higher motives, we believe, animate some who, month by month, publish one of their recent discourses. This they feel reaches many who had no opportunity of hearing them delivered and, with God's blessing, may contribute to the progress of His work on earth by the conversion of sinners and the comfort of His own believing people. Among these is our brother, the ninth volume of whose sermons is before us. Certainly this has not interfered with the vigour of his mental powers, nor the interest felt by many in the work he is favoured to effect. Each discourse is a clear and collected whole. The text is honestly dealt with; the truth which it expresses or involves is clearly stated; and while all are graciously experimental, their manly and straightforward tone prevents their verging into morbidity. Above all the character, the claims and the wonderful love of the dear Redeemer are proclaimed in such a way as must warm all hearts that have been brought to regard Him with faith and affection. Some extracts from the sermons in this volume have already appeared in our pages. From these our readers have been able to judge whether our warm commendations are not fully justified. The volume is a marvel of cheapness, and glad and grateful should we be if many of our readers are led by these remarks to procure copies both for their own use and as gifts to friends, especially any who are called upon to

taste the bitter waters of sorrow, to whom they will be peculiarly acceptable and precious. Printing is a costly matter, and at the risk of often repeating the same remark, we venture to remind our readers that it will be a real help to our dear friend to purchase his book and so to encourage his enterprise and practically express sympathy with the work in which, through Divine blessing, he has been sustained for sixteen years.

"*Theopneustia*": The Plenary Inspiration of the Holy Scriptures. By L. Gausson, D.D., Professor of Systematic Theology, Oratoire, Geneva. Translated by David D. Scott. 367 pages, cloth, neat, price 1s. 6d. Farncombe & Son, 30, Imperial Buildings, Ludgate Circus.

THIS is a re-issue of a well known and useful treatise on a vitally important subject. The translation was made so long ago as 1850, and the new edition was published on Mr. Spurgeon's recommendation by his well-known friend and coadjutor, B. W. Carr, in 1888. Some unbound copies of this have recently fallen into Messrs. Farncombe's hands and they are thus able to offer the book for sale, in a plain cloth cover, at an exceedingly low price. We trust that copies will find their way to the shelves of many of our ministerial friends. The "author," as Spurgeon observes, "has proved himself a master of holy argument. His testimony is as clear as a bell."

Regret has often been expressed at the infelicitous title first adopted by Mr. Scott, and still continued in other editions. It is a transliteration of the Greek word *Theopneustia*, which is rendered "Given by inspiration of God" in 2 Tim. iii. 16. It is currently used as a theological term on the Continent, but would convey no meaning to an ordinary English reader, who might be led to suppose that the subject here treated of must be either too abstruse to be popular or too little popular to be important. Those who have read the Edinburgh edition of 1850 will remember that this contains an Analysis and copious Indexes. These, we know not why, were omitted from Mr. Carr's revision and therefore do not appear in the book before us. This is to be regretted. Still, on the whole, it is the best edition of Gausson to be obtained, and as it will never be reprinted, we urge on our readers the advisability of possessing themselves of it.

The Best Book and How It Came To Us. By F. J. Hamilton, D.D., formerly of Ram's Episcopal Chapel, Homerton. 48 pages, 20 illustrations, price 1d. D. Catt, Calvinistic Protestant Union, 74, Strand, W.C.

THIS timely booklet is published to commemorate the fact that this year is the Tercentenary of the issue of the Authorised Version of the English Bible. Of the production of this in 1611 it gives a terse but interesting and spirited account, well worth careful perusal.

In issuing it at so low a price, Mr.

Catt does real service to the cause of Protestantism. An open Bible is the most effective opponent of the errors of Rome. This book is, of course, not so comprehensive as Mrs. Hilliard's "The Book and its Story," once so popular fifty years ago; but it deserves warm commendation, and will, we trust, find many purchasers and readers. It will be observed from an advertisement on our cover, that a hundred copies will be supplied for 7s. 6d., carriage paid, and great good might be done by its free circulation among our own young people.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE TREASURY.

By H. G. DANN.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."—Mark xii. 41.

WHAT a beautiful little incident in the life of our Lord to find record in the Scriptures of God. Among the many mighty happenings of those 33 years, the gift of two mites by a poor widow to the Lord's treasury has mention by two of the evangelists. This is sufficient to draw our attention to the incident; but when we find the Lord Jesus "called unto Him His disciples," and made it a lesson for their instruction, we feel that it has special significance, and should more than ever have our careful consideration.

There is a treasury to the "temple of the Lord" to-day with which most of us have something to do. The Lord also has something to do with it, for "Jesus (sits) over against the treasury." Possibly two features are sometimes overlooked—

- (1) It is the Lord's treasury.
- (2) He sees the gifts it receives.

(1) It is not merely "a box at the door," nor is it "the usual collection"; it is "the Lord's treasury." The Lord has so ordered that His worship shall be maintained by the free-will offerings of His people. It is not "the Chapel box," nor "the School box," nor "the Mission box"; it is the Lord's treasury, having not only His sanction but being of His appointment. Then it should not be "escaped," if possible; it will not be "ignored" by sincere wor-

shippers; it will not be "forgotten" by those who have the sanctuary at heart; and it will be more than "patronised" by those who are lovers of Zion. The Lord's treasury should be the "delight" of gracious hearts that "know the joyful sound."

(2) He sees the gifts it receives! Are we glad He does? He sees the people, for "a certain poor widow" was among them. And not only just their outward persons does He see, but all their circumstances; of the widow He knew "all her living" and "her want." How significant! It will bear our thought, especially as it leads us to consider that He beholds "*how* the people cast money into the treasury." It may be the 2s. 6d. given ostentatiously, or the 1d. slipped in slyly. But "*how*," here, evidently has special reference to the amount given. It is the Lord's treasury! The widow's mites are still prized, for He knows the widow and her circumstances. It is the Lord's treasury, and He beholds the threepenny-piece that ought to be a shilling, and the half-crown that could easily afford to be a half-sovereign. "*How*" do we personally cast into the treasury? Cheerfully? "God loveth a cheerful giver." Let it not be "grudgingly or of necessity" (2 Cor. ix. 7). "If there be first a willing mind, it is accepted according to that a man hath" (2 Cor. viii. 12). This last Scripture harmonizes with the teaching of our Lord, who judged the gifts from the "abundance" or "penury" (Luke xxi. 4) of the givers.

One is often pained by the collection; deacons are distressed; the pastor is much discouraged; the work is hindered. "How" do we give to the Lord's treasury? Do we prize the Gospel? Would we like to go back to the law, to its tabernacle, its sacrifices, etc.? Surely not! Then we realise how much better is the Gospel than the law; what benefits and privileges it bestows! But under "the law" the people gave one-tenth to the Lord; then shall we give less for that which is so much better and so highly prized? If there is a weekly collection, one-tenth means that the weekly 3d. (in silver) stands for an income of 2s. 6d. (?); and the usual sixpence represents the income at 5s. (??). Monthly, 1s. to the collection = 10s. "monthly" income, and a half-sovereign given means £5 "monthly" income. It is not necessary to quote other figures, only it might be pointed out that as there are only 12 monthly collections in one year, each monthly gift represents $4\frac{1}{3}$ weeks. But not being under the law there is no specified proportion; yet, doubtless, there is a specified proportion for housekeeping, and for clothing, and for pleasure, and possibly for banking. Loving hearts, devoted to the Lord and His service, will soon devise a Gospel proportion—for love is clever to devise—and the joy from so doing will be great, as the result is also manifest. The apostle, speaking of the Churches of Macedonia, says "they first gave their own selves to the Lord" (2 Cor. viii. 5); may this be more seen to-day. If the Lord truly has the man He will soon have what the man holds—"My son, give me thine heart" (Prov. xxiii. 26).

"Jesus (sits) over against the treasury" and sees the little Church that does its utmost, and no one dares speak a word against such; but He sees those who might do differently, with a little more loving thought for the Lord's treasury and those who receive from it.

WOOD GREEN (PARK RIDINGS).—On the 24th January was held the annual parents' meeting. After tea a public meeting was presided over by Pastor T. L. Sapey, who read, in opening, Prov. ii., after which Mr. Bunyan prayed. A few encouraging words to children, teachers and parents were

spoken by the Chairman, and then Mr. Crowhurst (deacon) gave a short address on "Racing," basing his remarks on 1 Cor. ix. 24. He referred to the goal and the prize, and said that in racing there must be conformity to the rules, and these were laid down in the Bible. Mr. Chambers, a former superintendent, spoke on the word "Grace." He recalled that seventeen years ago, on the occasion of the first of these parents' meetings, he had spoken from the words, "He giveth more grace," and proceeded to speak of where this grace was formed. Several of the children recited portions of Scripture and other suitable pieces, and hearts were stirred as the little ones were heard lisping the words of God. Prizes for regular attendance were distributed and also for success in the recent Scripture examination. Sorrow was experienced and expressed at the absence of the superintendent, Mr. C. E. Waller, owing to ill-health, and a message from the meeting was sent to him.—G. H.

CHEERING WORDS FROM SALEM, WINDMILL ROAD, CROYDON.

It is with deep gratitude and thankfulness to our God that we report on the work we believe done in Christ's name in our beloved Sunday-school.

A year ago four of us met and opened the school, and relying on Him who said, "Go ye into the highways," &c., we went forth and invited children who did not attend any other school to come with us. We commenced with fourteen scholars, some of whom had no shoes, stockings, or hats. On the following Monday evening we started a Band of Hope and Band of Mercy, both being so necessary in this neighbourhood, where drink, misery and cruelty abound. All branches of work have the support and interest of the Church and congregation. The children have had three teas and a summer treat during the year.

On January 18th a service of song was given, entitled "Nimble Nae," which was beautifully rendered. The collection taken, amounting to £1 13s. 6d., was towards the winter tea and Christmas tree, which took place on the Thursday following. About sixty-eight children, besides friends, partook of tea, after which sixty-four useful garments, besides dolls and sweets, were presented to the children, and, through the kindness of Mr. Smither, each child was given an orange on leaving.

M. A. GIFFEN-CARTER, Sec.

BERMONDSEY (LYNTON ROAD).—It is with deep feelings of gratitude to Almighty God that we place on record the gathering of past and present teachers and senior scholars of our school, held on Tuesday, February 7th,

the year (June, 1910, to June, 1911) being our jubilee year. About 110 friends gathered between 6 and 7 o'clock for tea, and the hour of social intercourse was much appreciated, and to the meeting which followed there were some 140 or more present. After singing, "O God of Bethel, by Whose hand," and the reading of Psalms cxvii. and cxlviii. by the Secretary, the leader of our Y.M.B.C. (Mr. H. Blackman) engaged in prayer. Our president and Pastor (Mr. B. T. Dale) then spoke from the word "Kept," and our esteemed superintendent (Mr. J. B. Collin) based his address on the word "Galed," mentioning various "heaps of witness" in connection with our school, not the least of which was the nearly forty-nine years of service rendered by our late brother, Mr. Thos. Knott. Following this, several old teachers and scholars addressed us, viz., Messrs. S. Brett, I. B. Radley, W. J. Falkner, T. Loosley, A. B. Falkner, Thos. Lawrence, and Meade, and from our present workers—Messrs. A. G. Blackman and H. Blackman and Secretary. Our esteemed friend, Mr. S. Brett, one of the first scholars of the school, presented our Superintendent with several lesson slips, written out and given by the late Mr. R. A. Lawrence to his scholars, to be framed at his expense for the school. These testified to the faithful and earnest teaching in the school in earlier years, and we are glad to say the same old truths are still maintained in our midst. Old teachers and old scholars rejoiced with present teachers and scholars in the opportunity thus afforded of meeting together to praise God for His goodness to the school during nearly fifty years, and in witnessing to the fact that great blessings have resulted from the teaching given to the salvation of many souls, many of whom are now singing praises "around the throne." May He continue His favours to us and abundantly bless His own Word, and to Him will we ascribe all the praise.

IPSWICH (ZOAR).—Our New Year's meeting was held on Wednesday, Jan. 18th. Mr. W. Ling presided and Mr. H. B. Berry offered prayer. Addresses were given by the chairman, Mr. Ranson, of Somersham, and Mr. H. T. Chilvers, of Bethesda. A short Report was read by the Church Secretary, expressing regret that the Church was still pastorless and that there were no additions to record. Two had entered their eternal rest. The present membership was 112. The year had been remarkable for the generous gift of our members and friends in making the chapel and its services more convenient and comfortable. During the evening yet another presentation was made by

Mr. G. Banks to Mr. G. Threadgall as a slight acknowledgment of his devoted service as honorary organist for many years. The gift was a purse containing £5 15s., and was presented with the good wishes and names of all the subscribers. Mr. Threadgall, who was completely taken by surprise, suitably thanked all the friends.—H. BALDWIN.

LIMEHOUSE (ELIM).—On Lord's-day, January 29th, was commemorated the forty-first anniversary of the formation of the Church. The Pastor (F. C. Holden) preached two appropriate sermons, and on Tuesday, the 31st, Mr. E. Mitchell in the afternoon delivered a good Gospel, experimental discourse from Rom. xiii. (last clause of 11th verse). Tea was served in the schoolroom to a goodly number of friends. In the evening a public meeting was held, kindly presided over by Mr. G. Ridley, who read Psa. cv. and made a few genial remarks. Mr. Rayner, sen., of East Ham, offered prayer, and brethren Brown, Mitchell, Sapey and Smith gave addresses, and those present as hearers felt they had been privileged to enjoy a spiritual feast. Collections were fairly good. On Thursday, January 12th, the usual New Year's social meeting was held, at which the Pastor presided, and the following brethren took part: G. Baldwin, E. Baldwin, J. Cornelius, J. Dent, J. Wellstand, and all present felt it was good to be there, for the Lord was there.

WHITTLESEA.—On Monday the children of the Zion Baptist Sunday-school were entertained to tea in the schoolroom, upwards of 150 children and several friends sitting down. A public meeting in the evening, presided over by the Pastor (Mr. J. T. Peters), was well attended. Addresses were delivered by the superintendents, Mr. B. Hopper and Mr. T. Benstead. Mr. T. Shelton read the Secretary's Report, which was eminently satisfactory and encouraging, there being 150 children on the register, an increase of nine for the year, and 13 teachers. The children's own contributions to the Missionary Society for the twelve months amounted to £3. This also is a considerable advance. The Band of Hope in connection with the school has reached very considerable dimensions and is in an extremely flourishing condition. The most interesting feature of the evening was the prize distribution. Nineteen children, having earned every possible mark for attendance during the past year, were decorated with medals by Mrs. Whitome. In addition, each child of the school received, in order of merit, a prize. These were presented, with appropriate words, by the Pastor; they formed a splendid collection of books.

Special hymns were sung during the evening. Arrangements for the tea were made and admirably carried out by the teachers.

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

THE twentieth annual meeting of the above Committee was held on the 24th January at Gurney-road Chapel. In the afternoon a sermon was preached by Pastor R. Mutimer from Ephes. iii. 20, which was encouraging and helpful to teachers and workers in the Master's vineyard. There was a good attendance at the evening meeting, when the chair was taken by the president, Mr. R. E. Sears, who read Psa. cxxvi. and called upon Mr. F. T. Newman to ask God's blessing on the gathering.

The Committee's Report (read by the secretary, Mr. T. R. Loosley) showed that the result of the Scripture examination had emphasized the need of more definite teaching in the pulpit and class. Lectures had been given on the subject of examination. The need for visitors was mentioned, and that a third edition of the Young People's Mission Hymn Book had been printed; also that the Junior and Senior Catechisms were still being used.

After another hymn the Chairman gave his address, and referred to the work of the Committee as being a good one, carried out on definite Gospel lines, and made special reference to the Scripture examination, Hymn Book and Catechisms—"the fruit" of the Committee, by which it had justified its existence.

At this stage in the proceedings the prizes and certificates awarded in the recent Scripture examination were presented by the Chairman to the successful competitors.

In a most interesting manner Mr. A. H. Riddle spoke words of wisdom, enforced by apt illustrations, to the teachers upon the methods of teaching. "Be ready," said he; "when you come to your class, have your lesson well prepared. The inattention of the scholar is frequently the fault of the teacher." Suggestions were made as to the right use of illustrations to drive home the truths taught, care over the selection of words used, and, above all, the need for the teaching to be intensely real, so that the Bible may be believed to contain living facts for the needs of to-day.

Pastor H. J. Galley, following, said he spoke as a sinner saved—as one who had been a smitten, then a seeking, and at last a saved sinner. He gave as secretary a *resume* of the work of the Eastern Auxiliary, the special feature of which was the teachers' preparation class, which had been well attended and was very helpful and stimulating. He

emphasized the importance of coming into closer contact with the children, not only on the Sabbath but also in the mid-week, to make them feel that they were wanted in the congregation, so that by God's grace they might be eventually united to the Church. Finally, he pleaded earnestly for other local auxiliaries similar to the Eastern to be formed, for the union of a number of schools in a district was a source of mutual strength. Such associations, however, ought not to be offshoots, but rather auxiliaries to the present Committee.

A most helpful address by Pastor H. D. Tooke followed, who, after a passing reference to the teacher who was a failure, spoke particularly upon the results of the work, and said that he emphatically believed that the faithful labourer is the one to be rewarded; the faithful labourer is the one who gives definite teaching from the Book. The first principles, however, to be taught are not denominational tenets, but the truths of the everlasting Gospel of Jesus Christ and the needs of the child's soul. Results will follow before that great day when every man's work shall be rewarded. But as it is not surface work, the teacher may not see it; indeed, a large proportion takes time before any definite result is shown. However, the results are certain, and all faithful workers will realize that they have not spent their strength for nought.

In proposing a vote of thanks to the Pastor, deacons and friends at Gurney-road, Mr. I. S. Vinall made special reference to the Hymn Book. The vote was seconded by Mr. F. T. Newman, supported by Mr. T. R. Loosley, who referred to the topic of "definite teaching," and carried unanimously.

A most bright and happy meeting was closed by singing, "Saviour, again to Thy dear name we raise," and prayer.

BETHNAL GREEN (HOPE, NORTON STREET).—The New Year's services were held on January 22nd and 24th, when Mr. Marsh, of Ashford, was enabled to preach Christ-exalting truths on each occasion. In the afternoon of the 24th, taking for his theme the 1st chapter of John's Gospel (verse 14), he noticed (1) the mystery of the grace which is not to be comprehended; (2) the magnitude of mercy to be apprehended; (3) the manifestation of glory. The evening meeting was presided over by Mr. G. W. Clark, in the place of Mr. Stockdale, who was laid aside. Mr. Barrett led us to the throne of grace. Mr. C. A. Guy addressed the meeting from "Thine eyes shall see the King in His beauty," speaking to the fact that the believer shall see the King of kings,

notwithstanding his many doubts and fears. Mr. Kelk spoke from the words, "Remember me, O Lord, with the favour that Thou bearest unto Thy people." Mr. Marsh then made a few remarks to the effect that "He doeth all things well," and in the doing of these things He evinces His care for His people. Mr. Clark closed with some observations on "As many as I love I rebuke." The singing of "All hail the power" brought this meeting to a close.—H. FRANKS.

IPSWICH (ZOAR).—Through the generosity of friends, the officers and teachers were enabled to provide a winter tea for the scholars. This took place in connection with the annual prize distribution on January 25th. After tea the chair was occupied by Mr. G. Banks, and the meeting was opened by singing and the reading of Prov. iii. by M. A. W. Whayman, followed by Mr. H. S. Farrow in prayer. The Chairman gave an address on the words, "Behold how great a matter a little fire kindleth," which he said was an appropriate text, considering the previous evening's conflagration in Ipswich, at which damage was done to the amount of £60,000. The superintendent (Mr. J. Threakeell) in his address gave a list of the subscribers to the Tea Fund, and thanked all who had in any way helped to bring about so successful an event. The secretary (Mr. A. W. Whayman) read a message from Sir Daniel F. Goddard, J.P., in which he expressed his sincere desire that those participating might have a real happy time. With this message was a donation to the fund. The Mayor of Ipswich (Councillor P. W. Cobbold) also sent his compliments and enclosed a donation. A short address was given by Mr. H. Baldwin (deacon), after which Mr. G. W. Gardner proceeded to distribute the prizes to those who had earned them, accompanying each book with a word of counsel to the recipients. The proceedings were interspersed by recitations and the singing of favourite children's hymns.—A. W. W.

"ENON," CHATHAM.

ON February 8th the sixty-fifth anniversary of the Sunday-school was celebrated, the young people being provided with tea. Pastor Throssell, of Croydon, presided at the evening meeting, gave an address, and presented the prizes awarded for attendance during the past year. A brief statement was given by the Superintendent, and special hymns and recitations were well rendered by the young friends. The friend who presides at the organ in the chapel and Sunday-school was the recipient of a presentation consisting of a music cabinet and Bible, subscribed for by members of the Church and congregation. Hitherto

being helped, we continue, and in looking backward and around us we desire to be thankful for our every blessing.—S. C.

On February 15th Pastor Mutimer preached two sermons, the occasion being the usual New Year's services. A goodly number of friends were present and, above all, the presence of the Lord Himself was realised.—C. O.

HOMERTON ROW.—New Year's services were held on January 24th. Pastor J. E. Flegg, of Hounslow, preached in the afternoon to a goodly number of people, and it was a time in God's house which all could have wished doubly as long. The evening meeting was kindly and ably presided over by Mr. G. Ridley, who gave some very kind and encouraging words and, after reading of Scripture, called upon Mr. Turnpenny to seek the Divine blessing. The Church Secretary spoke of the blessing which had attended the Word preached by the Pastor during the year and of the progress of the various branches of work. Pastor J. P. Goodenough addressed the meeting from the first four words in the Bible—"In the beginning, God." There was, he said, a certain amount of interest in things new. In the atmosphere of spiritual joy there was always something new, but God was in the beginning. Pastor J. E. Flegg addressed the meeting from John ix. 25 (middle clause), "One thing I know." He dwelt very strongly on the certainty of the knowledge we possessed. If the Lord has touched our hearts, he said, we know it, and we know that we love Him. We may not love as we would, but we know we love Him. When we have to admit that we don't know we shall begin to pray, "What I know not, teach Thou me." Brother Church based some stirring remarks on the words, "Be ye of good courage, and bring of the fruit of the land." Practice of the Word of God will bring fruit. The report of the promised land must be spoken in our lives; our lights should shine out. The speaker gave a few exhortations, taking the initial letters from the word *fruit*. The Pastor gave the closing address from the words, "Behold, I am with thee," &c. This was his text five years ago when he first came to Homerton, and he had never needed the fulfilment of it more than in the past year, having been at times low in affliction's vale; but God had been with him through all and had upheld and blessed him. Prayer by the Chairman brought a very happy meeting to a close.—EBENEZER.

WOOBURN GREEN.—The annual New Year's meetings were held on Tuesday, January 10th, Mr. J. Jarvis preaching a sermon in the afternoon to a good congregation on the experiences

of Gideon, which was much appreciated. Tea followed, a good number being present; the Sunday-school also being present for their winter tea as usual. In the evening Mr. J. B. Collin presided. He read Psa. xxvii., and then made some very encouraging remarks on "Wait on the Lord, and He shall strengthen thy heart"; Mr. A. Blackman spoke upon "the Lord being first in everything"; Mr. Jarvis on "One thing thou lackest"; Mr. Mayo on the many things brought to his remembrance by the reading of the Psalm by the Chairman. The friends were greatly cheered and encouraged by these services, the chapel at the evening service being nearly full, most of the scholars of the Sunday-school being present.

ELTHAM.—The 27th anniversary of the Balcaskie Road Church (Pastor, S. Banks) was favourably held on Jan. 31st last. In the afternoon Pastor R. Mutimer preached from Ruth i. 16, 17 an instructive, able, and spiritual discourse, deducing many lessons from the circumstances, the choice, and the consequences connected with the utterance of Ruth to Naomi; all this was traced to the sovereign leading of the Lord, so that she became the progenitor of the Lord Jesus Christ. The evening meeting was presided over by Mr. F. J. Catchpole, of New Cross. Brother T. K. Looseley read Psa. xlvii., and Pastor C. West, of Erith, engaged in prayer. The secretary (Mr. W. A. Tooke) read the Report, linking up the past years, which from a small meeting-place became a beautiful commodious sanctuary. There had been days of trial and difficulty, but God had kept them together. At present they had 34 members on the books, though some lived too far to attend. One young believer had been baptised and joined the Church. Their debt on a freehold chapel was only £180, which they hoped soon to clear by the help of sympathising friends. The Chairman gave an inspiring word and a remedy for despondency, narrating the incidents of Elijah and Elisha, who said, "Before whom I stand," referring to the Lord of Hosts, and not fearing the face of men; Peter and John's boldness before the council; and Paul's calmness on board ship. These all helped us to encourage ourselves in God. Pastor J. Jarvis, of Greenwich, expatiated experimentally and spiritually on 1 Cor. xv. 10: "By the grace of God I am what I am." It was through the Gospel we received the grace, and by Jesus it came to be known to men. Pastor E. White, of Woolwich, commended Col. ii. 7 to us, "Rooted and built up in Him," and expounded very clearly this portion. Our religion, like a tree, had to be rooted, and, as a building, must have a foundation, and make progress. The metaphors imply strength, unity, and

symmetry. Thus faith is established objectively and subjectively, but only through and in Jesus, in His atoning work, in the doctrines of election, justification, pardon, adoption, and all the Yea and Amen promises. Brother H. J. Wileman gave a good expository word from 2 Tim. i. 7: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." He exhorted us that for a sound mind, discipline and correction were needed for the Church and the Pastor that they might overcome difficulties and win victories in the name of Jesus, and not give way to despondency and fear of failure. Pastor S. Banks, after thanking the chairman, speakers, ladies, and others spoke from Gen. xxii.—Abraham's offering up his son, and the Lord saying, "Now I know Thou fearest Me, seeing thou hast not withheld thy son." He felt that God had been disciplining him to bring him back to Eltham, and also now trying the Church and him that they might be brought forth as gold tried by fire. He desired the sympathy of earnest, praying people in their uphill but yet blessed and hopeful work for the Master. Brother Tetmar closed in prayer. If the realised presence of God, the happy fellowship enjoyed, the excellent sermon and speeches which inspired, the atmosphere of hope breathed on the day, betokens future prosperity, then Balcaskie Road will see greater things; at least, so prays—S. J. TAYLOR.

GRAYS.

SPECIAL services in commemoration of the Pastor's fifth anniversary were held on January 25th. In the afternoon a sermon was preached by Pastor J. Bush, of New Cross, from 1 Tim. i. 12, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Tea was served at 5 o'clock and the chair at the evening meeting was taken by Mr. T. Dean, of Wandsworth. Opening with the hymn, "Kindred in Christ," the Chairman read Psa. cxlv. and Mr. Wiseman sought the Lord's blessing upon the meeting. Mr. Dean expressed his pleasure at meeting the friends at Grays for the first time and followed with a few well-chose and encouraging remarks. Pastor A. E. Brown, of Tottenham, delivered a deeply spiritual address from Psa. cxlv. 7, referring to God's great goodness in providence and salvation, the joy of giving utterance to the same, the abundant zeal or bubbling up within those who experience these blessings, and how ultimately it bursts forth in a song of never-ending praise to the God of righteousness and infinite grace. Mr. Bush gave a very helpful address on Psa. xi. 3, referring to four foundations:—(1) A foundation book—the

Bible; (2) a foundation fact—Christ Jesus came into the world to save sinners; (3) a foundation truth—justification by faith; (4) a foundation work—the new birth. He particularly endeavoured to impress upon the young people present the necessity of looking to the foundations. Mr. Welstand spoke upon 1 Cor. xii. 13. He emphasized forcibly the abiding union between Christ and His members—a union that is inseparable. The Pastor, having referred to the happy union with and tokens of love he was continually receiving from the friends, made a few remarks upon the words, "Let brotherly love continue" (Heb. xiii. 1), pointing out that the words implied the fact that such union was enjoyed, and then presented the words (1) as an admonition and (2) as a prayer. The closing hymn and prayer brought to a conclusion a very happy and profitable day's services.

ALDRINGHAM, SUFFOLK.

LORD'S-DAY, February 5th, will live long in the memory of many friends connected with the above Cause. It was a day of mingled joy and sorrow—joy because of the evidence of the Lord's blessing, for five of our young friends (all workers in the Sunday-school—three sisters and two brothers) testified to their love to Christ, and professed their faith in Him by being publicly baptised in the presence of a large congregation. The service was most impressive. Mr. J. H. Barker, of Ipswich, who officiated, took for his text John iii. 23: "And they came and were baptised." He was graciously helped to preach a very instructive and encouraging sermon under two heads: (1) The candidates for baptism; (2) The baptism for the candidates. In his discourse the preacher depicted many phases of the experience of a true disciple of Jesus Christ, and in a convincing manner described the mode of baptism as practised by the New Testament Church. It was listened to most attentively, and many testified that they were greatly helped, and realised that the word was a message from the Master through His servant. We are hoping and expecting that very soon others will in like manner follow their Lord in the ordinance of baptism.

How often it is that our days of gladness are tinged with sadness, and such was the case here, for while rejoicing and praising God for his goodness in adding five to the Church we have to mourn the loss of our esteemed brother, Stephen Shore, who was called up higher on January 26th, at the age of 61. His mortal remains were laid to rest on Tuesday, January 31st. Mr. H. M. Morling conducted the funeral service, and gave a very appropriate address. On this day (February 5th), in

the afternoon, a memorial service was held, Mr. Barker preaching from the words, "The memory of the just is blessed" (Prov. x. 7). Mr. Shore had held the position of Sunday-school Superintendent eighteen months, and had recently been elected deacon. Our brother will be greatly missed. He was a whole-hearted worker, and a lover of the children. Just before the afternoon service a touching scene was witnessed; the scholars surrounding his grave sang the old hymn:—

"Here we suffer grief and pain;
Here we meet to part again;
In heaven we part no more," &c.

May God raise up another to fill his place. He leaves a widow and several children behind; may they be supported in the hour of trial by Divine grace.

At a recent meeting of the Re-building Fund Committee the seventh financial statement was presented by the secretary, Mr. Israel Nichols. £100 had been raised in just over a year, bringing the total to £600. We quote one or two items, showing how the friends raise their money:—Carol Singing, £6 6s.; Interest, £14; Penny Weekly Fund, £20; Ladies' Sewing Party, £14. The Penny Fund, which is collected by three young friends every week, has now realised £185 altogether.

The friends are plodding on to obtain £1,000, the approximate cost of a new chapel and schoolroom, and will be pleased to acknowledge any gift or donation from any sympathetic friends. The centenary of this Cause takes place next year, 1912.

WHITBURN HALL, LADYWELL.

A CHURCH was formed at the above hall on January 25th by two brethren and eight sisters from College Park. The service, which was a public one, was conducted by Pastor J. Jarvis, of Greenwich, and commenced by singing a hymn, followed by reading Acts ii. from 14th verse.

After prayer, a short sermon was preached from Acts ii. 41, 42, in which Mr. Jarvis noticed that they that received the Word did so gladly, although they had been the enemies of Christ, and the cause of the Lord's death. It was a Word of salvation, and when they heard it they were pricked in—not to—the heart by Him who said, "I kill and I make alive, I wound and I heal; neither is there any who can pluck them out of My hand." There must be repentance joined to faith, and followed by baptism as a profession of the same, by those who have felt themselves to be lost, and to them the promise applies: "He that hath My Word hath eternal life, and shall not come into condemnation, but shall have eternal life." The first Church was formed of

all baptised members—none of them were Independents, or became so, for they continued steadfastly in the apostles' doctrine; and those forming this Church came in the same way, and were prepared to follow the same teaching.

After singing another hymn, the members assembled in front of the platform and the doctrinal basis of the Church was read to them, to which they all subscribed.

After Mr. E. C. Clark had engaged in prayer, and a short address had been given by Mr. Jarvis, Mr. Elliston was elected by the Church as deacon, and Mr. Jarvis joined his hand with that of Mr. Copping, and expressed the hope that God's presence might bless the union.

This was followed by the Communion Service, at which 1 Cor. xi. 23—26 was read. A few remarks were made of Christ as the true Bread broken for us; literal bread being typical of His work for us.

After another hymn, the service concluded with the Benediction.

E. C. CHAPMAN.

COLLEGE PARK SUNDAY SCHOOL, LEWISHAM.

THE twenty-ninth anniversary services of the school were held on Sunday, January 22nd and Tuesday, January 24th. Mr. F. W. Reader conducted the Sunday services, giving an address in the afternoon to the scholars, teachers and friends on the subject of "Presents," showing how the Lord Jesus Christ was sent by God as a gift. It was exceedingly interesting, and especially calculated to appeal to the scholars. We believe that the services throughout the day were enjoyed by all who were present.

On Tuesday, at 5 p.m., the annual tea was given, which was partaken of by about sixty children and twenty-five adults, these being principally parents of our scholars.

The evening meeting commenced at 6.30 p.m., under the chairmanship of Mr. J. B. Collin. The annual Report was presented, and the Chairman then gave some well-timed remarks from Psalm xxxiv. 11.

Pastor W. H. Rose next spoke of the Saviour—of what He is, of "why," "when," "where," and "how" we may come to Him. Following this, Mr. S. Hutchinson gave an address from the words "A new heart." The remarks of each of the speakers were followed with deep interest by all.

During the course of the evening several recitations were given by the scholars, and were well received.

After the distribution of medals and prizes, this happy meeting was closed by singing and the Benediction.

All the hymns were exceedingly well

rendered, which speaks well of the training received from the superintendent, Mr. Voysey. The collections amounted to £6 16s. 4½d.

W. JEWELL, Sec.

BOW.—New Year's meeting was held on January 24th, when Mr. A. G. Blackman presided, and in opening the meeting read Psalm ciii. Mr. Payton asked the Divine blessing on the meeting. The Chairman addressed the friends well from Acts xxviii. 15. Messrs. G. Smith, Holden, Elnaugh, Dent, and Fountain followed with good, sound spiritual addresses. Although the attendance was rather small, yet the presence of the Master was realised, and through the kind help from various friends the debt caused by renovating the interior of the chapel was cleared off.

W. K. MAXIM.

CLAYGATE.—The annual winter treat for the Sunday-school scholars took place on January 18th. After tea the prizes, &c., were distributed by Mr. Chalcraft and Mr. Child, and an address was given by Mr. Chalcraft on Gen. xxi. 17. On the following Sunday two sermons were preached from Gen. xlviii. 16.

Aged Pilgrims' Corner.

THE City sermon will (D.V.) be preached on Thursday evening, March 16th, at 7 o'clock, in St. Stephen, Coleman-street, by the Rev. D. Lindsay Johnson, M.A., Rector of Poldon. The attendance of all friends of the Society is heartily invited.

Collections after sermons increase in number, and the Committee are glad to have so many contributions from Sunday-schools; they wish to foster interest among the young, and will arrange for the lantern lecture to be given wherever desired. One young friend collected upwards of £7 on her New Year's Offering Card.

"The City and the Measuring Line," the sermon preached at the Hornsey Rise Home in November by the Rev. W. Lush, is having a very large circulation. It is sold at one penny and can be obtained at the office. Several donations have been received from friends who have read it with pleasure and profit.

It is hoped that the financial year closing at the end of this month will show a balance in hand. It has been a trying period, but God has very graciously provided all the means required to meet the increasing claims for pensions and Homes. Special gifts to prevent any indebtedness being incurred will be thankfully received.

The Committee would be glad if every friend of the Lord's aged poor could see the Homes. The welcoming smile the old folk extend to visitors, and the wholesome greeting of any small unlooked-for pleasure, make it worth while to take the journey, and fellowship in the things of God tends to the enrichment of the spiritual life.

Home.

MR. THOMAS ANDERSON,

of Hither Green, S.E., for many years a deacon of Nunhead Green Chapel until its close, and subsequently a member of Devonshire-road, Greenwich, received his home-call on January 14th last, and was interred in Nunhead Cemetery on Friday, the 20th January. He was in his 81st year, and truly it could be said of him that he was a faithful and consistent follower of his Divine Lord and Master, coming "to the grave in a full age, like as a shock of corn cometh in in his season" (Job v. 26).

During his last illness he received many kindly visits from his Pastor, Mr. Joseph Jarvis, whose ministry he often said was much blessed to him; and without experiencing any pain he quietly fell asleep in Jesus just after he had been explaining to us the Scriptures concerning Christ's obedience to His Father's will and His perfect righteousness imputed to His people through His finished work upon the Cross.

On Lord's-day evening, January 22nd, Mr. Jarvis preached the funeral sermon, taking the text, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55-57). In the course of his remarks he said:—We learn that he was called by grace when young, while attending the ministry of Mr. Branch in the Borough-road. The text used of the Holy Spirit was in Matt. xi. 28: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." For some years our beloved friend lived both with a very imperfect knowledge of the doctrines of grace, and of his own acceptance with God through the "Beloved." But finally, being led to the Surrey Tabernacle, he was delivered from the bondage of the law and the guilt of all his sins while hearing the late Mr. James Wells preach from the text, "For Christ is the end of the law for righteousness to every one that believeth." Unspeakable was the joy and peace of our brother through this wonderful revelation of Jesus to his heart; he has often told me that the holy wonder, delight and bliss which

resulted from that marvellous discovery of the Lord Jesus as his own "righteousness, sanctification, and redemption," exceeded all description, or even conception! Our departed friend was for many years deacon of a cause of truth at Nunhead. He was truly a man of God, exemplary in his life and conduct, grounded and settled in the great covenant verities of the Gospel, frequently favoured to feed upon Christ the Bread of life, both in the Lord's house and at home. The secret of the Lord was with him, and although he knew deeply "the plague of his own heart" was never moved away from the glorious Hope of the Gospel. We learn from his sorrowing children that during his last illness he was often exclaiming, "Precious Jesus! Precious Jesus! All my sins are washed away through His blood and righteousness." He loved to quote Scripture, and to comment upon it, especially Psalms xxiii., xxxix., xl., xlv., lxxi., lxxxix., xc. and xci.; also the 22nd chapter of the Gospel of Matthew, dwelling much upon the marriage supper of the Lamb; but especially would he muse *very solemnly* upon the words, "Friend, how camest thou in hither, not having on a wedding garment? and he was speechless." Our beloved brother would often heartily adore the grace which had clothed his needy and naked soul with this royal robe. A few days before his departure he appeared somewhat cast down, but soon felt a little reviving, and said reflectively, "An enemy hath done this," but the Lord will not suffer me to be tempted beyond what I am able to bear, and "when He hath tried me I shall come forth as gold." Towards the close he aroused himself, and told those dear to him that he had, in his feelings, passed through the veil and back again to life. "I have," said he, "been in wonderland; I have seen wonderful things;" and then rapturously said, "O I have seen the holy! the holy! the holy of holies—that happy, happy home! The King is coming in all His beauty;" his final words being those of the Psalmist: "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord for ever." Blessed testimony of faith and experience! May our last end be like his!

ANNIE BURBRIDGE

passed away on November 19th, 1910, at the age of 79 years. She had been suffering greatly from an internal malady, which she bore with patience. Without fear she waited the summons to the presence of her Lord. Our sister was the widow of the late R. Burbridge, for many years Pastor of Avenue Chapel, Camden Town. She had been in fellowship at Brixton about six years, and was

known and appreciated as a staunch adherent of Gospel truth and practice. It was a pleasure to visit her in her illness. Her experiences were varied, as are those of most of God's people. Sometimes she appeared despondent, but the story of His love and mercy ever found a response in her heart, and oftentimes the clouds were driven back by the gracious influence and power of the Holy Spirit by His Word. Her hope was more real than her troubles, for the first asserted its power over affliction, pain, weakness, yea, death itself. She was buried at Maldon, Essex, by her dear friend, Mr. Polley, of Colchester.

"Her hope was built on nothing less
Than Jesus's blood and righteousness."

T. L. SAPEY.

JANE PEAL

fell asleep in Jesus, December 2nd, at the age of 70 years. Our sister for many years sat under the ministry of the late Thomas Bradbury at the Grove Chapel, Camberwell, and though subsequently she left and united with the Church at Nunhead Green, her appreciation of the ministry that had been made profitable to her did not lessen. She saw the Scripturalness of Believers' Baptism, and was immersed by Mr. J. R. Debnam at Nunhead Green Chapel, and when the Cause there was dissolved in 1908, she became a member at Brixton. Her sojourn amongst us here has been a time of unstinted service. She was ever ready to perform acts of kindness to the sick of the flock. Her ministry of love will be held in truest affectionate memory by many of our company, as well as by others apart from our community. She loved the truth, and those who preached it. Her constant attendance at the services, and her manifested interest for the prosperity of Zion, made her a pattern for many. She was a real "Dorcas," making many garments for the poorer children in our Sunday-school; in fact, through her suggestion and practical offer we have been able this last Christmas to give a greater number of garments than ever before. She not only worked herself, but solicited most successfully the help of others.

One of her dearest labours was collecting for the Aged Pilgrims' Friend Society; no day's work too tiring for her when on errands for the Society. [She is gone but the work remaineth. Our hope is that our dear friend's colleague, Mrs. Bawden, will receive all the subscriptions usually paid to our departed sister.]

Her labours were cut off very suddenly. She had done all that He purposed she should do, though not all she hoped to accomplish. She was taken with acute bronchitis, and only took to her bed three days prior to the home-call.

I was favoured to be present when she passed away, and truly it was as the Psalmist puts it, "So He giveth His beloved sleep." Her eyes gently closed in death, and the sight was transferred to heaven.

Her company was the Lord's people. Her joy was derived from His presence. Her food was "His flesh"; His Word her guide. She testified by her life and conduct that sovereign grace had separated her from an ungodly world.

Her late Pastor, J. R. Debnam, for whom she retained great affection, and the writer, laid all that remained of our beloved sister and co-worker to rest in Streatham Park Cemetery in sure and certain hope of a joyful resurrection to eternal life. "She hath been a succourer of many." T. L. SAPEY.

JAMES WYBROW.

Our dear father passed away on Jan. 21st, 1911, at the ripe age of 81. He was born near Dunmow, but of his boyhood days we know little, save that he suffered great hardships and privation. When about 19 or 20 years of age he became solemnly impressed with the thought that this world was to be burnt up. This brought him into great concern about his soul. He was made to feel himself a guilty sinner, led into paths of deep conviction, which caused him to cry and mourn under a sense of his awful state.

While in that condition he knew nothing of the Bible, being a stranger to its divine teaching, not being able to read; yet these words were sweetly laid upon his mind, "Those that seek Me early shall find Me."

About this time he ventured into a Congregational Chapel at Ingatestone. All the preacher said appeared so strange, affording him neither comfort nor the relief he felt so much to need; but God, who is so rich in mercy, was about to appear for his help.

In his own words, "God led him to a little chapel in the village of Blackmore" (then a Strict Baptist Cause), the late Mr. Trotman being the Pastor. It was there the Lord sent His message of love of mercy into his soul by the words, "In blessing, I will bless thee." The captive was set free and brought to rejoice in the Lord. He continued attending the chapel, was baptized, and joined the Church.

Being unable to read or write, the Pastor taught him, so that he could soon read well, and led the singing for many years.

Our dear father proved the truth of the words, "In the world ye shall have tribulation," but the Word of God was his stay; his soul lived upon it day by day.

In 1887 we came to London, when father found a spiritual home at Brixton Tabernacle. Joining the Church

there in 1888, and remaining a member till his death, he loved and was greatly blest under the preaching of Mr. Cornwall. The last few years he was unable to attend through failing health, and this was a sore trial.

Our dear father was no mean man in divine things. Having a rich experience, his conversation was sweet and instructive. Nothing would suit him but free and sovereign grace, and he was a firm believer in New Testament order.

Towards the end—indeed, for the last two years—our father suffered great pain, which was borne with wonderful patience. Not a murmur fell from his lips, although he often expressed a desire to be taken home. Mr. Sapey visited him many times; his visits were greatly prized by our father and looked for with pleasure. The time, however, for the redeemed soul to be liberated had come. Words which fell from his dying lips will be treasured up by those who watched him. It was the writer's privilege many times to read and pray with him. In the presence of four of his children he gently exchanged earth for heaven.

Mr. Sapey kindly officiated at the funeral, and on the following Sunday preached a very solemn sermon from the words, "They shall see his face" (Rev. xxii. 4). What our brother was led to say we felt to be true and take comfort, firmly believing our dear father is where there are no more clouds.

JAMES W. WYBROW.

WILLIAM GREW

was called home in November, 1910, at the ripe age of 86. With the late Prof. Ferguson and Mr. Samuel Rose he was one of the founders of West Ealing Baptist Chapel. He acted as deacon for many years, and had the satisfaction of seeing the building free from debt. He ultimately joined the Church at North Road, Brentford, and proved by his liberality his love for the Cause. He was most anxious for the chapel to be enlarged and improved, and it was a joy to him to see this accomplished. He was a man of prayer, and very generous to the poor. The funeral took place on December 2nd, the service being conducted by Mr. R. Mutimer, who also conducted a memorial service on the following Sunday. (*See also notice on cover.*)

The Church at Grays has, since the opening of the year, suffered severe loss by the home-call of two of its oldest and most honoured members.

On January 6th our dear sister,

MRS. RAMSEY,

was taken to her heavenly reward, after only a few hours' illness. She had not enjoyed good health for some years, and

failing eyesight was often a great trial to her; but, with the coming of fine weather, her place in the sanctuary was nearly always occupied, and she worshipped with us as recently as last Christmas Day.

Our sister came many years ago from Cliffe, in Kent, and, uniting with the friends, she has been a faithful member of this portion of the Church of Christ. Firm in the doctrines of grace, rejoicing in the proclamation of the truth, and ever praying for and endeavouring to maintain the peace and welfare of Zion, her loss is keenly felt, and her words of encouragement, when the testimony of God's servant was blessed to her soul, will be greatly missed by her Pastor.

Her body was laid to rest in the Churchyard on January 10th.

On January 9th the Lord took to His eternal rest our beloved brother,

JAMES RICE.

He had been laid aside for a long time, not having worshipped with us since the first Sunday in November, 1909.

He was born in the neighbourhood of Southend about the year 1830, and having been removed for a season to Cliffe, in Kent, he ultimately came to Grays.

The Lord having been pleased to call him by grace, he was one of the few friends who met in a bakehouse and afterwards in an upper room, praying that God would enable them to build a house to His glory. This signal blessing of God he never failed to acknowledge. Later on, our brother was appointed to the office of deacon, and, with but one short break, served the Church in this capacity for about twenty-one years. The Lord established him very firmly in the truth and doctrines of grace and gave him great judgment to distinguish between truth and error. He was a firm believer in the power of prayer and a regular attendant at both the means of grace and the prayer-meeting.

The songs of Zion were his delight, and during his long illness, immediately a visiting friend mentioned the hymns, his soul was set on fire to praise his God.

Having served his day and generation, he fell asleep, and his body was laid to rest in the Churchyard on Sunday, January 15th.

In the evening of the same day our Pastor preached a sermon to the memory of both our friends from the words of Paul found in 2 Tim. iv. 7 and 8.

May the Lord comfort both the sorrowing families and raise up others to take the place of our departed friends.

We Are the Lord's.

*The Presidential Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 14th, 1911.**

BY PASTOR EDWIN WHITE, WOOLWICH.

“Whether we live therefore or die, WE ARE THE LORD'S.”—Romans xiv. 8.

THE Saviour demands our highest service. The position we occupy in the Church of God calls for our most strenuous efforts, that we may devote all our powers to His cause. We are met that we may encourage one another in the holy work in which we are engaged. There may be danger of our growing weary, but we must not faint. I have therefore chosen the words “We are the Lord's” as the motto of my address. I observe firstly that

WE ARE THE LORD'S SUBJECTS.

We own no Lord but Jesus *in the Church*, and no other Ruler over all matters spiritual but Him. No laws but those which He has given, have any weight with us whatever. To Him we loyally bow, and wait to do His will with eager desire. He has the undoubted right to reign over us. He is a King who never needs a successor, nor does He lose one of His subjects; He loves them too well. He has bought them each with His own heart's blood, and He has knit their spirits to Himself by an inseparable bond which all the powers of earth and hell can never disunite. We have taken the oath of allegiance to Him. “As the Lord liveth, whether in life or death, where the King is there will we be.”

WE ARE THE LORD'S BRETHREN.

This relationship becomes closer as we proceed. A monarch has many subjects, but few brothers; but our Lord is not ashamed to call all His subjects His brethren. They are of the same Father; the same life is in them, eternal and undying, holy and conformed to Him. We belong to the whole family of heaven, of whom Christ is the Elder Brother—the pattern of all the rest, and pledged to bring them all to glory. In this brotherhood all are equal in Christ the Lord. There need be no jealousies. We are all near akin to Him—nearer than angels are. Oh, that brotherly love may prevail in all our Churches, and the example of our Elder Brother be followed by us all, in affection, meekness and humility!

WE ARE THE LORD'S MEMBERS.

It is incumbent upon all His people to be members of the

* Abridged for these pages. It will be found *in extenso* in the Annual Record of the proceedings of the Association for the year ending March, 1911, to be obtained of the Honorary Secretary, F. T. Newman, 64, West Side, Clapham Common, London, S.W.

visible Church of Christ, and those who neglect this are robbing themselves of a great privilege, but they must first be members of Him—a part of Himself, a vital union existing as with all the parts of the body, each united to the living Head, and He supplies the whole with life and vigour. No member can dispense with Him. He could sever them from Himself, but He will not. His members must be complete. Nor can we do without one another. The hand cannot say to the foot, "I have no need of thee." Let us cherish every member. All are dear to Christ, "for we are members of His body, of His flesh, and of His bones." Being members of Him, the strong should help the weak. Thus our association as Churches is for this very purpose, "that we may bear one another's burdens and so fulfil the law of Christ." Our membership to Christ is one of the strongest reasons for our mutual helpfulness, for in so doing we are doing it unto Him.

AS A HOLY COMPANY WE CONSTITUTE THE LORD'S BRIDE.

This is the dearest of all relationships. On her He lavishes His tenderest love. To her He addresses words of sweetest endearment. From her He withholds no secret. On her He confers all His wealth. She dwells near His heart, and, though frail and sinful, she is never out of His thoughts. He beholds her with loving gaze. She is perfect in His view. This mutual love and admiration we recognise with joy. Our union is a veritable love-match. Words fail to express His worth and loveliness. The bride looks on His face with rapture, and when the veil of flesh is dropped, and we behold Him as He is, that ecstatic vision will fill every heart with adoring wonder and delight, throughout the cycles of eternity. We already anticipate this holy joy in such gatherings as this. We think of the white-robed throng of the Church triumphant who have gone on before, and we long to join them. "We," with them, "are the Lord's." "More happy, but not more secure, the glorified spirits in heaven."

WE ARE THE LORD'S BECAUSE WE HAVE CHOSEN HIM—

chosen Him as our portion for evermore. None but Christ will satisfy the soul of the Christian. The world is an empty void compared with Him. With growing years He becomes dearer in our esteem. We have never repented of our choice, or wished to leave Him for another love. It is our irrevocable choice. We would not go back from it. We could not. He binds our souls fast unto Himself for evermore. We have chosen Him as the sole object of our trust. We have the fullest confidence in His merit, His blood, His righteousness, His mediation, His efficacious power to save. We need no other Saviour. We find our "All-in-all" in Him. Ever since that choice was made—the result of His choice of us—we have found a solid peace, a sure resting-place, a glorious hope, blooming with immortality and everlasting bliss. In Him we chose that good part which shall not be taken away from us.

WE HAVE OPENLY PROFESSED THAT WE ARE THE LORD'S.

What does our baptism signify? What does our Church-

membership signify? What does this Union of Strict and Particular Baptist Churches signify? Why this—that “we are the Lord’s”; given up to Him and to one another in His name. This was our testimony before men and angels, made openly in the sight of many witnesses and to which we thus “subscribed with our hand”; and having given our hand to the Lord we dare not go back, or even look back. Nor will we give up one doctrine, one precept, one command, or one of the ordinances which we have openly professed. What we avouched years ago, we stand to to-day. Truth is unchanging. The Scriptures which we have professed to believe and to receive from the Lord are unalterable. To us these things are a sacred trust. They are written upon our hearts, and our open profession is the outcome of our firm and abiding conviction of their truth.

WE STAND TO DEMONSTRATE THAT “WE ARE THE LORD’S.”

We will prove it by our Divine calling. We can defend our right by the way we were brought to the Lord. We are prepared to give “a reason of the hope that is in us” to every man who may ask us. We are the Lord’s by a new and heavenly birth, and we insist on this in all who compose our Churches. May our conditions of membership never be broader than our Lord has made them. Over the portal there must be written, in letters large and clear, “All who enter here must be born again.” We stand to defend our position. Our Churches are Scripturally composed of such as the Lord has called as His own, and formed and maintained in the way He has appointed. We can defend our Order as having received it from Him. But, brethren, the best defence, the best proof that we are the Lord’s, are the holiness, the purity, the zeal, the concord of our Churches, the Spirit of Christ manifest in each member. We shall best defend our position by keeping close to Him and His Word. We are “set for the defence of the Gospel”; let us seek to adorn it by loyalty to God our Saviour.

WE GLORY IN THE FACT THAT “WE ARE THE LORDS.”

We make our boast in our Lord. He has done such noble deeds. As a warrior He has fought such battles as none ever fought before or since, and all for us. His honours are great; His renown is unequalled—“All over glorious is our Lord.” His virtues are unsurpassed. No poet, prophet or preacher has ever set forth His worth, or told out half His excellence. His character shines brighter with passing years, and His fame is more illustrious as centuries roll on. His righteousness is unsullied by time; His wisdom baffles every foe; His power overcomes every obstacle, and His riches are exhaustless to meet our needs. All this He is to us—our Lord. Well may we glory in Him. His love to us is wonderful.

WE ARE THE LORD’S AT ALL TIMES.

The soldier may doff his regimentals, the policeman his uniform, the judge lay aside his robes of office, but we are the Lord’s always; we are never off duty. Whatever position we

occupy, we are the Lord's. Whether as masters or servants we are a holy priesthood, and stand ever before the Lord to offer the sacrifice of ourselves—body, soul, and spirit—unto Him, which is "our reasonable service." Let us never be ashamed to own "Whose we are, and Whom we serve," and may He never have cause to be ashamed of us, or our conduct toward Him. May we remember the high dignity of our relationship to Him at all times, and this will ennoble our actions, make us fearless of men or devils; and we shall fear only to do wrong because "we are the Lord's."

"WE ARE THE LORD'S" THOUGH FAITH SHOULD "BECOME FEEBLE
AND DIM."

Not always are we on the mount of assurance, enjoying holy, rapturous confidence. There are times when evidences are not clear; when we walk in darkness, and have no light; when hopes decline and trembling faith seems almost to expire; when we fear to claim Him as our Lord; when there seems to be a dearth in His Church as though the Lord had left us. "We see not our signs." We mourn our absent God. The ministry seems to lack spiritual power, and the ordinances of His house appear destitute of life and vigour. Prayer falters on our lips, and the hope almost quits our hearts that we shall ever again enjoy His blessing. But we are still the Lord's. "Weeping may endure for night, but joy cometh in the morning." He may have hidden His face that we may seek Him more earnestly. We have not lost His presence, though He hides Himself. The shadows will flee away; winter will give place to summer, with its warmth, growth, and fruitfulness. The Church will yet be revived as the corn under the dew and rain of heaven. The Lord has not forsaken His inheritance. The Church is still His Beulah—the land in which He delighteth.

WE ARE THE LORD'S, AND, THEREFORE, ETERNALLY SAFE.

As in the past, so still, there are enemies to His Church, but her defence is of God. He is in the midst of her; she shall not be moved. Whatever foes may assail, they must deal with our Lord. He will never see His truth overthrown or His Church destroyed. We have a strong city—with salvation for her bulwarks; she will stand for ever, firmly fixed in her eternal union to her Lord, which neither earth nor hell can dissolve. She needs no earthly power to defend her rights, or sword of state to fight her battles. Her armour is invincible. On the right hand and on the left she is clad in the panoply of God. With the Captain of our salvation as our Head, we go forth conquering and to conquer in His name, safe under His banner.

WE ARE THE LORD'S—WE ARE SATISFIED WITH HIM.

We want no other master. He has dealt with infinite tenderness towards us all these years. In spite of all our shortcomings and failures, He has been very gracious towards us. He has helped us in every need; often filled our cup to overflowing with the riches of His grace; made earth's treasures seem to us so poor compared

to Him, and has thus made us feel that we desired naught but Himself. Our happiness is complete when, like the beloved John, we are favoured to pillow our head upon His breast. Earth recedes and heaven is near. Oh, this is the Land of Beulah. There will be only the river to cross and we shall be at home—"for ever with the Lord." He ravishes and delights the soul. We wonder not at the glowing, ecstatic language of Joseph Swain, "When on My Beloved I gaze," and all other objects are obliterated from our view. Where can we find a physician so skillful as He? a counsellor so wise? a friend so faithful? a lover so affectionate? a lord so powerful? Our confidence in Him is unbounded. When others, alas! have left Him, we have seemed to hear Him say, "Will ye also go?" Our ready reply has been, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God."

WHILE WE CLAIM TO BE BAPTISTS, WE ARE FIRST THE LORD'S.

We are not ashamed of our title, whoever gave it to us, because it distinguishes our Lord. He was a Baptist before we were; and because we are the Lord's we are Baptists, and if we are not the Lord's we have no right to be Baptists—"One Lord, one faith, one baptism." We are sometimes charged with making too much of baptism, but we put it in its proper place and observe its due order. A man may be a Baptist and not the Lord's, even as Simon Magus was not the Lord's though baptised. Because we are the Lord's we have been "buried with Him in baptism unto death," that "we should live and walk for Him in newness of life."

AS MEMBERS OF CHURCHES WE ARE THE LORD'S FIRST.

We are members of Him before we are members of the Church. The Lord claims us. We give ourselves first to the Lord, and then to the Church for His sake. This should assuredly follow, but it does not always, even with those who are truly His. Do these fully recognise His claims upon them, and their obligations to Him? If all the members of our Churches recognised His pre-eminent claims as *their Lord* we should soon see a gracious revival in our midst.

WE ARE UNITED, BUT THE LORD IS THE CENTRE.

He is the Lord around Whom all Scriptures centre. Prediction and prophecy, type and Psalm, all centre in and lead up to Him. Every inspired penman points to Him. He is the subject of their loftiest thought and most eloquent utterances. They vie to extol in seraphic terms the Lord of Whom they write in the noblest strains of adoring homage. He is the supreme object of His people's trust. Hence they all meet at His cross and at His footstool of mercy. They all bow with sacred wonder and delight as they each exclaim, with glowing hearts, "My Lord and my God." He is the centre of this Association. He holds us together by the bonds of love and allegiance to Himself. We own no Lord but Him alone. He is the centre of heaven; before Him bow all the blest inhabitants there. To them He is "the King of kings and the Lord of lords." He is the centre of all government in heaven, in earth, and hell.

The day is fast hastening when He will return triumphant from the skies. Then the vast host of His ransomed Church will shout—
 “This is THE LORD. We have waited for Him. The kingdoms of this world are the kingdoms of our God and our Lord for ever and for ever.” Amen.

THE SOVEREIGNTY OF GOD IN THE SALVATION OF MEN.

“Our God is in the heavens; He hath done whatsoever He hath pleased.”—Psa. cxv. 3.

“Therefore hath He mercy on whom He will have mercy.”—Rom. ix. 18.

OUR subject is not only solemn, but indeed awe-inspiring, and we would approach it in the spirit of Watts’s fine lines—

“Keep silence, all created things, and wait your Maker’s nod;
 My soul stands trembling while she sings the honours of her God.”

The sovereignty of God is supreme, absolute, and unchallengeable. It is founded on the nature of things. Jehovah is the only self-existent Being. From Him all creatures have derived their existence, with all the powers they possess, and their continuance is from Him. As the Creator and Upholder of all things, He is their sole Proprietor; and as He created them for His own pleasure, He possesses a sovereign right to dispose of them as it seemeth Him good.

Jehovah is a Being of infinite perfection—the Source of all goodness, holiness, righteousness, wisdom, grace, mercy and truth. While His sovereignty is absolute, it is never—it is impossible that it should ever be—exercised apart from, or contrary to, His Divine perfections. “He is holy in all His ways, and righteous in all His works.” He is never arbitrary in His government or tyrannical in His conduct. His most mysterious doings are just and true. “A God of truth, without iniquity (in-equity), just and right is He.” It is our choicest mercy that He sits upon the throne governing all creatures and all events. Were it possible for Him to abdicate, His abdication would be the ruin of the universe.

The sovereignty of God *is visible in creation.* In Revelation we read that “The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, ‘Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are, and were created’” (chap. iv. 10, 11). No other reason can be assigned for creation than His pleasure, for only He Himself was in existence until He commenced His creative work. In this all accorded with His own will. “Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?” “Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places.”

The sovereignty of God *is equally manifest in Providence.* The land in which we were to be born, the period in which our lot was to

be cast, our environment, our parents, our physical constitutions and temperaments, with other important matters, were all arranged by the Supreme Being, without His consulting us. An all-wise Providence has directed even the minutiae of our lives. Thus the Lord "brings the blind in a way they knew not, and leads them in paths which they have not known."

"Chained to His throne a volume lies, with all the fates of men—
With every angel's form and size, drawn by th' eternal pen.

His providence unfolds the Book and makes His counsels shine ;
Each op'ning leaf and ev'ry stroke fulfil some deep design."

The sovereignty of God *is not less observable in salvation*. The story of creation shows it engraven more or less clearly on all its works. Providence is a book that all thinking minds may peruse with wonder and delight. For a knowledge of salvation we must, however, study our Bibles. All three volumes have one and the same Author. Some of the same characteristics will therefore pervade them all. Each will disclose His wisdom, power, goodness and righteousness, though they will be found brightest and clearest in the written Word, while some Divine perfections are there only revealed, for "He has magnified His word above all His name."

Sovereignty, however, is conspicuous in all the Divine records, and, were this absent from the record of salvation, we might question whether its Author was indeed the God of creation and providence. Yet, strangely, not a few recognise the glorious sovereignty of God in both creation and providence but deny its operative presence in "the grace that rescues man." Elsewhere they do not question the supremacy of God, but here they urge that the creature must be the arbiter and therefore share this greater glory with "the Lord of all." Such views, however, are not founded on the Word of God and are very derogatory to His glory.

The absolute sovereignty of God in the salvation of men *casts no reflection on any of His perfections*. He would have been the all-glorious Jehovah had He left the whole of Adam's sons and daughters in their self-inflicted ruin. Salvation contemplates men as fallen. Our sins are our own, and deserve equitable retribution. Sinful, guilty men have no more claim upon the commiseration of God than fallen angels had, for whom no salvation is provided. It rested with God alone to determine that mercy should be shown to human transgressors. It was a matter of free and sovereign favour, not only unmerited by men, but bestowed in the face of the utmost provocation on their part. In deciding that He would save sinners, God determined the nature and character which His grace should assume, the persons whom He would save, and the time, method and manner of its bestowal, all of which He infallibly accomplishes. He "worketh all things after the counsel of His own will," to "the praise of the glory of His own grace."

God's sovereignty *secures the eternal welfare of His Church*. In His sovereignty we include His power to give effect to all His purposes. Having determined to save men, nothing can prevent

His accomplishing His own good pleasure. Short of this, their salvation were impossible. Natural advantages, educational facilities, circumstantial privileges—valuable as these are—have never of themselves saved a soul apart from the quickening breath of the Holy Ghost. The whole human family since the fall have been involved in spiritual death and are alienated from God, destitute of either will or power to turn to Him.

Sadder still is their *condition*, for “the carnal mind,” which is all that we have and are by nature, “is enmity against God; for it is not subject to the law of God, neither indeed can it be.”

In this dire, hopeless and helpless condition, sovereign grace finds sinners, and from this it saves them. It is invincible, overcoming all difficulties, both passive and active, the inability and the perverse opposition of carnal natures, and bringing the objects of His favour as willing captives to the Saviour’s feet, there to adore Him who has done such great things for them.

God’s sovereignty in salvation *is exemplified wherever there are saved sinners*. The Word of God is full of such instances. Isaac as contrasted with Ishmael—the one born after the flesh, the other according to the promise; Jacob as contrasted with Esau. How cogently does the apostle demonstrate this in his Epistle to the Romans at the 9th chapter! He himself is a most striking instance of the sovereignty of grace. On his way to Damascus, full of mad fury against the followers of our Lord, purposing to destroy them, so far as his power extended, yet stopped, quickened and conquered by supernatural power. The ringleader, and the very soul of the persecution thus singled out to receive mercy, while no others of the company so much as heard what the Lord said—a sound indeed, but no articulate speech—wonderfully corroborates the position we are maintaining.

This same truth characterises every true experience. No truly saved sinner, whatever his professed creed, when on his knees before God, would dare to do otherwise than ascribe his salvation wholly to His grace, or desire aught else than that to sovereign grace all the glory should accrue.

This truth is very *salutary in its effects*. By the operation of the Spirit, it often proves an *awakening truth*. As long as deluded men suppose that their salvation is in their own power, they feel no anxiety about it. But when it is brought home to them that they are entirely at His disposal against Whom they have sinned, they begin to be concerned and to cry for mercy.

This truth is also a *very humbling one*. It rebukes pride, removes all ground for glorying in ourselves, and thus lays us low in self-abasement before God.

It also binds our affections to the Lord. As we see in its light the extent of our indebtedness to Him, and trace each stream of favour to the fountain-head of His sovereign and distinguishing grace, our hearts are touched and affection flows out to Him in love, gratitude and adoration.

By it also *faith and hope are invigorated*. A conviction of our unworthiness, and of our many sins and shortcomings, often gives

to faith much work to keep its hold on God and correspondingly damps our hope. But the fact that we are saved wholly through sovereign grace cheers, helps and strengthens both faith and hope.

It further tends to *create compassion toward our fellow-sinners*. High doctrine we love, but not hard doctrine. Grace does not make men callous or unconcerned; it rather softens the heart. As we realise what it has done for us, we long that others may participate in the same benefit. Like Paul, we say, "Our heart's desire and prayer to God" for our fellow-sinners "is that they might be saved."

PERPETUAL PRIESTHOOD.

BY PASTOR A. E. REALFF, FORMERLY OF LEICESTER.

"But this man, because He continueth ever, hath an unchangeable priesthood."—Hebrews vii. 24.

MELCHIZEDEC, who forms the main subject of this chapter, is mentioned but thrice in the Bible.* In Genesis xiv. everything we know of him is related, nor is he again mentioned until we come to the Book of Psalms. There he is referred to once, and once only. Again we pass on, but find no allusion to him until the Epistle to the Hebrews. In this the declaration of the Holy Ghost recorded by the Royal Psalmist, is frequently reiterated in the compass of three chapters.

In our text a double comparison is instituted—a resemblance and a contrast. Christ is stated both to *resemble* Melchizedec, and to be *unlike* the Levitical priests. Let us, then, *first* glance at

THE RECORDED HISTORY

of this remarkable person. In Genesis we read that Abraham, the man of faith, voluntarily engaged in a conflict which must be characterised as both righteous and benevolent. It proved successful, as such enterprises ordinarily are. On his return he was met first by the king of Sodom and then by Melchizedec, who is described as "king of Salem," and "priest of the most high God." It is, moreover, stated that he "brought forth bread and wine," that he blessed Abraham in the name of God, and that Abraham "gave him tithes of all."

This is positively everything we know of him historically, for both his ancestry, his antecedents and his subsequent career are unrecorded, and thus are veiled from mortal eyes. He appears once upon the page of history. His interview with the man who is everywhere set before us as a high example of true faith, and "the father of the faithful," and who recognises in him a heavenly messenger and pays tithes unto him, is alone related. This is absolutely all that is revealed until we come to

* There have been many conjectures as to the personality of Melchizedec, as that he was Shem, or an angel, or the Son of God, or the Holy Ghost. It seems more likely that he was a human type of the Redeemer. Owen styles him "the first instituted type of Christ."

THE SOLEMN DECLARATION

of Psalm cx. This striking Messianic ode commences thus: "Jehovah said to Adonai, Sit thou at My right hand, until I make thine enemies thy footstool." The second verse declares His ruling authority; in the third we have His spiritual people delineated; and in the fourth His everlasting priesthood is distinctly announced: "Thou art a priest for ever after the order of Melchizedec."

This pronouncement is quoted seven times in this book, and in this only, of all the books of the New Testament. Here, therefore, we must look for

THE DIVINE EXPLANATION.

Let us turn, then, to Heb. v. 6 and 10, where is an exact repetition by quotation.* In verse 20 we have almost the same words; so also in vii. 11, 15, 17, 21. Let us therefore consider the Priesthood of Jesus and note how this *resembles* that of Melchizedec. It is described as "an unchangeable priesthood." The translation in the margin is the more literal—"which passeth not from one to another." To understand this similarity we must bear in mind that the priesthood of Melchizedec was peculiar to himself, and therefore unique as a fact in history. We read of no other person, not even his father or his ancestors, as having held this office; or of its passing on to a son or any other successor, so that he is said to be "without father, without mother,† without (recorded) genealogy, having neither beginning of days, nor end of life; but made like unto the Son of God; abiding a priest continually." How remarkably, then, in these respects, as also in the fact that he was a King as well as a Priest, do we see foreshadowed the unique Priesthood of Jesus Christ!

This Priesthood is moreover to be considered as *contrasting with the Aaronic Priesthood*. This was essentially a priesthood which *did* pass "from one to another. The Priesthood of Christ is *perpetual*. It was not even interrupted by the incidence of His death and entombment, in the sense of any other person's taking it from Him, and so continuing it in His place, as was the case with the sons of Aaron. If indeed that Priesthood might be regarded as suspended for a few hours, no one—not even the most glorious angel—could have assumed it for Him.

Observe the instructive and most encouraging use the writer was inspired to make of this fact in the verses which follow (25—28). The Priesthood of the Son of God can receive no assistance, nor does it need any (x. 11—14). To place, therefore, any other priest by His side as a coadjutor, or to speak of a creature as His successor in His work of mediation, is utterly derogatory to the excellence of dignity both of His exalted Person and His perfect expiation. This must surely be the height of presumption, calling for Faith's indignant disclaimer—

* But note that in v. 10 instead of "priest" merely it is "high priest," as also in vi. 20. This latter is the term most frequently used throughout the Epistle.

† *i.e.*, without priestly parentage, either paternally or maternally.

"I other priests disclaim, and laws and offerings too ;
None but the bleeding Lamb the mighty work could do :
He shall have all the praise ; for He
Hath loved, and lived, and died for me."

THE PRIESTHOOD OF BELIEVERS.

The New Testament indeed mentions another priesthood, and but *one* only. This is not the priesthood of the apostles and their successors, as ministers, teachers, preachers, and bishops or overseers of the Church, for there is no such official and separate priesthood mentioned in all the Book. It is the priesthood of the Redeemed Family, which is shared equally by all alike. But this, their priesthood, is neither meritorious nor efficient in itself. Such could not possibly be the case, as they are all sinners, though regenerated and justified. It is derived from, and is entirely dependent upon, the merits and mediation of their "great High Priest" on their behalf. "Ye are a chosen generation, a royal priesthood" (I Peter ii. 9). "Unto Him that loved us . . . and hath made us kings and priests . . . to Him be glory and dominion for ever and ever. Amen" (Rev. i. 5, 6).

Thus we love to sing :—

"Thou has redeemed our souls with blood, hast set the prisoners free,
Hast made us kings and priests to God, and we shall reign with Thee."

PEACE.

BY ALFRED SECRETT.

"Seek peace and pursue it."—Psalm xxxiv. 14.

"Peace may be sought in two ways. One way is as Gideon sought it when he built his altar in Ophrah, naming it 'God send peace,' yet sought this peace that he loved as he was ordered to seek it; and the peace was sent in God's way: 'The country was in quietness forty years in the days of Gideon.' The other way of seeking peace is as Menahem sought it, when he gave the King of Assyria a thousand talents of silver, 'that his hand might be with him.' That is, you may either win your peace or buy it—win it by resistance to evil; buy it by compromise with evil."—*John Ruskin*, "The Two Paths."

"Go in peace," said the prophet, when the cured and converted Syrian warrior asked his sanction of the recognition of Rimmon, the storm god. Elisha well knew that no believer in the God of Israel could worship an idol and be at peace.

Idol worship is abomination in the sight of God. Nearly four thousand years ago God saw the nations of the earth given over to idolatry, and He called Abram out of an idolatrous Chaldæan city, separating him and his descendants yet to be born for the worship of the one true God.

The family of Abraham grew and became a numerous people, according to the promise. In Egypt their distinctive character was lost, for they learned to worship Egypt's gods (see Joshua xxiv. 14). Brought out of the house of bondage by Divine power they relapsed into the adoration of an Egyptian deity before they had been three months in the wilderness.

In spite of solemn warnings in the song of Moses, the nation failed to learn wisdom. Joshua's last charge is full of foreboding of coming apostasy and disaster. "Ye cannot serve the Lord," was his pathetic cry in response to the glib promises of the people.

In the second chapter of Judges we find them serving Baal and Ashteroth.

Under the rule of the judges idolatry was still the curse of Israel. At length the kingdom was established, David organised the worship of Jehovah, and the people followed his lead. The close of Solomon's reign was darkened by his re-introduction of idolatry into the land to please his heathen wives. After Solomon's death the worship of false gods grew apace. The kingdom was divided. Judah's history was relieved by some bright periods, but eventually, in spite of the remonstrances of God's prophets, Judah and Israel were ruined in a common apostasy.

Yes, it is familiar history. But have we learned the lesson it teaches?

In the darkest periods of Israel's backsliding there were those who witnessed against the nation's sin. The need for such witnessing is no less urgent in England now than it was in Israel in Elijah's day.

But we spend money and time to teach Hindus and Chinamen not to worship idols. Good! That is a noble work, but it does not by any means absolve us from straining every nerve to stem the rising tide of idolatry here in our island home.

No candid student of the theology of the Church of Rome will deny that Romanism is an idolatrous religion. Those who deny this are either very guileful or very simple. This by the way.

At the glorious Reformation, image worship, Mariolatry, and the worship of the consecrated wafer, were cut out, root and branch, from the services of the Church of England, but the nineteenth century witnessed the re-establishment of the Pagan deities of Rome in many of our cathedrals and parish churches. The Roman Mass is openly and unblushingly celebrated by men who have solemnly avowed their belief that the Mass is a "blasphemous fable and a dangerous deceit." The Christian citizen is now compelled to find the money to pay these men, and their allies in the Church of Rome, to teach English children to break the second commandment.

While the underground work of the Jesuits has transformed the National Church, the openly accredited representatives of the Papacy have made full use of facilities, extended to them by successive British Governments, for the carrying out of their propaganda. In the name of freedom concessions are being made to the power that has crushed freedom under its iron heel wherever it has held sway.

The flood-gates have been opened, and who can stem the tide?

"Speak My words unto them," is the Divine command, "whether they will hear or whether they will forbear."

That command we seek to obey, and we are accused of bigotry.

Well, Elijah spoke plainly, and God honoured him, but the prophet was called the troubler of Israel.

We Protestant controversialists are no more guilty of bigotry and of breaking the peace than Elijah was responsible for Israel's troubles. We have a message from God's book. That message we must deliver, and if strife and ill-feeling ensue, let the responsibility rest with those who say "*Thou shalt!*" where God says "*Thou shalt not!*"

So much for the national aspect of the case. We have endeavoured to show that the man who unflinchingly opposes error is the truest seeker of peace. Gideon's action in destroying Baal's altar in Judges vi. appeared at first sight decidedly unpeaceable. The quotation from Ruskin at the head of this paper brilliantly lights up the teaching of that chapter.

Idolatry we must fight as Christians. But there are other truths besides Monotheism which we hold dear, and for which we must contend. As we cling to these truths, outlined in our Calvinistic creeds, our opposition to Romanism and Ritualism will be most effective.

Nonconformity is broadening in the worst sense of the word. This broadening should emphasise the isolation of the Particular Baptists.* Our isolation, again, should draw us nearer to one another in love as we witness together for the same old truths which our neighbours on all hands are repudiating in violent terms. Contending for the faith side by side, fighting God's battle against man's arrogance—the battle fought by the saints in bygone ages—we can surely have no time for divisions among ourselves.

Yet divisions will come. Those who love the doctrines of grace, but are prepared to coquet with Arminianism for the sake of expediency, cannot, when trouble follows, consistently blame those who will not divert their course by a single step from the old paths. The responsibility rests with those who would join hands with more popular movements, and who would belittle the real distinction between ourselves and other denominations. What is the result?

"As we wax hot in faction
In battle we wax cold;
Wherefore men fight not as they fought
In the brave days of old."

"God grant that the Particular Baptists may "seek peace and pursue it" in God's way, and that we may present a united front against Romanism, Rationalism, and Arminianism, the three great

*It may be said that this sentiment invites the ironical retort, "Doubtless ye are the people, and wisdom shall die with you." The writer would reply that he is not laying down an arbitrary rule, but a general principle. There are exceptional cases in which we ought to unite with Christians of other denominations in public testimony and agitation—e.g., the McCann case. Yet too frequent association with Arminianism leads to compromise, and to weakening of our distinctive testimony. Again, the plea for isolation is not intended to apply in the sphere of personal friendship and fellowship with "all those who love our Lord Jesus Christ in sincerity."

allies whose mighty forces are arrayed against the Church of God, and which will be completely overthrown by the Lord Himself in the final struggle of the last days.

We are a small people, but "grasshoppers," with God behind them, are a match for giants.

OUR EXALTED SAVIOUR.

BY PASTOR JAMES EASTER, OVER, CAMBS.

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him."—Acts v. 31, 32.

THE book styled "the Acts of the Apostles" is really a record of "the Acts of the Holy Ghost," through the servants of God. Here we behold the Spirit working by human instrumentalities—God accomplishing His gracious purposes by the agency of redeemed men.

As we read of what these were enabled to perform, we recall with joy that God has "chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence" (1 Cor. i. 27—29).

The apostles were mighty through God, whose "strength was made perfect in their weakness." The truth as they preached it exercised a marvellous influence, for it proved "the power of God unto salvation" to all that by grace believed it.

So great was its hold on their minds and hearts that they "could not speak the things which they had seen and heard." Jehovah's true servants cannot be silenced, nor can the march of His truth be arrested by opposing them. The ambassador may be "in bonds" (Eph. vi. 20); but "the word of God is not bound" (2 Tim. ii. 9). Hence divinely commissioned men will always be bold to exclaim, "We ought to obey God rather than men."

These holy witnesses for Christ accordingly *did* what, in their sanctified judgment, they *ought to have done*. They charged the people of their nation with the murder of Jesus, though insisting on the wonderful fact that all that had happened accorded with the sovereign and immutable will of the Most High (verse 30), and adding that the murdered Christ had been raised from the dead and was "alive for evermore."

Let this be our theme—THE EXALTATION OF CHRIST, the risen Saviour. We observe, then, that

I.—CHRIST HAS BEEN EXALTED BY GOD THE FATHER.

This, His present exaltation, is the *result and reward of His previous humiliation*.

To this Phil. ii. 5—11 attests. "He humbled Himself and became obedient unto death, even the death of the cross," accepting

worldly poverty, Satan's assaults, and every extremity of ignominy and shame. "Now he that humbeth himself shall be exalted," and He whose humiliation was so wonderful has been elevated beyond our knowledge or conception.

"The head that once was crowned with thorns is crowned with glory now ;
A royal diadem adorns the mighty Victor's brow.

The highest place that Heaven affords is His by sovereign right ;
As ' King of kings ' and ' Lord of lords ' He reigns in glory bright."

The *exaltation of Jesus* is the *reward of His sufferings*. "Wherefore God also hath highly exalted Him and given Him a name which is above every name."

He is exalted "*with God's right hand*." "The right hand of the Lord," as the Psalmist tells us, "doeth valiantly"—and holy hearts rejoice that He that was once "a Man of sorrows and acquainted with grief" has been elevated to transcendent dignity and joy.

He is exalted *to Divine prerogatives*—"to be a Prince and a Saviour." Some princes are recorded to have jeopardized their subjects' lives to save their own, but this Prince not only risked but *gave* His life to avert the death of His enemies. They were princes of *war* ; He is the Prince of *peace*. They were princes of *death* ; He is the Prince of *life*. They destroyed, but He saves.

He is exalted *to be "a Saviour"*. For this object He came "to seek and to save that which was lost." To this end He was born. "Thou shalt call His name Jesus, for He shall save His people from their sins." Saving is His delight ; He saves still, "even unto the uttermost, all that come unto God by Him."

Jesus is exalted to divine offices. "To give repentance to Israel and forgiveness of sins." The exalted Saviour *gives repentance to Israel*.

This does not mean that He gives space for repentance, or makes repentance a ground of acceptance, but that He freely *gives repentance*. Pharaoh, Ahab and Judas repented, and yet died in their sins. An old divine says that "genuine repentance consists in having the heart broken for sin and from it."

The subject of repentance *is convicted of sin*, which he feels to be the greatest evil in the world. Hence shame, grief, and contrition fill his heart, especially when He apprehends the goodness of God (Rom. xi. 4). He weeps beneath the Cross.

The exalted Saviour gives forgiveness of sins.

This forgiveness is complete, changeless, and eternal. The sins of a forgiven sinner are not only remitted, but he is "justified freely by grace through the redemption that is in Christ Jesus."

"Lamb of God, for sinners wounded !
Sacrifice to cancel guilt !
None shall ever be confounded
Who on Him their hope have built."

II.—JESUS' EXALTATION IS DOUBLY ATTESTED.

HUMANLY. "And we are His witnesses of these things," for they had themselves beheld them. They had experienced them

in themselves. They had also been graciously privileged to witness them in others as they proclaimed the Gospel "in the power and demonstration of the Spirit."

DIVINELY. "And so is also the Holy Ghost." This He is in the word of the Gospel and in the conviction and conversion of sinners, and the same gracious Spirit witnesses to these glorious facts to-day. God having exalted His Son, the Holy Ghost still witnesses to His exaltation and attests to the gifts which He has received and delights to bestow upon His people (Eph. iv. 8).

May we see yet more and more of His matchless doings, till we exclaim in astonishment, "What hath God wrought!" Seeing this, how gladly shall we cry, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

THE HIGHER MILITARISM.*

MILITARISM is a sign of the times. Boys are trained to the belief that the responsibilities of citizenship involve acquiring a knowledge of the art of war. It no longer suffices for them to learn a profession or trade, as in years gone by. They must do more than "learn and labour truly to get their own living and to do their duty in that station of life unto which it shall please God to call them." The development of manhood is increasingly considered to demand acquaintance with destructive weapons, and the ability to use them. Much time and attention are therefore devoted to these objects and to the discipline that would prepare them to oppose their country's enemies in the field of battle.

Whether this spirit should have the sanction of Christians, whether it has the support or is opposed to the teaching of God's Book, it is not our present intention to discuss, though we can but think that it is a question which deserves the earnest attention of all that "have the mind of Christ."

What we have ventured to call "the Higher Militarism" is, however, indisputably enforced in the New Testament; and we, therefore, crave attention to *Christian soldiership*.

Few religious expressions are more familiar than the term "the Church Militant"—so much so that its significance as a military phrase is apt to pass unrecognised. We generally apply it somewhat vaguely to such saved sinners as are now on earth, but its actual meaning is, "the Church as engaged in warfare."

To forget this is to lose sight of an aspect of God's ideal Church which is essential to the building up of a strong and heroic religion.

All Christians are chosen to be soldiers. At their conversion they enlist under the banner of Jesus Christ and assume His regimentals. They must put on His armour and learn the use of

* "Militarism" is defined in ordinary dictionaries as "an excess of the military spirit." This, as our readers are doubtless aware, has formed the subject of several recent articles in current journals.

His spiritual weapons; and in order to walk worthy of their glorious vocation, must manifest the spirit of spiritual soldiership. Paul's words, primarily addressed to Timothy, are equally relevant in their import to every professed follower of Christ; "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

One of the chief features of soldiership is *self-surrender*. As a soldier belongs to his King and country, his identity and individuality being so merged into his profession that he is *this* before anything else, so the Christian should be known to belong to Christ and to be ever ready to engage in "the good fight of faith."

A picture of such an one is given in the well-known account of the shipwreck in Acts xxvii. A fearful storm at sea is described, and a ship in imminent distress and danger. All on board, with one exception, are filled with terror; but *he* stands calm and fearless as he delivers the message of hope which had been granted him by "the angel of God." "Whose," he declares, "I am and whom I serve."

Never was Paul more soldier-like than when he bore this testimony. The words themselves breathe the very essence of true militarism.

"Whose I am!" No man is at his best until the spirit of self-surrender possesses him, and he has given himself up to the sway and control of Christ, and whose life exemplifies the Master's grandly solemn words, "He that keepeth his life shall lose it, but he that loseth his life for My sake shall find it."

This spirit of surrender develops and manifests what is highest and noblest in the Christian character. The consideration that he is not his own, that the fair fame of his King and country is inseparably bound up with his, lies at the root and is the inspiration of all the love, loyalty and devotion in every Christian soldier's breast.

Miss Havergal gives expression to the feelings of all true knights of the cross when she sings:—

"In full and glad surrender we give ourselves to Thee,
Thine utterly and only, and evermore to be!
O Son of God, who lovest us, we will be Thine alone,
And all we are, and all we have, shall henceforth be Thine own."

Soldiership enters into the Christian's whole life. All the powers of blood-bought and consecrated men are devoted to the service of the King. His yoke is taken, His colours are worn, His Word is to be kept. In all, His honour is to be regarded as of paramount importance.

Our time, talents, and possessions, all are His! "Take, then, an inventory of all I have, to the last penny; 'tis the King's!" Such were Wolsey's words, and they express the complete surrender of the soldiers of the Prince of Peace to "the Captain of their salvation."

The *will* is surrendered. As the programme of a soldier's life is wholly absorbed in that of his commander, whom he obeys without question, so the true, loving heart obeys Christ, as the late Poet Laureate says in addressing the Lord:—

“ Our wills are ours, we know not how,
Our wills are ours to make them Thine.”

Constant watchfulness is, again, a vital characteristic of true soldiership. The captain's orders are sometimes given suddenly and in different ways. Not always by voice or written word—it may be only a sign; hence the need that a vigilant spirit be maintained.

The soldier *must always be ready* to obey the orders he receives. He knows not for what service his captain may need him, nor where he may send him, but he knows his captain, and he is ready whatever that will may be. Thus the same poet declares of the noble six hundred, in his “ Charge of the Light Brigade,”

“ Their's not to make reply, their's but to do and die.”

His allegiance and devotion must be whole-hearted and sincere. He must show his loyalty by being willing to do or suffer anything rather than compromise the honour of his King. He can never hold truce with the enemy, or parley with wrong, or desert the post of duty. A steadfast, unwavering stand must be taken “ on the Lord's side,” which cannot be misunderstood either by friends or foes.

Were every Christian to act according to this principle of soldiership, the world at large would realise that the chivalry of faith is not altogether lost. Every individual soldier would carry out his commission to the full, as he desires to “ please Him who hath chosen him to be a soldier ”; and the *esprit de corps* of all who call the Saviour Lord would be:—

“ Since we must fight if we would reign, increase our courage, Lord;
We'll bear the toil, endure the pain, supported by Thy Word.”

CLARISSA.

THE FAITHFUL SPIES.

Numbers xiv.

God, who had led His people out of Egypt, and had promised that the land of Canaan should be theirs, could work miracles when necessary. At other times, however, he used means adapted to the end to be secured.

Israel had seen much of His goodness in the past; and, although they had murmured against Him, He had guided them continually by the pillar of cloud and fire, and had sustained them by bread from heaven. He knew every step of the journey before they entered upon it, and had brought them thus far—albeit His judgments had fallen upon many, on account of their sins. But now they are well within sight of the promised land; and His goodness in the past should have been a sufficient encouragement for them to persevere, and even to rejoice in the prospect before them. No miracle was now necessary; hence Moses, instructed by God, chooses twelve prominent men—a ruler from each tribe—to go up and survey the Land, and report the result to the whole congregation.

It was a difficult journey, accomplished on foot, and occupied forty days. Now, behold them before the assembled host—the commissioners to deliver, the congregation to receive, their report.

But the spies were not unanimous. Ten of them having brought up an evil report of the land, sought to discourage the people. They admitted that “the land flowed with milk and honey.” They had brought grapes from Eshcol, and pomegranates, and figs; but they said that “the cities were walled, and very great;” and that the land was inhabited by giants, in whose sight they were but as grasshoppers.

But the report of Caleb and Joshua was *encouraging*. It marked the difference between *faith* and *unbelief*. “Then all the congregation lifted up their voice and cried; and the people wept that night, and murmured against Moses and Aaron, and said one to another, Let us make a captain, and return into Egypt.”

“Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel;” and Joshua and Caleb rent their clothes, in token of their grief, and said, “The land which we passed through is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel ye not against the Lord; neither fear the people of the land. . . . Their defence is departed from them, and the Lord is with us: fear them not.”

But the people would not hear the two faithful spies, but threatened to stone them. Then God appeared in the glory-cloud above the mercy-seat, and would have smitten all the people with pestilence, and disinherited them, had not Moses interceded for them. But in answer to his earnest cries, the Lord pardoned their iniquity. The ten unfaithful spies, however, were smitten with the plague and died. And all the adult Israelites, from twenty years old and upwards, who had so repeatedly provoked the Lord and murmured against Him, were deprived of entrance into the promised land, excepting Joshua and Caleb, the faithful spies. Hence the journey in the wilderness was prolonged for forty years, until all the elders had died. The mournful lament of Moses in the 90th Psalm seems to refer to this:—“For all our days are passed away in Thy wrath; we spend our years as a tale that is told.”

Immediately afterwards the people even rebelled against this judgment of the Lord, and tried, defiantly, to gain possession of the promised land (see vers. 40—45), but were driven back by the Amalekites. “So we see that they could not enter in, because of unbelief.”

“Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world (or better, of the ages) are come” (1 Cor. x. 11).

May it be ours to “follow the Lord fully,” as Caleb did (Num. xiv. 24). We may at times have to stand almost alone; yet if we are able to realise, with Joshua, that “the Lord our God is with

us whithersoever we go" (Joshua i. 7), we shall have "good success" (verse 8), and ere long, shall know by experience that "a faithful man shall abound with blessings" (Prov. xxviii. 20).

JOSIAH BRISCOE.

CHURCH FELLOWSHIP.

BY THE LATE JOHN HAZELTON.*

"If we walk in the light as He is in the light we have fellowship one with another."—1 John i. 7.

MY DEAR SISTER,—I am required this afternoon to give you the right hand of Christian fellowship and to receive you into full communion with this Church.

You have for some years, belonged to another Christian Church, and you know what will be your duties in this one. I therefore need not make many remarks on these points to you this afternoon. No doubt when you were received into the Church at Ipswich, the minister gave you a few words of exhortation, and these I hope you will pleasantly and profitably recall.

You have sat down with us several times, and you have heard me make a few remarks to those who have stood in the same position as you now do.

What may be the intention of Divine providence in connection with your leaving Ipswich for London, I do not know. However, the language of the poet expresses the consoling fact that the people of the Lord Jesus Christ

"Are led or driven only where they best and safest may abide."

Of one thing you may be sure—that God is preparing you for a kingdom in a better world on high and that He has been pleased to trace out your pathway there. You may also be confident that your heavenly Father has His eye constantly upon you, for the great Shepherd of souls never loses sight of one of His sheep.

It is a mercy if one's lot is cast among Christians, and where the sound Gospel is preached in a savoury and unctuous manner; and it is a great mercy if we hear the Word proclaimed in a way that satisfies our minds and our hearts. Now, you have found a home here. This Church is of the same "faith and order" as that from which you have come, and your lot in this respect is cast by God in a favourable position. You can say "the lines have fallen unto me in pleasant places." I hope that as a member of this Church you may live in peace with us and (most delighted sight!) behold peace among "the living in Jerusalem."

Let us have your presence as frequently as possible, for after we have affectionately received you into our midst, we shall anticipate seeing you joyfully filling your place and manifestly at one with us.

It is bad when a Church has to lament the frequent absence of its members. Personally, I shall always be glad to see you in your

* An Address at the reception of Mrs. F. to the membership of the Church at Chadwell Street Chapel, Lord's-day afternoon, April 4th, 1875.

place when the doors are open for worship. Your heart is warm toward us to-day. Let this love continue and may it "abound more and more." You do love us for Christ's sake, and I hope you will pray for us constantly. The prayer of a "righteous man" or woman, as you will remember, "availeth much." Believe in the efficacy of your own prayers.

Aim at things which tend to promote the peace of the whole body; and pray for grace to "live soberly and godly in this present evil world."

May you be both a useful and an ornamental member among us, and may the time never come when you regret that you took a wrong step to-day.

I now, as the Pastor of the Church, with all earnestness and spiritual affection, tender you the right hand of Christian fellowship and receive you into full communion, as we unitedly say, "Come in, thou blessed of the Lord!"—*From the shorthand notes of J. A. GEE.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS.

THE morning of March 14th presented a wintry aspect which did not augur well for the success of the Annual Meetings of the Association, which were held at the Brixton Tabernacle. When, however, the morning business meeting commenced at 10.30 there was a good number of Pastors present, evincing the interest which is felt in these gatherings by the Associated Churches, and the weather improving as the day advanced, the afternoon and evening attendances, although not so full as usual, were good.

The meetings throughout the day were hearty and spiritually profitable.

At the morning meeting the President, Pastor E. Mitchell, was in the chair, and opened the proceedings by announcing the hymn, "Awake, my soul, in joyful lays." Two short Psalms were read by Pastor James E. Flegg, and prayer was offered by Pastor T. L. Sapey.

The Chairman gave a hearty welcome to the Pastors and delegates. He felt that the testimony of the Strict Baptists was as necessary to-day as it had ever been. The

decreases reported by the larger bodies showed that the modern innovations had not been successful, and there was some talk of returning to the old ways. Happily, the Strict Baptists had not gone from them, and so there was not the same need of returning; yet there was ample reason that they should look at home, for the power did not appear to rest upon the Churches as in former days. They had to acknowledge some decrease, and there was not the life, earnestness, and fervency there should be. There was need to seek, for Pastors, deacons, and Church members, an outpouring of the Holy Spirit's influence. He desired that the day's meetings might be fraught with rich blessing.

The various reports and accounts were read and adopted. The Report of the Association, read by the esteemed Secretary, Mr. F. T. Newman, though touching upon some things which called for serious consideration, presented many encouraging features. The decrease in membership of 24 could be accounted for by one Church having made a thorough revision of its roll. The membership of the Associated Churches now stood at 3,835. There had been 141 baptisms, and the scholars in the schools numbered

7,969. Deaths and removals during the year had been fewer than in the preceding year. A hint was thrown out that where members of our Churches removed, and were able to choose the locality where they would reside, the preference should be given to a place where there was a Strict Baptist Church (or, as was later suggested by Mr. White, an effort should be made, through the Home Mission, to found such a cause). The Loan Fund stood at £4,164, and the Pastors' Retiring Fund at nearly £6,000.

The nomination for President resulted in the names of Messrs. T. L. Sapey, James E. Flegg, and C. C. Harris being chosen. The officers were nominated for re-election, with several additions to the Committee.

The outgoing President, in kindly terms, introduced the President for the ensuing year, Pastor E. White, who then took charge of the meeting.

The offer of the Church at Gurney Road to hold the half-yearly meeting in their chapel was heartily accepted.

Other matters of business having been disposed of, the friends adjourned for lunch.

The afternoon meeting was presided over by Pastor E. White, who read a portion of Scripture, after which Pastors J. P. Goodenough and O. S. Dolbey engaged in prayer. Prayer was also offered by Messrs. Bush, Goodley, and Chisnall.

After a few introductory remarks by the chairman, Mr. Waite addressed the meeting from Rev. ii. 26, "That which ye have already hold fast till I come." John, in the Isle of Patmos, was directed to write to the Church. This was a message from God Himself—He who was the source of all things, the power in all things, for all things were by Him; He who was the end of all things.

The Church is Christ's, as He said in His prayer, "Thine they were, and Thou gavest them Me," and to His people He has given a great charge, for in that same prayer He said, "I have given them Thy Word," not only as the Word of God, but in their own hearts and in their experience. How of ten was the exhortation to steadfastness given. Their greatest need was to hold fast

to all that had been given therein, and especially was this necessary in the face of the general tendency of the day.

Pastor G. Smith, of Grays, in following, pointed out that while the hope of a gracious revival was entertained there could be no question of the low estate of Zion generally. The enquiry naturally arose why this was so. It was to be feared that the secret lay in idolatry. Not that they bowed down to idols of wood and stone, but there was, nevertheless, an idolatrous spirit abroad. Cruden, he said, defined idolatry, "Setting the heart inordinately upon any creature," and further, "Idolatry is in all human inventions thrust into worship."

How could this be righted? He then referred to the Ark of the Lord in the temple of Dagon and enforced some lessons suggested thereby. There was learned the necessity of the presence of the Lord Jesus Christ. How invincible was He! As Dagon fell before the Ark, so should the idols in His people's hearts be overthrown by the coming of Jesus. There was a need to improve their attitude towards the world. Were they as aggressive as they ought to be? Rather were they not more ready to sit around the camp fires and sing "Jesus shall reign" than to hasten to battle.

Mr. White then in felicitous terms greeted the representatives of the Suffolk and Norfolk Association, Messrs. Abner Morling and W. Ling, and assured them of the real pleasure it afforded this Association to have them present.

Mr. Morling acknowledged the kindly reception given and heartily reciprocated the good wishes expressed. They were glad that it was possible not only to meet on the grounds of personal friendship but of true fellowship between the two Associations. He then drew attention to the visit paid by Barnabus. Certain rumours had reached the Church at Jerusalem relative to the state of things at Antioch. They did a wise thing. They sent a man to enquire; and they did the best thing when they sent a good man. When he reached Antioch he did not begin to talk about

what they had heard at Jerusalem, but he saw the grace of God in them. To see was always better than to hear, and to see the grace of God was best of all. It was seen in the ingathering of men into the kingdom of Christ. He saw the grace of God in the grace of the doctrines exemplified in the lives of the people. The grace of God could not be shown without this. It was at Calvary that the grace of God was seen, and it was manifested in the people when with purpose of heart they clave unto the Lord.

Mr. Ling had great pleasure in being present and conveying the good wishes of the Suffolk and Norfolk Association. He had listened with pleasure to the Report and was struck with the number of children in the schools. What a field for service was there presented. In looking at their gathering that day the old question came back to him, "What mean ye by this service?" They met for prayer and praise and to hear the condition of sister Churches. He then referred to the two promises that the Lord would never forsake His people, but would help and strengthen them as they went forward.

The meeting was closed in prayer by James E. Flegg.

The evening meeting, also presided over by Pastor E. White, was opened by the reading of Psa. xcvi., after which prayer was offered by Messrs. E. Beecher and C. A. Freston.

The Secretary read the Report adopted at the morning meeting.

The friends at Brixton spare no pains to make the Association welcome at their Tabernacle, and everything was done by the Pastor and his band of willing workers for the comfort of the friends attending the meetings. The thanks of the Association were tendered in a vote moved by the treasurer, Mr. Applegate, and seconded by the Loan Fund secretary, Mr. J. Fromow. In acknowledging this Mr. Sapey assured the Association they would be always welcome.

The presidential address delivered by Mr. White was listened to with evident pleasure, and the paper by Mr. H. D. Tooke on "Denominational Loyalty" held the attention from the start to the finish. (Both

of these will appear in the pages of this magazine.)

Following this an excellent address was given by Pastor J. Throssell from the words "Christ Jesus, whom God hath set forth," showing how He was set forth in decrees, purposes, and covenant arrangements of God and in the Gospel.

The collections amounted to upwards of £14.

STRICT BAPTIST MINISTERS' ASSOCIATION.

THE only apparent unpleasantness which affected the attendants at Mount Zion, Chadwell-street, on Tuesday, February 28th, was the rainy weather.

The occasion was the third anniversary of the Particular and Strict Baptist Ministers' Association.

A devotional service, conducted by Pastor H. D. Sandell, a vice-president, was held at 3.30, at which brethren Taylor, Fowler, Hall and Goodenough engaged in prayer. Subsequently a sermon on Psal. xxxvi. 8, "Thou shalt make them drink of the river of Thy pleasures," was delivered by Pastor B. J. Northfield, of March. The Spirit's unction rested upon God's servant while he ably expounded the text. His divisions were: (1) God's personal pleasures; (2) the favoured drinkers; (3) the constraining power. The theme of the river of God in the streams of predestination and redemption flowing towards mankind was effectively dealt with. The hearers had given them an opening of heart, sealing the Word with spiritual strength and sweetness.

The evening meeting was in charge of the president, Pastor R. E. Seara, who read 2 Cor. iv., and Pastor Sapey prayed. A few inspiring words were given by the Chairman on Caleb—his heartiness, courage and faith—and he also gave a word of commendation of the Society's work and their ministers.

The secretary, Mr. S. H. Brown, read the Annual Report, of which the following is a digest:—

During the year monthly meetings had been held, with an average attendance of 14. Thoughtful and helpful papers had been most cheerfully and readily given (for which there was cause for great thankfulness) on the following topics:—

Pastor G. H. R. Higgins, "Doctrine: Its Place and Use in the Ministry."

Pastor T. L. Sapey, "Ministerial Study."

Pastor G. Smith, "Does the Reign of Grace free the Christian from the Law?"

Brother A. Hughes, "The Church of God."

Brother J. House, "The Church as an Institute or a Company."

Brother W. F. Waller, "The Immediate Entrance of the Spirits of the Redeemed into Eternal Happiness."

Brother T. R. Loosley, "The Sovereignty of Grace and Mercy in Election."

Brother S. J. Taylor, "The Lordship of Jesus."

These subjects gave rise to animated and profitable discussion and were felt to be most helpful in many ways.

The Society's indebtedness to the president, Mr. R. E. Sears, was expressed.

Four Pastors' conferences had been held, when subjects were discussed in relation to pastoral work as follows:—

Pastor E. White, on "Pulpit Prayer."

Pastor J. N. Throssell, "How I Prepare My Sermon."

Pastor J. P. Goodenough, "Preaching a Sermon."

Pastor S. T. Belcher, "Illustrations: Their Use and Abuse in the Ministry."

Two brethren had been called to pastorate—Mr. J. Morling to Chelmerford and Mr. S. Banks to the scene of his former labours at Eltham.

The total membership, including 23 Pastors, was 50. During the year two brethren had resigned and two had received the home-call. Over against the losses six brethren had been received into membership.

The Report further pointed out that the objects of the Society were—

1. To supply pulpits of our Churches with godly and faithful men who love the distinguishing doctrines of free and sovereign grace and have shown themselves approved of God and acceptable among the Churches.

2. To encourage and help one another in the study of the Word of God, and thus endeavour to increase our usefulness in the public ministry of the Gospel.

It was felt that these objects were being fulfilled, as during the last six months 50 more or less urgent calls had been received and responded to.

The past year was a record of increasing usefulness, no less than 142 Churches having been supplied, as against 115 in the previous year.

The Reports of the Benevolent Fund by Mr. S. J. Taylor, and of the finance by the treasurer, Mr. H. Fowler, were also given, and all three were adopted.

After this the great theme set down for the delectation of the audience was "Salvation," and four branches of it, like the river which went out of Eden and parted into four heads, so the streams of God's gracious river were named: the Sovereignty of Salvation, the "Way," the "Blessing," and the "Certainty." The four brethren entrusted with these were Pastors E. Mitchell, H. D. Tooke, J. E. Flegg, and

A. E. Brown. Each one was highly favoured to spread the table with suitable meat that greatly strengthened the recipients.

Pastor Mitchell referred to God's sovereignty in creation and providence, which is not denied by men, and yet in salvation matters was disputed. If God was not sovereign, then he (the speaker) should think the Bible was not true. Romans ix. shows us that He is so. If not, there would be no help for any of us. Sovereign grace is a Scriptural doctrine, and we must preach it.

Pastor H. D. Tooke founded his thoughts on Aots xvi. 17: "These men are the servants of the Most High God, which shew us the way of salvation." The theme of the ministry must be "Jesus," and the work of that Divine Person on Calvary must be declared, as Paul and Silas did to the awakened jailer of Philippi, who repented and confessed. There is no "way of salvation" other than all these.

Pastor J. E. Flegg said: In the blessing of salvation we have all the advantages accruing to a saved man. It had been said that "The whole benefit of Redemption consists in remission of sin and spiritual regeneration." Two things are essential—(1) Removal of the hindrance—sin; (2) Renewal of the man—regeneration. Reconciliation is thus effected and the recipient knows the blessedness of the one "whose sin is covered, and to whom the Lord does not impute iniquity." He is conscious then of happiness divine and rejoices in "hope of the glory of God."

Pastor A. E. Brown noted on the "certainty of salvation" three things—(1) The covenant of grace, as clearly taught in the Scriptures, especially referring to Psa. lxxxix.; (2) redemption, quoting Isa. liii. 11, "He shall see of the travail of His soul, and shall be satisfied"; and (3) Phil. i. 6, "He which had begun a good work in you will perform it unto the day of Jesus Christ"—the purpose of the Father, the purchase of the Son, the power of the Spirit, all securing the certainty of the believer's salvation.

The President concluded in prayer. It was a good day in assembly of ministers and people, in spirituality of prayers, converse and speeches, and in finance—all because a refreshing was given us from the presence of the Lord. They were meetings which well maintained the reputation which Mount Zion has for such, ordinary and special. The Lord add to the number, prays

SAMUEL J. TAYLOR.

LEYTON (GOLDSMITH ROAD).—The sixth anniversary services of the Sunday-school were held on Lord's-day, February 12th, when Mr. Wm. Church preached two very profitable sermons to good congregations—in the

morning from the words, "Because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam" (1 Kings xiv. 13), and in the evening, "Man is like to vanity: his days are as a shadow that passeth away" (Psa. cxliv. 4). In the afternoon a very encouraging address was delivered by Mr. Wallis, of Maynard Road (Walthamstow) Chapel to the scholars and teachers. On the following Thursday a tea was provided for the children at 5 o'clock, which was followed by a public meeting at 6.45, over which Mr. James Sharpe, of Walthamstow, presided. A report of the year's work was given by the Secretary, in which he stated that there was a great need for more help in the school. The number of scholars was increasing, but the staff of teachers remained the same. Continuing, the Secretary said a girls' senior Bible-class had been started during the year, and also a library for the children. It was also a great joy to know that three of the teachers were baptized last October. During the evening addresses were delivered by Mr. A. Licence and Pastor E. Rose, recitations were rendered by the scholars, an anthem sung by the teachers, and prizes distributed by the Chairman. The collections, which were on behalf of the school, were very good. The Chairman called upon Mr. S. Caplin to close the meeting with the Benediction.—FRANK S. CHILVERS.

CHELMSFORD.—A public meeting, under the auspices of the Young Men's Christian Union, was held on Wednesday, February 22nd, the Pastor (Josiah Morling) presiding. The opening prayer, offered by Mr. H. Chilvers, and brief remarks by the Pastor relative to the Society, preceded an instructive and edifying address by Mr. McNally (of Fulham) upon "The Historical Evidence of the Resurrection of the Lord Jesus." The Christian religion was, he said, staked upon one miracle, viz., that of the resurrection of the Lord Jesus. If Christ had not risen, no other miracle would prove the Divine plan. That Christ existed, lived, and collected around Him a band of men called to be apostles, teachers, &c., also that He was crucified at Calvary, were facts undeniable. Churches were also formed, and three monuments set up, viz.—the Lord's-day, Baptism, and the Lord's Supper, the foundation of the Churches being the resurrection of Christ. Abundant evidence was also adduced from the Apostle Paul's letters to the Romans, Corinthians, and Galatians, which letters were written within twenty-five years of the crucifixion. Quotations from historians, the testimony of the early martyrs, *i.e.*, of the first century, also demonstrated very forcibly the resurrection. The meeting

was closed with prayer by the Pastor.—A. H. T.

THE TABERNACLE, WATFORD. RECOGNITION OF MR. C. A. FRESTON AS PASTOR.

WEDNESDAY, the 22nd of March, was a red-letter day in the history of the Church at the Tabernacle. In the afternoon the building was well filled, and amongst the congregation were many friends from London and the places round Watford, who had gathered to rejoice with the Church at the Tabernacle.

Pastor E. Mitchell presided over the afternoon gathering. Pastor F. Staddon (of Stevenage) read 1 Tim. iii., after which Pastor B. J. Northfield implored God's blessing.

The Chairman referred to his lengthened acquaintance with the Pastor and his wife. He then pointed out the important character of the day's meetings, referred to the ministry which was to be exercised, and the sphere to which Mr. Freston had been led, and hoped the union would be lasting, and accompanied with blessing.

The nature of a Gospel Church having been stated by Pastor James E. Flegg, Mr. Freston was asked to relate his call by grace and to the ministry, which he did as follows:—

I count it an unspeakable mercy that I have this witness in my soul that I am called of God.

I was born in June, 1866, and my early life was spent partly at Ipswich and at Brightlingsea, and again subsequently at Ipswich. From early youth I seemed to have some fear of God. How it arose I cannot tell; perhaps it may be partly accounted for by the childish prayers which I uttered at my mother's knee; but this consciousness was a restraining influence in my early days, for, apart from many boyish escapades, I was kept from falling into the grosser sins. I attended the Sabbath-school first of one denomination then another—the Primitive Methodist, the Church, and the Wesleyans—but finding no settled home until I was about 17 years of age, when I accompanied my mother to Bethesda Chapel, Ipswich, which was then under the pastoral care of Mr. Wm. Kern. I was at that time serving my apprenticeship as a pupil teacher under the Ipswich School Board. I became a member of the Bible-class at the chapel, and, being a regular attendant and a teacher by profession, was on various occasions called out of the Bible-class to take a class in the Sabbath-school; but up to this time, though outwardly moral, and regular in my attendance at chapel, I had no real conception of my spiritual condition.

The Lord's time was fast approaching when His thoughts of love and mercy

to my soul were to be manifested. I cannot remember the text or the sermon, but I know that it was a solemn and heart-searching one, the preacher concluding with this question, "Where will you spend eternity?" and as he uttered these words his eyes seemed directed fully to me, and the sentence pierced to my very soul. My conscience, as in a flash, was aroused, and I said, "Lord, if I remain in the condition I am now in, I shall spend my eternity in hell." My state of mind was terrible, and I could only groan out, "God, be merciful to me, a sinner." I continued in this state for some little time, not daring to speak a word at home about it, for I think I was like Abijah—it might be said of me that in that house alone there was found some good thing in his heart towards the Lord God of Israel. I had to endure much persecution at home from one who should have been my best friend, often being blasphemed at for being a pogrum, as he called it, and a Jesus Christ. Though I tried to hide these things in my own breast, yet there were sharp eyes about, both evil and loving, and my state of mind could not be altogether hid.

Just about this time, she who is now my dear wife and to whom I was then engaged, had been constrained to apply to her father for baptism, and this event was used in the Lord's hands to arouse me, if possible, to a still keener distress about my own condition. This was noticed by Mrs. Kern who, one evening, called me aside privately and had a long talk with me. I could give her, however, no satisfactory answer that I had realised the forgiveness of the Lord. My heart craved for it, and oh how I longed that the dear Lord would speak peace to my soul! I left her house that evening and went home, the cry being forced out of my very heart, "God, be merciful to me, a sinner." I got into bed, but sleep was far from me; I could not rest. The agonising cry, "God, be merciful to me, a sinner," kept welling up in my soul. I got out of bed and, falling on my knees, prayed in an agony to the Lord. Suddenly and sweetly these words dropped into my tortured soul, "I have loved thee with an everlasting love, and, therefore, with lovingkindness have I drawn thee." My agony was gone, and in its place a peace that passeth all understanding. I could do nothing but praise the Lord. I applied for membership, and after going before Pastor, deacons, and the Church, was baptised with eleven others, of whom my dear wife was one, on the first Lord's-day morning in April, 1895—twenty-six years ago this coming April.

"Many days have passed since then;
Many changes I have seen;
But have been upheld till now;
Who could hold me up but Thou?"

During the remainder of my time I spent at Ipswich I was engaged regularly as a Sunday-school teacher, member of the choir, and secretary to various societies of young people at Bethesda.

MY CALL TO THE MINISTRY.

With regard to my call to the ministry I must ask you to follow me more in circumstantial evidence than in any special call. This has led me sometimes to question whether I have any right to preach, but I will leave you to judge.

I left home at the age of about 20, and in the providence of God secured a post as assistant master under the Sheffield School Board. Before I went I inquired of my Pastor (Mr. Kern) if there was a Strict Baptist Cause at Sheffield, and he directed me to a place where he believed I should find one. I spent several Saturdays in trying to find the chapel but could not, subsequently being informed that there had been a place but it was now closed. I was then compelled under these circumstances to attend a General Baptist, but only as a worshipper. I left some time after, and attached myself to a Baptist mission-room, and was speedily put into harness as leader of the choir, assistant superintendent, and Young Men's Bible-class teacher, and in the morning was sometimes called upon to give an exposition of Scripture at the prayer-meetings. This was the work I loved, and I may say had had thoughts in this direction, my desire from a boy being that I might be a preacher.

Now comes a very singular circumstance. I was conducting one of these prayer-meetings when the door opened, and in stepped an old gentleman and his wife, quite strangers to me, who listened attentively to my exposition. I remember I was reading and expounding the 34th Psalm. At the close of the service he came up to me and said, "Young man, you do not belong to these people. I want you to come and preach for me." In astonishment I said, "Who are you? What do you mean? How do you know I do not belong to these people?" His answer was, "By the way you handled that Psalm." I said, "You are quite right; I do not belong to this people. I am a Strict and Particular Baptist." He said, "I could tell that by your remarks." He then made himself known to me as Mr. Joseph Taylor, and though I told him I could not preach, yet he repeated his request that I should preach for him at Mashoro', about five miles from Sheffield—a chapel of which he had been co-Pastor for many years. After much prayer and thought, and believing it to be of the Lord, I consented, was very favourably received, and a request that I should preach twice a month was preferred. This I declined, but on being

pressed consented to preach once a month. I preached occasionally in small places in Sheffield, but found the doctrines I advanced were not relished by some to whom I preached. However, doors opened, and I found that my time was likely to be well occupied.

I did not feel altogether satisfied in my mind as to the course I had taken, and so wrote to Mr. Kern asking his counsel. He wrote back, giving me three signs which might help me to judge whether I was right in preaching:

1. Open door, without being sought for on my part.

2. Open mouth to be able to speak.

3. Open hearts to receive the Word.

I might say briefly that these three things were realised.

Mr. J. Taylor was of great assistance to me. He was an old shoemaker, well versed in the Scriptures, and often I have sat upon his bench as he was working whilst he expounded to me the deep things of God.

I had in the meantime married, and in the providence of God removed to Cambridgeshire, where I secured the post of head teacher. Here I was shut off from all association with those who were of like faith. However, my father-in-law was preaching at Potton (then under the pastoral care of the late Isaiah Smith), about ten miles away, and after the service Mr. Smith asked me to come over one Sunday to address the Sabbath-school. I did so. This was followed by an invitation to preach for him. This I did. He very kindly, unknowingly to me, recommended me to various Churches, and I was again soon fully occupied.

In 1902, being then removed in providence to Royston, I received an unanimous call to the pastorate at Stevenage, and ministered to them, but after four years of happy work was compelled to resign owing to a nervous breakdown, occasioned by the heavy strain of teaching and preaching, but soon after I was able to resume itinerant preaching.

In 1907 I received an almost unanimous invite to take the oversight of the Church at Eden, Cambridge. I stipulated for twelve months probation, to which they agreed, when notwithstanding they repeated their invitation, I felt compelled to decline, but was not allowed to be idle, as nearly every Sunday was occupied in preaching in different parts. I have but briefly outlined this, for had I given a full account it would take up the whole afternoon.

MY CALL TO WATFORD.

And now I come to the call to become your Pastor at Watford. I received from brother Pickett an invitation to preach at the Tabernacle for three Sundays—one in October, November, and December, 1909. These I accepted with-

out the slightest thought of eventually becoming your Pastor. I preached on Lord's-day, October 17th, 1909, and again in November and December, and from the first felt much at home both in the pulpit and with you, and when a further invitation was given to preach one Sunday a month during the first six months of 1910, subsequently extended to the whole year, I felt no hesitation in accepting.

I found, however, before I had preached many times, that there were not wanting signs that your eyes were turned in my direction, and on two occasions your deacons inquired if there was any likelihood of my entering the ministry entirely. Inquiries were also made of me from other quarters, and, though I could not give any satisfactory answers, yet I could not help thinking upon the matter.

At last came your kind and unanimous invitation, which reached me on Sept. 30th, 1910, and then a great perplexity seized my mind. I had in that same month commenced duties in a newly-built school at Royston, fitted with every modern requirement—a school that I had longed for years, and had repeatedly, at public meetings in Royston, urged should be built. My path in life seemed settled. I had a splendid prospect in front of me. I speedily found this out, however—that with the increased responsibility the work of the school and preaching every Sunday would be too much for me, and it had come to this—that I must either leave the school, or give up to a great extent the other work which I loved; so that when your invitation reached me I felt this to be a critical time in my history. I made it a matter of earnest prayer. There were several difficulties in the way, some of which you are aware—difficulties which I could find no way of getting over, and which seemed to me insurmountable. But my eyes were up unto the hills. At last these words dropped into my mind, "This the way walk ye in it"; but even then I felt doubtful. I said, "Lord, I cannot go alone"; and again these words were applied with power, "My presence shall go with thee."

The difficulties were still in the way, but

"God moves in a mysterious way,
His wonders to perform,"

and they were removed. I wrote asking for an interview with the deacons, and this was arranged. My wife and I came over. Your deacons and I went into the affairs of the chapel thoroughly, and then they waited for my decision.

The only answer I could get to my repeated prayer was this: "This is the way; walk ye in it"; and at last I felt that it was the Lord's will, so consented to come. The result you see to-day.

With regard to my doctrinal beliefs,

I am a Strict and Particular Baptist to the heart's core, and the doctrines of grace are dear to me. These, by God's help, I shall preach, and no others.

I pray that the Lord may abundantly bless our union, and that the name of the Lord may be glorified in the conversion of precious souls. Amen.

This was followed by a concise statement by the Church Secretary, setting forth the steps which had led up to the present union.

The choice of the Church having been ratified by the members rising, Mr. Mitchell joined the hands of the Pastor and Mr. W. P. Pickett, and earnestly sought the blessing of the Lord on the union.

The evening meeting was presided over by Mr. C. C. Harris, who read the 48th Psalm, after which Mr. J. Fromow offered prayer.

The Chairman said the one feeling which had brought so many together was love. He directed the thoughts of the audience to the words, "Let all those that seek Thee rejoice and be glad in Thee; let such as love Thy salvation say continually, The Lord be magnified," upon which sentence he made some pertinent observations, and expressed his wish for great blessing to be the result of the union they were that day celebrating.

The charge to the Pastor, which we should like to report in full, was given by Pastor B. J. Northfield from Rom. xi. 13, "I magnify mine office." Kindly, tenderly, affectionately, and plainly our brother addressed the Pastor in relation to his work.

This was followed by a very practical charge to the Church by Pastor R. Mutmer.

Brief addresses were given by Pastors James E. Flegg and H. Bull, and the large assembly dispersed, feeling that it had indeed been "a good day."

PORTSMOUTH ("REHOBOTH").—On February 2nd, a meeting for the distribution of prizes in connection with the Sunday-school was held, when the chapel was packed with the scholars and friends. We commenced by singing hymn 101 (Young Peoples' Mission Hymn Book), after which Mr. C. A. Prichard (of Portsmouth) read Dan. vi., and then engaged in prayer. He spoke also very feelingly of our late lamented superintendent, Mr. J. S. Jordan. Hymn 100 was then sung, after which Mr. G. C. Smith (of Grays, Essex) gave us an excellent address, basing his remarks on the words, "The fear of the Lord is the beginning of knowledge." What was this fear? he asked, and proceeded to speak of different kinds of fear. Before explaining to the audience what this right fear and true knowledge, which the Bible speaks about, consisted of, Mr. Smith said he hoped that the

children studied the Word of God at home, as well as paying attention to their teachers at Sunday-school, and called on the parents of those children to see to it that they were often in the house of God, even if they did not attend themselves, which he impressed upon them they ought to do. Several recitations having been given and hymns sung, the distribution of the books—over 120 in number, exclusive of seven special prizes—was made. They were distributed by Mr. Prichard, who made suitable remarks to each child as they came to the front to receive their reward, praising those who had done well through the past year, and encouraging others to do better for the next. After this pleasing ceremony was over, a very happy meeting was brought to a close by singing, "God be with you till we meet again," and prayer by Mr. Smith.

TOTTENHAM (NAPIER ROAD).—The annual Sunday-school prize distribution meeting was held on February 15th, when over 200 scholars sat down to tea. At the evening meeting, when the sanctuary was crowded with parents, friends, and scholars, Pastor A. E. Brown presided. Several recitations were rendered by scholars and teachers, an interesting and helpful address was given by Mr. C. H. Abbott (of Wandsworth), and special hymns were rendered. At the close of the meeting our Pastor distributed 120 prizes, also the prize and certificates awarded for the Scripture Examination by the M.A.S.B.C. Sunday-school Committee.

GRAVESEND.—The fifty-sixth anniversary of the Sunday-school was held on Wednesday, February 22nd. Mr. Dann preached a sermon in the afternoon from 1 Kings xiv., part of verse 13, "In him was found some good thing toward the Lord God of Israel," pointing out in the first place what this good thing is; secondly, where it is found; thirdly, what we may learn therefrom. The singing of a hymn and Benediction brought an enjoyable and, we trust, profitable service to a close, at which there was a good number of friends, most of whom stayed to and enjoyed a well-spread tea, the tables looking very nice with plants kindly lent by Mr. I. C. Johnson. At 6.15 the evening meeting opened with brother Dann in the chair, who, after the singing of a hymn and reading, called on brother Dixon (of West Ham) to engage in prayer. After another hymn had been rendered brother Dickson was asked to read the Report for the secretary, Miss Osmotherly. The Chairman, in remarking upon the Report, urged the scholars—who number 45—to each bring another scholar, so that the number might be doubled. An otherwise good

Report was saddened, inasmuch as it recalled the passing away of superintendent brother Soott, who laboured for so many years with a single eye to the glory of God. It was also shown that a magic lantern had been kindly given to the school by the teachers and friends at Notting Hill Gate. After an anthem had been rendered, Mr. Smith (of Grays) spoke from 1 Sam. vii. 12, and speaking of the power of prayer, showed how the Israelites overcame the Philistines, and how the Sword of the Spirit is given to God's people that they may be able to overcome the enemy of souls, who seek their destruction, but they have the victory through God's goodness and mercy, and had to exclaim, "Ehenezar, hitherto hath God helped us." After a recitation by one of the scholars and a hymn had been sung, the superintendent, Mr. Alder, was asked to say a few words, and spoke from the words, "Who made man's mouth." Referring to the time when he was in the class, his teacher, in a letter to him, asked him to pray for her. He thought it strange, and thought it should be *vice versa*. He could remember many answers to prayer, and closed with the petition, "Brethren, pray for us." Several recitations were then given by the scholars, followed by a hymn. Mr. Bull (of Borough Green) then addressed the meeting. He proved most interesting and instructive. Speaking from John vi. 58 on "Standard Bread"—our bread was not rained down from heaven to us, as it was to the Israelites of old. The seed was first sown, the blade would spring up, then the ear. Then he showed how it was ground to flour, and made up into Standard Bread; but the Standard Bread he wanted us to think about was the Bread of Life, of which we read, "He that eateth of this bread shall live for ever." Jesus is our Standard: let us refuse substitutes, and have Jesus only. The collection was then taken, the prizes distributed, and a presentation made to Mr. Carpenter for the able way in which he had instructed the children in the singing of the special hymns and anthem which were sung during the evening. A happy day was brought to a close with the singing of a hymn, and Benediction by Mr. Smith.—W. D.

GREAT BLAKENHAM, SUFFOLK.
ON February 14th the Sunday-school children had their winter treat. Through kind subscriptions from many friends, a free tea, an orange, and a present was provided for each of them; while their minds were instructed by a lantern lecture given, entitled "Closing Scenes in the Life of Christ."

On March 1st, a very interesting service was held. Our Pastor, after preaching from the words, "Who are these that fly as a cloud, and as the

doves to their windows?" (Isa. lx. 8), led his own wife, and five young people from our Sunday-school, through the baptismal pool. The service was very impressive, and we hope others will soon follow.

"Our vows, our prayers, we now present
Before the throne of grace;
God of our fathers, be the God
Of their succeeding race."

M. A. MOORE.

COLCHESTER.—The Pastor's Bible-class held their first tea on Thursday, February 23rd, when about forty sat down to a well-served tea by the Ladies' Committee, after which a most enjoyable evening was spent. Sacred songs were rendered by members of the class and friends. Some very nice recitations were also given, and several hymns sung. Addresses were given, and a thorough union of hearts was evident in our midst. The Pastor's heart was cheered. He has the support of earnest workers by both prayer and practice for future welfare of Bible-class.—W. J. S.

**"PROVIDENCE," CLAPHAM
JUNCTION.**

VERY happy seasons were spent in connection with the Sunday-school anniversary on Sunday and Tuesday, the 19th and 21st March.

On Sunday morning and evening the Pastor (Mr. G. H. R. Higgins) preached special sermons, in which he pointed out that, as Christians, an interest in the welfare of the children was most essential. He also demonstrated the blessedness of being the means in God's hands of leading the children to the Saviour. He exhorted the teachers to further efforts, but gave a warning note against being so engaged in service that time was not found for spiritual nourishment.

In the afternoon the Pastor addressed the scholars of the school, warning them of the effects of little sins of which they might have thought but very little. Just previous to the close of the service the Pastor distributed the prizes to the junior scholars.

On Tuesday, at 5.30, a good number of scholars and a few friends sat down to tea. The chair was occupied by H. Adams, Esq. of Highbury, at the subsequent meeting, and prayer was offered by Mr. F. W. Kevan. The Chairman in his remarks stated that Christian service should be one of joy, faithfulness, consecration, hope, unity, and love. The Report was read by the Secretary and was well received. Pastor W. H. Rose addressed the boys and girls, basing his remarks on "Love," both human and divine. He took for examples the cases of Mizpah, David, Miriam, Andrew, Jacob and Jonathan. The scholars' answers were both quick and accurate. Pastor H. J. Galley referred to the meeting as a birth-

day party, and exhorted the boys and girls to have true aims for the path of life, illustrating how far-reaching are the effects of a kindly deed, a kindly word, or a bright smile. Mr. E. W. Aoworth spoke words of encouragement and good cheer to the teachers in the Sunday-school, exhorting them to go for strength to Him whose work it was.

Mr. Adams distributed the prizes to the senior scholars, and also four special prizes to the scholars who obtained the highest number of marks in their respective divisions.

After a vote of thanks was put and carried, the meeting was brought to a close with the Benediction. Special hymns and anthems were sung at all meetings by scholars and choir. The total collection amounted to £4 18s. 2d. J. W. D.

"SALEM," RICHMOND.

THE Sunday-school anniversary services were held on the 19th and 21st February. On the Lord's-day the Pastor was helped to preach in the morning to the children on "Monuments" and in the evening on "Thou therefore, my son, be strong in the grace that is in Christ Jesus." These discourses proved profitable, and may God seal His own Word upon the hearts of many.

Pastor W. H. Rose (an old scholar of the school) in a very illuminating manner discoursed on "the sprinkling of the blood" (Heb. xi. 28), and after the essential tea, to which the scholars did ample justice, the evening meeting ensued, with the Pastor in the chair.

The blessing of God having been sought by Mr. J. Cockram, the secretary (Mr. W. J. Shipton) read the Report of the year's work, the encouraging feature of which was that two members of the Bible-class had been baptized, whilst there were other evidences of God's blessing on the labour of the teachers.

Mr. F. Parker, of Brentford, gave the address, and, after producing various things which he spoke of as "tokens for good," he referred to "the magicians who did likewise," saying that the devil can imitate many things, but that as "Moses' rod swallowed up all the others," so God in His sovereignty will swallow up all the works of the devil.

During the evening the scholars and friends rendered very creditably the service of song entitled "Moses," under the leadership of Mr. J. Robinson, who presided at the organ, and at the close of the gathering the Pastor distributed a large number of prizes to expectant recipients, and, in addition, he gave a number of personal prizes to those who had been diligent in writing answers on the morning sermonette throughout the year.

Old friends cheered us by their presence, and, on separating, all felt that

the special services had been of a profitable character. To Him be all the glory. W. J. S.

BAPTIST CHAPEL, LONDON ROAD, CHELMSFORD.

YOUNG MEN'S CHRISTIAN UNION. A MEETING of a very instructive and edifying character was held on Wednesday, March 15, when the Pastor (J. Morling) presided over a good attendance. Prayer was offered by Mr. G. Jackson, preceding introductory remarks by the Chairman, who said:—What all meetings should have for their object was some real and lasting benefit, and in the meeting arranged, which was to promote and deepen interest in the work of the union, there were those elements which would be for the edification and benefit of all.

An excellent programme was then carried out.

An address was given by the Pastor, who, basing his remarks upon Romans xiv. 7, "For no man liveth unto himself," spoke of the twofold relation in which we all stand to God. Our relation to God was either law or Gospel. According to our relation, so our standing in His unalterable will. The importance of a right knowledge of such was forcibly urged. Such knowledge could be ascertained from the supreme book of all—the Bible. In relation to our fellow-men, he very forcibly illustrated that in the realm of Christian service, that as in proportion we were the channels of service to our fellow-men, so would blessing accrue to ourselves. He strongly urged not our own good to be sought, but the good of others, and that our usefulness in Christian service be extended.

During the evening refreshments were served.

A very profitable evening was closed with prayer. A. H. T.

PARK RIDINGS, WOOD GREEN. ON Tuesday evening, February 28th, members and friends met to celebrate the eighteenth anniversary of the Tract Society and Open-Air Mission. Mr. A. B. Falkner, of the Surrey Tabernacle, presided, and, after the reading of Psa. cxli., brother H. S. Vestey sought the Lord's blessing.

The Secretary read the Annual Report, which was very gratifying, and sounded forth a note of praise, thankfulness, and hopefulness, although there had been no apparent results. The Chairman gave some encouraging words regarding tract distributing and open-air preaching. Pastor W. S. Baker, of Staines, based his remarks on 2 Cor. iv. 4 (middle clause)—the light of the glorious Gospel of Christ, the light, the glory, the Gospel of the glory of Christ. Mr. R. Robinson gave some interesting thoughts on the tract—its meaning and

its influence; although not attractive to the worldly-minded, it was a drawing power under the blessing of God. Mr. P. J. Chambers very feelingly referred to Rom. i. 16, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." Its power—to reveal; its fragrance—like a beautiful flower; it satisfies—food for the hungry.

It is hoped that the savour of our brethren's addresses may remain many days.

Prayer and the Benediction concluded a spiritual and happy meeting, and, in the language of the Report, "Once more we let down the net and wait for the morning." H. G. B.

Aged Pilgrims' Corner.

A FEW copies of the sermon by the Rev. W. Lush—"The City and the Measuring Line"—still remain for sale at one penny each. The sermon has had an unusually large circulation and has been a source of financial benefit to the Society, and many have been profited by perusing it.

The April *Quarterly Record* is now ready. It contains a portrait of John Hyatt, minister of Whitefield's Tabernacle, a friend of the Society in the earliest years of its history. There are also portraits of the oldest and youngest subscribers, aged respectively 102 and 9 months. Particulars of the forthcoming anniversaries and some interesting articles complete the number. Copies post free to any friends who will circulate them amongst those likely to help.

The financial year, which closed on March 31st, has been one of much stress, but God has graciously supplied the needs of the Institution and enabled the committee to maintain and extend its operations. An unusually large number of subscribers have passed away, but a yet larger number of new friends have come forward. Much, however, yet remains to be done in obtaining "free income"—that is, income not charged with pensions.

If the number of annual subscriptions of 7s. and 10s. could be doubled during the present year, it would be an immense help, and such sums are within the power of many to give.

The lantern lecture will be available this month and again next autumn and winter. No charge is made for it, the only stipulation being that a collection for the Society be taken at the doors. There are upwards of fifty excellent

slides giving a pictorial history of the work.

With the advent of spring, the old folk in the Homes of the Society anticipate an increase in the number of their visitors, and the committee are delighted to know of friends of the Lord's aged poor making pleasant excursions to Camberwell, Hornsey Rise, Stamford Hill and Brighton, where a hearty welcome awaits them.

Home.

A. C. ELNAUGH.

On March 3rd the heavenly Gardener visited His garden and transplanted a beautiful opening flower—our only surviving son, Archibald Charles Elnaugh, aged 10½ years.

Our dear boy began to show many signs of his love for the Word of God, for His house, and His people; but we have to prove God's ways are not our ways.

He was taken ill at the end of February, and soon was in such a serious condition that all medical aid was of no avail. He was removed to Tottenham Hospital, and there we watched him gradually pass to the heavenly home. While sitting by his bedside at midnight he suddenly commenced to sing Samuel's hymn, "Hushed was the evening hymn," etc. He also asked me to sing,

"Around the throne of God in heaven
Thousands of children stand."

He kept repeating, "The Lord is my Shepherd; I am His little lamb; I am going home." When Pastor A. E. Brown, of Tottenham, saw him he asked him to pray for him.

The sister told me that it was quite affecting to see the dear lad continually praying to his heavenly Father, the other children gathering round his bed to hear him. Who can tell that it may be a little child was the means of others asking, What can these things mean?

We buried the remains at Tottenham Cemetery on March 10th, "in sure and certain hope of a glorious resurrection."

Mr. Brown, Pastor at Tottenham, officiated, and now we are left a little time to tarry here also in sure hope of seeing him again—not a sufferer, but a glorified, ransomed soul. "Is it well with the child?" It is well. We would thank the numerous sympathisers in this our sore trial.

May our heavenly Father give us the grace of submission to His will. So prays his sorrowing father,

G. ELNAUGH.

J. OTHEN

was born at a little village called Blackness, in Hertfordshire in 1839, and

up to the age of 20 or 21 had no very serious thoughts.

He came up to London on a visit to his sister, and at her request went to the Wesleyan Chapel in City-road. The subject was the "Prodigal son." There the arrow of conviction entered his heart; he felt that he was a sinner, and was very much troubled on that account, but had very little peace of mind for several years. In speaking of this in after-years he used to quote John Kent's words—

"There is a period known to God
When every soul redeemed by blood
Shall leave the hateful ways of sin,
Turn to the fold and enter in."

He thought the lack of peace was because he was not diligent enough in good works. He attended chapel, tried to walk consistently, gave away tracts, visited the sick and prayed often, but failed to get what would satisfy him. He often walked through the lanes and fields with this cry in his heart, "Oh that I knew where I might find Him!"

At that time he did not believe that salvation was of grace, and was heard to say when spoken to about it, "I cannot believe those things, and hope that I never shall."

Soon after this, the people at the chapel asked him to speak to them, which he did several times, and, when looking for something to speak from, God took the scales from his eyes and his joy knew no bounds. He was reading in Isa. xliii.—xlv. where God's great "I" stands out so prominently when several passages came with great power to his soul, one being "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee"; "Look unto Me, and be ye saved; for I am God, and there is none else." These and many more portions he read, and hardly knew how to stop. He said, "Oh, mother, do listen to these beautiful words." He saw salvation was all of grace.

From that hour until the time of his home-call, sovereign grace was his theme.

He was baptized by Mr. Frank Griffin at Jireh Chapel, East-road. After a time he moved from the neighbourhood and went to live at Clerkenwell, and found a real Gospel home at Woodbridge Chapel, where he was for some years. After the Lord revealed Himself as his salvation he had a great desire to preach the Gospel—to exalt the Lord Jesus, to tell of His love to sinners—but had no idea that the desire would be fulfilled. But about twenty-three years ago Mr. Piper came to preach at Woodbridge Chapel and asked him to go and preach for him at St. Albans, which he did with much trembling. The Lord marvellously helped him and blessed the Word, so that he was requested to go again and

again, and continued supplying different Churches until he had a call from the Church at Commercial-street. He was then a member at Chadwell-street, where he had the joy of seeing five of his children baptized by Mr. Mitchell.

Naturally the salvation of his children had been much on his heart for years. The Lord gave him that word, "The Lord shall increase you more and more, you and your children," which promise he pleaded until every one was brought into the fold.

He was Pastor for six years at Commercial-street, and subsequently six years at "Ebenezer," Ilford; but, being subject to bronchitis and having a weak heart, too, he laboured under great difficulties towards the end of his pastorate.

After resigning his pastorate at Ilford he supplied the Churches when he was able. He loved the work, and often realised the Lord's presence and blessing.

He preached for the last time at Dovecote Hall, Wood Green, on Jan. 22nd, from a most appropriate text, "My presence shall go with thee, and I will give thee rest," dwelling much upon the rest that remaineth to the people of God, which he was so soon to experience.

His illness lasted less than three weeks, and we had no idea until the last week that the Lord was going to take him home.

He was very tired, and longing for rest, and looked with joyful anticipation to seeing Him whom his soul loved, his eyes literally beaming with joy.

On Friday, February 17th, he quite preached to the doctor when he came, dwelling sweetly upon the "love that hideth a brother's failings and weaknesses, and the charity that thinketh no evil."

His strength failed after this, and, after asking someone to pray, was unable to speak so as to be heard again. When his eldest son repeated the words, "Underneath are the everlasting arms," he tried to respond, but could not be heard. At 5.15 p.m. he just calmly and peacefully breathed his last in the presence of most of the members of his family. As the spirit left the body, such a calm, sweet peace filled the minds of those present, and they felt thankful to the Lord for so gently releasing one who had always been to them the kindest and best of husbands and fathers. His wife and children feel the loss keenly and are looking forward to a joyful re-union when the Lord sees fit.

"Fearless he entered Jordan's flood;
At peace with heaven he closed his eyes;

His only hope was Jesu's blood,
In sure and certain hope to rise."

The Renewal of Youth.

"Bless the Lord, O my soul . . . who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."—Psalm ciii, 5.

"A CORRESPONDENCE," says William Jay, "is observable between God and His people. There is, so to speak, a spiritual flux and reflux from God to them, and from them to God. He chose them; they choose Him. He sanctifies them; they sanctify Him. He blesses them with all spiritual blessings in Christ; they in grateful recognition and response exclaim, 'Bless the Lord, O my soul!'"

The Psalmist here enumerates six forms which the grace of God assumes. To one of these attention is invited. As the result of Divine benediction, the youth of His people "is renewed as the eagle's."

The phrase is figurative. Under no circumstances can men regain their lost youth. Secular poets bewail this as a melancholy truth, and it is indeed sad that childhood's happy days so soon depart, to return no more.

To those who love the Lord it, however, causes no sorrow. Like Job, they "would not live always," nor do they grieve that they have left these days behind. Natural youth they can never again know, but grace invests the soul with that which resembles the characteristics of childhood and renders it so attractive and delightful. Watts, therefore, is in error in paraphrasing the words, "Our youth decayed, His power repairs." Through Divine mercy we live anew, and the commencement of the life of faith, is the return to youth which is here intended.

The longevity of the king of birds appears to have given rise to the idea here referred to. Though erroneous, it was universally adopted, and it serves to give force to the statement of the gracious act for which the Psalmist blesses the Lord.

The expression is verified in different ways. For instance,

I.—THE PERIOD OF A SINNER'S CONVERSION IS A TIME OF YOUTH.

Childhood is characterised by simplicity, sincerity, and confidence, which too often in time leave us. As we obtain a knowledge of our fellow-men, suspicion and mistrust supplant the candour of our early days. The effect of the Fall on human character has deprived us of these dispositions, and sinners as such have lost the simplicity and sincerity which our first parents must have possessed. The trustful innocence of the child-heart has gone from men, never to be restored.

Yet, for this, what grace imparts to chosen and redeemed men more than compensates.

If the palm of a new-born child is softly touched the tiny hand gives a feeble responsive clasp, which, as nurses of experience aver, is the first indication of the vitality and activity of the brain. So

hearts that are born of God endeavour, however feebly, to respond to the touch of God.

Heaven-born men, again, receive the kingdom of heaven as little children. Fearful and tearful, they dread and deprecate what God hates with more than a child's dread of what affrights it.

Children, once more, are constantly asking for something which they do not possess, and these live in constant want of higher blessings. Children are intuitively loyal, and love to see the King. These are profoundly affected with the royal rights of Jesus.

The experience of the days of the first love are, further, like the days of youth. In childhood, all is new and has to be learned. Sinners, newly-born, are like new men in a new world. "Old things have passed away—all things have become new." Familiar objects assume a novel significance—words which we have ever known present a fresh and enlarged meaning.

Infancy is a season of wondering, and those who have recently been brought to love God never cease to marvel at the glory and grace of Jesus and "the wonderful love of His heart," and they exclaim with Swain, "O may I never cease to tell the wonders of His love!"

Thus, after passing from death unto life, our youth is renewed in ways which heaven-born men only can understand.

II.—Periods come to most Christians WHEN THEIR SPIRITUAL YOUTH IS SPECIALLY AND GRACIOUSLY RENEWED.

Nothing is stranger or sadder than the rapidity with which the happiness of the first love—"the joy of our espousals"—is lost. A small sin unrepented of and unconfessed, a friendship with one to whom Christ is not precious, a single hour of carnal pleasure-seeking, and the purity and peace of our first days of devotion to God are lost for ever. We can never be the same again. The reader perhaps remembers how, in his case, restraint in prayer, joylessness of heart, conscious reservation in our intercourse with God, supplanted the trustful joy—"the blessedness we knew when first we saw the Lord."

That there is a strong resemblance between this condition and the listless weariness of age, few would deny, especially such as are in this unhappy state. But He who is unaffected by the flight of time, and Who retains "the dew of *His* youth" (Psalm cx. 3), is gloriously able to renew the lost youth of His people and to restore their eagerness and joy. Unhappily we in the present day rarely make spiritual confidants even of our dearest friends, or tell one another what the Lord hath done for our souls (Psa. lxi. 16). Were this done more frequently, how often would it be recorded that in memorable ways our spiritual childhood was restored. A hymn that was once made a blessing—a text once charged with spiritual power, which again comes back with more than its old force—the voice of a preacher which had lost its savour—is heard with the unction of former days, and thus dormant hearts leap with gladness, and feelings to which we have long been strangers come back again.

The time of our Baptism was probably—as it is to many—a season of ecstatic joy. How near heaven seemed! How precious Jesus was! How dear were the Christians who welcomed us into their fellowship!

Often have we stood with some friend beside a pool that had been opened for the ordinance which was about to be observed, to hear the remark, “I wish I could be baptised again. I was *so* happy *then*—*so* assured that all was well *then*—my heart glowed with holy rapture *then*; but now”—and a weary sigh terminates the sentence.

Is this the reader's case? If so, mark the lesson that, though natural youth can never be renewed, spiritual youth *can be*. I shall never again laugh and sing and play as I did when I was a child, but I may hope and pray once more to feel—

“O happy day that fixed my choice on Thee, my Saviour and my God;
Well may this glowing heart rejoice and spread its raptures all abroad.
Happy day, happy day, when Jesus washed my sins away.”

Why should we question it? Why should our ministers refrain, as they do, from preaching it? Why is it so rarely the subject of the petitions at our prayer-meetings?

III.—Death will usher believers into THE FULL EXPERIENCE of these gracious words.

Sin ages. Had men never transgressed there would never have been an old man in the world. Grace rejuvenates, restoring the child-heart and so renewing youth. Hell will be lasting senility, and all its bitter concomitants—heaven will be eternal childhood, and all its eager joys.

The devil and his demons are old. All that is desirable in existence is lost to them for ever. Holy angels are as young as when they hailed the newly-created universe with shouts of joy (Job xxxviii. 7).

The women who visited our Lord's sepulchre saw in His herald a young man (Mark xvi. 5), yet long ages had rolled by since he was first called into being. In heaven they grow, but never grow old. The decrepitude of age never robs angels of their superb vitality.

So with those who have died in the Lord. Rejuvenescence has come with glory, and they enjoy the dignity of mature age combined with the delight of children, who revel in the ecstasy of the perfection of youth's untiring life.

“I shall hear,” murmured dying Beethoven, to whom deafness had been an inconceivable sorrow. “I shall be young again” should be the exclamation of the dying saint whom the debility and pain of age have often caused to groan, and who has wept as he recalled the days of “auld lang syne” and reflected with poor Charles Lamb, “All, all are gone—the old familiar faces.”

Such, at least, is one phase of the “hope full of immortality” with which, feeble as it is, the writer has through infinite mercy been favoured, and which he prays that every reader may enjoy.

SENEX.

BESETMENTS LAID ASIDE.*

"The sin which doth so easily beset us."—Hebrews xii. 1.

DEAR FRIENDS,—Few can help being impressed by the fact that all of us, whether professed Christians or *not*, have a special *sin* which personally besets us. If we are wise and honest enough to admit this, we shall be most solicitous to watch and pray against it, since

"Principalities and powers, mustering their unseen array,
Wait for our unguarded hours. WATCH AND PRAY."

Unhappily, we are too ready to think well of ourselves because we are free from some forms of sin; while we daily, almost *constantly*, yield to other temptations which we deem slight or of but small importance. Yet this is *really* spoiling our characters, and, if we are Christians, bringing dishonour to our profession.

Samuel Butler, the satirical poet, writes of some who

"Compound for sins they are inclined to,
By damning those they have no mind to,"

and the bitter truth is but too frequently exemplified.

I have chosen this subject because I believe that it would make a great difference in many of our lives were we to set to work in real earnest to find out just where our greatest danger lies, if we do not already know it, and by thoughtful prayer and effort treat "*the sin that doth so easily beset us*" as a foe to be conquered.

Let me illustrate my meaning. Some people have the idea that they are very good because they are total abstainers and never commit the sin of drunkenness, and yet are specially prone to an *intemperate* use of their tongues. Others, again, may plume themselves on their goodness because they have not committed the sin of stealing. They are scrupulously honest, and yet it is whispered that they are inveterately selfish, and would not part with a penny if they could help it. Is not this, I ask, sin in the sight of God?

We know the old story of the man who greatly enjoyed a sermon in which different forms of sin were rebuked in which others indulged. At last, however, the minister spoke of those who loved to find fault with others, but could see no wrong in themselves. To this he objected. "The preacher," he said, "was getting bitter, and had better bring his sermon to a speedy close."

If we were in a besieged city we should expect the soldiers to guard with extra care any part by which it would be easy for the enemy to enter—so with ourselves.

Mr. F. B. Meyer has observed that Christians should not be so much like invalids, who want to be nursed and comforted, as like soldiers, who, under their great Captain, have to fight to defend the citadel of their hearts from Satan and his servants—their vigilant foes.

The Pharisee's easily besetting sin was pride; Peter's was self-confidence; John's an impetuous temper; Martha's undue love for

* An Address by the leader of a Girls' Bible Class, and read in her enforced absence, March, 1906.

home duties and proneness to blame others for doing less than she did herself. What, dear friends, are *yours* and *mine*?

Let us remember that we shall not be able to address the Lord in that day when He comes to judge the world: "I have avoided this and that sin." One will prove enough to condemn us in the sight of a God who demands perfect holiness; even if we can plead the blood of Jesus and claim to be forgiven for His sake, yet the sin that is allowed to reside in our hearts, like the Canaanite in the land of promise, will hinder us and mar the symmetry of an otherwise holy and consistent life.

What, let us enquire, are we to do with this sin? Shall we plead heredity and say, by way of extenuation and excuse, "I inherited my bad temper from my mother." "My father was a lazy man and I take after him." Or, "None, you know, are perfect; this merely happens to be *my* special failing."

If you study the entire verse in which these words occur, you will see that the Hebrew Christians were told to "*lay it aside*," or put it off as something that hindered them in running the heavenly race. They are reminded in the previous chapter of the wonderful things which their fathers had done through faith, and then given to understand that conquering the sin in their own hearts is a work as noble as any of these which these *worthies* accomplished. "He that is slow to anger is better than the mighty; and he that ruleth his (own) spirit than he that taketh a city" (Prov. xvi. 32). The only way to do this, they are told, is by "looking unto Jesus," keeping their thoughts fixed on His "*example*, love and power." What we, therefore, are to do with this sin of ours is to "*lay it aside*" "*by faith*," "*looking unto Jesus*." EMMELINE.

JESUS LIVES!

Remarkable Testimony. Intelligence from Germany.

FROM Germany, for so long the stronghold of rationalism, the higher criticism, and infidelity, comes the report of a recent remarkable religious demonstration. This was originated in an infidel attack upon Christianity. Professor Drews, of Berlin, a well-known sceptic, had attacked the reality and historicity of Jesus Christ in an address delivered before the Monoist "Club." Jews and infidels so heartily applauded him that it almost seemed as if but few believers were to be found in the German capital. This, however, aroused the many true Christians, and caused them to inaugurate a demonstration larger than has before been known in Berlin.

The "Positive-Church Association for the Advancement of Evangelical Religion" summoned a mass meeting in the great Circus Busch on February 20th. Large placards, with the inscribed words, "Jesus Lives," and an announcement of the meeting, were displayed for several days beforehand. Programmes, widely distributed, announced as the subject to be discussed the direct statement, "Jesus Lives," adding as sub-divisions:—

(1) The Word of God proves it; (2) Personal religious experience affirms it; (3) Public life shows it; (4) The Church of God stands and falls with the living Christ; (5) Let us hold fast our profession.

When the day arrived, the immense Circus Busch was crowded an hour before the time of opening, while the surrounding streets were filled with thousands who were unable to gain admittance. The chairman was Police Commissioner Baron von Loebell. Some of the most prominent ministers and laymen of Berlin spoke, and an impressive testimony was given to the DEITY of Jesus Christ, and HIS ATONING DEATH.

More important than this was the attitude of the thousands who crowded the streets around the Circus Busch. As soon as it became known that these could not be admitted, an unsuccessful attempt was made to rent a hall in the neighbourhood, when the thousands went toward the Royal palace, and crowded the Lustgarten, in front of which Luther's hymn, "A mighty fortress is our God," was sung. The President of the Y.M.C.A.—von Rothkirch—then took the reins into his hands, and offered a fervent prayer. In the meantime, one of the speakers of the meeting held in the Circus Busch arrived, and gave a deeply spiritual address, standing in front of the great cathedral which flanks the Lustgarten. Another hymn was sung by more than 20,000 voices, and after this, "So nimm denn meine Hände." The impression was marvellous! Tears were in the eyes of everyone as the multitude sang, "So lead Thou me, until my blessed end, and evermore."

The great doors of the cathedral were then thrown open, and, still singing, the multitude entered, and quickly filled the spacious building. The seats usually reserved for princes, nobles, or members of the German Parliament, were occupied by men of humble stations. The labourer, the merchant, the poor and the rich, the educated and the uneducated, mingled together—as all one in Christ Jesus. Yet, though every available place was occupied, four-fifths were unable to obtain admittance, and returned to their homes, rejoicing that, by their presence, they had testified that, from personal experience, they knew that "Jesus lives."

In the cathedral an improvised meeting was held, at which the Court chaplains and others addressed the multitude, and expressed their gratitude that a demonstration of such importance and magnitude had been possible. Finally, all rose and repeated the creed.

The German press, which generally takes little notice of religious matters, has recognised the importance of this demonstration, as a significant sign of religious and spiritual life. The religious papers saw in it a proof that Germany is not so tainted with infidelity and rationalism as is commonly supposed. May it be the beginning of a great religious revival throughout Europe!—From *The Overcomer*. Communicated by J. P. Goodenough.

NOTE.—Through the kindness of Miss Lilian J. Newman we are enabled to state that the Circus Busch is a large, round building in Berlin devoted to meetings of public interest. The "Lustgarten" is a pleasure park for the enjoyment of the public. Luther's well-known metrical

rendering of Psalm xlv. is in German, "Ein feste Burg ist unser Gott"—a strong fortress is our God. The words of the other hymn referred to, "So nimm den meine Hande," mean "Hold, or take, Thou my hand." "A Monoist" is one who professes to believe that God is but one person, and denies the doctrine of the Trinity. The term is practically equivalent to "a Unitarian."

THE LORD'S RETURN.

A SERIES OF PAPERS.—No. V.

BY PASTOR WILLIAM DIXON, BRADFIELD ST. GEORGE, SUFFOLK.

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thessalonians i. 7, 8.

IN resuming our solemn and important subject, we proceed to notice the *judgments* which it will then devolve upon Him to execute. To these the Old Testament frequently refers, assuring us that "with righteousness will Jehovah judge the world, and the people with His truth" (Psa. xcvi. 13). Long as evil may predominate, and the reign of sin continue, this will cease with the advent of the

"Judge who comes in mercy, the Judge who comes in might,
To terminate the evil and diadem the right."

The Judge at this great assize will be the Lord Jesus, who Himself states that "the Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22). "All judgment" here refers to His universal government of the world, which has been relegated by the Father to the Son as Mediator, and which He manages with perfect rectitude and equity. In this connection, however, it specially relates to what He will do on His return to this world, when He will pronounce His eternal sentence on all who have lived and died in sin. This Paul, when preaching at Athens, reiterates, informing his hearers that though, through long years, God suffered idolatry to continue without remonstrance or rebuke, the time had arrived when He "commanded all men everywhere to repent" of this atrocious and debasing form of sin. For this the Divine reason is assigned. It was "because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained," or appointed. Of this, Paul continues, "He hath given assurance* unto all men, in that He hath raised Him from the dead" (Acts xvii. 30, 31).

In further elucidation of this question, consider the great image seen by Nebuchadnezzar in his mystic dream. This is interpreted by Daniel to have signified the extensive power of the great Gentile nations. This was smitten upon its feet by a stone cut out of the mountain without hands. Then the head of gold, the breast of

* The word rendered "assurance" is commonly rendered "faith," and it is here used to indicate the unerring certainty of the declaration that God has appointed His Son to be the "Judge of the quick and the dead" (2 Tim. iv. 1). (See Gall and Inglis's *Interpreting Concordance*.)

silver, the loins of bronze, and the feet of iron and clay, which signified four great Gentile powers, were broken into pieces, and became as chaff on a threshing floor. The stone—according to the vision—then became a great mountain, filling the whole earth (Dan. ii.).

This there is reason to believe symbolised the earthly kingdom of the Lord Jesus, which will follow the destruction of the Gentile nations when at the height of their prosperity, of which there were probably never more signs than at the present time.

The Lord Jesus may be regarded as a Stone in three aspects. He is the Foundation Stone for His Church and people (Isa. xxviii. 16); He was a Stone of Stumbling to the unbelieving Jews (Isa. viii. 14, and 1 Pet. ii. 8); and a Crushing Stone to the ungodly Gentile nations, here represented by the ten toes of the image, upon which it fell (Matt. xxi. 44).

Again, the beasts and the horns described in Dan. vii. are probably the Gentile nations, to whom God gave power and authority when Israel were carried away to Babylon, and who ought to have been His representatives to the inhabitants of the earth. Yet as Israel failed, so have these. England, the most favoured among them, is verily greatly guilty in this respect.

Dean Farrar, when once speaking upon Britain and her sins, predicted that ere long some chastening calamity would overtake this Lady of the Kingdoms. She, sitting upon the steps of her own shame, will surely be forced to feel God's terrible finger exposing the falsehoods that so thickly encrust her Church and State.

That there will be a day of judgment—the greatest of all days—is perfectly clear. Then all the ways and doings of God will be justified. Then the sins and weaknesses of men will be seen in the pure light of His holiness, justice, and truth.

The sublime words of Rev. xv. 3, 4 will be openly addressed to the Lord Jehovah in that day of woes and wonders: "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." There will probably be none, either in heaven, earth, or even in hell, but will be compelled to subscribe to the equity of God's judgments, and in these words.

The Scriptures, however, do not teach, as is often supposed, that there will be one general judgment for all men indiscriminately. Believers in the Lord Jesus will never be judged as sinners. It is inconceivable that the Church of God, the Bride of the Lord Jesus, loved as she is with an everlasting love, saved with an everlasting salvation, and ransomed with an eternal redemption, will be arraigned before a judgment throne with the wicked and the unbelieving, and then, and not till then, separated from them, according to the general view of our Lord's teaching in Matt. xxv 31—46.

In His grace and love He separated His people, and called them

out of the nations, having borne the full penalty due to their sins upon the cross, and taken them out of their Adam-standing for ever. The blood of the Passover in Egypt declared the relation of Israel to God as His people. So the death of the Lord Jesus upon the cross eternally secures the believer's relationship to God.

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

John v. 24 settled the writer's mind upon this point many years since. "He that heareth My word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from [out of] death unto life." Many of the Lord's people do not live in the enjoyment of this, but this does not alter the fact.

Four judgments are named in the Scriptures. These, if the Lord will, we will briefly consider in a future paper.

DENOMINATIONAL LOYALTY.

*A Paper read at the Annual Meeting of the Metropolitan Association of
Strict Baptist Churches, March 14th, 1911,*

BY PASTOR H. D. TOOKE.

THE subject chosen for our consideration this evening is of greater importance than perhaps many are, at first sight, inclined to think; and the necessity for its introduction and consideration is equally urgent.

We would crave your earnest, prayerful attention, and sincerely trust that, under the blessing of God, it may prove an incentive to a greater practical exposition of denominational loyalty in the lives of God's people. This is of far more value than any number of theoretical essays, however excellent the theories therein advanced may appear. A single individual who seeks to demonstrate what "denominational loyalty" is by his actions will exert a far greater influence than any number of articles, treatises, or papers. Ideals are good, but an earnest effort to attain is better. The lamentable fact is that many are ready to endorse a theory by argument or hearty assent, but, alas! are slow to emphasise it by conformity thereunto.

In dealing with this subject, it is well that we should first inquire *what is meant by loyalty*, that in associating it with the denomination to which we belong we may have a clear and definite idea before us.

The dictionary defines the word loyal as meaning "faithful to a prince or the established laws of the country." "True to plighted faith or duty; not treacherous." The word "fidelity" is closely akin in its meaning, and among the definitions attached to it we have, "a firm adherence to a person or party with which one is united." Thus, while having a primary application to a prince or country, the word "loyalty" is not inappropriately used when associated with, and applied to, the word "denominational."

Hence we may define "denominational loyalty" as a firm, unwavering adherence to the denomination to which we belong; an adherence that consists not merely in linking ourselves with it by membership, but in a true and lasting support. It is practical and continuous devotion to its truest and highest interests; an unswerving and active solicitude for its maintenance, honour, and progress in the face of anything and everything.

The question may be raised as to whether it is right and proper for us to link up the thought of loyalty with our own or any other particular denomination. The claim for so-called "charity" rings very loudly in the ears of the professing Church of God to-day. From many a platform, and in many religious periodicals, the need for compromise, the removal of distinctions, and the breaking down of denominational walls, are being constantly and assiduously demanded. As a speaker at a great representative meeting stated a few days ago, "union is in the air."

In answer to these oft-repeated sentiments, which appeal powerfully to many, we would ask a question: What are the distinctions which mark off the Church of Christ into denominations? Are they merely differences in phraseology? Are they but questions of policy? Do they arise from causes of little or no significance? If so, then the advocates of uniformity may have some ground for their contentions and claims. But if, on the other hand, the points of difference are matters of conscience; if they concern and affect first principles; if the distinctive features of the denomination to which we belong arise from a conscientious conviction that its position, both in doctrine and practice, is in accord with the teaching and will of the great Head of the Church, then its existence as a distinct section of that Church is amply justified, and must be maintained in the face of all the specious cries of modern laxity. Then, as one writer says, "Compromise would be treason against the majesty of heaven." The same authority also says, "There were cases in which an apostle allowed that 'everyone should be fully persuaded in his own mind'; but there were cases, also, in which the 'doctrine of Christ' was given up; and if any man came as a minister without this, Christians were directed 'not to receive him into their houses, nor to bid him God-speed.' Such conduct in the present time would raise a great outcry of bigotry and illiberality. A plain proof this that what passes among us under the names of moderation and liberality is in a large degree unchristian."

The following, although written a century ago, is applicable to the present day: "There appears to be a mistaken idea, too commonly prevailing in the religious world at present, respecting what is called a *party spirit*. Many professors, while they endeavour to promote the interests of religion in *general*, too often neglect to pay that attention which is due to the interest and welfare of that class or denomination of Christians in *particular* with which they are or have been connected. It is not uncommon to see one of these '*candid*' Christian professors keep at a dis-

tance from his own denomination, or party, where that denomination stands most in need of his countenance and support, while he associates with another party which is sanctioned by numbers and worldly influence. And when the inconsistency of his conduct is hinted at, he will excuse himself by saying, in the cant phrase of the day, that it is his wish to promote the interests of religion in general, and *not to serve a party*. I wish that someone would endeavour to convince them that in vain are all pretensions to Christian candour where *consistency* and *integrity* are wanting."

In viewing the question from the standpoint of the particular section of the Christian Church represented by this Association, we firmly and unhesitatingly contend that its distinctive features are of the utmost importance; that it stands representative of great and vital principles; that it holds the doctrine of "free and sovereign grace" as the unchangeable truth of God; that it stands by "particular redemption" as a distinct and emphatic revelation of the inspired Word; that baptism by immersion is a clear command of the great Head of the Church, obligatory upon all believers; and that the communion of believers around the table of our Lord is, by New Testament practice and teaching, restricted to those who have observed the ordinance of believer's baptism.

When we consider the prevalency of dogmas and practices so strongly opposed to these truths, zealously maintained and propagated by many—although we can heartily say, "Grace be with all them that love our Lord Jesus Christ in sincerity"—we cannot, we dare not, withdraw from the distinctive position we hold, but out of love to our Lord, whose work in life and death is the foundation of our hope for time and eternity, and leaving the results to Him, we cannot but claim that our denominational walls must remain. "Let none of you be recreant to the loyalty which you owe to Christ," and this must necessarily entail loyalty to the denomination which we conscientiously believe holds and observes the practices and teachings of Him "Who loved us and gave Himself for us."

It has been said "Faithfulness to Christ and to truth are the very essence of the Church," and if this is so, then we cannot be party to the removal of the distinctive features of our denominational position.

Dr. Adam Clarke wrote in a lady's album: "I have travelled through many countries, I have read a great many books, I have made myself acquainted with every system of religion in the world, and have come to this conclusion—there is no country like England; there is no book like the Bible; there is no religion like Christianity; and there is no section of Christianity like Methodism. But it may be asked, 'Doctor, are you not a bigot?' No; for, by the grace of God, I am a Methodist!"

We cannot but admire the spirit behind this sentiment, and only wish that the same spirit and conviction might characterise every member of the Strict Baptist denomination. We stand as a distinct section of the Christian Church, not for the purpose of demonstrating a narrow bigotry, or a peevish illiberality, but as

witnesses to what our consciences believe are the unalterable truths of God.

Having thus attempted to prove the necessity of our denominational position, which is in itself an argument for denominational loyalty, WE NOW DESIRE TO EMPHASISE THE IMPORTANCE OF LOYALTY. This is a point that must be considered, for if we cannot establish its necessity and importance our plea becomes powerless and inert. The whole contention rests upon this, for, if it is immaterial, then we are but wasting time in its consideration. The position we assume is that denominational loyalty is a question of primary importance, and its present consideration a matter of urgency.

1. *Loyalty to Jesus Christ.* We have already referred to this point, but feel that it is not a mere repetition to place it in the forefront of arguments for the maintenance of denominational loyalty. Loyalty to Christ is inseparably linked up with loyalty to the denomination. One is the outcome, or should be, of the other. We shall not be misunderstood when we assert that loyalty to Christ stands first, and that we are only loyal to the denomination to which we belong as we are loyal to Christ. The great motive power which should ever govern our actions is here. The mind of the Master should be everything, for "to his own master he standeth or falleth" is a never-to-be-forgotten fact. Alas for that man who is governed by lesser questions! When the question of popularity is foremost, and we pander to the prejudices of men to gain or keep it, when we hesitate to enunciate a principle for fear of the opinions or oppositions of others, then our loyalty to Christ is open to serious question, and our loyalty to the denomination is of little value.

2. *It is a matter of conscience.* From our side of the question, this rightfully holds the first position. If we profess to believe certain doctrines, and observe certain practices as a matter of conviction (and such should be our position, for to be otherwise is to admit a strange and contemptible condition of heart and mind), the lack of loyalty to the denomination representing these views must necessarily have an effect upon our consciences. If our position is based upon what we believe is a rightful interpretation of the Word of God, then it must be a matter of conscience and a question of principle. The man who is without conscientious principles lacks the primary characteristic of common honesty, and is unworthy of confidence; but where conviction and principle are professedly the guides of action, then the man that plays fast and loose with principles is unworthy of the position he occupies. All honour to the man, even apart from the question under consideration, who holds to his principles, and thus safeguards his conscience at any cost.

3. *For our own benefit.* If denominational loyalty is based upon convictions relative to the teaching of the New Testament, then disloyalty will undoubtedly affect the stability of our own spiritual condition, and render us liable to be "carried about by every wind of doctrine." This will necessarily disturb and mar

our own peace of mind, and tend to rob us of the blessedness of a holy assurance.

4. *For the sake of the principles we profess to hold.* Surely denominational disloyalty is a practical denial of the truths we profess to hold, and may be legitimately interpreted as an evidence that we condone, or even approve, the positions of other denominations, which with our lips we profess to be contrary to the revelation of Divine truth. It is unreasonable to expect others to believe our protestations of orthodoxy while our attitude towards the denomination to which we belong is one of disloyalty. Hence, for the sake of truth, for the honour of the Gospel of the grace of God, let us stand by and stand up for our denominational position; let our attitude in no way discredit the truths we hold.

We will now proceed to the consideration of the practical side of the subject by asking HOW OUR DENOMINATIONAL LOYALTY MAY BEST BE PUT INTO PRACTICE.

We remarked in the opening part of this paper that the most desirable result following the consideration of this subject would be the practical exposition of it in our lives. "Living epistles" are much more valuable than written essays. Denominational loyalty is not a mere assent to creed and practice, but necessitates practical evidences. Along this line we would now venture to make a few suggestions.

1. *Support to the utmost of your ability the particular Church to which you belong.* Loyalty to the denomination can best find expression in loyalty to the Church upon whose roll our names are recorded. "He that is faithful in that which is least is faithful also in much." Let that Church have the first place in our heart's interest, whether it is small or large, enjoying prosperity or passing through adversity. *Support it by regular attendance,* for one service a week cannot be fairly construed into loyalty. *Support it by your gifts,* for if that Church does not stand first in our benefactions all we can say is that it ought to. Many institutions are worthy of our support as we have the ability, but our Church stands first, and our own Missionary Societies and kindred institutions have the primary claim upon our resources. *Support it by active effort.* Loyalty is not shouting when the King goes by, but devotion to his cause, jealousy for his honour, effort for his security, and obedience to his throne. So loyalty to our denomination is not applauding in the Association meetings, but going back to the little chapel to which we belong and giving it our best effort, our unceasing prayer and heartfelt support.

2. *Denominational loyalty may well be exhibited by loyalty to each other.* We want this as individual members one towards another in sympathy, help, and co-operation. We should show it one Church towards another, exhibiting a mutual interest and desire for each other's welfare, refusing to permit the thought of jealousy or the spirit of rivalry to exist. We need it as ministers one towards the other. It should be a matter of conscientious principle to guard each other's reputation, and never to allow a word of

reflection or a breath of suggestion to come between our lips affecting the honour of a brother minister. It should be our unceasing effort to stand by each other in times of difficulty or distress, to uphold and support each other in every sincere effort, and to demonstrate a spirit of loving comradeship before the eyes of the whole denomination. Down with the petty spirit of jealousy! away with the spirit of uncharitable criticism, and the un-Christian-like spirit of suspicion! and let us grip hands and stand shoulder to shoulder in the great common cause of the progress of the Redeemer's kingdom and the spread of the truths for which we stand.

3. *Loyalty is standing by the denomination in spite of everything.* It is a matter for heartfelt regret that some are all too ready to find in the low estate of the Church an argument for leaving, or going elsewhere occasionally. Some complain of the poverty of the majority, lament over the lack of society, and are impressed unfavourably by the seeming unpopularity of the truths and practices we hold. If principle is affected by such things, we do not think much of the principle of such people. Rather should these things call for greater loyalty. Well did an old philosopher say, "Prosperity asks for fidelity, but adversity exacts it." The part of a brave sailor is not to take boat and pull for shore, but to stick by the ship as long as there is a hope of saving her. Loyalty is adherence at personal sacrifice, and the test of its genuineness lies in our attitude towards the possible penalties entailed.

4. *Loyalty will necessitate faithful dealing with denominational weaknesses and failings.* Loyalty is not blind fanaticism. In the days of Charles I. a man exhorted his sons in the following language:—"Remain loyal to the crown. I charge you to stand by the crown, *even though it should hang upon a bush.*" One would at once say that such sentiments were fanaticism rather than loyalty. In those days the nation was rent in twain, one party supporting the throne irrespective of the unworthiness of its occupant; the others fighting for purity and freedom. This affords an illustration of our meaning. Loyalty should not blind us to weaknesses, but should lead to earnest effort to rectify. It is no true evidence of loyalty to gloss over or ignore that which we believe to be wrong. As a denomination we have not yet reached perfection, and they are most loyal who seek, by the Divine help, to rectify, strengthen, and purify.

5. *Denominational loyalty may be well demonstrated by seeking to present the truths for which we stand in an intelligent, logical, and attractive manner.* Orthodoxy is not necessarily advanced by bitterly vituperating against all who do not see eye to eye with us. You seldom make a man your friend by throwing bricks at his head, but will probably extinguish completely any kindly feeling that he might have had towards you. In this respect our loyalty has been sometimes sadly misdirected, to the discredit of the truth itself. It is the best policy of a business man to seek to prove the value of his own goods, for by such means he will do much more to

establish and extend his business than by crying down his competitors. So we are convinced that in loyalty to the denomination we represent, it behoves us to present our distinctive beliefs and practices in their true light.

Why do we lose our young people? Someone may answer, "Because they do not like our doctrines and practices." If so, Why? Are the doctrines at fault, or is the cause in the way we present them? Have we forgotten to present them in harmony with the exhortation to speak the truth *in love*? Do we not forget sometimes that it is said of Him Whom we profess to follow that "the common people heard Him gladly"?

Brethren, loyalty to our denomination is not in a mere repetition of denominational phrases, nor in making a man an offender for a word, but in the presentation of the truth in such a way as shall appeal to the intelligence of young and old alike. "Let not your good be evil spoken of." There is more power in logical explanation than in harsh denunciation. "Him that is weak in the faith receive ye, but not to doubtful disputations." The truths for which this denomination stands are, as God reveals them, the most wonderful, beautiful, perfect and glorious revelations ever given to man. They came from the heart of God, burning with a Divine intensity of love for poor fallen, sin-stricken humanity; then let the echo of that love thrill through every testimony we bear thereunto. Let us, by God's help, see to it that our loyalty is real by holding forth the "truth as it is in Jesus" in all its full-orbed glory. You need not fear that in so doing you must necessarily hide a part of truth or compromise with error. God forbid! Rather let us "not shun to declare the whole counsel of God," but let us see to it that it is in its own transcendent beauty, and in all the attractions of its wondrous perfection.

God will take care of His imperishable Word. It has stood the test of a thousand onslaughts, and will continue to triumph over the oppositions that may yet confront it.

To us God has given the privilege of witnessing to the "glorious Gospel of the blessed God." Let us be true to our privileges, faithful to our opportunities, loyal to our King, and thus shall we best exemplify the nature and importance of denominational loyalty.

SEEING THE KING.

BY THE LATE CHARLES HILL, OF STOKE ASH, SUFFOLK.

"Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."—Isaiah xxxiii. 17.

RESTLESS critics who delight to disturb our confidence in widely-received and long-loved expositions of the Word of God would persuade us that this text has only a local and limited meaning. "The king" here, they contend, is Hezekiah, whom his subjects would again see—not mournful and depressed, as he then was, through the oppression of his foes, but confident and joyous through

the victory which God would grant him. The land "of far distances"—for so the margin reads—they urge, simply referred to the remote parts of the land of Judah, which were then occupied by the forces of the Assyrians, but from whom the Lord would deliver them, and which the Jewish people should again behold under the happy sway of their anointed Monarch.

This we dispute. The prophet here speaks of Christ, the Saviour King. It cannot apply solely to Hezekiah when divested of his robes of sackcloth, and wearing his royal garments of rejoicing, any more than the last verse of the chapter can have sole reference to the literal Canaan. Of no earthly land can it be said that the inhabitants should never say they are sick, and that those that dwelt in it are forgiven all their iniquities.

In fact, as in other portions of Isaiah's writings, more than one different idea is grasped in one sentence. Two meanings are couched in the same verse, each having relation to the other, one being the confirmation and consummation of the other. So here. We by no means deny that Hezekiah is primarily intended, but we insist that the passage has a Gospel face, and that it is also an evangelical prediction concerning Him who is "King of kings and Lord of lords."

"Thine eyes shall see the King in His beauty." To do this was the desire of the seeking people in the days of old. "We would see Him," they said to His disciples. Sometimes they, indeed, saw Him by the eye of faith. Then they cried, "We see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He, by the grace of God, should taste death for every man." Many there were who "looked unto Him and were lightened"—gazed on Him and were saved. Many joyed in the glances of His countenance. Numbers of our race, beholding Him, have lost sight of self and everything else, and have been enrapt in His glory, and have found, in finding Him, their all and in all. Still, whatever sight the Christian may have of his Master in the world by faith, it is not a terminated end. It is not the satisfaction which is hereafter to be fully realised and enjoyed. That will be found where the satisfaction of the Saviour Himself is found. *He* will be satisfied when He beholds the travail of His soul; when He sees His seed; prolongs His days, and the pleasure of the Lord prospers in His hand. In His satisfaction believers will also be satisfied. In His contentedness they will be content; and this can be obtained only when every waking power is strung, every hindrance is removed, and where the eye is enabled to behold and bear the sight. Then will their spirits receive and retain the bliss connected with the vision, beholding eye to eye and face to face Him who is theirs, and to whose likeness they shall be eternally conformed.

It is delightful to behold Jesus under any aspect, but it will be immeasurably more pleasant to behold Him robed in His kingly authority, holding in His hand His sceptre of government, and royally occupying a throne that is exclusively His, and receiving

the homage and honour of the love and loyalty of His redeemed people as they sit down at His feet.

He can never be too glorious in the eye of the soul that is sanctified and saved. He can never be too highly extolled by hearts He has ransomed from death and from the strong hand of the Oppressor and gathered to sing in the high places of Jerusalem. And as the King He stands before them in one of the highest and most dignified of His official positions and characters. We then have now to contemplate Him in His royal character—"He is the King."

To this end He came into the world. It is the purpose for which His prophetic face was unveiled and His priestly sacrifice was offered. As a king He stands out prominently before His people. In this character they have sung His praise, acknowledged His authority, owned their subjection to Him, and reverently approached Him in the loyalty of their hearts to crown Him with many crowns and with songs of glory.

He only is the *universal King*. We have heard of one who wept when he had conquered the world because there were no other worlds for him to conquer. There were other worlds over which he had no sway. The kingdom of our Lord is, however, universal, and its King is universal too. There is nothing but what is comprehended in it, and nothing but what comes under the sway of His governing sceptre. Rebellion may raise its head, but it is under His government. He has but to speak, and rebels on the earth will be companions of the damned. He has but to say the word, and every foe in the earth, or any part of the Universe, will be cast down and clothed with shame and confusion, while on His kingly brow the crown of glory flourishes in undimmed and undiminished splendour.

Angels own His authority and call Him king. Believers rejoice in it. God Himself acknowledges Him, according to His purpose, in His royal capacity. "Why do the heathen rage and the people imagine a vain thing? I have set My King on My holy hill of Zion." He did not grasp by the hand of usurpation the crown on His brow, or the throne on which He sits. By divine right these were given Him. He reigns as God's King over God's universe, for God's purpose and glory, and for the benefit of God's people, for ever and ever.

"King of Saints" is another title which belongs to Him, showing another relationship that He sustains to a certain portion of the human race—a portion peculiarly loved by and related to God, to Him "who has won their affections and bound their hearts fast."

These have been made loyal not by law but by love, and are brought into subjection and service by the entrancing power of Divine and holy affection; bound to their King because of love, they own Him as their Saviour and their Sovereign. The loyalty that springs out of that relationship urges them to seek to know His will, that they may do it for His pleasure and for His praise.

Both the throne of the Universe and the throne of the human

heart belong to Him. He that the heavens cannot hold the human heart contains, and He that reigns by right over all created objects reigns by righteousness over the affections, desires, and thoughts of the ransomed and redeemed of God—King of an everlasting kingdom, never to be deposed from His throne or driven from His authority. Never, like His father (for He is the Son of David), will He be driven by rebellion from His palace. David (you will remember) when temporally exiled, gazed toward the distant hill of Zion and remembered his earthly residence and forsaken palace. He was for a while deposed by the criminal cruelty of one related to him. Many a king beside him has also lost his crown. All of them, too, will be crownless when they have to die. The rolling waters of Jordan smite the monarch's diadem from the proudest brow; but Christ's remains for ever heaven and earth's enthroned and crowned King.

Our Lord occupies His throne for ever. No other could sustain the responsibility of His government, or perform His kingly offices. This there is no room to doubt, and from this flows the anticipative joy in the heart of every believer. The King they worship now they will worship when they die, and after death see His glory, and rejoice in the Divine King in the ages that are beyond.

He is, yet again, the only King *who gives life to His subjects*; for there is not a subject of His kingdom but what has derived his life from the King Himself. "Because I live," said the voice of Authority from the throne, "ye shall live also." If I do not live you cannot. No planets could shine if the sun did not radiate his rays for them to reflect. Only the King of Grace can give life to His subjects and sustain the life imparted. Rebels they may have been, but since the King has touched them, they are rebels no longer. His commanding word has gone forth; He has passed by them and said unto them, "Live," and His are words of power—not feeble or empty expressions or pretensions that cannot be fulfilled. And His people catch the sound of the voice of the life-speaking King and start up imbued with life—the King's life is within them. This defies sin, Satan, devils, and death, for it is a life that can never be injured or destroyed. They live in their King's life, and the life of their Monarch is the life of every one who becomes a subject of the kingdom of His grace and glory.

They are, moreover, maintained *at the King's expense*. No tax-gatherer visits the citizens of Zion. The revenues are in Himself. The nation lives upon its Monarch, not the Monarch upon the contributions of the nation. He defends the dwellings and persons of His subjects. He is their defence round about. Unlike other monarchs He requires no body-guard for His protection. He receives no defence from the loyal subjects who surround His throne. They have no gift; they possess no blessing; they realise no good; they have no anticipation for the future—save as they receive *all* generously and gratuitously from Him Whose grace has taught them to bow to and own Him as the Saviour of their souls and Sovereign of their hearts.

This great and glorious King all His subjects "shall see" by

faith in this life and in the open vision of glory hereafter. Rejoice, then, brethren, and "be exceeding glad"—

"Rejoice, the Lord is King! your Lord and King adore:
Mortals, give thanks, and sing, and triumph evermore;
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice."*

ABSOLUTION.

BY THE LATE JOSEPH IRONS,† CAMBERWELL, LONDON.

"Through His name whosoever believeth in Him shall receive remission of sins."—Acts x. 43.

OUR brother Paul gloried that not only his preaching but also his conversation was "in simplicity and godly sincerity." Hence in the Epistle to the Romans, he gives that fine epitome of the Gospel, "that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved."

This is just in keeping with our text. We want none of the sophistry of the old schoolmen, who seem to have exhausted all their resources to make mysterious what God has made so plain that "the wayfaring man though a fool shall not err therein." We need not waste our time or puzzle our brains with the ambiguous and self-contradictory harangues of the fathers, the councils, or the dogmas of the Popes and their swarms of Jesuits. And, beloved, we need no more than the teaching of the Holy Ghost, with His own written and preached word, to "make us wise unto salvation, through faith which is in Christ Jesus."

This subject is of vast importance in this day, when priestly arrogance has arisen to such a height as to disgust real Christians and to extort the sneer of contempt from the infidel, while it insults the priestly office of Christ by assuming His sole prerogative to forgive sins. This priestcraft is the bane of true Christianity, the curse of the earth, and the masterpiece of Satan's inventions. The wonder is how men of intellect and education can be so duped as to prostrate body, mind and property to such deception, or support such gross imposture.

The Word of God only explains this mystery, informing us that "the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4).

* The above consists of the first division of a discourse delivered in Keppel Street Chapel during the ministry of the Editor. A second portion, under the title of "The Beauty of the Great King," will (D.V.) appear in June.

† This greatly-honoured preacher, who died in March, 1852, was born in 1783, on the fifth of November, which he regarded as an intimation of the will of God that he should be a bold and uncompromising opponent of Popery and Puseyism, as Ritualism was once styled. Many of his denunciations of Sacerdotalism, both Papal and Episcopalian, were almost prophetic of events which have since transpired.

This alone can account for the fact that men and women of keen natural intellects, and of quick-sighted discernment in matters of commerce and business, should forget their rationality, abandon nature's intellect and become so inebriated with superstition as to suppose that one sinner can forgive another his offences against God, when, in many cases, the pretender to the power of absolution is more vile than his dupe.

To solve this mystery, and to account for this prodigy of ignorance, we must refer to the language of Inspiration. In the Second Epistle to the Thessalonians we read: "For this cause God shall send them strong delusion, that they should believe a lie"; for what cause? "Because they received not the love of the truth," but preferred the Satanic signs and lying wonders of the man of sin, the son of perdition (see 2 Thess. ii. 11). Now, of all the awful delusions with which God has permitted the earth to be infested, priest-craft is the darkest, most delusive, and devilish, when assumed and exercised under the name of Christianity, because it is under that sacred name that the cheat is concealed. A Pagan priest, or a Jesuit priest, we can understand, because these openly reject Christ, but the man who assumes the office of priest under the Christian name, puts on a disguise, has denied the faith, and is worse than an infidel.

Think me not severe; it is high time that the truth should be told out fully, and without reserve; and as my testimony is now drawing to a close, I must have a clear conscience in the sight of God, by attesting that priestly pretension to the power of absolution is the very worse of blasphemy, because the most deceptive.

Nevertheless, the Scriptural doctrine of the remission of sins is of high importance. This subject, beloved, has weighed heavily upon my mind, like "the burden of the word of the Lord," because of the awful perversions, and, above all, of the doctrine of human absolution for the remission of sins. Baal's priests have made it a matter of merchandise, and "by this craft they have their wealth," while millions of souls are deceived by them to their eternal ruin.

REVIEWS, LITERARY NOTES, ETC.

The Gospel of the Resurrection, by the late Dr. Brooke Foss Westcott, Bishop of Durham. Cheap issue, 88 pages, price 6d. H. B. Allenson, Limited, Racquet Court, Fleet Street, London, E.C.

THE late Bishop of Durham was not only a gracious Christian minister, but a popular preacher and a sound and extensive scholar. More than this, he was an original thinker. His writings are valuable, not only on account of the instruction they convey, and their copious quotations from former writers of repute, but because he takes so largely his own independent view of

the subjects he discusses. Hence all his books are worthy of the close attention of those who can estimate higher religious literature rightly.

The book before us, now issued so cheaply, exemplifies what we have said. The subject of the resurrection of Christ is an essential branch of the gospel of grace, for "If He be not risen from the dead our faith is vain; we are yet in our sins." Hence writers like Renan never weary of attempting to discredit the inspired record. Hence, also, it claims the reverential attention of all to whom the Master is paramount. Readers of this volume will be entranced by the

way in which this great subject is handled, and will thank us for thus warmly commending it to their notice.

The Sinner's Friend, by John Vine Hall. 64 pages, cloth gilt, 1s. H. R. Allenson, Limited, Racquet Court, Fleet Street, London, E.C.

THE author of this book was the father of Newman Hall, the deservedly popular minister of Surrey Chapel. He was not favoured to know the Lord until he had reached mid-life, and, to use his own words, "was gay and dissipated till reclaimed by sovereign grace." His conversion was therefore a marked one, and his religion most zealous and emphatic. In the fulness of his love to Jesus he penned this earnest and simple portrayal of His character as "the sinner's Friend." This has proved so welcome to many that nearly three million copies have been issued, and it has been translated into over thirty languages.

Its theology is Arminian, and therefore widely different from that which this magazine is maintained to advocate; but we shrink from writing a word in disparagement of works which the Holy Spirit has stamped with His own Divine approbation. James's "Anxious Inquirer," Bonar's "Way of Salvation," Reid's "Blood of Jesus,"—not to men-

tion Alleine's "Call to the Unconverted" and Doddridge's "Rise and Progress"—have all been signally owned of God to the conversion of sinners. We therefore dare not write as some have concerning them, and can only repeat that while "The Sinner's Friend" is doctrinally far from what we should desire, we do not doubt that thousands of the redeemed in Paradise bless God that through this little volume they were led to the feet of Jesus.

An interesting fact connected with its later history is that our late King Edward VII., only eight days before he died, expressed a wish to again read this book, which he had met with many years before, and he desired a gentleman-in-waiting to obtain him a copy. It was probably one of the last books bought for His Majesty, and the incident gives rise to many tender and pathetic thoughts. Few men have been the subjects of so many prayers as our late monarch, and it may be that when all is known, hundreds of thousands of petitions were answered through "The Sinner's Friend." Reader, take an old minister's advice, and obtain a copy of this remarkable book. Whatever your theological bias may be, it will teach you something, and touch your heart to profit.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT AND PARTICULAR BAPTIST SOCIETY.

THE second annual meeting of the Society took place at the Surrey Tabernacle, Wansey Street, Walworth Road, London.

In the afternoon a short devotional service was held, Mr. O. S. Dolbey (Pastor of the Surrey Tabernacle) presiding. Mr. E. Marsh (Bethersden) read Psalms lxvii. and cxix. 1—14.

Prayers were offered by several friends, after which Mr. S. F. McKeo (of Southport) preached, taking for his text Isaiah xliii. 5: "Fear not, for I am with thee; I will bring thy seed from the East, and gather thee from the West."

The sermon was listened to most attentively and was much enjoyed by all present.

Tea followed this service, at which nearly 500 sat down.

The evening meeting was attended by many hundreds of persons. Mr. O. S. Dolbey presided, and there were on the platform a large number of ministers and deacons.

The hymn "Great God! How Infinite Art Thou" having been sung, Mr. G. Smith (Grays) read Psalm cxlv. 1—13, and Mr. W. H. Abrahams (Deacon, "Enon," Woolwich) engaged in prayer.

The Chairman welcomed the friends and briefly stated the objects of the meeting. The supreme object was to worship God. Sometimes there were great gatherings, but he feared the object was not always to worship God. The next object was to acknowledge the lovingkindnesses of God. And another object was to make the

S.P.B.S. better known. It was known—there are many who know something about it, but there were millions who know nothing of it. He wanted the Society to be better known, and it would be the business of the speakers to make it known so far as it came into line with the part apportioned to them.

The Report read by the Secretary showed that progress had marked the Society's existence during its second year in regard to the number of members and the amount of the subscriptions, the number of donors and the amount of the donations, the number of collections made by Churches and the total amount collected. The business had so increased that it had been found necessary to have more frequent Committee meetings. At the end of the Society's first year there were 173 members on the books, and at the end of the second year there are 249 members, showing an increase of 76. That the chapel at Newquay, which had been purchased by a member of the Committee, had been opened as a Strict and Particular Baptist Church formed under encouraging circumstances. That during the year various sums of money, amounting in all to £349 6s. 9d., had been given by the Society to 34 Churches. That it having come to the knowledge of the Committee that not a few Churches were without any properly framed Articles of Faith they had given careful attention to the preparation of the same for use by the Churches of the Denomination, and they are glad to say, if the Lord will, these would shortly be printed. That over 33,000 tracts published by the Society had been circulated gratuitously in London and the country. Copies of "Cheering Words," with localised cover, had also been supplied free to some Churches. The Committee had thus endeavoured to carry out another of the objects of the Society, which was to promote the distribution of pure literature in the localities in which Churches were situated. That at the beginning of the Society's second year there was a balance in hand of £53 3s. 9d. During the year the receipts, from all sources, had been £485 18s. 6d., making a total of £539 2s. 3d. The expenditure, which was made up of financial assistance

to Churches, cost of literature, etc., had been £403 4s. 9d., leaving a balance in hand of £135 17s. 0d. That assistance had been given for carrying on Gospel work in the villages.

Mr. Arnold Boulden, the Treasurer, then read the statement of receipts and expenses and added a few words commending the Society and its work.

Mr. Mitchell moved the first resolution: "That the Report and Statement of Account for the year ending 31st March, 1911, now read, be adopted, printed and circulated." The Report, he said, was a plain, unvarnished statement of facts—facts that caused joy—and he was sure they were facts that were approved by our covenant God. He pointed out the progress which had been made, but felt the membership ought to be much larger.

Mr. Mutimer, in seconding the resolution, pointed out how in several respects the Society had justified its existence.

The resolution was supported by Mr. Jarvis in a profitable address upon the words "Fellowship in the Gospel."

Mr. S. F. McKee (Southport) moved the second resolution, appointing the Committee, in a pithy speech founded upon the word, "Now."

This was seconded by Mr. H.G. Dann in a speech based upon the words "The word of the Lord was precious in those days." He believed that the cause of failure in so many of the professing Churches to-day was that the word of the Lord was not so precious. If the Bible was put in the background there was something wrong.

Mr. J. B. Collin (Vice-Chairman) reminded the friends that in one case the Apostle Paul thanked God and took courage, and as a Society he felt that this should be their attitude—to thank God for what He had done and to take courage for the future. There was much land to be possessed. God called all His servants to exercise in His service. All were not called to be ministers, but he believed this—that every child of God was called upon to exercise his influence in whatever way it was given to him for the furtherance of the Gospel

and for the furtherance of His kingdom.

Brief addresses were given by Messrs. White, Northfield, J. E. Flegg, Rundell and Hazelton.

The kindness of the minister and deacons of the Surrey Tabernacle in placing the building at the service of the Society was acknowledged in a hearty vote of thanks, which was suitably responded to by the Chairman, who expressed their pleasure at having the meeting there. The Benediction brought to a close a very happy meeting.

"SOHO," SHAFTESBURY AVENUE.

THE 120th anniversary of the Church was celebrated on Lord's-day, Feb. 26th, and continued on the following Tuesday.

On the Lord's-day appropriate sermons were preached by Mr. B. Mutimer.

On the Tuesday, although the weather was inclement, it was very encouraging to have the presence of many friends, who gathered in the afternoon for worship.

Mr. Ceoil Lovely preached a very instructive sermon on the words found in Prov. viii., part of ver. 23, "I was set up from everlasting."

An adjournment was made to the schoolroom for tea.

In the evening a public meeting was kindly presided over by Mr. F. T. Newman. After the opening hymn had been sung, Psa. lxxxiv. was read and prayer offered.

The Treasurer of the Building Fund presented a statement in connection with the debt on the freehold building, which amounted to £290.

The Chairman, in his opening remarks, said he was pleased to hear that the debt was being cleared so satisfactorily, and he hoped that it would soon be buried. There were not many churches in London that had the history of 120 years.

Pastor J. E. Flegg gave a thoughtful address on the words found in Gal. vi. 14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He said:—"The heart of the Gospel is the cross of Jesus Christ, and the more we knew of sin and its power, with the more emphasis we shall appropriate the words of Paul. He as a man, and a true Jew, had much in which he might have gloried. In his ministry wonderful knowledge was given unto him in powerful gifts of speech and of arguments, but he set these all aside and said, "If I glory, let it be in the cross of Christ." Paul did not mean the cross of wood on which the Saviour suffered,

neither the cross that is borne by the believer in his daily life; but it was the doctrine of the cross. Take away the cross and you have no gospel for sin-stained men. Paul in his desire to be crucified to the world did not wish to be severed from men as a monk or a hermit, for he was always willing to spend and to be spent for the good of his fellows. Crucifixion to the world is to be weaned from its affections and pleasures, and to find joy alone in spiritual things.

Pastor E. White gave a very comforting address from Rom. ii., part of ver. 7, "To them who by patient continuance in well doing." He said this consisted in waiting for and upon God to fulfil His promises in our experience; and although He might tarry according to our expectation, He would never be too late for our relief and deliverance, for all His promises are "Yea and amen in Christ Jesus." Patient continuance is seen in the plodding along in the Christian life as we journey over rough stones and through crooked places, up hill and through the valley, pressing on amidst storms and in afflictions, and being able to say with Job, "Though He slay me, yet will I trust in Him." Patient continuance also consisted in holding forth the lamp of God's truth, the preaching of the Gospel of His grace, and by our efforts and help maintaining its proclamation.

Pastor J. Parnell spoke sweetly on Deut. xxxiii., part of ver. 3, "Yea, He loved the people." He said that the people of God's choice are associated in covenant union to Jesus Christ, and love is the origin of it all; that love had picked us out from mankind, and it could never waver toward us. But this, with all its blessings, did not exempt us from trials and sorrows; but God says, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

Pastor E. Rose gave a profitable address on the 2 Cor. xiii., latter part of ver. 9, "And this also we wish, even your perfection." He said Paul knew that there many defects and shortcomings in the Church at Corinth, which proved their imperfection in themselves. Perfection is only to be found in Jesus Christ, and it is sheer presumption of any man or woman to proclaim perfection in the flesh; to do so is to repudiate Christ's office. It is God's eternal purpose and plan that all the saved and sanctified ones shall one day be as the image of God.

Brother J. E. Elsey gave a brief address on the word "Grace." He said that we possessed the same continual supply of God's grace at the present as was given unto those who were formed into a Church so very many years ago; they were fed by the same bread of

heaven, they had the same joys as we have, and the same almighty power kept them as they journeyed to their home which they have reached that is keeping the Church now. They were unknown to us in the flesh, but we were united together in the spirit. God had bestowed upon us the grace of hope to inspire us concerning the future with hopefulness and expectation.

Brother B. Mutimer gave a short address on the words in Psa. xxvii. 14, "Wait on the Lord; he of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." He said that we must wait upon God in prayer, spreading our various cases of need before Him, expecting to receive answers to our applications, knowing that our heavenly Father cannot change in His promises and purposes toward us, and that He is able to do exceeding abundantly above all that we ask or think; also, in possessing holy courage, we shall be able to go forward in His name, anticipating His blessing upon our efforts for His glory.

The closing hymn having been sung, the Benediction concluded the meeting. It was a great day to be remembered as a stimulus for the future.

The collections taken on behalf of the Building Fund, including donations from friends, amounted to £14 2s. 1d.

ZION, NEW CROSS ROAD, S.E.
PASTOR J. BUSH'S SIXTH ANNI-
VERSARY.

SERVICES commemorative of the above were held on April 4th. A thanksgiving meeting in the afternoon was followed by an eloquent and inspiring sermon by Pastor L. H. Colls, of Tring. Taking for his text Numb. xxi. 16-18, he showed how the people of God had a divine supply to meet all their need. 1. It was a blessed condition to be in when one felt their need of a Saviour, and one of the saddest things in connection with spiritual life was to get into a state of self-complacency. A spirit of complaining and pessimism was engendered by a loss of faith in God. 2. A spirit of gladness was evoked in the heart through a realisation of the mercies of God. 3. A spirit of supplication—"Spring up, O well"—leading us on to the Saviour's words, "The water that I shall give him shall be in him a well of water springing up into everlasting life." 4. A spirit of consecration to service—"The princes digged the well." The truest work we can do, and the best service we can render, spring from relationship to the Lord—the divine privilege of sonship to God.

A very happy time was spent around the tea-tables, "when friend held intercourse with friend," until the time of

the evening meeting, when Mr. Hy. Adame, of Highbury, presided. Prayer was offered by the Church secretary, Mr. T. G. C. Armstrong, and the Chairman gave a stirring address on the importance and responsibility attaching to the work of the ministry. He was sure all those who came in contact with Pastor Bush could not fail to love and esteem him very highly for his work's sake. When he thought of the immense population surrounding the chapel, with all their spiritual and temporal needs, their Pastor must realise the necessity of whole-hearted consecration to the Master's service. He was glad the people were not wrapt up in themselves as a Church and people, but like their Lord and Master, who had compassion on the multitude, were carrying on evangelistic work amongst the poorest and most degraded in the neighbourhood. As ambassadors for Christ, and workers together with Him, his prayer was that Pastor and people might ever be known as unswerving in fidelity to the truth, and that there might be many trophies to divine grace through the preaching and teaching of the Word of Life. He urged them to hold up the Pastor's hands through the coming year by earnest prayer and supplication on his behalf.

Pastor W. S. Baker (Staines), taking for his subject Psa. lxxxix. 15, said the word "joyful" might more properly be translated "trumpet" sound. That carried us back to Numb. x., where instructions were given as to the making of the two silver trumpets. Their spiritual significance was set forth in the Gospel. In the New Testament we read of two Gospel ordinances—baptism and the Lord's Supper—and in Revelation of the two witnesses. Again, in Heb. vi. 18 we read of "two immutable things . . . we might have strong consolation." The trumpets were made of silver—the most enduring metal mentioned in the Bible. They were used for four purposes; they had four notes, and only the priests were to blow them—men called and anointed for the work. These four purposes were referred to and their spiritual suggestiveness profitably pointed out.

Pastor W. H. Rose (Highbury) spoke on the nature and blessedness of the Christian ministry, taking Paul's review of his work at Ephesus (Acts xx. 24), "that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." His ministry was characterised by humility. All believers are saved to serve, but Christian ministers are called in a very special way to service. Paul said, "I am debtor to the Lord Jesus, and then to all mankind." His ministry was always characterised by testimony. He testified before Greeks and Jews the need for repentance and faith in the

Lord Jesus Christ. Paul, sounding the silver trumpet at Ephesus, did away with the silver shrines. He also bore the testimony of personal experience: "I have kept back nothing that was profitable unto you"; and again, "I take you to record this day that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." A man's conscience is only reached through the Spirit of God by the Word of God. While you must always preach the doctrines, there are also the precepts, the warnings and the invitations, to proclaim. Mr. Greatheart was Bunyan's picture of a faithful minister, and, while no man was sounder-headed than he, yet he knew that a broken-hearted Saviour made a broken-hearted minister.

Pastor L. H. Colls (Tring) said when Moses came down from the mount he wist not that his face was shining, but the people knew it. So, when Jesus Christ takes possession of a man, He intends to stamp Himself upon his individuality. The Apostle Paul was Christ's bond-slave and their servant for His sake. The symbol of our service was the shepherd's crook, and the sign of our service the Saviour's cross. Paul said, "I thank God who always leadeth me in triumph. I have been conquered by Him." The Lord Jesus is pre-eminent, and we only give Him His true place when we are filled with absolute loyalty to Him, body, soul and spirit laid upon His altar, and waiting for the fire.

Pastor J. Bush expressed the thanks of himself and the Church to the Chairman and speakers for their presence, and the cheering words they had uttered. He trusted he was always ready to declare the whole counsel of God. He felt encouraged, and hoped their prayers and good wishes might be realised. They had much to be thankful for and more to pray for. We needed continually the presence and power of our risen Lord, for without Him we were altogether helpless. Brethren, pray for us. His earnest desire was that the kingdom of God might come in their hearts and His glory manifested in their midst.

Singing and the Benediction brought this very enjoyable meeting to a close.

IPSWICH (ZOAR).—Special services were held on Good Friday, when sermons were preached in the afternoon and evening by Mr. E. Roe, of Fressingfield. In the afternoon the subject was the cleansing power of the blood of Christ (1 John i. 7) and, in the evening, the blessed effect of the Gospel trumpet (Isa. xxvii. 13). Our esteemed young brother was very graciously helped not only on the Friday but also on the following Sunday to favour us with

two powerful and God-glorifying discourses to large and appreciative congregations.—H. B.

CHATHAM ROAD, WANDSWORTH COMMON.

A FURTHER Protestant lantern address was delivered at the above on Wednesday, March 29th. The lecturer (Mr. G. A. Couch, of the Protestant Reformation Society) dealt very ably with "The glorious Reformation—its causes and victories," and emphasized the fact that the Reformation in England owed its origin not to Henry VIII., but to the printing and circulation of the Word of God in the vernacular and to the work of the Holy Spirit.

A cordial vote of thanks to the lecturer and to the chairman (Mr. F. T. Newman) closed the proceedings.

The annual distribution of prizes to the scholars of the Sunday-school took place on Wednesday, April 5th, when Pastor R. Mutimer, of Brentford, gave an interesting and helpful address to the children and friends on "Gems." The speaker based his remarks on Mal. iii. 17.

The prizes were afterwards presented to the scholars by Mr. F. T. Newman, who kindly presided. L. R. G.

"REHOBOTH," MANOR PARK. COMMEMORATION OF STONE-LAYING.

On the afternoon of Tuesday, March 21, the Lord visited us very graciously, through Pastor E. White, from 2 Tim. ii. 8. Firstly, there is the resurrection of Christ asserted, and this fundamental doctrine is the great proof of the divine Sonship; it declares Him to be the "Son of God with power" (Rom. i. 4). We delight in the many names of Christ, in the human nature of Christ, but we glory in the divinity of our Lord. Here in the text is the man Jesus, who should save His people from their sins; here is Christ the Anointed and Christ the King. The text might appear unsuitable for the occasion, but the preacher with Jonah could only preach the preaching which God bade him. Timothy must preach the resurrection from the dead upon the ground of Christ's, and this was a most comforting doctrine to believers. Though God "may put some of His children to bed in the dark," they shall awake in His likeness.

"With joy we tell this scoffing age,

A risen Saviour left the tomb;"

and Christ, the Firstfruits, who spoke to John in Patmos, is the earnest of the saints' resurrection by the same Spirit that raised up Christ from the dead. Secondly, the apostle appropriates the Gospel and distinguishes it from any other so-called gospel as a Gospel he had received from heaven and committed

to his trust. It had done him good, had brought him to Calvary, and was indeed *his* Gospel. Thirdly, notice the emphasis laid upon the resurrection. It is the groundwork of faith, the assurance of success to the Gospel, and the fulfilment of all Scripture, "according to my gospel."

The evening meeting was presided over by the Pastor, J. Parnell, and very profitable addresses were delivered by Mr. Holden (2 Cor. v. 14), Mr. R. E. Sears (Job xxxvii. 14), and Mr. H. D. Tooke (Psa. xli. 5).

With gratitude we acknowledge £40, collected from various friends by means of collecting cards for the reduction of debt on chapel; and will every kind friend who helped us by any sum whatever please to accept this expression of heartiest possible thanks from Pastor, deacons and members, and may the blessing of Almighty God rest upon all in their gifts to His needy Church.

SUNDAY SCHOOL ANNIVERSARY.

We were favoured to celebrate our sixty-eighth anniversary of the school on Easter Sunday and Monday. The Sunday morning sermon by Pastor J. Parnell was directed to the children. Mr. W. R. Lowrie gave an anniversary address in the afternoon.

The Monday services (April 17th) will hardly be forgotten by those who were present to witness the magnificent results of long and arduous labours in preparation for the anniversary on the part of those whose hearts the Lord has touched toward the young among us. The sermon was preached by Pastor E. Mitchell from Luke xvi. 11—"The true riches." The children's attention throughout the whole sermon was very pleasing, and we hope they will remember that worldly riches are not true riches, because (1) they are not our own; (2) not durable; (3) will not make us happy; (4) will not do for us to die by. The true riches of Christ cannot be taken away from us, for they belong to Christ (Prov. viii. 18): "Riches and honour are with Me, yea, durable riches and righteousness." They will do for us to die by. Only God's people have lasting riches, and the poor beggar with a crust and Christ is richer than the Dives of the village, who in hell will not want money to purchase a drop of cold water. The children were directed to the solemnities of death, and we earnestly pray that the bread faithfully cast upon the waters may be found after many days.

The evening meeting was presided over by the Pastor in the very lamentable absence of Mr. D. Baker through affliction. Psalm viii. having been read, prayer was made to God by Mr. A. B. Tetmar.

The Superintendent's Report was very pleasing, and we gratefully record God's mercy in the continuance in well-doing of Superintendent and his co-workers, a substantial increase in both morning and afternoon attendance, increase of teachers, and a substantial and cheering balance of cash in hand. The children entertained us with many well-chosen and admirably rendered recitations and hymns, and worthy of special commendation were Psa. ciii., the complete nineteen verses of Rutherford's "Sands of Time" and the "Newcastle Collier."

Mr. E. Mitchell spoke from the all-important question, "Little girl, do you pray?" and Mr. E. White from Heb. x. 36, "Ye have need of patience," spoke of the blessed results of continuous plodding in the Master's name up the hill of seeming fruitlessness until the summit was reached, the land and reward of promise surveyed with joy, and the toils of the road seemed nothing. "Let us not be weary in well-doing."

Mr. Kelk, speaking from Hosea vii. 9, "Gray hairs are here and there upon him," reminded us of sixty-eight years of mercy as a school. It was God's school, and we should yet see by the mercy of God not only the centenary, but, when we had reached the age of Moses, "our eye would not be dim, nor our natural force abated," and the promise in Isa. xli. belonged to us.

Our dear Pastor, speaking to the children from Psa. cxlix. 2, showed how the children of Christ were born, nursed, educated, fed and clothed in Zion, and were joyful in their King.

The Doxology brought to a close a very blessed season, in which "out of the mouth of babes and sucklings" strength was ordained and "Hosannas to the Son of David" rendered. Lord, bless the children. J. H. K.

GREAT BLAKENHAM.

RECOGNITION OF MR. H. LOCK AS PASTOR.

ON Wednesday, March 22nd, very interesting services were held. The weather was all that could be desired, and many friends gathered from Ipswich and the villages all round to rejoice with the Church here on this auspicious occasion. (Mr. Lock accepted an unanimous call to the pastorate in June, 1910. He removed to Blakenham in September, and commenced to labour in our midst on the first Lord's-day in October.)

An excellent sermon was preached by Pastor H. T. Chilvers, of Ipswich, in the afternoon from the words, "This people have I formed for Myself; they shall shew forth My praise."

A public tea followed, to which about 130 sat down.

The evening meeting was presided

over by Mr. W. Ling, of Ipswich. Pastor H. T. Chilvers stated the nature of a Gospel Church. The senior deacon gave a brief outline of the leadings of Divine Providence. The Pastor-elect related his call by grace, call to the ministry, call to Blakenham, and doctrinal belief. This being satisfactory, Mr. Ling asked all members present if they were satisfied. The response being unanimous, Mr. Ling united the hands of the Pastor and senior deacon and declared Mr. Lock to be the recognised Pastor of the Blakenham Church.

Pastor T. Reynolds, of Waldringfield, prayed earnestly for God's blessing on the union.

Mr. Carr (deacon) presented the Pastor with an envelope containing a cheque subscribed to by many loving friends.

Pastor W. H. Ranson followed with a charge to the Pastor, and Pastor W. R. C. Leggett followed with a charge to the Church. M. A. MOORE.

EAST HAM ("HOPE," STAFFORD ROAD).—A happy season was spent on the occasion of the special services held on Good Friday. In the afternoon Mr. F. C. Holden preached from Gen. xliii. 9. This clear and encouraging discourse was highly appreciated. A goodly number sat down to tea. A public meeting was held in the evening, which was ably presided over by Mr. Easty, of Tottenham. After the reading of 2 Cor. iv., Mr. Tettmar sought the divine blessing. The Chairman's address proved a good keynote to the meeting, which was addressed by the following brethren:—Mr. Brooks on Psa. cxii. 4, "Unto the upright there ariseth light in the darkness." Mr. Crispin on Matt. xxvii. 51, "And, behold, the veil of the temple was rent in twain from the top to the bottom." Mr. Smith on Heb. vi. 19, "Which hope we have as an anchor of the soul." Mr. Holden on Rev. v. 1, "And I saw in the right hand of Him that sat on the throne a book, written within and on the backside, sealed with seven seals." The brethren seemed specially helped and their addresses greatly blessed to those present. The congregations were good, the chapel being full in the evening. A happy meeting was brought to a close by singing and prayer.—R. A.

PARK RIDINGS, WOOD GREEN.

It was a *Good Friday* to those who met at Park Ridings to celebrate the nineteenth anniversary of the formation of the Church and opening of the chapel.

The afternoon and evening services were well attended, several Churches being represented—viz., Surrey Tabernacle, Chadwell Street, Tottenham, and others.

Pastor E. Mitchell was enabled to

sweetly and profitably unfold Song of Solomon viii. 5, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" I. The place—(a) barren, (b) dangerous, and (c) wearisome. II. The progress—literal advancement as well as spiritual. III. The posture—leaning. "When I am weak then am I strong." Leaning upon His character, sacrifice, covenant, and promises.

The evening gathering's chairman was Mr. Arnold Boulden, of Surrey Tabernacle. Ephes. i. was read; Deacon Brackley, of Tottenham, sought the Holy Spirit's blessing.

Mr. Crowhurst read a concise Report of the Lord's work in the Church during the past year. The prayer-meetings had been well sustained; ten added to the Church—five from the senior classes of the Sunday-school; one dear sister had received the home-call, and three had left. The Sunday-school was not so well attended. There was a cloud over the Church, for the deacon who was also superintendent of the Sunday-school had been laid aside for some time. The other institutions were doing a good work. The Building Fund had been augmented. With four young and energetic collectors the hope was entertained of very soon taking steps towards the erection of a permanent structure. The Report concluded with the expression—"Gratitude for the past; hope and confidence for the future."

The Chairman briefly addressed the meeting, pointing out several "good signs" which he gathered from the Report. The portion on his mind was, "This people have I formed for Myself; they shall shew forth My praise."

Mr. Mitchell's theme was "Pray without ceasing." Can it be done? God has never put anything in His Word which cannot be done by the aid of the Spirit. It is possible by God's grace to surround ourselves with an atmosphere of prayer. Prayer is the Church's thermometer—it is a means to spiritual health; by it every grace is brought into exercise; it unlocks the door to heaven's treasury. He who prays the most will be the richest.

Mr. Throssell took us by faith to "Calvary." Here we behold, he said, the essence of Jehovah's grace—all that a fainting soul requires. Here all the doctrines of the Word of God revolve. (1) It is the place of unparalleled loveliness, (2) of blessed concord of the Trinity, (3) of health and safety.

Brother Tooke, sen., said he was sorry in one sense to be present, but pleased in another. He came in his beloved son's stead, who was very sadly indeed. He pointed to one of Paul's faithful sayings, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus

came into the world to save SINNERS, of whom I am chief." Here is the Gospel in a small compass. Sin marks the road of the world's history. Christ is unique in the world's history.

Mr. E. Rose's subject was "Justification." Justified by His grace—through redemption—through deliverance—by a ransom. Sacrifice was a word disliked to-day. We are justified freely—literally, without a "creature cause." We can take nothing to the cross; all we need must come FROM THE CROSS.

The Chairman's concluding word was the grace of our Lord Jesus Christ be with you all.

Collections amounted to £5 12s. 4½d.

"How sweet a meeting thus to spend,
In hope of one that ne'er shall end."

P. J. C.

BOND STREET, BRIGHTON.
JUBILEE OF PASTOR F. SHAW'S
MINISTRY.

WEDNESDAY, April 5th, was a day of blizzards and snowstorms, which did not augur well for the success of the Jubilee services at Salem Chapel, Bond-street, Brighton. All things considered, a goodly company came together to wish our brother God-speed, and we note with gratitude the friends at Ebenezer, Richmond-street, having foregone their service on that evening, helped to make the number large.

In the afternoon, Pastor J. Easter, of Over, preached a Christ-exalting sermon from Gal. vi. 14, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." His divisions were—(1) What is meant by the cross of our Lord Jesus Christ. (2) Why Paul gloried in the cross of our Lord Jesus Christ. (3) What is signified by the twofold crucifixion. (4) To what the glorying in the cross inspires us.

Tea was served in the schoolroom, to which about sixty persons sat down.

The evening meeting was presided over by Pastor E. White, of Woolwich, who called upon Pastor G. W. Thomas, of Watford, to announce the hymn, "Come, gracious Spirit, heavenly Dove," and to read Heb. xiii., and engage in prayer. Our brother in the chair proved himself to be the right man in the right place, as in his address he recalled many happy seasons in which he had known Mr. Shaw, and valued his ministry, extending over a period of some forty years.

Pastor J. N. Throssell, of Croydon, delivered an address from the words, "These days should be remembered" (Esther ix. 28). After a friendly reference to Mr. Shaw, and noting the character of the services, he mentioned some special days in the believer's

experience—the days of the burden of sin, of liberty, joining the Church (to the minister), his going forth into the Master's vineyard, and the days of Divine interposition. These days would not be forgotten.

Mr. Shaw next followed with a short account of his work. He was born on June 4th, 1843, in the village of Gissing, Norfolk, where, in 1773, William Wales Horne was born, who was made of God a champion for His truth; also later, William Garrard, one of the watchmen on the walls. So from this obscure spot God called three at least to preach His Gospel. As a youth he was led to see scriptural baptism, and, being brought to know the Lord, walked in the Master's footsteps. He was so impressed by what God had done for him, and filled with a sense of indebtedness to Him, he was led to testify of His goodness, and tell to sinners round what a dear Saviour he had found. His first pulpit effort was at Hoxne, when one soul at least was savingly blessed. His first pastorate at Occold, where he remained two and a-quarter years; then Over, eight years; Whittlesea, five years; Gravesend, sixteen years; Bond-street, seventeen years. "Having obtained help of God I continue until this day." The preservation of the voice, the brain, the body as a whole, the granting of subjects, care in times of danger, when clouds have gathered. Our brother concluded by saying, "I am not what I was; I am not what I would be; but, by the grace of God, I am what I am."

It is hoped in the near future a full account of his fifty years' ministry will be published, which we trust will be within the reach of all.

Mr. Sturt, a brother who has visited and helped the Cause in the past, spoke encouragingly from 1 John iv. 14, "We have seen, and do testify." Grace shapes the character—brings it out; how shapeless and unfitted we are apart from it. Grace manifests the various features of our character, adorns it with meekness; shapes and fits us, and puts us into the ministry. This "We have seen, and do testify."

At this part of the meeting an interesting presentation was made to Mr. Shaw by Mr. White, in a very happy speech, who handed to the Pastor a silver salver, on which was laid a cheque for £100. The salver bore the following inscription:—"Presented to Pastor F. Shaw, with a cheque for £100, by the Church and Congregation at Salem Chapel, Bond Street, Brighton, and friends elsewhere, on the occasion of the completion of 50 years' ministry of the Gospel. Psalm xxxvii. 4."

The Pastor suitably acknowledged the gift.

Pastor Easter then addressed the

meeting from *Ps.* cxix. 63, "I am a companion of all them that fear Thee, and of them that keep Thy precepts." In the course of his remarks he delivered a very kindly message from the Church at Over, wishing our brother Shaw every true and lasting blessing. Then he spoke very sweetly of the fear of God as being a blessing revealed, and profitable.

The singing of a closing hymn, and prayer by the Chairman, brought this red-letter day to a close, and we said and felt together the time had been spent in the best service and for the best Master.

IPSWICH (DOAR).—The annual meeting of the Bible-class in connection with the above was held on Wednesday, March 29th, when about forty partook of an excellent tea. After the tea a very interesting meeting was held, the chair being taken by Mr. G. Banks. The secretary, Mr. A. S. Forsdick, read the Report of the session, which was very satisfactory, showing a balance in hand of over 4s. Recitations were given, a solo was sung, and organ recitals were ably rendered. During the evening short addresses were given by the President (Mr. Baldwin), Messrs. G. Gardiner, H. S. Farrow, A. Forsdick, sen., and S. D. Garrard.

"ZION," WHITTLESEA.

SPECIAL services were held on Good Friday, the preacher for the occasion being Pastor J. Flegg, of London. Two eloquent sermons were delivered, the subjects being—"No Condemnation," and "No Separation." The Master's blessing was enjoyed; His Word, by the medium of His servant, was with power. It was good to be in the house of the Lord! A public tea, provided in the school-room, was well attended. There were good congregations at each of the services. The collections and proceeds from the tea were devoted to the General Fund.

The closing meeting of the Pastor's Bible-class was held on Easter Tuesday. Tea was provided in the schoolroom at six o'clock, to which upwards of fifty members and friends sat down. Special features of the evening were:—an address by the Pastor (Mr. J. T. Peters), salient points of which were the notes of gratitude and the counsel given for wise practice; a solo, "None other Name," by Miss Edith Read (Rochester), rendered with taste and precision; and a prize essay, read by Mr. Ernest Franks, on "The Gospel: Its Power." Books were distributed to members of the Book Fund in connection with the class. The meetings held during the past winter were very successful, the papers being of a high order, and the

discussion shedding light on things Divine—throughout, a deep spirituality has been evidenced. The average weekly attendance for the whole session is fifty-two, and thus all records have been broken. "Praise God from whom all blessings flow!" E. F.

NEWQUAY (EBENEZER).—On Easter Monday the friends connected with this chapel, which has recently been re-opened by the Strict and Particular Baptist Society, provided an excellent tea, to which fifty sat down. After tea, a deeply-interesting meeting was held, presided over by Mr. Robert Pearce, the newly-appointed deacon. Mr. W. H. Abrahams gave a short account of the working of the Society: and, after singing and prayer, gave an address, basing his remarks on *Gen.* xli. 55, "Go unto Joseph," which was listened to with rapt attention. A collection was taken on behalf of the Society.—E. J. PEARCE.

YATELEY (CRICKET HILL).—The friends worshipping in this time-honoured sanctuary were privileged to hold their anniversary services on Easter Monday in beautiful weather, coupled with the cheering presence of numerous friends from surrounding Churches. Mr. Kemp (of Luton) being the minister for the occasion directed our attention in the afternoon to *Ps.* cxvi. 1, 2. (1) David's declaration—"I love." (2) "Because He hath heard" and "inclined . . . unto me." (3) David's resolve—"Therefore will I call upon Him." An experimental and practical discourse, enjoyed by the hearers. In the evening the text was *Ephes.* ii. 20-22, showing the foundation, materials, and character of God's temple for His habitation. May some stones from nature's quarry be joined to the building by God's blessing through His servant's testimony. An enjoyable tea filled up the interval betwixt the services, which were closed with the Doxology.—J. G. L.

Aged Pilgrims' Corner.

THE 104th annual meeting will be held in the Pillar Hall of the Cannon Street Hotel on Friday evening, May 5th, at 6 o'clock. General Sir Robert Biddulph will preside, and addresses will be given by Messrs. W. Brooke, J. H. Hallett, W. F. A. Arohibald, F. A. Bevan, A. Hayles, and others. The attendance of all friends of the Lord's aged poor is heartily invited.

A pensioner wrote in March last:—"I value the Society more and more, and

wish I had money to leave it, or could influence someone to do so. It is also conducted by the committee with so much promptitude and regularity; it ought to have every support and commendation."

The trials of our pensioners have been many; enfeebled by age and often by want, they have been unequal to confront the urgent problems of their lives, which have arisen at a time when they have been deprived of the presence and support of loved ones of former years. But they are proofs of Cowper's simile—

"E'en the oak
Thrives by the rude concussion of the
storm;
More fixed below, the more disturbed
above."

Two are the children of deceased pensioners, and a third is the daughter of a member of Dr. Hawker's. Another had but 6d. a week to live upon when her rent had been paid. An aged man, formerly a village preacher, lived a sad and isolated life in a Devonshire village, where no spiritual sympathy with him existed; another was influenced for good in youth by "The Dairyman's Daughter," a book which has not lost its attractiveness as a beautiful record of "the short and simple annals of the poor."

We tender thanks to those who have served the Society during the past year by preaching in the chapels of the Homes and elsewhere and speaking on its behalf; by conducting the affairs of auxiliaries; by arrangements for meetings; by collecting subscriptions; by circulating magazines and reports; and, above all, by the ministry of intercession, for without the Lord's remembrancers all efforts would be futile. The help of many more will be indeed welcome.

Gone Home.

MRS. JUDITH BENNETT.

This dear saint passed to her rest on the 20th March last at the age of 84. Although in her declining years she could not undertake what is usually recognised as "Christian work," the Church of God has few more devoted workers. Her life was a standing testimony to the love and faithfulness of her God.

For many years she had been resident in London, but was from the country, where she used to go gleanng, working very hard from her childhood upwards. She was first aroused to her need of a Saviour by her faithful Sunday-school

teacher, whom she greatly loved, who spoke to her personally of her soul's need. She was also much impressed by the conversion of a notoriously wicked man in the village where she lived, and whose remarkable change led to the conversion of many in that place.

On coming to London she became a member of the Church at Little Alie-street. Mr. Dickerson was Pastor at the time, and she never forgot a remark of his on receiving her into Church-fellowship—"You are marrying the Church, not the Pastor." This precept was the keynote of her subsequent Church life. She loved and supported the various Pastors, but although doubtless she had preferences—who has not?—she was never "bound" to any.

Although a sincere Strict Baptist, she dearly loved all who love our Lord Jesus Christ in sincerity, and would speak with the greatest respect and warm Christian love of the Wesleyan family in whose service she was for some time.

She was led in providence to transfer her membership to the Cause at Keppel-street—the Church now worshipping at Bassett-street, Kentish Town. To a friend who visited her only a few hours before her death she said: "Give my love to the friends at Bassett-street; I do not forget them."

Her Pastor (Mr. J. P. Goodenough), and other friends who visited her towards the end, confess their visits to have been means of true grace to themselves.

The great sadness of her life befell her a few years ago in the loss of her husband. Since then she has lived with her daughter; this daughter died suddenly only a short while before last Christmas. This was a great calamity, but our aged friend displayed true Christian heroism, and cheerfully entered the Islington Infirmary, where she laid for a few months until she breathed her last.

MRS. CAROLINE BOWDEN.

A link with the past has been severed by the calling home of our esteemed sister in Christ, Mrs. Caroline Bowden, who passed to her eternal rest on March 20th, 1911, at the advanced age of 94.

Coming into the neighbourhood about the year 1870, with her late beloved husband, to share with him the supervision of the then recently-erected Aged Pilgrims' Asylum at Hornsey Rise, she soon settled down in fellowship with the Church worshipping at "Ebenezer," Elthorne-road, then under the pastoral care of Mr. Waterer. From that time until her decease, she held an honoured place in the Church, and in the affections of all who had the privilege of coming into close contact with her. The ministry of the late Mr. Wigmore,

of Riding House-lane, where, with her husband, she stood a member, was much blessed to her.

Her attendance upon the means of grace was exemplary, her seat being filled with great regularity even till within a few months of her death, thus showing her attachment to the house of God, the place where His honour dwelleth.

The Lord graciously spared her lengthened suffering; and although she had recently recovered from an attack of bronchitis, it was evident that her strength was failing fast. As a shock of corn fully ripe she waited the gathering to the heavenly garner. By her death the Church has lost a humble, praying member, and the writer, who will not soon forget her words of cheer and encouragement on many occasions, a devoted listener.

A funeral service was held in the Asylum Chapel on March 24th, in which Mr. Bootle (late of Camden Town) and Mr. J. Crook (of Leicester, a very old friend of the deceased's) took part, a large number of friends being present. A number of the members from "Ebenezer" paid their last respects at the grave-side in Finchley Cemetery, where her body was laid to rest in sure and certain hope of a glorious resurrection.

H. D. SANDELL.

JOSEPH BROOKS

received his home-call on March 19th, 1911, being 91 years of age. He was baptized at Providence, East-street, Prittlewell, May 27, 1888, after the morning service, by the late G. Lovelock, the subject that morning being John xvi. 27. He was a consistent member at East-street for nearly twenty-three years.

In the evening of March 12th last, going upstairs to his bedroom for the night, when at the top he turned giddy and fell backward, breaking his right thigh and bruising head, face and body. A kind neighbour, hearing the noise of his fall, went to see what had happened and, with assistance, removed our aged brother to the Victoria Hospital, South-end, where he had every attention, but to the end was a great sufferer, though the Lord graciously sustained His suffering servant without a murmur.

About May, last year, he had a serious illness, from which we thought he could not recover. Our Pastor visiting him, among other petitions, prayed that the fear of death might be taken from him, at the close of which he calmly replied, "I have none." His Saviour had taken away all fear of death.

One day, before his last illness, he was much distressed in mind as to his standing in Christ, and opening his Bible his eyes fell on the passage in Isa. xlv. 22,

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." These words gave Joseph great comfort; he believed his Saviour had spoken them to him.

The day before his death a fellow-member visited him, and, seeing him very restless and apparently in much pain, whispered in his ear verses 8 and 9 of chap. xii. in 2 Corinthians, which seemed to come from the Lord to his heart, and in a few minutes he was in a quiet sleep.

The next day (Sunday) he became unconscious, and in the afternoon fell asleep in Jesus, to await the glorious resurrection morn.

We praise God for His all-sufficient grace to His suffering servant. Oh may He grant us each grace to do and suffer His will without a murmur while life shall last, and to Him be the praise.

"O, to grace how great a debtor
Daily I'm constrained to be;
Let Thy grace, Lord, like a fetter,
Bind my wandering heart to Thee."

MISS MARY ANN ELMER,

who, for about five years, has been a useful and consistent member of the Church at Stowmarket, passed to her eternal rest on February 24th, 1911. She had reached the age of 64 years, having been born at Haughley in the year 1846. Her parents were members of the Church at Stowmarket, and in 1864, during the ministry of the late Mr. James Clark, she was baptized by him, and remained in membership there until she was removed in providence elsewhere. She became identified with the Hill Street Church in London during the ministry of the late Mr. G. W. Shepherd, and afterwards with the Shouldham Street Cause, until, feeling the necessity of retiring to a life of ease and quietness, she selected Stowmarket as the place, and thus began and ended her days in that vicinity. For many years she spent the summer months at Walsham-le-Willows, in Suffolk, and was a great help to the plodding workers there, and her wise counsel was always welcomed. Throughout her life she was a great physical sufferer, but she has now entered the "realms of peace," where there is no more pain. She is missed by numerous relatives and friends, who have often benefited by her deep Christianity and great intelligence, which powers she always exercised without ostentation.

Her funeral, on February 27th, was a most impressive one. A wish that she expressed when dying was carried out to the letter. She had been connected with a Bible-class at Stowmarket, and desired that six of the male members should carry her to her grave by way of

a quiet lane leading from her house. It was, indeed, a touching sight to see her coffin borne on the shoulders of these young fellows, who had known and loved her in life, and especially so when they reverently lowered her into the grave, watched by many mourners. Mr. S. Haddock conducted the service, and spoke with much feeling of the loss that the Church had suffered, and fittingly used the exhortation to all that were assembled, "Be ye also ready." S. E. GARRARD.

J. LAVER.

The Lord has visited the Church at Halstead by death in taking a young brother, Jabez Laver, at the age of 20. He had been much concerned about his soul for a long time, but could not realise in his soul the joy of sins forgiven, often having to repeat the words of Newton's hymn:—

" 'Tis a point I long to know—
Oft it causes anxious thoughts—
Do I love the Lord or no?
Am I His or am I not?"

He prized the prayer-meetings, and often spoke of profit derived from the Word preached. Consumption, about four months ago, laid him aside. Some of the brethren who have supplied visited him, and others from our Church. His godly father was often by his side beseeching the blessings of the Lord to rest upon him. The day before he died he was in very great darkness of soul; so much so that he cried out in the anguish of his soul, "I shall die and go to neli." But amidst the darkness that prevailed in his soul the dear Lord shone forth and dispersed all the darkness, causing light, liberty, joy and love to flow into his soul, so that he asked his father and all around to help him to sing "Jesu, lover of my soul." After singing the two first verses he became quite prostrate for a time. He was visited the same night by one of the deacons whom he had expressed a desire to see, who spoke to him of the love of God towards him and His dear people; he also asked him if he felt the love of God welling up in his soul, to which he replied, "Yes; He is uppermost in my heart's affections." The morning before he died he asked his father to sing and pray with him; he himself also prayed for all his brothers and sisters and all his friends, after which he laid quiet, often repeating "Bless the Lord, O my soul, and all that is within me bless His holy Name"; also the hymn which commences,

" My soul would leave this house of clay
At that transporting word,
Run up with joy the shining way
To embrace my dearest Lord";

and, also,

" Weary of earth, myself, and sin,
Dear Jesus, set me free."

His last words were "Come, Lord Jesus; come quickly; come!" His father asking him after he could not speak whether he still felt the love of God in his soul, he nodded his head. His soul then took its flight to be for ever with the Lord. His remains were interred on Thursday afternoon in Yeldham Chapel Graveyard by Mr. Cordle, of Chelmondiston, the deceased having expressed a desire for him so to do; and the prayer of the writer is—"Let my last end be like his." G. JARMIN.

W. PEACOCK.

We are obliged to strike rather a sad note this month, for God has bereaved us as a Church of one of our beloved deacons (Mr. William Peacock). Our brother had been in indifferent health for some time, owing to heart weakness, but always bright and cheerful. We looked forward to his visits every first Lord's-day in the month with real pleasure. When with us on March 5th, he was looking better and brighter than usual. On Wednesday, the 15th, however, he retired to rest just before midnight, only remarking he felt tired, and passed quietly away in his sleep just after the clock struck twelve. His remains were laid to rest in the chapel burial-ground on Wednesday, March 22nd, awaiting the resurrection morn. A large number of the local tradesmen, besides members of the Church and congregation, were present at the funeral, thus showing their respect for our late brother and sympathy with his afflicted widow and relatives who mourn his loss. We were privileged to preach his funeral sermon on Lord's-day, March 26th, from Pea. xxiii. 4, which, we have since learned, was our brother's favourite Psalm. Singularly enough, we preached his funeral sermon on the forty-second anniversary of his public baptism in Boro' Green Chapel. Again, as by a singular coincidence, our brother was baptised in March, 1869, by Geo. Wyard; chosen deacon in March, 1876; resigned the superintendency of the Sunday-school in March, 1877, which post he held for two or three years during Mr. Huxham's pastorate; and died in March, 1911. Much as we shall miss his presence at the Ordinance Service each month, we could not wish him back. He has joined the white-robed throng, and sings the "Song of Moses and the Lamb." Our hearts are moved with deepest sympathy towards his widow, who has been for some years past a helpless invalid. May He who is a "Father to the fatherless and a Husband to the widow" sustain and comfort her until she shall join him again,

" Where congregations ne'er break up,
And Sabbaths have no end."

H. BULL.

The Coronation Anthem.

BY THE EDITOR.

“Zadok the priest and Nathan the prophet anointed Solomon king : and all the people rejoiced and said : ‘ God save the King. Long live the King. May the King live for ever. Amen. Hallelujah.’”—1 Kings xxxix. 40.*

WE learn that Handel’s anthem, “Zadok the Priest,” is to be sung in St. Paul’s Cathedral on the 23rd instant as part of the proceedings connected with the Coronation of our King. This was composed for the same ceremony at the accession of George II., and it has ever since been regarded as a *chef-d’œuvre* of this Master of sacred song.

Firstly, the trumpets—with no uncertain sound—summon the heads of the nation to do honour to their monarch ; then a dignified “recitative” describes God’s two servants as they perform their allotted function. At this, the spectators can no longer keep silence, “and all the people rejoiced, and said, God save the king” (1 Sam. x. 24). Well would it be if, amid the pomp and pageantry of the forthcoming Coronation, similar sentiments were felt and expressed by the God-fearing men and women of our native land.

We should remember that *monarchy is the only form of civil government recognised by God in His Book*. In every reference both to earlier and later times, and to countries near or remote, the chief ruler is invariably styled “the king.” Republicanism—or the “form of government without a monarch, in which the supreme power is vested in representatives elected by the people”—was well known in bygone ages, but inspired writers never mention it, and God invariably speaks of “a king” as the Divinely recognised ruler of a nation.

Misapprehension has indeed arisen as to the request of the elders of Israel to have a king to “judge them like all the nations” (1 Sam. viii. 5). Their desire was not, however, as has been supposed, in itself wrong ; their sin lay in their lack of recognition of the advantage of their existing government and the blessedness of having the unseen God for their actual and all-efficient Monarch.† The Lord had long before intimated His ultimate purpose that an hereditary monarchy should be established over them. Abraham was promised that kings should come from him (Gen. xvii. 6). Jacob foretold that the sceptre—the emblem of royal power—should not depart from Judah till Shiloh, or the Messiah, should

* It will be observed that these are not the exact words of Holy Writ.

† This forms the subject of an article in Dr. Kitto’s “Daily Bible Illustrations,” Volume on Samuel, Saul and David, Thirtieth Week, on Monarchical Institutions (1 Sam. viii. 9, 22). In this it is proved that it was the ultimate purpose of God concerning the nation He favoured, that it should be under the dominion of a king.

come (Gen. xlix. 10). Moses had informed his nation of the principles which should guide them in the appointment of a king (Deut. xvii. 14). Hence they could but recognise that it was the Divine intention that they should eventually be ruled by a monarch. We, too, are thus confirmed in our conviction that this form of government—which likewise is happily our own—has Heaven's direct approval—a conviction of weight and moment under the present circumstances of our nation.*

Again, *the Bible claims respect for the OFFICE rather than for THE PERSONAL CHARACTER of the king.* He is to be honoured *as the king* (1 Pet. ii. 17). His subordinates are to be respected because "ordained of God" (Rom. xiii. 1). Honour is thus to be accorded to high *position* irrespective of personal excellencies or frailties.

Christian loyalty is therefore enjoined in the New Testament, even towards monarchs whose characters, as history informs us, could be regarded only with disfavour.

On this principle are based some important prohibitions and precepts. "Curse not the king; no, not in thy thought" (Eccles. x. 20). "Despising government," and "not fearing to speak railingly" of dignities are both by Peter and Jude advanced as indicating the utmost godlessness and depravity (2 Pet. ii. 10; Jude 8†); while the injunction to "honour the king" immediately follows the command to "fear God." "Submit yourselves," therefore, "to every ordinance of man"—or human institution—"for the Lord's sake, whether it be to the king as supreme, or unto governors," or rulers, "as unto them that are sent by Him, for the punishment of evildoers and for the praise of them that do well" (1 Pet. ii. 13, 17).

Prayer for the reigning monarch is also enjoined on us as Christians. "I exhort," writes Paul, "that prayers, intercessions and giving of thanks be made . . . for kings and for all that are in authority," . . . not for their conversion, but for the well-being of their subjects, especially of such as fear God, "that *we* may lead a quiet and peaceable life in all godliness and honesty."

Thus Dr. Doddridge, in his "Lectures to the Students of His College," enjoins these to "pray for their own country with cordial

* The estimate in which the office of a human monarch is held by God may be further gathered from the fact that a king is the only civil ruler whose title is ascribed to Christ, to describe the nature of one branch of His work as "the Mediator between God and man." He is again and again referred to not only as Prophet and Priest but as sustaining the office of King.

On the other hand, Satan is never styled a King (unless indeed Rev. ix. 11 refers to him) but a Prince—a more general term which admits his influence but assigns limitation to it.

† 2 Pet. ii. 10 and Jude 8. The wicked men here referred to are not said to speak evil of "dignitaries"—or persons occupying high official positions—but "dignities"; that is, the august offices which these fill. Thus some modern socialists—whose views dangerously resemble anarchy—profess to regard the office of king as prejudicial to the welfare of our nation, and openly express their desire that it were abolished. True religion, however, while it views the reigning king with loyalty and affection, regards monarchy itself as a civil institution which has the direct sanction of God.

love and esteem; and to remember that praying for the king is part of the condition on which our toleration is granted.”*

We trust that these wholesome words will have due and reverent consideration from our own section of the Baptist Denomination. We indeed regret that no heed was given to our protest against the alteration of the Coronation oath, and wish that our King's affirmation of his Protestant principles was to be more emphatic. Still we must accept this as it now stands, and pray that God will infuse into his heart and that of the Queen a deep and devoted love to the principles of the Reformation and hatred to the abominations of Rome.

There is much in the present outlook to inspire the nation's hope. Our monarch has come to the throne at an opportune period of his life. He is acquainted with the customs of other nations and knows the ways and habits of thought of those who are under his authority. He has, more than once, manifested the spirit of a home-born Englishman. The little that we really know of his private character claims our respect, and warrants the prayerful anticipation that he will devoutly own the Lord in his purposes and proceedings; and, in His fear, seek to promote the true welfare of his people.

Thus, while with W. E. Hickson we earnestly sing “God bless our native land,” and heartily join in Ebenezer Elliott's plaintive verses, “When wilt Thou save the people?” we will with true hearts and unflinching voices—like those of whom we read in 2 Kings xi. 12—“clap our hands” and say, as in our Maker's sight:—

“God Save the King.”

PREDESTINATION; A BIBLE CLASS STUDY.

BY PASTOR EDWIN WHITE, WOOLWICH.

THIS subject has caused much controversy among theologians in every age. Much of the strife to which it has given rise has, however, been through a misapprehension of God's Word. Men have not given careful study to the teaching of the New Testament; they have put their own construction upon it rather than giving the mind of God as it is revealed. Men's thoughts are fallible. God's thoughts are sure. “To the word and the testimony; except they speak according to this word, there is no light in them.”

The word predestination occurs but four times in the New Testament, but words which are equivalent to it are frequently found. It differs from election, though they are closely conjoined.

* This was in 1730, when the Jacobites or adherents of the Stuart monarchy hoped again to see another James on the throne. Dissenting ministers were therefore bound to pray openly for the maintenance of the Hanoverian succession whenever they met for worship. Whether Nonconformists are still bound by law to pray publicly for our monarch we cannot say. We are, however, certain that they do so gladly and voluntarily, in the spirit of 1 Tim. ii. 2.

Election is to certain favours that were to be bestowed upon *persons*. Predestination defines what those favours are. It is set forth in the New Testament by two Greek verbs. The first means, to know beforehand, and to determine the state or condition of those thus favoured; the other bears the meaning of knowing with approval and affection.

Before stating what, as we believe, is the teaching of the New Testament on the subject, we will advance some of the views which have been and are held by differing minds on the subject.

There is what is termed the *supralapsarian* view, which appears to run thus—that God determined to make men innocent but fallible. Foreseeing that they would fall He chose a number when they were guiltless to salvation, and decreed all the rest to eternal punishment for His own glory. This statement is but a brief and imperfect one of the supralapsarian view, and but few in the present day hold it.

There is, again, the *sublapsarian* view, in which it is taught that God decreed to create the human race. He then decreed to permit them to fall. Then out of the fallen race of Adam, He decreed to save a certain number whom He regarded as lost and ruined. The others He left to the just consequences of their guilt; but not *decreeing* them to eternal punishment, for this they righteously merit or deserve as the just desert of their voluntary sin.

The two great exponents of these views were John Calvin and James Arminius. These have given names to rivals in the professing Church, one called Calvinists and the other Arminians. These, however, by no means describe the many opposing views which are held; but these will suffice for our present discussion.

Concerning the Arminian view that God, foreseeing who would repent and receive the Gospel when preached to them, and continue to believe and persevere to the end, these He purposed and determined to save. Salvation, if this be true, is therefore conditioned on men themselves, and depends on their faith and their perseverance to the end. If, on the other hand, they should fall away, God's ancient determination concerning them would be rendered null and void.

Need we observe that such a view leaves a man's salvation on very uncertain grounds? It magnifies the creature and wholly robs God of the glory of His grace in salvation.

This view of God's predestinating purpose we emphatically do not hold.

The view of the Calvinist—that God, foreseeing man lost and fully depraved and opposed to Him, determined of His sovereign grace to save a number whom no man can number; and that their repentance, faith, and perseverance are thus the effect, not the cause, of His unalterable determination to save them, His predestinating purpose having fixed upon the time and the place of their salvation. It was not contingent upon their merit, their will or their works in any way whatsoever; but the sole cause was God's free and unmerited favour toward them.

“He saw them ruined in the fall, yet loved them notwithstanding all ;
He saved them from their lost estate, His lovingkindness, oh, how great!”

God’s predestinating purpose overrules the designs of all His opponents by working out His predestined determination, as in the case of His dear Son.

Let us listen to the words of Peter on the day of Pentecost to the people at Jerusalem: “Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts ii. 22, 23).

And, again, when the chief priests and elders endeavoured to put a stop to the preaching of the Gospel by the apostles and others, these pleaded “For of a truth against thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done” (Acts iv. 27, 28). Thus we see that God’s predestination controls all persons and events for His own ends and glory, and thus accomplishes His eternal purposes to the glory of His name.

We will now turn to those passages where God’s predestination is spoken of respecting His people and the blessings which through it they will receive. In the Epistle to the Romans (chap. viii. 29, 30) it is firstly stated that they are predestinated to be conformed to Christ, and made in His image; for as they have borne the image of the earthly, they shall assuredly bear the image of the heavenly, both in nature, character, and likeness. The stamp of sin, with all its depraving features, is to be removed and Christ’s holy image is to be borne by them. This God had predestined—“that they should see Christ as He is *now*, in all His glory, and be like Him.” This the ransomed soul desires most earnestly and prays for daily.

The next verse gives us the ultimate design of God’s predestination with all its intervening links—Divine calling by omnipotent grace from darkness to light, from ruin to salvation, from sin to holiness, and from death to life. Justification is also mentioned—clearance from all penal charges and perfect righteousness in Christ’s obedience, by God’s free grace and a Saviour’s merit. Then eternal glory is stated to crown the whole as the glorious consummation. These favours you will observe are without conditions or any uncertainty as to their being finally carried out by a gracious God in His own appointed way and time. The plan, the means, the end are all eternally fixed upon and are immutably sure.

The other passages to which I would refer are in Ephes. i. 5—11. The first thing there mentioned is adoption, by which His people are constituted His children and which ensures the care and the provision which a parent would make for his family. Divine adoption imparts the disposition of a child, the name, the dignity, and the wealth of a heaven-born child of God. They are predesti-

nated to be members of His family, and heirs and joint-heirs with Christ of all spiritual blessings. Thus they are chosen to be His own loved children for Himself, and this He does irrespective of anything in themselves, for all is "according to the good pleasure of His will."

The next blessing of which we read in the eleventh verse is predestination to an inheritance. It was included in His eternal purpose that they should obtain "a kingdom prepared for them before the foundation of the world"—a kingdom worthy of God to give. This will be a kingdom which will satisfy the utmost desire of the heart; a kingdom in which all is purity, happiness and love, and which is destined to continue for ever when all God's purposes in relation to this earth are all carried out, and His eternal thoughts are, every one of them, accomplished. The covenant of grace is "ordered in all things and sure," and in accordance with it—

"His eternal thought moves on
His undisturbed affairs."

We have thus hastily reviewed our momentous subject, from which a few inferences may profitably be drawn.

First. How sure this truth of absolute predestination makes salvation. It depends on no contingency, it rests upon no creature's will or ability, but wholly depends upon the infallible wisdom, the eternal love, the almighty power, the unchanging faithfulness of a covenant-keeping God. Nothing can arise to thwart His plans or cause Him to forego His purpose.

This makes us "*always confident*" as we trust in Him. He has pre-arranged all our steps—our place, our trials, our service, our way, our end, "all appointed were by Him."

This, again, *awakens gratitude*. If God has predestinated some to such rich favours and passed other men by, why has He *thus blessed me*. who was quite as unworthy? Praise should fill our mouths and gratitude our hearts for such love, for blessings so vast—designed for us by His free grace, laid up so securely, ensured so certainly, and purchased with a Saviour's blood; while we are fitted to receive them by the gracious work of the Holy Spirit. Let us, then, give thanks to Him who hath made us meet to be partakers of the inheritance of the saints in light.

It, lastly, *renders humility incumbent on us*. Little as we know of this profound subject, it should make us humble as we contemplate God's eternal thoughts towards us. When we remember where we were when His grace viewed us—sinful and far off from God—and that *there* we should have remained if predestinating mercy had not determined to save us, in spite of our obstinate rebellion against our God, it humbles pride and lays us low in self-abasement before God that we should have been so wilful until His grace conquered us and brought us to His feet—ransomed, saved, forgiven. "To Him be all the praise for ever and ever."

IN prayer it is better to have a heart without words than words without a heart.

THE BEAUTY OF THE GREAT KING.

By THE LATE CHARLES HILL, OF STOKE ASH, SUFFOLK.*

"Thine eyes shall see the King in His beauty."—Isaiah xxxiii. 17.

"Then shall these eyes—these very eyes—my risen Saviour see ;
And all my rising bones shall say, 'Lord, who is like to Thee?'"

Two Christians were once conversing about a mutual friend whom one of them had not seen for a considerable period. "Is he living?" he inquired. "Yes," was the reply, "he is still with us—and *waiting for the open vision.*"

To this our text refers. "We shall see" the Saviour, not as He *was* but "as He is." Not with a visage more marred than that of any man (Isa. lii. 14); not "without form or comeliness" (Isa. liii. 2); but in His full glory as the risen and exalted Son of God. Well does the poet sing—

"Nor earth, nor seas, nor sun, nor stars, nor heaven, His full resemblance bears :
His beauties we can never trace, till we behold Him face to face."

I. We will notice, firstly, THE BEAUTY OF THE SON OF GOD.
"*Thine eyes shall see the King in His beauty.*"

The time is indeed approaching when He will be seen by all. "Behold, He cometh with clouds, and every eye shall see Him," but, alas! to how many He will appear in awful majesty as the Judge who will impartially investigate and solemnly pronounce sentence on their sins. But to some He will wear no austerity, nor will His appearance excite apprehension and fear. They will, indeed, view Him as the King—but not less as the "altogether lovely" One, whose grace and glory will endear Him to all holy hearts.

Thine eyes shall see the King *in His beauty.* "King's daughters were among thine honourable women : upon thy right hand did stand the queen in gold of Ophir. The king's daughter is all glorious within : her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework : the virgins her companions that follow her shall be brought unto Thee. With gladness and rejoicing shall they be brought : they shall enter into the King's palace." The beauty of the bride is the reflection of the Bridegroom. He makes everything beautiful in its season, and nowhere is there any beauty but what has been formed by the hand of the all-beautiful Monarch of the skies.

We cannot conceive anything that is not beautiful in relation to Him or to His operations. It is impossible that it should be otherwise, and under whatever aspect we view Him, we have to come to the same conclusion. All blood-stained roads lead to the cross of redemption. So all beautiful thoughts trace themselves up to Jesus, and become centred in a Person of ineffable and unfading beauty.

Physical beauty is possessed by the King of Saints. Remember

* The above consists of the second division of a discourse delivered in Keppel Street Chapel during the ministry of the Editor. See page 151.

that God made a body for Him. "A body," He said, "hast Thou prepared Me." He could not create an ugly object. Every ugly thing in our world has received its ugliness from other sources than from God. God loves beauty. He has given every expression of this in all departments of His work. Why did He not make the moon to shine in solitary splendour to illuminate the midnight sky? She would have been sufficient, but He has studded the firmament with minor lights to contribute by their twinkling rays to one grand, magnificent result. Why does He beautify the pathway of the heavens and stud the blue vault above us with innumerable stars, making them silent ministers who ever do His will? There is no space where their music is not heard.

"To reason's ear they all rejoice, and utter forth a glorious voice;
For ever singing, as they shine, 'The hand that made us is Divine,'"

and surely their testimony is: "We gather our sparkles of beauty out of the grand light and beauty of our great Creator."

Why, again, did He not make our earth one unbroken plain? Why not one sandy desert, unrelieved by verdure or by varied flowers which blossom every season—for even winter, with all its sterility, gladdens the heart of man with flowerets upon the earth's bosom—the snowdrop, the crocus, and many others—so that God would not leave one season without marks of His tastefulness. He strews the pathway with flowers peculiarly adapted to their season. Everywhere around us we see a profusion of beauty, and we might almost imagine that many of them were made to grace, rather than to benefit, the places they occupy.

We hear of *angelic beauty*. Ye He charges His angels with folly. We hear of the beauty that originally was given to men and women—the gracefulness that it imparts, and the excellency and purity that it communicates. If angels are beautiful—if sinners bathed in blood know their deformity, yet when transformed by grace are so beautiful, and sparkling with splendour in the eyes of the Deity, what must be the glory of the Person in whom all the rays of beauty concentrate, unmarred, undiminished, and unmixed? God loved His Son with a love that is beyond expression, and He loves millions of sinners because of His love to "the Well-beloved."

What kind of body would He make Him in which He was to live, and which He was to carry up from the dust of the earth and make it glorious in the glories of heaven? "The God shines gracious through the man and sheds sweet glories on them all." Beauty is attractive, alluring, enchanting; and the attractive, alluring, enchanting excellencies of Christ will fix every heart, and constrain it to sing—

"Millions of years my wond'ring eyes shall o'er His beauties rove,
And endless ages I'll adore the glories of His love."

The beauty of the great King is *moral beauty*. What a life of beauty was the life of Christ—a thing of beauty and "a joy for ever."

Lives sublime have been lived in our world. By the influence

and power of Divine grace men have made themselves remembered and hallowed ; their footprints blazed as they passed along, and others, by the light of their steps, followed them to inherit the promises into which they had entered and which they enjoyed. Many lives have been pictures of beauty, though those that lived them were of lowly birth and obscure surroundings. A moral dignity was cast on them, almost making people rejoice that God had made them men rather than angels. But the lives of the best of men were blurred with spots and mistakes ! How many a dark line they themselves saw and deplored ! How imperfect their lives must have been in the eyes of the great, perfect One. Many groans came from their hearts because of the indwelling evil they felt and recognised. Many agonising prayers for forgiveness for "ills that they had done" burst from their souls and appealed to the mercy and pity of God.

Mark, however, the life of Him who left the bosom of God for the manger in Bethlehem's stable. Mark the life of the Man who passed through our world with all His natural loathing to sin ; and through revolting scenes at which His purity must instinctively have shuddered. Mark His life, and you behold one perfect and pure. Never a wrong thought passing through the mind ; a wrong word dropping from the lip ; a wrong motive in the heart ; a wrong object for the aim—a life grasping the words we read to-night, "Thou hast loved righteousness." A life of love for righteousness which brought forth righteousness correspondingly. A life of determined hatred of everything that was evil, and love of everything that was good. A hatred to the devil and evil from the first breath to the last, and consequently approved and honoured by the Lord. "Therefore God, even Thy God, hath exalted Thee above Thy fellows." Numbers that hate *Him* admire the beauty of His life, and have confessed that there is nothing to compare with it. Many that deny His divinity hold Him up as a human exemplar, of unique beauty among the sons of men.

This is *the beauty of unparalleled and unapproachable love*. Human beauty does not consist in the formation of the features, the brightness of the eyes, or in the generally pleasing appearance of the countenance. All these have been found in faces that were positively repellant, because they lacked the expression which nothing but affection of the heart imparts. On the other hand, who has not looked with pleasure on a face that was physically plain, but which was irradiated by the light of love ? Love gave lustre to those eyes ; love prompted the smile that was habitual to those kindly lips ; love invested all the features with the charm which made them so attractive.

And if this be true of our fellow-mortals, what must have been the beauty of His face to whom the odious taint of sin was unknown—who "pleased not Himself," but ever sought the welfare of others, and in whose heart Love reigned supreme ? A face which reflects such a character no man *hath* seen or *will* see until our text has its final fulfilment—till we "see Him as He is"—till

our eyes behold the King in His beauty—"the beauty," as the poet says, "of holiest love."

In the beauty of a *Divine* life. Here I stop. I do not know anything about it. I confess my ignorance of it, and anticipate no knowledge of it till I see Him in another world. No human eye has seen that life from the grave, nor can human heart conceive the beauty of His Maker, the divine, Man-clothed God in the midst of the throne.

A little of it His disciples saw when with Him upon the holy mount. A little of it the soldiers beheld when He rose—Death's Conqueror and Monarch. Remember, however, that *this* was not His final glory. They were robes of glory which He could wear on earth and which mortal man could bear to behold. Think, however, of the moment when the heavenly gates rolled back on their hinges and raised their heads to allow the King of Glory, with His convoy of attendant angels, to pass in, and when God gave Him the glory again that He had with Him before the foundation of the world. Think of it when, after He had vacated His throne and come down to earth to suffer and die, that He might redeem men, He returned to take up the robes He formerly had worn, and saw those raiments glistening with greater brightness because of the triumph He achieved on the earth. Imagination's wings melt in the sunlight heat of that perfect glory!

Our thoughts are drowned in the ocean that rolls around us. Divine glory crowns Him with its rainbow crown. He only is worthy to receive it. He only is able to bear the blaze.

II. One other thought claims our notice—WHO ARE THESE BEHOLDERS who will thus "see the King in His beauty"? It is not every man's eye that could see the King thus, or bear the revelation and burden of His splendour, nor has everyone the perceptive power. It will require an educated eye to behold the glory of the King of kings. "We shall be like Him," said the apostle, "for we shall see Him as He is," and they only that are like Him will be able thus to behold Him.

We see and know nothing unless we are brought into connection with that which is to be seen and known. Men may, indeed, *read* of the character of Christ, but they cannot *see* it, or catch the true photograph of Jesus even from the pen-and-ink portrait which the Holy Ghost has drawn. Some appear to see more attractive portraits than His in the gallery of inspiration. The apostles fascinate them more than the Master and Monarch. I might unheedingly pass by the gems of some great collection of pictures if I had not sufficient artistic knowledge to appreciate their rare excellence. By merely glancing at them I should obtain no knowledge of their beauties. Sometimes a ploughman simply drives his plough deep into the fallowed field, while an artist stands entranced and enchanted with the scene. The ploughman thinks nothing of it, and goes home to his rest. The other gathers the scene into his heart and carries it away with him, perhaps, to perpetuate it on canvas in after days for the delight of unborn

generations. Christianity enables people to gather the glories of Jesus; to behold His excellencies; and to have not only a receptive but a retentive power to hold what they have received and to bear wherever they go the beauty they have seen. Think you that the apostles ever forgot the shining robe of the Master upon Tabor's top? No, for Peter, when aged, and near the gates of the grave, spoke of it in almost his last words. "Which voice we heard when we were with Him in the holy mount." So, some persons impress us. Some countenances fix themselves upon our minds, and photograph themselves upon our hearts, and to forget them would be an impossibility.

Grace takes the likeness of Christ and stamps it upon hearts, and it cannot be forgotten. "We shall see Him as He is." He is to appear, and then shall be fulfilled His own marvellous intercessory prayer just before He stepped on to the altar to be burned in the flames of vengeance and to remove our sins for ever from the penal memory of our God. "Father, I will that where I am there may My people be." What for? That they may behold My glory. I wear the robes that they may see them, and they shall thus know how great, as well as how gracious, is the Master whom they serve. Unselfishly He would care for nothing for Himself, but He cared for all things that might make His people participate in the glory and joy that encircle and centre round His person for ever.

In beholding His glory the grand aspirations of Christians will be perfected and consummated. Every Christian desires to see the King in His beauty. He will be the first object on which their immortalised eyes will gaze upon in heaven—the Lamb in the midst of the throne. "Oh, may I be found in Him!" says the apostle. Oh, that I may see Him and know Him and feel the power of His resurrection. For this He laboured "in hope of the eternal life that God, who cannot lie, had promised before the world began." Christ will help them to cast difficulties and sorrows behind their backs and urge their onward way, till they gaze on the King in His beauty. Then will the Divine decree be fulfilled, that all His people shall come to the Saviour's feet—to His feet *here* in prayer before the mercy throne; to His feet *here* to rest; to His feet *here* to obtain what they need; and to His feet *there* to praise and wonder and everlastingly adore Him in the prolonged hallelujahs of the "Happy land, far, far away." AMEN.

"IF PROCLAIMING my life before men and angels will be proclaiming the glory of saving grace, let it be done. I do not desire to have one single act, word, or thought concealed. Forgiveness through the blood of Christ will be an endless spring of wonder, love, and thanksgiving, and all the blessed company of heaven will join with me in praising God and the Lamb for it to all eternity."
—Adams.

If the arrow of prayer is to enter heaven we must draw it from a soul full bent.

ELIJAH'S INTERVIEW.

"A great and strong wind rent the mountains and brake in pieces the rocks before the LORD : but the LORD was not in the wind : and after the wind an earthquake, but the LORD was not in the earthquake : and after the earthquake a fire, but the LORD was not in the fire : and after the fire a still small voice."—1 Kings xix. 11, 12.

THIS, I suggest, was intended to represent the different dispensations of Divine grace as portrayed in the inspired book. The hurricane set forth the patriarchal age, wherein was the deluge, etc. The earthquake represented the time of the law ; and the storm the epoch of the prophets. Lastly, the "still small voice" delineates the gracious words and gentle ways of these Gospel times. The following lines, by the author of "The Pleasures of Hope," are worthy of devout attention.—RUFUS.

THE STILL SMALL VOICE.

On Horeb's rock the prophet stood ;
 The Lord before him passed ;
 A hurricane in angry mood
 Swept by him strong and fast ;
 The forest fell before its force,
 The rocks were shivered in its course :
 God was not in the blast ;
 'Twas but the whirlwind of His breath
 Announcing danger, wreck, and death.

It ceased—the air grew mute—a cloud
 Came muffling up the sun,
 When through the mountain, deep and loud,
 An earthquake thundered on ;
 The frightened eagle sprang in air,
 The wolf ran howling from his lair :
 God was not in the storm ;
 'Twas but the rolling of His car,
 The trampling of His steeds from far.

'Twas still again, and Nature stood
 And calmed her ruffled frame,
 When swift from heaven a fiery flood
 To earth, devouring, came.
 Down to the depth the ocean fled,
 The sickening sun looked wan and dead :
 Yet God filled not the flame ;
 'Twas but the terror of His eye
 That lightened through the troubled sky,

At last a voice so still and small
 Rose sweetly on the air,
 Yet rose so shrill and clear that all
 In heaven and earth might hear ;
 It spoke of peace, it spoke of love,
 It spoke as angels speak above :
 And God Himself was there ;
 For oh ! it was a *Father's* voice
 That bade the trembling heart rejoice.

THOMAS CAMPBELL.

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.

STANDARD BREAD.

WE are in the midst of a dietetic revolution. Bread, the staff of life, has suddenly reverted to its primitive purity. The standard loaf is now everywhere in demand, and it looks as if soon the starchy, adulterated mess which for many years has masqueraded under the name of bread will in its turn become a thing of the past.

There are those of us who are looking and longing for a similar revolution in the spiritual sphere. The renewed man requires bread to sustain his soul, as well as food to nourish his body. But, alas! for many years back, Christian people have for the most part had nothing set before them in the shape of food for the soul, except a starchy mixture sadly lacking those nutritive properties which are as essential to the right upbuilding of the believer's spiritual nature as the qualities now being restored to the bread that perisheth are necessary for the proper strengthening of his physical frame. Let us prove this.

From the so-called bread which we have been eating for so many years the *germ* of the wheat, wherein is much nutriment, is carefully eliminated. The germ, as our dictionary informs us, is that from which anything springs; it is the origin or first principle thereof. Now, that is exactly what is being done by the vast majority of those who profess to preach the Gospel. Very carefully do they eliminate the germ—that sovereign will and pleasure of Almighty God, that eternal purpose of His to redeem a people to the praise of His glorious grace, which lies at the foundation of all Gospel truth, and lacking which the Gospel is deprived of a great deal of its nourishing and edifying qualities.

Besides the germ, there is a certain inner layer or lining of the wheat, which has likewise been deliberately extracted from the flour out of which is made the loaf that we have been so long accustomed to see upon our tables. This layer contains a good deal of the proper nutriment of the wheat, and without it the bread fails to attain that standard quality of nourishment which at last we have got sense enough to demand. In like manner, there is in the pure Gospel an inner lining of doctrinal truths which one seldom, and in most cases never, hears enunciated from the pulpit. The doctrines of God's electing, calling, and preserving grace are usually conspicuous by their absence. The doctrine of the imputation of Christ's righteousness to His people as the alone meritorious ground of their justification, is regarded by most as an exploded delusion. The efficacious, *i. e.*, the sure and certain redemption of His sheep through the atoning sacrifice of our Lord, is either concealed or bluntly denied. The covenant of grace is never mentioned. And as for the real inspiration and infallibility of the Word of God—a belief in which is so necessary for the abiding comfort and satisfaction of every thoughtful Christian—these are matters on which even those who are regarded as amongst the foremost, as they are certainly amongst the most popular, of Bible expositors, maintain an unfaithful though significant silence.

Moreover, in the bread we have been in the habit of eating there

is an entire absence of that *colour* which is natural to the wheat, and which betokens the presence of a sufficient quantity of those ingredients that are essential for the formation of bone and muscle. And so perverted is the taste of many that they value a loaf in proportion to the degree in which it is white or colourless. Precisely the same thing is to be seen in connection with the spiritual bread on which the generality of Christians still feed, or rather starve. It is devoid of all colour. In a rapidly growing number of cases it is destitute even of that ruddy hue which is imparted by the precious blood of Jesus Christ. The atoning efficacy of His blood is openly scouted by these "advanced" preachers, who at the same time eliminate from what they have still the audacity to call the gospel all belief in the true and proper deity of the Saviour. And there are others who, whilst still retaining the blood in their discourses (they will doubtless get rid of it also in time), have deprived their preaching of all else that gives its distinctive colour to the Gospel—even those doctrines of sovereign grace to which we have just alluded. We are convinced that some of these preachers are themselves not ignorant of the foundation truths of the Word of God. But they are unwilling, through proclaiming them, to risk the loss of a large and admiring congregation and a comfortable income. They have made their choice between fidelity on the one hand and worldly expediency on the other. We leave them to the judgment of their Lord.

May God hasten the day when the multitudes who have so long been content to feed on chaff, will be found inquiring for the places where the Gospel in its standard purity is set forth, exclaiming—as did the Egyptians when, on realising the famine that was in the land, they came to Joseph and cried—"Give us bread!"

ROBERT THOMPSON, *Tutor to the Evening Classes in connection with THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.*

"UPON MIXTURES," A DIVINE MEDITATION.

BY WILLIAM SPURSTOW, D.D.,

Sometime Minister of the Gospel, Hackney.

"In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after Him."—Eccles. vii. 14.

THE wise God hath so arranged the whole estate of man in this life, as that it consisteth altogether of *mixtures*. There is no sweet without a sour, nor a sour without sweetness. All simples, in any kind, would prove dangerous; and be as uncorrected drugs, which administered to a patient would not recover him but destroy him. Constant sorrow without any joy would swallow us up, and simple joy without any grief would puff us up. Both extremes would agree alike in our ruin, he being in as dangerous a case who is swollen with pride as he who is overwhelmed with sorrow.

This mixture then, though it seem penal and prejudicial to our

comfort, is yet medicinal and is by God as a wise physician, ordered as a diet most suitable to our condition; and if we did but look into the grounds of it, we should find cause to acknowledge God's wise providence and to frame our hearts to a submission to His will, without murmuring at what He doth.

For have we not two natures in us, the spirit and the flesh, the new and the old man? Have we not twins in our womb, our counter-lustings and our counter-willings? Are we not as plants that are seated between the two different soils of earth and heaven? Is there not, then, a necessity of a mixed diet that is made up of two contraries?

The physician is not less loyal to his prince if he give to him an unpleasant vomit and to a poor man a cheering cordial, because his applications are not according to the dignity of the person but to the quality of the disease; neither is God the less kind when He puts into our hand the bitter cup of affliction to drink of than when He makes us taste of the flagons of His sweetest wine.

Paul's thorn in the flesh—whatever the meaning of it be—was useful to keep down that tumour of pride, which the abundance of revelations might have exposed him unto, and so joined together were they that, like the *rod* and the *honey* which enlightened Jonathan's eyes when he had tasted the sweetness of the one, God would have him feel the smart of the other.

So also when God blessed Jacob, He at the same time crippled him that he might not think above what was meet of his own strength, or ascribe his prevailing to the vehemency of his wrestling rather than to God's gracious condescension.

Yea, who hath not experienced such *mixtures* to be the constant methods which He useth towards His dearest children? The lives of the best Christians are but as the rainbow which consists half of the moisture of a cloud and half of the light and beams of the sun. "Weeping," saith David, "may endure for a night, but joy cometh in the morning." How, too, doth the Apostle speak of himself when giving the Corinthians an account of his condition? "As dying, and behold we live; as chastened, and not killed; as sorrowful, and yet always rejoicing; as poor, yet making many rich; as having nothing yet possessing all things."

I.—Blessed, then, is he who without repining *yields to the disposal of divine providence* rather than accuses it, and looks not so much to what is at *present* grateful to the sense as to what in the future will be profitable to the whole.

II.—In these mixtures "*Magna latent beneficia, eisi non refulgent—great advantages lie hid, though they do not shine forth.*" Hereby we are put upon the exercise of all those graces which are accommodated to our imperfect state here below, whose acts shall be completed in heaven but shall all cease as being not capacitated for a fruition; and yet are of great use while we are on this side of heaven.

How necessary is *Patience* to bear up the soul under trials that it fret not against God who inflicts them. How greatly doth *Hope*

assuage any present sore by its expectation of some happy change that may and will follow, and so it worketh joy even in the midst of sadness. How, again, even to wonder, doth *Faith* manifest its power in all distresses, when it apprehends that there are no degrees of extremity unrelievable by the arm of God, or inconsistent with His compassions and friendship.

III.—Lastly, such mixtures serve to work in us a *great hatred of sin* and an earnest longing after glory, in which life, light and joys will all be pure and everlasting. Our *life* will be without any seed of death, our *light* without any shadow of darkness, and our *joys*, endless “Hallelujahs,” without the interruption of one sigh.

Therefore, are we burdened in our earthly tabernacle that we should the more groan “to be clothed upon with our house which is from heaven.” We have the remainders of sin, by which we are unlike God—and likewise the firstfruits of the Spirit, by which we resemble Him—that we might long and wait “for the adoption, to wit the redemption of the body,” wherein whatever is blended and imperfect shall be done away, and when to abstain from sinning which is here *only our duty* will be the topmost branch of our reward and blessedness.

O, holy Lord, I complain not of my present lot, for though it be not free from mixture, yet it greatly differs from what others find and feel whose lines are not fallen unto them in so fair a place.

Yet I still enquire as to when I shall dwell in that blessed country in which sorrows die but joys cannot; into which no enemy ever entered and from which no friend ever departed. When shall I possess that inheritance which is a kingdom for its greatness and a city for its beauty, in which there is society without envy, and rich communications of good, without the least diminution?

From “*The Spiritual Chymist. Divine Meditations on Several Subjects,*” 1668. No. XLII. Transcribed by “SENEX.”

BAPTISM PROHIBITED AND ENJOINED.

BY THE LATE PASTOR SAMUEL KEVAN, OF RAMSEY.*

“Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?”—Acts x. 47.

THE Scriptures abound in records of the works of God. We often turn to the Old Testament to find the history of God’s communications with the patriarchs. We are astonished at the wonders of God in Egypt, and how He made “His ways known unto Moses and His acts unto the children of Israel.”

Great, however, as were the things that God was then pleased to perform, greater things are related in the New Testament. Great as were the doings of Jesus on earth, He assured His disciples “Greater things than these shall ye do, because I go to the Father.”

* A discourse delivered previously to the baptism of the two Miss E—ds not long before the esteemed preacher’s decease.

In the Acts of the Apostles some of these are recorded, among which are those we read of in this chapter. Those began in prayer, as all Divine proceedings in the hearts of God's saints do. Peter was praying on the flat roof of his eastern dwelling about the sixth hour. Cornelius prayed to God alway, and about the ninth hour of the previous day beheld the vision in which he was commanded to send for Peter.

He accordingly came and preached in the house of Cornelius, and while he yet spake "the Holy Ghost fell on all them which heard the word," and the believers, who were of the circumcision, heard them speak with tongues and magnify God. "Then answered Peter, Can any man forbid water that these should not be baptised which have received the Holy Ghost as well as we?"

I.

NOTICE SOME DISQUALIFICATIONS FOR BAPTISM, OR *under what circumstances it should be prohibited*. Some there assuredly are whom the Bible avers "should not be baptised."

1. *Infants should not*. Many Jewish believers were in association with Peter who objected to the preaching of the Gospel to the Gentiles.

Again, we may fairly question whether Peter himself would have addressed those who were of the house of Cornelius as he did had not God especially commanded him to do so in the vision he saw at Joppa.

If, therefore, there were infants in the house of Cornelius, Jewish Christians would have had a valid reason and righteous excuse for refusing to sanction their baptism because they *were* infants; nor would Peter himself ever have baptised such.

Infants cannot, in a spiritual sense, *hear the word*. When we inquire, "Do you hear me?" we do not mean "Are you deaf?" but "Is what I say intelligible to you?" Thus, when Jesus "opened the Scriptures" to the two disciples at Emmaus, He also "opened their understanding."

Nothing, we admit, is too hard for the Lord, and He could, if He chose, as easily impart intelligence to a child as give it life itself. Observation, however, proves that if He did this it would be a special miracle, and not according to His wonted way with the human race.

Infants cannot believe or confess the Gospel of Christ. They have not grown mentally sufficiently to apprehend the good or to refuse the evil. They cannot yet love the truth, and have no capacity for speech or action whereby confession is "made unto salvation," prayer is made for pardon, and a good hope is entertained. Baptism is "the answer of a good conscience toward God" (1 Peter iii. 21), but this, in their present stage of moral development, infants cannot be said to possess.

2. *Unbelievers should not be baptised*. The faith which God's people receive is an active principle that is known by its works. "The wicked forsakes his way, and the unrighteous man his thoughts." Thus, where the words and actions of a person are what

they always were, and there is no profession of a broken heart for sin, no penitential turning to God, and no avowal of truth in Jesus Christ for salvation, there is no warrant for baptism.

Such characters cannot feel at home in a Gospel Church. They would have no real communion with those that meditate on the Word of God, who share their spiritual sorrows and joys, and separate themselves from the ungodly world, and have no fellowship with the works of darkness, but live "soberly, righteously, and godly" in this present world or age (Titus ii. 12).

Unbelievers would not be happy even in heaven. They would be out of their element. They could render no sincere praise for what they had never received, or find pleasure in the "song of Moses and of the Lamb," or serve the Lord day and night in His temple, for "without faith it is impossible to please Him."

II.

THE QUALIFICATION FOR BAPTISM, *or when it cannot lawfully be forbidden.*

1. We learn in this very chapter that those who were baptised by Peter's orders *feared* God, nor should baptism be withheld from any such. They fear Him for His *greatness*, for "the Lord is great and greatly to be feared, and to be had in reverence of all that are about Him." They fear Him for His *holiness*, which they shrink from offending. They fear Him for His *grace* made known to them in Jesus Christ, who, "though He was rich for our sakes became poor, that we, through His poverty, might be rich."

"The secret of the Lord is with them that fear Him." They know the covenant which the world derides because it does not believe in it. They know the Saviour, who was in the world which was made by Him, and the world knew Him not. They know "the plague of their hearts," and deplore it. These are such subjects for baptism as have God's approval.

If you fear God none can forbid that you should be baptised. God has helped you to turn from your sinful thoughts and ways, for "the fear of the Lord is the beginning of wisdom, and to depart from evil that is understanding." Such as you, who fear the Lord and depart from evil, may therefore be baptised, and God help you to say, "In the name of our God we will set up our banners" (Psa. xx. 5).

(*To be continued.*)

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.

If all fulness dwells in Christ, then all out of Christ must be emptiness.

COMFORT ONE ANOTHER.*

BY ISAAC C. JOHNSON, J.P., GRAVESEND.

"Wherefore comfort one another with these words."—1 Thess. iv. 18.

"Head of the Church! Thou sittest there,
 Thy members all the blessings share—
Thy blessing, Lord, is ours:
 Our Life Thou art—Thy grace sustains,
 Thy strength in us each victory gains,
 O'er sin and Satan's powers.

Soon may the day of glory come,
 When we shall gain our destined home
 And all Thy beauty see;
 How great our joy to view Thee shine,
 To hear Thee own us, Lord, as Thine,
 And ever dwell with Thee!

THE Apostle Paul, in addressing the members of the Church at Thessalonica, kindly informed them: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Why, we may inquire, should we refrain from sorrowing for them? Because the souls of those who believed through grace, although they have left us, have entered into that rest that "remains to the people of God." Their mortal bodies have indeed been committed to the dust, but these were taken possession of by the Holy Spirit while they were with us, to ensure their resurrection at the time appointed. For "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14—18).

Yes, all who have died in Christ will assuredly be raised from the dead at His coming, and God will bring them with Him.

"For this we say unto you," not by mere human tradition, but *by the word of the Lord*, "that we which are alive and remain unto the coming of the Lord shall not precede those who have fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first" (1 Thess. iv. 15, 16, R.V.).

How glorious will this resurrection be, of which Christ our Saviour was the firstfruits when He was raised by His Father from death to die no more! Hence we read of Him as "Christ the firstfruits," to be followed afterwards by those "that are Christ's at His coming" (1 Cor. xv. 23). Their bodies were sown in corruption, but they will be raised in incorruption. Sown in dishonour, they will be raised in glory. Sown in weakness, they will be raised in power. Sown natural bodies, they will be raised

* Written for this Magazine, as our friend informs us, when three months on in the one hundred and first year of his age.

spiritual bodies. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 54).

Then it will come to pass that "we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

"WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS."

The apostle, addressing the Church at Corinth, further says, "Behold, I show you a mystery: We shall not all fall asleep" or die, R.V. (Acts xiii. 36), but we shall be all changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51, 52).

Hence, it will be seen that when our glorious Saviour returns "a second time, without sin unto salvation," God's saints who are then living will not die, but will undergo a wonderful and mysterious change which will occur as rapidly as "the twinkling of an eye," and of its nature we are informed that it will so transform "our vile bodies that they will be fashioned like unto His own glorious body" (Phil. iii. 21).

Of this we have two notable exemplifications in Enoch and Elijah, who entered heaven without passing through the portals of the grave. This will likewise be the experience of such of the children of God as are on earth at the Master's coming. Thus we are told by the Apostle John that we are the sons of God now, but it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

Have we, dear reader, this hope? "For "every man that hath this hope in Him purifieth himself even as He is pure." Hence believers are exhorted to "abide in Him, that when He shall appear we may have confidence and not be ashamed before Him at His coming." Does any reader of God's Word question the truth of what has been advanced? If so, he should recall Christ's saying, "I go [or am on the point of going] to prepare a place for you, and I will come again and receive you unto Myself: that where I am there ye may be also."

He has thus left us for His Father's home of the "many mansions" to prepare a place for His redeemed people. Thence He sends His Holy Spirit to prepare His people for the place—"to make them meet to be partakers of the inheritance of the saints in light."

Our daily attitude as God's dear children should therefore be "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Such an attitude, by the blessing of God, would be a grand safeguard to believers against engaging in vain pursuits, conformably to the precept, "Watch, for ye know not the day nor the hour wherein the Son of Man cometh." Like the wise virgins, we should therefore wait for the coming of the Bridegroom, having our lamps trimmed and seeing that we are provided with oil in our vessels with our lamps.

There are, however, unhappily, not wanting those who, like the scoffers Peter mentions, still say, "Where is the promise of His coming?"

The truth of the Lord's second coming has long been solemnly neglected. As the time draws near more light seems to be cast on the sacred pages, as when, at the first coming of the Lord, Simeon and others were led to wait "for the consolation of Israel."

It is a grand truth that Christ will come again, and that "unto them that look for Him He will appear, the second time without sin (or, perhaps, 'a sin-offering') unto salvation" (Heb. ix. 28). Mark with what unmistakable plainness this great truth is stated and enforced. Coming events are predicted in language free from parable or figures of speech which "he that runs" may read, and the wayfaring man cannot fail to apprehend.

May it be ours to heed the record in the fear of the Lord, and to lay its warnings and encouragement to heart.

"WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS."

Gravesend, May 20th, 1911.

THROUGH THE WILDERNESS.

"He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye."
—Deut. xxxii. 10.

RISE, my soul, thy God directs thee,
Stranger hands no more impede;
Pass thou on, His hand protects thee,
Strength that has the captive freed.

Is the wilderness before thee,
Desert lands where drought abides?
Heavenly springs shall there restore thee,
Fresh from God's exhaustless tides.

Light divine surrounds thy going,
God Himself shall mark thy way;
Secret blessings richly flowing,
Lead to everlasting day.

God, thine everlasting portion,
Feeds thee with the mighty's meat;
Price of Egypt's hard extortion,
Egypt's food no more to eat.

Art thou weaned from Egypt's pleasures?
God in secret thee shall keep,
There unfold His hidden treasures,
There His love's exhaustless deep.

In the desert, God will teach thee
What the God that thou hast found;
Patient, gracious, powerful, holy,
All His grace shall there abound.

On to Canaan's rest still wending,
E'en thy wants and woes shall bring
Suited grace from high descending,
Thou shalt taste of mercy's spring.

Though the way be long and dreary,
Eagle strength He'll still renew :
Garments fresh and foot unweary,
Tell how God hath brought thee through.

When to Canaan's long-loved dwelling
Love divine thy foot shall bring,
There with shouts of triumph swelling
Zion's songs in rest to sing.

There, no stranger-God shall meet thee,
Stranger Thou in Courts above,
He who to His rest shall greet thee,
Greets thee with a well-known love.

Ascribed to J. N. DARBY.

REVIEWS, LITERARY NOTES, ETC.

The A B C Guide to Ministers and Churches. Twopence. R. Banks and Son, 7, Racquet Court, Fleet Street, E.C.

OUR publishers have once again placed us under great obligation by issuing an up-to-date edition of this most useful book. The writer was for nineteen years honorary secretary of an important denominational society, and proved the great usefulness of a book from which the correct names and addresses of all clergymen and dissenting ministers in and about London can be ascertained, and a correct and comprehensive idea of all religious denominations in the present-day can be obtained. Ministers without churches and deacons and other officials find it to be indispensable, and share our feelings in the matter. Its publishers claim grateful thanks for issuing it year after year, and we trust that an extensive sale will reward their enterprise.

The Pure Truth Mission Report for 1910-11.

MANY are of opinion that Gospel publications should be made attractive to general readers by artistic illustrations and such adornments as the art of the printer can furnish. The secretary of this Society, however, seems to entertain the opinion that Divine truth, like human beauty "when unadorned, is adorned the most." The tracts in this series are therefore purposely without pictures, anecdotes or anything striking in the way of type, and as such appeal solely to the attention of sober-minded readers with whom matters like these have no weight.

Why religious literature should not be

invested with pictorial and literary attractions we confess we can hardly see. Such, however, is the principle on which this series of tracts is composed, and they will, therefore, find favour with all who share this opinion. The subject-matter of all of them is Biblical and Gospel truth, which claims all possible circulation. We observe that Mr. Stephenson has removed from Hull to 16, Mountfield Road, Church End, Finchley, N. Many will be glad to know that our brother is an able and acceptable preacher and will be glad to secure his services.

The Holy Bible. Coronation Edition. Two shillings, or by special arrangement one shilling. Cambridge. Printed at the University Press, for D. Catt, 74, Strand, London, W.C.

FORTY years ago a little lady of our acquaintance one morning observed at the breakfast table, "Next Thursday is 'my buffday,' and I hope that nobody will give me a Bible, for I've got three already." Had this unique edition which Mr. Catt has just published then been in existence, we think that this request would not have been made, but that she would have welcomed the proposed present. It contains portraits of their Majesties, whose Coronation is so close at hand, together with sixty-three views of places mentioned by inspired writers, with the Scriptural references. It is in nonpareil type and tastefully bound in roan, and at 2s. is a marvel of cheapness. Should any, however, desire to present the children of their own Sunday Schools or districts with copies, twenty or more will be supplied at half price on application to No. 74,

Strand, W.C., the cost of transit being, of course, an extra charge. Mr. Catt has already done bravely in circulating the pure truth of God, but in this he has surpassed himself in issuing for a shilling a faithful copy of the book which will on the 22nd be presented by the Dean of Westminster to our newly-crowned Monarch, as "the most valuable thing that this world affords. For "here is wisdom. This is the royal Law. These are the lively oracles of God."

The Boy I Knew. Of Whom some Things Recorded are Wise and some Otherwise. By Francis J. Kirby, Ramsgate. 112 pages, with 9 illustrations. Price 1s. 8d.; by post, 1s. 11d. Farncombe & Son, 30, Imperial Buildings, E.C.

We highly esteem the author of this book, both as a Pastor and Teacher, a recognised authority on Continental Protestantism, and the successful editor of "The Christian's Pathway." His attitude and action towards those from whom he differs on non-essentials have, moreover, won for him considerable respect and affection.

His book has not a little pleased us. It is not, as might have been surmised, a record of the last days of an abnormally religious youth, but his own history when a boy, which he relates in a natural and unaffected manner. Those who are acquainted with his other writings only will be surprised to find him so largely endowed with the true humour which so often accompanies devotion and earnestness. In a word, his work is gracious but not *pious*, and, therefore, adapted to interest and profit shrewd and sensible lads and lasses whom cant and affectation would repel.

We learn that he was the son of a worthy carpenter at Stanmore, so pleasantly associated with the memory of Handel, and though the incidents of his youth were neither romantic nor uncommon, he really interests us by his description of a Christian home forty or fifty years since and his portrayal of the persons with whom his early life brought him into association.

His father, though devoutly agreeing with Solomon as to the use of the rod (Prov. xiii. 24 and xxiii. 13), loved him dearly and was as dearly loved in return. The death of his mother, who was called home when he was a child, is related

simply but impressively, and judiciously made to enforce the lesson that children should consider and honour their parents. "Boys, little and big," says our author, "love and obey your mothers, be kind to them, for they love you dearly, feel for you in your troubles and are deeply pained by your unkind actions and thoughtless words."

The book does not admit of quotations or epitomising. It must be read to be appreciated and it will, we trust, be found in many godly homes.

It is fifty-seven years since George Moggeridge—"Old Humphrey"—laid down his facile pen, and this "prince of writers for the young" has hitherto had no successor. If Mr. Kirby, however, will cultivate his peculiar gift, we predict that he will become as popular as this good and able writer.

In closing we would observe that should a second edition be called for, a few errors in spelling will need correction, such as "spattered" for "smattered," "object" for "objective," etc. Some of the judiciously chosen poetical extracts are likewise given inaccurately, of which Wordsworth's Sonnet "On the Rainbow" and Watts's verses "On disobedience to Parents" are instances.

The Fundamentals: A Testimony. Volume IV. 808, La Salle Ave., Chicago, Ill., U.S.A. Presented Gratuitously with the Compliments of Two Christian Laymen.

In pursuance of their generous purpose, which we before explained, the kindly donors of this series of books have forwarded this—the Fourth Volume. To criticise its valuable contents—even were we able—would be most unbecoming. We can only say that it is equal to its three predecessors, and amply worthy of the careful and prayerful perusal of all ministers who desire to enrich their own minds by thoughtful reading, that their pulpit labours may be of permanent profit to their hearers.

We would again express our hope that all our own brethren who are pastors, itinerant preachers, and Sunday-school superintendents who have not received this and the former volumes, will respond to the offer of the donors, and apply for copies to be sent them post free by the publishers, whose address we have once more given above.

THE arrows of envy are usually found to fly back again on him who shoots them.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"PROVIDENCE," CLAPHAM JUNCTION.

THE thirty-ninth anniversary services of the Church were held on April 23rd and 25th.

In the absence of our Pastor (through illness) two sermons were preached by Mr. H. Fowler, of Chiswick, on Lord's-day, the 23rd.

The services were continued on the following Tuesday, when Mr. G. Appleton presided.

Special references were made to the illness of our Pastor both in speeches and prayers. Very helpful and encouraging addresses were given by the Chairman and Messrs. J. P. Goodenough, R. E. Sears, and H. J. Wileman. Prayers were offered by Messrs. R. E. M. Muggeridge (Providence), F. W. Kevan and H. K. Mountford (Wandsworth Common).

Hopes were entertained that by June our Pastor would be fully restored and that God would still abundantly bless his labours.

The financial part of the Church was improving, and by the close of the evening's service the special donations were sufficient to bring the balance of the Church Fund on the right side. Praise is given to God for all His goodness, and, although clouds had hung sometimes, yet blessings had come, six vacancies made in the Church-roll being filled by six additions.

The meetings were exceedingly warm with Christian love towards each other. G. M. R.

HOUNSLOW (ZOAR).—On Wednesday, May 17th, special services were held in connection with the Building Fund for the contemplated new chapel. At the meeting in the afternoon the esteemed secretary of the M.A.S.B.C., Mr. F. T. Newman, occupied the chair. Prayer was offered by Mr. W. Lancaster, after which a brief statement was made by the Pastor, James E. Flegg, as to the object of the meeting. The Chairman then, expressing his pleasure at being present on such an occasion, made some pertinent remarks upon the Pastor and his work, and hoped that the desire to open the contemplated building free of debt might be realised. Most appropriate addresses were given by Pastor W. Welman and Pastor R. Mutimer and were much enjoyed. The treasurer, Mr. A. J. Robbins, in a few words emphasized the need for the new building. A good company sat down to tea, after which the respected treasurer of the M.A.S.B.C., Mr. F. B. Applegate, presided over a full meeting. A portion of Scripture having been read, prayer

was offered by Pastor R. Mutimer. The Pastor then stated the present position and future prospects, pointing out the exercises and trials which the Church had experienced and recalling how that, notwithstanding these, the blessing of God had rested upon the united efforts of Pastor and people, so that they were impelled to exclaim, "What hath God wrought!" feeling that the Lord had indeed done great things for them. The present building was far too small and the accommodation much too limited for the work, and the provision of further and better premises was an absolute necessity. A site had now been secured and £2,000 was urgently required, so that the building might be opened free of debt, which was the earnest prayer of the friends. There was in hand £810, and he hoped and believed that at the close of that day's services this would be augmented by £100. The Chairman was pleased to take part in these services, and trusted that ere long the hopes of the friends might be realised. Addresses, which were very much appreciated, were given by Messrs. E. W. Flegg, J. P. Goodenough, and J. Hughes. The collection, together with amounts and promises received prior to the meeting, amounted to £100, for which gratitude to God and the friends who had helped so liberally was expressed. The meeting closed by singing "All hail the power of Jesu's name." The treasurer (Mr. A. J. Robbins, Vicarage Farm, Bush-road, Hounslow) will be glad to acknowledge any sum towards this fund.

"SALEM," WINDMILL ROAD, CROYDON.

THE first anniversary of the Sunday-school was celebrated on Lord's-day, May 14th, when instructive and encouraging sermons were preached by Mr. Gridley, who spoke in the morning to the children from John ix. 2 and to the friends from Matt. xix. 13, 14. About sixty children, besides adults, were present at the afternoon service.

The evening discourse was taken from 1 John iv. 8, "God is love." A goodly company assembled, and much real enjoyment was expressed at the Gospel feast provided.

May after-days show that the services were blessed to the ingathering of precious souls, as well as to the encouragement of the faith of those who through grace have believed in Jesus for salvation.

The special hymns sung by the children during the day were well rendered.

The collections, which were very

good, were for the children's summer treat to Bognor.

MARY A. GRIFFIN-CARTER, Sec.

LIMEHOUSE (ELIM).—The Sunday-school anniversary services were held on Easter Sunday and Monday, April 16th and 17th. On Lord's-day morning the Pastor (Mr. F. C. Holden) preached from Luke xxiv. 5-7. First, that the angels sought to allay or disarm from fear; second, the fact declared, viz., that Christ had risen; third, the invitation; and fourth, the command, backed up by a promise. Hence, those who seek Jesus are known to the angels as well as to the Lord, and the more so by the Lord Himself. A special service was held in the afternoon, when Mr. B. J. Nash—taking for his subject, "Because I live, ye shall live also"—delivered a most encouraging and interesting address to the scholars, teachers and friends, emphasizing by telling illustration the fact that Christ rose again. Mr. F. J. Crispin followed with very profitable remarks specially directed to the scholars. In the evening Mr. E. White, of Woolwich, discoursed upon Psa. cxv. 13, 14, noticing (1) the promise, (2) the persons, (3) the prosperity, and (4) the perpetuity. Mr. White also conducted a special prayer-meeting at the close in order to ask God's blessing upon the services generally. Mr. J. P. Goodenough preached on Easter Monday afternoon from Prov. xxii. 6, from which it was noticed that these words speak of God's great and wonderful gift to man, and also bring before us man's great responsibility, together with a word of encouragement. Tea was partaken of by upwards of 100 scholars, teachers and friends. The evening gathering was conducted by Mr. H. Franks, prayer was offered by Mr. S. J. Sewell, and the Superintendent read the Report, which testified of a fairly steady continuance both of teachers and scholars, and, although two of the former had left, their places had been filled by two others, who had been baptized as members of the Bible-class during the year and had afterwards joined the teachers in the school. Five scholars had gained certificates as the result of the Scripture examination, and Mr. G. Sewell had handsomely framed these as an extra reward. Upwards of forty prizes and about twenty beautiful text-cards were awarded to the scholars for good conduct, attendance and Scripture knowledge. Special pieces were heartily rendered and several recitations also given by the scholars, one of which was supplied by Mr. F. J. Crispin in the form of a prayer for Elim Sunday-school, and for which the reciter received a special prize. Addresses suitable to the occasion were given during the evening by the following brethren:—Mr. J. P. Good-

enough, who moved the adoption of the Report and spoke of Jonathan and the lad, mentioning three principles. Mr. E. P. Baldwin seconded the Report and spoke encouragingly from "Certainly I will be with thee." Mr. G. Smith based his remarks upon "His name shall be called Wonderful." Mr. F. C. Holden, in his warm-hearted manner, added a few sincere expressions. All our needs financially were abundantly supplied, the result of the collections and contributions so kindly given by many friends amounting to nearly £9.—T. BAYES, Superintendent.

CHATHAM ROAD, WANDSWORTH COMMON.

ANNIVERSARY services were held on Easter Monday, when two sermons were preached, that in the afternoon by Pastor T. L. Sapey, and in the evening by Pastor T. Chilvers, of Ipswich. Mr. Sapey took as his text Neh. ix. 10, "So didst Thou get Thee a name as it is this day," and spoke of His name as a distinguishing name, which distinguishes His being and His character, and dwelt on the fact that His was a great name, a holy name, and a lofty name. Taking for his text in the evening, "And Aaron held his peace" (Lev. x. 3), Mr. Chilvers dwelt upon the causes of Aaron's silence, viz.: (1) The glory of God, (2) Honour of the priesthood, (3) Aaron's abhorrence of sin, and showed that his was a submissive silence of solemn conviction—the silence of parental grief, and of confidence in the wisdom of God.

At the close of the evening meeting Mr. Newman briefly referred to the tablet which had recently been erected to the memory of our late esteemed brother, Henry Clark.

About sixty sat down to tea in the schoolroom, and at the end of the day it was felt that the presence of the Master had been enjoyed. H. R. M.

WALDRINGFIELD, SUFFOLK.

FAVOURÉD with beautiful weather, with the sun shining forth in all its splendour, numbers journeyed by brake, motor, cycle, and even on foot, from Ipswich and neighbourhood, and joined the friends at this chapel on Good Friday, where a service was held in the afternoon. Pastor Thomas Reynolds was the preacher, and the words spoken by him on that occasion will linger in the minds of many for some time to come. He took for his text the well-known and appropriate words from Rev. v. 12, "Worthy the Lamb that was slain." What a wonderful Saviour was Jesus Christ! the speaker observed. It pleased the Father, he said, to bruise the Son, and put Him to grief. We saw the Father banishing the Son, as He cried, "My God, My God, why hast Thou forsaken Me?" that we might go free.

We saw on Calvary's cross the uplifted hand of the Father, and we saw the Lord Jesus glorified and exalted on high; there He received homage from myriads of the angelic hosts. The crucified yet risen Redeemer was indeed uplifted there that afternoon, and blessing we are sure must be the outcome.

After tea, at which there was a considerable number present, the choir from "Bethesda," Ipswich (of which Pastor Reynolds remains the esteemed president), attended, and rendered the sacred cantata, "Daniel."

Mr. Ephraim Chilvers proved a genial chairman, and spoke of the pleasure it gave the Ipswich friends and himself to meet at Waldringfield once again.

The little place was filled to the utmost capacity, and the singing was greatly admired by the people there, as was evident from the eulogistic words which fell from the lips of Mr. Philip Dickenson and Mr. Samuel Robinson, as they, in genuine language, moved and seconded a hearty vote of thanks to the choir for their services; and the latter, in return, concluded by rendering "And the glory of the Lord," from Handel's "Messiah." G. E. D.

SHAFTESBURY AVENUE, SOHO.

GOLDEN WEDDING CELEBRATION.

ON Wednesday, May 3rd, a very interesting gathering of friends took place to commemorate the golden wedding of Mr. and Mrs. Simpson, also the thirtieth year that our brother had been a deacon of the Church.

The friends took tea together at prettily-decorated tables, and enjoyed social intercourse with each other.

This was followed by a meeting, presided over by deacon Hurren. After the opening hymn, "Come, Thou Fount of every blessing," had been sung, brother W. Harris read Psa. xoi., and the throne of grace was supplanted by brother W. Deonam.

A large number of letters were read from friends, who through distance and other circumstances were unable to be present to take part in this thanksgiving meeting; many of their words recalled scenes still vivid in their memories, and earnest prayers were expressed for God's blessing to rest upon our brother and sister.

Mrs. Henry White read some verses specially composed by herself for this occasion, which were of a spiritual tone, and were greatly appreciated by all.

Each of the brethren present spoke a few helpful words.

After the singing of another hymn, brother B. Mutimer read the testimonial subscribed for by friends, which is as follows:—

"Testimonial presented to Mr. and Mrs. Simpson in connection with their Golden Wedding, May 2nd, 1911; also

to commemorate the completion of thirty years as Deacon of this Church.

"*Soho Baptist Chapel, Shaftesbury Avenue.*"

"Dear Brother and Sister in Christ,— We desire to unite with you in your thanks to Almighty God on this memorable occasion in your life's history.

"You will recall the goodness of your heavenly Father in the gracious way He has been pleased to lead you these many years, and that you have both been spared to celebrate this great event through His mercy.

"Your domestic life has been one of continual blessing, and we, with those who are nearest and dearest to you in relationship, would offer you our congratulations.

"We would also remember your devotion and self-sacrifice in the interests of the Redeemer's kingdom; having sought the glory of God in your self-denying efforts, willing to spend and be spent in His service.

"We bless God that He called you to fill the honoured post of a Deacon of this Church, and that you have been sustained for so many years in that high calling in which, through His grace, you have been so faithful.

"The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace."

"As an expression of our loving friendship, we, the undersigned, ask your acceptance of a gold watch, and your dear wife of a flower-stand and a gold brooch."

Deacon Hurren, in a few suitable remarks, presented the gifts to brother Simpson, who, in responding, said he was taken entirely by surprise, not having the least idea that there would be a presentation at all; he deeply appreciated this loving token of their esteem to his wife and himself, and they would value these costly presents.

This was followed by an interval for refreshments.

The occasion closed by singing, "Blest be the tie that binds," and prayer by brother B. Mutimer.

BERMONDSEY (LYNTON ROAD).— The ninety-fifth annual meeting of the Society for the Relief of the Sick and Poor was held on May 2nd. The chair was occupied by Mr. J. M. Rundell, and brethren Dadswell, Holden, Sapey and Dale delivered addresses. A Report for the year was read by the Secretary, which stated that £49 7s. 4d. had been distributed in cash and kind, besides flannel and grocery, among many aged and needy ones of the household of faith, as well as in cases of distress around and about the chapel. The meeting was a good and encouraging

one, although the attendance was small, owing to its being a very wet evening. The nett proceeds of the meeting realised just over £5.

COLCHESTER (ST. JOHN'S GREEN).—The Pastor's anniversary was celebrated on Good Friday. The splendid weather enabled a number of friends from the neighbouring Churches to pay a visit. Pastor J. Morling, of Chelmsford, preached in the afternoon a most appropriate sermon from the prophetic declaration—"A bone of Him shall not be broken." For upwards of an hour the preacher held the congregation in close attention as the scene of Calvary on that most eventful day was reviewed and the fulfilment of prophecy after prophecy noted. Looking back over the centuries, how pre-eminently that day stands out! How awful, yet how grand! the Lord of life giving His life a ransom for many, bowing His head to meet death, even the death on the cross, seeing no man could take it from Him. "I have power to lay it down, and I have power to take it again," He Himself declared. Tea, which was served in the schoolroom by the Ladies' Committee and appreciated by upwards of 100 friends, followed. In the evening our Pastor spoke from *Pea. lxxxv. 8*—the Lord speaking peace to His people. How necessary the attentive ear waiting to hear the answer of prayer—waiting to hear in the services of His house—and the preciousness of peace. Only one collection was taken, the object of the meetings being to acknowledge the goodness of God in Christ Jesus to Pastor and people during another year. The Doxology brought to a close a day to be remembered.—H. S. D.

WOOBURN GREEN.—On Good Friday the annual gathering of the Young Peoples' Meetings took place, Mr. Pardoe (of Clapton) preaching in the afternoon on the words, "Hitherto hath the Lord helped us." At the evening meeting Messrs. Robinson (of Fulham), Pardoe (of Clapton), and G. Scott (of High Wycombe) gave addresses, which were much appreciated by both young and old. Mr. Morton presented the prizes for regular attendance. A very cheering report of the winter's work was given, showing a record attendance and attention, and also that one had said to the Church, "Come and hear, all ye that fear God, and I will tell you what He hath done for my soul." Mr. Tidbury, senior deacon, closed the meeting with prayer. On Wednesday evening, April 19th, a special service was held, when Mr. R. Robinson occupied the pulpit, and preached from *John i. 43*. The Word was made a blessing, and a happy time spent. At

the close of the sermon our brother immersed two believers. Thus the promise is proved true, "Instead of the fathers shall be the children," this making the fourth generation who have been members of the Church at Woburn. May showers of blessing descend upon this small garden and cause it to bud and blossom.

KINGSTON - ON - THAMES.—Very encouraging assemblies gathered at "Providence" on May 10th in connection with the second anniversary of the settlement of Pastor W. Welman. At the afternoon service Pastor J. E. Flegg preached from *John x. 17, 18*, a very instructive and confirming discourse. A good number of friends met at the tea-tables and enjoyed friendly intercourse. Brother T. Dean (of Wandsworth) presided over the evening meeting, and delivered an encouraging and inspiring address. Pastor J. Bush led us in contemplation of the person and work of our Lord Jesus Christ as revealed in the first chapter of *Colossians*. Pastor W. H. Rose addressed us on the words, "Brethren, pray for us"; and brother Flegg on *Psalm xlii. 1, 2*. All the addresses were much enjoyed. Pastor Welman acknowledged with gratitude God's continued goodness, and in hope and expectation of God's blessing looked forward to the future with confidence and courage. Friends who had come from other Churches, and all who had helped towards the success of the gathering, were warmly thanked. The meeting closed by singing, "God be with you till we meet again."

EBENEZER, GRAYS.

SPRING meetings were held on April 27th. Pastor E. White (of Woolwich) preached in the afternoon from *Acts xx. 32*, dividing his text into three parts, viz.: (1) The direction, (2) The commendation, (3) The participation. Our brother was greatly helped in his discourse, which had but one note all through, and that the note of free and sovereign grace.

Tea was served, after which the evening meeting commenced at 6.15, the chair being taken by Mr. Elnaugh (of Southend). The Chairman read *Pea. lxxv*, and Mr. Layzell (of Barking) sought the Lord's blessing upon the meeting. Mr. Elnaugh having made a few encouraging remarks upon the Psalm he had read, called upon Mr. Cornelius to deliver the first address. Speaking from *John iv. 10* he made some very thoughtful and helpful remarks upon "Living water," particularly noting that as with natural so with spiritual water, it is God's gift; dwelling also upon the fact of its springing up in the hearts of God's people.

Pastor E. White followed with some

choice remarks upon Psa. lxx. 10, 11. He spoke of God's blessing resting upon the first evidences of grace in the soul—the springing desire, and the springing of hope; also that God conferred the highest dignity upon His own work, for He not only blessed the springing but crowned it with His goodness and glory.

Mr. Goldsmith (of Gravesend) followed with a choice address upon the words, "Jesus only"—the only Saviour—the only name that soothes—the only One who heals.

Our Pastor then made a few remarks from Psa. xliii. 4, "Then will I go unto the altar of God," pointing out that David by his prayer revealed the fact that he was away from God's house and God's city, and in the dark vowed that if God would send out His light and lead him back, then would he seek God's altar, then would he prize his privileges, then would he serve his God more faithfully.

BETHESDA, IPSWICH.

THE eighty-second anniversary was celebrated on Sunday, April 23rd. There were large congregations at the three services—morning, afternoon and evening. Pastor Edward Mitchell, of London, was the preacher. A visit from Mr. Mitchell is always looked forward to by the Bethesda people, and this was evidenced by the great number that gathered, especially in the evening, to hear our much-esteemed friend. At that impressive service he was guided to the text, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. lv. 7). The work of ministers of the Gospel was the same to-day as it was in Isaiah's time, he said, or in the time of the apostles. Death was as near now as it was to the generation in those days, and hell and the grave were as great and solemn realities as ever they were. Each one present that night had a soul to be saved or lost, and hence they were called upon still to preach repentance and remission of sins in the name of the Lord Jesus Christ. There were three things in the text that were suggested to his mind. In the first place, there were all-important truths involved therein; secondly, that those truths were strongly impugned and continued so to be in all ages; but, lastly, Divine grace made those truths effectual to the salvation of sinners. The vilest of sinners might be saved, he observed in passing, for the text spoke broadly: "Let the wicked forsake his way, and the unrighteous man his thoughts." In the Gospel he preached it said that every sinner who came seeking mercy should find it, for the Lord Himself said, "Him that

cometh unto Me, I will in no wise cast out." How rich and high was that! It rose high and drowned all the hills. He prayed that God might soften some hearts there that night. It was a solemn thing to think that there must come that last meeting, when they would be gathered round the Great White Throne—when the goats would be separated from the sheep. God grant, Mr. Mitchell concluded, that their hearts might be touched through the power of the Holy Spirit, that they might turn away from all their errors and wrongdoing—turn to Jesus and find mercy, for He would "abundantly pardon." The choir at the close, under Mr. Herbert Garrod's leadership, rendered the anthem, "Lift up your heads, O ye gates."

NEW CHAPEL SCHEME.

Fortnightly prayer-meetings have been held since November last, when numbers interested in the scheme in connection with the new chapel have gathered for prayer for funds whereby a new chapel may be erected to the honour and glory of our God. The state of the existing edifice at the present time is such that something is urgently necessary. The scheme was started some three years ago, when £1,000 was raised and a new schoolroom was built. During the past six months £180 have been received towards the building of the new chapel, for which we have returned grateful thanks to God for answered prayer. It is not proposed to commence to build until two-thirds of the required amount (£3,500) have been raised.

On Wednesday, May 10th, the day was set apart for thanksgiving, prayer and offering towards this object. The chapel was open from 7.30 in the morning to 9 o'clock in the evening. The Pastor (H. Tydeman Chilvers) was there to receive gifts and promises. Boxes were placed at convenient parts about the chapel to receive offerings. At the closing meeting the body of the chapel was filled with those friends who, by their presence and supplication, proved their support and sympathy with this important movement. The total of the offerings that day being announced at £160 13s. 6d., this, with the £280 in hand, made a grand total of £740 13s. 6d. Pastor Chilvers stated that this grand collection included a cheque for £400, which had been sent by a kind friend in London who wished to be anonymous. One dear friend had sent a Whitby jet necklace, which she wished sold and the proceeds given to the fund. Then he had received definite promises amounting to £100, to be paid before the end of the year. The result of that day they would take as being God's seal on their work.

The audience then rose to their feet and sang from their hearts the chorus, "Praise ye the Lord. Hallelujah."

Before the meeting closed Mr. A. E. Garrard, the Church secretary, threw out the suggestion that, although it had been arranged that building operations should not be commenced until two-thirds of the sum desired was forthcoming, he felt they would be safe in beginning when £1,000 had been collected.

The meetings for prayer will be continued every fortnight on Saturday evenings, that at no very distant date orders may be given to advance; for "If God be for us, who can be against us?"

GEO. E. DALDY.

BOW (MOUNT ZION).—The forty-third Church anniversary was held on Tuesday, April 25th, when Mr. Easty presided. He read the 85th Psalm and addressed the Church on the words, "Yea, the Lord shall give that which is good." Mr. Elnaugh followed with an address on "A good Hope through grace." Mr. Fowler spoke well upon the heavenly manna. Mr. Dent dwelt on Israel's forty years in the wilderness. Mr. Holden opened up the words, "Know ye that the Lord He is good; it is He that hath made us." Mr. Franks gave an address on the body of Christ. Mr. Cornelius followed with profitable remarks on prayer. The speeches of the brethren were all good and well received by the friends. Some of our old members and friends from neighbouring Causes helped to make the meetings successful, and hope that our heavenly Father will still help in the carrying on of His Cause at Bow.—W. M.

ALDRINGHAM BAPTIST CHAPEL.

On Easter Monday two interesting and helpful services were held at the above place of worship in connection with the Rebuilding Fund. In the afternoon the Pastor-elect (Mr. J. H. Barker, of Ipswich) preached an inspiring sermon to a good congregation from the words, "For the people had a mind to work" (Neh. iv. 6).

An excellent tea was provided by a friend, at which about 150 sat down.

The evening meeting, which was presided over by the Rebuilding Fund secretary (Mr. I. Nichols), commenced with prayer. Mr. Barker read Psalm cxxii. The Chairman, in his opening remarks, welcomed the Pastor-elect, hoping that there might be many years of useful service for him. He then gave an interesting and instructive account of the early history of the chapel, supplementing it by relating the formation and progress of the Rebuilding Fund. In eight years £616 had been collected. Although not so much as

some would like, yet it had not been raised at the expense of other branches of the work.

Several helpful addresses were given, interspersed with recitations. The choir rendered some very appropriate anthems; the last one especially found response in many hearts. All felt they could join in heart, although not in voice, the words being the grand old Doxology—"Praise God from Whom all blessings flow."

After a vote of thanks had been passed, the senior deacon (Mr. S. Nichols) concluded with prayer. The total proceeds amounted to £6.

S. G. E.

LAXFIELD.—The Pastor's week-evening Bible-class came to an end on April 27th. A series of studies on the life of our Lord Jesus Christ had been made very helpful, instructive and interesting by the hard study of the Pastor. The Report read by the Secretary showed that about twenty-two classes had been held, the average attendance being about forty. Addresses were given by brethren E. Pearce, O. Reeve, A. Warren and Mrs. Gower, who spoke of the presence and power felt in the classes, and expressed the hope that the classes might have been the means of bringing some poor sinner from the ruin of the fall. An outing to Yarmouth is contemplated on June 3rd. Our Pastor closed the meeting with prayer.—A. G. G.

PARK RIDINGS, WOOD GREEN.

The fifth anniversary of the Dorcas Society was held on Tuesday, 16th, F. T. Newman, Esq., presiding. After reading Gal. vi., brother H. S. Vestey sought the Lord's presence and blessing.

A report of the past year's work was read, couched in humble acknowledgement of the gracious help afforded the workers, who had with willing hands and prayerful hearts made garments to clothe the poor and needy. One gratifying note was the burning desire for the salvation of precious souls; to this end, a leaflet containing the Word of God was placed in each parcel of clothing, confident the Lord would bless His own Word.

The Chairman referred to the Society as an ancient one, and the making of garments an ancient profession, earnestly setting forth the righteousness of Jesus Christ and the robe which He wrought, reminding us that the work which He did was not for Himself but for others (His Bride); so were we to seek to be useful to others.

Mr. Banks based his remarks on Acts ix. 32-39, showing how blessed was the recognition of Peter and Tabitha (Dorcas) as instruments in the Lord's hand.

Mr. Dadswell said he always had an interest in societies like this, and we were assured of this as he very tenderly opened up the words of Jesus Christ in Acts xx. 35, how He said, "It was more blessed to give than to receive."

Brother E. Rose spoke of the manifold grace of God (1 Peter iv. 10), which he pointed out signify mercy, beauty, the blending together of a variety of shades which helped to give the beauty, the beauty of grace, grandeur, glory—everything associated with our God is beauty.

The singing of hymn 921, prayer, and the Benediction concluded the meeting.
H. G. B.

Aged Pilgrims' Corner.

THE 104th annual meeting of the Society was held on May 5th, in the Cannon Street Hotel. The Pillar Hall was filled, the friends of the Institution gathering from many distant places. General Sir Robert Biddulph presided, and spoke of the work of the Society in hearty terms from personal knowledge of it and from sympathy with its animating principles. Addresses were given by Messrs. Webster, Archibald, Bevan, Hayles, and Brown. Mr. Thomas Carr opened the proceedings with reading and prayer. Messrs. Sapey, Rundell, Boulden, Green, and other friends were on the platform.

On Thursday, June 8th, the seventy-sixth anniversary of the Camberwell Home will be held at the Home. Mr. Muntimer will preach at 3.30, and Mr. A. G. Secrett will preside over the evening meeting. Addresses will be given by Messrs. Dolbey, E. White, and other friends. Tea will be provided at 1s. each.

On Thursday, June 15th, the annual South London sale of work will be held, by permission of Mrs. McCarthy, in the garden of 33, De Crespigny Park, Denmark Hill. Mrs. Philip Warren will open the sale at 3 o'clock. The attendance of all friends of the Lord's aged poor is heartily invited.

The Secretary has visited Reading, Acton, and Hastings, and a collection was kindly made at each place on behalf of the Institution. The Committee hope that the list of collections this year will show an increase over those of last, which in their turn were in advance of the preceding year.

The annual election of pensioners to the Ten Guinea List will take place at the Cannon Street Hotel on Tuesday, June 6th, at 2 o'clock, when thirty will be advanced, and ten of the oldest raised without election.

In asking for new annual subscribers, Sir Robert Biddulph said:—"The progress of this Society has been evidenced in a remarkable way, and in all humility we can say that the Lord has helped and prospered us. Old age cannot be cured, but poverty can be alleviated. It is necessary to touch upon the distinctive character of the Institution, its special aim being to aid the Christian poor, and to enable them to pass their declining days in better circumstances than might otherwise have been the case. I hope that by God's mercy we may be enabled to go forward and help an increasing number of the Lord's aged poor."

HEAVEN'S THREEFOLD CORD.

"It shall bruise thy head."—Gen. iii. 15.
"It is finished."—John xix. 30.
"It is done."—Rev. xxi. 6.

In these three brief and blessed texts we have a merciful promise, a munificent provision, and a marvellous production. An earthly paradise was lost by the first Adam; a far better, even a heavenly one, was won by the second Adam at Calvary; and soon that "paradise of God" shall be revealed—the New Jerusalem will come down from God out of heaven. One great word includes all three texts; that word is Salvation. There we see salvation proclaimed, procured and possessed; in all God is manifested, and by all He is glorified.

We are far advanced on our way towards this great consummation. "It is done" shall soon be uttered from the throne of the universe by the Alpha and Omega. The great word of Eden concerning the Seed of the woman—what He should be, suffer, and do—that word which filled heaven with wondering expectation, earth with hope, and hell with despairing astonishment—was no vain word. This was the first cord of mercy let down from the throne of God for guilty man to lay hold upon. All who did so were saved from hell and connected with heaven. We trust the two sinners into whose ears it was first poured laid hold of it; and if so, even they were saved. We know that Abel did, and the Lord had respect to him and his offering. Enoch held it fast, "walked with God, overstepped the grave," and witnessed, as he walked, against a wicked world and about the coming One. Noah clung to it and was saved with his house, becoming heir of the righteousness that is by faith. "Abraham believed God, and it was counted to him for righteousness"; and eternity only can declare how many more, in long past ages, shared his blessedness.

After thousands of years of preparation on God's part, and of waiting on man's part—after God had suspended on this cord promises, prophecies and and types, many gracious and glorious

—Bethlehem received the great gift of God—Immanuel, God with us. From thence to Calvary is a line of living light—even the light of truth revealed, of love in act, yea, of God manifested. But, behold, that life of wonders is closing; to man all appeared fragmentary and incomplete; but the great Doer shouted in death, "It is finished," and God, by rocking the earth, rending the veil, opening the graves, and, above all, by raising the Son of His love on the third day, pronounced a loud Amen to the dying testimony of the Friend of of sinners—"It is finished." Oh, "sea of matter in a drop of language," how wonderful art thou! The echoes of this consummation cry are still resounding through our world; millions of redeemed ones have repeated and are still repeating it. It has been the keynote of many sweet songs in this strange land, which have reached to the heaven of heavens, and which angels—those mighty masters of song—have loved to listen to. Thus the second cord was completed, and the work consummated at Calvary was firmly twined around the words uttered in Eden.

The third cord will be completed when He who on the cross bowed His head and gave up the ghost shall sit on His own throne and say, "Behold, I make all things new." And He will do it. The thorn-crowned One will look on the new creation with complacency and say, "It is done." This will be the keynote for an eternal anthem, yea, for all the hallelujahs of eternity. Then, when "It is done" shall resound through the universe, peals of responsive praise for redemption consummated will come from all God's great hosts in all worlds.

Then this third cord will be intertwined with the other two—never, never to be broken; and this threefold cord of omnipotent love will bind all the ransomed to God and to glory for ever.

Yes, in spite of sin, death and hell, it shall be done. All that God eternally purposed, all that He has graciously promised, all that the Redeemer purchased, all that the Holy Spirit proposed, all that the saints prayed for—all, all done—done completely—done for ever, never more to be undone—done, and the name of the great Doer written everywhere, all hearts reading it, all tongues praising it. J. C.

Come Home.

JESSE BAKER.

The Church at Sturry has sustained a serious loss in the death of Jesse Baker, of Wickhambreaux, Kent. The deceased was a son of the late Benjamin Baker, who for several years supplied at and took the oversight of the Strict Baptist

Cause at Bethersden, Kent. The home was at Sturry, where from his earliest years little Jesse attended the Sunday-school in connection with the Strict Baptist Cause, of which his mother, Mary Baker, was a consistent member till her death. Our brother early felt the force of the love of God, which won his heart and remained his constant theme all through his period of service for his Lord. He was baptized by the late Charles Hancock, Pastor at Sturry. Our brother was always very fond of children, working heartily among them in Sunday-school and Band of Hope work, eventually becoming superintendent of the Sunday-school at Sturry, and retaining that position till the end. He was also elected deacon of the Church, an office which he filled with success. On Mr. Hancock's lamented death in 1900, Jesse Baker was asked to supply the pulpit once a month, and from 1904 onwards more frequently. He was taken suddenly ill on January 28th last with pleurisy. During the ensuing week pneumonia supervened, and he sank under the attack, passing away at four o'clock on the morning of Sunday, February 5th, aged 44, leaving a widow and five children to lament their loss. Among his last words were these: "All is well." His death has left a great gap which it will be hard to fill, but the memory of his earnestness and sincerity, heavenly-mindedness, and unassuming kindness of heart will long remain. At the memorial service on Sunday, February 12th, the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord," expressed the feelings of all.

M. HANCOCK.

MRS. ELIZABETH HALL

was received into fellowship with the Church at Providence, Prittlewell, by transfer from the Church at Hope, Bethnal Green, on Lord's-day, Nov. 15, 1908. She has been a generous supporter, a regular attendant, and a consistent member for nearly two and a-half years. Owing, however, to failing health, very little has been seen of our departed sister since last November. On Monday, April 10, she appeared to be in her usual health and spirits, expressing the hope that she would get out in the open air when the weather was warmer; but a friend, entering her bedroom the following morning, found to her surprise the spirit had departed some time during the night, "to be for ever with the Lord."

Her remains were interred at Sutton Cemetery on April 19, Pastor W. Chandler conducting the funeral service.

"Prepare me, gracious God, to stand before Thy face;
Thy Spirit must the work perform, for it is all of grace;

In Christ's obedience clothe and wash me
in His blood;
So shall I lift my head with joy among
the sons of God."

E. F.

GEORGE SCOTNEY HUNT.

On April 29th, at 35, Baldelov-road, Hastings, from heart failure, George Scotney Hunt, formerly of Erlanger-road, New Cross, aged 69. "Resting on the Rock of Ages."

ALICE HONEYBALL

entered her rest, Friday, April 21st. She became united to the Church at Carmel, Pimlico, in 1884, and remained there a consistent and faithful follower of her Lord until her decease. For upwards of twenty-five years her heart's desire to be the medium of blessing to others was gratified in teaching the young at Carmel. Her health for nearly three years steadily yet surely declined; during this time she was frequently prevented from taking her place, yet murmurless and uncomplaining she always fostered the hope that soon she would be quite well again and able to take her accustomed place. About six weeks prior to her death, whilst passing through one of her acute attacks, she told us afterward of a beautiful vision that she had; indeed, at that time, those who were present with her were conscious that earth had no charm for her. The Lord gave her a glimpse of the homeland, where she saw her Saviour and many of her loved ones and others coming one by one. She lived in the enjoyment of this vision right down to the time of her decease. Another attack followed, during which, unconscious of earthly things, she sweetly fell asleep in Jesus on Friday, April 21st. On Wednesday, April 26th, her mortal remains were taken to Carmel, where but a few days previous she joined in the praises of God. The service was conducted by Mr. W. F. Waller, the chapel being well filled with sorrowing friends; thence she was taken to Nunhead Cemetery, many of her loved ones following, including her fellow-workers (the teachers), and many connected with the Church and congregation. Here she was laid to rest, awaiting that bright, glad resurrection morn, when the dead in Christ shall rise, and death shall be no more.

"What tho' I can't His doings see,
Nor all His footsteps find;
Too wise to be mistaken, He;
Too good to be unkind."

W. H. H.

CAROLINE BOATWRIGHT.

On April 26th the beloved wife of Henry Richard Boatwright exchanged

this world for a better at the age of 86 years.

Many years she enjoyed the ministry of James Wells, and also of O. S. Dolbey, of Surrey Tabernacle; but, moving to Wandsworth, she sat under the ministry of W. J. Styles, and Chatham Road during J. E. Flegg's pastorate. She was one of the old-fashioned Christians, with a deep experience of divine things. Prayer was indeed her vital breath.

The last few years of her life, however, were mysteriously beclouded by gradual failure of the mental powers, but at times she could praise the Lord for His goodness to her. She would often repeat these lines—

"What peaceful hours I once enjoyed!
How sweet their memory still!"

and then she would add two lines of another hymn—

"Through time and to eternal days
'Tis with the righteous well."

We have lost a good mother, and her aged husband, who was her constant companion to the last, is left to mourn her loss.

Her remains were interred in Wandsworth Cemetery on Monday, May 1st, there to await the coming of her Lord. A week before she was called home she was repeating this verse—

"Could I but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright me from the shore."

"REST IN HOPE."

WHEN the world my heart is rending,
With its heaviest storms of care,
My glad thoughts to God ascending
Find a refuge from despair.

There's a hand of mercy near me,
Though the waves of trouble roar;
There's an hour of rest to cheer me
When the toils of life are o'er.

Happy hour when saints are gaining
That bright crown they longed to wear;

Not one spot of sin remaining—
Not one pang of earthly care.

Oh to rest in peace for ever,
Joined with happy souls above;
Where no foe my heart can sever
From the Saviour whom I love.

This the hope that shall sustain me,
Till life's pilgrimage be past;
Fears may rise, and troubles pain me,
I shall reach my home at last.

THE highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.

The Kingdom of Heaven—A Bible Study.

It is not easy to state succinctly what this expression means. The difficulty lies not in the paucity of Divine revelations on the subject, but from the human ideas, theories and comments with which it has been encumbered.

Our Lord gave a weighty and far-reaching command in the words, "What therefore God hath joined together, let no man put asunder" (Matt. xix. 6). The converse of this is equally important—"What therefore God hath put asunder, let not man join together." Particular heed should therefore be paid to Paul's injunction to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15). The truth, therefore, needs "dividing" by all who would expound it faithfully.*

Here the secret of so many so-called difficulties in the Bible lies. It is often a sealed book, because the word is not rightly divided. We conjoin what God has put asunder, and fail to discriminate between the "things that differ" (Phil. i. 10, R.V.). Let us therefore study "the words which the Holy Ghost teacheth: comparing spiritual things with spiritual," and praying that He may "lead us into all the truth."

We will firstly enquire what is ordinarily meant by the term a "kingdom." A kingdom is the realm or sphere of the sovereignty of a king, as an empire is the dominion of an emperor. The *sine qua non* of a kingdom is thus a king, who rules within the boundaries of his domain according to the laws of the country.

The expression, "the kingdom of heaven," or the kingdom of the heavens, as the Greek more fully has it, first occurs in Matt. iii. 2, although the idea it expresses is frequently implied in the Old Testament. Thus the burden of the message of John the Baptist was, "Repent, for the kingdom of the heavens is at hand." On this he enlarges by referring to the prophecy of Isa. xl. 3, "The voice of one crying in the wilderness," as fulfilled in his own ministry.

John was the herald announcing that the kingdom was drawing nigh, because the KING was at hand. This King, the Messiah, the root out of Jesse, the BRANCH and His kingdom, was the subject of promise, type and prophecy throughout the whole of the law, the prophets and the Psalms (Luke xxiv. 25—27; Acts iii. 21). There were then some who looked and waited for its appearing, like Simeon and Anna the prophetess.

As early as the days of Samuel the setting up of a king of Israel is recorded, for his words were, "Ye said, Nay; but a king shall reign over us." Whereas the Lord their God was their

* The verb *ortho-tomeo* (which occurs here only) means to cut straight (BULLINGER), and is variously rendered "rightly laying out the word of the truth" (ALFORD), or "handling aright" (R.V.).

King, which was manifested by His visible presence in the Shechinah glory which overshadowed the ark of the covenant.

Till now God had been the King of Israel ; but, alas, His people rejected Him and desired a human monarch, like other nations. Although God graciously acceded to their wish, He retained His own purpose. He chose David, "a man after His own heart," and with him He made this covenant : "Thine house and thy kingdom shall be established *for ever* before thee : *thy throne shall be established for ever*," and it is observable that to this covenant no conditions were appended.

Where, however, is now the throne of David and his kingdom which was to be established for ever ? Gone. The throne is gone. The people are scattered. The land is desolate. Facts which evoke the question, "Shall the word of the Lord fail ?" It indeed seemed to have done so during the weary years in which He was silent when Malachi's ministry ceased, the last of the holy seers who reiterated the promises that God would reign over His people in Jerusalem and be their God.

"God is longsuffering, and not slack concerning His promises," and accordingly in the fulness of time He spoke by His angel to Mary concerning her yet unborn Son, saying, "He shall be great . . . and the Lord God shall give unto Him the throne of His father David : and He shall reign over," not Israel, but (observe the earthly title) "the house of Jacob forever : and of His kingdom there shall be no end." Here we again see that the kingdom is associated with the house of Jacob—God's earthly people.

When our Lord began His ministry He proclaimed "the Gospel of the kingdom," which was thus characterised. It was addressed to the people of His own country only, based on the principle of *works* and earthly in its sphere (Matt. x. 1—15, xv. 24). It is evident that this teaching distinctly differs from the doctrines of grace which were subsequently revealed to the Church, "which is His body." This accords with the statement that "*Jesus Christ was a Minister of the circumcision* for the truth of God to confirm the promises made to the fathers" (Rom. xv. 8). Here, therefore, we should discriminate between lines of testimony which differ and avoid confusing the truth of God concerning the kingdom which was preached at that time with what is taught concerning the Church, and which was afterwards made known by the Holy Spirit through the favoured Apostle, Paul.

As an historical fact, Israel's King came unto Zion, just and having salvation, lowly and riding upon a colt, the foal of an ass (Zech. ix. 9 ; Matt. xxi. 5). However, as Israel of old rejected their Divine King, so now again the nation rejected Him whom He had sent and demanded His crucifixion. Yet their hardness of heart notwithstanding, the Gospel of the kingdom was preached to them by the apostles during the period covered by the book of Acts. A memorable change was, however, to be noted. The Gentiles also were allowed to hear the good news, as had been promised (Isa. xlii. 6, 7 ; Luke ii. 32).

Still, the Gospel of justification by faith continued to be

preached to the Jew first, and comprised the assurance that a Gentile, equally with a Jew, was by faith in Christ constituted one of the true seed of Abraham, and therefore an heir of the promise made to "the father of the faithful." Thus the Gospel was still linked up with the promise made to Abraham, and so was Jewish and national in its character, and, it should be noticed, was attested by signs and wonders wrought by believers who received the gift of the Holy Ghost.

Of Israel, however, God continued to assert, "All day long I have stretched forth My hands unto a disobedient and gainsaying people"; yet they believed not. Then, for the third and last time, the judicial blindness spoken of by Isaiah was pronounced over them by Paul (Acts xxviii. 25—27), and they became "Lo-ammi" ("not My people"). From this time the heretofore hidden secret of the Church began to be made known.

Ere long after this the city in which God's honour had dwelt was trampled under foot by their enemies; the nation which bore God's name was driven from the land of promise into the four corners of the earth.

Since *that* time the kingdom has been in abeyance; there has been no kingdom, the King has left His people, and they are scattered, but not for ever. Shall the word of the Lord fail? Nay, it standeth SURE; "but now we see *not yet* all things put under Him," but we see the necessity for His promised return to fulfil all His words of truth.

To summarise our present study, we have seen that the kingdom of the heavens shall be set up in the latter days by the God of the heavens. Its King will be the Son of Man, who has "come in His glory" and will "sit upon the throne of His father David." His subjects will be the children of the promise made to Abraham, and the twelve disciples will be seated on twelve thrones, judging the twelve tribes of Israel. "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He shall teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah iv. 2).

Forest Gate.

PERCY W. FAUNCH.

(To be concluded.)

BAPTISM PROHIBITED AND ENJOINED.

BY THE LATE PASTOR SAMUEL KEVAN, OF RAMSEY.

(Concluded from page 182.)

"Can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as we?"—Acts x. 47.

BAPTISM is a most solemn and significant rite which should be performed only with the indisputable authority of the God of salvation. Fanatics have diverted it to wholly wrong purposes. Superstition has based her gravest errors on a misapprehension

of its subjects and significance.* Hence the importance of the two questions to which we are seeking to give Scriptural replies, namely, *To whom and why this holy ordinance should be prohibited*; and *Whom we are directed to baptise in water in the name of the Holy Trinity*.

Infants should not be baptised. Unregenerate persons, however moral, amiable and favourably disposed toward religion, as we have seen, are not befitting objects for baptism. On the other hand, we have advanced the testimony of the narrative of which our text forms a part to show to whom we should say, with all confidence and cordiality, "Why tarriest thou? arise, and be baptised, calling upon the name of the Lord" (Acts xxii. 16).

II.

1. Baptism, as we have gathered from Peter's words, should not be withheld from any that fear God (ver. 35).

2. We have further learned that its proper subjects are spiritual suppliants, to whom *prayer*, as Montgomery tells us, is their "vital breath," their native air.

We learn also that Cornelius and his house *prayed* to God, and prayer is a special sign of godlikeness, as we read, "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found."

When Ananias hesitated to go to Saul of Tarsus to comfort and heal him, God in a vision said to him: "Go, for behold he prayeth." A stranger to prayer should not be baptised. Cornelius, however, was a man who, "with his house, prayed to God alway," and therefore belonged to the family of the Lord on earth.

There can be no true prayer without faith, and no faith without prayer; for "he that cometh to God must believe that He is, and that He is the Rewarder of those that diligently seek Him."

3. *Another qualification for baptism* is the *reception of the Holy Ghost* with the Word. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (ver. 44). It is through the Holy Ghost that we receive from Christ, who is "exalted to be a Prince and a Saviour," a broken heart and true repentance for sin towards God.

Now, repentance means thinking again, and in an altogether new way, of ourselves. By nature, without the gift of God's Spirit, we do not think of ourselves as sinners; but when "He, the Spirit of Truth," is come into our hearts, we believe the holy testimony of the Word and the Gospel of God that we are indeed such.

Further, it is through the testimony of the Holy Ghost, who takes of the things of Christ, that we learn of redemption through the Lord's death and our righteousness by the imputation of His obedience to the believer.

Again, by the Holy Spirit's incoming to our souls we receive

* In substantiation of this statement the reader should consult Dr. Gill's "Infant Baptism a Part and Pillar of Popery," in which, in a gracious spirit but with unanswerable demonstration, this great Divine maintains the startling position which he undertook to defend.

the knowledge of pardon through His blood and comfort through the righteousness and cleansing of Christ's obedience. He thus becomes the "Comforter" of whom Jesus testifies (John xvi. 6).

Yet again, it is through His testimony that we have a measure of assurance that we are the children of God, for "the Spirit beareth witness with our spirits that we are the children of God." He thus leads into liberty, intercedes within, and prompts to prayer and praise.

Now, these qualifications are derived directly from God to our souls, and neither through ourselves nor the intervention of either angel or man. If, my reader, you possess the fear of God according to His covenant promise to put this grace into the hearts of His people; if you call on the name of the Lord in sincerity and truth; if the Holy Ghost has taught you to know and mourn over your sin and to look to the blood and righteousness of Christ for salvation; no man can forbid you to be baptised in the name of the Father, of the Son, and of the Holy Ghost.

Finally, *the qualifications* for baptism are summed up in a heaven-born faith in the Lord Jesus Christ.

This is plainly declared in the account of the great result of Peter's preaching on the day of Pentecost: "Then they that gladly received his word (or believed the Gospel) were baptised: and the same day there were added to them about three thousand souls" (Acts ii. 41). I have yet to remind you in the last place that

III.

THIS SPECIAL GIFT OF THE HOLY GHOST IS THE PRIVILEGE OF ALL BELIEVERS ALIKE, as Peter affirms (ver. 47): "These have received the Holy Ghost as well as we."

Now, the Holy Ghost is a Divine Person in the ever-blessed Trinity, with whom the Father and the Son entered into an everlasting covenant to save His people (Isa. xlvi. 16).

What is stated in Scripture of God the Father dwelling in all the fulness of the Godhead bodily in Christ is also true of the Holy Spirit, who has been imparted without measure to Jesus Christ for the people who believe in Him. These, therefore, are blessed with all spiritual blessings in their Mediatorial Head, of Whose fulness all receive, "and grace for grace" (John i. 16).

"The glory of the Gospel dispensation," as was recently observed by an eminent preacher, "is not in noble buildings, or splendid architecture, or stained-glass windows, for dim indeed is 'the religious light' that comes down upon the worshipper through the medium of the saints. It is not the tessellated pavement, not wax candles, not gorgeous altars, not priests 'fearfully and wonderfully attired, or in the high intellectuality and glowing eloquence of those who are supposed to proclaim it.'"

The glory of the Gospel dispensation is the presence of the Holy Spirit. He is the glorifier of Christ and the Comforter of the Church. He gives the word; He helps the preacher; He convicts of sin; He applies the blood of sprinkling; and He is the Teacher and the Guide.

All believers in due time are taught and assured that they have received the gift of the Holy Ghost, as Peter affirmed of Cornelius and his household, "They have received it as well as we." This little company of believers knew with Peter that they had received the Holy Spirit; for we are told that we "know the things that are freely given us of God" (1 Cor. ii. 12).

If it be enquired whether we have received the Holy Spirit, we reply that the disciples of Christ are known "by their fruits"; and so even the gift of the Holy Ghost is known by His divine fruits in the saints. Thus it is written that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance" (Gal. v. 22, 23).

If believers question whether they have received the Holy Ghost, they may pray that they may be divinely assured of this gracious fact. "If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give His Holy Spirit to them that ask Him?"

As it is the Spirit of God who works faith in the heart, so there is sweet encouragement for penitent sinners to seek by prayer the experience of the blessed operations of His grace.

God has thus joined together believing, receiving the Holy Spirit, and baptism; and it is written, "What God hath joined together, let no man put asunder!"

"Lord of abounding grace, shine from Thy glorious throne;
With Thy transporting smiles this institution crown.
In strains of rapture may we sing
While we confess our Lord and King.

Inspired with love and zeal Thy grateful saints pursue
The pleasing paths of God with Jesus Christ in view;
They bless their Saviour, strong to save,
They own Him in the watery grave."—*Burnham*.

WITNESS-BEARING.

"Ye are My witnesses," saith the Lord. . . . "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession." . . . "Jesus Christ, who is the faithful Witness."—Isaiah xliii. 10; 1 Timothy vi. 13; Revelation i. 5.

"Shall I for fear of feeble man Thy Spirit's course in me restrain?
Or—undismayed in deed and word—be a true witness for my Lord?"

Shall I, to sooth th' unholy throng, soften Thy truths and smooth
my tongue?
To gain earth's gilded toys, or flee the cross endured, my Lord,
by Thee?"

WESLEYAN HYMN-BOOK.

No trial recorded in history equals in its importance or its ultimate result that which occurred in Pilate's Judgment Hall. Never has such a Prisoner been arraigned before the bar of mortal man; never was a judge called to decide on so momentous an issue.

Imagination pictures the scene—the ill-concealed animosity of

the priests and scribes; the malignant hatred of the excited crowd; the embarrassment of the vacillating Governor; and the calm, sad dignity of the accused Man.

Envious and malignant eyes watched that pale, marred countenance, which, we cannot doubt, bore traces of the bitter conflict of Gethsemane; but there was no blush of shame upon His cheek. No hesitation was indicated in that steadfast face, or vacillation in the steady gaze of those mournful eyes. Nothing that could be construed into an admission of guilt in deed or thought was perceptible as He stood unabashed in the moral dignity of His absolute innocence.

Witnesses to the nature of the crime with which He is charged are summoned, but so contradictory is their evidence that the judge, bewildered, turns to Him and inquires, "What is it that these witness against Thee? What hast Thou done?"

This, surely, is the fitting occasion for Him to assert and demonstrate the absurdity of these accusations. By a word from His lips they might all have been refuted. He has but to utter one sentence, and the spell that dooms Him to death would be broken, but those holy lips remain closed, nor does He utter a single word.

Again Pilate questions Him, but there is no reply! The query is repeated, but "He answered him to never a word: insomuch that the Governor marvelled greatly."

Thus the prediction of the seer of old was literally fulfilled. "He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

His *silence* is an unanswerable argument for Christian witness-bearing.

A Bechuana Christian, in the enthusiasm of his newly-found faith, exclaimed, "The cross of Christ condemns me to become a saint!" His words are emphatic. They embody a truth all-important to the spiritual life. They not only express and manifest the real purpose and import of the Saviour's death; but they bring before us the main object of the Christian's life.

It is often no easy thing to witness for Christ. The world—social, political, and religious—is as much against Him as in Pilate's day, and it still echoes, "Crucify Him!" Hence all earnest witnesses *for* Christ witness *against* the world, and ere long find that it would still cast out those who are faithful to their convictions, who—like him of whom the Gospels tell us—cannot be induced to discredit and deny the *one thing* they really know (John ix. 25).

The opposition may not be overt, or assume the form of actual persecution. For this the world is too politic in our day; but cynical sneers, cool aloofness, scarcely veiled contempt, studied indifference, still express the same spirit, and often cause keener pain and sharper stings than undisguised unkindness or cruelty.

But shall our witness be withheld on the ground of worldly policy, or Christian principles be concealed for fear of ridicule?

Shall they who have professed the name of Christ conform to the customs of the day and be disloyal to Him? Never! The remembrance of the silent Man at Pilate's bar makes the world sink into insignificance. Its patronage, approval, or regard becomes as nothing, and we can count it all joy to suffer for His sake.

Whenever and in whatever way it becomes imperative to choose between the world and Christ there must be no halting between two opinions. Loyal hearts will at all cost adhere to Him.

Let us bear in mind that witness-bearing has a negative as well as a positive aspect. Christians are known by what they do not say or do, and by localities which they do not frequent, as truly as by their actual words and deeds. Their absence from places in which they know that the King's banner will not be displayed, and in which it would be considered incongruous to mention His name, is irrefragable evidence that they are not of the world, though their Lord's witnesses *in* it. Their love for the brethren; their delight in His service; their obedience to His commands, form conclusive proof of their allegiance to Him.

"God and mammon," the Master averred, "ye cannot *both* serve," and it is a lowering of the tone of vital Christianity, as, alas! some do, to make the ineffective and futile attempt.

There are different ways of bearing witness, but the most influential is that of a consistent walk in all things harmonious with the belief of the heart and the profession of the lips.

"What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?"

Such testimony is unmistakable, and it will surely prove effective.

Nor must we omit grateful declaration of "the kindness and love of God" as we have been favoured to know Him. How encouraging and helpful, even to advanced Christians, is it to hear a new disciple, in the spontaneity of his first love, exclaim, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." It is thus that hearts are touched; spirits blent, and souls knit together in tender fraternal sympathy; while a bond of union is formed which nothing else can originate. The godly custom of confessing our faith before baptism and joining the Church will, we hope, never be suffered to lapse with us as a denomination. No saved sinners should shrink from thus doing honour to their Lord and Master.

Again, there is witness-bearing at home. It is not wonderful that the Gadarene, whose possession by demons had been so terrible, after experiencing the power and kindness of Christ, should pray that he might be allowed to remain in association with Him. But he had been delivered that he might be a living witness to the grace and glory of the Son of God, whose words to him are likewise appropriate to all who have realised His mercy: "Go

home to thy friends, and tell them how great things the Lord hath done unto thee, and hath had compassion on thee."

Tell it by an earnest concern for the salvation of others. This may prove no easy matter, especially when those near and dear to us are opposed to godliness. It is difficult to speak of Christ to scornful or unwilling listeners. The charge of impertinence or misapprehension is hard to bear from relatives and friends, and requires an heroic enthusiasm which is without the gilding of worldly glory.

Never, however, let us, as J. J. Winkler so finely expresses it, "for fear of feeble man" *restrain the Spirit's course* and promptings. Our lips have felt the mystic glow of the "coal from off the altar." Let them therefore speak as such lips should.

Let us make the Master our "Great Exemplar," and pray to be filled with His Spirit.

Finally, dear reader, may solemn inquiry follow such thoughts as these—as we sing,

"Jesus, I my cross have taken all to leave and follow Thee :
Destitute, despised, forsaken, Thou, from hence my all shalt be."

Whittlesea.

CLARISSA.

TO THE RAINBOW.*

TRIUMPHAL arch that fill'st the sky
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art.
Still seem, as to my childhood's sight,
A midway station given
For happy spirits to alight
Betwixt the earth and heaven.
Can all that optics teach unfold
Thy form to please me so
As when I dreamed of gems and gold
Hid in thy radiant bow ?
When science from creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws.
And yet, fair bow, no fabling dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.
When o'er the green, undeluged earth,
Heaven's cov'nant, thou didst shine,
How came the world's grey fathers forth
To watch thy sacred sign ?
And when its yellow lustre smiled
O'er mountains yet untrod,

Each mother held aloft her child
To bless the bow of God.
Methinks, thy jubilee to keep,
The first-made anthem rang
On earth, delivered from the deep,
And the first poet sang.
Nor ever shall the Muse's eye
Unraptured greet thy beam ;
Theme of primeval prophecy,
Be still the poet's theme.
The earth to thee its incense yields,
The lark thy welcome sings,
When glittering in the freshened fields
The snowy mushroom springs.
How glorious is thy girdle cast
O'er mountain, tower, and town :
Or mirror'd in the ocean vast,
A thousand fathoms down !
As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.
For, faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age
That first spoke peace to man.

THOMAS CAMPBELL.

* This is often printed in a compressed and erroneous form. The above is an exact copy of the entire poem as given in the author's complete poetical works.

THE KING'S PSALM.

THIS, by universal consent, is a Messianic Psalm. The exalted Person to whom it relates is the Lord Jesus, and although it is not directly quoted in this sense in the New Testament, none that are taught of the Spirit will hesitate to say that though in the first instance it is "a prayer of or for Solomon," a greater than Solomon is here (Luke xi. 31).

Hence it is very precious to all whose hearts beat loyally to the dear Redeemer, and forms the basis of two of the grandest hymns which have been penned by men of genius and grace. Who does not regard as special favourites Watts's "Jesus shall reign," and James Montgomery's

"Hail to the Lord's Anointed, great David's greater Son"?

While, however, prominence should be accorded to the spiritual aspect of portions of the Old Testament which unmistakably relate to the Redeemer, their primary acceptation should not be overlooked, for, regarded in this light, they often teach what is of high importance to the moral, social, and political welfare of men.

Religion is threefold—*personal*, which concerns the salvation of the soul; *domestic*, which relates to the conduct of members of families, considered as such; and *national*, which claim honour and worship for God as the Ruler of nations and the Author and Giver of all that constitutes the happiness of a people.

Thus *personal religion* is paramount. "How shall we escape if we neglect so great salvation?" (Heb. ii. 3). *Domestic religion* is also most important, for "the fury of the Lord is poured forth upon the families that call not on His name" (Jer. x. 25). *National religion* is solemnly enjoined in the second Psalm. The people, and especially their rulers, are bidden to kiss, or "do obeisance to," the Son, lest His wrath be kindled and they *nationally* come to nought, as so many of the godless nations of antiquity have. We of this nation may well consider our *national* sins.

These words are penned by one who has felt deep solicitude in relation to the recent coronation of our monarch and his beloved consort. That he "is the undoubted king of this realm" we admit with thankfulness, and we hail the royal pair with affection and reverence. He is evidently a thoughtful man who has studied the problems which he could but foresee would eventually demand his attention. Of science and literature he is believed to be well acquainted, and is known to be a close and comprehensive student of books. Mankind of many nationalities he knows well, while his most wise and womanly wife has already found a place in the heart of the nation.

Whatever we think of the pomp and pageantry of the coronation—its many unmeaning ceremonies, and the fact that it leaves the Free Churches of Great Britain practically unrecognised in a great national ceremonial—of the King and Queen personally we entreat with all possible loyalty and love that God may be pleased to bless them, and regard their family with favour.

It is pleaded that this seventy-second Psalm be much in our hearts, if the Spirit wills, as our prayer for our monarch. May "prayer be made for him continually," and the Almighty grant him His judgments—for the Lord's sake.

SUNSET: A MEDITATION.*

BY SIR WILLIAM WALLER, KNIGHT, 1597—1688.

By what insensible degrees, yet how speedily, the sun hath travelled this day's journey! But a few hours since he rose, and showed himself to our hemisphere from the uttermost end of heaven, and now he hath already finished his circuit to the other end thereof. Certainly "day unto day uttereth speech," and in silent language puts me in remembrance that I am going, or as Job phraseth it, "posting" from earth to earth—from the dust from which I was originally taken, to that to which I must finally be resolved.

I.—When I look back to the morning of my life, methinks it is but a little while since I came out of my mother's womb. *How soon is the tale of threescore and ten years told!* How my time has stolen away, and much of myself gone with it! Before I can well take notice what o'clock it is with me, I find myself in the evening of mine age. Lord! since the time past is so fluid and transitory that it is gone before I can say what it is, and the time to come so uncertain that I "know not what" the next moment may bring forth, teach me, I beseech Thee, so to husband my time present that in this my day, or rather my *now*, which is all I can call mine, I may so live to Thy praise and glory, as I would live mine eternity hereafter, which, without past, or future, will be an everlasting present!

II.—*The motion of the orb of day is hardly to be discerned but by its rising and setting.* At noon, when at its height, it seems to be at a stay, and to stand still, as it did upon Gibeon. The like may be observed in the course and progress of our lives. When we reach our middle age, which is our meridian, and are in the strength of our years, we appear to be at a kind of consistency, and not sensible of any motion toward our appointed change. But in the beginning and ending of our days we may, without any great difficulty, remark how we gradually rise and set. It is apparent that our infancy grows up from a sensitive to a rational condition; and how, by little and little, our reason comes to maturity; from "speaking, understanding, and thinking as children," we become

* Penned, not for publication but for his private and personal profit, by a distinguished Parliamentarian General, of whom honourable mention is made in Carlyle's great work on Cromwell. That he was a perfect gentleman, a gallant soldier, and an experimental Christian, is indisputable. "His moderation was known unto all men"; he avoided the extravagances of others of his party; and viewed the execution of his King with the utmost disfavour. His book has unique value as exhibiting the religion of the Puritans in its social and practical aspects, and letting us know how it affected men's thoughts and ways in the ordinary matters of life.

in time men, and "put away childish things." And so likewise, when "the evil days" overtake us, and "the years wherein we have no pleasure," it is for the most part easy to observe by what degrees "our shadow goes down."

Lord! I am now near my sun-set, and cannot but plainly see myself hastening to my long home. My sun, and light, and moon, and stars grow dark. "The clouds return after the rain," and one infirmity follows upon another! O let these signs of my approaching night be as so many tolls of my passing bell to warn me that my days are extinct, and that my grave is ready for me, that accordingly I may make myself ready for my grave, and not suffer myself to fall asleep when I should be fitting myself to go to bed!

III.—*With what a full and glorious aspect doth the sun now look upon this inferior world, and though in his lowest condition, appear greater than at other times!* It is no otherwise with a noble-hearted Christian, who, though he be laid never so low in the opinion of the world, yet he retaineth an indejected countenance, and breaketh through all interpositions with so much the greater bravery and lustre.

IV.—It is a pleasing sight to see the sun in his going down, *how he then not only shows forth his own resplendency to the uttermost, but out of his abundance irradiates the clouds about him, and gilds and enamels them with his departing beams.*

A dying saint is a setting sun, and in his going down to the grave not only shows his own brightness and glory, but often communicates the divine tincture thereof to all about him, and gives them occasion by the light thereof to "glorify their Father which is in heaven." Let the foolish world adore the rising sun; God grant that I may set clear, and by my dying example illuminate others, and thereby induce them to praise Him! "Better is the end of a thing than the beginning, and the day of death than the day of birth."

V.—*But let the sun-set be never so bright it is often followed by mists and noisome vapours.* No person is so innocent but when he is laid in his grave, his memory may be bemisted, as it were, and clouded by the stinking vapours of malice and envy.

Our Saviour Himself, that "Sun of Righteousness," was no sooner set, though with so much glory, than the beholders, even His enemies, acknowledged Him to be "the Son of God."

The chief priests and Pharisees, however, endeavoured to cover His sacred name with darkness, aspersing Him as a deceiver, and bribing the guards to belie His resurrection. "If they did these things in the green tree, what can the dry expect?" "The disciple is not above his Master"; and the charities of the world are still the same.

VI.—*It is sad to have a guilty soul.* This sun-set, which otherwise I might behold with comfort, as putting me in mind of the approaching time of my rest, is to me an exprobration*—at once reminding me of the command not to suffer "the sun to go down

* Exprobration, the act of upbraiding, a reproach.—Bailey's English Dictionary, Eleventh Edition, 1745.

upon my wrath"; and condemning me for suffering so many of my suns to go down in my anger. O my God! if Thou shouldest deal with me according to my deserts in what a cloud should I set! But Thy goodness shines in my wickedness. O let the brightness thereof dispel the clouds that are in my perverse nature! and then, although the days of my life have been frequently overcast by my excessive passions, I shall hope in this evening of it to go down in the serenity of Thy mercy, and to set in Thy love!

VII.—But what do I speak of rising and going down, as if the sun went higher or lower at one time than another, and were subject to eccentric motions? *That glorious luminary*, however it appears unto us, *is constant to one and the same road, and is as high at night as it is at noon.*

It is so with a mind well trained and exercised in virtue and holiness. Although, as to outward things, it may appear subject to variations—now and then abased, now and then abounding—yet in itself it is above all sublunary changes, neither elated nor dejected, and keeping an even course in a constant equi-distance from earth and all earthly things. Lord! give me this mind, that whatever my state and condition be, I may keep still at one and the same height, and in a regular motion; that, in all mutations, I may be one and the same man. So shall I be happy in my conformity to Thee, "who art ever the same, without shadow of turning."

VIII.—*The sun is now set, and how soon are all things benighted with it!* What are all the comforts of this world when the light of God's countenance is withdrawn? "When Thou, O Lord! hidest Thy face" it is no marvel if "we be troubled." As Thy light is a rejoicing to us, so the privation of it is at once both uncomfortable and dangerous. "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth." In a spiritual sense, when it is night within us, all our lusts and corruptions are in motion, and that roaring lion that seeks to devour us is most stirring and active. "Darkness" and "cruel habitations" go together.

O Thou who art the true light of the world, and whom no darkness can comprehend, lighten my darkness! Be Thou my Sun, and I shall have no need of this sun! be my Shield, and I shall "fear no danger!" I shall be at once safe and happy.

IX.—*If the sun, when it sets, should bid us good-night for ever,* what a sad world this would be! Now we are not troubled, knowing that it will rise again. It should be no otherwise with us on the departure of godly friends and relations. Why should we grieve so long and immoderately for them, as if "we had no hope," when we know that they will as surely "rise again at the last day" as the sun will rise to-morrow morning? We have the assurance of God's own Word for it that "if we believe that Jesus died, and rose again, even so those also which sleep in Jesus He will bring with Him"; and this, with the further advantage to them, that they shall then appear in glory, and "shine like the sun in the kingdom of their Father," never to set again. What could we have more? Lord! teach us to "comfort one another with these words!"

X.—*A clear evening is, for the most part, a forerunner of a fair morning, especially if, as our Saviour Himself hath told us, "the sky be red." God grant that at my last end I may leave a clear memory behind me, and discern a red sky over me, tintured with His most precious blood. This shall be a prognostic to me of an everlastingly happy good morrow!*

From "Divine Meditations Upon Several Occasions," 1680. No. XXI. Transcribed by "SENEX."

THE CHURCH OF GOD.

"An habitation of God through the Spirit."—Eph. ii. 22.

THE Church, so dear to her Lord, is composed of all that were Divinely chosen "out of every nation, tongue and kindred." In due time these are united into one body in Christ. They were thus chosen of old by God the Father "before the foundation of the world"; redeemed by God the Son on Calvary; and regenerated, called and sanctified by God the Spirit. They are preserved in Christ and will be ultimately "presented faultless by Him before the glory of His Father with exceeding joy."

Though at present divided into two hosts, the Church militant and the Church triumphant, they will eventually appear as *one* complete and glorious assembly, the admiration of angels and even of God Himself, for does He not call them "My jewels" and estimate them as "the precious sons of Zion, comparable to fine gold?" (Lam. iv. 2).

The Word of God refers to the Church under various similitudes. It is called the "building of God," "the body of Christ," "the bride of the Lamb," and "God's husbandry," or tillage. All these figures suggest a depth of meaning to the spiritual mind.

The Lord Himself was the first to speak of the Church as His building; and we find Him assuring Peter, "On this Rock will I build My Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18). He Himself is the "Church's one Foundation" and its "chief Corner Stone," thus completing and holding the entire building together.

In this Divine structure all the stones are "living stones" which have been hewn from Nature's quarry by the power of God, prepared and polished by the Holy Spirit, and placed in their position by the Master Builder Himself. When the last stone has been placed in its destined position the day of grace will end, and the day of judgment be ushered in.

This spiritual building is being erected for an habitation of God, as it is written, "Ye are the Temple of the living God" (1 Cor. iii. 16). The word "Church" in the New Testament is never applied to a material building, but only to a congregation of faithful men whom God has united together into a living and loving community.

The Church of Christ is further called "His body," of which He is "the Head," and for which "He gave Himself that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

As the Head is holy, so must the members "be holy and without blame before Him in love." "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit."

As each member of the natural body renders it appropriate service, so is it with the members of Christ's mystical body. "There are diversities of gifts but the same spirit." Thus spiritual gifts are bestowed on some to qualify them to act as apostles, prophets, evangelists, pastors and teachers "for the perfecting of the saints, for the work of the ministry, and for the edifying, or building up, of the body of Christ," that, "speaking the truth in love, they may grow up into Him in all things, which is the Head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." As a head would be incomplete without a body, so Christ as our Federal Head would not be complete without the Church, "which is His body, the fulness of Him that filleth all in all" (Eph. i. 23). So is it with the members of the Body. All have their functions and all are necessary to the perfecting of the whole. "For the body is not one member, but many. For God has set the members *every one* of them in the body, as it hath pleased Him."

The Church has also another remarkable title. We read in Rev. xxi. 9 that one of the seven angels, having the seven vials full of the seven last plagues, addressed John thus: "Come hither, I will shew thee *the Bride, the Lamb's wife*." Accordingly he beheld the holy city, New Jerusalem, coming down out of "heaven prepared as a bride adorned for her husband." "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." The Baptist also spoke of the Lord as the Bridegroom who had the bride, while he, as the friend of the Bridegroom, rejoiced greatly to hear the Bridegroom's voice (John iii. 29). This recalls the Saviour's words: "Can the children of the bridechamber mourn as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken from them, and then shall they fast." In parabolic language He also refers to "the marriage of the King's son," the "wise and foolish virgins," and "the wedding feast."

In a well-known passage husbands are exhorted to "love their wives as Christ also loved the Church," and speaks of the marriage union as "a great mystery," explaining that he really refers to Christ and the Church.

The Lord Jesus Christ has thus brought His people into closest

and abiding union with Himself. On His much-loved Bride He has conferred all His wealth. She dwells near His heart. She is never out of his thoughts, and He beholds her with loving admiration.

In the Song of Solomon is beautifully set forth the mutual love which subsists between the Lord Jesus Christ and His bride the Church. We think of the white-robed throng—the Church triumphant—who are now before the throne, and we long to join them. The Bride must be with her Lord—no longer a wanderer from her home and her Beloved. “We shall be satisfied when we awake with Thy likeness.”

“Hallelujah! who shall part Christ's own Church from Christ's own heart?

Sever from the Saviour's side souls for whom the Saviour died?

Dash one precious jewel down from Emmanuel's blood-bought crown?

Hallelujah! Life nor death, powers above or powers beneath,
Monarch's might or tyrant's doom, things that are or things to come,
Men or angels ne'er shall part Christ's own Church from Christ's own heart!

ROSE JOHNSON.

Mayfield, Gravesend, June, 1911.

A SINNER RECONCILED THROUGH BLOOD.

“The blood round about upon the altar.” . . . “The mercy seat of pure gold.”—Leviticus i. 6; Exodus xxxvii. 6.

“A blood-besprinkled altar,” a “mercy seat of gold,”
I need no Popish ritual these glories to unfold;
From earth and carnal things my spirit would be free,
The place is “holy ground,” and I this mystery would see.

“A blood-besprinkled altar,” and the Lamb for sinners slain,
But now the risen Saviour at God's right hand again;
And by this holy altar, “a mercy seat of gold,”
Sweet emblem of His righteousness which doth my soul enfold.

This mercy seat I come before to seek a Father's face;
His Spirit hath revealed to me this is the meeting-place;
“A blood-besprinkled altar,” and “a mercy seat of gold,”
The Father gave His own dear Son, what else could He withhold?

And as I seek this holy place the vision doth expand,
And o'er this altar, and this seat, my Father takes my hand;
While to my raptured gaze I see a heritage so fair,
And then upon this hallowed spot I see my name is there.

“My Ishi”—My beloved—thus took my worthless name (Hosea ii. 16),
And upon His precious hands He did engrave the same;
He calls me His inheritance, He tells me I am fair,
And I hide me in His righteousness and find my heaven there.

Thus He ravishes my heart—Chief of ten thousand, He,
The “altogether lovely” spreads His banner over me;
But the half of the sweet mystery of His love can ne'er be told—
How Himself became the Sacrifice and the Mercy Seat of Gold.

The mountains may depart, and the sky be dark above,
But the chariot of the Lord is always paved with love;
And though the tempest toss my bark, this does my anchor hold—
“A blood-besprinkled altar,” and a “mercy seat of gold.”

"COMFORT ONE ANOTHER."

1 Thess. iv. 18. *Second Part.*

BY I. C. JOHNSON, J.P., GRAVESEND.

"GOODNESS and mercy" have followed the writer "all the days of his life," which has now extended beyond his hundredth year on earth, and he has pleasure in employing his remaining strength in penning some further thoughts on this subject.

The Lord will return. This is stated in the New Testament in the plainest terms. It may not be in our time. Whether or not, Faith, however, anticipates this great event with hope and joy. One of the proofs advanced by the apostle that the saints at Thessalonica were the chosen of God was that *they waited for His Son from heaven*, whom He raised from the dead, even Jesus, who delivered us from the wrath to come (1 Thess. i. 10).

Nothing in the context warrants the idea that Christ's second coming is for the general judgment, or the end of the world. None will be caught up into the clouds with the resurrected saints to meet the Lord in the air, henceforth to be with Him for ever, but such as are prepared by Divine grace for the sudden change.

It is a solemn thought that some will be left behind; "one shall be taken and the other left." In the parable of the ten virgins it is also taught that the foolish ones, being unprepared to meet the Bridegroom, were not suffered to enter in at His coming.

The Lord in His sermon on the mount told His disciples that they were both the "salt of the earth" and "the light of the world."

The world is bad enough even with this "salt" in it, and dark enough though illuminated with this "light"; but were these removed, how corrupt and dark would it then be! It will assuredly be a time of great tribulation to the dwellers on earth when the archangel's trump bids the saints rise to meet their Lord.

How important, therefore, is it that we should be on our watch-tower, and that the language of our souls should be, "Even so, come, Lord Jesus," for He hath said, "*Surely I come quickly*" (Rev. xxii. 20).

If when "the salt" and "the light" are removed from the earth, its condition will be so dreadful, let us try to realise by way of contrast what will be the grandeur and glory that will be manifested at the predicted advent of our Lord and Master, the Son of the ever-living God.

The pageantry and pomp displayed at the coronation of earthly monarchs sink into insignificance when compared with it. One crown suffices for each of them, but when He appears, "on His head" there will be "many crowns." The sight of Him will be glorious indeed, for "we shall see Him as He is," not as He was in the days of His humiliation, when His visage was so marred more than any man, and His form more than the sons of men (Isa. lii. 14); but "the King" will be seen "in His beauty" when He comes to be admired—or marvelled at—in all them that believe (2 Thess. i. 10).

On earth "He was despised and rejected, a Man of sorrows and acquainted with grief"; "stricken, smitten of God, and afflicted." By men He was buffeted, spat upon, mocked, and at last crucified. But He shall appear in majesty as the mighty Conqueror over death, sin, and hell—the Prince of Peace, and King of kings, and Lord of lords, accompanied by ten thousand times ten thousand angels and a number of His risen saints which no man can number, of all nations and kindred and people, whose song shall be, "Salvation unto our God, which sitteth upon the throne, and unto the Lamb." Look, then—

"Look, ye saints, the sight is glorious; see the Man of sorrows now;
From the fight returned victorious, every knee to Him shall bow.
CROWN HIM. Crowns become the Victor's brow.

Sinners in derision crowned Him, mocking thus the Saviour's claim;
Saints and angels crowd around Him, own His title, praise His name.
CROWN HIM. Spread abroad the Victor's fame."

The angels, in all the purity of their original creation, will thus combine to sing this song—but a part of them only. In earthly choirs there are occasional rests for some of the singers. So also in heaven's anthem. Angels and saints will together join in the opening strain, "Unto Him that loved us." They will then pause, whilst the saints continue, "And washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." Then, in full chorus and rapturous voices, the angels will again join with the saints with universal acclaim, "To Him be glory and dominion for ever and ever. Amen" (Rev. i. 5, 6).

Our Lord's second coming is worthy of our brightest hope and most patient anticipation. Then will the bodies of the saints appear whiter than snow, washed in the fountain opened for sin and uncleanness, and separated, and clad in the immaculate robe which Christ spent a life on earth to work out for the heirs of salvation, and which is emphatically styled the "Righteousness of God."

Will the writer and the reader be present to witness this wonderful display of the glories of our risen Lord—not as spectators only, but as participators in the glorious assembly and as contributors to the music of the undying song?

Will not this be the far more exceeding and eternal weight of glory of which the apostle speaks—a weight that cannot be borne until frail mortality is swallowed up of life (2 Cor. iv. 17). The Apostle Paul commends his son Titus to speak the truths advanced in these papers with all authority (Titus ii. 13—15). If, therefore, the subject was then of such importance in his estimation, why in these latter days should it not be a topic for Christian consideration and converse? Why, then, should we hesitate to make it the subject of holy talk, and often in trying times to

COMFORT ONE ANOTHER WITH THESE WORDS?

Mayfield House, May 29th, 1911.

REVIEWS, LITERARY NOTES, ETC.

The Atheist's Dilemma. By J. Warschauer, M.A., author of "Anti Nuncquam." H. R. Allenson, Ltd. Sixpence.

THIS is a reply to Mr. G. W. Foote, the atheist propagandist, and the argument is pursued not from the spiritual standpoint, but from the intellectual. As a piece of inductive reasoning the book is not without interest, but—*there is death in the pot.*

Our author, in his preface, countenances the rejection of the doctrine of the verbal inspiration of Holy Scriptures in the following terms: "The intellectual atmosphere has greatly changed since the seventies and eighties of the last century. Men and women no longer feel that they have to choose between the acceptance of every letter of Scripture and the rejection of all religious belief, and hence the old-time arguments of militant secularism—the science of Genesis, the natural history of Jonah, the morals of Jacob, David, and Solomon, and so forth—now-a-days fail to move moderately educated people."

This passage suggests that such persons are fortified against the secularist's attacks upon religious belief by their surrender of those portions of Scripture which fail to meet with his approval. We submit that such a surrender leaves the "moderately educated people" little better than the secularists themselves in the light of our Lord's words, "If ye believe not Moses' writings, how shall ye believe My words?" This dictum, again, clashes with Paul's advice to Timothy to continue in the things he had learned, notably the Holy Scriptures. But perhaps our author would not regard Paul and Timothy as "moderately educated people."

In stating the case for theism against atheism, Dr. Warschauer postulates (1) that the universe has a cause which (2) is a conscious and intelligent one, and (3) that all that exists is the outcome of purpose and not of chance. To this all Christians will assent, but we stagger at our author's next position—that "The ruling and pervading idea which expresses itself in and through the world is the idea of evolution. What is the history of the world as we read it to-day? It is the story of a ceaseless reaching forward and upward. The watchword and motto 'to which the whole creation moves' is not only order but progress. As we peruse the chronicles of the past they tell us not

of an infinite monotony, but of an infinite ascent, with the plain hint of infinite and unexhausted further possibilities in store. Step by step life has risen from the lowest and lower to the higher and highest grades, culminating in a race of beings capable of looking before and after, of doing right and loving good for their own sakes." We emphatically repudiate this wild theory, which all the reasoning and sophistry in the world could never reconcile with God's account of man's creation in the Divine image, and of man's disobedience and fall. We believe God's Word, which assures us that, so far from "reaching upward," man is plunging headlong downward since the catastrophe of Genesis iii., and that, so far from "loving good," "there is none that doeth good; no, not one." "Infinite possibilities," indeed! Infinite certainties, rather—certainties of death, judgment, and everlasting punishment—are in store for every son of fallen Adam who is not reclaimed by sovereign grace and electing love, and given a place among the redeemed of the Lord.

Dr. Warschauer gives eight admirably-worded questions which his atheist opponent was unable to answer, but which were evaded with cheap and blasphemous satire. The remainder of the book is occupied with our author's rejoinder, with some parts of which we find ourselves in perfect sympathy. When the question of evolution is further dealt with, however, we are bound to disagree with him. Dr. Warschauer, on pages 32 to 34, adopts Darwinism as expounded by Professor A. R. Wallace. We are asked to believe in evolution under Divine supervision. What an appalling compromise with unbelief!

In conclusion, we would place upon record our conviction that the evil in this book far outweighs the good. We believe that the circulation of such works as "The Atheist's Dilemma," with their reckless concessions to the enemies of God's Word, and their treacherous surrender of so much that is dear to the spiritual Christian, is calculated to do vastly more injury to the cause of God and truth than would ever be done by the open atheism and the crude blasphemy of the treatises which they are written to refute.

The Greeks could not capture Troy by force, but they succeeded by guile. Their wiles effected what their soldiery

could not do. The warning of Laocoon was disregarded. The wooden horse, with its hidden band of heroes, was admitted into the city, and Troy was sacked and burned to the ground. Confronted with "the wiles of the devil," we conjure our readers to heed the lesson of the fall of Troy, and to remember the wise words of Laocoon, whose advice, had it been followed, would have saved Troy from the horrors and calamities of that awful "last night." "Quidquid id est, timeo Danaos et dona ferentes." *Whatever it is, I fear the Greeks, even when bringing gifts.*

ALFRED G. SECRETT.

Augustus M. Toplady. A Biography.

By Thomas Wright, author of the Lives of William Cowper, William Huntington, Joseph Hart, etc. Farncombe and Son, 30, Imperial Buildings, London, E.C. Five shillings. Preparing for publication. Preliminary notice.

THERE is room for a full and impartial biography of Toplady, free, on the one hand, from Calvinistic bias, and from Arminian rancour on the other. Worthy of remembrance as his life is, it seems to have almost passed into oblivion. Beeton's "Dictionary of Universal Information" leaves him wholly unnoticed, yet finds a place for Topham, the strong

man of Islington. The "Biographical Dictionary" in "Everyman's Library" dismisses him with a brief paragraph. The Life published many years since by the Religious Tract Society has long been out of print, as has also the really excellent Memoir by William Winters, a former editor of this magazine. We know of no obtainable book on his interesting career. We are, therefore, exceedingly glad that Mr. Wright's volume is in active preparation, assured, as we are, of its writer's competence for such a task.

Toplady's career still presents a paradox to many. Friends whom he esteemed, like Rev. J. C. Ryland, he addressed humbly and graciously, and his letters are full of savour; yet toward his opponents he is so outrageously bitter that some have been inclined even to question his personal godliness.

Many will agree with Bishop Ryle that as a controversialist it is difficult to give a right estimate of Toplady's character. In fact, the subject is a painful one. Had he lived longer, written more hymns, and handled fewer controversies, his memory would have been held in greater honour.

It will be greatly to Mr. Wright's credit if he succeeds in showing the consistency between Toplady the poet and Toplady the polemic.

THE CONFESSION OF THE EMPTY SEATS.

A VOICE from many empty seats
 Within the house of prayer,
 A faithful, kind rebuke repeats
 To those who *should* be there.
 What means that empty seat of thine?
 What will thy echo say?
 "I think the weather scarcely fine
 Enough to go to-day!"
 Another empty seat shall speak—
 The truth must be confess'd—
 Its owner "labours all the week";
 On Sunday he "needs rest."
 Why should that empty seat of thine
 Thy memory disgrace?
Indifference and sloth combine
 To cause that vacant place.
 And why that empty seat of thine?
 You must not deem me bold
 If I consider it a sign
 Your love is growing cold.
 And other seats are vacant here
 Whose occupants I miss;

Their absence is enforced, I fear—
 Affliction causes this.
 But there are other empty seats
 Which vacant must remain;
 At least, the friends who filled them once
 Can ne'er return again.
 As, one by one, they're called away
 To take their seats above,
 'Tis ours, while on the earth we stay,
 To emulate their love.
 When persecution's flaming sword
 Was brandished o'er the land,
 Few vacant places *then* were found
 Among each faithful band.
 And shall we in these golden days—
 These days of Gospel light—
 Grow weary of God's holy ways—
 His sanctuary slight?
 Arise, O Lord. Thy Zion build,
 Thy work of grace complete;
 Let every house of prayer be filled,
 And every vacant seat.

JOSIAH BRISCOE.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION.

The Half-Yearly and Welcome Meetings.

IMPRESSIVE ADDRESS BY MR. BRAND.

"YAR! don't take away the light—it's all dark!" A plague-stricken woman, deserted by her relations, dying in loneliness and darkness, was calling for the light and asking for help. And she died in the dark and alone, the physical conditions pathetically picturing the spiritual.

The account of this poor, outcast Hindu woman's death was the climax of the story of his experiences in India which Mr. Jesse Brand told at the Surrey Tabernacle on April 25th, and must have moved the hearts of all who heard it.

At the outset, in the afternoon, he reminded us that idolatry was

DEMONOLATRY,

and that the power of Satan lay behind the idol. This was often manifested very strongly when Jesus Christ was preached. "I remember preaching in a village close to Sendamangalam," said Mr. Brand, "when all went well until I spoke of Jesus. At the first mention of Jesus forward came a man, his face full of hatred, 'Tell us of God and of our religious duties, but don't tell us of Jesus.'" On another occasion a crowd was moving past the front of the Mission House in Sendamangalam. "I went out and pressed into the inner circle. A man was holding in his trembling hands a golden image. His whole body was in a tremor; every muscle in his face was quivering, and sweat poured from his forehead. What was the meaning of it? The people said—and the words stung me—'A spirit has come into him; he is possessed by the god!' That man was believed to be possessed by the spirit of the image which he was holding in his hand, and the people were listening to what the god was saying to him. Who will say that an evil spirit did not possess him?" Here lay the real difficulty of work in India; not in caste or in outward persecution, but in Satanic power.

THE POWER OF GOD.

But was it true that these evil

spirits are triumphant? "No, a thousand times No: we have behind us the invincible Spirit of God!" An illustration of this followed in the remarkable story of the conversion of Narayanan, which appeared in the *Herald* of December last. For thirty years a Hindu, a halfpenny tract so convinced him that idolatry was wrong that he gave it up. But it led him no further, and he remained in this condition for twenty years until he met Messrs. Morling and Brand, and received a copy of God's Word, which gradually let him into the light. "One day he said to me, 'I trust and rely for my salvation only upon the merits of Jesus Christ,' and on the 25th September, 1910, it was my great joy to baptise him. Every influence in his village had been against him—relatives, family priest, his old superstitions, combined to drag him back to Hinduism. There is only one solution of the mystery—the invincible Spirit of God. Notwithstanding the power of the evil one, the issue is secure, and Christ must reign until all enemies are put beneath His feet."

THE DOOR OPENED FOR THE GOSPEL.

In the evening the effect of medical work in breaking down the prejudice and hostility of the people was conclusively shown. When Mr. Brand went to Sendamangalam two and a-half years ago the people made no secret of the fact that they did not want either the Gospel or the missionaries. "On my arrival I tried to make known the fact that anyone would receive medical attention free of charge. Day after day and week after week I waited, but no one came." At last a Mohammedan bundy-driver who had been badly injured was brought to the Mission House. Having been injured when drunk the other Mohammedans did not like to ask a Mohammedan doctor to attend to him, and shut him up in a room without attention for some days. His old father then came to Mr. Brand, who attended the man. He became better, and that was the beginning of medical work in Sendamangalam itself. At Kalapanayakanpatti, about four miles from Sendamangalam, a young man was

brought who had been badly beaten by thieves and his ribs broken. The native treatment had been to plaster him in mud and the poor fellow was nearly dying of suffocation. "A hundred Hindus were looking on to see what the Christian *vaitthian* would do. I ordered the mud to be removed. That caused consternation and suspicion, but it was carried out. Eventually the young man recovered, and so in Kalapanayakanpatti, also, the door was opened. In this way within three or four months from the time of my arrival in Sendamangalam Gospel medical work got into full swing." Another case secured the confidence of the low caste people. A boy belonging to the *sukkilies*, or leather-worker caste—the lowest—was run over and damaged. Mr. Brand attended to him; he got well and it became known to the low caste people that the Christian missionaries did not, like the high cast people, despise *sukkilies* but would welcome them and treat them as human beings.

GOSPEL MEDICAL METHODS.

Medical work had opened the door in several ways. To each patient who comes a Grimké text card is given. The front of the card bears a Tamil text, and on the other is written the man's name, complaint and prescription. This is given with the remark, "Here is medicine for the body and medicine for the soul; both are needful." Nothing more than this could be done in the way of Christian propagandism for some time, but about a year ago, when the confidence of people had been sufficiently gained, a Gospel service was begun and held every day for the patients, who listened with earnestness.

AN ILLUSTRATION OF SUCCESS.

Cinnan, a caste boy, was an illustration of the success of this work. He came suffering from abscesses and with a horrible gash in his leg caused by a native doctor's "treatment." Mr. Brand took him in and treated him day after day, telling him at the same time some part of the story of Jesus Christ. He listened with attention. By-and-bye he said, "If it is right to pray to Jesus Swami, how can I pray to Him?" "I said to him, 'Cinnan! If

you want to pray just say, 'O, Lord, save me for Jesus' sake.' Several days elapsed, and I did not know whether he had forgotten the prayer or not, nor whether he really desired to pray to the Lord or not. One day it became necessary to perform an operation on his leg. He was terrified at the prospect, remembering the awful hacking of the native doctor and thinking this was about to be repeated. I applied a local anæsthetic, but he still seemed full of fear. I had my back to him and was busy with his leg when I heard a trembling voice over my shoulder, 'O, Lord, save me for Jesus' sake.' I turned, and found that Cinnan was speaking to the Lord Jesus, to whom he had learned to pray. That to me was a most eloquent testimony to the value of Gospel medical work."

After referring to his limited qualifications and the painful necessity of refusing many cases, Mr. Brand turned to the subject of

THE PLAGUE

and its effect on Sendamangalam. He and the Agents seriously considered what they should do, but after holding a prayer-meeting about it the preachers and teachers and their wives bravely decided to stop and do what they could, by God's help, to show forth the love of Christ by rendering assistance to those who were stricken and bereaved by plague. "The result was that the people in the neighbouring villages came not only to trust but to love us, because, as they said, whilst the Brahmins and rich people fled, 'you Christians are staying on.'" "One night as I was walking home a man who was going in the same direction came to me and said, "Iyar, the plague is stronger than the gods," and I had the blessed opportunity of telling him of the only true God, who was stronger than the plague."

CALLING FOR THE LIGHT, ASKING FOR HELP.

"I must tell you of one case which wrung my heart. A poor woman had contracted plague by falling on the dead body of her husband and weeping, according to the custom of Hindu women. She had been thrown out of her caste for her evil course of life and for marriage out of caste, and could not therefore go back to her own people or look for love or

sympathy there. She turned to her neighbours, but they refused her. Wherever she went people avoided her. For three days and nights she wandered without food or drink; on the fourth day she staggered into the compound of the Mission House and literally fell down on the ground and lay there in a semi-conscious state. Varatharajulu called me to her. I made arrangements for her removal to a lonely hut in a field far removed from human dwellings. I enquired for friends and relatives; they would not come—'Let her die!' The low-caste people would not attend to her, even to give her the rice and milk she needed just to keep her alive, whatever I offered. So that evening after dark Varatharajulu and I went round to that desolate hut with a basin of hot milk and a spoon. There she lay on the sand—no cot, no rug, nothing to make her comfortable—tossing in her fever. When I offered her the milk she sat up and gasped for it as if she was famished, as indeed she was, and after every spoonful the poor creature seemed to reach forward for the next. After rolling up her cloth as a pillar for her head, to make her as comfortable as possible, I took up the lamp to return home. When I got outside I heard her calling, 'Iyar, don't take away the light—it's all dark.' She went on, 'Can't you leave someone to take care of me in the dark? Can't you give me someone as a companion during the hours of darkness?' And I had to say 'No.' I knew it was impossible for me to stay with her, and I had to come away and leave her in the darkness, calling for the light, asking for help. The last words I heard her say were, 'Please send someone to be with me.' In the early hours of the morning she died—alone, in darkness, in spiritual darkness, with no one to care for her soul.—The impressive silence which followed the account of this pathetic scene may be imagined.

We have given as full an account of Mr. Brand's afternoon and evening speeches as space would allow, to the almost total exclusion of the rest of the proceedings, in order that all our friends may have some idea of his story although he is unable to visit the Churches.

In the afternoon Mr. Mutimer was

in the Chair, Mr. Dolbey read the 96th Psalm, prayer was offered by Brethren Brand, Freston, A. G. Brown and George Fromow, and Pastor George Smith, of Grays, gave an address on "The love of Christ constraineth us," and was followed by Mr. Jesse Brand. In the evening, Mr. Mitchell being in the Chair, Mr. Boulden offered prayer and Mr. Dolbey and Mr. J. E. Flegg addressed the meeting. After Mr. Brand's address Mrs. Elnaugh gave an interesting outline of the way in which her time is filled up in hospital training and pleaded for constant prayer on her behalf. A vote of thanks to the Pastor and Deacons of the Surrey Tabernacle for their kindness, which was warmly responded to by Mr. Dolbey and Mr. Boulden, concluded one of the best meetings, and perhaps the most impressive, the Strict Baptist Mission has held. The collections were as follows:—Afternoon, £26 1s. 11d.; evening, £43 6s. 1d.; tea, £8 12s. Total £78.

SURREY TABERNACLE.

TWENTY-FOURTH ANNIVERSARY OF MR. O. S. DOLBEY'S PASTORATE.

PUBLIC services were held on June 14 to commemorate the above-named event. A sermon—thoughtful, experimental, and highly spiritual—was preached by Mr. Schofield from 2 Thess. iii. 5, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." Speaking of the love of God, the preacher said:—It was an everlasting principle; it was unparalleled in degree. Christ died not for friends, but for enemies—not for the righteous, but for the ungodly—that these might be sanctified and brought to God. To be directed into the love of God was to be led by the Holy Spirit into the very centre of love, which had its manifestation—and to the sanctified mind it was a most lovely vision—when Jesus Christ suffered on the cross.

A public meeting was held in the evening, the Pastor, Mr. O. S. Dolbey, presiding. He was supported on the platform by the following ministerial brethren:—Messrs. Mitchell, Morling, Mutimer, Schofield, Carr, and the deacons.

The grand old hymn, "O God of Bethel," was sung, the 146th Psalm was read by Mr. Crowhurst, and prayer was offered by Mr. Thos. Green.

The Chairman then, in feeling terms, referred to three words that had been filling his mind—"Unto this day." There was something to record and

something to acknowledge. What had he to record?

1. Unfailing goodness of God during twenty-four years' pastorate.

2. His indebtedness to the unfailing Word of God. Personally, he had experienced many failures, but the Word of God had failed him never.

3. Unfailing grace; its all-sufficiency in every time of need.

4. Unfailing faithfulness. "If we believe not, yet He abideth faithful: He cannot deny Himself" (2 Timothy ii. 13).

5. Unfailing, mighty power that had laid hold of him and them and kept them—"kept them by the mighty power of God."

Then he was bound to acknowledge many shortcomings, much unworthiness; but with it all there were three abiding principles:—

Faith—in the God he served and the great doctrines he preached.

Hope—for the future that his labours would not be in vain.

Love—to God, to His Word and work, and to His people.

Mr. E. Mitchell then delivered a solemn and weighty address from the words, "Ye must be born again." The words were spoken by Jesus Christ to a man who had every natural advantage as to birth and learning, but they were the "death-knell" to all human advantages or achievements as a means of entering Christ's spiritual kingdom. The words bespeak human depravity and the need of a radical change of heart and life.

Mr. J. Morling made some interesting remarks from 2 Cor. ix. 8, "And God is able to make all grace abound toward you." Grace (he said) was a charming word. There was nothing so elevating to the heart as when the recipient realised that "the grace of God" was his and her portion. It was rich, free, sovereign favour; in a word, it was the "love of God."

Mr. Rundell, on behalf of the deacons, made feeling reference to some of his brethren of the diaconate who were in office when their Pastor's official work began, but who had since been removed to their home above; but the Lord had brought in others to fill their place and spared their lives until the present time, for which they were grateful.

Mr. Boulden addressed a few words to the meeting touching his experiences in the Surrey Tabernacle and begged a good collection.

Mr. Thos. Carr called attention to Solomon's prayer, especially noting the word forgiveness, which so often appears in it.

Mr. Schofield said he had been acquainted with the Tabernacle for thirty years. He held himself accountable to no man or body of men as to where he should preach the Gospel. Not only

was he sent to preach the Gospel, but he felt it a duty to warn the wicked. When he began his ministry the words of the Lord to Ezekiel were solemnly laid on his mind (chap. iii. 17): "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me." The speaker then followed with a most interesting discourse on the word "Godly," in which he traced the features and characteristics of those who come under this appellation.

Mr. Mutimer then gave very cheering words to our Pastor and to his people, taking for his text the words of Paul, "We thanked God, and took courage" (Acts xxviii. 15). The speaker briefly reviewed some of the things that called for gratitude to God from the people under Mr. Dolbey's ministry during the twenty-four years of his pastorate. Amongst these were temporal favours which ought never to be forgotten. His life had been spared; all needs had been supplied; God had not failed; their Pastor had been kept from falling; there had been hallowed seasons in His house. These, with many untold blessings, would enable both Pastor and people to look with courage to the future.

A hymn and Benediction brought a most encouraging meeting to a close.

SUFFOLK AND NORFOLK ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS AT RISHANGLES. THE annual meetings, held on May 24th and 25th, were well attended and hearty. The organisation and hospitality necessary for the great number who attend the Association is no small undertaking for a little Churob, but the friends at Rishangles rose to the occasion.

The absence of the retiring Moderator, Pastor Abner Morling, owing to ill-health, was much regretted.

Messrs. Wm. Ling, A. Butcher, and W. H. Berry read the reports from the Churches. The summary was as follows:—Fourteen Churches had received into fellowship by baptism 88, ten Churches had received into membership by transfer and experience 17, seven Churches had transferred to other Churches 7, twenty-one Churches had lost by death 43, number of scholars in Sabbath-school 1,905, number of teachers 265, number of young people in the Bible-classes 572, village stations where services are held 60, local preachers 23.

The Vice-Moderator alluded to the absence of Pastor A. Morling through ill-health, and trusted that he would be speedily restored to health and strength again. He also welcomed the new Moderator, Mr. H. T. Chilvers, who they

all loved, and he hoped his years of office would be of abundance and joy and of the greatest blessing.

Pastor H. T. Chilvers then took the chair. He emphasised the remarks that had been made with regard to Pastor Morling and welcomed the deputation, Pastors White and Baker, from the Metropolitan Churches.

THE MODERATOR'S ADDRESS.

The Moderator, in the course of his address, thanked the brethren for the honour they had again and so quickly conferred by electing him to be their Moderator. They were living in wonderful days. Laws were being made and deeds enacted that were immortalising the period upon which their lives were cast. He supposed there never were times like the present when such rapid strides were made for social amelioration. The Lord forbid that social advancement and brightness should whither their spiritual life. The Church of God needed more than ever the sternness, the Calvinistic iron in her blood, the vital energy, uncompromising fidelity to God and His Word, love and passion for souls, that characterised their fathers, who "endured a great fight of afflictions," to obtain their present liberties. Shame on the people of God if they allowed the social betterment of the country to make them lax in the service of their glorified King and Saviour. Cessation from struggling, whether in the realm of circumstances or in the cause of religion, opened a door for unlawful rest, and frequently gave birth to a love of pleasure and sensuality; therefore, let them look well to their moorings that the lesser things did not detach them from the greater.

The Moderator went on to ask whether there was cause for alarm? Were their Churches prosperous? Was there an arrest of progress, a dearth of conversions, lack of spiritual power? Alas, alas, in all parts of the professing Church this dirge was sung! Oh, brethren, let them pray more earnestly, tearfully, and with more self-sacrifice, "Oh, Lord, revive Thy work!" Going on to speak upon his main subject—preaching and praying—the Moderator remarked that the ideal preaching was that which was in demonstration of the Spirit and in power. This was God's ideal; oh, that all their hearers had this same lofty conception! It was only as the people in the pew had their minds and expectations raised to this that their praying would produce such preaching. He feared that many who were asking for a Holy Ghost ministry rejected it when it was sent them. Such preaching was no mamby-pamby thing; it enunciated with certainty and fearlessness the fundamental truths of their common faith. While they acknowledged gratefully that the Holy

Ghost was essential to a preacher, let them not forget that he must also possess natural gifts, and if these gifts could be improved by diligent hard mental work and study, then they must seek to improve them. The effects of this ideal ministry would be seen in broken and healed hearts and smitten consciences, inspired faith, and brightened hopes, holy and uncompromising living, and increased passion for souls. He strongly urged the members of their Churches to shun such ministry as tickled merely low and oft-times shameful experiences of some Christians, and bolstered others in a kind of insipid profession that depreciated the glorious doctrines of grace. Ministers must be elegant in manner and speech, but it was also absolutely necessary that a loving severity should also characterise them. It was possible to have sound preaching without power, but he doubted the possibility of Holy Ghost power without soundness in doctrine.

IDEAL PREACHING.

The ideal preaching might not be popular, it might not fill their chapels, but it would be fruitful and glorify God. The life of Christian Churches would be in proportion to the prayer-life of their members in the home and on the hearth. They were languishing to-day for the want of more fireside religion. Let them take care that the rush and feverishness of life did not take their time from family altars and social communion and fellowship in Divine things. They could not over-estimate the good that had accrued from the reading of the old family Bible, the audible prayer by the head of a household in the presence and hearing of the members of the family. Some of them had blessed memories of seasons when father, mother, brothers, and sisters together heard read God's Holy Word, and fervent prayers offered by lips that now were sealed by the hand of death. Let them cultivate this old-time practice, and never suffer this ancient landmark to be removed. Family worship gave impressions upon the minds of their children that time and circumstances could never eradicate. Ideal preaching in their pulpits was largely brought about by the united prayers of the members of "home, sweet home." Secret communion with God must also occupy a place in their personal and private prayer life. The soul needeth its Bethel—as to where the place was, that mattered little. As to the prayer-meeting, the Divine Spirit was needed nowhere more than there; heavenly wisdom and discretion were essential for this most important part of their worship. There was nothing the Church needed more than to understand what a prayer-meeting was. Briefly, it was a meeting for prayer. It was not a means

whereby they might air their pet doctrines or state their creed: neither was it to be an opportunity to express grievances between one and another. In Church life the prayer-meeting should not be an auxiliary of the Church, but one of the most essential and important parts of her work. It was one of those services in which the greatest care should be exercised by the leader. Graceful tact could do wonders in these meetings, preventing prayer being too long and heavy, avoiding indefiniteness; seeking to hear as many voices as possible, interspersing the petitions with some of their great prayer-hymns, thus making the time bright and helpful rather than dull and heavy. It was a very wrong policy for a Pastor or deacon to take half the time of the service for a proxy address, when there were plenty of brothers and sisters present to call upon the Lord. Let them put more into their prayer-meetings, urging people to come, and then getting together in solemn earnestness for pleading with God, seeking to so pray that their prayers were as battering rams against Satan's kingdom. A revival in their Churches would begin at the footstool of mercy.

In the afternoon Pastor E. White was the preacher, and in the evening Pastor Baker.

The second day, May 25th, 1911, commenced with an early morning prayer-meeting, presided over by Pastor Hewitt, of Rattlesden, at which there was a large attendance of messengers from the Churches and the general public. The meeting was followed by a public breakfast in the large barn at the Lodge, which was decorated with greenery and flowers and appropriate mottoes.

The 79th Annual Report of the Suffolk and Norfolk Baptist Home Mission, which was issued, shows that there are 36 village stations, 7 mission chapels, and 12 Pastors regularly engaged in the work, besides other brethren. The average attendance at the mission services is about 1,000 weekly. The balance-sheet showed subscriptions from the Churches and personal friends amounting, with balance in hand, to £164 3s. 5d. The expenditure in grants amounted to £127 7s. 6d., and a few minor expenses, the balance being £25 17s. 11d. The Mission is carrying on a good work in many of the villages and is worthy of the support of the Churches. The treasurer is Mr. William Ling, of Warrington-road, Ipswich, and the secretary Pastor H. Tydeman Chilvers, of Ipswich.

The ministers' prayer-meeting was presided over by the Moderator, hundreds of people being present.

At the morning service the numbers had increased till the vast tent was

packed, while many were standing outside—quite an abnormal experience.

Pastor White, of Woolwich, conveyed the greetings of the Metropolitan Association (of which he is president), and on the motion of the Moderator the hearty greetings of the Association was sent to the London Churches.

The devotional service was taken by Pastor Ransome, of Somersham, and Pastor Chilvers, of Ipswich. Pastor Hewitt, of Rattlesden, was the preacher.

The dinner that followed the morning service was more largely attended than on any previous occasion. It was necessary for the company to sit down in two parties. The meal was excellently served by the Rishangles friends.

The afternoon meeting was again presided over by the Moderator, and the preacher was Pastor Dyker, of Laxfield. A comprehensive vote of thanks was passed to the Rishangles friends for entertaining the Association, and to Mr. and Mrs. Flowers for the use of meadow and barn for the meetings.

Pastor Cooper, of the Rishangles Church, acknowledged the vote of thanks on behalf of the friends.

The next meeting of the Association will be held at Fressingfield.

EAST HAM ("HOPE").—The fifth Sunday-school anniversary was celebrated on Sunday, June 4th, when two sermons were preached by Mr. Huckett. On Whit-Tuesday a public meeting was held, ably presided over by Mr. D. Baker, who read Psa. xxxiv., after which Mr. W. Rayner sought the divine blessing on the meeting. A very encouraging Report was read by the assistant secretary, Mr. H. G. Rushmer, showing that the work of the Sunday-school was going steadily forward. Addressee, which were greatly enjoyed, were given by Mr. G. W. Clark on "Seedtime" (Gen. viii. 22); Mr. J. N. Throssell, "Gather the children" (Joel ii. 16); Mr. H. D. Tooke, "The servant of Christ" (Gal. i. 10); Mr. C. Pardoe, "Be strong in the Lord" (Ephes. vi. 10). Special hymns and anthems were sung by the scholars, which were highly appreciated by the friends present, and which spoke of the untiring energy on the part of the teachers who taught the children their respective parts. Collections were good. A happy meeting was brought to a close with prayer.—F. F. R.

CANNING TOWN.—The thirty-third anniversary was held on Whit-Monday, June 5th. Mr. H. D. Tooke preached a sermon in the afternoon, which was much enjoyed, from Acts xxviii. 23, "Persuading them concerning Jesus," dwelling right through the sermon on the good old theme *Jesus*, the sum of prophetic and apostolic

teaching. A good number stayed to tea, after which a public meeting was held which will not soon be forgotten. Mr. F. T. Newman presided. After an opening hymn he read a part of Acts i., and made some very profitable remarks. Mr. T. Lester, a member of the Church and Superintendent of the school, then offered prayer. A very encouraging Report was given by the Secretary. Mr. G. Smith (of Grays) gave an address from Psalm xxvii. 8, speaking in a very savoury manner upon the call of the seeker and their response to the call. Mr. F. C. Holden (of Limehouse) followed. Basing his remarks upon Phil. i. 6, he said the doctrine of final perseverance was in the text, upon which theme he enlarged. Mr. J. D. Fountain spoke from the last verse of St. Mark's Gospel—qualifications needed in the work of the ministry. Mr. W. Lowrie made a few remarks from the words "Take care of him," speaking of the loving care of the Lord for His people. The Doxology having been sung, Mr. Newman commended the Church to the Lord, and pronounced the Benediction. Thus ended a most enjoyable and profitable meeting. The collections were good, and the Lord's presence was much enjoyed. A. H.

HOMERTON ROW SUNDAY SCHOOL.

ON Sunday, May 21st, and Thursday, May 25th, was celebrated the sixty-eighth anniversary of Homerton Row Sunday-school. Pastor J. P. Goodenough conducted the services morning, afternoon and evening on the Sunday.

The Sunday morning's sermon was for the children, and was greatly appreciated by them, as was shown by their attention. The text was, "Jonathan gave his artillery unto his lad, and said unto him, Go! carry them to the city" (1 Sam. xx. 40).

The address in the afternoon (again for the boys and girls) was a homely talk, not based upon any particular text, but containing many important truths and much sound advice.

The evening's subject was "The Christian education of the child," based upon "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6). The chief points of the discourse were:—A child: God's greatest gift; great in essence—great in prospect. The Old Testament teaching as to training the child. Christ's estimate of the child: "He set a child in the midst." The child is marred by sin; its training is man's greatest responsibility. People train the body, but neglect the soul; that is where the Sunday-school teacher comes in. Christian education can only be given by godly men and women. The text-book is the Bible. The method is by illustra-

tion, as the Master Himself illustrated the great truths He taught.

On Thursday, at 7 p.m., Mr. J. B. Collin ably presided over the continuation meeting. After the reading of the Annual Report, the Chairman delivered some very encouraging remarks from the text, "Launch out, and let down your nets for a draught" (Luke v. 1).

The following brethren also addressed the meeting:—Mr. S. B. Caplin: "These men are the servants of the Most High God, which shew unto us the way of salvation" (Acts xvi. 17); Mr. W. Church: "The slothful man roasteth not that which he took in hunting" (Prov. xii. 27); Mr. G. W. Clark: "Prayer"; and the Pastor, Mr. E. W. Flegg, who, in consequence of the lateness of the hour, confined himself to a few general remarks.

During the course of the evening the certificates and prizes gained in the recent Sunday School Union Scripture Examination were presented. In handing these to the recipients Mr. J. B. Collin, with characteristic generosity, offered to have the certificates framed at his expense, which offer was gratefully accepted.

A special feature of the anniversary was the excellent singing of the scholars, assisted by a few friends.

The attendances at the various services were good, the collections satisfactory, and a series of bright and happy services enjoyed in the house of God, for which we thank Him, take courage, and go forward. C. H. P.

HOUNSLOW. — On Whit - Monday meetings of a most encouraging character were held. Pastor E. White preached to a good and appreciative congregation in the afternoon, being greatly helped in opening up Rom. xiii. 11, and in the evening the chapel was quite full, when Pastor E. Mitchell delivered a most instructive discourse from the words, "It is God that justifieth." Friends from neighbouring Churches were present to cheer the Cause at Hounslow, and all felt that the Lord Himself had indeed been in the midst of His people, and the people responded liberally to the collection in aid of the work.

COLCHESTER (ST. JOHN'S GREEN).

—The Sunday-school anniversary was held on Lord's-day, May 28th. The services were conducted by the Pastor, Mr. H. G. Polley, whose morning subject from Luke xiii. 6-9 (principally three words in ver. 8, "This year also") was appropriate to the occasion and met with much approval. In the afternoon the Pastor conducted a special service for the children, reading Eccles. xii., commenting upon Sabbath-breaking and Sabbath-keeping, and mentioned qualifications necessary for a

teacher—as truthfulness according to the Word of God, earnestness, being affectionate, cheerful and natural in disposition, as well as early and regular in attendance. At the close of the service each scholar was presented with a book, care being exercised that the contents of each book was in accordance with the teaching in the school. At the evening service the reading was from Psa. lxxxix. and the discourse from Psa. xxxvii. 18. There were good attendances at each service, the chapel being well filled, and it was felt by both adults and scholars that an exceedingly good day had been spent. The collections for the day amounted to £4.—W. J. SMITH, Sec.

IPSWICH (ZOAR).—Special services to commemorate the sixty-ninth anniversary of the opening of this place of worship were held on Sunday, May 21st. Sermons were preached by Mr. M. J. Tryon, of Stamford—in the morning from Heb. vii. 25, "Wherefore He is able also to save them to the uttermost that come unto God by Him"; in the afternoon from John v. 39, "Search the Scriptures," etc.; and, in the evening, Isaiah i. 18, "Come now, and let us reason together," etc. This was Mr. Tryon's first visit to us, but his able exposition of these familiar portions and his eloquent and uncompromising testimony to the Bible as the very Word of God soon made for him a warm place in our hearts. Encouraging congregations assembled throughout the day. Our eyes are unto the Lord, that He will return again and bless us.—H. BALDWIN.

A SERVICE AT THE CLACTON CONVALESCENT HOME.

BEING in Clacton for the Whitsun holidays, and hearing that a service would be held on Lord's-day morning, June 4, we wended our way thither. We found a little company of visitors and convalescents assembled in the dining-room. After an opening hymn, Mr. W. S. J. Brown, the chairman of the committee of the Home, read Psalms lxxxix. and xc., and later on took for his text Psalm xc. 16, 17. He spoke of the different prayers mentioned in the divine Word, and how the prayers thus placed on record fit in with the Christian's experience. In this instance the words of the text were applicable to the work thus undertaken in commencing the Home—"The work of our hand, establish Thou it." He said he believed this was the feeling of the friends who had taken the work in hand—that the Lord would bless it. At the conclusion of the service we came away, having had a good time and realised that the Lord had been in the midst. Our prayer is that He will

abundantly bless all the loving workers in this good work and crown it with success to the strengthening of the weak ones of "the family" who go to the Home. So prays

"ONE WHO WAS THERE."

On Tuesday, June 6, we had the pleasure of being conducted over the Home by Miss Legge, the lady superintendent. We feel glad that there is a seaside Home for those of our denomination who are in want of a change of air. Everything that kind and loving hearts can conceive to make it pleasant and home-like has been done—light, airy and well-furnished rooms, and every attention to conduce, under God's blessing, to perfect restoration to health and strength. The charges, we understand, are within the reach of the poor of the family, and all particulars can be ascertained from the honorary secretary, Miss M. L. Edwards, 66, Ommoney-road, New Cross, S.E.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE quarterly meeting was held at West Hill Baptist Chapel on Tuesday, June 13th. In the afternoon Pastor E. White, the President of the Association, preached a sermon from Jer. xxxix. 12, 13. Though the attendance was small the sermon was good, and those present found great pleasure in listening as our brother discoursed—

(1) On the Period. When God means to bless He will make us earnest in prayer. The time of affliction is a time of prayer. Then, when there is unity and love, the blessing sought is received.

(2) Petition. True prayer is a call of need—"Revive Thy work in my soul." Calling upon Him is drawing near to Him—to lay hold of God like Jacob. We call on God because we believe in Him. Let us go in our closet and seek His face, because the low state of the Church is the lack of prayer.

(3) Promise. "Ye shall seek Me and find Me. I will bow down Mine ear to you; I will hearken to you. Ye shall seek Me and find Me."

(4) Perseverance. "When ye seek Me with the whole heart, wait on Me in prayer." It is not mechanical prayers but heart prayers that God hears.

An excellent tea was provided, and a public meeting followed, with the esteemed President in the chair. Pastor Welman read Psalm lxxii. Earnest, fervent prayer was offered by brethren representing the following Churches:—Brentford, Kingston, Clapham Junction, Chatham Road, New Cross, and West Hill. The brethren were fluent and pointed in their petitions.

Pastor T. L. Sapey (of Brixton Tabernacle) gave a very reasonable address from John xvii. 21. A marvellous petition—the petition of the Son of God.

The burden of His prayer was concerning those whom the Father had given Him. He asks not for mean things, but prays for the best the Father can give. He prays for the unity of the Church; He prays for a perfect people. Pastor R. E. Sears also gave a timely address from Acts ix. 31, which was heard with pleasure, speaking of unity, rest, peace, holy fellowship, and joy.

The attendance was good, and all felt it to be a time of refreshing from the presence of the Lord.

HALSTEAD (PROVIDENCE).—Anniversary services were held on June 11th and 12th, when we were favoured to listen to the esteemed Pastor of the Church at Chelmsford, Mr. J. Morling, whose discourses were much enjoyed, and made a blessing to many of God's family. The text for the morning was Heb. x. 14, "For by one offering He hath perfected for ever them that are sanctified. (1) Offering, (2) Perfected, (3) Sanctified. The Lord's people are set apart for holy uses and purposes; the Lord's day set apart to be devoted to Him. The firstborn were sanctified to be the Lord's, and the firstborn of cattle for sacrifice in the temple. The Levites were for special service—Aaron the priest and his sons to represent Christ. Now we are sanctified unto salvation by the Father, preserved in Jesus, called by the Holy Ghost. "By one offering He hath perfected for ever them that are sanctified," even the "offering" of Himself, which did away with all other offerings which could not take away sin. An offering must be divinely appointed; Christ offered as a Lamb fore-ordained, divinely approved. The brightness of the Father's glory—the Son of God, the One sacrifice which could meet all the requirements of the law and God. He offered Himself to make His people holy, free from sin, complete in Him for ever. The afternoon's subject was Isa. xlv. 22, "I have blotted out as a thick cloud," etc. (1) Christ, the Sin-bearer. As a thick cloud hides the sun naturally, so the cloud of our sins comes between us and God. (2) The gracious announcement: "I have blotted out"—vanished as vapour. (3) A divine act—I have done it, for His own sake—divine sovereignty, pleasing Himself. A perfect act—blotted out by the precious blood applied to the conscience by the power of the Holy Ghost. In the evening we were led to consider the words found in Psa. xl. 6, "Let everything that hath breath praise the Lord. Praise ye the Lord." As God breathed into man the breath of life he is thus distinguished from the beast—he must live for ever. Are our faces heavenward or hellward? It is the work of the Spirit to breathe into the soul spiritual life. Prayer is the breath of God. The living soul is

commanded to praise the Lord—to extol Him. As there were different instruments used in the temple, giving a variety of sounds, yet all in harmony, so in the truths of the Gospel we have the different doctrines, and the experience of God's people differs, yet there is a sweet harmony—all come to the cross and a precious Christ. There are variety of gifts for variety of work, yet harmony in the prayers and praises for grace given in time of need. We praise Him for the prospect of heaven, for things spiritual and temporal. On the following day a good tea was served, after which a good number of friends joined in the evening service. The words, "Still upward" formed the subject, taken from Ezek. xli. 7. The temple a type of the children of God, and the Church His body, in which dwells the Holy Ghost. Like stone in the quarry, unfit for a place in the temple, so is man naturally; but when raised up—regenerated—he becomes identified with His people, raised up from the lowest state of beggary to divine relationship. His will is raised up; his affection is set on things above. "Still upward" in knowledge—that knowledge which elevates. To know Him is life eternal. Trials tend to crush the soul, but grace given is the means of raising us up to God. When the spirit leaves the body it goes upward—when the tears are wiped away—ever upward in thought and affection. "Still upward" when in heaven we sing, "Worthy is the Lamb." The singing of "Blest be the tie that binds" brought the services to a close. Many, we believe, were refreshed as they realised the Lord's presence in the sanctuary. "Unto Thee, O Lord, belongeth all the praise." May we have the joy of seeing many souls brought into this Church, who, having received the good seed of the kingdom into their hearts, shall henceforth live to Thy glory. Knowing that the time is short, so we wait, so the perfection of the saints waits, so the admiring universe waits for Christ's appearing as the Light, the Significance, the Fountain of all the glory yet to be revealed. And when He shall appear, may we all meet around the throne in heaven, and join to swell the hallelujahs of the redeemed host; so prays
A MEMBER.

HITCHIN ("MOUNT ZION").—On Tuesday, May 24th, special services were held here, and a very happy day was spent. In the afternoon Mr. T. L. Sapey (of Brixton Tabernacle) preached from the words, "Unto Me every knee shall bow, every tongue shall swear" (Isa. xlv. 23), and the friends felt it good to be present. In the evening a public meeting was held, presided over by Mr. Ebenezer Carr, who, in his opening remarks, spoke of the Gospel, showing what it is and the blessings

connected with it. Mr. G. Scott, on behalf of the Church, stated he felt there was cause for encouragement, and bore testimony to the faithfulness of the ministers who supplied the pulpit from time to time. Mr. C. A. Freston (of Watford) spoke from Rev. i. 5, 6, "Unto Him that loved us," etc., dwelling very sweetly on the precious blood of Christ. Mr. A. Boulden (of the Surrey Tabernacle) gave a short address from the words, "Praise waiteth for Thee, O God, in Zion," and "The Lord is in His holy temple." Mr. Staddon (of Stevenage) then addressed the friends from Eccles. viii. 4, "Where the word of the King is there is power," especially dwelling upon the words of the Lord, "Fear not, for I have redeemed thee," etc. Mr. T. L. Sapey made a few encouraging remarks from Acts xxv. 24, and Mr. A. B. Falkner (of the Surrey Tabernacle) followed, speaking from the words, "The Lord on high is mightier than the voice of many waters." Mr. A. G. Blackman, the Secretary of the Strict and Particular Baptist Society, which has sent ministers every Lord's-day to preach at the chapel, spoke of the willingness of the Society to continue to render assistance to smaller Causes of truth, and expressed, on behalf of the Committee, the hope that days of prosperity might be in store for the Cause. The meeting was brought to a close by singing the Doxology, and prayer being offered by Mr. Sapey.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

The annual meeting of the above Association was held at Chatham-road, Wandsworth Common, on Tuesday, May 23rd, when Pastor H. Dadsell, our beloved president—mercifully restored, in measure, from his recent accident—occupied the chair. Mr. Honeyball sought the divine blessing. After a brief report of the year's work had been presented by the Secretary, brother F. W. Reader delivered an admirable address to the children on the word "Gospel" in acrostic form.

Pastor J. P. Goodenough next proceeded to a telling and searching address to the young on the words, "Examine yourselves," showing how to do so by directing attention to three very important questions:—(1) Do you know (i.e., feel) yourselves sinners in God's sight? (2) Do you Jesus is a Saviour? (3) Do you know Jesus is your Saviour?

The children repeated several texts after brother Goodenough, which might form replies to his enquiries.

Our esteemed vice-president, brother F. W. Kevan, followed with a stirring address to the older friends, wherein he emphasized a great denominational need for the publication of teachers' notes in

accordance with our distinctive doctrines.

The prizes and certificates gained at the recent Scripture examination were then handed to the successful candidate.

A good company of friends, a fair number of scholars, and a collection enabling us to clear expenses and start again with a small balance, all tended to cheer.

FRANK T. WALLER, Hon. Sec.

BRADFIELD-ST.-GEORGE.—The sixty-first anniversary services were held on Whit-Sunday and Monday, June 4th and 5th. Mr. Philip Reynolds (of London) preached on the Sunday morning, afternoon, and evening; also on the Monday afternoon. It is many years since Mr. Reynolds first came to Bradfield. The large congregations which were present at all the services showed that his ministry is appreciated in this part of the county. A public tea was held in the chapel, some 150 being present. The evening meeting was presided over by Mr. W. C. Hitchcock (of Pakenham), a grandson of the late John Cooper, who preached for nearly fifty years at Watisham. The Chairman said it gave him very great pleasure to be present, and to meet Mr. Dixon and the other ministers present. He felt a great interest in the village Churches, and there was no place that gave him greater pleasure to visit than Bradfield. Mr. W. Dixon thanked the friends present from other Churches, showing by their presence a kind Christian spirit. Earnest, helpful and spiritual addresses were given by Messrs. G. Cobb, G. F. Wall, R. Hewitt, A. J. Ward, and P. Reynolds. These addresses were Scriptural, evangelical, and practical, enforcing the necessity of the new birth, and repentance and faith in the Lord Jesus and firm adherence to New Testament order. The services were very hearty, and full of spirit and interest, and looked well for our village Churches. Collections amounted to nearly £9.

WHITTLESEA (ZION).—Anniversary services were held on Sunday, May 28, and continued on Tuesday, May 30. Mr. R. E. Sears preached on the Sunday to good congregations, when many said—and we are sure others felt—"This is none other than the house of God," as most helpful sermons were listened to with marked attention. The morning sermon was from Ephes. iii. 15 and the evening from Luke xii. 32. The little in stature, as well as the little in faith, were not forgotten. On the Tuesday, Pastor J. Bush preached with his usual acceptance in the afternoon from John xiii. 7 and in the evening from Rev. vii. 9, 10. The Gospel is good news indeed and suits us, not only in our times of

gladness, but in our times of sadness. We are glad to be able to report good congregations, a good number for tea, and collections rather above the average. "A day in Thy courts is better than a thousand."—M. W.

WETHERDEN.—On May 21st the Sunday-school anniversary was held. At 7 a.m. several friends met for prayer and praise. Two good sermons were preached by Mr. Abrahams. The morning subject was, "And that from a child thou hast known the holy scriptures" (1 Tim. iii. 15). In the evening he spoke from the words, "He shall see His seed" (Isa. liii. 10). In the afternoon recitations and dialogues were given by the children, and Mr. Abrahams gave an illustrated address on "Jesus," in which the children took great interest. The collections amounted to £2 14s. 5d., an increase on last year. There were large attendances throughout the day, the weather being favourable. There is much cause for thankfulness. On the Monday evening Mr. Abrahams gave his second lecture on "Hymns and Hymn-writers," which seemed to be enjoyed by all.—J. C. R.

WALDRINGFIELD.—Anniversary services were held on Whit-Sunday and Monday. On Whit-Sunday good numbers gathered, when the Pastor was enabled to preach two helpful sermons, and in the afternoon conduct a children's service. Recitations were also given, and special hymns sung by the choir. Services were continued on Monday, when large gatherings assembled, several friends from Ipswich, Sutton and other places being present. Mr. Gardner gave an encouraging address to teachers and children in the afternoon. Messrs. Garrard and Berry, of Ipswich, also took part in distributing the prizes, with a few kindly words to each of the recipients. After a stroll on the heath, tea was provided, to which about 130 sat down. In the evening Mr. Ridley, of Bucklesham, presided over a public meeting, expressing the pleasure it gave him to be present on such an occasion. Addresses were given by Messrs. Gardner, Berry and Garrard. A few words from the Pastor, thanking the friends for their presence, and also thanking all who had in any way helped to make the gathering a success, brought the happy meeting to a close.—A. L. B.

STONHAM PARVA (BETHEL).—On Whit-Wednesday good meetings were held to commemorate God's goodness. The chapel had been cleaned and renovated and looked quite nice. The preacher for the occasion was Pastor R. Mutimer. Friends gathered from Blakenham, Crowfield and other places to help cheer and rejoice with the friends here. The sermons were very

cheering, the tea was good, the friends were very kind, and we hope that it will not be the last time that we shall visit Stonham. The Pastor, S. Ling, H. Look (Blakenham), and S. Hawes (Occold) were also present. The Lord bless His own dear people everywhere, and may many more be led to say—

"Thy cause is dear to us :
Thy people are our choice ;
With them afresh we take our lot,
And with them will rejoice."

—M. A. MOORE.

HOXNE.—The anniversary services of the Sunday-school were held on Whit-Sunday and Monday. On the Sunday Mr. H. T. Thiselton preached three sermons. In the morning his discourse was from Psa. xvi. 11—(1) The way spoken of; (2) the guide; (3) the pleasures promised. In the afternoon from 2 Chron. xxxiv. 1, 2—(1) Who Josiah was; (2) what is recorded when he was eight years old; (3) what he did when he was twelve; (4) what he trusted in and how he was helped. In the evening from Mark iv. 14. On Monday, Mr. Robt. Hawes read and prayed, the dear children recited special hymns, and anthems were sung, which were greatly appreciated; after which Pastor Cooper gave an interesting address from 2 Kings vi. 6. The evening meeting was presided over by Mr. Cooper. Mr. S. Ling read and earnestly prayed. Then Pastor S. Hawes addressed the meeting from Acts ix. 6. "Lord, what wilt Thou have me to do?" Pastor Easter, from Earl Soham, followed from John i. 40. Pastor Dykes spoke encouragingly from "the ladder" (Gen. xxviii. 12). Mr. Cooper then warmly thanked all who had assisted towards making the services so successful. The services throughout were encouraging and helpful. So thought ONE WHO WAS THERE.

Aged Pilgrims' Corner.

THE July number of the *Quarterly Record* is now ready, and will be sent to any friends who can circulate it to advantage. It contains several illustrations, one being a portrait of Dr. Edward Andrew, a friend of the Society many years ago. General Sir R. Biddulph's address at the annual meeting is also included.

Several meetings in aid of the Institution have taken place, and sales of work, which prove very helpful, continue to increase. It is not essential to success that they should be on an extensive scale, for a modest enterprise may have happy results. The Committee commend the question of working-parties to the thoughtful consideration of friends who can help in this way, but who cannot send pecuniary aid.

The fortieth anniversary of the Hornsey Rise Home will take place on Friday, July 7th. Two sermons will be preached by the Revs. W. Lush and W. Brookes, at 3.15 and 6.45 o'clock. Tea at 5 o'clock. 6d. each; and sale of work from 2 o'clock. Friends will be heartily welcomed.

Extracts from two letters make a forcible appeal:—"E. S. (Wilts) has heard the call, 'Come up higher.' It must be nearly fourteen years ago that he had to give up work as a shepherd, owing to rheumatism and asthma. Nearly all that time the Society has befriended him and me—him in money and me in pleasure—for it was a real privilege to act as steward in ministering to his necessities. I know they often needed bread even, and what the Society's help meant to them is difficult to express in words. Their thankfulness often shamed me in my greater privileges. For the past three years he has been helpless in bed, but dwelt much on the lovingkindness of his wonder-working God. I could show many cases where even 2s. or 3s. per week are like a small fortune to the recipients."

"I only wish I could afford to make my subscription considerably more, as we have seen the benefit the Society is to the Lord's poor. We have one case of two widows in one house, and but for the pension they could not keep a home over their heads; they depend upon their pension to pay their rent, and both are God-fearing women. May the blessing of our Triune God rest upon the Society and all that labour in its cause."

GREAT BLAKENHAM, SUFFOLK.
—Baptists existed in the above-named village, and had a chapel in which they could worship, long before the formation of the Church or the building of the present chapel; but on Whit-Sunday and Monday the thirty-eighth anniversary of the formation of the Church and building of the present chapel was celebrated. On the Sunday the preacher for the day was the Pastor, H. Lock, whose sermons we listened to with much pleasure. On the Monday Pastor Charles Welsford, of Horham, visited us and preached two good, encouraging sermons. Many listened with delight and felt it good to be there. May the Lord add His blessing is the desire of—M. A. MOORE.

Gone Home.

MRS. MARY ANN FITCH

entered into rest on May 17th, 1911, at the ripe age of 79 years, after many

weeks of suffering, patiently borne with fortitude and quiet resignation to the will of God.

Very much respected in the neighbourhood, she was a consistent member of the Church at "Eden," Ponders End, of which she had been a true helper and supporter since its formation by the late Pastor, C. Hewitt.

Her birthplace was Leigh-on-Sea, but upon her marriage she removed to Burnham-on-Crouch, where children were born and a family brought up.

With the exception of about four years spent in Jersey, no other change was made until removing to Ponders End about twenty years ago with her daughter, Mrs. Rivers.

Our sister, Mrs. Fitch, continued to reside with her daughter, and up to the last received every assistance and comfort that these loving hands could give. Members of the family and friends at Burnham-on-Crouch and Ponders End mourn the loss of a loving mother and a valued faithful friend.

It is believed that she had been a Christian for about fifty years, and for more than forty years was connected with the Strict Baptists, and was a lover of free and sovereign grace to the chief of sinners.

The text which set her soul at liberty was, "What would ye that I should do for you?" (Mark x. 36).

She enjoyed the fellowship of God's people, and those who were privileged to visit her during the long weeks of her painful suffering were persuaded that Jesus was the real comfort and refuge of her weary soul. She seemed to live in the enjoyment of the continued presence of her Master and appeared unconscious of earthly things. Often she was heard to repeat very softly, "Wait patiently—wait patiently." A verse also she loved so well was—

"Weary of earth, myself and sin,
Dear Jesus, set me free;
And to Thy glory take me in,
For there I long to be."

We would reverently bow before the Lord, who doeth all things well, and say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

On Saturday, May 20th, a service was held at Eden Chapel, Ponders End, conducted by Mr. Arter, and a goodly company of relatives and friends assembled. The mortal remains were then conveyed to Burnham-on-Crouch and on Monday, May 22, laid to rest in the family grave in St. Mary's Churchyard, Mr. F. Shakeshaw performing the committal service. "And there shall be no more death, neither sorrow, nor crying: neither shall there be any more pain; for the former things are passed away."

H. M. A.

Found! Led! Instructed! Kept!

BY PASTOR JAMES EASTER, OVER, CAMBS.

"He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye."--Deut. xxxii. 10.

THE above words form part of the inspiring song of Moses. This is a song of mercy and of judgment, for both are wisely, mysteriously, and proportionately blended in Jehovah's dealings with His blood-bought people.

The ministry of song occupies a large place in the Word of God and in the experience of believers.

We have more cause for singing than sighing—for joy than sorrow—for gladness than sadness—for hallelujahs than despairings.

"Let us sing, for we have reason;
Let us join with those above;
Praise is never out of season;
Let us praise the God of love.
We have cause indeed to sing,
Jesus is our glorious King."

In speaking of our text we will first notice—

I. THE DIVINE FINDER. "He found him." This occurred "in a desert land," in which he was lonely, famishing, destitute, and perishing.

He cleansed him, clothed him with His own righteousness, placed his feet upon a rock, and put a new song in his mouth, "to long-loved music set."

He found him because He loved him—loved him with a dateless, deathless love.

"O love, that will not let me go, I rest my weary soul in Thee;
I give Thee back the life I owe, that in Thine ocean depths its flow
May richer, fuller be."

"We thus love Him because He first loved us."

II. THE DIVINE LEADER. "He led him about." The Finder is the Leader. Having found us He does not leave us to ourselves unaided and alone.

He leads as He deems best. He knows the way, the designing foes, the numerous pitfalls, the unnumbered difficulties, and the sore temptations; for "He Himself hath suffered being tempted," therefore "He is able to succour them that are tempted."

Let us submissively follow His leading, for though He leads about, He leads aright. Of ancient Israel it is said, "He led them forth by the right way, that they might go to a city of habitation." "He hath prepared for them a city." "A city which hath foundations, whose builder and maker is God." His leadings are always right, always best, always for our good, and always to His own glory.

"He led him about." The expression is significant and

suggestive. "About," for they were not ready for the end. The shortest way is not always the safe way. The longest way is oftentimes the right way.

"Leader of faithful souls, and Guide of all who travel to the sky,
Come, and with us, e'en us, abide, who would on Thee alone rely;
On Thee alone our spirits stay while held in life's uneven way.

Raised by the breath of love divine we tread the way the saints have
trod;

The Church of the first-born to join, we travel to the mount of God;
With joy upon our heads arise and meet our Captain in the skies."

III. THE DIVINE INSTRUCTOR. "He instructed him."

It is blessed and helpful to walk with such an Instructor, whose gracious words to us are, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go."

We need instruction. We are ignorant of the way, of the home, and of our future employments in glory. He can instruct us. Our Instructor knows everything. "The Lord is a God of knowledge." His thoughts are very deep. All things in earth and heaven are clear to Him. He instructs easily, pleasantly, patiently, profitably, and lovingly.

How blessed, then, to sit at His feet, and taught by Him, to exclaim with Nicodemus, "Rabbi, we know that Thou art a teacher come from God."

Those whom He graciously instructs hunger to be taught more. Their cry is—

"O teach us more of Thy blest ways, Thou holy Lamb of God,
And fix and root in us Thy grace as those redeemed by blood;
O tell us often of Thy love—of all Thy grief and pain,
And let our hearts with joy confess from thence comes all our gain."

IV. THE DIVINE KEEPER. "He kept him as the apple of His eye." Literally, "He kept him as the little man of His eye;" that is, the pupil, in which, as in a mirror, a person can discern the image of himself reflected in miniature. It is a beautiful image, and, by alluding to the care with which every person defends his eye from injury, conveys a graphic idea of the vigilant assiduity with which the Lord watches over His people.

How safely, tenderly, constantly, and jealously does the Lord keep His trustful children! We are "kept by the power of God through faith unto salvation ready to be revealed in the last time." Truly can our Keeper say, "Those that Thou gavest Me I have kept," for they are kept *from* evil whilst in the midst of evil, kept from the world whilst in the constant company of worldlings; and because they are thus kept as "partakers of the divine nature," we "escape the corruption that is in the world through lust."

May you and I, dear reader, be thus found, thus led, thus instructed, thus kept, and be at last by our great and gracious Keeper presented—

"Unblemished and complete,
Before the glory of His face,
With joys divinely great."

WORKING TOGETHER FOR GOOD.*

"And we know that all things work together for good to them that love God, and are the called according to His purpose."—Romans viii. 28.

THIS verse, like a star at night, cheers and comforts Christians in seasons of darkness. If we really feel that the description given in the last part is true of us, then the first part should help us to go through life calmly and cheerfully whatever our circumstances may be. Observe, however, who those are to whom all things thus "work together for good." Lest misapprehension should arise a searching and far-reaching description of their character is appended. Firstly, these are designated as

THOSE THAT LOVE GOD.

When, therefore, you desire to receive the comfort of this portion of God's Word you ought to remember it in its entirety. I have heard half of it quoted so as to make it assert what *is not true*. "All things *work together* for good," but to those *only* who truly *love* and *serve* God.

I recently attended a meeting at which the 13th chapter of Romans was read. In this we are told that "if thou do that which is evil **BE AFRAID**; for he [that is, the magistrate] beareth not the sword in vain; for he is the minister of God."

One of you has shown me a card on which is printed the text on which is based the beautiful proverb that "there is a silver lining to every cloud." These words are not, indeed, in the Bible, but in Job xxxvii. 21 we read of "the bright light which is in the clouds." This is not to be seen in all clouds, and those only who love God can discern the silver lining. We should, therefore, avoid taking unwarranted comfort to ourselves, and be careful in our use of inspired words not to apply them to others for whom they are not designed.

Again, those to whom these good words refer are said to be

THE "CALLED ACCORDING TO HIS PURPOSE."

How can we tell what the purpose of God is? It resembles the root of a tree hidden from our sight, and which we only *know* of by what we see above ground. So the *calling* and the *loving* are the visible things that make known to us the existence of the secret purpose of God on our behalf.

The *calling of God* is the Divine voice speaking in our hearts, making us feel deeply our need as sinners, and turn our thoughts in anxious longing to the Saviour.

The love of God is shown in a gracious determination to listen to His words and obey His will; so that the chief desire of our lives is to please Him. Then they feel and exclaim from their hearts:—

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

* The writer is the leader of a Girl's Bible-class. When—as sometimes happens—she cannot fill her place, it is her practice to prepare a paper to be read in her absence.

This text reminds me of Mr. Moody, the American evangelist, lately deceased, who was so marvellously used to the saving of souls, not only in his own country, but here in our own land and elsewhere.

I was once at a service conducted by him and his fellow-evangelist, Ira D. Sankey, at the Agricultural Hall many years ago. His address was based on this text. To illustrate it he asked us to imagine that the platform was a chemist's shop, and he went through the action of taking several bottles from the shelves and putting a little of their contents into the medicine he was mixing. He then told us that "this is how God does with His people. He arranges and controls all that happens in their lives. Some of the ingredients put into this medicine are poison, and if taken alone would kill the patient. Some are altogether useless unless mixed with others which have the property of bringing out the special virtues of the rest. So in the things that happen to God's people—those who *love* Him and have heard His *call*. Some things may befall us that are themselves evil—like *sickness*, *sorrow*, and *death*, but God commingles something else with them which turns them into blessings, and thus converts them into spiritual medicine which removes the sickness of our souls and "makes them whole again."

Let me once more say to all of *you* who *love* God and have heard His call that the remembrance of this verse should help you to go through life trustingly and cheerfully. The calm of soul that those know who feel that they can lay hold of the fact with a firm belief, that a Divine hand is controlling all that happens, is very blessed and wonderful, and I pray that you may experience it, and, like the sweet poetess, be able to say:—

"O Holy Saviour! Friend unseen!
The faint, the weak on Thee may lean;
Help me, throughout life's varying scene,
By faith to cling to Thee.

Without a murmur I dismiss
My former dreams of earthly bliss;
My joy, my recompense be this—
Each hour to cling to Thee.

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

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

Familiar and oft-repeated as our verse is, how wonderful is the thought which it embodies. That the infinitely glorious Jehovah has leisure, power, and inclination to watch over all that concerns each of His children transcends our warmest thought. It could be affirmed of no one but Him. *We* cannot care for even one life in this way. In trying to do so we soon find the limit of our ability, and if we look to our fellow-creatures to care for us, how-

ever good and kind they may be, we painfully discover how short their arm is.

They, perhaps, are at a distance when we most want them near, or illness or other things claim their pressing and present attention.

God is, however, always near, and ever ready to listen to us. He can contemplate the whole world at once, and while He is causing something to occur in England may at the same moment make something happen in Australia, and perhaps in after years we may be able to see the connection between the two events, and how they both worked His will for the lasting benefit of someone whom He loves.

Thus it is that Christians are kept *humble* without being crushed in spirit; *hopeful* and cheerful without being conceited; gratified at the attainment of their purpose, yet not carried away with the pride of success. It is because God keeps them balanced by letting realisation and failure, success and disappointment, work together.

It is thus also with joy and sorrow, poverty and riches, labour and rest. If our lives were all joy and brightness, we should be like inflated balloons with no ballast to keep them where they should be.

Some of you may, perhaps, complain that you seem to have nearly all sorrow in a measure which more than balances the joy. Admitting this we reply, "Even so, but we must trust that God knows best." There may be something in us that makes this necessary, either for our own sake, or for the good we are designed to do to others.

Some clocks require very ponderous weights to make them go, and heavy pendulums to regulate their motion. So some of God's people are "slow of heart," and need much to propel them in the path of faith and duty; while others need checks and restraints lest they should run with too great rapidity and exhaust their energy and mar their usefulness. The clock's weights and the pendulum work together to secure the right motion of the hands.

Yet sad as our surroundings and circumstances may be, we should not suffer them to depress us. God can balance things by giving us the cheerful and contented spirit which makes the best of everything, and is enabled to get more real pleasure out of little things than the majority of people do.

No one enjoys a good meal so much as a really *hungry* man; none appreciate kindness so keenly as those who rarely hear a gentle word. What a boon ease is to a convalescent patient.

It, however, requires strong faith to believe that "*all things*" are working for good to God's people. We shall not fully know this until we get to heaven, and part of the joy there will be looking back throughout our lives and seeing how things we could not understand at the time were part of the plan God had marked out for us. "Tribulation worketh patience" (Rom. v. 3).

Such discipline is, however, at the time, painful and distressing. "Now no chastening for the present seemeth to be joyous, but

grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11).

Paul had to learn that even his weakness worked with God's strength for his good. He had great gifts, and the grace of God in large measure, fitting him for his work; but the very greatness of these gifts would have puffed him up with pride and spoilt all, but for "the thorn in the flesh"—the felt weakness that humbled him. This was, therefore, a necessary part of God's discipline—the bitter ingredient in the medicine that worked for his good and made him so splendid a servant of God.

"Blessed is he that watcheth." So shall we see much in God's dealings with us that proves how true this is.

Paul, in writing to the Corinthians about a Church member who had sinned and deserved heavy censure, directs that after the reproof had done its work the offender should be forgiven and comforted, "lest perhaps *such a one should be swallowed up with overmuch sorrow*" (2 Cor. ii. 7). So when God deems that our cup contains sufficient bitter He infuses some joy and consolation, and the whole becomes a healing medicament.

I would add a few words concerning those who miss this joy of knowing they have an Almighty Friend who is watching over their true interest. They do not love God. They have not heard His call. "All things are indeed working together" for them; but while they are in their present state of mind we cannot say *for good*. If we do not love God, but, on the contrary, spend our lives in breaking His laws, the time of condemnation must come, and to this consummation all things "are working together."

Think of it! Even the bright and pleasant things of our lives have a sting in them if God's blessing does not rest on us, and slowly but surely all the events of our lives hasten on our time of misery and remorse.

The devil has *plans* which he works out to effect the destruction of those who yield themselves his servants to obey. Oh! may the Holy Spirit cause us to love the Saviour. Then shall we have the calm restfulness of those who know Whom they believe, and trust Him as their "All and in all." EMMELINE.

February, 1900.

DIVINE BREATHINGS, OR A PIOUS SOUL THIRSTING AFTER CHRIST.

THE following meditations are extracted from a small volume bearing the above title. It is the third edition and was published in London in 1668 by Robert Pawlett at the sign of "The Bible," in Chancery Lane, near Fleet Street. The author's name is not prefixed and is now unknown.

In a brief Introduction Christopher Perin, who claims to be the reader's "cordial friend," states that, it having been his happiness to receive a copy of an earlier issue, his affection for the good of others inflamed his desire to republish it, in which he was seconded

not only by the approbation, but by the solicitations of his Christian friends. He therefore presented it to the reader with the hope "that his devotion may be raised, his holy desires increased, and his soul acquire a deeper relish on earth for the unspeakable joys of heaven."

May the perusal of some of these devout contemplations, after the lapse of more than two hundred years, be blessed to many.

ON HOLY MEDITATION.

"My meditation of Him shall be sweet."—Psa. civ. 34.

Saint Bernard sweetly compares contemplation to the eagle; for as the eagle fastens her eye upon the radiant beams of the beautiful sun, so contemplation is still (or constantly) viewing the glorious beams of the Sun of Righteousness and is still conversant about the high and profitable things of salvation.

Or else I may compare it to those birds of which David speaks, who build their nests by the altar of God. This is that celestial bird that builds her nest about the throne of glory. This is the bee which flieth into the sweetest gardens and sucks honey from the flowers of paradise.

By meditation I can converse with God, solace myself in the bosom of my best Beloved, bathe myself in rivers of pleasure, tread the path that leads to rest, and view the mansions of my eternity.

Why then, O my soul, art thou troubled in this valley of tears? Up upon the mount and view the land of promise. Why tarriest thou in this wilderness of trouble? Up upon the wing and take thy flight to heaven. Let thy thoughts be where thy happiness is, and let thy heart be where thy thoughts are.

Though thy habitation may be on earth, yet thy conversation shall be in heaven.

SAD MIRTH AND JOYOUS MOURNING.

"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better."—Eccles. vii. 3.

As there is a sad mirth, so there is a joyful mourning. Look upon the voluptuous man! However laughter may appear on his face, yet sadness ever centres in his heart. His carnal delights are not only vain, but vexing; like music, they play him into a melancholy fit.

While the banquet lasts, the sensualist sings, but when the reckoning comes his spirit sinks, his burning candle presently goes out in a stinking snuff, his shining sun instantly sets in a watery cloud.

Solomon gives us the sum of it thus: "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness" (Prov. xiv. 13).

But now, to come to the penitent person, as his tears are the joy of angels, so they are the joy of his heart and the solace of his own soul. The saltier his tear, the sweeter his comfort; the deeper his sighs, the fuller his joy. The beams of consolation always shine into this house of mourning, so that his soul travels with a Barnabas, a son of consolation, and his labours bring forth the

fruits of peace, insomuch that I may truly say, to mourn for sin is to weep for joy.

These pure and pleasant streams of consolation—at which worldlings wonder—that flow and run in those crystal rivers of eternal pleasure at God's right hand (Psa. xxxvi. 8) have their source from a weeping spring.

Why, then, is the mouth of wickedness opened against the way of holiness, as if grace were the Calvary to entomb joy, and impiety the very womb to bring forth felicity?

But if experience is to be regarded, my soul hath felt both, and I find such damps of spirit in worldly pleasures, and such refreshing of soul in the depth of godly sorrow, that I esteem one drop of such spiritual joy better than an ocean of their carnal mirth.

THE HYPOCRITE'S HOPE.

“And the hypocrite's hope shall perish.”—Job viii. 13.

A hypocrite is the devil's servant in God's livery, and therefore out of favour both in heaven and on earth. Man seeth his livery and therefore hateth him. God seeth his heart and therefore will not own him. Men see his outward sanctity and therefore deride him. God sees his inward hypocrisy and therefore abhors him.

So, though he travels in the wilderness, he shall never rest in Canaan. When he comes to cast up the result of all his labours, this he will find to be the sum of them. Instead of that blessed greeting of approbation, “Well done, good and faithful servant,” he shall have that direful sentence of detestation, “Who hath required this at your hand?” (Isa. i. 12). He that so cunningly deceived others, doth at last as foolishly beguile himself.

In a word, he is a man that steals his damnation and sweats to get to hell. So the openly profane and the craftily hypocritical will both meet there at last, only with this difference—the way the first goeth is through the front gate and the other stealeth in by the back door.

Lord, whiles the hypocrite clothes himself with formality, clothe me with sincerity. Men, it may be, will hate me, but I care not if God love me. My duties may be full of imperfection, but yet they shall never want a gracious acceptance (2 Cor. viii. 12). My way may be in trouble, yet my rest shall be in glory.

EVIDENTIAL TESTS OF SALVATION.

“Whereby shall I know that I shall inherit it?”—Gen. xv. 8.

Wouldst thou know whether thy name is written in “the Book of Life,” then read what thou thyself hast written in the book of conscience. Thou needest not ask, “Who shall ascend into heaven to search the records of eternity?” Thou needest but descend into thine own heart and there read what thou art and what thou shalt be.

Though God's book of election and reprobation be closed and kept above with Him, yet thy book of conscience is open and is kept below in thy very bosom, and what thou writest here thou wilt be sure to read there. If I write nothing in this book but the black lines of sin, I shall find nothing in God's Book but the red lines of

damnation ; but if I write God's Word in the book of conscience I may be sure that God hath written my name in the "Lamb's Book of Life."

At the great day of judgment, when all books shall be opened, I shall read either the sweetest or the sharpest lines. I will therefore so write here, that I may not be ashamed to read hereafter.

*Transcribed by "SENEX." **

THE KINGDOM OF HEAVEN: A BIBLE STUDY.

BY PERCY W. FAUNCH.

(Concluded from page 199.)

WE have sought to derive from the Scriptures some information concerning "the kingdom of the heavens." We found that its characteristics were defined as follows:—(a) It comprised the seed of Abraham ; (b) was on the principle of works ; and (c) was earthly in its sphere. As such, therefore, it essentially differed from the dispensation of grace under which it is our favour to live.

We saw that throughout the Old Testament there was a progressive revelation that the wrongs of this sin-ruined world would be righted by Jehovah (Isaiah xi. 1—8), who will establish a kingdom, when Israel will be restored to their land. A new heart and a new spirit will be given them, and the heathen will know that Jehovah is Lord, for "the earth shall be full of the knowledge of the glory of the Lord," and the *government* will be (not democratic—but) upon the shoulders of Immanuel. Then shall He be called the Prince of Peace "upon the throne of David." In those days the law shall go forth of Zion, and "the Word of the Lord from Jerusalem."

These wonderful things—and more—have been foretold "by the mouth of the Lord." Shall we not believe them ?

Some of these things concerning the glory of the Messiah were revealed to the prophets by the Spirit, but entwined with them frequent mention is made of His sufferings (1 Peter. i. 10, 11).

These latter the Jews ignored, and in anticipating the advent of their Messiah looked for a temporal king only, thus holding but half the truth, and overlooking the fact that He should be a Priest upon His throne (Zech. vi. 13) after offering Himself as a sacrifice. Let us be careful to avoid the other extreme by ignoring what has been written about Him as the Prince of Peace upon the throne of David.

Immanuel came, and when the time was ripe, went up to the synagogue in Nazareth and read a portion from Isaiah. At the words, "the acceptable year of the Lord," He closed the book. He had come to proclaim this period, but not yet had He to speak of

* The Editor is grateful for articles like the above, taken from rare books which may be in our readers' possession. We would emphasize the word *rare*, as extracts from books which have been frequently reprinted are not desired.

“the day of vengeance of our God.” Isaiah does not hint that many centuries would elapse between the fulfilment of the one sentence and the next. Our Lord, however, here rightly divided the Word, as His servants are enjoined to do.

A study of the Book of the Acts, together with the Epistles written at the same time, shows that the teaching of the period which commenced at Pentecost, was transitional—a continuance of the beginning of the Gospel of the kingdom of heaven preached by our Lord (Acts i. 1), and which had been national and earthly (John iii. 12).*

This teaching recorded in the Acts unfolded some of the doctrines of the Church, but it was still “to the Jew first.” It was wholly connected with Abraham and the promise, and was confirmed by the testimony of spiritual gifts—the “signs following”—promised in Mark xvi. 15—20.

During this period the first “Churches” were formed, the members of which, upon the profession of their belief and their baptism, had the apostles’ hands laid on them, and all were granted some spiritual gift. Concerning these, however, even then Paul, describing them, showed that they all pertained to the childhood state, and should be done away (1 Cor. xiii. 8) when that which was perfect (full grown) was come.

In his later Epistles Paul demonstrated that the day of the full-grown man—*perfection*—had since dawned. (See Ephes. iv., particularly vers. 12, 13; Phil. iii. 15; Col. i., particularly ver. 28, and iii. 14.)

Let us now ascertain the meaning of the word “Church.” It is the translation of a Greek word, “*ecclesia*,” which is made up of two others—“*ek*,” out of, and “*kaleo*,” I call. It is, therefore, given to an assembly of *called out ones*, and is used in Acts xix. 39 of “the lawful assembly,” the council or jury referred to by the town clerk of Ephesus. Our Lord applies it to the congregation of the synagogue (Matt. xviii. 17). During the time when Pentecostal gifts were possessed, the assemblies in different towns were so styled. Gradually, however, it came to be used more particularly of “the whole of the called out ones” of God until, in Ephesians and Colossians, its use is limited to “the Church which is His body” (Ephes. i. 22, 23). These two Epistles make plain the full meaning to be now attached to the word as employed by the Holy Ghost.

Notice that in these Paul describes himself as “the prisoner of Jesus Christ for YOU GENTILES,” “the prisoner of the Lord,” and as being “in bonds” for the “*mystery of Christ*.” He had before been a prisoner, but now he says that he is bound with this chain “for the hope of Israel.” He accounts for this difference by referring to “the dispensation [or stewardship] of the grace of God which is given to me to you-ward . . . which in other ages was not made

* It may be noted here that in Heb. vi. 1 the apostle tells his readers to leave “the beginning of the doctrine of Christ,” and to go on to the perfection.

known . . . that the Gentiles should be fellow-heirs, and of the same body" (Col. i. 23—28).

Here, then, is the key! To him had been made known by revelation a mystery (or secret) which God had kept hidden from previous ages, and which was then first revealed. This is the secret concerning the Church which is His body—the dispensation of the grace of God in which we live.

If, therefore, this was not made known in previous ages to the sons of men it will not be found in the Old Testament; and since it was given to Paul by revelation, and the stewardship specially committed to him, we shall find it in *the Gospels*, which are the word of "the BEGINNING of Christ." Therefore, we must conclude that this dispensation of the grace of God is wholly distinct from what preceded it.

This fact once grasped, if the Word is rightly divided we shall appreciate our privileges, and be better able to understand the testimony of God.

According to Ephesians—the first prison Epistle—we are blessed, not with spiritual gifts, but with "ALL SPIRITUAL BLESSINGS IN THE HEAVENLIES in Christ in whom we HAVE OBTAINED AN INHERITANCE . . . that we should be to the praise of His glory." The second chapter must be read on with the first to obtain the whole of the statement that God "hath raised us up with Christ, and made us sit together in the heavenlies in Him."

All these are spiritual blessings, not earthly, or national, or bestowed on the seed of Abraham in fulfilment of the promise. All are completed already by God Himself in Christ Jesus; all are of His sovereign and free grace, and are the truths which belong to us as members of the Church which is His body. *This* is the dispensation of the secret which from the beginning of the world was hid in God.

The fact that Gentiles should share in the Gospel, being blessed in the seed of Abraham, had been always revealed, never hidden since the time of Abraham, but the mystery committed to the stewardship of Paul was unrevealed until the cutting off of Israel, recorded in Acts xxviii. 28.

We thus see a little of what has been revealed concerning "the kingdom of the heavens," and concerning the Church, of which, by the grace of God, we are members.

We have not referred to the phrase, "the kingdom of God." The name is sometimes to be regarded as used synonymously with "the kingdom of heaven," and sometimes its scope evidently includes not only the *earthly* kingdom of the heavens, but all the realm of God's sovereignty. Let us, however, prayerfully go to the Word of the Lord like the Bereans, and with child-like faith believe the Divine Word, and await further light from Him "in Whom is no darkness at all."

"NONE are truly called to preach the doctrines of grace unless they possess the grace of the doctrines."—*John Hazelton.*

THE CHRISTWARD LOOK.

BY PASTOR E. MITCHELL, CLERKENWELL.

The Address at the Communion Service, March 5th, 1911.

"Looking unto Jesus."—Heb. xii. 2.

THE word "looking" here expresses and implies a looking away from other objects, as well as a fixed gaze at the one in question. Many of my dear hearers, I cannot doubt, find it, as I do—very difficult to divert their thoughts from worldly things and to fix them upon the Lord Jesus Christ. It is impossible for us to do this of our unaided selves, but we have the promise of Divine assistance, for "the Spirit Himself helpeth our infirmities."

Looking is the best attitude, but it needs to be the look of a living faith. This is evidently the look which is meant here. Faith is the eye of the soul—the heaven-born power of spiritual vision by which we look believingly unto Him. We look to Him for help, strength, grace, mercy, and indeed for everything we need. We cannot too frequently come to the Lord Jesus Christ. Only let us come believingly, and then "of His fulness shall we all receive, and grace for grace."

I delight to look to Him lovingly. I often wonder that I love Him no more. As a rule, I find no difficulty in loving those who do me a kindness; but how difficult I at times find it to look lovingly to the Lord Jesus Christ! Natural things spring up naturally, but spiritual things require the power of the Spirit of God to bring them into being and to incite them into action and liveliness.

I would ever remember that

"He sank beneath our heavy woes
To raise us to His throne;
There's not a gift His hand bestows
But cost His heart a groan."

I desire to recall with deep and solemn feeling that He "endured the cross and despised the shame" ere He "sat down at the right hand of the throne of God."

We should thus look steadfastly and continuously. When Peter left off looking at Jesus, what happened? He looked at the waves and he looked at his circumstances—as we, alas, often do—and immediately the water ceased to uphold him and he began to sink. If, however, he was foolish in looking off from the Saviour, he was wise in crying out to his Lord to rescue him in his imminent peril and danger.

Again, we need to look at Him in His incarnation, His precious death and burial, His resurrection, and in His ascension and His present session at the right hand of God.

Is not this what we long to see to-night in this Ordinance? What profit will it be to us if we do not get some glimpse of Jesus? Unless He is pleased to make Himself known to us in this our act of worship, what can our eating a morsel of bread or sipping "the fruit of the vine" from "the cup" benefit us?

Nothing. But if God is pleased to give us to see Jesus, it will comfort us, elevate our minds, and lift us up from earth and earthly things.

This is my prayer for you—that we may just look to Jesus as we obey His last command, and that He may look down upon us and “reveal Himself” and

“Speak to our hearts and make us feel
The kindlings of His love.”

Then shall His dear name have all the praise.

Reported in shorthand by J. A. GEE.

“OLD PATHS.”

A TALK WITH THE BAIKNS, BY PASTOR H. BULL,
BOROUGH GREEN, KENT.

“Thus saith the Lord, ‘Stand ye in the ways and see and ask for THE OLD PATHS where is the good way, and walk therein.’”—Jer. vi. 16.

I WANT, dear children, to talk to you about some of the old foot-paths to which this text refers. In these days of motor cars and bicycles our roads are often so dusty and dangerous that if you wish for a safe and pleasant walk in the country you must get over a stile, or through a gate, into some quiet path across the fields. Some weeks ago I promised a friend who was staying with me that I would take him a quiet stroll through the fields. I remembered the “old paths” well a few years since, but when I sought them with my friend I could neither find the gate nor the path at the end as I expected; so I tried the other way. Here I found the entrance and could follow the path just as far as a farmhouse, but no farther. It was quite lost, so I turned back for fear I should be trespassing. The next day I enquired of a Councillor what had become of the “old path.” He replied that “it had been so little used by the public during the last few years that it had become part of the fields through which it runs, and that as the gate at one end had fallen to pieces the landlord had fenced the gap up.”

Now this resembles what has happened to very many of the “old Scripture paths” your grandfathers and grandmothers used to traverse before you were born. Let us try and find a few of them.

I.—THE PATH OF REPENTANCE. This path leads straight to Reconciliation. You will read in Luke xv. of a wayward boy who persuaded his affectionate father to give him a large sum of money. He then left home and spent all he possessed in wrong-doing and in bad company. When none of his money was left, his false friends forsook him and abandoned him to poverty and wretchedness. Then, when in this sad condition, he repented of his evil ways and recalled his father and his childhood’s home and the happy days gone by. He, therefore, returned and confessed how badly he had behaved, and entreated to be forgiven. Did his father turn him away? No! He received him with the sweet kiss of “reconcilia-

tion." Do you know what repentance is? Well, I learned a little verse when I went to school that will tell you. Now, say it after me—

"Repentance is to leave the sins we loved before,
And show that we in earnest grieve by doing so no more."

II.—THE PATH OF PRAYER. This old path seems now to be very much neglected, even by older Christians. I daresay some of you children think the "prayer meeting is only for grown up people," but this is a great mistake. You need God's good gifts just as much as your fathers and mothers. Then why not stay to the teachers' prayer meeting on a Sunday afternoon, or after the evening service, and join with others in asking our heavenly Father for His good things. I have known and read of boys and girls who found the path of prayer a delightful path. Above all things ask God to teach you to pray at home. I am sure He will answer you.

Have you heard the following very old story? In a certain place there had been a long season of dry weather and the corn and fruit were withering for want of moisture. The Christian people who lived thereabouts, therefore, arranged to hold a prayer meeting on a certain day to ask God to send them rain. The day came and amongst those who attended was a little girl who carried an umbrella. Someone said to her, "Why, Mary, whatever have you brought this for on a hot day like this?" "Well, she replied, "I thought you were going to pray for rain, and I believe it will come." Come it did, and that so quickly that others wished they had taken their umbrellas too.

Thus you see this girl believed in prayer and in a God who hears and answers it. May the Lord help you to tread the path of prayer so frequently as to keep it from being closed, as the path of which I told you was.

III.—THE PATH OF PURITY. The boy or girl who has discovered the path of "repentance" and loves the path of "prayer" will also, I am sure, want to tread the path of "purity." You will ask God for purity of thought, purity of motive, purity of word, purity of action. This is a very narrow path, as, indeed, all the "old paths" also are, for they are all "footpaths," and not broad highways. This path leads direct to heaven. You will find the Lord Jesus speaks of it in Matt. vii. 14, "Narrow is the way that leadeth unto life." Our hymn says,

"There is a path that leads to God; all others lead astray;
Narrow but pleasant is the road, and Christians love the way."

On either side of the "path of purity" some choice flowers grow. For instance, there you will find the good old-fashioned herb called "honesty," for you cannot tread this path unless you practise the virtue which it names. Here, too, grows the pansy, or "heartease." For they who keep to this path walk with Christ Jesus, who said, "Come unto Me all ye that labour, and are heavy laden, and I will give you rest."

Many other "old paths" might be named, but these must suffice.

They are all safe, pleasant and direct paths, for they all go by the nearest and only way to heaven. For they all commence with Jesus Christ, all continue in Him, and all end with Him who said, "I am the way, the truth, and the life" (John xiv. 6).

I pray that all of you may be enrolled by the "Spiritual Foot-paths' Preservation Society," which is maintained to preserve these good "old paths," and that we all may be blessed of God in our endeavours to keep them open.

CHRIST THE GOVERNOR.

BY GEORGE MURRELL, OF ST. NEOTS.*

"The government shall be upon His shoulder."—Isa. ix. 5.

To the Christian, Jesus Christ is the centre of his rest, the foundation of his hope, and the spring of his soul. Whatever draws him away from this point, places him in a false position, and he will soon be brought to feel it and be made sensible of his departure. The man of God in this condition cannot be happy, but he will sigh and groan until he is again brought to enter into his rest. Then he again finds Christ his all and in all—yes, all in heaven, all on earth, all in grace, and all in the Church. His person, covenant engagements, redeeming love, dying worth, official character, atoning blood, rising triumph, unwearied prevailments and sovereign reign, are enough to raise, cheer and establish the man who by the Holy Ghost is formed for a nobler clime. Redemption's work is done, the Church's ransom is paid, and she stands everlastingly clear from every claim. This is true not only of the glorified host in heaven and the believing tribes on earth, but of all the unborn myriads who shall in due time be brought by the power of the Holy Spirit to the sacred person of our dear Lord.

First, then, let us look at the *Governor*; second, the *government*; third, His *competency* for the work; and, lastly, the *interest* we have therein.

We differ from those who aim to convert the whole world and to send the Gospel to every part. The latter is not to be despised,

* This distinguished Baptist minister was in his day second in popularity and power only to John Stevens. It was the Editor's privilege to possess the personal friendship of many who had attended his ministry who were wont to speak of him in terms of the utmost respect and affection. He was of French extraction and by trade a journeyman shoemaker. As a child he had no education, and was a remarkable instance of what God can do without the aid of human learning. Many of his sermons appeared in *The Gospel Herald*, but it was whispered that the majority of these were greatly "dressed up" and failed to give a just idea of his simple and homely style and the lack of logical sequence in his delivery. The above, which was preached in London in 1842, appears to be a genuine report of what he really said. The connection between many of the sentences is certainly not apparent, but for this his "nuggets of gold," as his more striking utterances were once styled, amply compensated. He was the minister of New Street Chapel, St. Neots, from 1810 to 1870, and died in 1871 in his 88th year.

whilst of the former we are bold to affirm the Scriptures of unerring truth know nothing. Jesus Christ is doing nothing but what His dear people are interested in. Did He lay aside His glory for awhile to tabernacle upon this earth? It was for His Bride. Did He expire on Calvary? It was for His Bride. Did He ascend up where He was before? It certainly was for His Bride, His Hephzibah, His beloved Spouse; and unless we are interested in Jesus, and brought to rejoice in the ancient and sovereign settlements of eternity, there can be no solid peace or permanent joy.

I. A word on the GOVERNOR. Who is He? Our Lord and Saviour Jesus Christ. This is saying much, but not too much. He is our anointed Lord and Saviour from sin, death and hell. We know nothing comparatively of the person of our divine Lord, but we should be very thankful for what little we do know, and would go on asking for more, till God shall perfect our education in the world of bliss. "Now we know but in part; but then shall we know even as we are known."

The Governor, as the Child born and the Son given, is none other than the Son of God. His human and divine natures are conjoined to form one incomprehensible complex person, uncreated and yet created; without beginning, and yet "the first born"; independent of all, and yet a dependent on God; our great Creator, and yet our affectionate Brother; the mighty God, and yet the Babe in Bethlehem; every divine perfection is His own, and all human perfections meet in Him. Human nature is sublimated in the Christ of God beyond all our conception, but not our belief. Our nature stands in union with Deity, and the Church is lifted up higher than the angelic host. "He took not on Him the nature of angels, but He took on Him the seed of Abraham." Thus Deity blazes through His humanity, and we can gaze without confusion till faith shall end in vision. Then we shall behold His beaming glories without interruption, for

"His beauties we can never trace
Till we behold Him face to face."

II. THE GOVERNMENT. Our Lord Jesus Christ is exalted at the right hand of power. I am glad of it, and so are you. We love the Saviour's cross, but faith must not end at Calvary; we adore a risen King.

Zion is committed to the care, keeping and protection of the Son of God. He stands accountable for her purity, safety and preservation, till the great closing scene below. Her enlargement, prosperity and diminution depend on the Governor. If Zion rises in this place, and drops in that, it is under His regulating hand. How often do we see an interest spring up which to us appears big with prosperity, but presently something takes place and it becomes marked with barrenness. So as to the success of ministers. He has thought right to pass by the mighty and the noble and has chosen fishermen, tinkers, or shoemakers, has affixed His seal to their efforts, and accompanied them with such an influence to those to whom the Word of His salvation was sent, that it reached hearts,

fired the affections, and caused many a poor soul to stretch her wings and soar aloft to praise the riches of His grace. Yes, He has appointed every man "for his work, and the waster to destroy."

Again, our sacred Redeemer not only governs Zion's spiritual concerns, but her temporal ones. Brethren, your sighs, tears, dangers, deliverances, your wants and supplies, your losses and gains, your bright days and wintry nights, your parentage and locality, from the first dawn, till life's last gasp, are all under the regulating hand of Him who groaned on the tree, but now rides on the storm.

Let us then aim to regard Him in all our wilderness affairs and remember that "the very hairs of our head are all numbered," and that not a sparrow can fall to the ground without His permission. "The Lord God Omnipotent reigneth."

"His decree Who formed the earth
Fix'd my first and second birth."

We rejoice in the fact that unerring wisdom has lost nothing by rolling years. There is a sanctified influence connected with this sentiment. See how it acted with Job, David and Paul; and thus will it act with every upright soul, who will gladly sing with the poet,

"Good when He gives—supremely good,
Nor less when He denies."

When I recollect how He underprops my feeble mind, when I am called to bear a weighty cross, I wish I loved His government more than I do.

Again, the government of the world, although but a subordinate matter, is under His mighty control. He is the Head over all things to His body—the Church. His heart is set upon His people, and He will bring them all home in safety. Thus, while He continues to move the wheels of nature as well as of grace, He forgets not to manage the personal affairs of every one of His saints.

Men of the world cannot do as they think they can. If God holds their hands, they cannot hurt those whom He loves. He will put His gold into the crucible, but He will sit as the Refiner, and overthrow every system that stands in His way for the advancement of His glory and Zion's comfort and joy.

"Thus shall this moving engine last
Till all His saints are gathered in."

III. His COMPETENCY for His great work. First, His *wisdom*. An unwise governor would be the ruin of his people. This cannot be said of Him who is the Governor in Zion. He is too wise to err; He has the spirit of wisdom. His flaming eyes behold all the plots of devils and of men, and it is our mercy that He is continually on the watch. He is too wise ever to send us wrong trials, and His deliverances never come too late. He is "the wisdom of God"—"the hidden wisdom." All power in heaven and in earth is given unto Him.

His power, too, is equal to His wisdom, and His wisdom to

His might. He is an affectionate Governor. His heart is full of love. He may cross hands with you, brethren, but, from the affection of His heart, He will never disappoint you. A disappointed God is not the God we adore. May we have faith in the fact to acquiesce in what He does. Perfect light does not belong to this cloudy region, but by-and-bye our understandings will be matured. He will then smile our acceptance, and in amity shall we for ever dwell.

IV. Lastly, the interest we have in the Governor and His government. What are we the better for it? Much every way, inasmuch as we have in the Governor a Friend from our birth, a Friend in our passage way home, a Friend in the icy arm of death, and a Friend for ever. Well, then, we are the better for this—it is He who holds Satan with a chain; we are the better for this. He is a Brother, ever ready to attend the wants of His poor brethren. Yes, we have a Friend on the throne; He is constituted Head over His Church, which is His body; we are interested in His reign, in His headship, character, and wedded love. What He obtained for us in blood and death He sends down to us in authority and reigning power.

Then, in our Governor we have the eternal God and the Son of Man. All human and divine perfections are centred in Him. The Father is not complex, nor the Holy Ghost, but Jesus is the peculiar character, and nothing but mighty wonders meet in the person of our dear Lord.

Thank God, then, that the government is on the shoulder of One who is so wise, so powerful, so vigilant, and so truly affectionate to all that believe in Him.

WALTER.

(From *Zion's Trumpet*, 1844.)

THE MASTER.

BY THE LATE CHARLES HILL, OF STOKE ASH, SUFFOLK.

“Master, it is good to be here.”—Mark ix. 5.

“Join all the glorious names of wisdom, love and power,
That ever mortals knew, that angels ever bore;
All are too mean to speak His worth—
Too mean to set my Saviour forth.”

To one of these “glorious names” our text invites attention. Consider, then, the Lord Jesus as

“THE MASTER.”

He *is* Master, and right glad we are that such is the case. As such, none can take His place. He is so by the suffrages of grateful millions, who will suffer none to be put into competition with Him. Just as His atoning work remains “sufficient and alone,” so He has none with Him in the glory of His absolute supremacy.

“Master”—there is in the title pre-eminent *authority*. He is invested with “all power in heaven and on earth.” His name

commands obedience, for it is above every name. His "dominion ruleth over all."

It is an appellation of *acknowledgment* and *regard*. Some men consider themselves great, though other people think very differently of them. His greatness, however, enforces recognition. We would bring our best praises to His feet and laud Him in songs as ceaseless as eternity. Nor will He reject our "Hosannas." He is not too exalted to be touched with the feeling of our infirmity. "Though the Lord be high, yet hath He respect unto the lowly": while holy angels

"Leave their high abode to learn new wonders here, and tell
The loves of their descending God, the glories of Immanuel."

"Master"—the title expresses *affection*. His people love Him as they thus address Him. Love constitutes the principal element of heaven, while its absence makes the hell of fiends and doomed and damned men. If questioned why our Beloved is more than any other beloved, our reply is that "He is altogether lovely." He is supremely dear to us, and therefore is the "Master" whom we delight to extol.

THE UNIVERSAL MASTER.

He is Master *everywhere*—"in all places of His dominion." In heaven none dispute His authority. Cherubim and Seraphim join to sing the authority of their Creator and Redeemer, while blood-washed spirits join them in "blessing the sacred name" of their Lord, their Friend, and their Brother.

The world owns it. Man is the only rebel here below. His other creatures respond to His word and fulfil the purpose for which they exist. Man only rebels against his Maker, and the earth rebels against man because he rebels against his God. This state of things will at some future period cease. "The Lord will make a covenant with the beasts of the field" (Hos. ii. 18). Peace will reign and men will loyally and lovingly own the authority of their Master and Lord.

Yet even *now* creation owns Him as her Master. The atmosphere obeys His will. The raindrops fall according to His bidding. The stormy winds fulfil His commands. The seasons follow each other in unvarying succession, according to His pleasure, bringing the kindly fruits of the earth to their promised maturity. The sea owns it. The murmuring waves attest to His power, and the streamlets ripple on in their course to the ocean, murmuring as they flow onwards the praise of their Master and Lord.

Hell even admits the Master's supremacy. In that dark world to which, alas, so many wandering feet are surely tending, and of which we know little save that "the worm dieth not and the fire is not quenched"—where the low, sad wail of the lost for ever arises and piteous cries unceasingly ascend from the encompassing darkness—even *there* the Lordship of Christ is felt. Sinners who on earth defied His authority have there learned that He is indeed Master, and invested with the honours which they sought to take from Him. Transgressors of His laws, neither washed in His

blood nor clothed in His righteousness, He can now have nothing to do with them, and they remain monuments of deserved misery to feel for ever the dread weight of the Name they once despised.

Christ is *Master of Himself*. He was the only Man who ever was so—the only Man who ever spoke or acted in the authority of this sacred fact. There were heroes in other days who conspicuously failed in the mastership of self. Moses was very meek, but his greatest recorded fault was an act of arrogance. Solomon, whose reputation for wisdom was so great, gleams in the pages of history as one of the most noticeable beacon-lights of prodigious folly. David, the man after God's own heart, descended to the abyss of sin and shame. Thus the great men of other days proved themselves too weak to battle with themselves. Christ, however, had the most perfect mastery of Himself. Never did He utter a word that He would fain recall, or which He wished might die. Never did He take one step that He desired to retrace. He performed no action but what was legitimate and right, and which did not tend to the great end for which He visited this earth and made it for a time His home.

He is *Master of His work*. It will never outgrow His capabilities. He is not ashamed of it, nor are we. It yields Him unspeakable satisfaction, and He sits expecting, on the ground of it, to have His friends brought around His throne, in sinless and ceaseless fellowship, and His enemies made "the footstool of His feet."

Few that live here accomplish their life's fondly cherished purposes. Many die with their work undone. Many a Solomon has to take up the uncompleted purpose of his father. Jesus is Master of all that He has undertaken; nor shall He fail or be discouraged till the glorious consummation crowns every achievement with final success. How marvellous was His life on earth! He did not live here so long as some of us have, yet what did He not accomplish? He never failed in what He undertook. His work delights Him, and He ever lives to perpetuate and perfect the happiness of His people, till they all be gathered in the world above.

He is *Master of the conscience*. This Satan never was. Conscience is a little bit of God in man, which sin and Satan can never reach. It belongs to Him who holds the seas in His hand, and whose control is owned by the boisterous waves. The conscience may be drenched with opiates, but never destroyed, and will awake at the bidding of the flaming Law of God, whose rule is universal. Many a man who has passed unscathed over fields of dire slaughter, and has heard unmoved the shrieks and groans of the dying, has started back at the voice of conscience suddenly aroused within him. Satan and sin have no supremacy over conscience. "Give place," it cries; "I belong not to you. I must witness for my Creator, and will not be hushed into silence."

We all have a conscience. We may think it will slumber for ever, but such will not be the case. It will wake some day and lead you to the bar and book of the living God to own that the "Man

whom God hath ordained" is indeed the Monarch and Master of all.

Where, however, sin abounds, grace superabounds. Satan is not Lord of the conscience, but Christ is. Where Satan cannot reign, the Master can; and conscience, led by righteousness, owns Him as its Lord.

Again, His mastership extends to *moral evil*, which He can control at His own sovereign pleasure, and even make subservient to His own glory. He can suffer what He does not sanction and hate what it is not His pleasure to hinder. Thus, with Toplady, we sing:—

"Yes! Christ is above men, devils and sin;
Our Jesus's love the battle shall win;
So terribly glorious His coming will be,
His love all victorious will conquer for me."

He is Master of *Death*, "the king of terrors," to whom all will bow. He died that He might overcome Death and finally deprive him of all his spoils. He entered his den and left it bearing the keys of hell by His side. "Where, O grave, is thy victory?" It is His. He has obtained it for Himself and all that are one with Him.*

REVIEWS, LITERARY NOTES, ETC.

Articles of Faith, for Use by Strict and Particular Baptist Churches. Published gratuitously by "The Strict and Particular Baptist Society."

By a strange fatality the leaders of our section of the Church too often entrust important denominational services to persons who are either incompetent to deal with them, or who refrain from devoting their best endeavours to their allotted tasks. This is apparent in the manual before us. It is intended for the use, not of theological students, but of the members of Strict and Particular Baptist Churches and others who are desirous of joining them. Its definitions should, therefore, be simple and clear, its language plain and precise, and it should state briefly and succinctly every truth held as paramount among the Christians whom it specifies. It should be Scriptural, yet free from the diction of divinity, which but few will understand, yet unmistakably definite in all its statements. In a word, it

should be comprehensible to poor and unlettered Christians, yet satisfactory to others who are better educated and well instructed in the truth.

We regret that this brochure by no means fulfils these conditions. The style is verbose, the composition at times feeble and faulty, and the definitions far from what might be desired. In Article VII., for instance, the word "claims" is used in two senses. Phrases like "*intentionally* designed," "*wholly and solely*," "the same *definite* ends," "*serious* censure," "*immersion is alone* baptism," "the *constitution* and *order* of a Church is *definitely* determined"—and similar ones abound. Theological expressions are far too abundant. What, for example, can inquiring young Christians understand by "the Father constituted His Son the *federal* Head of the elect," or "constituted Adam the *federal* head of all mankind"?

Yet, stranger still, while an elaborate Article is devoted to Justification (No.

* The above after the sixth line is extracted from John Hopeful's notes of this great preacher's Association sermon delivered at Stowmarket, Suffolk, June 2nd, 1880. He was in bad health, and on the previous day had suffered from one of the fits of coma to which he was then subject. So ill was he that all hope of his being able to come had been abandoned, and Mr. G. W. Shepherd had consented to take his place, when, to the surprise of all, he appeared and, most wonderful to relate, delivered what was admitted to be one of the finest sermons with which the Association had ever been favoured.

VIII.), the word Sanctification—much less a definition of this essential grace—is not to be found.

By whom this booklet was “prepared” we know not, but we earnestly advise them to recall their production, and to have it revised by some able scholars and theologians before issuing it on behalf of their Society.

Consumption of the Lungs and its Successful Treatment. By G. T. Congreve. New edition, sixpence. London, G. T. Congreve, Coombe Lodge, Rye Lane, Peckham, S.E. 1911.

THE above is the most recent edition of a well-known treatise on diseases of the chest and lungs, which often prove so dangerous and fatal in our capricious climate. It is issued by the proprietors of a medical preparation the efficacy of which has been acknowledged for two generations, the composition of which they do not disclose. Why they should be censured for this we cannot conceive, any more than why it is incumbent on the makers of the numerous condiments, hair dyes, cordials, etc., which are in public favour to state the ingredients of which these are compounded.

Their remedy is not a quack medicine—that is to say, they do not claim that it will cure all the diseases “which flesh is heir to.” They simply assert that it is a specific in complaints of one class, as many who have proved its power are prepared to attest.

The brochure before us differs from others of its class in that its contents are not light reading with popular illustrations, and advertisements deftly interposed, but a thoughtful and instructive treatise on the subject with which it deals. Further, it is not forced on the public by its being thrust into front-door letter-boxes, but is sold for money, and a copy can be obtained only, to quote Carlyle, “by the disbursement of current coin of the realm.” These facts speak well for those whose interest it is that their book should have a large circulation, but which they will not attempt to secure in discreditable ways.

The writer was one of the first students at the Pastors' College, and remembers how fervent was Mr. Spurgeon's testimony to the benefit many of his men received from the Elixir, combined with the treatment which was so rigorously insisted on as essential to its effectiveness.

On the whole, therefore, we deem this Treatise reliable and adapted to prove helpful to sufferers who consult it.

W. J. S.

The Fundamentals; a Testimony. Vol. V. Testimony Publishing Company (not Inc.), 808, La Salle Ave., Chicago, Ill., U.S.A. Gratis and post free, with the compliments of two Christian Laymen.

IT is the generous purpose of the donors of the above to present the volumes as they are successively published to all pastors, evangelists, missionaries, theological and college professors, students for the Christian ministry, and the editors of religious papers and magazines throughout the English-speaking world. The above—the fifth of the series—has accordingly been posted to those for whom it is designed. Its contents are “Life in the World,” by Philip Mauro, a New York lawyer; “The Scriptures,” by Dr. A. C. Dixon; “The Resurrection of Christ,” by Dr. R. A. Torrey; Lord Lyttleton's well-known “Observations on the Conversion and Apostleship of St. Paul,” analysed and condensed by Dr. J. L. Campbell, of Cambridge, Mass.; and “The Personal Testimony” to the Grace of God of Prebendary Webb-Peploe. Of these the first, fourth, and fifth are most able and suggestive. We would again express our hope that our own ministerial brethren, if they have not received the five volumes, will promptly apply for them, while we trust that these two Christian laymen will accept our sincere thanks for their kindness. We may add that a friend, an agent of the London City Mission, is extremely grateful to us for counselling him to obtain them.

“THE essence of the *unpardonable sin* consists in illumination and defiance. It cannot be committed without light and spite; in other words without knowledge of the truth of God in the mind conjoined with malice in the heart.”—*John Hazelton*.

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!

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

EBENEZER, ELTHORNE ROAD,
HORNSEY RISE, N.

THE forty-fifth anniversary of the formation of the Church worshipping in the above sanctuary was celebrated on June 11th and 13th.

The Pastor occupied the pulpit on the Lord's-day, and on the Tuesday afternoon a good congregation gathered to listen to the message of our esteemed friend, Mr. Sinden, whose words found an echo in the hearts of many of his hearers.

It was a pleasure to greet several old friends at the tea which followed. Mr. J. M. Rundell once more was chairman of the evening meeting.

After the opening of the meeting, the Chairman spoke of his relations with the Cause in the past; and while he had to regret the declension of people from the truth, he was gratified to know that the truth was set forth in all its fulness at Elthorne-road. He pointed out the great necessity for knowing one's own interest in the work of Christ, because of the coming day, in the which God will set up the great white throne.

Brother Goodenough expressed pleasure at being present for the first time, and had some good things to set forth upon Heb. iv. 16: "Let us come boldly to the throne of grace." We all admire power, he said, but as sinners we want something else—something more in sympathy with our state—namely, grace.

Pastor F. C. Holden founded his address upon the words of Heb. xiii. 9, "It is a good thing that the heart be established with grace." In his passing remarks he referred to the love he had for our Pastor as a faithful minister of Jesus Christ. He spoke of the work of the Holy Ghost in establishing His people, and hoped that he could express himself as a member of the "established" Church. Grace was good for four reasons—(1) Because it will prevent our being carried about by strange and divers doctrines; (2) it will show us that we are right with God; (3) it will nerve us for future conflict; (4) it will sustain, supply and comfort us in trials.

Mr. Elsey followed with choice thoughts upon the work of Christ as a substitute. He showed us that the beasts of old, though acting this part, did not know or realise their position. But the Lord Jesus Christ, spoken of by the Prophet Isaiah "as a lamb that is led to the slaughter," knew the position He stood in, and the design for it, as He said to His disciples, "I lay down My life that I might take it again: and, because I live, ye shall live also."

The Pastor, Mr. H. D. Sandell, prefaced his remarks upon the words, "We know we have passed from death unto life, because we love the brethren," with words of thanks to the Chairman, speakers, and all friends who had contributed to the success of the meetings by their presence, and the sisters for their kind assistance and attention at tea.

Three heads were comprehended in his (the Pastor's) short speech—(1) We love the people of God, because we see in them His likeness; (2) knowledge: "we know"; uncertainty is a dismal state; (3) transition from death into life.

The Benediction brought a very happy and profitable meeting to a close.

A. G. SANDELL.

HIGH WYCOMBE.

WHILE staying in this quaint old Buckinghamshire town the writer made his way on the last Lord's-day evening in June to Zion Chapel in Bridge Street, where Pastor Josiah Morling (now of Chelmsford) ministered for so many years.

We were pleased to find that though at present pastorless, the Church is by no means in a hopeless state, the pulpit being well supplied with itinerating brethren from London and elsewhere. The Wycombe friends appear to be a very devoted and loving band of people, and most courteous to strangers (this latter is a feature which is sadly lacking in some of our Churches). The Sunday-school, Bible-classes, &c., we were glad to learn, are all in a healthy condition.

On the occasion of our visit the chapel was well filled, for it was a time of rejoicing, the Lord having granted a gracious revival, and three sisters were to put on Christ by a public profession that evening.

The preacher for the day was a Mr. Leake of Kilburn, who, taking for his text Acts ii. 38, propounded the following four questions:—

1. Whom do we baptize?
2. Why do we baptize?
3. How do we baptize?
4. What follows baptism?

Answering them fully and clearly from the Word of God.

The discourse was a spirited and uncompromising defence of believers' baptism, and must have shaken considerably the opinions of any opponents present, who were lovingly addressed. There was no mistaking the intense earnestness of the preacher as he drove home point after point with a holy jealousy for his Master's commands. He is evidently a deeply-taught man, and one who has a well-grounded belief

in the "old" truths, coupled with a loving, evangelistic spirit.

We were deeply touched with the reverence and simplicity with which the ordinance was conducted; it was a solemn and affecting scene, many being moved to tears.

That God would abundantly bless this little country Cause, and grant them many more such seasons, is the prayer of the writer, R. WEBSTER.
New York, U.S.A.

STAINES.—On June 29th the anniversary of the Church at Bridge-street was celebrated. Pastor B. J. Northfield preached a sermon in the afternoon from John iv. 34, which was instructive and spiritually profitable, and was highly appreciated by the company which gathered for the afternoon service. The evening meeting was presided over by Mr. J. E. Elsey. Prayer having been offered by Mr. Joshua McKee, the Chairman, after expressing his pleasure at being present and touching upon the past and the grace which had "kept," and the present and its prospect, uttered some helpful thoughts on "Fear thou not, for I am with you." An address was given by Pastor B. J. Northfield from "I will hear what God the Lord will speak," and Pastor James E. Flegg on "Peter." The Pastor, after thanking the friends who had assisted to make the meetings successful, spoke a few words upon "By grace are ye saved." The collections were upwards of £9. It was good to be there.

EBENEZER, GRAYS.

SPECIAL services in connection with the 32nd anniversary of the Cause of God in this place were held on Thursday, July 6, the service in the afternoon being conducted by Pastor O. S. Dolbey, who was enabled to preach a most remarkable sermon. Taking as the basis of his meditation the case of the Syro-Phoenician woman, as recorded in Matt. xv. 21—28, he dwelt upon Christian experience, and was enabled to throw light upon many of the Lord's dealings with His people which appear to them mysterious. The grace of God moving one who was considered by the Jews as an outsider to come to Christ for help; the daughter's sad condition being the burden of the mother's sorrow; the divinely-appointed meeting between the sinner and the Saviour; and the spirit of prayer by which the Lord is approached were points upon which the preacher was enabled to speak with much sweetness and comfort.

Mr. Boulden, of the Surrey Tabernacle, took the chair at the evening meeting, and, after the opening hymn, read 1 Peter i. Mr. Elnaugh, of South-

end, Mr. Wiseman, the Church Secretary, made a statement concerning the year's work. He referred to the removal by death of two most honoured members—Mrs. Ramsay and Mr. James Rice (senior deacon). He said that although God had removed these loved ones to higher service the blessing of God was still realised, the preaching was owned and blessed, and an increase was being hopefully anticipated.

The Chairman made a few helpful and encouraging remarks, and then called upon Pastor H. D. Tooke to deliver his address. Speaking from Exodus xx, 24 (latter part) he dealt powerfully with God's promise, presence, and blessing. God's name was recorded wherever the work of grace was manifested, sympathetic help was afforded, and this help was crowned with blessing by God Himself.

Mr. J. Othen spoke from Psalm l. 15, "God's call to prayer," which he opened up as follows:—"To whom the call was given—those experiencing trouble; the assurance that the promise will be fulfilled; and the issue terminating in glory to Him who alone is worthy to receive glory.

Pastor Dolbey being the next speaker, continued his afternoon meditation, dealing with the woman's continued cry for help; that the declaration of Christ not being sent save to the lost sheep of the House of Israel brought her nearer to Him, and prostrated her in real worship before Him; that faith to beg a crumb, which surely was a portion not to be denied, and the Saviour honouring the faith that He Himself had given by granting unto the seeker her soul's desire, were all points which served to put the crown upon a real spiritual, Christ-exalting meditation.

The Pastor followed with a few remarks upon the words, "The Lord had made them joyful" (Ezra vi. 22). He traced out the experience by which Israel had been made joyful that day, and said he felt that the same God had brought the same joy into their hearts to-day.

The hymn, "Blest be the tie that binds," and the Benediction, brought to a close a day which, for numerical attendance, joy of heart, and spiritual profit, has not been realised here for many a year.

SAFFRON WALDEN (LONDON-ROAD).—On July 6th our brother, Pastor James E. Flegg, once more visited this time-honoured place of worship, where James Castleden, John Stevens, John Foreman, J. D. Player, and others, in former years, declared the great and grand truths of a covenant salvation. Our brother well-sustained the same glorious and precious truths of everlasting love, purpose, and grace,

not shunning to declare the whole counsel of God, from those two grand standpoints—No condemnation, No separation. Our hearts were cheered by the presence of many fathers and mothers in Israel, with other friends from various neighbourhoods, who, with us, felt it to be a time of refreshing from the presence of the Lord. Without mentioning names we may say that all our friends did their best to make the occasion a success and were well rewarded for their trouble, and we trust fruit will follow to God's eternal praise and glory. Amen.

BETHESDA, IPSWICH.
THE NEW CHAPEL.—PRAYERS
ANSWERED.

It is only two months ago since a report appeared of the week of prayer which had been held, in which the people at Bethesda sought for God's guidance, and waited upon God in prayer in the matter of raising the funds necessary for the building of a new chapel. Within so short a time the answer has come, and the means through which God has worked His will can be best summarised in the following words, as expressed by Pastor H. T. Chilvers on Sunday morning, July 9th :—

In the early hours of Tuesday morning, July 6th, Mrs. Susannah Page, an aged member of the Church, fell asleep in Jesus in her 82nd year. She had been confined to her home for some months owing to loss of memory and general physical weakness. She had been in unbroken membership for sixty-seven years. She was baptised by immersion in the River Orwell, and joined the Church when 15 years of age, having been called by grace two years before under a funeral sermon from Psa. cxix. 75 by the then Pastor (Mr. J. Nunn) in that chapel, which was then much smaller, and called Dairy Lane Chapel. This was a record membership, and one worthy of note, especially for these days when there is so much change in Church life. The late Mrs. Page was born in the parish of Whitton, and her parents walked nearly three miles to the chapel and brought their meals with them. She was a quiet, reserved, unassuming member; not a great talker but a most consistent walker, and they, as a Church, were great losers by her death. Her prayers and her life of holy devotion would be missed. She had always taken a deep interest in the schemes for building the new classrooms and the new chapel, and he (Mr. Chilvers) had received a letter from one of her sons in which he said: "My late mother has been for so many years associated with Bethesda Chapel, and a willing supporter of the chapel and its work, and I feel that it would be her wish that anything done in memory of

her should be done in connection with the chapel. As an appreciation of her life and motherly devotion to her children, I should like her name to be permanently associated with the new Bethesda Chapel. For this purpose I would propose to undertake the building of the new chapel, if agreeable to you and the members of Bethesda."

Needless to say, the reply could not but be gladly in the affirmative, and a cheque has been received for a sum sufficient to defray the entire cost of building the new chapel.

The sum of nearly £1,000 already collected will go towards furnishing the new building, providing a new organ, and various other things.

When this announcement was made by the Pastor the congregation rose and vigorously sang "Hallelujah, praise the Lord," and after the Church Secretary (Mr. A. E. Garrard) had spoken a few words of gratitude, the Doxology was sung.

The Pastor said they were grateful that they had attained their object without resorting to worldly means, and spoke of the help derived from the fortnightly prayer-meetings, which had been held in the vestry since last November. God had now appeared and given a witness to His own glory, and they would be able to proceed with the new chapel, which would be opened without any incumbrance of debt. He added that if any there had intended given to the fund they would be at liberty to do so, because there would be special expenses attached to the hall they would have to occupy for twelve months. — GEO. E. DALDY.

PLEASURE AND PROFIT AT
CLACTON-ON-SEA.

DURING a brief sojourn at this healthy East Coast watering-place we paid a visit to the Emily Convalescent Home, recently opened as a place of rest for friends connected with Strict and Particular Baptist Churches.

The Institution is situated in the Colne-road, which runs direct to the sea front, and is but a few minutes' walk from the pier. Internally, everything appears to have been done for the comfort of those who may from time to time stay there. The rooms, which are spacious and airy, are tastefully furnished, and the place is admirably managed by the lady Superintendent, who is herself a member of one of our oldest Strict Baptist Churches. The word Home aptly describes the Institution, for every effort is made to make one feel "at home," though away from home.

On the drawing-room table we noticed such books and periodicals as Warburton's "Mercies," *Cheering Words* and Philpot's Sermons, the EARTHEN VES-

SEL, *Gospel Standard, Sower, and Christian's Pathway.*

The Home is not connected with any periodical, nor is it carried on under the auspices of any Strict Baptist society. It is, however, essentially a Strict Baptist Home, and, though quite independent of any other organisation, is under the control of a committee of ladies and gentlemen representative of the whole denomination.

Services are conducted at the Home on Sunday morning and evening by Strict Baptist ministers, to which residents and visitors are cordially invited. We gathered from conversation that this privilege is prized by friends, both those who reside at Clacton and those who spend holidays there.

That the benefits of the Institution are appreciated by those who have stayed at the Home is evident from the letters which have been received, and from which the following extracts have been taken:—

"I am quite in love with the Home; it is so comfortable, and the lady Superintendent is so very kind. I shall heartily recommend it to those needing rest and change. Our people ought to thoroughly appreciate it, and I do pray that it will be made a blessing to many, and that it will be a thorough success."

"I am glad of this opportunity to express how greatly the Home is appreciated by those who have been there, and pray that it may prove a greater blessing in the future."

"The Emily Convalescent Home is indeed one of rest and comfort—everything of the best quality, including the lady Superintendent, for in truth she did her very best to make everyone feel at home, and I think she succeeded. She was most kind and considerate to me during my stay, and I was very happy, and feel I derived very much benefit from the rest and change."

We were much pleased with our visit, and are sure that as the existence of such a Home becomes more widely known, and friends avail themselves of the rest and quiet which is afforded, they will be grateful and thankful.

It is to be hoped that Strict Baptists who may be visiting this seaside resort will not be deterred from attending the services because they are held in a private house, for experience enables us to assure them of a hearty welcome.

Friends desirous of enjoying the benefits of the institution can obtain full particulars of Miss L. Edwards, of 66, Ommaney-road, New Cross, S.E.

LIMEHOUSE (ELIM).—The twenty-eighth anniversary of laying memorial stones was celebrated on Lord's-day, July 9th, when two sermons were preached by the Pastor, F. C. Holden,

and on Tuesday, the 11th, an excellent discourse was delivered by Pastor J. Bush from 1 Cor. iii. 6—9. Tea was served in the schoolroom to a goodly company of friends, and a public meeting was held in the evening, over which Mr. Easty, of Tottenham, very ably presided, who read a portion of God's Word and made a few choice and suitable remarks. Brother Kelk offered prayer, and spiritual addresses were given by brethren Parnell, Pounds, and G. Smith. The presence and blessing of the Lord was greatly enjoyed by all who were present, and through the kindness of friends, both present and absent, the collections amounted to £7 10s.; so we thanked God and took courage.

BETHESDA, IPSWICH.

THE 62nd anniversary in connection with the Sunday-school was celebrated on Sunday, July 16th, the last (D.V.) to be held in the old chapel. Crowded congregations attended the three services morning, afternoon, and evening.

To commence the day an early-morning prayer-meeting was held in the schoolroom at 7.30, the teachers attending half-an-hour in advance. The place was nearly full, and several earnest petitions were offered for the crowning blessing to follow the services. The Superintendent at the close very thoughtfully entertained the teachers and friends from a distance to breakfast.

Our country friends also came in large numbers to the after services, but unfortunately the building proved too small to accommodate all who were desirous of attending.

Pastor H. Tydeman Chilvers delivered two striking sermons morning and evening. At the former service his subject was that of "Sanctified Motherhood," taken from 1 Sam. xxvii.: "For this child I prayed." He directed the attention of his congregation to (1) a praying mother, and (2) a child of a mother's prayers.

The afternoon was entirely devoted to the young. At this service Pastor Philip Keynolds from the sister Church of Zoar opened with prayer, and otherwise assisted in the service. A few recitations were rendered by the scholars. Pastor Chilvers spoke a few words from Jonah iii.: "He paid the fare."

In the evening his text was Gal. vi. 5: "Let us not be weary in well doing, for in due season ye shall reap, if ye faint not."

The children, aided by the choir, under Mr. Herbert W. Garrod's capable leadership, sang special hymns throughout the day.

The singing of the well-known children's hymn to the old "Eudoxia"

tune, "Now the day is over," brought this, another happy anniversary day, to a close.

The collections, which amounted to £20 0s. 9d., were devoted to the School Funds.

GEO. E. DALDY.

DOVECOTE, WOOD GREEN (ELDON ROAD, LORDSHIP LANE).

AN interesting and impressive service was held on Sunday, May 28th, on a small plot of ground in Eldon Road, Lordship Lane, Wood Green. At 8 a.m. a goodly company of friends gathered for prayer and praise, and to dedicate the ground prior to the erection of a building thereon for the worship of God. The season was a somewhat unique but soul-refreshing one, and at its close we were able to sing from the heart, "Praise God from Whom all blessings flow."

On June 23rd, a red-letter day marked the opening of the new chapel, which, although only partially finished, was completed sufficiently to hold the opening services. At 10 a.m. a service of prayer and praise was held; at 2.30 p.m. an open-air gathering was held outside the chapel; and at 3 p.m. Mr. Philip Reynolds opened the doors, and declared the chapel open for the worship and service of God, afterwards preaching a soul-inspiring sermon from 1 Chron. xvii. 5, "For I have not dwelt in a house since the day that I brought up Israel unto this day, but have gone from tent to tent, and from one tabernacle to another." The chief theme of our brother's discourse was "The travelling God" under various aspects, and was listened to with rapt attention by a large and representative gathering.

At 6.30 p.m. a public meeting was held, presided over by Mr. L. H. Colls, of Tring. Brother Gentle sought the Divine blessing on the Church and meeting. The Secretary of the Church made a short statement on five points in connection with the Church, viz.: (1) Its formation; (2) Its doctrines—the Articles of Faith were read, being the Articles of Faith of the Metropolitan Association of Strict Baptist Churches; (3) Its progress—commenced with 11 members two years ago, now 27, and four waiting for baptism (since increased to five); (4) Its work; (5) Its aims. A special appeal was made for £10 to £12 for a baptistery, and any offerings, however small, to enable the builder to be paid early in August a little over £300, half of which had been secured by loan.

Mr. Colls, in his usual telling manner, addressed the meeting from the words, "Then had the Churches rest," speaking of "Edification," "Purity," and "Multiplication." Mr. J. P. Goodenough followed on Neh. iv. 16: "And it came to pass from that time forth that half

of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows." Our brother gave us some sound thoughts on a two-fold aspect of the Christian character, viz.: "A soldier" and "A builder." Mr. H. D. Tooke spoke from the words, "My house shall be called the house of prayer," and we trust the sweet exposition he gave may live long in the memory. Mr. Philip Reynolds raised the question as to "What the Church was here for," and was led to answer the query in some stirring words respecting the spiritual needs of the surrounding district as well as the growth of a strong Protestant Nonconformist Church. The last speaker, Mr. Motson, led us to 1 Chron. xxix. 3: "I have set my affection on the house of my God." All the addresses were of a highly spiritual character, and were much appreciated. The Doxology closed another landmark in this little Church's history, and we raise another Ebenezer to His praise, for "Great things for us the Lord hath done, whereof we are glad."

ALDRINGHAM, SUFFOLK.

RECOGNITION OF MR. BARKER AS PASTOR.

SERVICES of a very interesting character were held here on Wednesday, July 12th, when Mr. J. H. Barker was publicly recognised as Pastor of the Church. The afternoon service was presided over by Pastor H. T. Chilvers, of Bethesda, Ipswich. The well-known hymn, "Kindred in Christ for His dear sake," having been heartily sung by a fairly good congregation, Psalm lxvii. was read and prayer offered by the Chairman. Pastor W. Dennee, of Tunstall, in a lucid manner, stated the nature of a Gospel Church, basing his remarks on 1 Cor. i. 2, "The Church of God." The Chairman said that they had now come to a very important part of the service. He was very glad to be present on this occasion; it had always given him pleasure to meet the friends, and he was especially pleased to take part in this memorable service as he was sure that Mr. Barker was truly a Christian, one possessed of the fear and the grace of God. He then called upon the Pastor to relate the Lord's dealings with him.

Mr. Barker proceeded to state his call by grace. He said he had often envied those persons who could state the time, place, and circumstances when the Lord met with them, but this he was unable to do, as the work of grace in his heart and life had been a gradual leading as from step to step. From very early childhood he had a desire to be good, upright, and ever careful to speak the truth; and although he could not definitely state the time and place of his new birth he could truly say, praising

God like the blind man of old, "Whereas I was blind now I see." In boyhood days he was brought up at the Church Sunday-school at Whitton, Suffolk. The vicar was a dear, godly man, who took a great interest in him, and ever counselled him that he might grow up in God's fear and love. In the order of God's providence the vicar was removed to another sphere, but correspondence was frequent until the Lord called him home. Mr. Barker said, I have those letters still in my possession, and they are amongst my greatest treasures.

Relating his call to the ministry he said that from the time he was five or six years of age he had had a burning desire to be a preacher, and this became his aim and ambition in life. Sometimes he had tried to smother it and forget it, feeling that this could never be, but do what he would this desire would assert itself. He first began to preach about twelve years ago, the last few years almost continuously. He had not sought promotion in his business, though often pressed to do so, for the reason that it would have interfered with his work in the ministry. He had often found joy and pleasure in the work, and the Lord had been pleased to own his labours again and again. The first part of his ministry was in connection with the Methodist denomination, but about five or six years ago, hearing Mr. Chilvers preach, he was led to attend his ministry, and was greatly exercised about the doctrines of grace. After much prayer and searching he was led to see the truth in a new light, and was compelled to send in his resignation to the Church to which he belonged. The circuit minister sought an interview with him to prevail on him to reconsider his decision, but being persuaded of the Lord that he was being led in His own way he was obliged to sever the connection. Having joined the Church by baptism at Bethesda, Ipswich, for a little while he was without preaching engagements, but eventually doors were opened, and he was called to preach to many of our Churches. He first preached at Aldringham on Jan. 30th, 1910. Other engagements followed, until he took practically the last three months in 1910 and the first four months in this year. A unanimous invite was given to the pastorate, and having previously sought the Lord's guidance and blessing, also evidences, he could not say no, believing it was of the Lord. He said, "I have been greatly favoured here, and humbled too. The Lord has privileged me to lead thirteen dear ones through the baptismal pool. I trust and pray that God will bless the Church here and make His Word a blessing." After Mr. Barker had stated the doctrines he believed and intended to preach, Mr. S. Nichols, senior deacon, related how the Church

was led to invite Mr. Barker to the pastorate.

The Chairman asked the members to rise to signify their approval. He joined the hands of Pastor and deacon, and speaking affectionately to each, concluded by saying, "What God hath joined together let no man put asunder," and lovingly commended Pastor and Church to God.

A good company sat down to tea. The evening meeting was presided over by Mr. Garrard (deacon), Bethesda, Ipswich. After singing, reading, and prayer by Mr. W. Botwright (deacon), the Chairman expressed his pleasure at being at these services. He was glad to meet brother Barker on this occasion, with whom he had been in Church-fellowship. He was convinced that he was a sincere and faithful servant of God, and he had the prayers and good wishes of the Church at Bethesda that the Lord would bless him and make him a blessing in the ministry at Aldringham.

Pastor H. T. Chilvers then gave the charge to the Pastor from the text 2 Cor. iv. 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." This address was listened to with rapt attention as our brother, in a solemn and impressive manner, enlarged upon the pastoral work, speaking of its relationship to God, the Church, self, and the world around.

Pastor W. H. Ranson, of Somersham, gave the charge to the Church from Phil. ii. 29: "Receive him therefore in the Lord with all gladness." This, too, was a most helpful and encouraging discourse, and we trust the sound, wholesome counsel will be acted upon.

Pastor Reynolds (Waldringfield) gave an address from 1 Chron. xvi. 36: "And all the people said Amen, and praised the Lord." He paid a high tribute to the Pastor, whom he had known for some time, and said the more he knew him the more he loved him.

After singing, the Pastor thanked the ministerial brethren who had taken part in these services, all willing helpers who provided for our creature comfort, also the friends who had come from neighbouring Churches.

The Lord made His presence to be felt, and crowned these services with His blessing, and all heartily sang, "Praise God from Whom all blessings flow." F. L.

WHITTON, IPSWICH.

ANNIVERSARY services were held in the Bethesda Mission Hall on Sunday, July 9th. Pastor H. T. Chilvers preached to a large congregation in the afternoon, and in the evening Mr. Aroher Howe delivered a telling address. Pastor T. Reynolds, of Waldringfield, also spoke a few pleasant words to the children.

The services were continued on the following Tuesday. A sermon was preached in the afternoon by Pastor W. R. O. Leggett, of Otley.

A tea was afterwards provided in the open in Mr. Wm. Lait's meadow, and this was well patronised by the Whitton people and friends from Ipswich.

In the evening a service was held in the Mission Hall, when Pastors Leggett and Chilvers gave addresser.

The newly-elected Secretary of the Whitton Branch (Mr. Thos. Morter) also spoke a few words, Pastor Chilvers having just previously paid a high tribute to the work of Mr. S. E. Garrard, who had held that position formerly.

GEO. E. DALDY.

CHELMSFORD.

THE first anniversary of the pastorate of Mr. Josiah Moring was held on July 12th. Pastor R. Mutimer, of Brentford, preached in the afternoon from Rev. xxi. 6, "I will give unto him that is athirst of the water of life freely," which text was dealt with in a fourfold way—(1) To whom the text is applicable—thirsty souls; (2) by whom the promise was made; (3) the fulness thereof; (4) the openness of it. The statement in the text was very comprehensive and addressed to characters. He who made that statement and promise had pledged His name to bestow blessings to thirsty souls. God was a God of order, and as such He first gave a felt need for these living waters, which, coupled with the desire, had the effect of leading to Christ, the Fountain of living water. The promise was made by one who was able to give.

A public tea in the schoolroom was partaken of by a goodly number, after which a public meeting was held, presided over by Mr. A. G. Blackman, of the Striot and Particular Baptist Society.

After Psa. cxv. had been read, Mr. Bruce, a deacon, earnestly sought the blessing of the Lord.

The Chairman in a few remarks expressed his pleasure at being present at the meeting, as he was an old friend of Pastor Moring, and then proceeded to give an address from Hag. ii. 4, "I am with you, saith the Lord of hosts." He is Lord of the starry heavens and the heavenly hosts which surround the throne, singing, "Holy, Holy," &c. Lord of the angelic host as well as the redeemed host. He is Lord of the hosts of all men. The hosts of hell are under His Lordship, as He is Ruler over Satan. Notwithstanding all the opposing forces of wickedness, the Lord says to His people, "I am with you." To you as a Church (said the speaker) the Lord says, "Fear not, I am with you"; and if it is so, what a blessing it is if you as a Church can rest there, to say and feel

the truth of the words repeated twice in Psa. xlii., "The Lord of hosts is with us," &c. (verses 7 and 11). Our Lord reigns; be strong.

Mr. H. Chilvers, Church secretary, spoke from the words, "I will not leave thee until I have accomplished that which I have spoken." In reviewing the past year he said they had every reason to believe that these words would be fulfilled in the Church's future just as they had been during the past year. The Lord had not left them, but had evidently united Pastor and Church in an unmistakable way. During the past twelve months many could speak of blessed seasons spent in the services of the sanctuary under the ministry of Pastor Moring.

The Pastor next addressed the meeting and, in thanking Mr. Chilvers for the kind words spoken, said he could add a hearty "Amen." "Mary, Queen of Scots," said he, "was more afraid of the prayers of J. Knox than of an army of soldiers." Such faith in the efficacy of prayer is what we as a people would realise, and during the past year happy seasons of prayer had been enjoyed by Pastor and people. Nearly 400 visits had been paid during his year's pastorate to friends, all of which work seemed to make him earnestly say with Paul, "Brethren, my heart's desire and prayer for Israel is that they may be saved." "Such is your Pastor's desire," said he, "for this people. Just as Paul yearned for the salvation of others, so ministers do now. May we each be kept, helped and blessed of God."

Pastor Polley, of Colchester, followed with an address upon ver. 6 of the 2nd Psalm, "Yet have I set My King upon My holy hill of Zion." He pointed out that Christ was God's King; He ruled and reigned, although the world rejected Him. He ruled the Church and reigned therein. He would be enquired of for all needful grace, which is "a gift by the Sovereign." As a Sovereign, He would rule in spite of all attempts to overthrow His kingdom or question His sovereignty. He reigned for His saints and would continue thus to reign; therefore saints rejoiced.

Pastor Mutimer spoke on the wonders of faith and the power thereof, basing his remarks on "I believe God." Surrounding circumstances did not make Paul use these words, but God Himself by His angel did. What he saw around him might deceive; what we see around us might deceive us. God did not deceive Paul and would not deceive us. Paul had faith to believe this, and it made him calm, in spite of surrounding tumult, and in his composure enabled him to confess his Master on that slippery deck.

The hymn, "All hail the power of

Jesu's name," and Benediction brought to a close these happy meetings of Pastor Morling's first anniversary at Chelmsford. F. J. H.

BALCASKIE ROAD, ELTHAM.

LOVE and sacrifice—the latter the outcome of the former, as exhibited in John iii. 16—prompted many to journey from far and near to the Pastor's anniversary at the above place on Tuesday, July 4th.

In the afternoon Pastor Mutimer preached excellently from Rev. iv. 3, 4. "The rainbow round about the throne . . . and One who sat on the throne." Spiritual refreshment, instruction and enjoyment was received.

Mr. F. J. Catchpole presided over a well-attended evening meeting, Mr. T. Dean read Isa. xii., and Mr. S. T. Belcher prayed.

The Chairman's remarks were very encouraging, and his address also on "With Christ," naming four connections—"crucified," "buried," "risen," "quicken"—with Him.

Mr. E. White gave a keynote by his elucidating Hab. iii. 2, "O Lord, revive Thy work," in his able, practical manner. In many aspects of the Christian, Church and ministerial life the necessity was shown for this prayer. A "revival" was a spirit of prayer, faithful preaching, peace in the Church, respecting and keeping God's ordinances, clinging to the cross, &c.

Mr. J. E. Flegg gave a comprehensive history of Joseph, leading up to the important period when his two sons were born whom he named Manasseh and Ephraim, meaning "forgetting" and "fruitful." Two chapters in Joseph's life were thus laid out before us—one of sorrow, the other of joy. In the fruitfulness of the future he would forget the trials of the past. God thus enriches the believer's life, and so it may be that the Pastor, Mr. Banks, will abundantly reap for all his tearful sowing, forgetting the first chapter of sad experience as he goes through the second with great joy, as Joseph did.

Mr. C. West referred us to Nahum i. 7, "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." This passage was well expounded, and the Lord was shown to be such a stronghold in providence, as well as in grace, in home and Church life, and in all the various temptations and trials of life, and of the Church and its Pastor, the Lord knew all, and them that trusted in Him.

Mr. E. W. Flegg gave the meeting 1 Peter v. 10, "The God of all grace . . . after ye have suffered a while . . . settle, establish, strengthen you." Grace was fully dwelt upon, and the believer was consoled and comforted with the

thought that the power, wisdom, sovereignty and justice of God were all displayed through the grace of God in our Lord Jesus Christ unto them. On the word "after" he gave us some cheering and experimental counsel.

Mr. R. E. Sears reminded us of the passage in Song of Solomon, "The time of singing of birds is come," and mentioned three or four features of that time. It was a time of budding life, of love, of happiness, of beauty. All this and more takes place spiritually in the believer's experience when he enjoys the companionship of Jesus and has communion with Him. The birds have different notes of song, and so the Lord gives His people different songs in the day and in the night. The birds are God's angels to us, to cheer us when depressed and inspire us when difficulties arise. They say, "Cheer up," and not "Give it up," as one burdened soul thought until corrected by his wife.

Mr. T. R. Loosley brought to our notice the words of Jacob: "All these things are against me." So Israel thought in their years of bondage; the three Hebrew youths in the furnace; David pursued by Saul; Job afflicted; Paul in prison. Yet to all a way of escape was vouchsafed. Why does God so choose this way for His people? For His glory, as Jesus said about the death of Lazarus, and to make us reliant upon Him and less upon ourselves and others.

The Pastor concluded with thanks to all sympathising and helping friends. He forgot not that they were at Eltham all fellow-labourers with God, and that God would reward them for their labour and not their success. Jesus, the head of the Church, is Lord of all fields—those hard to work in as well as easier ones. He felt happy in His work and relied on His word: "All my springs are in Thee."

The Chairman then gave a parting text: "Cast not away your confidence, which hath full recompense of reward." "Blest be the tie that binds" was sung and the Benediction pronounced by brother Banks.

An inspiring meeting thus ended, being linked with recent ones of a like character, auguring well for the next and succeeding ones, till spiritually, if not numerically, the "little one shall become a thousand." So prays, hopes, believes many, and

S. J. TAYLOR.

Forest Gate.

HORHAM.

THE Sunday-school anniversary services were held on Sunday, July 9th, when special hymns were sung and three sermons preached by Pastor E. W. Flegg.

The text in the morning was Genesis

viii. 1, "And God remembered Noah." After noticing the various lessons contained in the narrative, the preacher emphasized the fact of God's continued remembrance of His people. In the different paths of life God remembers. He remembered the Church when He chose her—when Christ gave Himself for her—and He remembers as the members, one by one, are brought, and will remember when He presents them faultless in glory.

The afternoon text was Deut. xxii. 8, when God's loving regard and protection of His people were dealt with. He pointed out that the Lord is building a Church which is battlemented round with eternal love, complete redemption, and almighty power.

The evening text was Psa. li. 10, "Take not Thy Holy Spirit from me."

The services were continued on the Wednesday, when the scholars recited various pieces. Mr. Flegg gave an address on "Memory" and the different things to be remembered. The sermon in the evening was based upon Luke xxiv. 51. The prayer goes up that as Christ blessed His disciples, so may His richest blessing rest upon all the services, and that fruit may be borne in after-days.

JOHN T. HARVEY, Sec.

IPSWICH.

ZOAR SUNDAY SCHOOL.

THE anniversary was commenced on Sunday, June 18th. Although the weather was showery at intervals, a goodly number gathered to encourage the officers and teachers by their presence and help. The special preacher was one who had taken the services on three previous occasions, viz., Pastor C. J. Welsford, of Horham. In the morning the sermon was based on 1 Cor. xv. 58, "Be ye steadfast, unmovable," etc., etc., and in the evening on Rev. xix. 12, "On His head were many crowns." The young folks' service in the afternoon was a huge success, the chapel being so full that seating accommodation had to be provided in the aisles. Recitations were given by several scholars at this service, and an address was delivered by the preacher from 2 Chron. ix. 18, "Six steps to the throne."

On Monday, July 3rd, the services were continued, a meeting being held in the evening, conducted by our minister, Pastor P. Reynolds, who, having read Luke vii., from ver. 36, called on Mr. W. Abrahams, of Woolwich, to ask God's blessing on the gathering. Recitations were then given by scholars, followed by an address from Mr. Reynolds on "Debtors." At the close of this meeting buns were distributed to the scholars through the kindness of a member of the congregation. Special hymns and an-

them, were well rendered by the choir and scholars under the leadership of Mr. D. S. Garrard, Mr. J. Threadkell presiding at the new organ with all his usual ability. The total collections amounted to nearly £9.

The summer treat was held on "The Grove" (by kind permission of Mrs. J. P. Cobbold, mother of the Mayor of Ipswich) on Wednesday, July 12th. The weather was excellently suited for the occasion, and a good muster of children and friends assembled to take part in the festivities, and Mr. Reynolds was present for a time on this happy afternoon, but was unfortunately obliged to leave by an early train for London.

ALBERT W. WHAYMAN, Hon Sec.

LESSNESS HEATH, BELVEDERE. Very successful anniversary services were held on Whit-Tuesday, June 6th. A prayer-meeting was held at 10.30, and the Pastor (H. Mountford) preached at 11 o'clock to good congregation from Psalm lxxxix. 15, "Blessed are the people that know the joyful sound." Luncheon was provided. Pastor E. White preached in the afternoon from Acts i. 8, "But ye shall receive power after that the Holy Ghost is come upon you," etc. Both sermons were listened to with profit and attention. The evening meeting was presided over by F. T. Newman, Esq., and brethren West, E. W. Flegg, E. White, Mountford, and Pastor's son, spoke some very cheering and helpful words. A good number also partook of a very nice tea provided by the lady friends. The collections for the day were very good, and it was felt there was much room for thankfulness to God for keeping the little place for 106 years, and helping our Pastor for five years in the telling out of a full, rich Gospel. So felt—ONE WHO WAS THERE.

Aged Pilgrims' Corner.

THE annual South London sale of work was held at 33, De Crespigny Park, Denmark Hill, under the auspices of Mrs. McCarthy, Mrs. J. Jones, and other ladies. Mrs. Cosmo Bavan opened the sale, and warmly commended the work of the Institution. Messrs. Dance, Sinden, Barraclough, Green, and Boulden took part in the proceedings. The results exceeded those of last year.

A garden meeting has also been held in the grounds of Mrs. Berry, of South Croydon. Mrs. F. A. Bevan occupied the chair, and several excellent addresses were given. A large audience was present, and a liberal collection was taken. Miss Loosley, the local hon. secretary, will be happy to communicate with friends in the neighbourhood who may wish to subscribe.

The new annual Reports are now ready; copies will be sent to any friends who may desire to read the record of work during the past twelve months, and who will pass them on to others, it being the earnest endeavour of the Committee to increase the number of annual subscribers.

No less than 1,643 pensioners, in all parts of the country, are upon the books. 180 of this number are in our Homes, 283 receive £10 10s. per annum, 946 £7 7s. per annum, and 414 £5 5s. The pensions are paid, as far as possible, personally, and thus the link of living sympathy obtains.

The annual reunion meeting of the inmates of the London Homes took place in July. The furnishing of the rooms reveals the station in life of the inhabitants. One sees the treasured trifles which exercise an influence in our lives. The family photographs are interesting, and there is generally to be seen the portrait of the favourite Minister of the Gospel. The little library, with its well-thumbed volumes, also indicates character. Pleasant it is to chat with some of these cheery old saints. Poor they may be, but there is none of that air of depression, and of being worn-out, that marks many of the needy who have reached old age, and whose ultimate goal is the workhouse. Here faith in exercise often makes sweet content, and so amid beautiful surroundings, and with the companionship of those like-minded with themselves, aged ones pass the eventide of their lives, awaiting their call to the heavenly home.

MARGATE (REHOBOTH).—Services in connection with the sixth anniversary were held on Sunday and Monday, June 25th and 26th. Pastor W. Allen Dale preached on the Lord's-day—in the morning from Psa. xiv. 5—7, "Praiseful memories"; and in the evening from Jer. xxxii. 14, "Evidences sealed and open." On Monday a service was held in the afternoon, when Pastor J. E. Flegg, of Hounslow, delivered a very appropriate and encouraging sermon from Isa. xli. 14. Tea was served at 5 o'clock. A public meeting commenced at 7 p.m.; Pastor W. A. Dale presided. Helpful addresses were delivered by Pastor J. E. Flegg, Dr. Naish, M.A., and the Chairman.—W. A. D.

Gone Home.

MISS ELIZABETH ALCOCK

received her home-call on Monday, May 14th, after only a few hours' illness, which terminated in heart failure. She

was 75 years of age, and for fifty-four years had been in connection with the Cause at New Church-street, Bermondsey, being baptized by the late Mr. J. L. Meeres in 1863, and was a most useful and consistent member. The Cause of God has had few more devoted workers. Her Christian life was a living testimony to the grace and faithfulness of her covenant-keeping God. She loved and supported the two honoured servants of God—Mr. Meeres and Mr. Steele—and was devoted to the Sunday-school, in which she worked cheerfully and untiringly for fifty years. A Bible used by her to the last, and given to her by the members of her class as far back as 1863, testified to the love and esteem of her scholars and their appreciation of the interest she took in their welfare. In the many years that followed she displayed the same loving interest in all who passed through her class up to the last time she was with them. The writer having had fellowship with her for nearly thirty years can speak of her frankness and her wise counsels to teacher and scholar alike. She was very earnest in her pleadings for the young at the throne of grace. She truly wept with those that wept, and rejoiced with those that rejoiced. Her remains were laid to rest at Nunhead on Thursday, 18th, awaiting the resurrection morn, a large number of friends and members of the Church being present at the funeral.

REBEKAH APPLETON

(widow of the late Mr. Thomas Appleton, of Ebenezer, Wertemberg-street, Clapham) passed away on June 21st, at the age of 60.

She was in early life (as Miss Palmer) associated with the Church meeting at Waterside (now West Hill), Wandsworth, where also for some years she had a class in the Sunday-school.

She was one of the members of Providence, Clapham Junction, during the early years of that Cause, leaving there in 1885, together with her husband, to join Ebenezer, Clapham, then under the pastoral care of the late Mr. Henry Hall, where she remained a member for twenty-six years until her death.

Owing to the nature of her illness it was unfortunately impossible to converse with her during the last few years of her life.

We deeply feel the loss of a beloved mother, but rejoice to think her sufferings are over, feeling assured that our loss is her eternal gain.

She was interred in the family grave at St. Mary's Cemetery, Battersea Rise, on 26th ult., in the presence of a little company of sorrowing relatives and friends, the service being conducted by her Pastor, Mr. C. Midmer.

JOHN APPLETON.

Pride versus Humility.

By E. MITCHELL.

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”—Matthew xxiii. 12.

THE words above are proverbial. Their use by our Lord is recorded in three places in the Gospels, and in different connections. They are found substantially in the Book of Proverbs, and their teaching runs through the whole Word of God. The proud have ever been abased, and the humble exalted, in God's dealings with men. “Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished” (Prov. xvi. 5). But God dwells “with him that is of a contrite and humble spirit” (Isa. lvii. 15).

“In humble souls He takes delight, for such on Him rely.”

The passage teaches us by contrasts—both of *conduct* and *consequences*. We draw attention to these in the order in which they occur.

I.

A STRANGE ACT, AND ITS SURE RESULT. “*Whosoever shall exalt himself shall be abased.*” We have called it “*strange*,” not because it is uncommon, but for its fatuity. Experience shows how common, alas, pride is to the human race, but what has any man to be proud of? At best he is a weak creature entirely dependent on his Creator; and when to this we add that he is a sinful creature who has forfeited all claim—if ever he had a claim—upon his Maker, pride is evidently a strange thing for him to be possessed of. T. Adams says (we quote from memory): “The proud man is a monstrosity; he has gout in the wrong end; other men have it in their feet, but he has it in his head.”

Pride is one of the worst evils of which man is the subject. This may be seen from several considerations. If we consider its *nature* its evil appears. It is *Satanic*. Paul in directing Timothy in the choice of bishops says: “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil” (1 Tim. iii. 6). That apostate spirit was moved by pride to rebel against his Maker. The same evil is found in the first temptation: “Ye shall be as gods” (Gen. iii. 5) was the bait dangled before Eve.

This appears also in its *action*. Pride fastens upon our *best* things and utterly spoils them. It is like the dead fly in the apothecary's ointment, which causeth it to send forth a stinking savour. Works good in themselves are made to stink when pride fastens on them. It was good that the Pharisee should be clean from the corruptions around him; that he should not be an extortioner, unjust, nor an adulterer. It was good in itself that he should be devout, fast and give tithes. But his insufferable pride

made his works a greater stench in the nostrils of God than the poor publican's evil doings. This evil process, unsuspected by men, is going on continually all around us. Things good in themselves are corrupted by the pride of those that perform them until they become more abominable than open sins. How evil must this thing be that thus corrupts the best things, and turns the sweet-smelling ointment into a stench!

The evil of pride is seen also in its *effects*. It is *injurious to its possessor*. The proud man is like a bladder blown out with wind. He imagines himself something which he is not, until the bladder is pricked, when he shrinks to his own proper dimensions. The proud man lays up for himself endless mortifications. He is never treated according to his own estimate of his worth, and hence arise many heart-burnings and sorrows. The proud man is a *source of discomfort to his neighbours*. It is difficult to approach him aright. His pride surrounds him like a prickly hedge, keeping honest people at a distance, while sycophants by flattery make him an easy prey.

The consequences of pride are serious. Abasement is the sure result. Sooner or later in one way or another God will abase the proud. "The lofty looks of man shall be humbled." The proud as it were challenge God and God will accept the challenge, and bring down high looks.

History is full of examples of this truth. The proud and hardened Pharaoh sleeps beneath the waters of the Red Sea. The haughty Sennacherib returns to his own land with God's hook in his jaws, there to fall by the sword of his own sons. The great Nebuchadnezzar is smitten in his reason, driven from his throne, and for seven long years herds with the beasts of the fields. Wicked Haman, who in his pride thought scorn to lay hands on Mordecai alone, but would slaughter the whole nation of the Jews, is hanged on the gallows prepared for Mordecai. Modern history is not without its examples, though space forbids us to mention them. We, too, if our eyes are at all open have seen this law exemplified in many instances. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord" (Psa. cvii. 43).

This method of dealing commends itself to our moral sense and judgment. We feel that it is right that the proud should be humbled. They would ride, and have ridden, roughshod over their fellow-creatures; it is well there is One to abase them. Pride is a contemptible thing, and it is good that it should receive the contempt it deserves.

This law obtains among God's people. The Lord will not tolerate pride in His Church. He does not destroy His own, but He takes means to effectually humble them. We see this in Hezekiah. Peter also affords a notable example. Seeing that God hates pride should not we hate it likewise? What need there is for us to be on our guard against this insidious evil. It springs naturally in our corrupt nature, and we require to be ever crucifying it by the Holy Spirit's power and grace.

II.

A BECOMING ATTITUDE AND ITS ACCOMPANIMENT. "*He that shall humble himself shall be exalted.*" Here is a striking contrast. *It is a voluntary act.* He humbles himself. He loves the fruitful valley rather than the barren mountain-top. Others may think little of him, he thinks less of himself. He is consciously "the chief of sinners," and "less than the least of all saints," and "not worthy of the least of all the mercies" God has bestowed upon him. These confessions are neither cant, nor do they arise from a senseless self-depreciation, but express the real feeling of his heart before God.

This manifests the operations of divine grace. The Holy Spirit enlightens the mind. Light let into the soul discovers its true condition. The holy law of God shows us our deficiencies. Not unfrequently those who have committed the least outward open sin have the deepest discoveries of the evil of their nature, and lay themselves lowest in the dust of self-abasement before God. *The grace of the Spirit attends these enlightenments;* otherwise there would be no humbling of the soul before God. Light will discover the filth, but will not soften the heart into penitence. The clearest discovery of our sin will not of itself cause us truly to humble ourselves before God. But the Spirit's grace works kindly, and lays the heart low in humble contrition. It is the Holy Spirit's operations that both bring into and keep the soul in a truly humbled frame.

The exaltation is certain. He has humbled himself before God, and He will assuredly exalt him. Humility is precious in the eyes of the Lord. It is conformity to Jesus—the mark of His sheep. "The humble soul is the favourite of heaven." *The humble will bear exaltation.* The higher Ahasuerus exalted Haman the prouder and haughtier he became. But when Mordecai was raised he retained his humility. Only the truly humble can be exalted without injury to themselves. The higher they are raised by their God, the lower they fall in their own esteem, as with grateful heart they acknowledge His goodness.

In conclusion, the connections in which these words occur are worthy of our notice. We have them in *the spiritual sphere.* The parable of the Pharisee and the publican (Luke xviii. 9—14) concludes with them. The Pharisee exalted himself in the vain notion of his own attainments—he is abased. The publican humbled himself, and with sincere heart confessed his sins and sought forgiveness. He "went down to his house justified." God exalted him into a blessed state before Him. We have the proverb again in *the social sphere* (Luke xiv. 7—11). Our Lord marked the pride of the guests in seizing on the highest places, and inculcated humility. They should rather take the lowest place that they might be bidden to go up higher. The other course would bring disgrace, as they were compelled to give place to others. Here, also, we may learn that which will save us from many a mortification. Lastly, there is *the sphere of service* (Matt. xxiii. 11, 12).

Here, too, the road to advancement is humility. "He that is greatest among you shall be your servant." This is a rule of the Redeemer's kingdom. We cannot be too small for God to use us; we may easily become too big. When a man begins to give himself airs, and assumes superiority among, and authority over, his brethren, his usefulness is at an end, for he will not unreservedly give God the glory. The humble man relies alone on God, and ascribes all his success to the grace and power of God. God can and will use such men.

ROME AND THE ENGLISH BIBLE.

BY ALFRED G. SECRETT.

ENGLAND celebrates this year the tercentenary of the Authorised Version of the English Bible. Christian Englishmen, from the King downwards, unite in praising God for His great gift to the nation. Many even of those who are blind to the spiritual teaching of God's Word, but who appreciate its literary beauty and value its ethical teaching, join in the reverent thanksgiving of the Christians. A few Atheists and kindred spirits raise a discordant note and deprecate the Christian's fervour; and one prominent blasphemer has coined the word "Bibliolatry."

"The Church gave you the Bible," says the Romanist, and the guileless Protestant, becoming accustomed to the oft-repeated assertion, at length comes to believe it to be at least half true. That such an outrageously false claim could deceive anyone in an age of compulsory education proves the truth of Mark Twain's dictum that "one of the most striking differences between a cat and a lie is that a cat has only nine lives."

If the Bible was the gift of Rome, why is she so uncannily silent in this year of national thanksgiving for the Book? Does she regret her gift?

The truth is that God gave us the Bible in spite of the Church, and Rome keeps silence while the Christians rejoice, because she cannot bless the Book which broke her power over the lives of Englishmen, and to curse it in the face of our gracious King's noble tribute would be highly inexpedient.

Lest the silence of Rome be misunderstood by our readers, we propose to show from her own acts and words what she really thinks of God's holy Word. We shall refer to the dark ages of her power, to the days before the tigress was muzzled and her claws cut. And we may have something to say about her low growls, growing louder with advancing years, as the muzzle is being loosened by complacent and too trustful Englishmen. Unless God in His mercy intervenes that tigress will soon have sufficient freedom of movement to throw off the muzzle by a violent effort, and then she will satisfy once again her lust for the blood of the saints, and will vent her destructive fury upon the Book which broke her power in Europe three hundred years ago.

In the early years of the fourteenth century the Bible was an unknown book to the masses of the English people. For many centuries it had been kept in the monasteries and studied in Latin by learned monks. For all instruction on religious matters the people were dependent upon the clergy, and those gentry were careful to give only such information as would tend to raise the prestige and increase the wealth of the Church, and to keep the laity under clerical domination. Preposterous and idle tales from the lives of Rome's saints and lurid descriptions of penalties to follow hereafter for lax churchmanship formed the subjects of sermons.

The Papacy kept the Bible from the English people until, in God's time, Wyclif appeared, translated God's Word into English, and preached a Gospel "without money and without price." In the storm raised against him by the Church, Wyclif nobly stood his ground, unmoved by threats of Pope and priest. The common people heard of the free grace of God, and were less anxious to purchase the costly intercession of the priests. That Wyclif was allowed to die in his bed of old age is one of the enigmas of history, viewed from the human standpoint. Too late, Rome discovered her mistake, desecrated the grave of the evangelist, burnt his bones, cursed his memory and wreaked her cruel vengeance on his followers. That is what Rome thought of the Bible in the fourteenth century.

A long period of darkness followed, during which the Church of Rome reached the lowest depth of her degradation and corruption. The light broke forth again early in the sixteenth century, when Tyndale launched his printed translation of the English Bible. This man of God was one of the simplest, noblest and most loveable of our gracious English reformers. The Church of Rome hunted him from place to place, used foul means to prevent the accomplishment of his great purpose to give the English people an English Bible, burnt his books, imprisoned the translator, and at last strangled him and burnt his body. Thus prematurely closed a life consecrated to the service of God. The man was not fit to live because he gave Englishmen God's Word in their mother-tongue.

Rome killed the man, but his work survived him. While the common people rejoiced in their new possession, the universities were being transformed by the new learning, and the Greek Testament of Erasmus was doing its work among students and teachers. And not only in England was Rome losing her power. Luther and Calvin were used by God to enlighten Europe until, at length, Rome realised that she must be reformed, and reluctantly set about reforming herself. The morals of her clergy were a public scandal and her doctrine would not bear the examination of peoples upon whom the light of God's Word was beginning to shine. It is impossible here to relate the failure of the attempt of Rome's profligate priests to re-establish their Church on a sound basis, at the Council of Trent. We are now concerned only with her attitude to God's Word when it was being wrested from her keep-

ing and given to the people. The Council of Trent (Sess. IV.) forbade anyone to read or have without a licence translations of the Scriptures in the vulgar tongue, even though such translations were by Catholic writers. That is what Rome thought of the Bible in the sixteenth century.

In the reign of bloody Mary, Rome made a frantic attempt by torture and fire to stamp out the reading of the Bible, and the practice of its precepts. This attempt failed, and Rome's next move was to produce in 1609 a version of her own in English "to expose false and shameless translations containing manifest and wilful corruptions to draw Scripture to their (the reformer's) own purpose." Rome's version was made from the corrupt Latin Vulgate, for Rome has always detested the original Hebrew and Greek MSS. and refused to be guided by them. But Rome's Bible came too late. The English people, having received the true, rejected the false and relegated the Douay Bible to its place as a fraud and a forgery.

In 1611 King James's English Bible was placed in the hands of the people and appointed to be read in Churches. Later in the seventeenth century, Charles II. and James II. attempted to betray England into the hands of the Papacy, but a century of Bible reading had produced a nation of stalwarts; the Stuart family was bowed out, and a Protestant dynasty was established in 1688. The great revolution was England's answer to the treachery of Popish kings. Wise laws were framed to keep in check the power of that murderous system under whose iron heel England had been oppressed for centuries. The great Christian statesmen of that period knew the guileful system they had to deal with, yet their actions were characterised by restraint and mercy. They did not retaliate upon their persecutors with the cruelties they themselves had suffered, but merely passed such laws as would prevent the regaining by Rome of political power.

In 1829 England had begun to forget her history, and the Catholic Emancipation Act was passed. Only twenty-one years later a Roman Catholic hierarchy with an archdiocese and thirteen dioceses was re-established in England and Wales. The latter half of the nineteenth century witnessed an appalling growth of papal power in Great Britain, and the political influence of the Church of Rome is at the present time out of all proportion to the number of her adherents.

To make matters worse, there is treachery within the camp. In Christian pulpits are servants of Satan, using their influence and ability to undermine the people's faith in God's holy Word. The work which, fifty years ago, was left to avowed infidels is now being carried on with vastly more damaging effect by professed Christians. Rome rejoices. The Bible cannot be taken from the people by force, but if they can be induced to surrender their belief in its divine authority, Rome's battle is virtually won.

While pseudo-criticism is thus making shipwreck of Nonconformity, the ritualists in the Church of England are guilefully striving for reunion with Rome. The dear reformers and their

sufferings and sacrifices are forgotten on the one hand and repudiated on the other, while thoughtful, Bible-loving Christians watch with dismay the awful signs of the times.

The British people are becoming more and more accustomed to the impudent pretensions of the Papacy and to its open defiance of British law. Ennervated by their unbelief in God's inspired Word, they view Rome's aggression with growing indifference, granting fresh concessions every year to the arrogant demands of the ancient foe of liberty.

The spiritual life of our nation is being poisoned by Nonconformist rationalism and Church of England idolatry. The poisons can only do their deadly work in Arminian atmosphere. The pure air of Calvinism is fatal to them. Calvinism is the only antidote. God grant that all lovers of free grace doctrine may be faithful to their trust at such a critical time in the nation's history.

THE URIM AND THE THUMMIM.

(Exod. xxviii. 30.)

BY A. E. REALFF.

WHAT the Urim and Thummim actually were, no one knows, not even the most learned among the Jewish Rabbis. But three things concerning them are quite clear:—

1. They were in some way connected with the Breastplate of the High Priest.

2. As the literal meaning of the words is "*Lights and Perfections*," they evidently point to Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30).

3. They were appointed of God for the purpose of answering "hard questions," to decide doubts, and to give guiding counsel in times of difficulty or danger, when one went to enquire of the Lord. (See Numb. xxvii. 21; Deut. xvii. 8—11; Josh. ix. 14; Judges i. 1, xx. 18, 23, 26—28; 1 Sam. xxiii. 9—12, xxviii. 6; 2 Sam. xvi. 23; 2 Chron. xix. 8—10; Ezra ii. 63; Isa. xxx. 1; Ezek. xlv. 24.)

JESUS IS OUR LIGHT.

He is light in Himself, and has and dispenses the light of Divine grace. Therefore the word may well be plural. Being the second Person in the sacred Trinity He is God, "and in Him is no darkness at all." The Light of Nature is His, the Light of Grace, the Light of the Spirit, the Light that shines upon the Word—all are His—

"The Spirit breathes upon the Word, and brings the truth to sight; Precepts and promises afford a sanctifying light."

"In Him was life: and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

That was the true Light, which lighteth every man that cometh into the world" (John i. 4, 5, 9). "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12).

What light does the teaching of the Son of God shed upon our natural condition, upon this time-state, upon the great future! How He draws aside the veil that hides eternal things from mortal eyes! "If ye believe not that I am He, ye shall die in your sins." There is light upon the state of mankind by nature. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" There is light upon this time-state. And in such teaching as that of the parable concerning Dives and Lazarus there is light upon the future state.

"No need of prophets to enquire; the sun is risen, the stars retire;
The Comforter is come, and sheds His holy unction on our heads."

By His precious doctrine and heavenly grace Jesus illumines the gloomy passages of human experience. He is the believer's Light in the darkness of anxiety, trouble, temptation, bereavement, death. "O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles" (Psa. xliii. 3). "If any of you lack wisdom [and who does not?] let Him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him" (Jas. i. 5).

But my reader may say, "I have asked again and again, yet no answer comes!" There is a deep mystery connected with what we call "unanswered prayer." Let us remember that "delays are not denials"; also that we should ask (as Jesus did) in entire submission to the Heavenly Father's will, for nothing can possibly be better than that (Luke xxii. 42; 1 John v. 14, 15).

*Jesus is the Light of life, for He guides His followers unto the realms of unclouded day. "No man cometh unto the Father but by Me" (John xiv. 6). Paul was sent to the Gentiles "to open their eyes [instrumentally], and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts xxvi. 18). Therefore to believers at Ephesus he writes: "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Ephes. v. 8). So his brother Apostle counsels his readers: "that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Peter ii. 9). O how blessedly does Jesus change our night of sin and despair into the glorious daylight of faith, and hope, and love, when He is pleased to reveal Himself as our own precious Saviour from the guilt, condemnation, and tyranny of sin! "To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the dayspring [marg., sun-rising or branch *] from on high hath visited us, to give light to them that sit in darkness*

* Compare Zech. iii. 8.

and in the shadow of death, to guide our feet into the way of peace" (Luke i. 77).

JESUS IS OUR PERFECTION.

"Ye are complete in Him." He is our Perfection as to salvation, for His is perfect salvation; and His guidance is perfect. Although we are erring creatures the case is otherwise with Him. When on earth, appearing but an ordinary man, He made not the least mistake, either in word or deed, although constantly worried, tempted, and watched by those who continually set traps to entangle Him. Moreover, the answers and guidance He gave to such as came to Him were always right, wise, and good. He is the same now—certainly no less wise—and "in Him are hid all the treasures of wisdom and knowledge." Therefore the exhortation is, "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. iv. 6, R.V.)

And Jesus is our Perfection in judgment. This was set forth typically in Aaron, the high priest, going before the Lord to enquire for the people, clad in his robes of "glory and beauty," and wearing "the breastplate of judgment." "Good and upright is the Lord; therefore will He teach sinners in the way. The meek will He guide in judgment: and the meek will He teach His way" (Psa. xxv. 8). The simplest soul that trusts in Him can never miscarry. He does sometimes keep us waiting, and then we become impatient. If Satan succeeds with this temptation he next leads us to commit some rash act, or take a wrong step. But the promise is—"They shall not be ashamed that wait for Me" (Isa. xlix. 23).

Dear reader, are you just now in some difficulty? Is it about your son or daughter, or about a situation in life, or is it some business worry? Consult this glorious and most loving High Priest. Commit your cause into His hands, and then just wait for Him to act.

"With wonder filled thou soon shalt know
How wise, how strong His hand."

"In all their affliction He was afflicted, and the angel of His presence saved them" (Isa. lxiii. 9). "Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 14). He is our Oracle; but how different from the lying and misleading oracles of the imaginary gods of the heathen! If we cry sincerely, as did Saul of Tarsus, though in great weakness or simplicity, "Lord, what wilt Thou have me to do?" we shall be directed, even as he was, though he asked when "trembling and astonished" (Acts ix. 6). But, alas! we too often act first, without consulting the Lord; or, if we consult Him at all, it is only in form, while our heart secretly inclines to our own way; and then, when we have taken the self-chosen path, we ask His blessing upon

this, and imagine we are very devout! But "he that trusteth in his own heart is a fool." Therefore, my reader, "Trust in the Lord with all thy heart, and lean not to thine own understanding."

Aaron, as the type, was to "bear the judgment of the children of Israel upon his heart before the Lord continually." Jesus is the bearer of judgment in two senses. As the believer's Surety and Substitute, He bore it all for him on the cross. "Who His own self bare our sins in His own body on the tree" (1 Peter ii. 25), because His great Father and ours "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). Therefore, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem; the Lord hath taken away thy judgments" (Zeph. iii. 14).

And then also *Jesus is to bear the judgment at the Last Day* of all men, either to justification or condemnation. Thus we find Him saying to the Jews, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son. . . . Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 21, *et seq.*).

We are so apt, like Peter walking on the sea, to take off our eye from the Saviour, and look at our discouragements, instead of looking entirely to Him who is the support of His saints. The worker in Christ's vineyard, the Sunday-school teacher, the preacher of the Gospel, when they observe more attention than usual, or an increasing attendance, are liable to great temptation; for they are apt to impute success entirely to their own skill or wisdom. So we read, "They sacrifice unto their net, and burn incense unto their drag" (Hab. i. 16). This is not only displeasing to God, but very unprofitable. Moreover, it calls for chastisement. The number of hearers diminishes, and tokens of blessing cease. Then we yield to discouragement. At such a time, would it not be well to stay ourselves upon the unfailing promises of our covenant God? "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth . . . so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 10, 11).

"I HAVE NO objection to the phrase '*dry doctrines*' if used to describe mere abstract truths. Strictly speaking, however, no revealed doctrine is dry. As delivered it may indeed be *dry*, but this arises from lack of unction in the preacher."—*John Hazelton*.

SANCTIFIED affliction, like rain after dry weather, lays the dust of passion, softens the soul into resignation, and causes gratitude to spring forth.

CHURCH FELLOWSHIP, A DUTY AND A PRIVILEGE.

MEN are social creatures and constituted to find pleasure and profit in association with others whose characters are congenial. Hence all seek suitable companions, deprivation from whom is deemed no small calamity.

This is true of men as men, and pre-eminently of spiritual men. "Born of a new celestial birth," having the same objects of affection, the same joys, the same hopes and prospects, and the same trials, they find high satisfaction in Christian companionship. Bunyan's pilgrim would have reached the celestial city alone, but the friendship and fellowship of "Hopeful" greatly cheered him on the way. Christiana was helped by "Greatheart," yet how much did the companionship of "Mercy" tend to the happiness of her prolonged journey.

God, who "knoweth our frame," evidently had these facts in view in ordering the circumstances of the human race. He originates friendships. "He setteth the solitary in families" (Psa. lxxviii. 6).

"His providence," as Watts assures us, is thus "kind and large," and manifests His desires for the happiness of mankind.

Not less evident is His goodwill towards heaven-born men in ordaining that their lives should be lives of association and fellowship, and, to effect which, that all should connect themselves with what He is pleased to call a Church—a company of those who will prove holy and affectionate friends.

With these it is the Divine will that they should work and worship, and so solemn is the obligation to do this that we are warned not to forsake or ignore and neglect the assembly gathered around Him (Heb. x. 25). To do this is therefore a high misdemeanour on the part of Christian men and women.

Nevertheless, the proportion of such who are "communicants" with the Church of England, or avowed Methodists, or members of dissenting communities, is known to be small. Is it not, however, strange that true disciples of Christ should forego the honour and happiness of joining such societies and remain identified with the world? Christ has instituted the Church that a broad line of demarcation between His friends and His foes may exist, and the injunction is too plain to be misunderstood: "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch no more the unclean thing; and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord God Almighty." By refusing to obey this command we, in fact, associate with the unbelieving world, and live in a kind of voluntary exile from the people of God. How can any sincere friend of the Redeemer be happy in this position?

The personal advantages arising from union to the visible Church should induce sincere disciples to seek Christian fellowship. Such is our weakness, and such the proneness of our hearts to depart from the living God, that nothing but Divine grace can hold us in a humble, holy and exemplary course to the end. But

the means of grace constitute a system of instrumentality which God is pleased to employ to promote this important object, and of all these that the wisdom of God has devised, none is more adapted for this end than the Church. When formed after the model of the New Testament, with its ordinances duly administered, the Word faithfully preached, its discipline rightly exercised, and its reciprocal duties fully performed, the Church is, of all systems of instrumentality, the best for training up believers in knowledge, faith, and holiness, *since it is the one which God in His infinite wisdom has been pleased to adopt.* The very fact of being publicly associated with the followers of Christ, and thus to the world as a professing Christian, operate as a restraint upon the inclinations of a depraved heart and a powerful stimulus to the best desires and efforts of a renewed nature. Such persons cannot fail to remember, through whatever circumstances they may pass, that they have a character to sustain, upon which depend their own peace of mind, the prosperity of Zion, and the conviction of the world. At all times they are viewed with her watchful care, and on all occasions may be supplied with the counsels of Christian age and experience, whilst they live in an atmosphere that promotes spiritual growth amidst influences that encourage, animate, and in every way aid them in their progress to the skies.

Having thus advanced some considerations which should induce all sincere Christians to unite with a Church of Christ, it may be well to notice the reasons why some excuse themselves from this duty.

I.—Some are kept back from joining the Church *by the non-possession of what they deem necessary qualifications.* They have not obtained the full assurance of faith which would warrant their assuming the character of a Christian.

Now, if this is their real state of mind, we could not urge their joining the people of God amidst the misgivings of conscience as to whether they truly belong to them. This state of doubt and indecision is, however, a most unhappy and unscriptural one, from which it is our first duty by prayer and diligence in the ways of God to seek deliverance. Where it is habitual, it often results from negligence and instability, and is therefore a blamable weakness, the consequences of which fall with undiminished responsibility upon ourselves.

Many, again, labour under the impression that a degree of spiritual attainment far above that which they have at present attained, a degree of penitential sorrow or of believing joy, are necessary qualifications to their joining the Church. But where is that degree of spiritual attainment defined and required as an essential qualification for this end? No passage of Scripture either directly states it, nor is there one from which it can be fairly deduced. "Repentance towards God, and faith in our Lord Jesus Christ," or, in other words, evangelical sincerity, are the only qualifications which Scripture demands for baptism in order to the fellowship of the Church. The questions to be determined are:—Have I truly repented of sin and forsaken it? Do I truly depend upon Christ

alone to be "made of God unto me wisdom and righteousness, and sanctification and redemption"? Am I fully determined, in the strength of God, to serve the Lord Jesus Christ, and to persevere in His service, whatever difficulties, or reproaches, or even privations and sufferings, it may expose me to? All who can seriously and honestly say that these are their genuine sentiments, that this is their firm and eternal resolve, are not only proper subjects for Church fellowship, but are acting unfaithfully to God, whilst they are also renouncing their own welfare and happiness.

II.—Others, again, are deterred from joining themselves to the Church by the fear lest they should relapse and draw back and thus bring dishonour upon religion. Nor can it be denied that a person may be sincere in his Christian profession, and devout and devoted at the commencement of his Christian course, and yet in time grow so negligent and careless as to reflect disgrace, as he had before reflected honour upon the Master's name.

But if this objection is valid, it lies against all public profession of religion and against the very constitution of the Church of Christ, since none are exempt from this danger and beyond the need of exercising godly jealousy and oversight. But is not the danger far greater that we incur by refusing to come forward in the unambiguous and decided character of an avowed disciple of Christ? For, in fact, we are tolerating in ourselves that instability of character which leaves open a door by which we may at any time in a secret and unobserved manner desert the service of Him who requires us to "go forth unto Him, without the camp, bearing His reproach," and thus maintaining a positive temptation to turn from the blessed Redeemer. The path of duty is the path of safety, and it is enough for us to know that as long as we walk in the ways of God, depending upon His all-sufficient grace, the promise of everlasting truth and love is applicable to us—"I will never leave thee: I will never, no, never, forsake thee."

III.—Some keep without the Church *because of the imperfections to be found in those of whom it is composed*. That the temper and conduct of Church members should be such as to furnish the sincere believer with anything in the shape of an excuse for remaining unconnected with the Church is much to be lamented, but, surely, it cannot justify his dereliction from duty. Unless such a one were wholly free from imperfections himself, what right has he to insist upon perfection in those with whom alone he will hold communion?

Many sincere followers of Christ, it is to be feared, stand without the Church because of the apathy of the present members. How often do we hear the complaint that persons have attended a chapel for months, or even years, without one kind word being addressed to them? They have repeatedly been asked for money, which has been the sole evidence that they were regarded with interest. No one evinced any solicitude for their spiritual welfare. They consequently had no desire for closer fellowship with Christians so unsympathetic and cold.

That there is truth in these allegations cannot be denied, but

failure in the disciples is no excuse for disobedience to their Lord. All are conscious of reserve in their intercourse with strangers. Lack of cordiality in speech is no proof of want of heart, and the blame may lie with those who make these complaints.

Should these words be read by true children of God, who have never openly connected themselves with their heaven-born brethren, it is hoped that they may be influenced to say of some true Church of Christ—

“Here would I find a settled rest while others go and come ;
No more a stranger or a guest, but like a child at home.”

THE WORK AND CONTENTION OF HEAVEN.

BY RALPH ERSKINE.

THE brothers Ebenezer and Ralph Erskine were prominent Presbyterian ministers in Scotland in the eighteenth century. Both were great preachers, though the younger, Ralph, seems to have possessed more natural ability, and was widely known as the author of religious verses which obtained great popularity. These were collected and published under the title of “Gospel Sonnets,” which are still highly prized by many to whom the distinguishing truths of the Gospel are dear.

These compositions—though hardly of the character which would entitle them to be considered “hymns”—are spiritual and suggestive, their quaintness investing them with an interest all their own. “They are,” writes Dr. John Ker, “full of curious riddles and rhymes, and often have more of sound divinity than high poetry.” Still there must be real fragrance in verses which Andrew Fuller could not read without tears, so impressive did they render the doctrines of salvation to his mind. It will be well if our younger ministers are led to read with interest and devotion the verses which our fathers so loved.

Theologically the brothers are remembered as staunch opponents of the form of Arianism which in that day was largely held, and as having in 1736 become the principal founders of the Secession Church, a Presbyterian sect which left the main Body in the interests of ecclesiastical freedom.

We would caution our readers not to confound these with Thomas Erskine, of Linlathen (1788—1870), who not only had nothing to do with them, but whose influence and writings are wholly subversive of the old orthodox faith. The mischief he wrought to the religion of his native land, and which is still at work, will never be told. His “Unconditional Freeness of the Gospel” and “The Brazen Serpent” may be cited as embodying his delusive views.

To return, however, to Ralph Erskine, of Dunfermline (1685—1752), one of the best known of whose poems we subjoin. Its theme is the supposed contention or discussion among the

redeemed in Paradise as to whose salvation most resounded to the praise and glory of the grace which had saved them.

In heavenly choirs a question rose,
That stirr'd up strife will never close,
What rank of all the ransomed race
Owes highest praise to sov'reign grace?
Babes thither caught from womb and breast

Claimed right to sing above the rest;
Because they'd found the happy shore
They never saw or sought before.

Those that arrived at riper age
Before they left the dusky stage,
Thought grace deserved yet higher
praise,
That wash'd the blots of num'rous
days.

Anon, the war more close began,
What praising harp should lead the
van?

And which of grace's heavenly peers
Was deepest run in her arrears?

" 'Tis I (said one) 'bove all my race,
Am debtor chief to glorious grace."

" Nay (said another), hark, I trow
I'm more obliged to grace than you."

" Stay (said a third), I deepest share
In owing praise beyond compare;
The chief of sinners, you'll allow,
Must be the chief of singers now."

" Hold (said a fourth), I here protest
My praises must outvie the best;
For I'm of all the human race
The highest miracle of grace."

" Stop (said a fifth), these notes for-
bear;

Lo, I'm the greatest wonder here;
For I of all the race that fell,
Deserved the lowest place in hell."

A soul that higher yet aspired,
With equal love to Jesus fired,
" 'Tis mine to sing the highest notes
To love, that washed the foulest blots."

" Oh (cried a mate), 'tis mine, I'll
prove,

Who sinned in spite of light and love,
To sound His praise with loudest bell,
That saved me from the lowest hell."

" Come, come (said one), I'll hold the
plea

That highest praise is due by me:
For mine, of all the saved by grace,
Was the most dreadful, desp'rate case."

Another rising at his side,
As fond to praise and free of pride,
Cried " Pray, give place, for I defy

That you should owe more praise
than I.

I'll yield to none in this debate;
I'm run so deep in grace's debt,
That sure I am, I boldly can
Compare with all the heavenly clan."

Quick o'er their heads a trump awoke,
" Your songs my very heart have spoke;
But every note you here propale,*
Belongs to me beyond you all."

The list'n'ing millions round about
With sweet resentment loudly shout—
" What voice is this comparing notes
That to their song chief place allots?

We can't allow of such a sound,
That you alone have highest ground
To sing the royalties of grace;
We claim the same adoring place.

What! will no rival singer yield
He has a match upon the field?
Come, then, and let us all agree
To praise upon the highest key."

Then jointly all the harpers round
In mind unite with solemn sound,
And strokes upon the highest string,
Make all the heavenly arches ring—
Ring loud with Hallelujahs high
To Him that sent His Son to die,
And to the worthy Lamb of God,
That loved and washed them in His
blood.

Free grace was sovereign Empress
crown'd

In pomp, with joyful shouts around;
Assisting angels clapp'd their wings
And sounded grace on all their strings.

The emulation round the throne
Made prostrate hosts (who every one
The humblest place their right avow),
Strive who should give the lowest bow.

The next contention without vice
Among the birds of paradise,
Made every glorious warbling throat
Strive who should raise the highest
note.

Thus in sweet, holy, humble strife
Along their endless, joyful life,
Of Jesus all the harpers rove,
And sing the wonders of His love.

Their discord makes them all unite
In raptures most divinely sweet;
So great the song, so grave the bass,
Melodious music fills the place.

* Propale, to publish abroad. An English dictionary, by N. Bailey, eleventh Edition, 1745.

JOSEPH, A TYPE OF CHRIST.

BY JAMES CASTLEDEN, OF HAMPSTEAD (1779—1854).*

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the stone of Israel."—Genesis xlix. 24.

IN many particulars Joseph was a type of the Redeemer.

FIRST. He was the peculiar favourite of his father, who loved him above all his brethren; and we read of Jesus being His Father's elect, in whom His soul delighteth—His beloved Son, in whom He is well pleased. Joseph was commissioned by his father to go and seek after his brethren; he found them, but they hated him, and consulted to kill him; and our adored Immanuel has a large commission from His Father to seek after all His brethren. He came to His own, but they received Him not. So all His children, while in a state of nature, hate Jesus. They would fain fly out of His hand; they despise His grace, mock His ministers and His mercy, would be glad to annihilate His cause in the world, and deride or afflict His saints.

SECONDLY. Joseph, both in his humiliation and exaltation, typified Jesus. He was sold, he was tempted, he was thrown into prison; he prophesied—he was taken from prison—he was highly advanced—the king honoured him—provided him with a bride—put all the people under him to be ruled, and all the produce of the earth he was to dispose of. Surely we can here trace the humiliation and exaltation of the Son of God in the conduct of Herod, the Pharisees, the Jews, and Judas; the temptations of Satan, the poverty He experienced, and the sorrows and sufferings He endured when made sin and a curse for us. God, however, hath highly exalted Him; millions in heaven and upon earth bow the knee before Him; a glorious bride is provided for Him; He is made most blessed for ever; He loves His Church as the gift of His Father and His own purchase; and He goes after them, riding in His gospel chariot, and wins them to Himself by His all-conquering grace.

THIRDLY. In his reception of, and conduct towards, his brethren, Joseph was a type. He knew his brethren, he spake roughly unto them, he made himself known unto them, his bowels yearned over them, he entertained them, washed and clothed them, gave them provision for the journey, cautioned them not to fall out by the way, placed all his family near him, and presented them to the king. And Jehovah Jesus knew all His brethren from Eternity.

* In the Editor's early days many Christians survived who lovingly remembered this good man and gracious preacher. The above is commended to the attention of our younger brethren as characteristic of the ministry so loved of our fathers. The enumeration of the glories of Christ as "essential, personal, mediatorial and relative," and the list of "His matchless beauties, boundless grace, infinite compassion, perfect righteousness and complete redemption," are examples of the way in which preachers of that day loved to roll out expressions which ascribed "Glory, honour, praise, and power" to the dear Redeemer.

They are drawn or driven to Him in Time, He makes Himself known to them, frequently speaks roughly to them when He chastens them out of His law, frowns upon them in His providence, as in Naomi's case, and appears to pay no attention to them. He answered the Syrophœnician woman not a word, but His bowels yearn over His brethren when they come crying to Him; He feeds their hungry souls with the provisions of His house; He washes them clean in His precious, heart-healing, sin-atonement blood. Clothed in fine linen, clean and white, the royal robe of His perfect righteousness, and the glorious garment of His salvation, all His brethren are dressed and adorned. Their temporal and spiritual needs are all provided for; His holy heart is a fountain, an ocean of mercy for the miserable; abounding grace for the guilty; health and cure for sin-sick souls; containing an abundance of all good for daily supplies, and heaven and endless happiness at last. There Jesus will introduce them to the King of kings, with a "Lo! I, and the children Thou hast given Me."

FOURTHLY. In His relationship to them and in Joseph's acknowledgment of it we may trace the features of Jesus—"I am Joseph your brother." His high station did not make Him forget His brethren; nor do the glories of heaven, the seat of majesty, the worship of angels, the songs of the redeemed, or His essential and personal glories make Him forget His family in this world. He is Jesus our brother, born for adversity, and is not ashamed to call us brethren. Our heavenly Husband most affectionately loves His Bride. Jesus, our faithful Friend, will never leave or forsake any one of His friends. He has paid every farthing of their debts. He has given Himself for them; as our complete and everlasting Saviour He saves freely. As Joseph returned all his brethren's money, gave them their corn freely, and abundance of provision for the way; so with our redemption, righteousness, daily strength, needful wisdom, succour and consolation—it comes gratuitously without buying, frequently without begging. "I give unto them eternal life." And as all the produce of the country was under the command and control of Joseph, whoever wanted a supply, the uniform orders were, "Go to Joseph!" and the Gospel directs all seeking souls to Jesus. God the Holy Spirit exalts Him as the only way of peace, pardon, communion and comfort. Jehovah the Father draws to His dear Son, for Christ says, "No man can come unto Me, except the Father which hath sent Me draw him."

FIFTHLY. In the advice that Joseph gave to his brethren not to regard their stuff, and in his concern for their welfare: "You shall dwell in Goshen; I will nourish you, lest you come to poverty," he typifies the Saviour. There is a sad propensity in the saints to regard this world too much, an over anxiety about the morrow, a fear lest want and distress should overtake them; like King Amaziah, who hired an hundred thousand mighty men of valour out of Israel for an hundred talents of silver; but a man of God came and advised the king to send them back, for the Lord was not with them. And Amaziah said to the man of God, "But what

shall we do for the hundred talents of silver, which I have given to the army of Israel?" And the man of God answered, "The Lord is able to give thee much more than this" (2 Chron. xxv. 9).

Every lawful means is to be made use of to obtain the bread that perisheth, and the ordinances of God's house are to be observed by His saints; but it is the blessing of the Lord alone that maketh rich, temporally and spiritually; and our covenant God has promised to provide for and to nourish all His little ones. They shall live upon His fulness, dwell near Him, often be visited by Him, very frequently hear from Him, and at last they shall die in peace in His arms! And does He not say to us, "Set your affections on things above, and not on things on earth; love not the world, regard not your stuff, see that you fall not out by the way; love as brethren, and love one another"?

Joseph further commands his brethren to tell his father of his glory in Egypt, and that God sent him there. And should not this be the employment of all the saints and servants of the Most High God—to be talking of the glories of Jesus, His essential, personal, mediatorial and relative glories, of His unsearchable riches, the riches of His grace to guilty sinners, the riches of His mercy to expend on miserable men and women? How much mercy was drawn out of this magazine on the day of Pentecost! How large the supply of the riches of His goodness imparted every moment, and yet it remains an everflowing fountain; and immense treasures of glory are provided to be spent upon all who are "kings and priests unto God." Time and eternity joined will not last long enough to speak, to receive, and to enjoy the unsearchable riches of Christ. May the writer and reader of this be more than ever engaged in setting forth the matchless beauties, the boundless grace, the infinite compassion, the perfect righteousness, and complete redemption of the Lord Jesus Christ. He is indeed a fruitful bough, a tree of life; and they are a happy people who sit under His shadow: "Happy are the people whose God is the Lord."

SIXTHLY. We may trace a feature of our blessed Redeemer in the lovely conduct of Joseph, in covering the faults of his brethren, as well as in the forgiveness manifested. "Cause every man to go out," were the orders, while he made himself known to his brethren: "I am Joseph, your brother, whom you sold into Egypt." But this hint is dropped in private; their failings were not to be blazed abroad, for they were brethren.

How opposite is this to the conduct of many who love to find out the faults of friends and to publish them. Many members of Christian societies delight in divulging Church secrets. But not so with the great Head of the Church. He shed His heart's blood to wash away all the sins of His saints. He imputes His perfect righteousness to His brethren and the inwrought garment of sanctification, all combining to cover and conceal from view the many sins and infirmities of His chosen children.

When, too, Jesus makes Himself known to His people they are troubled at His presence. When He reveals Himself in His holy

law it fills the soul with fear and dread ; and when His grace, gospel and Spirit reveal salvation to the heart, they excite astonishment and gratitude, calling up all the sacred passions of the soul in a way of admiration, that God Almighty should display His distinguishing favour on the rebellious sons of Adam.

We may also see in this chain of beautiful providences how all the trials of the saints are ordered by the Lord. Joseph's brethren may hate, but God loves ; they may consult to kill him, but Joseph's God will frustrate all their consultations, and he shall live ; they try to keep him down, his Lord will raise him up ; his enemies may bring their charges, but the wonderful Counsellor will bring him through all, and he shall be acquitted, and his head lifted up above his enemies.

Joseph's cruel brethren thought they had sold him for ever and they should hear no more of him, but he was brought forward by the secret and sovereign hand of heaven, and appears a very eminent servant of the Church of God and a lively type of Jesus. " Be not angry that you sold me, for God sent me before, to preserve your posterity in the earth, and to save your lives by a great deliverance." And the same sentiments the apostles preached when they were let out of prison : " For of a truth against the holy Child Jesus whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done " (Acts iv. 27—29). This righteous branch, this fruitful bough, whose branches spread over the wall, began to shoot forth in Eden's garden, and they have continued to bud forth and spread over all the election of grace, in all places, over our persons and our services, as the poet sweetly observes—

" And since my Saviour stands between, in garments dy'd in blood,
 'Tis He instead of me is seen when I approach to God.
 What wondrous grace, what mysteries, in this appointment shine ;
 My breaches of the law are His, and His obedience mine ! "

May, 1844.

" ALL that went to heaven before Christ came in the flesh, went there because God trusted Him in due time to ' die for the ungodly.' Those who have entered into bliss since the transactions of Calvary, have done so in virtue of the actual payment of the debt due to Divine justice."—*John Hazelton*.

" My estimate is far from high of those professors who claim to have had great experience of Satanic temptations. A man may have an extensive acquaintance with the craft and subtlety of the devil, who knows nothing of the saving and sanctifying love of God."—*John Hazelton*.

" SOME true Christians fear that they are hypocrites. Such should remember that hypocrisy is not a single act, but a course of actions voluntarily persisted in. No one can be a hypocrite without knowing it."—*John Hazelton*.

IN THE SILENCE.

THOUGHTFUL and observant minds may learn much from the "wonderful works of God," and one important lesson in these days of hurry and bustle is that many momentous things occur silently—a truth which is exemplified every day.

The dawn creeps out of the darkness and the world is flooded with light. The sun radiates heat, and proceeds on its appointed course through the heavens until it sinks in the west. "The evening shades prevail," the stars appear, and the night draws on; but no sound accompanies any of these phenomena, though none will deny their importance to all concerned.

Well might the Psalmist exclaim, "The heavens declare the glory of God, and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, *their voice cannot be heard*" (Psa. xix. 1—3, R.V.).

Again, the standing mystery and the daily miracle of *growth* are quite silent. The sap stirs in the roots and percolates through the arteries of vegetation, the buds and leaves appear, blossom and fruit follow, and God's covenant with the earth is kept in the gift of harvest; but there is no noise, no haste, no confusion.

Gravitation, by which unnumbered worlds are kept in their position in unmeasured space, exerts its unceasing influence without ever emitting the faintest sound.

These facts are surely impressive, and they invest life with a tender and solemn significance.

The world in which we live grows noisier every day. The air is rent with strident voices which call, challenge, contend, and compete, and *Peace*—the great safeguard of the mind and heart—is banished from our experience.

In an age which demands prompt strenuousness of both men and women, it is hard to find time for one hour's leisure in the twenty-four which go to make up each day; and yet one has to admit that every serious thing, every truly great work, has been accomplished in solitude and silence.

The gems of the world's literature, the marvellous inventions of science and art, "thoughts which breathe and words which burn," are the fruit of long and voiceless pondering.

From the silent studio proceeds the work of art which the world regards with enthusiastic delight. The poet broods long in silence, and then gives to men the immortal song which lives for ages in their hearts. The inventor knits his brow and bends over his models with intense, absorbing interest, in the hush of many a midnight hour, ere he presents the perfected machine which is to prove so great a boon to his fellow-toilers.

Thus in every life, if anything of beauty or of real value is to be produced, it must be wrought in the silence of lonely thought.

Quiet has a wonderful and soothing influence. A short time each day devoted to thought has a most useful effect upon active life. "Still rivers run deep," but the shallow rivulet which rushes

noisily on serves no great purpose. So the river of thought, if allowed to flow in quietude, will reveal its truer depths, and bring us upon its bosom better and higher aspirations and ideas.

Thought itself is a silent factor, yet how powerful its influence! It is the source of everything that man has ever done or will do, yet no one has ever heard a thought! Like the electric current which carries our messages from shore to shore, it does its work in silence.

To the Christian life this influence of silence is especially important. Christ Himself needed it. Again and again we read, "He departed into a desert place and prayed." He frequently passed the night's silent hours in the solitude of the Mount of Olives, thus gaining fresh strength by communion with His Father. Not for Himself only, but for His disciples also, the Master recognised the need for seasons of quiet and repose. Hence He enjoined them to "come apart into a desert place and rest awhile: for there were many coming and going, and they had no leisure so much as to eat" (Mark vi. 31). The sick, the blind, and the lame had surged around them till in ministering to the wants of others they were so occupied that their very meals were neglected or had to be hurried through.

We are not told that the disciples had complained, but Christ perceived the danger. He knew how the hurry and rush even of holy service would affect them; and, in the midst of this, He bade them halt, and took them from it.

He removed them from the noise of the crowd that they might be alone with Him, knowing that seclusion and silence were necessary to fit them for the greater services of the future.

The soul still needs this *calling apart*, these seasons of quiet alone with Christ. Even the lawful claims of every day's imperative duties tend to depress the energy of the spiritual life, unless counter-balanced by meditation and prayer. The soul comes to itself in the stillness as music is remembered in the morning. Communion is always followed by fresh strength.

To many of the Master's toiling ones the quiet hush of the weekly prayer-meeting proves a cooling, calming, refreshing influence stealing into the fevered heart and tired brain, leading us to feel, in the words of Miss Havergall,

"The calmness and the quiet have set my spirit free,
And I turn in loving gladness, dear Master, now to Thee."

The battles with temptation which come to every soul have to be fought, not in the open, amid the clash of contending swords and the noise and tumult of the struggle, but in the silent area of the soul, even as Christ fought and won His greatest victory in the solemn silence of night amid the shadows of Gethsemane.

The little that we are told about heaven carries with it the suggestion of peace and stillness, and, as Doddridge styles it, of "long repose." *There* the noise of earth will be for ever hushed. Its clamouring cries will be stilled, and throbbing hearts will experience an everlasting calm.

Then Time, with its pressing and ceaseless demand on our attention and energy, will be no more, and holy souls will revel in the leisure of an endless day.

Meanwhile, we thank God for the quiet hours of silence which His lovingkindness has sent us while here, and we look forward with joyous anticipation to the eternal Sabbath, when there will be

"No more fleeting hours, hurrying down the day,
But the golden stillness of glory, never to pass away."

Whittlesea.

CLARISSA.

THE CATTLE PLAGUE AND PRAYER: A TRUE STORY.

WE learn with concern of the recent outbreak of "foot and mouth disease" in parts of Sussex and Kent, which has necessitated the closing of six markets, and through which local farmers will, it is said, lose thousands of pounds.

This recalls an anecdote told us many years since by our beloved Christian friend, Baedsler, of March, Cambs.

In the later sixties of the last century, rinderpest, or as it was then styled, "the cattle-plague," was seriously devastating the stock in the extensive district to which this important Fen town is central.

The minister of Providence Chapel, in which our brother Northfield now preaches, was at that time Edmund Forman, a name still held in high regard. Impressed with the magnitude of the calamity, but mindful of the goodness of God to those who seek Him, this gracious man suggested that his townfolk should devote a whole day to continuous prayer in his own chapel. Praying persons of all denominations were to be welcomed; worshippers were to be free to enter or retire as suited their convenience; and the supplications were to be offered without pause from the early morning till late in the evening.

The people generally hailed the idea with enthusiasm and largely responded. Nor was praying breath spent in vain, for from that day forward, comparatively little was heard of the cattle-plague in the infected area in question.—W. J. S.

AVIATION.

By the author of "The Book of Proverbs Versified."

ALAS that man should seek to soar above
The earth, where Providence assigned his home!
Even in innocence the beauteous pair
Were not endowed with wings, nor envied they
The angels or the birds their powers of flight.
The earth was made for man, the heavens are God's.
But now, alas! in these degenerate days,
Man, restless, like the devil, prince of air,*

* Eph. ii. 2.

And actuated by ambition vain,
 Is not content to travel on the earth
 Almost at lightning speed, but seeks to fly!
 His mechanism never can compare
 With anything *God* fashioned for the air.
 Its ponderous weight soon brings it down to earth
 Swifter than wounded birds by sportsman's gun.
 With pitying eye *God* sometimes spares their lives,
 And one would think the lesson thus conveyed
 Would be a life-long warning to desist—
 Their hearts aflame with gratitude to *God*.
 Alas! that such effects are not produced.
 But, nothing daunted, they return again,
 As soon as able, to their dangerous sport.

The Lord of glory, when he dwelt on earth,
 Though tempted by the devil, would not yield,
 Nor trust Himself to unseen guardianship,
 In disobedience to His Father's laws.
 And will men madly into danger run
 For popularity, or fame, or wealth?
 Applause will not affect them in their graves—
 Money is useless in eternity.

SPIRITUAL AVIATION.

Now from material things we turn our eyes,
 Our *thoughts* mount up, our *souls* on wings expand;
 For *Christ*, who has ascended into heaven,
 His influence sheds on earth in human hearts—
 (The telephone of prayer connects the two).
 We wait on Him, and He renews our strength;*
 With wings of faith, like eagles then we mount
 Above all earthly things to Paradise,
 Like the Apostle Paul in days of old;
 And even when th' entrancing vision fades,
 Our spirits are refreshed. Though still on earth,
 Faith's drooping wings are strengthened by the flight,
 Though now "we walk by faith, and not by sight"; †
 Till the "appointed time" ‡ we here must stay,
 Then, at our Lord's command, "*we fly away*." §

JOSIAH BRISCOE.

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 for grace.

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.

"To know and hate sin as sin is only possible when grace reigns in the heart."

"ALL that a Christian experiences is not Christian experience."
 —*John Hazelton*.

* Isa. xl. 31. † 2 Cor. v. 7. ‡ Job vii. 1. § Psal. xc. 10.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A SCRIPTURAL CALL TO THE MINISTRY.

BY PASTOR ABNER MORLING.

THE Gospel ministry is of divine institution. In Matt. x. is an account of the call of disciples relative to preaching. Theirs at the first was a limited field; they were sent to the lost sheep of the House of Israel. They were to go and preach, saying, "The kingdom of heaven is at hand." Afterwards Christ enlarged the commission, and they were to go to all nations, and from that day a Christian ministry has been provided, maintained and used of God for the ingathering of sinners. The Gospel ministry is mainly intended for the world, and if confined to the Church or believers only it is not quite the same as the ministry to which the apostles were called. A true call to the ministry embraces the command, "Go preach the gospel to every creature." None dispute the fact that Christ's disciples were men who received a call. I think it was twofold—first to Christ for salvation, and then to preach that salvation to others.

The supreme qualification of a man who is in the ministry is that he *must be a regenerated man*. We have neither authority to think nor precedent to believe that an unsaved man was ever called to the ministry by God. Anyone to be called to the ministry must have received what is known as the call by grace. John Wesley put three questions to those proposed for the ministry: "Has he grace?" "Has he gifts?" "Has he fruits?" A minister *must have grace*. He must also be clothed with the virtues and graces which the indwelling Spirit of God imparts. He must have *gifts* also. One has said God no more calls a man to preach who has not gifts than He calls an elephant to fly or an eagle to swim. He qualifies every man for the work which He intends him to do. *There must also be fruits*; results must be apparent before one can claim to have received a call to the ministry. A man is not proved to be an artist until he has produced some work of art; he only proves the fact as he can show some result. Likewise the one who is called a minister must prove his calling by fruits. This Paul did when his apostleship was questioned by some at Corinth. His reply was, "If I be not an apostle unto others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord."

I have pointed out a few things requisite for the *proof of a call*. Now I must notice the call itself, as that is the subject before us. I am personally interested, for I am not a stranger, after

many years, to questions and doubts relative to my own call. None can tell the wrong created in many ways by taking up preaching uncalled. It produces reproach and contempt for the ministry as a whole when it becomes evident that one is in it who has no right to be there. The Church of God is injured, the name of Christ is dishonoured, and the most sublime of all callings is reduced to a means for fostering one's pride, or an employment to earn a bit of bread.

Eagerness to preach is not in itself evidence of a divine call. This may spring from a love to talk, from ambition, or from fanaticism. Behind the desire to preach there should be a conscientious apprehension of the responsibilities connected with the work; an enthusiasm kindled by the Holy Ghost. Self must be lost sight of in a consuming longing to glory God by making His great salvation known to sinful men. Paul said, "For if I preach the gospel I have nothing to glory of, for necessity is laid upon me; for woe is me if I preach not the gospel."

We must not on the other hand conclude that backwardness on the part of a man to undertake the responsibility is a proof that he is not called to it. Some of the greatest and most successful of preachers shrank from the work at first, and required to be almost driven to it.

There is but one who has the undisputed right to call a man into the ministry; that is God. The work is entirely His. The choice of the workman must also be entirely His. He spoke of the Apostle Paul at his conversion as "a chosen vessel unto Me to bear My name before the Gentiles." This call may not be made known by any supernatural appearance, as in the case of the prophets Samuel and Isaiah or the Apostle Paul. But it may be a call that is *felt* rather than a call that is heard. This may be realised in a desire for the work, while at the same time every effort is made to stifle the desire. To do so, however, is an impossibility. If it is God-created, a man who is possessed of such a desire will have no real rest or peace until he is actively engaged. Again, I do not consider a desire to be in a pulpit and talk is always a proof of a call to the ministry. Many I am afraid are pulpit mad, and no greater demonstration of this madness can be found than to see them in it and hear them hold forth. One called to preach will be content to speak his Lord's message in the most retiring and unpretending situation. He gladly preaches to a few.

A true call to the ministry will prove itself by an intense love for perishing sinners. This will become a passion to the called man—a fire in his bones. He will feel he must speak to the lost of the way of salvation. To do this he will not put first the consent or approval of his Pastor, or the deacons of the Church, but seek humbly to make known his message to men who are not among the saved only but are among the despisers of the very truth he preaches.

A true call is followed by what is termed open doors, and if no Church opens its doors there still is one for God's called servant, viz., "Go ye into all the world and preach to every creature."

A further proof of the call is that the called one will have a distinct and God-given message. His lips will be touched, and words will be put into his mouth. Such an one will not be a gramophone repeating the phrases used by others. He will not copy pulpit mannerism. He will preach as naturally as he would do anything else. He will talk to men of God's love and its relationship to the immortal souls of his fellow-creatures as he would speak to them of other things in association with their daily life. In 2 Cor. iv. we read, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

In the Epistle to the Galatians Paul says again, "But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Thus a call to the ministry will be proved by the placing of Christ and His truth before all else, be they things or men. The truly called man is made independent of men, and would scorn in every way any attempt to be a mere pleaser of men. A minister is servant to those whom he seeks to please, and if he pleases men only he gives an undeniable proof that he is not called of God. No minister can serve two masters. If he cleaves to man he despises the Spirit of God.

The call to the ministry will be proved true or false as God shall use it or not. What reason have we to think we have received a call to preach, either as a settled Pastor or an occasional preacher, if God never uses our ministry? I may be an unbeliever, but I claim for Christ that when He promised from the first to be with His disciples in their ministry

it was not intended by Him that such a ministry should be barren or unfruitful. Such results could be attained without the call, message, or the divine presence. Let us admit that God is a Sovereign in these matters. He does not use all to the same extent, or it may be He does not use all in the same manner, but if He does not use one at all to the calling of sinners to Christ and to His salvation, He has not verified His word. But this we know can never be.

A call to the ministry will be evidenced by the preaching being made acceptable to the people of God. I refer here to the truly exercised of God's children who will bring their experience and knowledge to bear upon what they hear. But I would add that here great caution with judgment must be exercised to discover its reality. Do not think those dear souls who are always blessed, fed and filled, and who meet one at the pulpit stairs filling their ears with fulsome flattery, are to be accepted as judges of the call to the ministry. Such never helped a young man yet, unless they helped to make a fool of him. A truly exercised preacher knows too well that he has his times of barrenness, and that his preaching is a mystery to himself. He may likewise know there will be times when it will lack power and unction to his hearers. Such hearers who steadily grow and thrive upon the Word preached are the best proofs of the preacher's call to his work.

I do not accept the idea that every man is called to the ministry who is sent out by the Church, and I have yet to learn where the Church has any right to interfere in a matter that must be entirely the work of the Holy Spirit. Trial sermons before the Church may be good things in their way, but they are not very much in my way. Brethren, tell me, have we authority to expect the Holy Spirit to give inspiration to a man who is asking a verdict from his fellow-men? Paul said of his commencement in the ministry, "I conferred not with flesh and blood."

While it may be true that the spiritual are the best to give or form opinions of the spiritual gifts of a brother, and when they are recognised to stir them up and encourage their use, yet I demur to such saying if a man may preach or if he may not.

But time warns me that I must not proceed much further. I think enough has been said to help forward a discussion upon this subject; yet there is another feature of the case which ought to be noticed, and that is the voice of God in matters providential, for I feel sure the call is often emphasized in matters that concern our daily life. This part of the question is likely to be misunderstood. It has been said that

it is evidence of a call to the ministry when a man fails to succeed in a secular calling. Having tried many things without success, he concludes that he is called by it to the ministry or rather drawn into the ministry by adverse circumstances. But do we find one call in Scripture along such lines? The men that Christ called were working at their daily occupation—fishermen, chiefly—Matthew at receipt of custom; Luke was a physician; Paul was very hard at work when his call came, leading on his company to arrest Christians. I cannot think God makes choice of a man to preach the Gospel who is a failure as a business man or who is too proud to labour for the bread that perishes, or perhaps too lazy to work at anything. Cases after this kind have come to my knowledge.

The man who comes into the ministry to escape work, anxiety, labour, trial and worry, will soon find that he has mistaken ideas of the work. God's servants should be the best of men every way, and undoubtedly He that calls has all the wisdom and knowledge needful in their selection.

A man is often moved by Providence from one locality to another, and he perceives God's calling voice and guiding hand in it. Circumstances combine under God to bring the man out of self or out of his surroundings, and he is freed from one thing and place that he may serve God in another. It often happens that some comfortable nest is stirred up. The plans and purposes laid by him self come to nothing, yet he struggles, tries, labours, and even suffers, rather than give in. I have never found a case in which there has not been some rebellion on the part of the one truly called. Human nature is not easily made to submit its will to the will of God. A call to the ministry, like a call by grace, produces severe soul travail. The called one is forced to his knees; he cries intensely for guidance, while he wants his own way. Brethren, to be true ministers we must be converted men, Spirit-led men, Spirit-taught, and Spirit-filled. Our message, our success, our acceptableness as preachers, is not creature-produced, therefore a true and earnest spirit of supplication will evidence and confirm the call. The Master has promised the Comforter, the Spirit of truth, to guide His disciples into the truth. Our weapons of war must come from the divine armoury, and that is the place of sacred communion with Christ.

I have refrained, brethren, from introducing anything into this short paper that belongs to my own personal call. I could have done so, but I thought it would be less profitable than statements from others in their criticism of the paper afterwards. Pro-

fessor Blackie writes:—"I do not know that I have ever seen an entirely satisfactory statement of what constitutes a call to the ministry; probably it is one of those things of the Spirit which cannot be mathematically defined. The variety of the calls of the Scripture warn us against laying down any scheme to which the experience of everyone must conform. It is the same as with the commencement of spiritual life, where also the Spirit of God overflows our definitions. While some can remember and describe the whole process through which they have passed, others who exhibit as undeniably the marks of the divine handiwork can give comparatively little account of how it took place. The test of the reality of the change is not its power of being made into a good story. In the one case, however, as in the other, a conscientious man will give all diligence to make his calling and election sure."

But of these few facts we cannot be too sure. A Scriptural call to the ministry is a work performed in a man who has been quickened into life. That call separates him to God and His work before any other can touch him. God is before the Church in this, whatever the Church may afterwards do to confirm the call. When God calls to the ministry He calls a clean man: "Be ye clean that bear the vessels of the Lord." Isaiah's lips were touched to make them clean. All uncleanness is absolutely in opposition to God, and it is an absurdity to think that He calls or uses it. If we have received the call, let us say with Paul, "I was not disobedient to that heavenly vision."

[The reader will bear in mind, in perusing the above, that it was not written with a view to publication, but as an introduction to conference upon the topic named.—ED.]

ROYTON.

THE opening ceremony of the new school in connection with the Particular Baptist Cause, Dogford-road, Royton, took place on Saturday afternoon, July 29th, in brilliant weather and before a good attendance. Prior to the opening ceremony a short service was held in the old school, at which Mr. W. B. Suttle, the Pastor, offered a prayer of thanksgiving, and referred to the work done in old school, which was no longer to be the centre of our activities, and the many memories, and, above all, the deep thankfulness we all felt to our Heavenly Father in the remarkable way He had been graciously pleased to bless the labours of our teachers and workers. Hymns were sung; then Mr. John Butterfield, senior superintendent, presented Mr. Samuel Dronsfield, J.P.,

of Oldham, with a gold key, on which was inscribed on one side—"Presented to Samuel Dronsfield, Esq., J.P., on the occasion of his opening the New School, July 29th, 1911"; on the other side—"Royton, Bethesda, Baptist Sunday School Extension, 1911." Mr. Dronsfield opened the door of new school in the name of the Father, Son, and Holy Ghost, in the hope that God the Holy Ghost would unlock the hearts of the children for the reception of His truth. On reaching the school-room a very short service was held, at which prayers and a few congratulatory remarks were given. On the motion of Mr. W. H. Spivey a vote of thanks was accorded to Mr. S. Dronsfield for his spiritual and valuable services, both past and present. Mr. Joseph Hall seconded the resolution. Tea was provided in the new school, and afterwards a well-attended public meeting was held, presided over by the Pastor, Mr. W. B. Suttle, of Manchester, who is also the President of the Sunday-school. Mr. Suttle, in his opening remarks, said we were very thankful to live to see the day, and the opening of a beautiful new school. He hoped they would not think too much of the building, but how it could be used for the good of the children and the young attending; and he prayed that in the future, as in the past, God would be graciously pleased to bless our labours. Mr. Samuel Dronsfield addressed the meeting, and gave a brief account of his life in connection with Sunday-schools, and of the blessed experience he had enjoyed, and the manifestations of the Holy Spirit, in the arduous and difficult task in the Sunday-school in his younger days. Mr. David Smith (of Slaithwaite), Mr. Beddow (of Tyldesley), and Mr. Samuel Wellens (of Middleton), each in turn addressed the meeting, and gave some splendid examples and experiences of their Sunday-school work, and strongly urged upon the teachers to go on with their work of love for the Master, ever praying that the blessing of God would rest upon them and their labours.

The accommodation of the new school comprises, firstly, a new assembly hall, 28-ft. by 29½-ft., with separate entrance from Rochdale-road. This room will allow a seating capacity of 200, apart from gallery and class-rooms.

In the new entrance hall is a staircase leading to two new class-rooms on the first floor and broad balcony, which serves as gallery or passage to each room.

On the balcony, access is obtained through a new opening in old wall of the Church to the present class-room of the school.

The hall is well lighted, lofty, and pleasantly treated internally, having panelled walls, ceiling, dado, etc.

The ventilation and heating have had special care, there being inlet and extract ventilators, and low-pressure hot water pipes and radiators around the room.

The four class-rooms are divided from the hall by glazed movable partitions, so that they may be added to the school-room if required.

The exterior of the new work is faced with Accrington plastic bricks, and stone dressing boasted on face.

The work has been executed by Messrs. W. Whittaker & Co., with the following sub-contractors:—Messrs. S. & J. Whitehead, masons; Messrs. Ledger & Seville, carpenters and joiners; Messrs. W. Henshall & Sons, slating; Mr. T. Hall, plastering; Mr. E. Oates, plumbing, etc.; and Mr. W. Caton, heating, etc., from the designs and under the supervision of Mr. F. Thorpe, L.R.I.B.A., architect, Oldham.

The entire cost will be about £1,550, of which £550 has been already subscribed, and it is hoped to clear the remaining portion of debt in reasonable time.

KEPPEL STREET MEMORIAL CHAPEL, BASSETT STREET, N.W.

The second anniversary of the pastorate of Mr. J. P. Goodenough was celebrated on Tuesday, July 4th, when a public meeting was held, presided over by Pastor John Bush.

The Church secretary, Mr. A. R. Pickering, having made a statement as to the progress of the Church and testified to the blessing received under the Pastor's ministry, Mr. Bush stirred the hearts of all present by a powerful address from the chair. Reference had been made to the fact that Bassett Street was a small Church. Mr. Bush lifted our thoughts above the concerns of individual Churches to the wonderful progress that was being made by the Church of God in the world at large. He particularly instanced Korea, and the striking advance of Christianity in that country in recent times. In spite of discouragements in some places, the work of God as a whole was still going forward.

Pastor E. Rose spoke on "The Minister's Call" as being "according to the will of God," and gave a profitable address on the joy of being surrendered to God's will.

Mr. Isaac Levinson, secretary to the British Society for the Propagation of the Gospel among the Jews, having spoken of his personal affection for Mr. Goodenough, followed in a similar strain. He rejoiced in there being room in the Church of God for every member. The weakest cannot cease work without being missed.

Pastor P. Reynolds emphasized the solemnity and importance of the Gospel

ministry. He combatted the view that the minister is not called to preach to "dead sinners." It was the prophet's vocation to address even such: "Look, ye blind, that ye may see"; "O, ye dry bones, hear the word of the Lord."

Pastor W. Notman, of Silvertown Baptist Church, and a personal friend of Mr. Goodenough, then spoke on the words, "Leaning upon her Beloved" (Solomon's Song viii. 5). The Churches were often weak because they failed to lean absolutely on God. The spirit of the world must be kept out of the Church. Lean on God; stand by His Word and believe it.

Pastor Goodenough in a few words expressed his appreciation of the kindness of the Chairman and speakers in supporting him by their presence. He also spoke of the joy realised in his work at Bassett-street.

A TIMELY REPROOF.

A SUFFOLK Strict Baptist Pastor relates the following incident:—

Travelling by train one day I fell into conversation with a gentleman who was an entire stranger to me. We spoke of the native shrewdness and honest faith exhibited by the Suffolk Christians. This gentleman told me of an incident he had witnessed in a railway carriage only a few days previously while travelling in another part of the county.

In the carriage there were several men besides himself. At one of the stations a gentleman, who had the appearance of a minister, entered the carriage and, producing some tracts, offered one to each of the passengers. All accepted a tract with the exception of one passenger. He rudely refused, saying, "I do not want your old tracts; I do not believe in anything of the kind, neither do I believe in your Bible; it is a book not fit to be read. I should never allow a child of mine to read it; it is too filthy for them to touch."

The minister commenced to reason with him in the defence of the Bible, but was not very successful, as the other seemed able to hold his own in the argument.

There was sitting in one corner of the compartment a very plain, humble-looking man dressed in clothes that showed his occupation to be that of tending cattle. When the man who refused the tract had for some time been pouring out his abuse of the Bible, the plain man in the corner said: "I would like to have a say in this if you will listen. I am an old man, and I hope I am a Christian. For many years I have followed the occupation of a drover, and am often engaged driving cattle to and from the market. At times my drove is made up of different kinds of animals, such as horses, bullocks,

sheep and hogs. As they are slowly driven, the horses, sheep and bullocks will feed upon the grass growing by the roadside; and when a run (rivulet) of water is reached they will drink and pass on. But the hogs, instead of eating the grass, pick up all kinds of filthy matter from the road, also rooting up the ground by the roadside for worms and filth; and when they reach the water they go straight for the mud and wallow in it, making themselves filthy and the water dirty and foul, so that the other cattle will not drink of it. And," said he, turning to the man who was abusing the Bible, "that is how you act relative to the Bible; you do not seek for the pure and good, but when you read you root for filth and try to find nothing but mud in which, like the hogs, you delight to wallow, and try also to pollute its streams that others may not drink. Because you make unclean use of the Bible, you make the mistake of thinking the Bible is unclean."

The gentleman who related this added, "And he completely shut him up."

YATELEY.—Anniversary services at Cricket Hill. We read in Psa. cxii. 14, "They shall bring forth fruit in old age; they shall be fat and flourishing." This was verified at the above anniversary, being the 84th of the Church worshipping at the above, when three generations of worshippers were congregated together, with a good sprinkling of friends from surrounding Churches, the minister on this occasion being Mr. E. Rose, who drew our attention in the afternoon to 1 Tim. iii. 15, and in the evening to Phil. iv. 6, 7; two very edifying and instructive discourses, which were much enjoyed. Thus closed another opportunity of communion of saints. JOSIAH.

"YET BELIEVING, YE REJOICE." BY R. E. SEARS.

"Even the night shall be light about me."
—Psa. cxxxix. 11.

"There is a sun which ever shines
To guide love's pilgrim feet;
On broken hearts its light e'er falls,
All gentle, pure, and sweet."

THE night shall be light about me because there is no night with God. "The darkness and the light are both alike to Thee." The eyes of the Lord are always upon the righteous. The Guardian of Israel needs no sleep, and with Him the darkest night is as bright as the clearest day. "Thou God seest me" is a precious night-light in the sick-room.

The night shall be light about me, because God has provided light for the night—"the moon and the stars to rule by night." God led His ancient people all the night with a light of fire. What that light was to the Israelites, God's

Word is to us. Its pages are illuminated with truth. Its doctrines shine in the glory of the exalted Saviour. And oh how often in the dark night of sorrow has some precious promise shone as a light in a dark place until the day of deliverance came!

God visits His people in the night. "Thou hast visited me in the night." When the Lord comes, the darkest night becomes brighter than noonday. Even the night shall be light about me, for the "Lord is my light and my salvation."

God not only visits us in the night, but He gives songs in the night. "In the night His song shall be with me." Above the roar of the tempest faith sings her song of triumph. Prison walls have reverberated with His praise. God's presence will give songs in the furnace, in the lions' den, and from a body in an agony of pain the sweetest notes have come. "Though He slay me, yet will I trust in Him."

Important lessons may be learnt in the night, and the knowledge thus gained shall be "light about me." The night which hides from view the scenes of earth reveals the glories of heaven. God darkens the room to give us pictures of our future home. He puts out the light that He may show Himself. Hope thou in God, for I shall yet praise Him for the help of His countenance.

The remembrance of God's wonderful works in connection with the night will make it "light about me." It was "when the sun went down, and it was dark," that Abram saw "a burning lamp" pass between the pieces of his sacrifice. In the night God delivered His people from Egypt. The chains of their captivity were broken and the people were free. The glory of that triumph is a light about God's people now. In the night God appeared to Solomon, and the same God speaks to us in the night season, saying, "Ask what I shall give thee." In the night the Lord smote the Assyrian army. "The eyes of the sleepers waxed deadly and ohill, and their hearts but once heaved, and for ever grew still." The Lord is our defence. It was a night to be remembered in the experience of the disciples when tossed with rough winds and faint with fear they "toiled in rowing" to bring the ship to land, but could not. In the fourth watch of the night Jesus came to them, walking on the sea. Afflicted one, Jesus has not forgotten you. He will come to you. Surely the remembrance of that unexpected night-rescue "shall be light about you."

The night is light about us when we remember that it is said of heaven—our home, our Father's house—"There is no night there."

"No night of dying! There they grow not weary
Of tedious hours of sickness and in pain;
No steps to take along the "valley" dreary;
Those dark, dark times will not return again.
The eyes will never more grow weak and dim
That God has once unclosed to look at Him.
No night in heaven! There, in loving-kindness,
God smiles, and that is all the light they need.
Oh that it shone upon our painful blindness!
Oh that the glory were for us indeed!
Dear Saviour, guide us by Thy shining light
Till we are safe where there is no more night."

CUBBERLEY.—The Sunday-school anniversary services connected with the above were held on Lord's-day, July 30. The morning service was conducted by Mr. A. Mitchell, his subject being "My Father's God." The afternoon meeting was well attended by scholars and friends, the address being given by Mr. E. M. Bailey, and after a very hearty service the children and friends took tea—about fifty being present. In the evening the chapel was well filled, and the addresses given by Messrs. A. Ryland, C. Barrett, and Keylock were most helpful and inspiring. The chair was taken by Mr. E. M. Bailey.

Aged Pilgrims' Corner.

The annual reunion meeting of the inmates of our London Homes took place in July. The weather was brilliant, and in the spacious garden under the verandahs, and in hall and chapel, the guests greatly enjoyed themselves. A largely-attended tea meeting was held in the afternoon, and at 7.30 our visitors from Camberwell and Stamford Hill left the Hornsey Rise Home. The show of roses this year has been unusually good, and the visits of all our friends will be gladly welcomed during the coming months.

Engagements are being booked for the lantern lecture upon "The History and Work of the Society." The lecture can be given during the autumn and winter months, free of expense, the only condition being that a collection for the Society be made at the close. The help of our friends will also be thankfully received in the effort to add largely to the annual subscription list, especially by contributions of 7s., 10s. and 14s.

Our Lord and His disciples had a purse, but three objects only are hinted

at upon which its contents were spent. At the well of Samaria we read of the disciples having gone away to buy food; and on another occasion they thought that the Lord said, "Buy those things that we have need of against the feast, or that he should give something to the poor." Hence it has been observed that the slender provision of the Lord and His little company was disposed of under a tripartite division—for daily wants, God's ordinances, and charity; and to His people the Lord says, "Freely ye have received, freely give" (Matt. x. 8).

The Society has during its existence of more than a century distributed £425,000 among upwards of 8,780 life pensioners, most of whom have reached the "city which hath foundations," and each one following on can say:—

"So I must hasten forwards—
Thank God, the end will come!
This land of my sojourning
Is not my destined home.
That evermore abideth,
Jerusalem above,
The everlasting city,
The land of light and love."

One thousand six hundred and thirty-seven pensioners throughout the United Kingdom are receiving five guineas, seven guineas, and ten guineas per annum. Of this number 249 are on the ten guinea list, 1,000 on the seven guinea, and 388 on the five guinea.

"GIRT ABOUT."

"Having your loins girt about with truth."
(Eph. vi. 14).

"*Truth.*" What is truth? Truth is,—the agreement between the signification of words, and the things they are intended to represent. It is also,—the agreement between actions and the professed principles and motives of action. And it is the agreement between the principles and motives professed, and the inmost feelings and dictates of the judgment, the conscience, and the heart. The first may be denominated veracity; the second, consistency; the third, sincerity. All belong to the domain of truth.

Truth is a girdle. The military girdle worn by the Roman soldier was frequently highly ornamental, and always exceedingly useful. It was for both beauty and strength. It served to hold together the several parts of the armour when it was complete; and not less to brace up the warrior, and to enable him to act with vigour. In other cases, besides those of combatants, the girdle was used to aid in arduous and continuous exertion.

Truth is the uniting and consolidating power of nations and communities in general. Truth is the basis of trustfulness, and mutual confidence is the bond of society. The history of nations and communities, which have decayed and fallen, shows that the dry rot of falsehood, in many forms, open or concealed, caused, or at least powerfully aided in causing, the collapse and ruin of the political or social structure. Truth is the girdle of the smaller community of the family. Herein mutual confidence is essential to happiness, and truthfulness is essential to confidence. None can tell the mischief wrought in families by falsehood, in either word or act; or the folly and wickedness of any line of conduct, which can have a tendency, in the minutest point, to diminish the reverence ever due to unswerving truthfulness. Let all parents and teachers watch over themselves, in this respect, with scrupulous and unceasing care. Truth is the girdle of the Church. Herein veracity, consistency, and sincerity are indispensable to the peace, prosperity, and permanency of a community of professed disciples of the Lord. Let unreality take the place of reality; let practice contradict profession; let professions be hollow and insincere, and the glory is departed, weakness pervades every part, and dissolution is nigh.

Not less is truth a girdle for the individual, alike for beauty and strength. The agreement between the inner man and all his external relations and manifestations makes him morally strong, courageous, and fearless. Conscious of veracity, he fears no contradiction; of consistency, he fears no reproach; of sincerity, he fears no exposure. Enemies may accuse him; friends may misunderstand him; some may even desert him; yet he quails not. The girdle of truth sustains him.

Hitherto we have spoken of truth in its *subjective* form; that is, as veracity, consistency, and sincerity. These, it must be confessed, are variable qualities in the sum of human experiences, and at the best they must partake, more or less, of the imperfection with which the conduct of man is tainted. But there is *objective* truth, existing in its own right, and stamped with perfection unimpaired by the fallibility of man. In relation to our theme, objective truth comprises both a person and a *testimony*—Christ and the gospel. Jesus said, "I am the truth," and the testimony of Christ is, "The word of the truth of the gospel." This truth, rightly apprehended, gives

strength and firmness to the pilgrim, the racer, and the warrior. The thought and actions of a Christian must have something *ab extra* to himself as their impulse, their guide, and their end. That something must be, in its own nature, abiding and unchanging. Without such a substantial basis, thought and action run wild, the imagination takes the place of the judgment, feelings over-ride principles, and the religion either drifts into superstition, or raves in fanaticism.

In relation to the main idea of our theme, the subjective and the objective truth are closely and inseparably connected. The girdle was intended to promote an inward consciousness of strength, and to aid in its sustained and successful exercise. So the beauty and stability of Christian character, the richness of Christian experience, the consistency of Christian life, and the vigour of Christian work, depend upon a clear, full, and vivid subjective apprehension of the objective truth—Christ and His gospel. The apprehension to which we refer must be an intellectual one, but not an intellectual one merely or even chiefly. It must be the apprehension of faith. But faith must be intelligent as well as devout. The intellectual may exist in the absence of the spiritual; but the spiritual cannot exist without a measure of the intellectual. The Holy Spirit works within and upon both the intellectual and the emotional elements of our nature, and sublimates and sanctifies them all.

(To be continued.)

"We live in deeds, not years: in thoughts, not breaths, in feelings, not in figures on a dial. We should count time by heart-throbs. He most lives, thinks most, feels the noblest, acts the best."

FESTUS. By Philip James Bailey.

gone Home.

EDWARD HAYNES.

Our beloved and highly-esteemed brother passed into the rest that remaineth on April 2nd, at the age of 84. He was called by grace, and for some time attended the ministry of the late James Wells. He was baptized by the late Mr. Wise, of Watford, who was at that time Pastor of the Church at Carmel, Pimlico, and continued in loving, loyal fellowship with that Church until advancing years led to his removal to Clapham, where he finally joined the Church at Courland Grove.

For many years he was deacon of the Church at Pimlico. It was our joy at Clapham to see in him the fulfilment of the promise that "at evening time it shall be light." He loved the house of God, and, except during the last few weeks of his life, was scarcely ever absent. Known and loved by all, his warm sympathy with all God's people, and especially with the seekers in Zion and those young in the way, makes his memory dear to many hearts.

He is missed at our prayer meetings, where his simple, childlike petitions and thankgivings were a help to many.

The end came somewhat suddenly, and, after keeping his bed for three days, his happy spirit entered the desired haven. H. D.

ELLEN MARY MAUD HONEYBALL
("NELLIE")

entered her eternal rest July 12th, 1911, aged 29 years. When but 14 years of age she was led to make a public profession of her faith in the Lord, and added to the Church at Carmel, Westbourne-street, Pimlico, where she remained until the time of her decease. For some years she served the Lord as a Sunday-school teacher and willing worker in His cause. Of late years her health failed, yet her one desire was to meet with the Lord's people as often as possible, frequently doing so, even though her condition was such that it made it very difficult to get to God's house. About a week previous to her decease she was taken worse, and after some few days of great pain God took her. She was very happy about leaving this world of sin and death, and in going to be with her blessed Lord. She told those who were watching her just before she departed that she felt quite safe, and her whole trust was in Him. Her end was peace, and with her soul it was well. The funeral took place on Wednesday, July 19th, when her remains were taken to Carmel, where many friends had gathered, thence to Nunhead Cemetery, where she was laid to rest, waiting that time when the dead in Christ shall rise and time shall be no more. The service was conducted by Mr. A. E. Brown, and on the following Sunday a memorial service was held, when Mr. G. Batchelor (of Tring) spoke very beautifully of the Christian character and life exemplified by her.

MRS. W. SCARFE,

the wife of our esteemed brother who has been for many years deacon of the Baptist Church, Bradfield-St.-George, departed this life on Tuesday, May 30th, 1911, at the ripe age of 80, after an illness of some months, borne with patience and submission to the divine will. Our

sister was very much respected by all, and we thank God for the grace that kept and sustained her through a long Christian life. The early part of her Christian life was spent among the Independent body, but being led to see baptism by immersion to be right, she and her husband were baptised at Bradfield-St.-George, remaining, however, among the Independents until the little Cause broke up, when they both united with the Baptist Church at Rattlesden, under the ministry of the late Mr. Bird. In the year 1880 they were moved in the providence of God to Bradfield-St.-George, the place of her baptism, and joined the Church there that year. Our sister was a firm believer in the doctrines of grace, and had a great love to the service of God and the ordinances of the Gospel. Her place was generally filled on the Lord's-day, for she was never one to wander from her home. Though of a retiring disposition no one was ever more ready to say, "By the grace of God I am what I am." As she told her Pastor, "Any little thing I have done for the Cause has been done out of love to the Lord Jesus." Her sufferings were borne without a murmur, and she was thankful for all that was done for her. The 23rd Psalm, which was very sweet to her, was her daily portion as long as she could bear to hear it read, especially the words, "My cup runneth over." The hymn, "How firm a foundation, ye saints of the Lord," was one of her favourites. Her last words to the Church at Bradfield were: "Give my love to all the friends. Tell them I am in the Lord's hands. His will be done." She wished the following hymn sung, commencing,

"Children of God who, pacing slow,
Your pilgrim path pursue,
In strength or weakness, joy or woe,
To God's high calling true."

The funeral took place on Saturday, June 3rd, many friends being present to pay their last tribute of respect. A short service was held in the chapel. Her mortal remains were interred in the burial-ground belonging to the chapel by her esteemed Pastor, Mr. W. Dixon.

MR. JABEZ WRIGHT, IPSWICH.

With sorrow we record the home-going of Mr. Jabez Wright, of Ipswich, in which town he was born in October, 1843. The social station of his parents was humble. Their home was a Christian one, and both were members of the Church which worshipped at Bethesda Chapel. As, however, this place of worship had then no Sunday-school he was sent to that at Tacket Street Chapel, at which his first religious impressions were received.

He joined the Church at Bethesda in

December, 1868, when he was baptised by the Pastor, W. Poole, and through grace he maintained a consistent Christian profession to the end. He was a quiet and thoughtful Christian of a type once so common in our Suffolk Churches. He read much and retained what he read, and thus became an excellent theologian, a firm Nonconformist, steadfastly attached to the principles of the denomination to which he belonged. In 1881 he, with his wife, was transferred to the sister Church at Zoar, David-street, where his kindly disposition and his zeal for the welfare of the Cause soon won universal respect and love. In 1885 he was chosen to act as trustee, and in the following year to fill the office of deacon, and six years later he responded to the wishes of his fellow-members and accepted the important office of Church secretary.

His avocation was the exacting one of a dispensing chemist, in which he displayed high ability, though he found time to devote much attention to evangelical work. For eight years he acted as the superintendent of the school at Bethesda Chapel. This often involved his going dinnerless, as his work at the surgery claimed his attention immediately after the morning service, after which he had at once to hurry to his work among the young.

In 1896 he resigned his offices as deacon and secretary at Zoar, as he desired fuller opportunity to preach the Gospel in adjacent villages—a work in which he felt supreme pleasure. Not only did he frequently serve rural congregations in his own unostentatious way, but proved of great service to his friends at Zoar by readily taking their week-night services.

Our departed friend had the joy of seeing all his six children openly confessing the Master. Three of his daughters are members at Zoar, and one of his two sons is a missionary in the far-off country of Brazil.

His departure was sudden. Though feeling unwell he went to business on Wednesday, June 21st, but was ere long compelled to return home and seek medical help. Nothing serious was, however, apprehended till nearly midnight, when a sharp pain suddenly seized him, and he almost immediately expired.

His mortal remains were laid to rest in the cemetery on June 26th, Pastors G. Banks and P. Reynolds conducting the service in the presence of a large concourse of friends.

The family desire to acknowledge the many sympathetic letters which they have received, while sincere condolence for the bereaved widow and her children is tendered by many by whom our friend was sincerely esteemed and beloved.

The Weeping Saviour.

BY THE LATE JOHN HAZELTON.*

“Jesus wept.”—John xi. 35.

THIS, though the shortest verse in the Bible, expresses and implies many momentous truths. Like the whole of the gospel which bears John's name it was written that we might “believe that Jesus is the Christ, the Son of God, and that believing, we might have life through His name.” Intelligent faith in His person, His character, and His saving work is, therefore, most important to all God's dear children.

“JESUS WEPT.” Every statement made about the Master derives additional significance from the context. This is part of the narration of the sickness, death, and resurrection of Lazarus, who, with his sisters Martha and Mary, resided in the village of Bethany. In a wonderful word-picture the scene without its walls is brought into review. Every word suggests thoughts of interest and importance—the anxious message conveying the tidings of the illness of Lazarus; the pathetic plea—“He whom *Thou* lovest,” not whom *we* love, “is sick”; the Lord's mysterious delay; Martha's impassioned and voluble grief; Mary's silent yet not less intense sorrow, and the awe-stricken gathering around the tomb—meditation loves to linger over every recorded incident, and to deduce the truth which is exemplified. Are we not taught, for example, that God's beloved people are not exempted from sorrow, for “no one knoweth either love or hatred by all that is before them”; that is, we cannot judge of anyone's relation to God by his outward circumstances (Eccles. ix. 1). We further learn that Divine delays are not Divine denials, and that what causes *us* great sorrow may be regarded by God with gracious complacency, for Christ was glad on account of what transpired, though it cost the sorrowing sisters such acute grief.

Nor should we pass by the fact that the resurrection of Lazarus was in answer to the Saviour's prayer, for He lifted up His eyes, in which the tear-drops must still have lingered, and said, “Father, I thank Thee that Thou hast heard Me.” Whoever undervalues prayer, He extended supreme estimation to it.

Our attention is, however, to be confined to the central figure in that group of mourners. The resurrection of Lazarus is sometimes spoken of as our Lord's greatest miracle, and I regard His weeping on this occasion as one of the most significant facts recorded in His biography. We have seen in picture galleries representations of the face of Jesus; but no artist, that I am aware, has ever attempted to delineate Christ in tears. I am not so fond as many of my brethren of the word “unique.” Yet I might say

* Notes of a Sermon delivered in Chadwell Street Chapel on Thursday evening, May 30th, 1874. From John Hopeful's Note-book.

that this occurrence was a *unique* one even in the marvellous life of the dear Redeemer.

But let us proceed to consider the fact that "Jesus wept." * This demonstrates

HIS TRUE HUMANITY. His Divinity is conspicuous in the entire chapter, but here His manhood is equally obvious. Abstract Deity cannot weep. Nor—in spite of the disputable line in a well-known hymn †—do angels weep, for their sinless minds cannot so entertain sorrow as to occasion tears. Nor were there tears in Paradise before our first parents became fallen sinners. Tears are the involuntary and visible expression of woe and grief, and these were unknown while man continued loyal to God. Christ, though sinless, was "made in the likeness of sinful flesh." His manhood was essential that He might sustain a relation in equity to the elect of the human race; and His tears prove how truly He was, what He often styled Himself, "the Son of man," and exemplify John's assertion that "Jesus Christ is come in the flesh."

The tears of Jesus, moreover, DEMONSTRATE HIS HUMANENESS not less than HIS HUMANITY. A distinction should be drawn between these. Some men are human but not humane, and are cold, hard, and unsympathetic. He was "touched with a sympathy within," as many recorded incidents prove. His tears on this occasion did not proceed from impotent love, or from His own *natural* sorrow at the loss of one whom He condescended to call "His friend"—He knew His own ability to recall him to life—but His tears were caused by compassion for others. He beheld the weeping sisters. "In their affliction He was afflicted," as was predicted of Him (Isa. liii. 3). "He bore their grief, and [sympathetically] carried their sorrows."

How important is the COMPLEXITY OF THE PERSON OF JESUS. He took our nature and put it upon Himself, and thus united it with His own. Neither His Deity nor His humanity were merged into each other. Each remained distinct, yet the two made up His one person, for they were closely, intimately, and indissolubly associated and connected, and so formed the basis of His complex glory and character. His complexity thus identified humanity with the Deity, and capacitated Him for enduring His mediatorial sufferings, and "pouring out His soul unto death."

He wept as the complex Son of God. His tears were human tears, and expressed the emotion of His human heart; yet there was Divinity in every drop that fell from His melting eyes. This is, I admit, a mystery; I cannot explain it; but I state it as a branch of the Gospel which I trust I am called to preach.

Martha and Mary were weeping, and He wept with them. In this He presents a contrast to Joseph, who, though moved by the solicitude and self-reproaches of His brothers, left them, that they

* It may interest a studious reader to know that the word rendered "wept" in John xi. 35 (*dakruo*) differs from the one ordinarily so translated (*klaio*), which occurs, for instance, in verses 31 and 33. The force of *dakruo* is to shed tears silently. This adds beauty to the narrative. Restrained grief is often the bitterest to endure.—EDITOR.

† See Hart's Hymns, No. 56, Second Part, and the line "Weeping angels stood confounded."—EDITOR.

might not see his tears (Gen. xlii. 24). Jesus, however, did not hide His, as He wishes us to know that in this sense "in all our afflictions He is still afflicted."

"In every pang that rends the heart 'the Man of Sorrows' has a part;
He sympathises in our grief, and to the sufferer sends relief."

He became man for one reason—that HE MIGHT EXPERIMENTALLY ACQUAINT HIMSELF WITH ALL THE CIRCUMSTANCES OF HIS PEOPLE. He was born in poverty; He exposed Himself to temptation and persecution that He might know how to "succour them that are tempted"; and He did not decline the intimacy and intercourse of human friendship, with its joys and sorrows, that He might learn what these are in all their grace, dignity, and beauty. Thus He here appears not only as a Friend, but as a bereaved Friend, that He might know how hearts suffer when the last farewell to someone dearly loved has had to be uttered, and we have to cry, "Bury my dead out of my sight."

WHAT HE THEN WAS, HE STILL IS—"the same Jesus who has gone from us into heaven." I cannot bear a freezing gospel that preaches a remote Christ. A modern poet beautifully tells us that

"— warm, sweet, tender, even yet a present Help is He,
And faith has still its Olivet and love its Galilee."

He is now glorified, and supremely and infinitely happy. No tears dim those dear eyes, no distress affects His pure mind, but His

"— human heart He still retains, though throned in highest bliss;
And feels each tempted member's pains, for our affliction's His."

He was brought into contact with temptation and pain VOLUNTARILY. Not only, as a poet says, was He "willing to die," but all that befell Him happened in accordance with His own will and choice. Bulls and goats had to be driven to the altar; He proceeded to each place of trial and suffering with a perfectly acquiescent heart. All that befell Him was anticipated, and happened with His full and free consent. Nothing surprised Him—neither the sorrows which gathered round Him—natural, circumstantial, and penal; and He drained every cup dry.

HIS INFINITE PERFECTION is further involved in this wonderful incident. With us, sorrow too often stultifies the mind and paralyses sensibility. Our own grief makes us oblivious of the grief of others. You and I have sometimes been forced to cry, "Do not trouble me just now; my pain is so severe"; "This blow has overwhelmed me"; or, "This calamity is greater than I can bear." Our self-concern thus absorbs all our sympathy. But our dear Saviour was free from disabilities of this kind. The cross was casting its dark shadow over His heart. He fully foresaw what would ere long befall Him. But He had leisure of heart to yield His full sympathy to the sorrows of others. There was no imperfection in His mind—no reservation in His compassion. He sympathised with those He loved with all the force of His complex person; and "Jesus," the God-man, was so concerned for the grief of others that, marvellous to contemplate, "He wept." *

* A somewhat similar train of thought appears in a sermon delivered and published by the beloved preacher a few months later. Vol. I., No. 4, page 28. "The Saved Thief addressing his Saving Lord."

Thus His heart was TOUCHED TO THE KEENEST EMOTION, THOUGH HIS SOUL REMAINED UNMOVED. He wept on the way to the grave of Lazarus, but He triumphed there. If Death is intended by the phrase "the King of terrors" (Job. xviii. 14)—and the idea is certainly plausible—the Saviour accomplished His most distinguished victory over this dread monarch while the tear-drops were hardly dried on His cheeks. And still the Christ who wept is Lord of Death and the grave. He is Master of the whole domain. He met no foe whom He did not vanquish, and hence He "hath sovereign power to save."

"JESUS WEPT"—and in this He was OUR GREAT EXEMPLAR. "He that saith that He abideth in him ought himself so to walk even as He walked" (1 John ii. 6), and surely in this respect we should cultivate a tender and compassionate spirit, and pray to have "the mind of Christ."

We are enjoined "to rejoice with them that do rejoice, and to weep with them that weep." If any enforcement of our obligation to show sympathy with our brethren when in sorrow be required, what need the preacher say but "Jesus wept." His tears appeal to ours.

Lastly. The whole narrative of the resurrection of Lazarus is FULL OF SUGGESTIVENESS. I am not fond of what is called "spiritualising," but I cannot but here see a series of figures of Christ's triumphant mediatorial course. He "sowed in tears and reaped in joy." He permitted mystery that He might display mercy. He allowed hearts to endure the most extreme sorrow, and turned that "sorrow into joy." And still to His honour and praise it shall be ours to sing—

"O for this love let rocks and hills their lasting silence break,
And all harmonious human tongues the Saviour's praises speak!"

Ere we close, SOME LESSONS claim our notice. We learn that in themselves tears are not sinful, for the sinless Saviour wept. Rebellious tears and tears of passion and vexation may indeed be sinful; but there is a point up to which weeping *may* go. We rightly speak of the relief tears often afford; and the tears of Jesus sanction this expression of grief in us.

The "valley of Bochim," or weeping (Judg. ii. 5), is thus holy ground, for Jesus has trodden it and consecrated it for all His friends and followers.*

OUR religion, as time rolls on, often gains in depth while it loses in breadth. I am far from undervaluing the doctrines of the Gospel, and would as earnestly, as in past years, "contend for the faith which was once delivered unto the saints." But I attach far less importance to controversial divinity, and feel more solemnly than ever how essential it is to be right with God.—*John Hazelton.*

* It was characteristic of the preacher to leave off abruptly when warned by the clock that his time had expired.

FILLED WITH THE SPIRIT.

BY A. E. REALFF.

WHAT a remarkable chapter is Acts ii. ! It is all about *filling* and *being full*. These may therefore be called the *key-words* of the chapter. "The day of Pentecost"—harvest, when the corn had reached its *fulness*, and the fields and barns were *filled* with ripened grain—"was *fully* come." The *full* number of the disciples, including the gracious and faithful women, altogether about a hundred and twenty, were present. Then came "a sound from heaven as of a rushing mighty wind, and it *filled* all the house . . . and they were all *filled* with the Holy Ghost." When this became "noised abroad," a great multitude of people of different nations and languages, who had come up to Jerusalem to keep the feast, and by this means had *filled* the city, now "came together, and were confounded." The apostles were suddenly *filled* with the Spirit, and so inspired to speak to these various peoples in their several native tongues. The mockers among the people said, "These men are *full* of new wine." But Peter exclaimed, "These are not drunken, as ye suppose," and at the close of his address these people were *filled* with holy fear, which ripened into real repentance, and "they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls." What a *filling* of the Church that was ! And then these converts became so *filled* with faith, love, and zeal, that they "sold their possessions and goods, and parted them to all men, as every man had need." What blessed fellowship ! "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

Now let us hear the divine precept which the Holy Ghost gives us by the great apostle: "Be not drunk with wine, wherein is excess: but be *filled* with the Spirit" (Eph. v. 18). The word here rendered "drunk" signifies to be *filled*, to begin to be intoxicated, *i. e.*, to be elevated in spirit by the wine. It is the same word as in Luke xii. 45: "But and if that servant shall say in his heart, My lord delayeth his coming: and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken." Just as a man who has drunk somewhat freely of wine or other strong drink becomes excited, elevated, and stronger in feeling, language, and action, though not losing self-control, as does one who is actually and fully intoxicated, and so becomes capable of saying and doing what he otherwise could not, so, says the Word, be ye "*filled* with the Spirit." As strong drink raises a man to a higher pitch of wickedness, even so the being *filled* with the Spirit raises the believer to a higher pitch (so to speak) of holiness. Many an awful crime has been committed by an otherwise timid, weak, or cowardly person under the influence of strong drink. So the Christian believer is capable of much higher spiritual

service and spiritual living when fully energised by God the Holy Ghost.

How plainly we see this in Peter and his brother apostles! Those who fled to save their lives when their Lord was in His agony, and especially Peter, who was so overcome by fear as to deny that he ever knew Him—yea, even with oaths and curses—how brave and bold they are now that they are *filled* with the Spirit! What light they have upon the Old Testament Scriptures! How do all their doubts and unbelievings flee away for ever! And so they continue. The old life, with all its ignorance and timidity, becomes a thing of the past, and they enter now upon an entirely new phase of existence. Henceforth nothing daunts them, neither the threats of rulers, nor imprisonment, nor persecutions, nor even the martyr's death.

O to be filled, elevated, carried aloft above the world and sense, borne onward by the blessed Spirit of God, as a boat is borne upon the ocean tide, or a feather in the atmosphere! Raise us, blessed Spirit of the living God; raise us above self-ease, self-pity, self-love—selfishness in every form. Impart to us such a heavenly zeal and energy that we shall be wholly taken up with Thee and Thy glory, so seeking “first the kingdom of God and His righteousness.”

The late beloved Lady Powerscourt's idea of a Christian was not so much that of one who looks up from earth to heaven, but rather one who looks down from heaven to earth.* “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me” (John xv. 4). The sweet and beautiful verses of the late Harriet Beecher Stowe may appropriately close these remarks:—

“Abide in me, I pray, and I in Thee;

From this good hour, oh! leave me never more:
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; overshadow by Thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire;
And keep my soul as Thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me. There have been moments blest
When I have heard Thy voice and felt Thy power;
Then evil lost its grasp; and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall over be;
Fulfil at once Thy precept and my prayer:
Come and abide in me, and I in Thee.”

* *Vide* Phil. iii. 20, R.V., “our citizenship or commonwealth,” which Bishop Ellicott translates “our country.”

DIVINE BREATHINGS, OR A PIOUS SOUL THIRSTING
AFTER CHRIST.—*Second Selection.*

THE following are further "Meditations" transcribed from the little volume bearing the above title, of which a description was given on page 234. They will, it is hoped, like the others, interest and profit spiritually-minded readers:—

THE FATAL SLEEP.

"Lighten mine eyes, lest I sleep the sleep of death."—Psa. xiii. 3.

As great serenity of weather often presages a heavy storm, so great security of life is a sure prediction of the soul's earthquake, and of future trembling and terror of spirit.

He that takes up with formality and sits down in security—he that lays his foundation in the sand and raises his building upon this—the fall of that house will be great.

You may have observed in the case of persons who have been brought out of open profaneness into an outward profession only, who have taken down the frame of gross iniquity to set up a form of superficial piety, who have covered their faces with a surface of religion, that no souls are so subject to "fall into the sleep of death" as theirs; for while they think themselves well, they seek not to be better. So they slumber away their time until the cry at midnight; then they start and awake and see nothing but the bridge of mercy drawn up and the gates of heaven closed.

See what is predicted of these Gospel formalists—that they will appeal unto Christ in the character of servants. They therefore call upon Him as their Master: "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" But He will utterly disown them, and profess unto them, "I never knew you. Depart from Me ye that work iniquity" (Matt. vii. 22, 23).

They did not question their salvation, but showed their works, as if they would demand wages for them.

But mark the Saviour's reply: "I never knew you." What, Lord, never! This is strange. Have we not listened to Thy Word, received Thy sacrament, relieved Thy poor members, spake for Thee, prayed to Thee, and done many wonderful things in Thy name—and yet didst Thou not know us?

"No," will be the Lord's reply. "I never knew you but with an utter and absolute aversion and rejection. I never approved of you in all your specious ways and ostentatious acts wherein you so prided yourselves. All was formality, nothing was of sincerity, therefore depart from Me." Little had they thought of such a sad expulsion—such a direful separation.

Thus the outside Christian, because he hath reformed in many things and doth conform to many duties, therefore concludes with Agag that "the bitterness of death is past," so he clothes himself with pleasing imaginations and delusive expectations till he is "hewed in pieces before the Lord" (1 Sam. xv. 33).

As for me, I would not in the least duty be formal or in the

least form of obedience be secure. With the "happy" man I would "fear always" (Prov. xxviii. 14), for I had rather tremble here than startle in hell.

WE GIVE WHAT WE HAVE RECEIVED.

"All things come of Thee, and of Thine own have we given Thee."—1 Chron. xxix. 14.

As the rivers which flow from the sea run back again into the sea, so the blessings which come from God should always be employed for God. What I have received from Him in His mercy He must have back again to His glory.

Therefore, Lord, whatever I enjoy, let me find Thee in it and serve Thee with it.

THE LIFE OF FAITH.

"I live by the faith of the Son of God."—Gal. ii. 20.

The life of faith is the noblest, richest, most contented, easiest, and the truest life of all.

It is the *noblest*, for it takes the soul out of the house of Adam and carries it into the household of God. It makes the soul forget her father's house and espouseth her unto the King of glory.

It is again the *pleasantest* life. It lives upon the choicest excellency and highest felicity, and is often wrapped up in the third heaven to take its repast in inexpressible glory. It walks in paths of pleasantness, and under all the heats of troubles and afflictions it shades itself under the arbour of Paradise.

And then, further, it is the *richest* life. If our desires are according to our needs, it is impossible for us to want more than we desire. *Tantum quisque habet quantum credit*, as one of the fathers saith—"Every man hath according to his faith." And "be it unto thee according to thy faith" were the words of Christ Himself" (Matt. ix. 29).

It is the *contentedest* life. It carries the fading creature and lays him upon Christ, and under all mutability still holds fast all sufficiency and so sits down in sweet content.

Then it is the *easiest* life. Faith looks not on the strictness or difficulty of duty, but on the power of Christ. If, therefore, it meets with a hard precept, it dissolves it into a sweet promise, it carries it to a loving Christ, and pleads it out till He hath drawn out a proportionable strength to facilitate the duty and to make it easy.

In fine, it is the *truest* and *onlyest* life, for he is dead in sin who does not "live by the faith of the Son of God"; as one hath said, *Non vivere sed valere vita est*—"It is life not (simply) to live but to live well." So may I say that "not to live well only, but to live the life of faith, is to live and to live well indeed."

THE HAPPY LIFE.

"Happy is the man that findeth wisdom. . . . Her ways are ways of pleasantness, and all her paths are peace."—Prov. iii. 15—17.

Formerly, with men of the world, I accounted the spirit of

Christians to be a melancholy spirit, and the ways of holiness only unpleasant paths leading to deserts of sad retiredness.

But I now see that these have hidden manna which the world knows not of—glorious joys with which strangers do not intermeddle. The more closely and exactly they walk, the fuller and sweeter are their joys.

Formerly the very thought of parting with my pleasures and delights to embrace soul-humbling, self-denying duties was grievous to me, but now I bless my God I can say with Augustine, *Quam suave suavitalibus istis carere*—"How sweet it is to lack things that were once sweet to me."

It is now my rejoicing to be without my former joys, for I see that there is a heaven in the way to heaven. One look of faith, one smile of Christ, one glance at heaven, one grape of Eschol, one glimpse of my crown of glory, yields more sweetness, comfort and content than all the pleasures and delights which the world affords. The mere gleanings of spiritual joy is better than the vintage of carnal delights.

Let no man then stand off for want of pleasures, for he will not lose them thus, but only change them.

WORLDLY AND THE HEAVENLY-MINDEDNESS.

"Behold, these are the ungodly who prosper in the world."—Psalm lxxiii. 12.

The world hath many servants because it giveth present wages. Christ hath but a few followers because their reward is in another life.

Most men walk by sight, and therefore must have what will satisfy sense. They had rather with Ishmael be sent away with a small gift than with Isaac to wait for the inheritance. They had rather take their portion in this life than wait for that which is reserved in heaven (Matt. vi. 1—4).

Their unworthy spirits cry with Esau, "What profit will this birthright do us?" (Gen. xxv. 32). We must have pleasures—we must have riches.

But few have such elevated minds as the disciples had, who can leave a possession to live on a promise. Few have such heroic spirits as Moses had, who can despise the treasures of this present world out of respect unto the recompense of a future reward, though there are many of such sordid spirits as Dives had, who would enjoy their good things here.

For my part, Lord, I pray Thee, give me not my portion in this life. I had rather live by faith.

THE LORD PRESENT WITH HIS PEOPLE IN DEATH.

"And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."—Josh. iii. 17.

The Israelites had to pass through the Jordan before they could enter Canaan, but no sooner did the feet of the priests that bare the ark of the covenant rest in the waters than the proud waves saw it

and fled. The swelling stream was then driven back and laid in heaps to make them pass over safe and well.

So every child of God is like an Israelite in the wilderness of this world travelling to the land of promise. Death is that Jordan that runs between this wilderness and our Canaan. It is the swelling stream that overflows the banks of every mortal creature. It is that last river which must be passed over.

This, however, is the happiness of a child of God—that Jesus Christ, our High Priest, bears the everlasting covenant on His shoulders. He hath already dipped His feet in the brim of this water, insomuch that the streams of bitterness are diverted, the sting of death plucked out, the water of the Salt Sea dried up, and the power of the curse cut off, so that death is but a sure step into glory.

Why, then, am I afraid to die? The channel is dry, and I see the footsteps of my Saviour at the bottom and heaven and happiness on the other side, so that the waters shall not go over my soul. They may go over my sins, they may go over my miseries, they may go over my troubles, but my soul shall go over to its rest.

Lord, therefore fit and sanctify me for my removal, and then take down my tent, for I cannot too soon be with Thee.

[*Transcribed from the third edition of "Divine Breathings" for the EARTHEN VESSEL AND GOSPEL HERALD by "SENEX."*]

VALUATION—OPPOSITION—COMPENSATION.

"David . . . Saul . . . and Jonathan."—1 Sam. xviii. 1.

THE life-story of the sweet singer of Israel is full of stimulus to the heaven-bound pilgrim in his progress toward the celestial city. Scripture biographies, unlike those written by man, present the events of human life accurately and proportionately. Man is described as exactly what the hard facts of life prove him to be—by nature depraved and biassed towards evil, by grace struggling to follow the light which has fallen upon his path from heaven; anon, he makes some headway and, anon, the enemy seems to gain the victory. Yet finally

**"Strong in his Redeemer's strength,
Sin, death and hell he tramples down,
Fights the good fight and wins at length
Through mercy an immortal crown."**

VALUATION.

Of such a character was the life of David. Of like passions with ourselves, subject to the evil tendencies of human nature, yet undoubtedly under the influence of Divine grace, we watch him emerge from the sheepcote to fulfil his divinely-appointed task, till at last he is gathered to his fathers and passes into the immediate presence of his God.

In 1 Sam. xvii. David is called forth from the humbler walks of

life to play his part in human affairs and to move more publicly before the eyes of the Lord's people and His enemies. The quietude of the pasture gives place to the noise and turmoil of the camp; instead of the bleating of the sheep as he leads them in green pastures and beside still waters, David hears the sound of war and the voice of the giant challenging Israel to combat. Through the Divine blessing David proved that he was *a force to be reckoned with*, a power for righteousness. We are thus reminded that the time arrives in every man's life when he is a force in the world, either for good or evil. In days of infancy and childhood we are necessarily ciphers—entirely dependent upon others for the very necessities of life. But these days pass, and as we leave them behind we are conscious that "no man liveth to himself," that we have an influence, and that influence is either for or against righteousness. But on which side is the value reckoned? On the Lord's side or that of the world? David stood in his early years as a soldier of the King of kings. The *true* value of life must surely commence when through the sovereign goodness of God there comes into it the forces that make for righteousness, the spirit "not of this world." The Christian calendar really starts from the day of redemption. The true estimate of life must be reckoned from the hour when the eyes were turned toward the Lord, and *real* progress dates from the time when our feet were guided in the way of peace. *But not till then!*

Moreover, David boldly declared his principles, demonstrating that they were of such value to him as to be worth defending. It is to be regretted that the *profession* of religious principles does not always imply that those principles have gripped the heart and mind. But it was so with David. His heart *burned* within him when the uncircumcised Philistine defied the armies of the living God; and he could not refrain from championing the cause he loved.

It is well that we should now and then take stock of our *spiritual possessions* to see how far they harmonise with our *professions*, and it should be our aim that, by the help of God's Spirit and a contemplation of the revelation of Divine truth in Holy Writ, such truth should become a part of our mental being. When religious principles are interwoven with life until they become its very warp and web, then may we expect that they shall have an influence upon ourselves and upon those with whom we come in contact.

OPPOSITION.

And in the day that David struck a blow for righteousness *opposition began!* It could not be otherwise. Let Christians hide their light under a bushel, let the minister of the Gospel be a "dumb dog that cannot bark," let the Church compromise with the spirit of the world and patronise its institutions, and a deadly calm will result. The world will speak well of the servants of God, and the followers of the meek and lowly Jesus will be the subjects of a *false* friendship. But let the Christian soldier strike at the enemy, let the godly man reveal the hollowness of the boasting of

them that know not God, let the minister of the Gospel “reprove” and “rebuke” as well as “exhort,” and opposition, fierce and unrelenting, will be quickly meted out. Let the young Christian be seen to serve God in office, or workshop, or *anywhere* where God has called him, and he will be “eyed” with no friendly eye by those who are not controlled by the Spirit of Jesus. And such opposition is not easy to bear. The sneer stings, the mocking laugh leaves its smart. We affect to disregard it, but to do so requires an effort. Sometimes the opposition goes further than ridicule. Early Christians were often called to seal their faith with their life’s blood. To them religion was greater than life itself; of them the world was not worthy, and against them the world hurled its poisonous and fiery darts. In every Christian life there is a soul—an opposing force—sometimes within, sometimes without, but always somewhere within range.

But whilst there was opposition there was also

COMPENSATION.

If Saul hated David, Jonathan loved him as his own soul; if Saul “eyed” in an unfriendly spirit, Jonathan beamed with affection upon the young shepherd-soldier. Thus it must ever be with all who serve the same Lord. If we each have our Saul, we each, also, have our Jonathan. If there are some who hate us, there are others who love us. If some misunderstand us, there are those whose friendship is so near and dear, and whose hearts are so closely knit to ours, that even words are unnecessary to express the kinship existing.

It is, perhaps, worthy of remark, lastly, that Saul and Jonathan together were the means of unfolding the life of David, and developing his character. He surely often visited the throne of grace for strength to fight against his enemies, and he surely none the less breathed out thankfulness to God for such a friend as Jonathan. The opposition was necessary, and Saul had a place in his life; the compensation was graciously given, and Jonathan cheered David’s heart by his acts of disinterested love. And so with us. Here we fight the battle; here we “wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places,” but even in our wrestling we have a peace that passeth all understanding, and the Friend is with us who sticketh closer than a brother.

These thoughts are penned in the hope that some weary David in the Lord’s host, hunted and harassed by the distressing circumstances which are sometimes associated with human experience, may be led to remember that, amid all, he has a heavenly Jonathan who will love him to the end, and though, by the way, “a troop may overcome him, *he shall overcome at the last.*”

WHAT is regeneration? Simply this, God quickening a sinner to life. And what is conversion? God raising the affections or a sinner to Himself.

A PARABLE FOR OLD-FASHIONED PEOPLE.

BY ONE OF THEM.

A CERTAIN farmer who cultivated a large tract of land was called away from home upon urgent business at harvest time. He assembled his men, and, having instructed them how to proceed with the reaping of the crops, went his way, happy in confidence in the loyalty of his servants.

The men set to work with a will. They all esteemed their master, and were united in a desire to serve him well. Good progress was being made when, one day, a stranger appeared on the premises. Leaning against a gate-post he watched operations with a smile of mingled superiority and contempt.

"Obsolete old dodderers," said he, "with your antediluvian tools! Scythe and sickle, indeed! Haven't you heard of the wonderful machine that will do more work in a day than four men could do in a week?"

But the reapers were far too intent upon their work to heed the stranger.

On the following day he came again. "Will you come and see my machine?" he said suavely.

"No," replied the foreman of the reapers; "I have worked on this estate for many years, and the master's business has always been well done with scythe and sickle. If you wish to use the machine, use it on your own ground. We shall not hinder you. In any case you might be better employed than in supporting that gate-post."

"But I want to see my machine in use here," the stranger persisted. "Your antiquated methods irritate me."

"In that case," was the reply, "don't look at us. Return to your work and leave us to ours."

He left, but not before his plausible arguments had impressed two reapers who were certainly old enough to have known better. They laid down their tools and followed the stranger.

"Where can we see your machine?" they enquired.

"Come with me and I will show you," said he.

So they set out together, and presently came to that part of the estate where the stranger's work lay. There was the machine, clattering merrily round a field, cutting the corn, binding it, and throwing out the sheaves as quickly as the eye could follow it.

"Wonderful!" cried the visitors. And how ——?"

But whatever the question was it was lost; for at that moment the thing broke down. The stranger looked confused.

"Does that happen often?" asked the interested pair.

"Oh, no!" quickly replied the stranger.

But no more work was done that day.

At the stranger's invitation the two visitors stayed until the following morning. Engineers had found the fault, and the machine had been patched up. But when the field was reached it was found that a heavy rain in the night had laid the crop flat. The wonderful machine had to be laid aside, and scythe and sickle were brought in to do the work.

The two investigators, deep in thought, returned home.

"Well," said the foreman, "what of it?"

"Oh," said one, "it's a fine thing."

"Yes," added the other, "it does more work in an hour than we could do in a day."

"More than you've done to-day, no doubt," replied the foreman sharply. "Get to work now; you've wasted too much time already." He knew that machine, you see, and was not deceived.

The two men languidly took up their tools and joined their fellows. The work was hard, and their thoughts were unhealthily occupied with the things they had seen. "What a fine show the machine made! The breakdown? Well, what of it? Easily repaired! The storm? Storms don't come every night!"

Other reapers began to ask questions, and the tale of the wonders of the machine lost nothing in the telling.

In course of time a desire arose among a few of the men to give the invention a trial. At an opportune moment, when they were discussing the matter, the stranger joined them.

"Have you thought any more of trying my machine?" said he.

"Um, yes," they replied, "but there are only half a dozen of us, and the rest would certainly object."

"What," laughed the stranger, "are you going to be hindered by the antiquated notions of those old fossils?"

They looked at one another in doubt, parleyed a little longer, and at length decided to put the machine to work on the field, and if the "fossils" objected, well, let them object.

One morning, when the workers assembled, the thing confronted them.

Said the foreman, "This cannot be used here; the master would not approve it." And many of the best workers stood by him.

"What nonsense!" shouted one of the half dozen, with heat, "it shall be used!"

Another, less unreasonable, asked "What is the ground of objection to the machine?"

To him the foreman replied, "We object to it because its use is condemned in the master's handbook which he has left for our guidance. We prefer to continue in the use of scythe and sickle because they are the implements sanctioned by the master, and used with excellent results by such eminent reapers as Paul, John the Divine, Augustine, Calvin, Tyndale, Toplady and a host of others. As for the machine, I hold, in common with many others, that it was invented by Satan, our master's enemy. It was made in the workshops of Pelagius, adapted later by one James Arminius, and is now used by multitudes of misguided but generally well-meaning people. If any of you prefer it to the scythe and sickle so long in use here, I suggest that you take your services where they will be valued by those likeminded with yourselves. You will have our hearty goodwill, and can work unhindered according to your own ideals. By trying to introduce those ideals here you invite discord and hinder the work."

"Whatever you may say about that machine," rejoined one of

the innovators, "it cannot be denied that it is used by those quite as anxious to serve the master as you are, and that it does good work."

The foreman replied, "I gladly agree that many good servants of the master use the machine. Their loyalty I have never questioned, but I believe them to be mistaken. We who work here have hitherto been agreed in this view, and we have been far too much occupied in our work to have time to find fault with our neighbours' methods or to quarrel among ourselves. Can we not agree to go on as before?"

"No," said one, "most of us wish to use the machine."

When the accuracy of that statement was put to the test it was found that the majority of the workers desired no other implements than the scythe and sickle. Two or three were for using both methods, and the machine had a handful of supporters. Several workers, in mistaken peaceableness, would express no opinion.

The machine was accordingly ordered off the farm. But the stranger had done his deadly work, and from that time forward the old harmony was broken. The work was consequently hindered, and the master, hearing the news in a far country, was deeply distressed. At the time of writing he had not returned to deal with the matter.

ALFRED G. SECRETT.

THE LORD'S "COMES."

BY PASTOR W. H. BERRY, LATE OF SAXMUNDHAM.

"O come, poor helpless, thirsty soul, the call is made to you ;
That God who made you feel your thirst will prove His promise
true."
DANIEL HERBERT.

IN reading and in meditation I have often been impressed with the great importance of Scripture words, and very frequently I have traced, with pleasure and profit, words to their original sources ; so much so that it is now a habit with me to trace words back to their origin in order to get at their proper meaning.

It is the custom of some people to take what they think to be a key-word of a passage of holy Scripture, and to collect, by means of an English concordance, a number of passages in which, they argue, the sacred writers employ the same expression, and they reason from this basis. When, however, this method is tested by a Greek concordance, these terms are very frequently found to be of an entirely different nature, and we discover that our translators and revisers have been at endless trouble to get a correct translation, and that there should be no mistaking the meaning of the various words they have used.

In turning up "Young's Analytical Concordance"—a copy of which every preacher ought to possess—I notice the "*comes*" of Jesus. "*Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*"

Here He calls to Himself all such as feel the burden of their

sins. Here the Greek word translated "come" is "deute." It means "hither," "here," "come." We are told by scholars that we may with safety translate it "Come hither." It is a kindred word to that which Jesus used at the grave of Lazarus when He said, with a loud voice, "Lazarus, *come forth*" (John xi. 43).

I submit that the Greek word "*deute*" here used by Jesus was not an invitation word, but a Divine command or a Divine call. We may accept or reject an invitation, but a call must be obeyed when urged by authority. A king always *commands*. We read that the woman at the well "left her water-pot and went into the city and saith to the men, *Come*, see a man which told me all things that ever I did : is not this the Christ?" She passed on the Lord's "*come*." "And many of the Samaritans of that city believed on Him for the saying of the woman which testified" (John iv. 29, 39). In Matt. xxv. 31 *ff.*, we have an inspired account of the last judgment, and in ver. 34 we read, "Then shall the king say unto them on His right hand, *Come*, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." The language is plain, and the words are emphatic.

Again, in Mark i. 16, 17 we have these words, "As he walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea, for they were fishers. And Jesus said unto them, *Come ye after Me*, and I will make you to become fishers of men. And straightway they forsook their nets and followed Him."

After the death and resurrection of Jesus He commanded His disciples to "*Come and dine*" (John xxi. 12). The disciples were bidden to more than a meal, and this was the third time the risen Lord had been seen of believers.

His word was, "*Come and dine*." Another Greek word, "*erchomai*," is also translated "come," "to go," and in this case it is very general. Jesus says, "I will *come* and heal him," in answer to the request made by the centurion at Capernaum (Matt. viii. 7).

When Jesus had called the people unto Him, with His disciples also, He said unto them, "Whosoever will *come* after Me, let him deny himself and take up his cross and follow Me" (Mark viii. 34).

Christ, in speaking to His own countrymen, said, "I am *come* a light unto the world" (John xii. 46), and in comforting His disciples He says, "I will *come* again" (John xiv. 2).

Another word in close affinity with "*erchomai*" is "*elthein*," also signifying the English word "come."

Jesus, in speaking to the Jews, said, "Ye will not *come* to Me that ye might have life" (John v. 40).

The Good Shepherd, in speaking of His sheep, says, "The thief cometh not but for to steal and to kill, and to destroy : I am *come* that they might have life, and that they might have it more abundantly" (John x. 10). "And the Spirit and the Bride say, *Come*, and let him that heareth say, *Come*, and let him that is athirst *come*, and whosoever will let him take of the water of life freely" (Rev. xxii. 17).

By these few instances it will be plainly seen that we ought not

always to give the same meaning to a similar translated word in our Bibles without thought and inquiry. The two Greek words, "*deute*" and "*erchomai*," have each a wide meaning, yet both are translated "come." The difficulty of translation must, of necessity, be very apparent where a dead language has to be translated into a living one. It is, indeed, necessary, and we do well to pray always that the Holy Spirit may "guide us into all truth."

OH! FOR SIGNS FOLLOWING.

"Oh! for signs following." Friend, is this just now the sigh of your soul in the service of your Lord; the cry of your soul to Him in secret; and the complaint of your spirit as you commune or correspond with some fellow-labourer in the work?

To this cry and complaint there came the following reply from one of His servants to "lift up the hands that hang down, and confirm the feeble knees."

We pass it on without comment for your prayerful consideration, comfort, and stimulus in your work, praying, as it was to the writer, so may it be to the reader—a word in season for self-examination and a deeper trust in God.

OH! FOR SIGNS FOLLOWING.

When reading this morning in Exodus, the expression you used on your card came back to me, "Oh! for signs following"; and it has set me thinking, and I will pass on my crude thoughts for your meditation and use if you think well.

Exod. iv. 1: Moses says they will not believe "me. . . They will say the Lord hath not appeared unto thee."

Chap. iv. 2: God uses something which probably Moses had in daily use. "What is that in thine hand?" A rod.

Chap. iv. 3, 4: "Cast it on the ground"; and with prompt obedience Moses did so. Behold! a serpent. Moses in great fear ran away. God spake again, "Take it by the tail"; promptly he ran and caught it. (I can see that serpent on the ground; can't you?) It became again a rod in his hand—no longer Moses's rod, but "the rod of God" (see ver. 20). Then God deals with the hand that was to use the rod.

Chap. iv. 6: "Put now thine hand into thy bosom." Immediate obedience. He took it out leprous as snow. (I wonder what would have happened if he had not withdrawn it.)

Chap. iv. 7: "Put thine hand into thy bosom again." Immediate obedience and healing.

Chap. iv. 8: These two called "the first" and "latter sign." God gave a third.

Chap. iv. 10: Moses lacks faith.

Chap. iv. 11: Beautiful rebuke; and

Chap. iv. 12: Promise: "I will be with thy mouth, and teach thee what thou shalt say."

Of Aaron God says, "He cometh forth to meet thee; and when

he shall see thee he will be glad in his heart." So he was, for Aaron met him in the mount of God, and kissed Moses; they had not met for forty years (Acts vii. 23, 30).

Chap. iv. 27: God said to Aaron, "Go into the wilderness to meet Moses."

Chap. iv. 30: Aaron "*spake all the words,*" and also "*did the signs.*" What does that mean to you and me, I wonder?

Chap. iv. 31: Result. "The people believed . . . bowed their heads, and worshipped."

In Mark xvi. 15 to end the order is: (a) Preach the Gospel; (b) believe; (c) be baptised (water); (d) signs shall follow them that *believe*.

Mark xvi. 20: "And they went forth and preached everywhere, the Lord working with them, confirming the word with signs following."

Dear fellow-labourer, perhaps your soul's condition in His service, and the circumstances surrounding your sphere of labour, may be a key to interpret the above meditation, which at least seems to say to us each: "Seek the 'signs' in His service, 'according to His Word,' for *thus* none seek in vain." E. M.

Bethersden, Kent.

PHEBE, OUR SISTER. AN APPRECIATION.

In all ages glowing tributes have been laid before the shrine of pure, true womanhood. None, however, confer such dignity and honour upon the sex as the words of Scripture in relation to their influence for good.

A modern writer has said: "No more helpful energy is there in the Church; no more evangelising force is there in the world; no diviner, no lovelier embodiment of heaven's saving health can angels find on earth, than womanhood impregnated with the Spirit of Christ, and consecrated to the ministrations of a holy and devoted life."

Such is the one who rises before the mind as we read the above verses.

Concerning this Church at Cenchera we know but little. Probably it was planted by the Apostle Paul on one of his missionary tours, but at any rate Phebe was one of its members. The debatable question as to her exact official position is of very little consequence as compared with her true usefulness in the Church. Evidently she was a deaconess in the sense of being appointed to minister to the sick and poor of the community, and also to look after female strangers and catechumens, a ministry of high importance in that day on account of the rigid separation of the sexes in the cities of the Empire and of the East.

No mention is made of her social status, but it is conjectured that she was a widow of consideration and wealth. Were this the case, the wise use to which she put her means, and the kindly help she extended to those in distress, have secured for her a nobler distinction than any earthly advantages can ever confer.

Paul has been accused of depreciating womenkind, but this is

proved to be an unjust charge by the case in point as well as by several other references to holy women in this wonderful but highly characteristic chapter. What greater confidence could he repose in Christian women than to entrust to one of them this priceless letter to his brethren in Rome!

The reception which he bespoke for her suggests what is well worth considering by all Churches of Christ to-day. She was to be regarded by them as a sister in the Lord and treated accordingly.

It is to be feared that our social intercourse and our public recognitions are not regulated so much by this relationship as they should be. We need to take home the exhortation to "receive one another in the Lord, as becometh saints."

Having asked for this fraternal and loving welcome to be given her, the apostle utters a word of tender appreciation, emphasising it as he only could: "For she hath been a succourer of many, and of myself also."

Important depths of significance are enfolded in this brief but pregnant sentence. We think at once of a gracious and womanly woman whom it would be a liberal education to know—a woman, who, like a ministering angel, had moved among the poor, the sick, and the dying in the gay commercial seaport in which her lot was cast.

"And never tenderer hand than hers
Unknits the brow of ailing;
Her garments to the sick man's ear
Have music in their trailing."

No service of love was too menial for her to undertake; no home too sorrow-shaded for her to have entered; no fellow-woman so fallen that she shrank from extending the helping hand. The Spirit of Christ was hers, and, like Him, she was continually "going about doing good."

Her sweet, tender words fell like the dew into the mourner's heart as she mingled her tears with theirs. Wisely she guided those who would otherwise err from the truth. In love she uttered the rebuke when wrong called it forth. The weak found in her a protectress, the homeless a friend. Noble testimony! "She hath been a succourer of many."

More touching still is the personal reference, "and of myself also." In what way Phebe had ministered to the great apostle we are not told. Perhaps she was one of his own converts, in whose life of consistent usefulness he found much comfort. Possibly he had been entertained in her house, and which may have been to him what the home at Bethany was to his Master.

Weary with his abundant labours, sadly tried by false brethren and persecuted by his enemies, he may have sought shelter under her roof, and found her delicate sympathy and attentions a reviving cordial to his fainting spirits.

The simple record is one of the highest guerdons ever bestowed upon womanhood, being almost synonymous with the Master's own words: "She hath done what she could."

May this brief study of her beautiful character not only obtain our admiration but lead to our practical emulation of her noble example.

THE DOCTRINE OF CHRIST.

BY THE LATE GEO. W. SHEPHERD.

"He that abideth in the doctrine of Christ."—2 John 9.

THE Apostle John is always absorbed with the personal glory of our Lord Jesus Christ. It was ordered that he should outlive by many years his fellow-apostles, and be spared to see the day when, most painfully to himself, he had to write, "Even now there are many Antichrists, whereby we know that it is the last time. They went out *from us*" (grievous confession!), "but they were not *of us*, for if they had been of us, they would have continued with us."

A theory had sprung up in the Churches, promulgated by a body of false teachers, resembling the Unitarians and the Swedenborgians of later times. These in various ways—two particularly—sought to determine the fundamental doctrine of the Gospel, that Jesus Christ is both God and man—both entirely and perfectly—"complex but not compound, joined but not mixed, united but not blended."

The two ways in which it was sought to explain away the great mystery of godliness were as contrary to each other as to the truth they assailed. The one notion was that Christ was a mere man, the other that He was not a real man at all. So to-day say some, Jesus was a man—a great man and teacher—who sacrificed Himself to teach us how to be good, how to suffer patiently, and how to live a life of devotion, and much more to the same effect. So also to-day others affirm that when the man Christ Jesus dwelt on earth He was not a real man, but God appearing in a human *form*; that there is no plurality of persons in the Divine essence; that God is one Person only, in whatever form He may be manifested.

The origin of this reasoning, with its many variations, is to be found in the deeply-rooted objection, in the heart of natural men, to the admission that he is a *legally condemned criminal*, and can be saved only by an ATONEMENT suited to the judicial character of God as the eternal Legislator. In this respect, alas! we may say, "As it was in the beginning, it is now, and ever will be," till He "shall come the second time without sin unto salvation."

To John, who so intimately knew and so dearly loved his Lord, this was particularly grievous. It greatly affected his mind. His Gospel therefore differs distinctly from those of Matthew, Mark and Luke, in the prominence he gives to matters bearing upon the glory of the man Christ Jesus. He with James and Peter had been with Him in the holy mount, where His Divine glory had shone through the human tabernacle, and made even the raiment He wore to be white and glittering as the sunlight itself. Perhaps, too (if we may use a *perhaps*), when leaning on His bosom, John had discovered some of this glory at other times. He had seen the *Man*, wearied with sleep, and awake, while the God rebuked the winds and the sea. He had witnessed the *Man* shed real tears of sorrow, while the God said, "Lazarus, come forth!" He saw and bare record when the Holy Dove lighted on His head in Jordan's stream.

He had seen the *Man* give up the ghost on Calvary's cross, while the God shook the earth and rent the rocks.

It inexpressibly grieved him, therefore, that there should be any trifling with the glory of His Person. This in fact was equal to calling Him a liar and an impostor; for He must either be all that He claimed to be, or else an unparalleled deceiver. We accept all these truths by *faith*, but to John they were matters of observation and knowledge. To us any reflection on the personal glory of Christ raises a feeling of anger that we fear is not quite sinless; but to the "*loving disciple*," as some folks call him (as though all disciples were not loving), it had the effect of making him say in the verse following our text: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds."

We should like to know what he himself would say to-day to those who are so fond of bespattering him with this title, including, unhappily, a majority of the Nonconformists of this country, whose religion is largely political, and consists for the most part of antipathy to the Established State Church, but is destitute of all that we understand by spirituality.

We incline to think that he would wither them by his plain speaking, for they adopt substantially those very views of Christ which he holds up to holy reprobation. Christ was crucified between two thieves. So in the present day is His doctrine. Sacerdotalism or priestism is one of these, either in the form of Popery pure and simple, or some of its imitations; intellectualism is the other, with its *broad* or latitudinarian teachings, of which, in plain truth, Unitarianism is the essence.

Pilate and Herod were made friends together when Christ was crucified, and these enemies of the cross will unite whenever an opportunity arises to spoil His vineyard.

Happy are they who in these last days are preserved from assailing the doctrine of Christ, and whose faith maintains its hold of the essential truth that "Jesus Christ is come in the flesh."

Amazing depth and height of grace,
Who can the solemn mystery trace?
The first-born Son of God—
The "Ancient" of eternal days—
Beginning of Jehovah's ways,
Takes human flesh and blood.

According to the Word of heaven,
The Child is born, the Son is given,
And in a manger lies;
He sleeps as other infants sleep,
And weeps as other infants weep,
Though Lord of earth and skies.

The Godhead is not laid aside,
His manhood is not deified—
In Him they both combine:
Flesh of our flesh, bone of our bone,
He's David's Lord and David's Son,
Both human and divine.

In vain may human reason try
 To comprehend this mystery
 Of God and Man in one.
 The eye of faith alone can see
 The glory and the majesty
 Of Mary's infant Son.—J. S. ANDERSON.

REVIVAL OF SOUL DESIRED.

“Quicken me after Thy lovingkindness.”—Psa. cxix. 88.

THE Son of God “quickeneth whom He will” (John v. 21), and, as He hath power to give life to the dead, so He can revive drowsy souls. He that can do the greater can, without doubt, do the less. If then you would be *lively* as well as living souls—if you would be rid of your dulness—see that you have recourse to Him, prize any manifestations of His favour, esteem the sensible discoveries of His love to be better than life (Psa. lxxiii. 3), and endeavour to live by faith, even when He withdraws Himself.

You go to duties and ordinances, and hope to be quickened in them, and you do well, they being the means appointed by God in which we should wait upon Him. But, alas, if Christ be not there, these are but as a funeral feast in which there is much meat but no mirth.

The most powerful ordinances will be but as wells too deep for us to draw from, if Christ Himself doth not let down our empty pitchers. They will be but as the linen clothes in the sepulchre without the body of Jesus, which caused sorrow rather than joy. The most lively ordinances will not make us lively unless He put life into them.

But when He draws, we run. His presence is to the soul as wings to a bird, without which it cannot rise from the earth. It is as the spring to a watch or weights to a clock. It is as sails to a ship, or rather as wind and sails both. A ship, though ever so well rigged, will be harbour-bound for want of a fair wind to fill the sails; so a saint may be motionless for want of this quickening power. But let the north or the south wind blow, then we move as with a full sail.

I am persuaded that there is no true saint but will set his seal to this truth.

JOHN HUNT.

Northampton, 1704.

MR. A—— has cautioned our young brother not to accede to the call of a Church in opposition to a respectable minority. My advice would rather be not to accept the call of a Church if there were any minority at all against me. It is the tendency of minorities to increase, and of majorities to decrease.—*John Hazelton.*

To ask young Christians questions on the subject of personal interest in the blessings of salvation often puts a seal upon their lips; but to talk to them about Jesus as the Saviour of sinners is the way to betray them into an expression of love to Him.

REVIEWS, LITERARY NOTES, ETC.

The History of the English Bible. By John Brown, D.D. Cambridge: at the University Press. One shilling net. THIS has been a year of celebrations. One of profound interest to Christian people has been the Tercentenary of King James' Bible, generally known as the "Authorised Version." The writer was privileged to attend the great meeting at the Albert Hall, when a Peer of the Realm took the Chair and the platform was graced by the presence of an Archbishop, an Ambassador, and the Prime Minister of the United Kingdom. What a contrast to the days when the translators and distributors of God's Word literally lived in caves and holes in the earth to avoid the malice and fury of their enemies.

The little volume before us is one of many that have been called into existence by this celebration, and we have no hesitation in commending it to our readers. Its author is well known as the eminent ex-minister of Bunyan Meeting, Bedford, a gracious and scholarly writer and probably the greatest living authority on Bunyan and his works.

The story takes us back to 670 A.D., to the monastery of Whitby, where Cædmon wrote his simple metrical paraphrases of Holy Scripture in the ancient Saxon tongue, and on through the centuries to the final Revision which first saw the light in 1881. In order to compress so great a subject within so small a compass, much is necessarily omitted; but there is a wealth of interesting detail, and the reader who wishes to study more deeply any period or aspect of the subject dealt with is furnished with a valuable list of works of reference. Certainly we feel after its perusal how little we really appreciate the strivings of our forefathers in their eagerness to give the Word of God in their mother-tongue to their brethren sunk in ignorance and shame, and the thirst of the people at large when once they had tasted of the Water of Life. Our author quotes aptly an appropriate passage from old John Foxe, and we may venture to follow his example. Referring to Wycliffe's time, he says—

"The fervent zeal of those Christian days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; by their expenses and charges in buying of books in English, of whom some gave five marks (about £40 of our money), some more, some less for a book; some gave a load of hay for a few chapters of St. James or of

St. Paul in English. To see their travails, their earnest seekings, their burning zeal, their readings, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful demeaning with the faithful, may make us now, in these our days of free profession, to blush for shame."

Dr. Brown's book is clearly printed, neatly bound, and, apart from one or two typographical errors, worthy of the traditions of the Cambridge University Press.

May its perusal stir many hearts to fuller appreciation of our priceless heritage, so fittingly described in the Coronation Service: "Here is Wisdom this is the Royal Law; these are the; lively Oracles of God." F. J. D.

Diamonds for the King, a Few Leaves from the Life and Work of J. Thomas Kingsbury. By Adeline Mary Banks, author of "The Life of C. W. Banks," "The Jesuits," "Slaughter of the Innocents," etc., etc. 135 pages, neatly bound in cloth, with gold back. W. Hardwick, Rye Lane, Peckham.

WE are not largely acquainted with the class of Christian workers known as "Evangelists," and never before heard of the brother to record whose sayings and doings this book is published. We, however, accept the assurance of the Rev. C. W. Screech in his "Introduction," that Mr. Kingsbury is well known in the religious life of South London, and is often regarded as "The Peter Mackenzie of Peckham Rye."

Our authoress tells us of his birth and of his bringing up, his call by grace, his many labours for the Lord, and the eccentricities which characterise his peculiar ministry. Many incidents related by her are extremely interesting, and exemplify the grace and goodness of our heavenly Father and His providential care of those who put their trust in Him. Her book slightly reminds us of the popular "Life of Billy Bray" and the simple faith that was so lustrous in him; while some of her accounts of answered prayer are very striking.

The greatest value to be attributed to "Diamonds for the King" is, however, its *exposé* of "Spiritualism," to which Thomas Kingsbury is a sworn foe as emanating from devils or "demons" (1 Tim. iv. 1), and an insidious enemy to all true spiritual light.

On the whole, the book has our kindly commendation, and though not deeply spiritual, like the memoirs of Hart, Kershaw, Hardy, Warburton, and others of its class, it will, we think, touch many hearts and effect real good.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SALEM STRICT BAPTIST CHAPEL, RAMSEY.

RECOGNITION SERVICES OF MR. H. BULL.

THURSDAY, September 7th, was an auspicious day for "Salem." The day dawned bright and clear, and in brilliant sunshine a large number of friends from Warboys and other neighbouring Churches gathered with the little Church at "Salem" to give Mr. H. Bull a hearty welcome and a public recognition of God's choice of him as their future Pastor.

The afternoon meeting, at 3 o'clock, saw Pastor Jas. Easter, of Over, in the chair, who, after giving the many friends a word of welcome and reading a portion of Scripture, asked Pastor A. H. Ackland (Warboys) to invoke the Lord's blessing on the meeting.

Pastor B. J. Northfield then stated "The nature of a Gospel Church" (Rom. xvi. 16), basing his remarks upon the words, "The Churches of Christ salute you." Mr. Northfield defined with great clearness the word "Church" as a company of redeemed, regenerate, sanctified souls, and not a collection of bricks and mortar. Speaking of the Church universal, he dwelt particularly upon its vital union with Christ as its living Head, as local upon the various members of one mystic body, dependent upon each other, caring for the welfare of each other, and saluting each other. As the Church at Ephesus would salute the Church at Rome, so the Church at March sends salutations to the Church at Ramsey. A most instructive address closed with words of kindly advice to both the Church at "Salem" and the Pastor-elect.

Mr. Bull, Pastor-elect, then gave an account of his call by grace, to the ministry and the doctrines he holds and intends by God's help to maintain and preach. As this interesting statement closed, the Chairman said he could not help remarking how clear, concise and comprehensive this threefold statement had been; but, from what little he had seen and known of the Pastor-elect, that was no more than he should have expected from him.

Mr. Morris Winch (Chatteris) having offered prayer, the singing of hymn, "Hail, mighty Jesus! how divine is Thy victorious sword!" brought a very happy meeting to a close.

About 130 sat down to tea at 5 o'clock, many remarking that it was the largest gathering to a tea at "Salem" for many years.

The evening meeting, which commenced at 6.30, proved an unusually

large gathering. By the time preliminaries were over, there were few empty seats in the chapel. Mr. R. S. W. Sears (St. John's Wood-road, London) made an ideal chairman. Quiet, bright and tactful, his remarks—as he called upon each speaker, as well as his address, based upon the name of the Pastor-elect as follows—were well chosen and highly appreciated by the large congregation present:—

"Blessed is that servant whom his Lord when He cometh," etc. (Matt. xxiv. 46).

"Undertake for me" (Isa. xxxviii. 14).

"Love not the world, neither the things which are in the world" (1 John ii. 15).

"Love one another with a pure heart fervently" (1 Peter i. 22).

Pastor Jas. Easter, in a few weighty remarks, stated "The Scriptural warrant for the pastoral office," which office is often being called in question by believers (*i.e.*, Plymouth Brethren) as well as unbelievers, firstly contending they were God's gift, in accord with Jer. ii. 15 and Ephes. iv. 11; secondly, that they were "worthy of double honour" (1 Tim. v. 17)—estimation on account of their love for souls, and obedience as due to their office. Mr. Easter claimed that the Greek word translated Pastor is also translated elder and bishop; so that any Nonconformist minister had as good a right to the title as "my lord" of Oxford or of London; thirdly, that they should be properly maintained in accord with 1 Cor. ix. 11-14. We could not help thinking it would be well if this matter claimed a little more attention in this day of indifference.

Following Mr. Easter the senior deacon, Mr. J. Upchurch, gave a short account of the leadings of the Church in relation to inviting Mr. Bull to become their Pastor. He stated that from the first he had heard Mr. Bull with profit, and had also heard reports of special blessing resting upon other members of the Church and congregation. He, however, was in no mood to hurry the Lord's work, bearing in mind the words of the Apostle Paul: "Lay hands suddenly on no man." On Lord's-day, the 9th of April, however, as he was coming four miles and a-half to chapel, expecting to hear Mr. Bull, the following words came to him with such force that he had never entertained any doubt of the Lord's choice since: "Arise, anoint him: for this is he" (1 Sam. xvi. 12).

The Pastor-elect related his leadings to Ramsey, and told very simply

and clearly how he had been led to resign his late charge at Boro' Green, and that he had never advertised the fact, believing that if God had further work for him to do in the ministry He would find him the place in which to do it. Then followed an interesting account of his difficulties, when, almost synonymous with the invitation to Ramsey, came one from a neighbouring Church in Kent, and how the Lord removed the difficulties by showing him how his very first address at Ramsey was blessed to a poor sinner. This, together with other manifest tokens of good, led him to accept the invitation to Ramsey, although he had hoped to have gone another way.

This interesting account being ended, the Chairman asked the members of the Church to confirm their choice, which they did by standing in their places.

Pastor J. T. Peters having joined the hands of the senior Deacon and the Pastor-elect, offered a most touching and inspiring recognition prayer, commending both Pastor and people to the care of a covenant-keeping God.

Seagrave's beautiful hymn — commencing,

"With heavenly power, O Lord, defend
Him whom we now to Thee commend" —

having been sung, Pastor J. N. Throssell, of Croydon, and late of "Salem," Ramsey, was called upon to give the pastoral charge. In a very touching way did the old Pastor of "Salem" refer to his personal love for their new choice, speaking of him as a "brother beloved for the work's sake," and especially for his own sake, as a near neighbour and dear friend during the past six years. Turning to the task allotted to his care, he based a forceful and brotherly address to the Pastor upon 1 Tim. iv. 1, 2:—

I. Your standing before God.

(a) You stand before him as a sinner saved by grace.

(b) As a steward, one who has the oversight of property, so you have the oversight of the Church of God. You are accountable to Him, it is from Him you receive your instructions, and to Him, His Word, and the souls of men, you must be faithful. Never flatter the people.

(c) As one whose work shall be made manifest, so as a workman you will seek "rightly to divide the Word of truth" by prayerful study before God.

II. The charge—preach the Word. The Gospel ministry is no modern invention. Preach the eternal Word, the incarnate Word, the Word in its every part. Lay the foundation of your sermons in doctrine and the superstructure will stand erect. "Be instant in season and out of season." Sometimes the Word may seem to carnal minds like snow in harvest—out of season—but to

the heaven-born soul it will be the "bread of life." Here to this people you will have to preach regularly; you will need much grace to do so, that you may be helpful to all. You have to reprove, rebuke, exhort, with all longsuffering and doctrine. This may be done in the ministry of the Word, but more opportunities will present themselves when visiting the people of your charge. Let it be done, but in every case in love, and God add His blessing.

Pastor E. White (Woolwich), the last speaker, gave a gracious, somewhat humorous, but comprehensive charge to the Church from Phil. ii. 29, "Receive him therefore in the Lord with all gladness; and hold such in reputation." "Receive him"—

(1) As the gift of God. He (the speaker) believed they had for a long time prayed for a Pastor who should go in and out amongst them, and had sought such an one with the honour and glory of God in view. Mr. White said that when the Church at "Salem" asked him if he knew of anyone who would be likely to be successful there, he replied that he only knew of one man, and that was Mr. Bull, because he had an intense love for the souls of men and rare gifts as a young people's Pastor, and his experience had been that, where lambs could feed, sheep would not starve. He therefore hoped they would look upon and receive their Pastor as a gift from God.

(2) As God's choice for them. This conviction, that it was "God's choice," was strengthened by the clear and definite word to their senior Deacon of which they had heard that evening.

(3) As a man, remembering that ministers were but men, and expected to be received and treated as such. They were very sensitive. He therefore exhorted them to be kindly disposed, and, if their Pastor should have occasion to speak very plainly sometimes, not to give him the cold shoulder, but rather go to him, give him their confidence, and many a difficulty would be cleared up, and many a blessing follow upon a quiet, confidential talk. He was sure they would find in Mr. Bull a sympathetic hearer and ready helper.

The meeting having lengthened out till close upon 9 o'clock, a short hymn was sung, the Benediction pronounced by the Pastor, and friends dispersed, feeling that "Salem" had not had such a day for many a long year.

The collections, which, after expenses had been paid, were handed to the Pastor, amounted to £10 ls. 10d.

HALSTEAD (PROVIDENCE). — Harvest thanksgiving services were held on September 10th, when Mr. A. G. Blackman preached three sermons, which were replete with expressions of grati-

tude for Divine favours and encouragement to all who seek the Lord. The morning text was taken from Isa. iv. 2, "The branch of the Lord is beautiful and glorious," etc. Naturally the fruits of the earth are good. The Branch of the Lord, taken spiritually, refers to the Lord Jesus Christ—the Lord our Righteousness—Jesus Christ the eternal God. He is beautiful in His person—altogether lovely; beautiful in His work, in putting away sin and bringing in everlasting righteousness; beautiful in His words, beautiful in His actions, beautiful as He comes with power to those who are brought to trust in His name, beautiful in His life—pure, without a spot—beautiful in His death—the great Substitute. He is comely in the perfection of His obedience, which He gave to His Father; He was perfection as the Fulfiller of Scripture; comely in His death, resurrection, and ascension—comely for them that are escaped of Israel. In the afternoon Psa. cxxvi. 5 was the text: "They that sow in tears shall reap in joy." Sowing precedes reaping. He noticed the sowing, the waiting, and the success. The discourse in the evening was based on John vi. 58, "He that eateth of this bread shall live for ever." 1. Our dependence on God. 2. The eating of this Bread. The services throughout were encouraging and helpful, and many hearts were cheered as they again rendered thanks to the Lord of the harvest. Oh may we with all our loved ones, and all those for whom we should pray, be gathered into His garner, when the great Husbandman shall send the reapers to fetch His servants home. So pray—A MEMBER.

ANOTHER STRICT AND PARTICULAR BAPTIST CHAPEL FOR IPSWICH.

FOR many years past a few persons have gathered together in a small room in the Cauldwell Hall-road, Ipswich, and much prayer has been offered to God for blessing promised to the few who meet together in His name.

Some time ago a Strict and Particular Baptist Church was formed, and the brethren and sisters named their little meeting-house "Cave Adullam." The little room, together with the adjoining two houses, were recently purchased by Mr. Nathan Howe.

The gardens were exceedingly large for small houses, and as the members gathered a little money together the sum of £60 was agreed upon as the price of a site for a chapel.

This sum has nearly been raised, and the land has been transferred to trustees for the erection of a new chapel. The following gentlemen were present and signed the trust-deed:—Mr. Moore

(Blakenham), Messrs. Robert Oxborrow, Ernest Oxborrow, George Hewett, A. L. Hazell, A. E. Catlyn, W. H. Berry, A. Read, Albert Peters (Blakenham), Archer Howe, H. Hall, Wm. Woollard, Benjamin Tallman, and E. Wade.

After the formal deed was signed a trustee meeting was held, and Mr. Berry was voted to the chair. Various matters were attended to and a code of rules adopted.

Mr. Nathan Howe intimated that a friend had offered to supply all the bricks required for the new chapel, and another friend had promised all the necessary lime.

The meeting unanimously recommended that the Church be asked to name the new chapel "Mount Zion." The meeting concluded with prayer.

Mr. A. L. Hazell, the secretary of the Church, was unanimously chosen to be secretary to the trust, and he will be pleased to receive and acknowledge any donations towards the new chapel. His address is 24, Schriber-road, Norwich.

Six candidates after baptism were admitted to Church fellowship on Sunday, September 3rd, and in all probability another will be admitted in November. The Sunday-school has 93 scholars.

CLAPHAM (REHOBOTH, BEDFORD ROAD).—Harvest thanksgiving services were celebrated on the 5th September. Pastor R. Mutimer preached in the afternoon from "My cup runneth over," drawing attention to the various "cups" mentioned in Scripture. Mr. W. Harris, who presided over the evening meeting, in his opening remarks likened the soul of the believer to a "field" and spoke of its being ploughed up with the plough of conviction, sown with the good seed of the kingdom and of the fruit of the Spirit, which was subsequently brought forth. Mr. Goodenough referred to the harvest as bringing a message of divine generosity, hard work, and sure success. Mr. F. W. Reader's address was a particularly solemn one, based upon the parable of the "Tares." His words were calculated to deepen a sense of the all-importance of being personally at peace with God, ready for the final harvest home. Mr. R. E. Sears, in his usual genial and crisp manner, impressed us with the delightfulness and suggestiveness of the words, "The reapers are the angels." Pastor Mutimer made special reference to the joy associated with harvest "home," when the last sheaf had been gathered in, and to the harvest supper held in many country districts. At the end of the great harvest (said he) there would be a great supper—the "marriage supper of the Lamb"—and blessed are they who are called to it. The Pastor

of the Church (Mr. W. Waite) was, we regretted to notice, far from well. He thanked all present for their kindness in seeking to make the meeting a success, and prayed that the messages delivered that night might abide in the memory. The meeting closed with the Doxology. The collection amounted to £4 17s. 8½d.—A FARMER'S SON.

PRITTLEWELL.

THE fifty-seventh anniversary of the Church took place on Wednesday, August 23rd, when Mr. E. Mitchell, of Chadwell-street, delivered a very helpful and encouraging discourse upon the words in Isa. xii. 3. "Salvation"—what a wondrous theme! how comprehensive! What does it mean? Everything to the redeemed soul; safe for time—safe for eternity. "Wells"—God Himself is the great and inexhaustible Reservoir or Fountain whence springs this living water. All spiritual blessings come from God the Father through the atonement and mediation of our Lord Jesus Christ (see Ephes. i. for some of these blessings).

In the evening a public meeting was held, when Mr. A. Boulden kindly presided and read Psa. cxlv., and Mr. Butcher, of Chadwell-street, sought the Lord's blessing.

The Chairman spoke of the partial restoration of our Pastor, Mr. Chandler, and hoped the Lord would in due time fully restore him to physical strength and bless him in the work of the ministry.

Mr. Mitchell gave an address from the words in 1 Peter i. 3, 4, dwelling chiefly upon the vital importance of the resurrection of the Lord Jesus Christ from the dead and the glorious inheritance of the redeemed, which is incorruptible, undefiled, and never fades away.

Mr. G. Smith, of Grays, spoke on Ephes. ii. 19, showing that though the believer in the Lord Jesus Christ was once a stranger and a foreigner—strange to God and foreign to God's people in his own experience—he was by the grace of God made a fellow-citizen spiritually of God's people and of the household of faith.

Mr. H. Chilvers, of Ipswich, gave a very earnest address on the words "Love," "Blood," and "Power," considering more especially the infinite, immeasurable love of God to lost, ruined, helpless sinners, which love is manifested in the unspeakable gift of His well-beloved Son to suffer and die for them, and is revealed to them and in them by the power of the Holy Spirit.

Our Pastor made a few remarks on the words, "Who shall separate us from the love of God in Christ?" showing there was no separation from God's great love when once it was manifested

to the sinner by the power of the Holy Spirit.

This pleasant and profitable meeting was closed with the singing of the Doxology.

WATFORD.—Anniversary services were held on Wednesday, September 13, at the Tabernacle, and, in spite of the wet weather, there were good congregations both afternoon and evening. Pastor R. Mutimer was graciously helped to preach to the manifest enjoyment of the Lord's people. A goodly number partook of tea in the interval between the services, and the lady helpers are to be congratulated upon providing such a bountiful repast so daintily served. The collections in aid of the Cause were satisfactory. To God be all the praise.—C. A. FRESTON Pastor.

HOUNSLOW.—Although the day was very wet, a good company gathered in the afternoon of Sept. 13 to hear the sermon by Pastor H. D. Tooke, the occasion being the harvest thanksgiving. Mr. Tooke was graciously helped, and delivered a very profitable discourse from "The Word grew and multiplied." The evening meeting was presided over by the Pastor, who, after prayer had been offered by Mr. H. Jeffs, of Kingston, directed attention to the words, "My meditation of Him shall be sweet." Pastor H. Dadswell was evidently at liberty in speaking upon "The children's bread," and Pastor J. Jarvis drew some profitable lessons from the harvest.

ZION, NEW CROSS ROAD, S.E. A "FAREWELLING" meeting was held on Sept. 7th, when Pastor J. Bush was accorded a hearty "God-speed" on his holiday tour partly round the world.

There was a large attendance of members and friends, the Pastor presiding. Prayer was offered by Mr. Thos. Carr, of the Surrey Tabernacle, and Mr. F. T. Newman, secretary of the Metropolitan Strict Baptist Association, and addresses given by Messrs. T. G. C. Armstrong, Church secretary, and F. J. Catchpole, finance secretary.

Mr. Bush gave an interesting sketch of his proposed journey, leaving Liverpool by the S.S. *Empress of Ireland* the following day and expecting to reach Quebec in a week's time; then proceeding to Montreal and across Lake Superior to Winnipeg, where he hoped to stay with his youngest son for a short time. Journeying across the Rockies, he expected to reach Vancouver and take the steamer to Auckland, New Zealand, where some two or three weeks would be spent with another son. From there he hoped to visit the Strict Baptist Churches in Australia.

If time permitted, the various stations belonging to the South Indian Strict Baptist Missionary Society would also be visited.

The meeting closed with singing "God be with you till we meet again" and a hearty handshake by the Pastor, all looking forward to a happy reunion in the spring of 1912.

BRADFIELD ST. GEORGE.

HARVEST thanksgiving and mission services were held on Sunday, Sept. 3rd, and Tuesday, the 5th. The services on the Sunday were conducted by the Pastor, W. Dixon. These services were well attended and very much enjoyed. The morning service was devoted to praise and prayer, some eight brethren taking part therein; and as we were led in praise and prayer to the Lord for His great goodness both in nature, providence and grace, His presence and power were felt, and we did truly say, "Master, it is good for us to be here."

On the Tuesday two sermons were preached by Mr. J. P. Wiles, of Devizes—in the afternoon from Psa. cxv. 12, "The Lord hath been mindful of us"; in the evening from Neh. xiii. 31 "Remember me, O my God, for good." In these sermons it was not possible for anyone present to say, "There was nothing for me." Mr. Wiles truly commended the truth to everyone's conscience in the sight of God. It is hoped that it will be our joy to reap fruit from the seed that was sown. A goodly number were present to tea, including friends from Rattlesden, Bardwell, Wetherden, Shimpling, Bury St. Edmund. The offerings, which were for the Home and Foreign Missions, amounted to over £7.

CANNING TOWN (PROVIDENCE).—

The renovation of the chapel having been carried out in a thoroughly satisfactory manner, a special re-opening service was held on August 29th, Mr. S. H. Brown presiding. The total cost of the work done was £62 8s. 10d., out of which the Strict and Particular Baptist Society generously gave the sum of £30. Psalm cxvi. having been read, the Secretary prayed; after which the Chairman, expressing pleasure at being present, made some encouraging remarks as to the way in which the Lord had sustained and kept the Church together. Mr. J. D. Fountain gave an address on the "Glory of Christ," speaking of the position occupied by the Son of Man in the midst of the golden candlesticks. Mr. H. D. Tooke followed with words, which were much enjoyed, upon the Lord's Messenger and His message, "I am with you." Mr. J. Cornelius said some good things upon cleansing and beautifying, suggested by renovation. Mr. G. Smith, of Grays, gave a helpful address from 1 Kings viii. 56, dwelling

upon three thoughts—rest provided, rest promised, and rest bestowed. Mr. J. H. Kelk spoke a few words from Psa. cxxxii., drawing attention to the dwelling place and resting place of Jehovah in the sanctuary and among His people. The Doxology was very heartily sung, after which the Chairman pronounced the Benediction.—A. HUGHES.

TOLLINGTON PARK (ZOAR).—The services in connection with the thirty-fifth anniversary of the Church were held on Sunday, September 17th, when Mr. F. E. Cooler preached in the morning from Psa. cxxxvi. 23, and in the evening from Ephes. v. 25, "Christ also loved the Church, and gave Himself for it." Both sermons were very encouraging, a precious Christ being exalted. On Tuesday, the 19th, the services were continued, when Pastor E. Mitchell in the afternoon preached from Rom. v. 9. A good company of friends partook of tea, after which the evening meeting was presided over by Mr. Rundell, who read Philip. ii. Mr. A. Sandell engaged in prayer. Mr. J. Mitson, deacon, spoke of the Lord's mercies to the Church, and stating that there was a small balance in hand. Pastor E. Mitchell again addressed us on God's unspeakable Gift. Mr. F. E. Cooler followed with some well-chosen remarks on Prov. iii. 26, "The Lord shall be thy confidence." Pastor H. D. Sandell, whose text was 1 John iv. 4, spoke to the profit of the friends. The collections amounted to £5.—A. B.

HOMERTON ROW.

ON Lord's-day, September 3rd, was celebrated our Pastor's sixth anniversary, when he was enabled (after a fortnight's absence through illness) to preach two excellent sermons to good congregations, the text in the morning being Job xxxii. 7; in the evening, Mal. iii. 17, "My jewels."

On the following Tuesday, Pastor E. White, of Woolwich, preached an excellent sermon from 1 Tim. iv. 6, "Thou shalt be a good minister of Jesus Christ."

The evening meeting commenced by singing and the reading of the Scriptures, our Pastor himself occupying the chair. Mr. Brown, of Fulham, asked the Lord's blessing.

Our Pastor said he felt that he ought to take the chair himself on this occasion, for he considered there was much cause for thankfulness to God for having kept us together, as Pastor and people, in love, peace and harmony for six years, and his desire and prayer was that our spiritual cementing as a Church might continue.

The following ministerial brethren addressed the meeting:—Pastor J. E. Flegg spoke very ably from Gal. v. 1, "Stand fast therefore in the liberty

wherewith Christ has made you free," etc. Pastor E. White spoke from 2 Cor. iv. 3, "But if our gospel be hid, it is hid to them that are lost." Brother R. Robinson from Hos. xi. 4, "I drew them with cords of a man," etc. Pastor J. Jarvis, of Greenwich, from Luke xv. 1, 2, "Then drew near unto Him all the publicans and sinners for to hear Him," etc. Each of these beloved brethren and teachers in the Lord gave deep, spiritual addresses, furnishing food for the hungry and encouragement for those who were cast down. A few more kindly words from the Pastor brought a very happy and profitable meeting to a close. "Blest be the tie that binds."

AYLESBURY.—The anniversary and harvest thanksgiving services held here on Thursday, September 21st, were of an inspiring character, a good number of friends from surrounding Churches paying a visit. Pastor Philip Reynolds was the preacher, and his discourses were much enjoyed. Tea and a sale of produce gave Pastor D. Whitton an opportunity of relating to friends the financial needs of the Cause, both in regard to the support of the ministry and in relation to the new heating scheme which has just been installed, and for the payment of which £30 is still required. The hope was expressed that those entrusted with this world's wealth would prove worthy stewards of the Lord in sending help to the Aylesbury Cause. — J. E. B.

**EBENEZER, LILLIE ROAD,
FULHAM.**

RECOGNITION meetings were held on Tuesday, September 19th, in connection with the settlement of Mr. R. Robinson as Pastor. It was indeed a day of thanksgiving to the Lord for His goodness to us as a Church and people, which we feel will ever be remembered by us.

The afternoon meeting was presided over by Mr. S. H. Brown (one of our deacons). After singing the well-known hymn, "O God, our Help in ages past," part of Ephes. iv. was read and prayer offered by Mr. J. McNally. The Chairman's remarks were spiritual, and very apt. He said that while it was a recognition meeting of Mr. Robinson as Pastor, he would raise it a step higher and say it was a recognition of the Lord's mercy in answering our prayers, and as one of the Lord's ascension gifts, viz., to give Pastors and teachers. Pastor J. E. Flegg gave a most inspiring address upon "Why we are what we are." Pastor E. White spoke from the words of the Master to His disciples, "Be of good cheer, it is I; be not afraid." His remarks were addressed more particularly to the Pastor for his encouragement in his office, but were full of cheer to all present. Over 100 friends sat down to tea.

The evening meeting was commenced by singing, "Glorious things of thee are spoken." The Chairman (A. Boulden) read Psalm lxxxvii. and part of Ephes. iv. Mr. F. Parker engaged in prayer. After a few warm-hearted words, expressing his pleasure at being present on such a happy occasion and wishing the Pastor and friends a happy meeting, Mr. Boulden called upon the secretary (Mr. Purkiss) to speak as to the leadings of the Lord in the choice of Mr. Robinson as Pastor of this Church. The substance of his remarks were as follows:—

In the providence of God their late Pastor (Mr. Andrews) resigned through ill-health in 1907; they had, therefore, to fall back upon the supply system, but they made it a matter of prayer to the Lord for another Pastor. In the early part of 1908 Mr. Robinson's name was mentioned by brethren Gibbon and F. Grimwood, with the result that our brother was invited to supply for us one Lord's-day. The word preached was much blessed on that occasion, which led to many other engagements during that year and the year 1909. It became evident to us that it was the Lord's will that he was to become our Pastor. Eventually Mr. Robinson was unanimously invited to supply with a view to the pastorate, which culminated in his acceptance of the office, commencing as from July last. This solemn matter has not been entered upon lightly, either by Mr. Robinson or by the Church, but it has occasioned much prayer, and we cannot but feel that he is now our Pastor by the will and purpose of our God. Our prayer is that we may be favoured with the spirit of prayer that our Pastor may have many tokens for good, the Church strengthened, and all to the praise of our covenant God.

The Chairman then called upon Pastor R. Robinson to relate his call by grace, his call to the ministry and to the pastorate, which he did. This will appear in the November number.

The Chairman having thanked Mr. Robinson for his address referred to the words found in Jer. iii. 15, "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." He desired that our Pastor may be enabled to feed us with the bread of life that our hearts may rejoice.

He then called upon Mr. O. S. Dolbey to address the meeting. Our brother based his remarks upon the words of Jesus, "Whosoever will be great among you let him be your minister" (Matt. xx. 26).

Mr. T. L. Sapey was helped to speak from 1 Cor. iv. 2, "It is required in stewards that a man be found faithful"; and Mr. F. Grimwood based his remarks upon the words, "The foundation of God standeth sure" (2 Tim. ii. 19).

The addresses were much enjoyed, and

were very suitable to the occasion. The collections amounted to £7 13s. 6d., and were in aid of the Building Fund.

The meeting was closed by singing the Doxology, and the Benediction offered by the Pastor.

We were greatly encouraged by seeing such a large attendance of friends from Notting Hill, Streatham, Acton, West-hill, Wandsworth, Brentford, and others from a distance. The chapel was packed, and the meeting will long be remembered; it was, indeed, a red-letter day in the history of the Church.

A. E. PURKISS.

NAPIER ROAD, TOTTENHAM.

SPECIAL services were held on Sept. 21, to commemorate the twenty-seventh anniversary of the formation of the Church.

In the afternoon, Pastor J. E. Flegg preached a very able and profitable sermon, basing his remarks on 1 Chron. iv. 9, 10—Jabez's prayer. (1) The manner; (2) The matter of his prayer.

At the evening meeting the chair was occupied by Mr. Baker, of Homerton Row. The meeting was opened by prayer by our brother Easty, after which the secretary, Mr. W. Hayden, read a brief report of the year's work, which might be summed up in the words of the Psalmist: "The Lord hath done great things for us, whereof we are glad."

The Chairman then made a few remarks, which were followed by bright, helpful, and encouraging addresses by brethren G. Smith, J. E. Flegg, R. Grimwood, and the Pastor, A. E. Brown.

A goodly number of friends from other Churches were heartily welcomed on this occasion. The attendance at these services was good, and the highly spiritual tenor of the sermon in the afternoon and the addresses in the evening were much appreciated.

FARNBOROUGH—Harvest thanksgiving services were held on Sept. 12th. The chapel was well filled in the afternoon, when Pastor R. E. Sears preached a very thoughtful sermon from Psalm cxxvi. 6, 7. The evening gathering was presided over by Mr. J. B. Collin, who spoke of God's covenant love and faithfulness. Addresses were given by Mr. Sapey on James i. 17, "God's good and perfect gifts"; Mr. F. T. Waller on "The ingathering of the harvest," from Matt. xiii. 30; Mr. R. Sears upon "A shock of corn fully ripe," and Mr. E. White. The collections for the Home Mission were larger than on previous years.

BOROUGH GREEN.

PRESENTATION TO THE PASTOR.

A MEETING was held on August 23rd to bid farewell to the late Pastor. Mr.

Green presided, and addresses were given by several friends. During Mr. Bull's ministry thirty-eight members had been added to the Church; young men's Bible-classes had been formed; the chapel had been re-seated, new floor had been laid down, and a new roof had been provided. Mr. Reginald Bull had a Swan fountain pen presented to him as a recognition of his assistance in Bible-class and Sunday-school, and Mr. Bull was presented with £16 14s. 6d.

Aged Pilgrims' Corner.

THE Committee have under consideration a proposal to enlarge the Brighton Home, which at present accommodates seven pensioners. An addition of fourteen rooms would, with fittings, etc., cost approximately £1,800. Towards this sum the Committee have in hand £1,200. They do not feel justified in commencing the work until the difference of £600 has been subscribed. Donations for this object will be thankfully received. There are fifty-eight local pensioners, and £448 annually are expended in pensions alone, a sum far in excess of local contributions.

Two letters, recently received, speak for themselves:—"I hope these garments will be some little help to the sale. Please accept them with my Christian love, also as a thankoffering to our covenant-keeping God for His loving-kindness and tender mercy over me, His unworthy child, who day after day feels she cannot praise the Lord enough for this beautiful home, which is a haven of rest to body and soul. Thanking the Committee for the benefits of the Home, and praying that the best of blessings may ever rest upon their labour of love."

"Please accept my best thanks for the letter you sent me and which I received this morning with the welcome news of the advance of J. P. to the £10 10s. pension of the Society. It will be a welcome gift, which he will appreciate to the end of his life. He lost his wife a few weeks ago, and is feeling it most keenly. They had been married sixty-six years. I called upon him a few days ago and was pleased to find him well and contented, although he misses his beloved partner much and frequently pays a visit to her grave."

Collections after sermons have been made at Forest Hill, Clapham, Brondesbury, Alvescot, and Bampton. The Committee appeal to all friends of the Society to increase this list during the present season, and to aid in the special

effort to obtain a large addition to the annual subscription list, especially of contributions of 7s., 10s., and 14s.

1,656 Pensioners in all parts of the kingdom are upon our books. Seven Homes are maintained for upwards of 200 of this number, and our daily expenditure is £43. Who will hearten the Committee and help the Lord's aged poor by becoming helpers of a Society which has ever moved in "the old paths, where is the good way."

Gone Home.

MRS. ANN ADCOCK.

These lines are penned "in loving memory"—we quote from her memorial card—"of Ann, widow of the late T. H. Adcock, of Haynes and Shefford, Beds, who entered into rest at Highbury Road, Hitchin, Herts, August 19th, 1911, aged 84 years, and was interred in Haynes Churchyard."

She was a member of the Church at Haynes for fifty-nine years, having long outlived all other members baptized by the first and highly-esteemed Pastor, Mr. Solomon King.

She was the youngest daughter of the late John Whitteridge, of Manor Farm, Old Warden, a staunch and devoted friend of Messrs. Foreman, Murrell, and other ministers of that type. She heard John Stevens preach his last sermon on September 19th, 1847. Of the solemnity of his remarks she often spoke in after years.

The work of grace in her heart was begun at the early age of 12 years. The text, "Look upon Zion, the city of our solemnities," which was then much in her thoughts, furnished the keynote of all her subsequent life. That old-fashioned "fear of God" to which the professors of this age are largely strangers, was ever present with her. She held the distinguishing doctrines of the Gospel very tenaciously; not in a conventional and flippant spirit, but in one of sober humility. What Fletcher, of Madeley, scornfully called "The 'Why Me?' Theology" expressed her life-long attitude of mind; and in an age of general unsettlement, she was graciously established, strengthened, and settled in her faith.

She resided at Hitchin since the year 1895, but had not been able to attend public worship for some years. During the last few days of her life she frequently held up her hands in token that all was well with her soul, though extreme weakness of body prevented much conversation.

Her life was long, and her trials many and severe. Her faith, however, maintained its hold and, through the

grace she so prized, she exemplified the prophet's inspired words: "Say ye to the righteous that it shall be well."

"What cheering words are these!
Their sweetness who can tell?
In Time and to eternal days
'Tis with the righteous well."

J. W. A.

JOANNA HAYBALL

(whose maiden name was Cressey) was born at Hornchurch, near Romford, Essex, and died at Elm Road, Forest Gate, on October 16th, 1908, aged 84; a member of the Church at Gurney Road, Stratford. Our departed sister was blessed with a solid experience of divine things, and although confined to her apartments during the later years of her pilgrimage, would often express herself as "not alone."

Unobtrusive, and of a very quiet demeanour, she was slow to speak, but when she did, her speech invariably "ministered grace to the hearer." Her letters were serene and thoughtful, evidencing spiritual-mindedness.

Our friend's first open profession of godliness was amongst the General Baptists. She was living at Woolwich, and while walking with some companions one Sunday afternoon on the Common, a friend accosted her with the remark, "What! still amongst the goats?" which well-meant and casual remark had a great effect upon her heart and life. She commenced to attend the Baptist Chapel, and was baptized by the then Pastor, Rev. J. Cox. Subsequently, while residing at Redhill, Surrey, she was received into the fellowship of the Strict Baptist Church at Station Road, the late Mr. Ebenezer Hooper (author of "The Celebrated Coal-heaver") being then the leading deacon there.

Some time after this a tumour developed on the liver, on account of which she entered St. Bartholomew's Hospital, London, but after some time was discharged as incurable. See a reference to this in "E.V." October, 1902, page 313. "A Reminiscence of Chadwell Street." A Stratford herbalist was consulted, and the tumour was dispersed, although it caused some trouble again in her latter days.

There used to be a little Strict Baptist Cause at Romford, which met in an upper room. A Christian gentleman named Cooper was prominent amongst that little band; and as Miss Cressey afterwards returned to her native place, she sought after the sheep, her language ever being—

"Where is the shadow of that Rock,
That from the sun defends Thy flock?
Fain would I rest among Thy sheep,
Amongst them feed, amongst them sleep."

One of the sheep also sought her out and she became Mrs. Cooper.

After the death of her husband, Mrs. Cooper went to live at Ball's Pond with a dear friend, Miss Henderson, sister of the late Rev. Henderson, Pastor of Devonshire Square Chapel, Bishopsgate, re-built at Stoke Newington. While residing there she was brought into touch with the ministry of the late J. H. Dearsley, at Forest Road, Daleton, to her soul's profit.

Yet again the scene changed, and our dear sister went amongst former acquaintances at Stratford, and became a regular attendant at West Ham Lane. The late Mr. Samuel Hayball, one of the deacons at West Ham, and leader of the singing, was not slow to appreciate, some time after his wife's decease, the faith and virtue of Mrs. Cooper, and they were united in the sacred bond of matrimony. Mr. Hayball died in 1892.

The last few years of the dear one's life were clouded, but she knew whom she had believed. Immovable her hope remained. She knew a little of the blessedness of communion with God here below. Christ was precious in life, and He did not leave her in death.

She was well laid in the grave by her Pastor, Mr. Tooke.

Blessed are the dead that die in the Lord. RUFUS.

MISS ANNIE BOX.

We learn with sorrow of the death of Miss Annie Box, younger daughter of our late brother, the Minister of Soho Chapel, after many months of serious indisposition. She was a lady of kind and affectionate disposition, and of many accomplishments; and was attached, we believe, to the Evangelical section of the Church of England.

MISS CHAPMAN,

the oldest member of the Aylesbury Strict and Particular Baptist Church, was taken home on September 6th, in the 88th year of her age. She joined the Church in May, 1869, and for fifty-two years bore testimony to the faithfulness of a covenant-keeping God by a quiet, consistent Christian life. Miss Chapman had to be wheeled to and from the house of God all through that long series of years, and on the occasion of her baptism was carried into the pool in a chair. The cause of God always had a warm place in her heart. She was laid to rest by the side of her brother on the 9th September.

CHARLOTTE LEGGETT,

who fell asleep in Jesus on Monday, July 29th, was born January 4th, 1851, of Christian parents, at Charfield, Suffolk. She was an only child. At the age of 20 she was convinced of sin, and brought to the knowledge of the truth as it is in Jesus through the instru-

mentality of Mr. A. Jackson, of Wickham Market. She was thoroughly sound on all the doctrines of grace; her faith was of the most simple character, and in its very simplicity may be found the secret of her true greatness. She was strong in faith, giving glory to God. She took Him at His word, believing Him because He was God. This childlike faith purified her heart, enabled her to triumph over difficulties, and brought eternal realities vividly before her mind. Her faith honoured God by believing, and God honoured her faith by bestowing.

After a few years her parents removed to Ipswich. Her father had been Baptist minister for thirteen years at Cransford. Her mother died, April, 1889. She lived with her father, ministering to his wants and nursing him the last three years until his death, which took place on November 1st, 1906.

She attended Bethesda Chapel, and was baptised by Mr. Chilvers.

She removed to Westcliffe-on-Sea in the year 1907, and joined the Baptist Church at Prittlewell, where she was greatly helped in her Christian life by the sermons she listened to from the Pastor.

She became very ill at the end of 1910. She bore her sufferings with great fortitude till July 29th, when she was called home. Yes, with her pain is over; the voyage is ended. She has reached the haven of eternal glory; she has looked upon Christ, whom her soul adored with intense affection, and now she knows that all she believed is indeed true. At Jesu's feet, who died for her and rose again, adoringly she has cast her crown, exclaiming, "Worthy is the Lamb."

We now devoutly ascribe to the Triune Jehovah the praise and glory of all that our dear cousin was. We rejoice that through sovereign grace she fought a good fight, finished her course, kept the faith, and that now she has entered into rest. E. B.

WETHERDEN. — Harvest thanksgiving services were held at the Baptist Chapel on Monday. At the afternoon service the speaker was Mr. Brown, of London, who delivered a good address to a fair attendance. A tea was held, commencing at 5.30. At the evening service, commencing at 6.45, there was a full congregation, the chair being taken by Mr. S. Haddock, of Stowmarket, other speakers being Mr. W. Dixon (Bradfield St. George), Mr. Hewitt (Rattleeden), and Mr. Brown (London). The collections were in aid of the spiritual work of the Cause. Members of the chapel were pleased to welcome so many friends from the surrounding district, and who helped to make the meeting so successful.

The Heavenly Teacher.

BY PASTOR JAMES EASTER, OVER, CAMBS.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes."—Matthew vii. 28, 29.

MANY teachers of morality, science, law and religion have obtained the audience of mankind. This age is noted for its boasted wisdom, its free-thought, and its blatant heterodoxy. Earth's greatest, noblest, truest, wisest Teacher was Jesus, the Son of God, and Son of Man, Who centuries ago startled the people by these wondrous words: "The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel."

Never before had men listened to such simple and forceful words, beheld such wondrous deeds, or gazed upon such word pictures in parabolic form, as were taught, performed, and depicted by Jesus.

His teaching meets the needs of this age, as it did that of His earthly career, and will supply the needs of future ages. It is for all time, and, like Himself, is "the same yesterday, and to-day, and for ever."

Man's wisdom is limited, Christ's is limitless. Man's wisdom is evanescent, Christ's endures.

I.—The teaching of Jesus *is noted for its wisdom*. He was the Wisdom personified in the proverbs, crying to the sons of men. Not a word meaningless nor unwise escaped His gracious lips. In Him was treasured wisdom in its fulness; so impressive and incisive were His words that after teaching in the synagogue of His own country, Matthew tells us the people were astonished and said, "Whence hath this Man this wisdom, and these mighty works?" "And they were offended in Him." They thought of Him as man, not as God, hence the offence; for only as we see Him as the express image of the Father's person, can we accept His wise instruction. His words, accepted by faith, treasured by love, and carried out in the life, will make us "wise unto salvation."

II.—The teaching of Jesus is noted *for its simplicity*.

Some teaching is called deep, when it ought rather to be denominated misty, muddled, and metaphysical, understood neither by the teacher nor the taught. But Jesus' teaching is deep yet clear, wise yet simple, thoughtful yet comprehensible to all.

He who is a fool for Christ's sake understands the words of Jesus, while the worldly-wise are mystified thereby. The fool for Christ's sake is truly made wise by "the simplicity that is in Christ" (2 Cor. xi. 3). While Peter says there are some things in Paul's writings "hard to be understood," yet we rejoice that the words of Jesus are noted for their spiritual simplicity.

How simple His words are respecting salvation: "I am come

that they might have life, and that they might have it more abundantly."

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." "Ask!" "Seek!" "Knock!"

Have you in childlike simplicity received the words of Jesus? You must stoop to rise.

III.—The teaching of Jesus is remarkable *for its faithfulness*.

The great need of the present day is Christ-like faithfulness in preaching. Evasive words, beautiful but pointless sentences, and well-arranged but spiritless discourses, will never disturb dead souls, arouse the careless, decide the wavering, terrify Satan, take the prey from the mighty, shake hell, or people heaven.

Whilst we would not unnecessarily wound human hearts, we would by no means knowingly and wilfully offend or disobey God.

Jesus said hard things to break hard hearts, and gave utterance to offensive truths in order to undermine error. It required faithfulness to say to Pharisees, "Woe unto you, hypocrites, ye fools and blind." It required faithfulness to say to the harsh and censorious, "Judge not, that ye be not judged." It required faithfulness to declare to those who trusted in themselves, "The flesh profiteth nothing." "That which is born of the flesh is flesh." True faithfulness pays in the end. "Faithful are the wounds of a friend."

Jesus is the faithful Friend Who wounds to heal, Who kills to make alive.

Has your heart been probed by His faithful words? If so, you will I am sure praise Him for His seemingly cruel but truly kind treatment.

You will sing:—

"His faithfulness for ever sure,
For endless ages will endure;
His perfect work will ever show
The love no soul can fully know.

While all things change, He changes not;
He ne'er forgets, though oft forgot;
His love's unchangeably the same,
And as enduring as His name."

IV.—The teaching of Jesus *has stood the test of experience*.

For ages the wise, simple, and faithful words of Jesus have been tried, and they have stood the test. Here is a man who was athirst; he came to Jesus, drank, his soul was satisfied. There is a man who hungered; he went to Christ, drawn by Christ, and ate of Him; his hunger was appeased.

Yonder is a poor man who cried unto the Lord in his distress; the Lord heard him, and delivered him from all his fears.

That troubled woman cast her burden on the Lord, and He sustained her. That tried man trusted in the Lord, and to every temptation a means of escape was given.

Many have acknowledged the Lord in their ways and have been divinely directed. Transgressors have proved that their way is hard. Sinners have sown evil, and reaped death, the wages of sin.

Saints have proved every promise true, and every word of the Lord pure.

“Thy Word is everlasting truth ;
How pure is every page !
That holy Book shall guide our youth,
And well support our age.”

V.—The teaching of Jesus is renowned *for its life-giving power.*

He still says to the trembling, contrite believer : “ Thy sins be forgiven thee.” He speaks, and it is done ; He commands, and it stands fast. He speaks life into our souls. “ The words that I speak unto you, they are spirit, and they are life.”

Believers are “ born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” “ The word of the Lord endureth for ever.” And all to whom this word is divinely and savingly spoken shall dwell with the Lord for ever. “ Then shall the righteous shine forth as the sun in the kingdom of their Father.”

VI.—The teaching of Jesus is famed for *its light-imparting power.*

“ Light is sown for the righteous.” “ The entrance of Thy word giveth light.” Light to reveal the darkness. Light to manifest Christ the Light. Light to make known the meaning of the Word. Light to guide our feet. Light to make us lights. “ Ye are the light of the world.” Light that we may walk in the light. Thus taught, saved, and enlightened, may you, dear reader,

“ Walk in the light—and follow on
Till faith be turned to sight,
Where, in divine communion,
God is Himself the Light.”

CHRISTIAN SALUTATION ;

OR, LESSONS SUGGESTED BY AN ENUMERATION OF THE FRIENDS OF PAUL.

“ I commend unto you Phœbe. . . . Greet Mary. . . . Salute Apelles. . . .” Etc., etc.—Romans xvi. 1—15.

THESE verses are often regarded as a mere list of the names of persons of whom we know nothing ; and which therefore can neither be interesting nor profitable. They, however, suggest and involve many important lessons, to some of which attention is here solicited.

We shall not dwell on the persons themselves, or on what might be learned from a study of their biographies. This able writers have already done. Our aim is simply to advance some truths which lie on the surface of this enumeration of these heaven-born men and women.

I.

The passage has value *in establishing the authenticity* of the Epistle of which it forms a part. When this was first circulated, these twenty-four persons were living, and no forger would have

risked the peril of referring to persons who had no existence. Had not Phœbe or Apelles, for instance, been generally known, the mention of them would infallibly have manifested that the whole Epistle was an imposition which any that were hostile to Christianity would at once have detected and exposed.

II.

The absence of the *name of Peter*—whom Romanists assert to have been the Founder and the first Pastor or Bishop of the Church at Rome—suggests that up to this time this apostle was unknown to the Christians in the Imperial city, and certainly that they did not view him as officially supreme above the twelve. Whether he actually ministered to those to whom this Epistle is addressed is admitted to be a dubitable point. That his successor—the Pope of Rome—has any right to claim the honour and authority which many accord to him is pure assumption. Were he what his devotees assert, we may be sure that a matter so vital to the character of the Church of God would have been anticipated in this Epistle, and that prominence would have been given to Peter in this inspired list of names. He is, however, passed by without notice. Again,

III.

We learn that vital religion inspires *loving interest in God's people* as such.

To love Christians whose active benevolence is universally known, demands no great exercise of grace; but to love those whose homes are remote from our own, and who are wholly unable to advance our welfare, is a different matter. It is improbable that Paul was personally acquainted with all the Christians mentioned here, but he had informed himself of their circumstances and of the services they had rendered to God's people; exemplifying his claim to be solicitous for the welfare of brethren "who had not seen his face in the flesh" (Col. ii. 1). Too often our love is circumscribed by the "dear Zoar" or the "beloved Bethesda" to which we belong, while other communities receive a scanty measure of our consideration and affection.

These were the objects of the Master's love and therefore his "kindred in Christ" and dear to the apostle.

In the olden days the beautiful word PHILADELPHIA smiled on all who passed the *façade* of Exeter Hall; and "Let Philadelphia or brotherly love or kindness continue" still sparkles as a heaven-sent injunction in the Bible page.

May it not be that from our failure here, so much of the weakness of present-day Nonconformity springs. Cold hearts lead to lack of saintly fellowship—and this to the falling away which we profess so to deplore. O for such love both in our Pastors and in our people as prompted these loving messages of the apostle to his friends, whether he had ever actually grasped their hand in loving friendship or not.

IV.

Brotherly love *should be openly expressed*. The word rendered

“greet” or “salute” (*aspazomai*) means to salute by *words*. It expresses far more than a conventional smile or a formal bow, and enjoins the frank, free and friendly expression of brotherly affection. On page 273 the complaint is made that in many chapels no effort is ever made to convert strangers into friends, and that these are rarely addressed save when asked for a “trifle” for some religious or benevolent object.

It was not always thus. At the old Surrey Tabernacle, for example, and at equally well-known places of worship, the atmosphere was warm and fragrant with the aroma of brotherly love. At Mount Zion, Dorset Square, as the “supply” prepared to enter the somewhat formidable pulpit, the deacons one by one greeted him with an outstretched hand and heart-cheering words of blessing. Again, we learn that

V.

Vital religion *begets the highest form of friendship*. Paul found a “succourer” or “patroness” in Phœbe—much in the same way as many of God’s servants in later days had a friend and protectress in Lady Lucy Smith and Lady Olivia Sparrow, of blessed memory. Priscilla and Aquila proved his affectionate helpers. In the aged Christian lady who was the natural mother of Rufus, he found a second mother, bound to his heart by the dearest ties. These instances might be multiplied to exemplify the truth that in living Churches the truest friendships are established. We again infer that

VI.

Wise preference is not forbidden in Christian friendships. Three of the apostles were admitted to closer association with the Master than the rest. The family at Bethany He especially loved. In this He was our Great Exemplar. We cannot feel towards all Christians alike. Paul evidently did not regard Tryphena, who “laboured in the Lord,” with the warmth he felt toward the “beloved Persis which laboured *much* in the Lord.” We may see no reason for questioning a man’s piety and yet fail to entertain high moral admiration or great affection for his character. Love should be without dissimulation—the heart should regulate what the tongue utters. Lastly, we may learn that

VII.

Christ is of supreme importance in all His offices and relations. He is here named ten times in fifteen verses and His dear name occurs in connection with what is essential to salvation and service. Is Phœbe to be welcomed as a stranger from afar? She is to be received “in the Lord.” Did Priscilla and Aquila render Paul efficient and valued aid? They were his “helpers in Christ Jesus.” Was Amplias dear to him? He was his “beloved in the Lord.” Were Rufus and his aged mother his choice friends? They were “chosen in the Lord.”

This must suffice. Enough has been advanced to show that even from portions of the Word that at first seem uninteresting and unedifying much may be learned that is vitally important to God’s living family.

JOHN HOPEFUL.

A WORD IN YOUR EAR.

BY ALFRED G. SECRETT.

SOME years ago I was in a friend's house when a parcel arrived from a certain religious publishing society, containing, among other books, a volume dealing with the story of "The Gunpowder Plot."

"I can't see the necessity of raking up that affair again," exclaimed my friend, impatiently, as he threw the book down on the table.

No, he was not a Roman Catholic. He was a typical modern Nonconformist.

Our greatest national danger lies in the present attitude of Nonconformity to the Papacy. There is a willingness to forget Rome's vile intrigues and wholesale slaughters in the past, and to view with complacency the maturing of her deeply-laid schemes for the re-conquest of England in the present day.

For three hundred years England remembered the horrors of Papal Government, shaped her course according to her memory, and prospered. If she forgets now——!!

The Gunpowder Plot nearly succeeded!

It was entirely engineered by the Jesuits, who knew what far-reaching results would follow the success of such a bold scheme. They were desperate men, prepared to take great risks. They took the risks, failed bitterly, and in failing wrecked the fortunes of their Church in England.

If that cold-blooded conspiracy had been crowned with success the country would have been at the mercy of Rome; the English Reformation would never have been completed, the Bible of 1611 would not have been published; and our present national position would have been no better than that of Spain, Portugal or any other priest-ridden country.

Now forget it if you can, my tolerant friend.

Six years after the frustration of "The Gunpowder Plot" King James' Bible was published. That settled the fate of Rome in England. The fiendish cruelty of Laud and the knavery of the Stuarts were of no avail to re-establish idolatry among a people in whose hearts the Word of God had found a place.

From the Bible, Englishmen learned to love freedom and hate tyranny; but the Stuart Kings refused to fall into line with the new national ideals, until at length the nation sought another king, and found a man after their own heart in William of Orange.

On the fifth of November, 1688, King William landed at Tor Bay, to occupy the throne vacated by James II. and to maintain the right of Christians to worship according to their conscience. Painful experience had shown that in the interests of the nation at large it was unsafe to allow the Papacy to carry out unchecked its hateful and guileful political work. Individual Roman Catholics were allowed as much liberty as possible, though it was necessary to

check their activities in view of the danger which had to be faced from their Church.

Nineteenth and twentieth century wiseacres have destroyed most of the God-honouring legislation of those days, and have removed the safeguards against the old enemy of God's people and God's Word. Why? Simply because the Bible is not believed and loved as it was by the men who knew what it had cost. Our ancestors saw in God's Word the divinely-drawn portrait of Papal Rome, "drunk with the blood of the saints," and legislated accordingly. But what can be expected from up-to-date wolves in sheep's clothing who do not accept the Bible as the Word of God, and who flout its authority? Under the teaching of such men, England is forgetting her past with its dangers and deliverances.

The fifth of November ought to be celebrated as a day of thanksgiving for the interventions of God in the past, and of humiliation before Him for our present sins. I close with an earnest appeal to my readers to "remember the days of old, and consider the years of many generations." And may the Lord in mercy even yet turn aside the disaster which threatens us, and the national extinction which we are inviting by our own cursed forgetfulness and folly.

"O, God of Hosts, be with us yet,
Lest we forget, lest we forget."

THE TRIPLE CROWN.

"The CROWN of life." . . . "A CROWN of righteousness." . . .
"A CROWN of glory."—James i. 12; Revelation ii. 10; 2 Timothy iv. 8;
1 Peter v. 4.

THE year so near its termination will for many reasons be memorable in history, especially for the crowning of our beloved King and Queen. The hearts of all loyal subjects have been drawn towards the Royal Family, and many were the prayers offered on their behalf.

While meditating some months ago upon this subject, another coronation claimed our thoughts, in which the children of God will be crowned by God Himself, as it is expressed in a well-known hymn:—

"The crowning day is coming by-and-bye."

All the redeemed will then be "kings and priests unto God," and as such will receive their royal diadems from the Master Himself. In the Scriptures three crowns are spoken of, which are enumerated above.

I.

THE CROWN OF LIFE. This is promised to those who through love to God have overcome temptation, for we read that "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that

love Him" (James i. 12). God imparts the needed grace to conquer and then rewards His people for the victory gained.

How blessed is it to be assured that when Satan offers inducements to yield to him, God, on the other hand, will reward those "that are faithful unto death." This is thus the condition of receiving "the crown of life" (Rev. xi. 10). Many plead that they must yield to temptation to make their business pay, or to gain influence, or to enjoy some form of earthly pleasure, but it were better to part with life itself than to dishonour the Lord who died for us.

For all who are thus faithful unto death the crown of life is surely reserved. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal" (John xii. 25).

The following recently appeared in an American periodical, which relates that in one of the early persecutions of the Church there were forty faithful men who in this time of peril refused to recant and were condemned to be exposed, unclad, on a winter's night on a frozen lake.

A Roman soldier was told off to guard them, with authority to release any who should renounce their Christianity.

As the weary night dragged on he heard the sweetest singing, and on looking up saw a company of angels who had come to carry the spirit of the first martyr that fell frozen. He, as he died, joined in their song.

"Forty martyrs and forty crowns. He that is faithful unto death shall receive the crown of life."

Again and again during those fearful hours those heaven-sent singers ascended and descended and sang their triumphant song.

Presently he heard an approaching footstep and there stood before him the last man, who (oh, the pity of it) stated that he was "ready to recant."

The soldier, however, regarded him with disdain, and addressed him with earnest words of remonstrance: "Fool that you are; had you seen and heard what I have, you would never deny your Lord! You may take my garments and place them here on the shore, while I take yours to the frozen lake, for I am prepared to accept Christianity." This he did, and it was not many hours before the angels once more took up the refrain and conveyed him to heaven.

"Forty martyrs and forty crowns; he that is faithful unto death shall receive the crown of life."

Thus that brave man also received the promised crown.

This may be historically true or partly founded on fact and partly legendary; but it enforces what is abidingly important:—

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

The crown of life is not promised to those who are tempted; but to those who endure to the end and are thus approved of God:

II.

"THE CROWN OF RIGHTEOUSNESS." This, the apostle tells us, is promised to all who love His appearing. It is to be

given by the Lord, the Righteous Judge. It is for those who are righteous in the Saviour's righteousness, not their own (2 Tim. iv. 8); even as of old Abraham "believed God and it was counted to him for righteousness."

It especially refers to those who are looking and longing for the appearing of the Saviour. This is the "blessed hope"—the pole star of the Church. It is true that this doctrine has been brought into disrepute through the wild notions and vagaries of some who hold it. Still, the second coming of our Lord is clearly taught in the Scriptures; the Word of God gives great prominence to its teaching on this point. Rightly understood it is the strongest incentive to holy living and spirituality of mind. The inspired Apostle John emphatically assures us that this hope leads to holiness, for he says that "every man that hath this hope in Him purifieth himself even as He is pure" (John iii. 2, 3). If we are constantly looking for and loving or desiring His appearing, it will blessedly influence and control our lives. God has promised the crown of righteousness to all such. This faith believes, while

"This glorious hope revives our courage by the way;
While each in expectation lives and longs to see the day."

III.

"A CROWN OF GLORY." This was promised to "the elders" or under shepherds who faithfully ministered to the flock of God. "These, when the chief Shepherd shall appear, shall receive a crown of glory that fadeth not away" (1 Pet. v. 4).

"He that winneth souls is wise," says Solomon. And if we lack the necessary wisdom God has promised to supply it. "If any of you lack wisdom [and who among us does not?] let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (James i. 5, 6). Without it soul-winning cannot be accomplished.

This Daniel also corroborates and confirms in his memorable assurance that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 2, 3).

The first—"the crown of life"—has been styled the "Warrior's crown." It is for those who have endured hardness as good soldiers of Christ Jesus, and have in spirit sung the sweet lines:—

"If on my face for Thy dear sake shame and reproach shall be,
I'll hail reproach and welcome shame if Thou remember me."

The second—"the crown of righteousness"—has been called the "Watcher's crown." It is for those who are waiting and watching for the second advent of their Lord.

The third—"the crown of glory"—may be viewed as the "Worker's crown." It is for those who are lovingly engaged in the Master's service. These go out into the highways and hedges to gather in the lost and erring, and have consecrated themselves, body, soul and spirit, to the service of their Lord.

We have here a triple crown for all the true followers of Christ.

Unlike the triple crown to which the Pope lays claim, this one can never pass into other hands. The day will sooner or later come when his crown must be worn by his successor. Not so with the glorious diadems awaiting the people of God. Death can never robe them of these, but will be merely the portal which will usher them into everlasting life in the presence of their God and King.

May it be the happy privilege of both reader and writer to receive these threefold crowns at the hands of the Master and to cast them down with adoration before the throne, saying, "Thou art worthy, O Lord, to receive glory, honour and power, for Thou hast created all things, and for Thy pleasure they are and were created. Amen" (Rev. iv. 10, 11).

ROSE JOHNSON.

Mayfield, Gravesend.

"WHAT SHALL WE RENDER?" THE STORY OF A HYMN.

A TALK WITH THE BAIRNS.

BY BASIL ARNOLD.

"What shall I render unto the Lord for all His benefits toward me?"
—Psa. cxvi. 12.

WE are all, DEAR CHILDREN, fond of the "Young People's Mission Hymn Book," though I wish that some of the hymns had been left out to make room for others which I am sorry have been excluded. One of these is Mrs. Parson's beautiful hymn on "Gratitude to God," which we cannot now sing in our Sunday Schools, though it would be a favourite with all if we could. Let me repeat it:—

"What shall we render, Thou heavenly Friend, to Thee
For care so tender, for grace so free?
What can we bring? Since all we love
Thy rich and bounteous hand bestows;
From Thee, the source of joy above,
All life and blessing flows.

Chorus—What shall we render, etc.

Lo, the lofty mountains, high to Thee their summits raise,
Sweet sparkling fountains whisper Thy praise.
The pleasant fruits, the smiling flowers
To Thee their graceful offerings bring,
And cheerful birds with all their powers
To Thee sweet anthems sing.

Chorus—What shall we render, etc.

Earth's thousand voices warble soft Thy lovely name;
Nature rejoices, praise to proclaim.
Since we have spirits which must live
When all things else shall fade and die,
May we eternal honours give
And sing Thy praise on high.

Chorus—Then shall we render loud Hosannahs, Lord, to Thee,
For care so tender, for grace so free."

This we used to sing at my first school in 1850—sixty years ago—though I have only once heard it publicly sung by children.

This was at Gurney Road Chapel, Stratford, in the days when the first pastor, Mr. J. H. Lynn, was preaching with so much blessing, and all the pews were nicely filled. It was sung by the children to the music of Mozart's song "Life let us cherish." It was a Sunday School anniversary, and I thought that there was propriety in the tune chosen. How can we better "cherish" our lives, or make them happy, than by living to the praise and glory of God?

Dear children, do you ever think how good the Lord is to you, giving you happy homes, affectionate parents, dear brothers and sisters, kind and just teachers, and friends so good as those who seek your best welfare in the Sunday School? I hope that you sometimes say when you think of these—

"What shall I render, Thou heavenly Friend, to Thee,
For care so tender, for grace so free?"

How beautiful is the thought—derived from the Bible—that all God's works praise Him—mountains and streams, flowers and birds; not in actual songs, of course, but by their grandeur and beauty; and if these do so, how much more should we! Do you remember that in the Psalm which is called "David's Psalm of Praise," he says, "All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee" (Psa. cxlv. 10).

But I wonder, too, whether any of you can thank God for a better gift than those I have mentioned. Paul says, "Thanks be to God for His unspeakable gift!" He meant Jesus Christ, and every child who has felt sorrow for sin, who has whispered a true prayer to God, and who has a hope of going to heaven hereafter, owes all these things to the Saviour. I do not think that religion is only for grown up people. I believe that God still gives grace to the young, as He did to David, who said, "O God, Thou hast taught me from my youth," and "Thou art my trust from my youth" (Psa. lxxi. 5). If any of you are *praying* children I hope you are *praising* children as well, and that you will join with David in saying, "What shall I render unto the Lord for all His benefits toward me?"

Now I have a story to tell you about the hymn of which I have spoken. About forty-five years ago two boys, who were cousins, were sent to a boarding-school at Christchurch, in Hampshire. The Principal was a pious man and strove to "teach" his pupils "the fear of the Lord"; so they acquired religious knowledge, just as you are taught it at your Sunday School, as well as gained a good education to fit them for the work of life.

After a while their resident French master left, and another came who was, though no one suspected it, really a wicked man. He used to go on the sly to public houses and drink too much, and I believe did other wrong things. By-and-bye some of the elder boys found this out, and—it was a sad story—threatened to tell the Principal of what they knew about him, but he promised to indulge them in certain ways if they would not expose him. So, instead of exercising authority, he was in their power and they did many things for which they ought to have been punished, without even being reprov-

Christchurch is close to the sea and affords excellent bathing, though at places it is dangerous. The Principal, therefore, forbade them to bathe unless he, who knew the coast thoroughly, was with them.

One half holiday, however, they went for a stroll on the sands under the care of this French master, when some of them expressed their desire to go into the water. He objected, but in vain—we know why—and then consented. Two of them went back and fetched some towels from the school, and soon all who wished, were bathing in the sea.

Now, a little while before this, a lady who was riding in her carriage in a road near the front, heard some clear young voices singing this very hymn—"What shall we render, Thou heavenly Friend, to Thee?"

When her drive was over, she bade her coachman return, when suddenly she heard pitiful and piercing screams and appeals for help. It seemed that the poor lads had waded into the sea at a spot most unfavourable for safe and pleasant bathing; for the level of the sands terminates abruptly and there is a dangerous fall of from one to three feet. Some of the boys grew frightened and were able to get back to the shore. Two, however, as was supposed, slipped at the edge of this treacherous rock and were suddenly plunged into deeper waters, and not knowing how to swim sank beneath the waves. There was no boatman near at hand, and all that the rest could do was to call out for help with all their might. At length a sailor rowed to try and rescue them. They brought their bodies to the shore and took them to a house that was close by and ran in search of a doctor. But it was too late and the two cousins were drowned.

You may ask if I knew them. I did not, but some while afterwards I was engaged to bury their aged grandfather, and at the funeral I met their two fathers, who told me the sad story. I remember that they almost cried as they did so, but they evidently found some comfort in the lady's story about the hymn.

I am not going to tell you, dear children, what lessons this may teach us, or the warning it should give us. Without being told I am sure that you will see what we may learn from it, and, perhaps, like me, you will think of it whenever you sing—

"What shall we render, Thou heavenly Friend, to Thee,
For care so tender, for grace so free?"

DIVINE DIRECTION.

"In all thy ways acknowledge Him and He shall direct thy paths."—
Proverbs iii. 6.

THE rendering of this verse by Dr. Newman, the first Principal of Stepney, now Regent's Park College, in his translation of the Book of Proverbs, is well worthy of consideration. "In all thy ways *consult* Him." "To consult" or "to ask advice of" a person involves far more than simply admitting or owning his existence

and his character and his ability. Many "believe in the Holy Ghost" who have no fellowship with Him. Many rightly regard Him as graciously willing to impart wisdom (James i. 5) who have never sought His guidance, and by whom the caution to "lean not unto our own understanding" (Proverbs iii. 5) is wholly disregarded.

Yet how gracious is the Spirit in assuring us that He is willing to be consulted by frail and faulty men, and will make His mind known to us and "cause us to know the way wherein we should walk" in answer to fervent prayer.

"He overrules all mortal things and manages our mean affairs ;

On humble souls the King of kings bestows His counsels and His cares.'

A correspondent who learned this truth by somewhat bitter experience has taken us into his confidence, and shall now tell us his "o'er true tale" in his own words.

"Some years ago one of our carmen had a collision with another vehicle, the driver of which came to us saying that he and a companion had been injured thereby.

"As I was talking to him about it, it was just as though an *audible voice* spake to me the Master's words in Matt. v. 25. Whilst I am writing this my memory recalls the incident very plainly. 'Agree with thine adversary quickly, whiles thou are yet in the way with him.' And even the amount I was to offer him as compensation came to my mind. This I afterwards found would have been accepted, but unfortunately, as I had to consult my brother, I hesitated and did not act on the advice given to me by my heavenly Guide, and before the matter was ultimately done with, legal action was taken against us which entailed a very heavy loss upon us. But my heavenly Father was very kind and forgiving to me over the matter and graciously helped us and provided the means to meet the heavy demands. Still, I have never forgotten the lesson I then learned—that if 'in *all our ways we acknowledge Him, He will direct our paths.*'"

H. C. T.

October, 1911.

"THE SIGNS OF THE TIMES." CAN WE DISCERN THEM?

"When it is evening, ye say, 'It will be fair weather : for the sky is red.' And in the morning, 'It will be foul weather to day : for the sky is red and lowring.' O ye hypocrites. Ye can discern the face of the sky ; but can ye not discern the signs of the times?"—Matthew xvi. 2.

THE Master thus rebukes the inconsistency of the Pharisees and Sadducees, who prided themselves in their ability to predict changes in the weather from the aspect of the sky, but paid no heed to the significance of current events. They knew that a red sunset was the forecast of a cloudless morning, and a red sunrise of a dull and wet day, but they paid no heed to what was continually occurring though it afforded unmistakable signs that the advent of the long-promised Messiah was at hand.

Now, between their apathy and disregard of the signs of *their* times, and our inattention to the significance of what is daily happening in our own midst, there is a solemn resemblance. In

their day events claimed heed to the predicted birth of Immanuel. To-day events point to the nearness of His, as surely predicted, return "without sin unto salvation." Let us see whether much which is now transpiring, and which it were sinful to disregard, does not correspond with what we are assured will happen before the Lord vacates His mediatorial throne, and descends "from Heaven with a shout" (1 Thess. iv. 16).

Some Christians are of opinion that the Lord's return will not occur for many ages, and that it is therefore so remote as not to claim our present attention. Others think that it may take place at any moment and that no prophecies have to be fulfilled previously.

The writer's conviction is that it is very near, but that the period which immediately precedes it will be characterised by features which will clearly indicate that the solemn time is at hand.

I.—It will, for example, *be a time of extreme restlessness*. "Many shall run to and fro" (Dan. xii. 4). Men formerly travelled only in the interests of trade and commerce. Home they accounted the best place, and they were contented with their surroundings and associates. Now, to leave home and wander abroad is the general ambition. It is the age of tourists. Here then is one sign of the times.

II.—In the period preceding the Master's return "*Knowledge shall be increased*" (Dan. xii. 4), and the advance of knowledge is a feature of our day. Nature has disclosed many wonderful secrets. Science has unrolled her hidden page and we are familiar with many facts which were wholly unknown a few years since. Religious knowledge has extended. Owing to the circulation of the Bible and the spread of pious books, the plan of salvation is widely known. "The gospel has been published among all nations" (Mark xiii. 10).

To an ever-growing extent, "the knowledge of the Lord"—not an acquaintance with Him in His saving and covenant character—may almost be said already to "have covered the earth as the waters cover the sea" (Isa. xi. 9). This feature of our age also corresponds with one of the "signs" of the last times.

III.—*Renewed interest is felt in God's Ancient People*. That God has blessing in store for these, many Scriptures testify, although, as Sir Edward Denny sings:—

"The Lord hath afflicted His Zion, the city He loved so well,
Where He deigned like a couching Lion in glory and strength to dwell."
—Num. xxiv. 9.

The fig tree which our Lord cursed for its fruitlessness symbolised His favoured nation—but His anathema will not rest on them for ever.

"Now learn (our Lord says) a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Mark xiii. 28). Who can deny that the Jews as a people

* That is, "Learn that the now withered fig tree is a parable or a fact expressing heavenly truth. When ye see its branch become tender—and not as now, dry and sere and hard—and it begins to bud with newly formed leaves, ye will know that the summer is near."

are manifesting unprecedented religious vitality. They do not indeed yet look upon Him whom they as a nation pierced (Zech. xii. 10). Many things, however, inspire the expectation that their summer is drawing nigh. Should we not from this fact discern a "sign" that the Master's return is impending?

IV.—It is foretold that in the "last days" *formal religion will be professed by many* who are destitute of "the power of Godliness" (2 Tim. iii. 3). To this the Epistles of James and Peter and those of Paul to Timothy and Titus amply attest. This is largely true of this present age. The Christian World—we do not mean the newspaper so called—is in the ascendancy. Prominent politicians attend public meetings and deliver pious addresses to win popularity. Servants in search of engagements advertise that they are religious.

It is, however, too obvious that to many who have a form of Godliness it is far from being an operative power.

Modern thought has assailed the Christian Faith "with treacherous art"; though nothing is advanced which claims to supersede the Gospel of God. Inspiration is scoffed at. Calvinism is asserted to be dead.

The Lord's miraculous conception is denied, Symbolic worship is popular. The Lord's supper—or *evening* meal—has been changed into the holy morning communion. The bread and wine when blessed by a priest are regarded as actual means of grace by which the body and blood of Christ are verily and indeed conveyed to the worshippers. Spirituality is rarely to be met with.

These surely are "signs" to be "discerned" by the wise in heart.

(To be concluded.)

THIRSTING FOR GOD, OR THE WELL OF BETHLEHEM.

BY PASTOR JOSEPH JARVIS, GREENWICH.*

"And David longed, and said, 'Oh, that one would give me drink of the water of the well of Bethlehem.'"—2 Samuel xxiii. 15 and 1 Chronicles xi. 17.

WE are happily acquainted with the narrative of which this forms a part and can at once recall the circumstances under which David uttered these words. We are also, I doubt not, prepared with John Kent and other spiritually minded writers, to regard the longing of the famished monarch as suggestive and illustrative of the craving of a heaven-born sinner for the "consolation" that is "in Christ" (Phil. ii. 2) which evokes the plaintive cry, "My soul thirsteth for God—for the living God."

Let us then consider the SOUL'S longing FOR THE WATER OF LIFE. In David's estimation there was no water like that of the well of Bethlehem. His thirst was excessive and it was thirst for a *special* water, even that from the well of the city of his birth. All men thirst, but few thirst for the water of life. Some thirst for wealth,

* Extracted from THE DEVONSHIRE ROAD PULPIT, No. 44, New Series. May be obtained of the Preacher, 69, Fordel Road, Catford, S.E.

others for honour, others for social distinction, others for carnal pleasures—but none thirst for the living God till created anew in Christ Jesus.

What a mercy to be able to sing with Cowper :—

“ I thirst, but not as once I did, the vain delights of earth to share ;
Thy wounds, Emmanuel, all forbid that I should seek my pleasures there.

Dear Fountain of delight unknown ! No longer sink below the brim ;
But overflow and pour me down a living and life-giving stream.”

Those only who know the gift of God, thirst and cry for the living water ; these only solemnly realise that the well is deep, and that they have nothing to draw with, and that no creature can fetch them this soul-reviving water. All others are satisfied with earth's broken cisterns and muddy pools ; satisfied with the poisoned cup which Satan and the world press to their lips.

Longing for water from the well of Bethlehem, David cried, “ Oh that *One* would give me water of the well of Bethlehem, that is at the gate ! ” The man of God could not *fetch* it, he knew and felt that one must bring it to him ; and this is just what a spiritually thirsty soul feels to day. We hear much, it is true, of the Arminian rubbish about “ taking Christ and the promises, and of helping ourselves to comfort and strength.” But if man can do all this, what need is there of the Holy Ghost to help our infirmities ? to take of the things that are Christ's and reveal them unto us ? and also to “ seal us with the Holy Spirit of promise ” ?

Brethren, depend upon it, that those who are really taught of God gather only what He gives ; and very often have to cry, “ Oh that One—the mighty and Holy One, even the eternal Spirit—would give us to drink of the water of the well of Bethlehem ! ”

Such pinings, longings, and thirstings, prove a man to be regenerate, and are unmistakable evidences that he shall never die for lack of this living water.

How beautiful is that golden chain of our dear Redeemer's loving argument to be found in the Gospel of John. I refer to the Lord's conversation with the woman of Samaria. “ If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink ; thou wouldst have asked of Him, and He would have given thee living water.” Let us test our condition by this Divine declaration and reasoning. Have we any heart knowledge of the “ gift of God ” ? any soul conviction that Jesus is the Christ ? Then we shall ask for this living water at His hands ; for it is not possible for us to have the saving knowledge of God and remain prayerless and destitute of this spiritual thirst. But knowing and asking, we cannot ask in vain, for the Saviour's promise is infallibly made to these conditions of soul—namely, knowledge of the gift of God, the glorious Person of Christ, and a sense of need attended by the spirit of supplication : “ Thou wouldst have asked of Him, and He would have given thee living water.”

This knowledge, this thirst and this spirit of supplication, the Lord soon imparted to the woman. She therefore asked and He gave her the living water ; and O, thou poor thirsty, pleading one, Jesus Christ, who “ is the same yesterday, to-day, and for ever,”

and whose promises of grace are for all time, will assuredly give thee also this water from the well of Bethlehem, and thou shalt join with the poet in his glad song:—

“How welcome to the soul oppress'd in sorrow's vale by raging thirst,
Scorched by the sun's meridian beam is the sweet well of Bethlehem.

Prophets of old and saints the same, in every age, of every name,
Drank of this soul-reviving stream—the water sweet of Bethlehem.

Water so pure or half so good from Nature's fountains never flowed;
There's curse and death in every stream save in the well of Bethlehem.

Wide as the stretch of human woe those death consuming waters flow;
Spring up, O well, be this my theme, thou water sweet from Bethlehem!

To cheer when faint, when sick to heal, their wondrous virtues must
prevail;

My foes to crush, my fears to quell, spring up, O stream from Bethlehem's
well.

When Nature sinks beneath her load, amidst the din of Jordan's flood;
With this my every fear dispel—one sip of Bethlehem's sacred well.”

—John Kent.

“THE WONDERFUL LOVE OF HIS HEART.”

I OFTEN wonder how it is
That ever I was saved—
That ever I was brought to God,
Who once was so depraved:
That ever I should be redeemed,
Although so far away,
Far as the east is from the west,
Or midnight from noonday.
The more I think of what I was,
By nature and by sin—
Seeming to be so fair and good,
While all was vile within—
So much the more am I compelled
To marvel at the grace
Which shone into this heart of mine,
Revealing His dear face.
'Tis not as though I was as some
Whom all perforce must love,
Because affectionate and mild
And gentle as a dove;
But I was wild, unlovable,
And full of self and pride
Walthamstow.

And passion, anger, bitter hate,
With all that's bad beside.

And yet I do discern a clue
Which helps to make it plain
How one like me could favoured be
And pardoning grace obtain.
Does not the sacred Word declare
That Jesus came to die
For the chief sinner out of hell?
And just *that one am I*.

Exalted Saviour! coming soon
Thy ransomed ones to claim,
And 'mid the splendours of Thy
throne
In regal power to reign,
O condescend to take my love,
Accept the praise I bring,
As now and through eternity
Thy sovereign grace I'll sing.

I. B.

BE very jealous lest there should be anything creeping in between your heart and the Son of God. It is a great thing to be separated from one's self—it is heaven upon earth.

ONE temptation of the devil's is to insinuate that God is too great to notice *little things*, or that I am too insignificant to be noticed by Him.

THE subject that yields the greatest satisfaction is that all Christ's *merit* is mine, and that *all my sin* was His.

GODLY CONCERN.

BY PASTOR W. H. RANSOM, SOMERSHAM, IPSWICH.

“The Lord will perfect that which concerneth me” (Psalm cxxxviii. 8).

SOME people seem to have so little earnestness that they never evince concern either as to the lesser or to the more important matters which claim their attention. Others are thoughtful and strenuous. They realise the dignity of existence and assent to the poet's words,

“Life is real, life is earnest, and this world is not its goal ;
‘Dust thou art—to dust returnest’ was not written of the soul.”

Such all true Christians are : they are concerned about many things.

Theirs is a two-fold concern. They are at times anxious and embarrassed about the things of this life, and deeply concerned in connection with its cares and trials. But our text speaks of the spiritual concern which grace sets up in elect and redeemed hearts. This we will consider.

I.—*Notice the subject of Christian Concern.* What mainly concerns us is *the salvation of our soul*. This our Lord's words declare (Mark viii. 35, 38). Only the regenerated are concerned spiritually. Spiritual life is commenced by concern, a knowledge of our state as sinners. This causes concern. It is a time of earnest solicitude when the prayer is, “God be merciful to me a sinner.” It was so with the publican, and in the day of Pentecost (Acts ii. 39).

II.—*The work of grace in its continuation* often leads to painful concern. There is concern to live for and to Christ, and an overpowering desire to honour and glorify Him. It is necessary for true Christians to remember why the Lord has called them by grace (1 Pet. ii. 9). There is great need for consistency of life. There should be concern for this, so that others may take knowledge that we have been with Jesus. There will also be a concern to fulfil the duties devolving upon the called. Spiritual concern is manifest by earnest practical effort.

III.—Again, there is concern for the welfare of Zion; when Zion travails blessed results are manifest. Concern for the prosperity of the Church, for an increase to its members. Also for the well-being and holiness of the Church. Many who worship with us appear cold and careless in their profession. Oh ! for their desire to be manifest in all the members of our Churches.

“My soul shall pray for Zion still while life or breath remain ;

There my best friends and kindred dwell, there God, my Saviour, reigns.”

Again, there is concern for God's house. His sanctuary is loved, His worship is maintained and attended by all earnest followers of the Lord. Such are not satisfied to be occasional attendants, but are there as often as possible. Oh ! that the concern for the prayer meeting was more manifest in those who profess to love the Lord ; where this is manifest blessed, indeed, are the subjects of the concern. We reserve the results of this solicitude for another occasion.

(To be concluded).

EARTH DESPICABLE: HEAVEN DESIRABLE.

BY RALPH ERSKINE, OF DUNFERMLINE.*

<p>THERE'S nothing round the spacious earth To suit my vain desires ; To more refined and solid mirth My boundless thought aspires.</p> <p>Fain would I leave this mournful place, This music dull, where none But heavy notes have any grace, And mirth accents the moan ;</p> <p>Where troubles tread upon reliefs, New woes with older blend ; Where rolling storms and circling griefs Run round without an end ;</p> <p>Where waters wrestling with the stones Do fight themselves to foam, And hollow clouds, with thund ring groans, Discharge their pregnant womb ;</p> <p>Where eagles mounting meet with rubs That dash them from the sky ; And cedars, shrinking into shrubs, In ruin prostrate lie ;</p> <p>Where sin, the author of turmoils, The cause of death and hell, The one thing foul that all things soils Does most befriended dwell.</p> <p>The purchaser of night and woe, The forfeiter of day, The debt that every man did owe, And only God could pay.</p> <p>Bewitching ill, endorsed with hope, Subscribed with despair ; Ugly in death when eyes are ope, † Though life may paint it fair.</p> <p>Small wonder that I droop alone In such a doleful place ; When lo ! my dearest Friend is gone— My Father hides His face.</p> <p>And though in words I seem to show The fawning poet's style, Yet is my plaint no feigned woe— I languish in exile.</p>	<p>I long to share the happiness Of that triumphant throng That swim in seas of boundless bliss Eternity along.</p> <p>When but in drops here by the way Free love distils itself, I pour contempt on hills of prey † And heaps of worldly pelf.</p> <p>To be amidst my little joys, Thrones, sceptres, crowns, and kings, Are nothing else but little toys And despicable things.</p> <p>Down with disdain earth's pomp I thrust, Bid tempting wealth away ; Heaven is not made of yellow dust, Nor bliss of glittering clay.</p> <p>Sweet was the hour I freedom felt To call my Jesus mine ; To see His smiling face, and melt In pleasures all divine.</p> <p>Let fools a heaven of shades pursue, But I for substance am ; The heaven I seek is likeness to And vision of the Lamb :</p> <p>The worthy Lamb with glory crowned In His august abode ; Enthroned sublime, and decked around With all the pomp of God.</p> <p>I long to join the saints above, Who, crowned with glorious bays, Through radiant files of angels move, And rival them in praise :</p> <p>In praise to JAH, the God of love, The fair, incarnate Son, The holy co-eternal Dove, The good, the great Three-One.</p> <p>In hope to sing without a sob The anthem ever new. I gladly bid the dusty globe And vain delights, " Adieu ! "</p>
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* The conclusion of the poem entitled, " The Believer's Principles Concerning Heaven and Earth," the first part of which—" The Work and Contention of Heaven "—appeared in our September number.

† A corpse, the eyes of which are open, appears so pitiable and strange that we consider it incumbent on those on whom this duty devolves to see that they are closed, as if in sleep.

‡ Psalm lxxvi. 4, " Thou art more glorious and excellent than the mountains of prey."

REVIEWS, LITERARY NOTES, ETC.

Life and Letters of Thomas Bradbury, Minister of Grove Chapel, Camberwell. Farncombe and Son, 30, Imperial-buildings, Ludgate Circus, E.C. 3s. 357 pages.

THE name of this servant of God is probably familiar to all readers of this magazine, as he was a distinguished witness for the truths held by the Calvinistic or Particular Baptist Churches, and a cordial understanding and a warm sympathy existed between them, though, to use a quotation quaintly employed by our dear friend himself, "Jordan rolled between."

The story of his career is told in the book before us and largely in his own words, extracted from his journal and other writings, and compiled with affectionate care and no small ability by his daughter, Mrs. Doggett. An exceedingly edifying and readable book has thus been produced, which will reach the heart of every reader who loves the doctrines of free and sovereign grace. It is a volume which will surely confirm the faith of the wavering Calvinist; and should it fall into the hands of any Christian of Arminian views, we predict that he will lay it down with his faith in his unscriptural creed shaken, if not demolished.

It is frequently affirmed that a man's beliefs are of small moment, if his life is commendable. Hence the popular, but most reprehensible, couplet in Pope's "Essay on Man":—

"For modes of faith let graceless zealots fight:
He can't be wrong whose life is in the right."

This, however, is a fallacy. It matters much what we believe, Most of the trouble in this world since Adam's fall has been the direct or indirect result of wrong beliefs; and it is because a right creed is of such importance, that we hail with joy this testimony for what we are assured is the truth of God.

This good man's life-long experience exemplifies the fact that Calvinistic beliefs are the paramount equipment of an evangelist—using the word not in its modern, but in its strictly scriptural, sense—the sense in which John Bunyan used it in his "Pilgrim's Progress." Thus regarded, Thomas Bradbury was a true evangelist.

From his early youth he was instructed in God's Word. He pays a warm tribute to the memory of the Rev. Patrick Joseph O'Leary, Vicar of St. Jude's, Ancoats, Manchester, in whose Sunday-school he was taught to study the Scrip-

tures and commit them to memory. On one occasion the subject set was "the immutability of God"; "and," he writes, "I searched the Book, learned the texts and trembled at the truth." Later he observes, "Before I was in my teens God interested my mind with the truth of His sovereignty as opened up in the history of Joseph. Some may think this truth too high for a young mind to reach; but if it were too high for me, I was not too low for a Covenant God to teach." Again, "God's perfect knowledge of me was the first truth which exercised my young mind, and all from the pages of inspiration. . . . The world looked upon me as a little innocent child, but I knew and felt something different from that. I knew I was a sinner deserving wrath, death and hell. . . . God could see me as a sinful creature. . . . But there He left me not. He would teach me something of His knowledge of me in my grace-fulness with Him in the Son of His love." In this way God fitted His servant for the great work to which He afterwards called him.

Mr. O'Leary left St. Jude's, and at the age of about twenty years Mr. Bradbury also left and attended the ministry of the Rev. James Bardsley, Incumbent of St. Philip's, Manchester. There he began to engage in Sunday-school work, and soon saw Divine blessing following his efforts. Of Canon Bardsley he writes: "He was mighty in the Scriptures, and rarely made a statement without referring to the Book."

Through the instrumentality of this saintly man he then became associated with the work of the Manchester City Mission. Striking incidents are recorded in connection with his work in this sphere, illustrating his tactful and happy method of going about his Divine Master's service. "What is your business here?" he was once asked. "I am seeking a sinner," was the reply, "whose heart longs after Jesus, or one who may be seeking to know Him."

A few years later our evangelist went to work as a missionary among the colliers at Haydock, Lancashire. Here he would walk many miles in his visits to the poor, stopping often to talk about Christ to the men at the head of a coal pit. He paid a weekly visit to Edge Green, a hamlet four miles from Haydock, to call on the cottagers and read God's Word to them. On one of these occasions he first met Sarah Hatton, an aged woman of high moral character,

whose cottage was the cleanest in the neighbourhood. She would listen with marked respect to the reading of the Bible, but remained totally destitute of any knowledge of her need of a Saviour. "To hear of her total depravity and utter helplessness was news to her; to be stripped of her own fancied righteousness was painful in the extreme." Then follows a passage eminently characteristic of the gracious man who writes it: "Many times when I left the house she expressed a hope that I might never call to see her again. But God's all-wise pre-determination could not be frustrated. The time due for Jehovah the Spirit to reveal a precious Christ in her at length arrived." The story of her conversion follows, then of her death. In a brief review we cannot do justice to such episodes as these. Our readers must obtain the book, if this taste whets their appetite for what it contains.

From Haydock Mr. Bradbury went to Barrow Hill, where his work still lay among the colliers, and where he was greatly blessed in service.

Five years later, in April, 1871, he preached in the Surrey Tabernacle, London, and at North Brixton Tabernacle, where the late Mr. Cornwall was pastor. Mrs. Doggett here observes, "From the commencement of my father's ministry in London, and because of the distinguishing doctrines of grace which it was his delight to preach so faithfully and fearlessly, God gave him a warm place in Mr. Cornwall's affections, which remained unchanged during their lifetime." Men of well-balanced mind, united in all the great essentials, can lay aside their minor differences as matters of small moment. Calvinists are few enough. Oh, that they were less easily divided than they are now!

On June 5th, 1872, Mr. Bradbury preached for the first time in The Grove Chapel, Camberwell, and on September 13th, 1874, he commenced his pastorate there. For thirty-one years he declared the whole counsel of God from that pulpit, and his testimony still lives in the hearts of those whose privilege it was to hear him. His pastorate closed with his death on September 2nd, 1905. The last words on the lips of this faithful servant of God were, "Lord, now lettest thou Thy servant depart in peace."

We wish this book a wide circulation among the people of God. It is a brilliant testimony to the doctrines of sovereign grace, and we believe that the simple record of Mr. Bradbury's life-work, especially of his dealings with the

poor of Manchester and the colliers of Haydock and Barrow Hill, will speak more loudly for the truth of God and carry more conviction to the average Christian reader than would all the controversial works ever printed.* There is a peculiar charm and a simple pathos in the passages from the evangelist's diary, on the strength of which we boldly claim for this book a high place of honour in the literature of Christian biography.

The gifted authoress has carefully abstained from Boswellising her father, and in her inscription we read the desire of her heart, a prayer which will surely be answered. Here is the inscription: "To the memory of my dear father these pages are lovingly inscribed, with the prayer that mourners in Zion may find comfort and encouragement therein and be buildeth up in their most holy faith."

We have only to add that the book is not only well written, but well printed, well bound and well illustrated, and to express our earnest hope that it will be well circulated and well read.

A. G. S.

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The Australian Particular Baptist Magazine for August and September, 1911. Edited by Pastor F. Fullard, Sydney, N.S.W.

THE August number will be certain to interest many of our own readers. It contains an account of the introduction of our principles and practices into the Colony, with brief but well-written appreciations of John Bunyan Macure and Daniel Allen, whose portraits are appended. The former—whose mission as a pioneer was so important—we knew well after his second and final return to England, and can vouch for the accuracy of the likeness. We do not forget his God-owned work at Cambridge, in which Eden Chapel, which was erected through his exertions, will long remain as a memorial of this faithful servant of Christ.

In the number for September the history of the Strict Baptists in Australia is continued, and biographical appreciations of Pastors Frederick Beedel and Frederick Fullard are given.

These two numbers thus contain matter which is not only interesting, but denominationally important. We wish that they had a London publisher.

* We do not disparage controversy. But controversy appeals to the few, while a vivid story of a good man's experience in the Master's service must appeal to many.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ZION, NEW CROSS ROAD, S.E.
 THE Sunday-school anniversary services, for over fifty years past, have always been times of happy reunion and glad rejoicing, old teachers and scholars assembling within its hallowed precincts and greeting one another with all the fervour of long-sustained friendship. 1911, notwithstanding the absence of the loved Pastor and President, Mr. John Bush, proved no exception to the rule. On Saturday evening and early Sabbath morning meetings for prayer and praise were held preparatory to the more public services in the chapel. Pastor H. T. Chilvers in the morning preached a masterly sermon from 2 Kings ii. 14, "Where is the Lord God of Elijah?" and in the evening addressed, specially, young men and women from Matt. iv. 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Dealing with bread as the sign and symbol of all things material, and the Word of God as that which was spiritual, he showed the awful condition of those who were taken up with the things of this world, and the happy position of those who, made the partakers of eternal life through faith in the Lord Jesus, were rejoicing in Him as the Word made flesh, and in the Bible as their guide and counsellor and friend.

In the afternoon Mr. Stanley Martin—who, we were rejoiced to see, had been restored, after a long illness, to convalescence—gave one of his inimitable addresses to young people in the form of acrostics on the weather-vane, "So Easy Without the Name;" "No Entrance Without the Saviour;" "News." At this service nearly 200 children from the Baildon-street Mission branch were present, making about 700 young people, besides parents and friends.

On Tuesday afternoon a large number of friends assembled in the chapel to listen to an eloquent sermon by Pastor H. T. Chilvers. Selecting three texts from 1 Cor. ix. 16, 22, and 27, he showed how the Apostle Paul, in this chapter and the preceding one, dealt with the subject of liberty. Some of the Christians at Corinth had mistaken

that liberty which is the right of every believing soul for licence. The Christian does what he likes because, if his heart is right with God, he likes only those things God would have him like and love. It is well to abstain from some things which are lawful for the sake of weaker brethren who might fall.

He then noticed the following points:—

(1) The apostle preached the Gospel.

(2) He adapted himself to those to whom he preached.

(3) He kept under his body.

About 200 friends sat down to tea and social intercourse with one another, after which the chapel was well filled for the evening meeting.

Mr. Thomas Green (of the Surrey Tabernacle) presided in his usual genial and happy manner. After reading the Scriptures, Pastor S. Banks (Eltham) offered prayer, and the annual report was read by Mr. W. M. Bourne (Hon. Sec.), which deserves to be given *in extenso*. There were 462 scholars on the roll, with 40 teachers and officers, and an average afternoon attendance of 322 and 38 respectively. The Young Men's and Young Women's Bible Classes continued to meet regularly under the leadership of Mr. H. J. Catchpole and Miss George. The Infant or Primary Department, now in its third year, numbers 113, and reflects great credit on its gifted superintendent, Mrs. A. O. Green, and her coadjutors, the Misses Loosley and G. Spooner. The Cradle Roll has 50 names upon it, and continues to act as a stream of supply to the infant school. The Teachers' Preparation Class meets regularly for the study of the week's lesson. The library has been closed with a view to a thorough reconstruction. Mr. T. O. King, who has held office as librarian for upwards of seventeen years, has sent in his resignation, which had been accepted with much regret. The Band of Hope has a membership of 120, with an average attendance of 80; and the Branch of the International Bible Reading Association numbers 390; while the Young Christian Band

will gladly welcome recruits. The missionary spirit which has long characterised the school continues to manifest itself, and an encouraging increase is being shown in the year's contributions. Mr. A. O. Green (Mission Secretary) reports that £27 17s. 11½d. has been given to the South Indian Strict Baptist Missionary Society, while the Guild of Help (Miss Howarth, Secretary) has contributed £27s. 3d., in addition to the annual collection, £1 13s. 3d., for the Sunday School Union Homes at Clacton and Bournemouth. A special service was held on May 19th in celebration of the anniversary of the Baildon-street Mission, when £2 15s. was raised for the carrying on of the work there; the British and Foreign Bible Society £1 7s. 7½d.; and the Indian Sunday School Mission, £1 8s. 10½d., making the total collection for missionary objects £40 1s. 11½d. for the year. Books to the value of £6 were distributed as rewards by our President on February 12th, in addition to which four silver watches were presented by him to scholars who had made the maximum number of marks during the year. A large number of parents were entertained to supper in the same month, and senior and junior social gatherings were held, as well as a teachers' and elder scholars' social. The summer excursion took place in July last to Epping Forest; the infants had a lovely time in Greenwich Park; and forty teachers and friends visited Hampton Court. The choral section, under the direction of Mr. A. H. Riddle, gave a sacred cantata, entitled, "The Day of Rest," and £2 9s. 4d. were added to the school funds, together with £12 3s. 6d. from the Sale of Work at the last anniversary. Reference was made to the recent home-call of Judge Willis, K.C., who had filled the chair three years ago, and Miss Hesba Stretton, whose works graced so many Sunday-school libraries.

Mr. A. H. Riddle presented the financial account, showing the receipts to have been £77 5s. 3¾d.; disbursements, £71 16s. 6¾d.; with a balance of £5 8s. 9¼d. in hand.

Pastor H. T. Chilvers moved the adoption of the report in glowing terms, and then spoke from James v. 18, "He prayed again." How many

of you really and truly pray? There is no prayerless soul in heaven, and no prayerful soul in hell. Mr. Gladstone said, "I was solemnly impressed by the death of a friend. I had to speak in my own soul to God." We cannot pray for others till we are right ourselves, and the first prayer we can offer is "God be merciful to me a sinner." Fellow-workers, pray again. Is your class a burden to you? Take it to the Lord in prayer. To talk to God about other people does you good; it will enable you to grow in grace. Though God delays He never denies. Lodge your prayers with God and leave them with Him! Lord, teach every one of us to pray, and when we pray to pray again.

Pastor W. Chisnall seconded the adoption of the report, which, he said, breathed the spirit of re-inspiration, reconsecration, and reunion, a foretaste or earnest of the reunion we shall enjoy when we meet in the upper and better world. Taking for a motto Joshua i. 9, "Be strong and of a good courage," he showed how necessary it was for teachers, as well as preachers, to have confidence in the Word of God and in the God of the Word. Obedience to the parent, the teacher, the doctor, was necessary, and reward would follow.

Pastor J. P. Goodenough thought children were the joy of the home, and the best piece of furniture was the cradle; and the children were the greatest asset of the nation. My old teacher made his scholars feel that he loved them, and I hope you teachers here do the same. Speaking to the scholars present, he drew lessons for them from the birds. The lark sang early in the morning, and we should begin the day with praise to God. The thrush sang in the rain because he knew it would provide the food he needed, and we can sing of showers of blessing. The canary sung in prison, and we can sing, although our surroundings may be as a prison to us.

Mr. T. G. C. Armstrong (Senior Superintendent) voiced the thanks of all present to the chairman, the speakers, the secretary for his able report, the treasurer and musical director for the service of praise rendered by the scholars and friends under his leadership,

and the ladies for the admirable manner in which they had catered for the wants of the friends at the tea-table. Thanks were also due to Mr. J. Martin (Organist) for the services he had so freely given. The collections realised £25 12. 10½d.

FULHAM.

STATEMENT MADE BY MR. R. ROBINSON
AT HIS RECOGNITION AS PASTOR.

MY early days were spent in the little country town of Fakenham, in Norfolk, and there is nothing striking to record concerning them.

With the rest of the family I was instructed in the Word of God by God-fearing and painstaking parents, who preferred teaching us at home to sending us to a Sunday-school where the teaching would be contrary to their convictions. I have much cause for gratitude for this instruction, its benefits having been highly appreciated, since the Holy Spirit has made me feel the power of the Word.

I always had a kind of respect for the Bible, but never considered it much in a personal way till I was about 14 years of age. At this time my elder brother was very ill, and I knew he could not live long. He loved the Gospel of God's grace and often conversed about it, and being somewhat impressed I resolved that, if he died believing what he professed, I would embrace its truths. Foolish resolve! for after the sad event occurred I thought little or nothing about it and lived for this life only.

Shortly after this my parents removed from the town, and, being just started in the teaching profession, I was left behind. From this time I attended the General Baptist Chapel, where the preaching did not harmonize with that I had heard at home. I was compelled to study the Scriptures to meet the arguments of some who tried to convince me that they were right, but I fear that much of the knowledge gained did not affect my heart, although I was not entirely without conviction and soul exercise.

I was passionately fond of sports, especially football and cricket, which often led me into undesirable company. This, when I was about 18 years of age, troubled my conscience, and I was so constantly burdened with it that I feared to play, lest some serious accident should occur as a judgment.

Still, for a time I persisted, but was compelled to keep away on many occasions. I was greatly helped to break away from these associations by the providence of God removing me from Fakenham.

I spent a few weeks at home at Beccles, where I was greatly blessed under the ministry of Mr. Sapey, who

supplied there on one or two occasions. Once he spoke of the invincible grace of God, and I felt some hope that it was its power that had made me feel and act as I had been compelled to do.

After this I became a more earnest seeker after "truth in the inward parts," and when I obtained an appointment at Walthamstow I sought the house of God and the people of God.

I might record much that transpired here, but suffice it to say that, by the godly conversation I was favoured to hear and join in, under the blessing of the Holy Spirit I was encouraged to hope in His name, that is above every name, and though troubled with the plague of a sinful heart, and harassed by the enemy with thoughts of infidelity, I experienced short seasons of joy above all the pleasures of this world.

One special time I would mention when the Lord blessed to my soul a sermon preached by the late Mr. Myerson at Tottenham shortly before his death. After the service, a friend and myself walked the greater part of the distance between Tottenham and Walthamstow without speaking to each other, so fully were our minds occupied with the subject, "This Man receiveth sinners."

In 1904 I removed to Tottenham, before and after which I was concerned about believers' baptism; and after some considerable time and exercise, I was led to take this important step, so clearly taught in the New Testament.

I have regretted many things in my life, but this, I can truthfully say, I have never regretted.

With reference to my call to the ministry I have nothing sensational to relate, but that the Lord's hand was in it I feel assured. I had never had any definite wish to be a preacher, though at times, when I felt the power of the Holy Spirit and saw some of the grandeur of the Gospel, I felt I should like to tell it forth. This I was rather inclined to regard as a passing enthusiasm, for I felt that such a calling was far too high for me to aspire to. Still, the Lord's thoughts are not our thoughts; and on one occasion, about seven years ago, I was asked to take the place of a brother who was engaged to speak at Ponders End. After some consideration I agreed to go. I tried to speak from, "I am not ashamed of the gospel of Christ," etc., and was heartily ashamed of myself afterwards. The friends there, however, asked me again, and during the following year or two I spoke to them occasionally, but was not invited anywhere else. I feared I had made a mistake, but determined to leave it with the Lord, knowing that He could find me if it was His will that I should continue to speak in His name.

It was not till 1907 that my engagements became at all frequent, but from that time various doors were opened and the Holy Spirit was pleased to bless the Word. This I judged to be a confirmation that I was walking in a right path, and I trust He will ever continue to smile upon my feeble efforts.

Brother Purkiss has already given particulars regarding the invitation from Fulham (see October EARTHEN VESSEL).

I may add that it was not without much deliberation and earnest prayer that I accepted, but, since doing so, have felt convinced that it was according to Divine leading. I had never wished for a pastorate, even though from my first visit to Fulham I felt "at home" there, and have since experienced a growing attachment to the friends.

I feel assured I have loving, sympathetic, energetic and, above all, spiritually-minded deacons and people, and our united prayer is that we may be favoured with godly prosperity.

In conclusion, I would affirm that I stand by the grand and glorious doctrines of the grace of God, and am determined by Divine help "to know nothing among men save Jesus Christ, and Him crucified."

KINGSTON-ON-THAMES.—The 66th anniversary of "Providence" was celebrated on Sunday, September 17, when the sermons were preached by the Pastor, W. Welman. On the following Wednesday, Pastor R. Mutimer preached in the afternoon from 1 Peter v. 7. The sermon was much enjoyed and specially helpful to many present. Tea was served in the schoolroom to a good number of friends. The public meeting was presided over by brother T. Deau, of Wandsworth, in his usual genial manner. The Church secretary, Mr. H. A. Jeffs, presented a short report, in which God's goodness was acknowledged for signs of blessing during the past year. Pastors E. Marsh and R. Mutimer delivered excellent addresses. The Pastor voiced the thanks of the Church to the brethren and all who had helped to make the gatherings a success. It was felt to be a season of much encouragement.

IPSWICH (ZOAB).—Harvest thanksgiving services were held on Wednesday, September 20th, the services being taken by Mr. Philip Reynolds. His two able discourses were much enjoyed. Large congregations gathered. The afternoon sermon was from Isa. xxix. 27, 28. In the evening our thoughts were taken from the harvest and directed to the faith of Joseph in mentioning the departing of the children of Israel, and the inspiration that his commandment concerning his bones must have been

to all generations until Canaan was reached. About 100 were present at the public tea. The preacher was blessed with liberty in speaking and seemed at his best.—H. B.

GREAT CATWORTH, HUNTS.—After being somewhat low for a considerable time, the little Cause here has recently experienced a revival, and on Lord's-day, October 8th, the friends were greatly cheered by a visit of Mr. Hazelton, of St. Neots, who had come over to baptize two believers in the Lord Jesus Christ. The weather was beautifully fine, and good numbers of people gathered. In the afternoon the new members were received into the Church and the Lord's Supper was partaken of, and in the evening Mr. Hazelton preached again. Great interest was displayed in these services, it being upwards of sixteen years since the last baptism was administered here, and one of the new candidates being the son of the deacon, Mr. Aiers. The Lord's presence was realised.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HALF-YEARLY MEETINGS.

The half-yearly meetings were held at Gurney-road Baptist Chapel, Stratford, on Tuesday, October 3rd.

The afternoon meeting was held under the genial presidency of Pastor E. White, when the Pastors and delegates met for the transaction of important and necessary business in connection with the Association's work.

The President, in welcoming the Pastors and delegates, said that the Association was engaged in a great and holy war, fighting against the many powers of evil that existed. There were evils within ourselves which necessitated a constant and strenuous struggle; there was Satan, against whom no powers on earth could prevail.

In the professing Church war had to be waged against the tendency to latitudinarianism and against the prevailing sloth, indifference and cold-heartedness.

We often heard of decline and decay in the Churches, and were led to ask, "What can we do to deal with it?" The only solution was to be found in earnest, fervent prayer. If only the Churches were stirred up to pray, we should undoubtedly soon see a better state of affairs. The tendency of the day in which we live was to speak against our denomination and the truths for which it stands, but we will not change our attitude or loyalty on that account. Our Captain is before us, His commands are ours, and he hoped we might be found earnestly striving to obey.

The various officers for the year 1912-13 were duly elected.

An important item in the proceedings was the presentation by Pastor W. S. Baker of the proposals of the sub-committee for the issuing of a handbook of the Strict and Particular Baptist Churches throughout the country. The need for this has long been felt, and in conjunction with the Suffolk and Norfolk Association the matter has received earnest and thorough consideration. The result we anticipate is the issue of a handbook which will not only supply information relative to our Pastors, preachers, Churches and societies, which is not now available, but will also, it is hoped, prove a step towards linking up the Churches scattered up and down the land, and thus tend to the solidifying and strengthening of our beloved denomination.

Towards the initiatory expenses several brethren kindly promised generous contributions.

The secretary, Mr. F. T. Newman, also made an earnest appeal for subscriptions to the General Fund of the Association, so that the committee might be able to respond to the appeals of the poorer Churches in their times of financial difficulty.

Tea was provided in the school hall, of which a goodly number partook.

Pastor E. White again occupied the chair at the evening meeting, the chapel being well filled.

The first part of the meeting was of a devotional character, when prayers were offered by brethren W. Criswell, J. Fromow, G. Smith, S. Burfoot, and W. Tooke.

The newly-elected Pastor at Fulham, Mr. Robinson, was heartily welcomed into the Association by the President.

Heartly thanks were accorded to the Pastor, deacons and ladies at Gurney-road for entertaining the Association.

Very earnest and helpful addresses were given by Pastor H. J. Galley on "Love to the Lord Jesus" and by Pastor Throssell on "The Gospel of Christ."

The meetings throughout were of a helpful character and, we trust, will be beneficial to the Churches represented.

OTLEY, SUFFOLK.—Harvest thanksgiving services were held at the Baptist Chapel, Otley, on Sunday and Monday, Sept. 24 and 25. On the 24th the Pastor, Mr. W. R. Collins-Leggett, preached three sermons—in the morning from Ruth ii. 14; afternoon, *Pea. lxx. 9, 11*; and in the evening from *Matt. xiii. 39*, "The harvest is the end of the world." On Monday afternoon Pastor A. Morling, of Stoke Ash, conducted the service, preaching a sermon from *Deut. viii. 2, 3*. Tea was provided, after which a meeting was held, presided over by Clement C. Smith, Esq., of Trimley, who in his early life was a

scholar in the Otley Sunday-school. Pastors Easter (Earl Soham) H. Look (Blakenham), J. Dearing, and A. Morling took part in the services. On both occasions harvest hymns and pieces were sung by the choir. The collections amounted in all to £6 17s.

EBENEZER, GRAYS.

HARVEST thanksgiving services were held on Wednesday, October 11th. In the afternoon Pastor Holden, of Limehouse, preached a most helpful and encouraging sermon from *Psalm cvi. 48*. His five points were—(1) The object of blessing; (2) who are they that shall bless Him? (3) why He shall be blessed; (4) when and how long shall they be blessed? (5) the Amen.

Tea was served at 5 o'clock, at which a goodly number were present, and at 6.15 the chair was taken by Mr. C. Easty, of Tottenham.

Having read 2 Cor. viii., Mr. Rayner, of East Ham, sought the Lord's blessing upon the meeting.

The Chairman expressed his pleasure in visiting Grays for the first time, and his desire that God's blessing might abide upon Pastor and people, and gave a short and encouraging address upon the 9th verse of the chapter he had read, pointing out the wondrous grace of our Lord Jesus Christ in becoming poor and suffering death that we through His poverty might be rich.

Mr. S. J. Taylor followed with an address from *Pea. cxlvii. 14*, "The finest of the wheat." Comparing Scripture with Scripture, he clearly proved that the finest of the wheat, the fat of wheat, the fat of kidneys of wheat, meant the germ, the life, the strength—that which nourishes; and then, turning from natural to spiritual, he exalted a precious Christ as the finest of the wheat, and the Gospel as God's channel through which His people are thus fed.

Mr. Holden followed the previous speaker very nicely as he spoke from *Pea. cxlv. 7*. He said that while we often expressed wonder in reading the account of the Lord's miracles, we had this year seen another of His miracles in the provision of a glorious harvest. The text ascribed goodness unto the Lord, and then said that the people of God shall abundantly utter the memory of His great goodness because of its extension, its vast variety, and its continuance.

After singing a hymn, Mr. J. Cornelius gave a solemn and impressive address from the parable of the wheat and the tares (*Matt. xiii.*), basing his remarks upon the words as—so—then. Pointing out the doom of the ungodly, and the call for solemn reflection and self-examination, he contrasted them with the righteous, who should then shine forth. How? As the sun. Where? In the kingdom of their Father.

The Pastor followed with an address upon Gal. vi. 9, referring to the admonition and encouragement given in the text, the tendency there was for the Minister, Church officer, and Sunday-school teacher to become weary and faint-hearted in the work, but the promise was, "We shall reap." God's promise cannot fail, and Christ's presence ensures success, but it must be realised in "due season." A call to prayer was the security against fainting, for "They that wait upon the Lord shall renew their strength."

With a good attendance, a liberal offering, and a blessed realisation of the Master's presence, encouragement was afforded to press forward.

EBENEZER.

SURREY TABERNAACLE.

EIGHTY-FIRST ANNIVERSARY OF THE FORMATION OF THE CHURCH.

MEETINGS in connection with the above were held on October 18th of the present year. A sermon was preached by Mr. Barrett, of Sutton Ashfield, in the afternoon to a numerous congregation. A public meeting was held in the evening, presided over by Mr. O. S. Dolbey, the Pastor. Looking back over the past eighty-one years, the Chairman remarked that the Church had a covenant existence, had been under covenant protection, and had experienced covenant mercies—the sure mercies of David. They were met to recall those mercies, and in the language of the Psalm that had been read (146th) they could say, "Praise ye the Lord." Mr. Mitchell based his remarks on the words, "Because Thy lovingkindness is better than life" (Psa. lxxiii. 3). Lovingkindness enrolled our names in the Book of Life. Lovingkindness wrought our redemption. Lovingkindness won our affections; it watches over our pathway. Lovingkindness waits to receive us on the eternal shore. Mr. Dadswell spoke with much acceptance from the words, "The righteous also shall hold on his way" (Job xvii. 9). The speaker called to mind Job's great trouble; amidst it all the bright and sacred confidence in his God lit up the gloom. The text was as true to-day as when uttered by the patriarch in the days of old. Job was a truly righteous man. The way in which the righteous walk is God's way; it is marked out by infinite wisdom, and everlasting love guides them along the predestined way. It is also the homeward way. Mr. Jarvis, of Greenwich, addressing the meeting from the words, "It is the Lord" and "It was the Lord," said, with regard to the first phrase, that it was an expression of humble submission and gracious acquiescence on the part of Eli when the child Samuel announced the coming doom of his house: "It is the Lord; let

Him do what seemeth Him good." The words were also used by John, the beloved disciple, in joyous recognition of his Lord, following the miraculous draught of fishes. "It was the Lord" was the unspoken conviction of all the disciples as the gracious invitation was given by Him, "Come and dine." The speaker in a variety of ways then applied the words to the experiences of the Lord's people. Mr. Barrett, speaking from the words "Who hath believed our report?" said the ministry of Mr. Wells would never die out; it was a ministry of doctrine and power. The same remark would apply to Mr. Dolbey; it was the doctrine of a sworn covenant, of an eternal priesthood, of the incarnation of the Son of God, of the invincible operations of the Holy Spirit.

A few closing remarks were made by the Chairman, and the Benediction brought to a close another occasion commemorative of the Lord's goodness to the Church at the Surrey Tabernacle.

"MOUNT ZION," IPSWICH.

ON Wednesday, the 18th October, a trustee meeting in connection with the erection of Mount Zion Strict and Particular Baptist Chapel was held at Cave Adullam Room, Caldwell Hall-road, Ipswich.

Mr. Woolard opened the meeting by prayer, Mr. W. H. Berry presided, and Mr. A. Howe was unanimously appointed to succeed Mr. Hazell as secretary, Mr. Hazell being unable to act owing to illness in his family.

It was agreed to give an order for the builder to proceed at once with the building, and temporary arrangements with regard to costs were arranged. It was pointed out that upwards of £60 had already been raised, with which the land had been paid for.

A week of prayer to inaugurate the start was arranged and various brethren conducted. The Sunday-school now numbers 110 scholars and the Church has 26 members. Brother Ernest Oxborrow closed the meeting by prayer. Donations will be thankfully received and acknowledged by Mr. Archer Howe, 44, Schreiber-road, Ipswich.

CRICKET HILL, YATELEY.—Harvest thanksgiving services were held on September 20th, when two sermons were preached—in the afternoon from Heb. xvi. 23 and in the evening from Lam. iv. 2—by Mr. T. Carr to an appreciative audience. There was, considering the showery weather, a good attendance, with a good few friends from surrounding Churches uniting in thanksgiving for spiritual and temporal mercies received from a covenant-keeping God. To Him be all the praise.

HIGH WYCOMBE.—On Monday, September 25th, the 284th anniversary of the Church took place, when Mr. Mutimer preached two acceptable sermons—in the afternoon from Psa. xlvii. 4, "There is a river the streams whereof shall make glad the city of God," showing the importance and blessing it is to be an inhabitant of such a city; in the evening from 2 Cor. iii. 2, 3, "Ye are our epistle," etc. Paul did not need a greater recommendation than these, written not with ink but with the Spirit of God. A letter: (1) ownership—Satan's or Christ's; (2) designation; (3) writer; (4) instruments; (5) destination. There was a goodly number present and the blessing of the Lord was realised. Tea was provided in the schoolroom, when about 130 sat down. Thanks were tendered to the friends coming from neighbouring Churches." For my brethren and companions' sakes, I will now say, Peace be with thee" (Psa. cxxii. 8). May Zion be spared to see many such days. So prays W. S.

EAST HAM (HOPE, STAFFORD ROAD).—The Church meeting at the above place desiring to remember God's goodness to them held their twenty-second anniversary services on September 24th and 26th. On the Sunday two sermons were preached by Mr. Licence, which were enjoyed. On Tuesday, 26th, a very profitable discourse was delivered by Pastor E. Mitchell on "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure" (Isa. xxxiii. 16). A goodly number sat down to tea. A public meeting was held in the evening, which was ably presided over by our esteemed friend Mr. W. Harris. After reading a portion of the Word, Mr. Gaylor sought the Divine blessing. A report was read stating that the ministry during the year had been blessed of God, signs of blessing having attended it. The following brethren addressed the meeting:—Mr. G. W. Clark on "Thou shalt remember" (Deut. viii. 2); Mr. E. Mitchell on "Behold how he loved him!" (John xi. 36); Mr. F. C. Holden on "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13); Mr. G. Smith on "Christ hath redeemed us from the curse of the law" (Gal. iii. 13). The addresses were of an exceptionally spiritual and profitable character and thoroughly enjoyed by all present. The gatherings were good, a very friendly spirit being displayed by neighbouring Churches. A happy meeting was brought to a close by singing and prayer.—ONE OF "HOPE'S" WELL-WISHERS.

LITTLE STAUGHTON.—The Pastor (A. B. Hall) read the accounts of the

Repairing and Renovating Fund on Sunday, October 15th. They were of a very satisfactory nature. The money received in subscriptions and collecting cards amounted to £43 12s. 1d.; the expenses amounted to £33 2s. 10d.; leaving a balance of £10 9s. 3d. for the enlarging and new iron railings to the graveyard. The members and congregation heartily thank the many friends for their kindly help and contributions, which have enabled them to pay all expenses in this undertaking, and hope next year to enlarge the graveyard, and make other necessary improvements.

NORTH ROAD, BRENTFORD.

THE harvest thanksgiving services were held here on Thursday, September 21st. In the afternoon Mr. E. White preached a very feeling and instructive sermon from Matt. ix. 36—38, "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as 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 vineyard." His divisions were:—(1) The pitying Saviour; (2) The plenteous ingathering; (3) The paucity of the workers—"The labourers are few"; (4) The petitioners—"Pray ye therefore," &c.

In the evening we had a good sermon from Pastor C. A. Freston, who took for his text Ruth ii. 16, 17, "Let her glean even among the sheaves, and reproach her not: and let fall also some handfuls of purpose for her," the divisions for which were:—(1) The person mentioned in the text—"Ruth"; (2) The permission given to her—"Let her glean even among the sheaves"; (3) The privilege given especially to her—"Let fall some handfuls of purpose for her."

The attendance was good at each service, and the collection, which was for the various institutions connected with the Cause, was better than last year. E. FROMOW.

ZOAR, IPSWICH.

THE annual meeting of the Sunday-school on behalf of the Strict Baptist Foreign Mission was held on Monday evening, October 2nd. Besides the teachers and scholars, several friends gathered. The meeting was presided over by Pastor Philip Reynolds, who, although a prominent supporter of the South Indian Mission, expressed his pleasure at taking part in any meeting of a Society which had for its object the extension of Christ's kingdom amongst the heathen. The Scripture portion read by the Chairman was Psalm xlvii., and prayer was then offered by Mr.

F. H. Moss. Pastor Reynolds then gave an excellent address on mission work, and stated that he was glad Strict Baptists were fully awake to their responsibilities in this direction.

The superintendent (Mr. J. Threadkell) was the next speaker. He thanked the scholars for bringing such a large quantity of toys and useful articles for presentation to the scholars in our schools in India.

Mrs. Elnaugh, who is shortly leaving for foreign service, expressed great joy at being present (she having been a teacher in the school, and also at Zoar she was married), and gave an earnest address on "Missionaries." (1) What is a missionary? (2) Who should be a missionary? (3) Who should send a missionary? The address contained many personal experiences of our sister, and was greatly enjoyed by all.

The Chairman called on Mr. G. Banks to propose a vote of thanks to Mrs. Elnaugh, which he did in an excellent speech; the vote was seconded by Mr. G. Gardner, and carried unanimously.

Special missionary hymns were sung throughout the meeting, and a collection was taken, which brought up the amount subscribed from Zoar for the year to over £19. ALBERT W. WHAYMAN,

Hon. Sec.

HOPE, NORTON STREET, BETHNAL GREEN, E.

THE fifty-seventh anniversary of this Cause was held on September 19th. Pastor B. J. Northfield in the afternoon preached to the friends from the words, "Thine eyes shall see the King in His beauty" (Isa. xxxiii. 17), giving us some striking contrasts between the earthly and heavenly king. In the evening Mr. F. T. Newman presided over the meeting. The Word was read (Psa. xlvi.), and Mr. Johns asked the Lord's blessing on the meeting.

Mr. Northfield again favoured us by speaking concerning the mediatorship of Christ, the one and only Mediator between God and man. Mr. Tooke dwelt on the words of the Psalmist, "Save Thy people, bless Thine inheritance" (Psa. xxviii. 9)—God's power to save, to keep, to bless, and to feed. Mr. G. W. Clark based his remarks on Gal. vi. 9, alluding to the fact that there was at times weariness in the best of work, asking why this weariness was, also replying by way of encouragement that God's purposes should all be fulfilled notwithstanding our fainting. Mr. G. Smith gave an address on the words, "Thou art rich" (Rev. ii. 9), proving that the saints are rich in the Lord, rich through His humiliation, rich by His blood.

The words of all the brethren were highly appreciated by the friends. The singing of a joyful song of Zion brought a happy meeting to a close. H. F.

CHELMSFORD.

On Wednesday, Oct. 4th, the annual public meeting in connection with the Bible-classes was held, preceded by a well-attended tea.

Our Pastor (Mr. J. Morling) was unable to preside owing to illness. Pastor H. Polley (of Colchester) had also promised to attend, but owing to an attack of influenza he had to cancel the engagement.

Mr. G. Pizzev (senior deacon) presided, and after reading Prov. iii., called upon Mr. Blackwell to pray, who very earnestly sought the Lord's blessing on the meeting, and that the Lord would bless His servants who were laid aside. This prayer, followed by the Chairman's remarks, seemed to convince some present that although the absence of two from our meeting occasioned great disappointment, the Lord Himself would make His presence felt, and they were not disappointed. Mr. Bruce (another deacon) spoke from Psa. lxxvi. 20, "Blessed be God, who hath not turned away my prayer, nor His mercy from me." This blessedness was especially made manifest in salvation and preservation, evidences of a changed life, His faithfulness in hearing prayer and bestowing mercy, &c. Mr. D. Monk next spoke from John iv. 39, 41, 42, emphasising the fact that many believed because they had heard for themselves what the Lord had said. God's servants were honoured with a message to deliver, but the word spoken from the Lord Himself was more convincing. This was the outcome of a personal knowledge of and communion with the Lord. Mr. J. Clever took as a text Heb. vii. 25, "He ever liveth." These words could be said of none other. He ever liveth to represent all classes of His saved ones, and to fulfil all His promises. No one beside Him could do this. Each speaker expressed disappointment in the unavoidable absence of the expected speakers, but many listeners rejoiced in the fact that the Lord never fails to perform all His engagements.

F. J. H.

WHITBURN HALL.

THE first anniversary services of the opening of the above hall were held on September 26th. The afternoon meeting was well attended, and a sermon was preached by Pastor J. Jarvis (of Greenwich), who took for his text 1 Sam. vii., and last part of ver. 12, and applied it to the circumstances of those meeting in the hall.

At the close of the meeting nearly fifty persons partook of tea.

The evening meeting was well attended. Mr. Stevens took the chair, and read Neh. i. He urged the importance of prayer, trust in God, and, after that, work.

A short report gave an account of

formation of the Church in January by ten members: additions since made a total of fifteen. It had been a year of difficulties, but had ended satisfactorily and free from debt.

Mr. Stevens having another meeting Mr. E. C. Clark took his place, and called on Mr. Brazier, who had taken part at the opening service, and who spoke from Hosea vi. 5. We have proof of His love, thoughts of His kindness, and evidences of His care, and are still to follow on, turning not to right or left. Ebenezer.

Mr. Perry followed with Psa. cxlv. 11, "Thy power." Nothing but Divine power can save sinners. Power was needed to carry on the Cause.

Mr. Thew took Mark xvi. and last verse, and gave them advice. They were to look for three things in their choice of ministers—(1) Honour paid to Deity; (2) Responsibility of the Son; (3) Efficacy of the Holy Spirit; and also conformity in their preaching. They would preach Jesus Christ first and last, the necessity of repentance, the new birth, and the anointing power of God's Holy Spirit, and transformation of character.

Great pleasure was felt at the surprise visit of Mr. S. Banks, Pastor of Balcaekie Road, Eltham, who brought a message of greeting from his Church and the offer of the loan of their baptistry. He said he came to know the friends and breathe the breath of God, and he was not disappointed. "I know whom I have trusted." Difficulties are God's opportunities for manifesting power. Our affairs are in the Lord's hands. Sincere trust will be honoured.

Mr. Stockwell followed with an acrostic—Wrestlers, Hopeful, Instructed, Trespassers, Believing, Undaunted, Reapers, Nutured. Helpless, Ambitious, Large, Larger.

After prayer by Mr. Vials, of Heaton-road, Peckham, a hymn was sung, and the meeting closed with the Benediction.
E. C. CHAPMAN.

ZION, WHITTELEYSEY.

SUNDAY-SCHOOL anniversary and harvest thanksgiving services were held at the above chapel on Sunday and Tuesday, September 24th and 26th. On Sunday, Pastor J. Hazelton (of St. Neots) preached two eloquent sermons, morning and evening. A children's service held in the afternoon was of a most pleasing character, the children singing their special hymns very sweetly. An encouraging address, delivered in a very able manner by Pastor Hazelton, claimed the close attention and interest of the children, and was also much appreciated by the teachers and other friends.

On Tuesday the special preacher for the afternoon service was Pastor H.

Newton (of Wellingboro'), the text of the discourse being 2 Cor. iv. 18.

A public tea was provided in the schoolroom, at which there was a good company.

A public meeting was held in the evening, conducted by the Pastor (J. T. Peters). Able addresses were delivered by Pastors J. Hazelton (St. Neots), B. J. Northfield (March), W. H. Jarman (Irthlingboro'), and H. Newton (Wellingboro'). The respective subjects were:—"Christ: the teacher's pattern"; "The Gospel: the teacher's theme"; "Prayer: the teacher's privilege"; and "God's purpose: the teacher's encouragement." The whole of the services were well attended, and the impressions attending were eminently pleasing and full of inspiration.

An interesting reference was made on Tuesday evening to the fact that the Pastor had just completed his fifteenth year as Pastor of Zion.

RE-OPENING OF BIBLE-CLASS.

The annual tea and opening meeting of the Pastor's Bible-class was held on Tuesday, October 3rd. Tea was provided in the schoolroom at six o'clock, a large number of members being present. At the meeting held later in the evening an able address was delivered by the Pastor, which was full of inspiration and encouragement, conveying also hearty welcome and good advice. Special hymns were sung during the evening by members of the class and were much appreciated. The meeting was exceedingly bright, and the healthy enthusiasm evinced promises well for the coming winter session. A most interesting range of subjects has been chosen for discussion.
E. F.

M. A. S. B. C. SUNDAY SCHOOL COMMITTEE.—In connection with the above Committee two conferences of Sunday School workers were held on Friday, October 6th, at Brentford, and October 16th at Chadwell Street Chapel, when a paper was read by Mr. E. W. Acworth, subject—"The Teacher's Preparation of his Lesson." Much valuable help could be derived from listening to this excellent paper. Great interest was manifest in the discussion which followed.

"DOVECOTE," WOOD GREEN.

On October 1st and 3rd we were able to hold our second anniversary in connection with the Sunday-school. Mr. C. D. Jeffs preached morning and evening to good congregations, and in the afternoon an address was given by Mr. C. H. Court. This day of happy services was brought to a close by the Lord's Supper, at which five were welcomed for the first time, having been baptized the previous Sunday.

On Tuesday the continuing services

were held, under the chairmanship of Mr. C. D. Jeffs, supported by brethren W. S. Baker, F. W. Reader, and W. Warwick. The addresses were both spirited and spiritual, and much enjoyed by a large congregation.

The children sang special pieces, and recitations were given by some of the scholars.

The Secretary's Report showed how the Lord had blessed the school, steadily increasing the numbers. The Report only dealt with the work to last April, when the anniversary should have been held, but owing to the removal of the Church it had to be postponed; at that date there were nine classes in the school (an increase of three over last year), with an average attendance of 73. The scholars had gained 44 prizes for attendance during the year, five gaining the highest possible marks (104); also six for attendance at Sewing Classes, held every Wednesday evening. Also in connection with the Protestant Alliance Demonstration at the Alexandra Palace the school was successful in carrying off several prizes and certificates, together with the only prize banner.

PARK RIDINGS, WOOD GREEN. OPEN-AIR MISSION.

THE annual tea and social gathering in connection with the Gospel services held in the open-air took place in the chapel on Saturday, October 14th. The leader (Mr. H. G. Banyan) presided. In his Report of the past session's work he stated it commenced with a special prayer-meeting on Monday, May 8th. Thirteen meetings had been held, 14 addresses delivered, 1,800 tracts distributed. The speakers were helped to keep near the 'cross.' There were no striking results to report. The singing was hearty, and strangers in fairly good numbers gathered round. In a nice little speech the Chairman took those three most necessary words, "Looking unto Jesus." The three ladies' Reports of the services were well written, concise, suggestive, and critical. "Although this service was a little one, yet it was a Divine command to the Lord's disciples," was one of the statements.

Mr. C. E. Waller also had a short but significant text. Now the services are finished for another year, it suggested to his mind the utterance from the Cross, "It is finished." Our brother was impressive on the word "it," and in his remarks remembered the young ones who gathered with us.

Sympathy was expressed towards Mr. G. Hill, who, through illness, was unable to give an address as pre-arranged. The gap was filled by a former worker, who took two words found in Zech. iv. 10, "Small things." Although the open-air service was a small thing in the estima-

tion of some, yet in connection with it there was the open door, throne, Bible, fountain, mouth, hearts. Although our ability be small yet the Lord is able. Although our faith be small yet our trust is in the (1) validity of the commission—"Go ye into all the world"; (2) fulfilment of the promise—"Lo, I am with you all the days"; and (3) in the efficacy of Jesu's blood to cleanse the vilest.

Several of the workers took part in the service. With earnest prayers, hearty praise, and expectant faith, we look for signs following this noble work, and also anticipate the day when again our voices shall seek to exalt the glorious Redeemer under the canopy of heaven.

P. J. C.

IPSWICH (BETHESDA).—Pastor H. Tydeman Chilvers celebrated his eighth anniversary on Sunday, September 10th, when he preached to large congregations morning, afternoon, and evening. On the following Wednesday the harvest thanksgiving services were held. In the afternoon Pastor E. White (Woolwich) preached an appropriate sermon to a large gathering. The numbers were considerably augmented at the evening meeting, which was presided over by H. F. Harwood, Esq., J.P., who delivered an interesting address. Suitable hymns were sung, and Pastors W. H. Ransom (Somersham), Philip Reynolds, E. White, and H. T. Chilvers also spoke. The choir at the close rendered an excellent harvest anthem.—G. E. D.

RICHMOND (SALEM).—Services to celebrate the second anniversary of the pastorate of Mr. J. Hughes were held on Tuesday, October 17th. A sermon was preached in the afternoon by Pastor E. Mitchell, the text being Isa. lxiii. 7. A public meeting was held in the evening. Mr. F. T. Newman occupied the chair, and addresses were given by Pastors Mitchell from Phil. i. 17; Jarvis from Rev. iii. 7; J. E. Flegg from 2 Cor. iii. 5; W. S. Baker from Rom. xv. 5, 13, 33. Pastor Hughes thanked speakers and friends for kind enquiries as to his own welfare and that of the Church. He was glad to be able to thank God for signs following the ministry, and said he felt himself to be "A debtor to mercy alone." Both services were well attended, and an improvement on the previous year was noticed. The sermon and addresses were much appreciated, and we felt that many had to render thanks for a manifestation of the Divine presence in the meetings. Truly we could say, "For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." To Him be all the praise.—S. S. E.

WHITTON, IPSWICH (BETHESDA MISSION).—The harvest thanksgiving was celebrated on Wednesday evening, September 27th, a large number being present. Mr. William Ling presided, and after reading *Ps. lxxvii.*, the singing of "Let us with a gladsome mind," and prayer by Mr. Thomas Morter, the Secretary of the branch spoke a few appropriate words. Pastor H. Tydeman Chilvers then gave a very stirring address from the solemn words in the prophecy by Joel (*iii. 13*): "Put ye in the sickle, for the harvest is ready." He said he would not talk simply in conjunction with the words of his text, or he would be pouring the judgment of God upon them. God had other sickles beside judgment; glory to His name! He need not have had. There was not one man, woman, or child deserved to live. There was not one of them had any right to live. They were all living on sufferance—all living because He was faithful, tender, and merciful; and all in the land of the living because God had not swept them away. The world existed on sufferance. They had no ground to lift up their heads in pride, for it was through the love of God that they lived. Therefore, God had made sickles with His love, with His blood and His power, and the first sickle the speaker noticed was the sickle of the Gospel of Jesus Christ. How many there that night had been mown down by that sickle? "The field is the world," Jesus said; and at the end of the world the angels would come, and they would put in the sickle, and until then the tares would be growing with the wheat, and then they would be mown down together. Then the separation would take place between the tares and the wheat. When the end of the world came, where would they be? the preacher asked. If they wanted to be on the right side, then they must look away to Jesus. His blood had power to cleanse away all their sin. Mr. Thomas Morter at the close also spoke, and thanked the Chairman for presiding at that meeting. The pronouncing the Benediction brought the gathering to a close. The services were continued on the following Sunday, when in the evening Mr. Haxell (of Ipswich) preached an excellent sermon to a good congregation.—GEO. E. DALDY.

Aged Pilgrims' Corner.

A PUBLIC meeting has been held at Walton-on-Naze, under the auspices of Mrs. Howe; the results were very encouraging, several new subscribers being obtained. Professor H. L. Orchard presided, and ably advocated the claims of the Institution. The Society has many pensioners in Essex, and an increase of local contributions is being sought for

by friends in various parts of the county.

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The Secretary has also visited Haslemere, where an excellent collection was taken on behalf of the work. Friends from Guildford and the surrounding districts came to express their sympathy with the Institution. A sale of work has been arranged at Guildford, to be held in the Ward Street Hall on Tuesday, November 28th.

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Our collectors have their hearts in their work, hence they are not easily discouraged. One friend has again traversed a wide stretch of country and secured, in small sums, no less than £26 10s. "I have been wonderfully favoured in my collection, but I have found some of my journeys very heavy this year. I was out in snow all one day, and other days drenched with rain; but I say sometimes, the worse the weather the more people you find at home. Sometimes, in bright weather, you may call at house after house and find all are out, which is trying when you are miles from home and cannot call again. I expect the brook is nearly dried up this year, but I may send a few more shillings." Many young helpers have sent sums of upwards of £2. Difficulties are often great, but all faithful labour counts, and of not a few it may be said, "Stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

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The oldest contributor is in her 102nd year, the youngest is nine months. A pensioner in Yorkshire, aged 82, sent 5s., being every half-penny she received with our late gracious King's head upon it till this sum was reached. The daughter of a late pensioner wrote:—"I beg your acceptance of enclosed small donation (10s.) in remembrance of my mother, whom the Society was good enough to help during her lifetime. My mother's birthday would have been on December 17th, so am sending her birthday present to be used for others."

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1,646 pensioners, in all parts of the kingdom, are upon the books; 180 of this number are in the Homes. £43 daily are needed to meet the expenditure.

O, LORD, how happy should we be,
If we could cast our care on Thee;
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best.

Redemption.

BY PASTOR O. S. DOLBEY.

“Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.”—Revelation v. 9.

THE relationships, titles, and characters of our Lord are manifold. He is the Son of God and the Son of Man; He is the Head and Husband of His Church; the King of kings, King of saints and King of glory; He is the Root and Offspring of David; the Lion of the tribe of Judah and the Lamb of God. It is in this last aspect of His character that we shall view Him for a few moments.

In our text we have a united and harmonious testimony borne by individuals of every kindred and tongue and people and nation. Some items of that testimony we will now consider:—

I.—“*Thou wast slain.*” Christ, the Lamb of God, was first slain in the *covenant purpose of Jehovah*, for from everlasting was the plan of salvation drawn by the hand of Infinite Wisdom; and as face answers to face in the water, and the impression to the seal, so does the whole superstructure of our salvation to the original draft or decretal plan of God.

II.—Christ, as the Lamb of God, was slain *typically* in those sacrifices which were offered continually upon God’s altar under the Old Testament dispensation; each and all of which directed the mind of the spiritual worshipper to that JUST ONE who was to come, whose precious blood should take away sin for ever, so that, should it be sought for, it shall never be found.

III.—Christ, the Lamb of God, was also slain *testimonially*. The prophets, by the inspiring Spirit of Jehovah, often spake of the death of the coming One. Isaiah, in the 53rd chapter of his prophecies, declares: “He [that is, Christ] is brought as a lamb to the slaughter.” David, in the 22nd Psalm, depicts the scene upon Calvary, and actually indites the very words used by the illustrious Sufferer. The prophet Zechariah said: “Awake, O sword, against My Shepherd, and against the man that is My fellow; smite the Shepherd, and the sheep shall be scattered”; which Scripture you will find is applied to Christ by the Holy Spirit in Matt. xxvi. 31. Thus the Lamb of God was slain *testimonially*.

IV.—But let us never forget that He was slain *actually*. Jesus of Nazareth lived amongst men. He taught in the temple at Jerusalem. He walked the streets of the towns and cities of Galilee, and He went about doing good. His doctrines and His claims gave great offence to the religious public of His day, especially to the Pharisees, the scribes, and the chief priests, who, out of enmity and envy, delivered Him to Pilate to be judged, condemned, and slain. He was betrayed by a professed disciple, and with brutal, wicked hands He was taken. He was mocked and

scourged and spat upon. They smote the Judge of Israel, they buffeted the Son of God, they nailed Him to the tree, they crucified and slew Him. "Thou wast slain."

Blessings for ever on Thy glorious head, O Christ, Thou Lamb of God; all hail, Thou mighty Jesus, KING of kings and LORD of lords. "Thou wast slain," for God—even Thy God and our God—decreed the sacrifice, chose the altar, fixed the time, and determined redemption as the gracious result.

"REDEMPTION—let the echo fly the spacious earth around,
While all the armies of the sky conspire to raise the sound."

V.—"Thou hast redeemed us to God." No temporal or temporary redemption is this; but spiritual and eternal. Not from Egypt to Canaan, nor from Babylon to the hill of Zion; but from death to life, from sin to holiness, from the world to the Church, from Satan to God, from hell to heaven. This is a redemption that brings the subject near to his sovereign, the son near to his father, and the worshipper near to his God.

"So near, so very near to God,
We cannot nearer be."

VI.—This redemption removes every mountain, fills up every valley, heals every breach, meets every claim, fulfils every precept, exhausts every penalty, opens every gracious door, proclaims eternal freedom of access to the very heart of God, the treasures of God, the heaven of God, and the unveiled glory of God.

VII.—"By Thy blood." Hear ye it, ye sons of God? It is redemption by *blood*, not by human merit, not by strict or refined morality, not by the much boasted—and, we believe, the eternally-to-be-blasted—theory of mere creature self-sacrifice. It is by BLOOD, the blood of the Lamb, as by an infinite price the Church of God is eternally redeemed. Whatever men may do upon earth, there will be no despising of the blood of the Lamb in heaven. The nations of the saved will think about it, will admire its riches, and sing of its efficacy with immortal tongues in more than angelic strains.

To give honour unto whom honour is due is a Divine precept. Therefore let those who have reaped, and still are reaping, the benefits of redeeming love and blood, encircle with an unfading garland of praise those temples once pierced with cruel thorns. Let your songs, beloved, tell of the spotless, harmless Lamb of God Who was wounded for our transgressions, and bruised for our iniquities, and by Whose stripes we are healed.

"Dear dying Lamb! Thy precious blood shall never lose its power
Till all the ransom'd Church of God be saved to sin no more."

JESUS CHRIST has repentance to give. Have you a heart to ask? Surely it is worth praying for.

FOR God to own you as *His* child is far greater than for *you* to call Him Father.

PAUL'S WRETCHEDNESS.

BY THE LATE JAMES WELLS.

WHAT can be the apostle's meaning? "O wretched man that I am!" He does not mean that he was wretched before men, but that he was "wretched, and miserable, and poor, and blind, and naked before God." There was not a particle of excellence in his flesh. He could not say he was a wretched man from the previous life he led—for his life, according to the rules of human rectitude, had been "blameless." And yet he says he was wretched.

Now I think this includes these three things: wretched in his relation *to the law of God*, in relation *to the Gospel of God*, and in relation to his own feelings.

1. Now first, wretched in his relation *to the law of God*.

Be it remembered, that the law of God is perfect, and demands all the heart, and he that violateth one part is guilty of the whole law. Let it be brought into a man's conscience, and let the past sins of that man be set in the light of God's countenance, and let the fountains of the great deep be broken up within, and he will be brought to see and feel that according to the law of God (and there is nothing else for him to look to, or to hope in, or to trust to), he is as surely lost (for aught he can do) to all eternity as those that are in perdition.

But there are some who do not know what this is, who do not know what it is for the Word of God so to be brought into the conscience as for you to be brought to feel and to see, that if you have nothing to look to but the law of God, and nothing to hope in but your conformity to that law—that if you have nothing to look to but your resolutions and promises and endeavours—you are surely lost for ever. Let this be brought home to a man's conscience, and what better will describe his state than the words of our text—"O wretched man that I am!"

"The law is spiritual, and I am carnal—sold unto sin." I hesitate not to say that such a state as this, when a man's eyes are open to see it and his heart to feel it; I hesitate not to say that there is not anything on earth so capable of making a man miserable. It creates a hell in his conscience, and it is next door to hell itself; nay, some of the Lord's people have gone so far into this experimental part as to be ready to say, "The pains of hell gat hold upon me, and the floods of ungodliness made me afraid." "O wretched man that I am!" Eternal things are not showy matters. A little outward smooth behaviour does not make a Christian. No, religion begins with a conviction of our condition as sinners. "He shall convince you of sin," and show you the plague of your own hearts.

2. Wretched not only relative to the law, but wretched also in relation to the Gospel.

"What do I mean?" Why, I mean this. The Gospel is seen at a distance; there is the Gospel of God; we are sensible of its suitability to our circumstances, yet we are destitute of it. There

is the salvation of God, but we cannot get at it; there are the promises of God, but the promises are, as it were, in heaven and we upon earth; there are the blessings of the everlasting covenant, but they are in "Christ Jesus," who is in heaven, and we are upon the earth. There are the exhortations, and the invitations, and the expostulations of the Bible. There is the Holy Ghost with the Father, and the residue of the Spirit is with Him. But we can receive nothing except it be given us from above. "O wretched man that I am!"

3. But then, in the third place, not only wretched in relation to the law, and wretched in relation to the Gospel, but also wretched in relation to his own feelings.

The children of God, when they have been tried in this way, have been so wrought upon in their minds, that they have been afraid of everything. If they have a little temporal adversity they take that as the beginning of some tremendous calamity; and if they have a little worldly prosperity they take this as a sign that God intends to give them everything in this life, and has nothing in store for them hereafter but hell; and if there be temptation they conclude that if grace had been in their hearts, such would not have been the case; and if they are enabled to rise above it, then the enemy says, "That is not because you have any aversion to it, but because of the fear of man"; they will put the worst possible construction upon everything. Now a great deal of this wretchedness will be experienced after they have known the Lord for many years. Indeed, I really think the old Christian is ten times more tried with his personal wretchedness than he was when he first knew something of the Gospel—because, after walking in liberty, after walking in peace, after being comfortable, after being arrayed in loyalty, and after having everything made right—after this, to have the crown fall from our head, to be stripped of our glory, to fall among thieves, and to be left half dead, is really very frightful.

And yet, after all, how vast is the importance of the knowledge of which I am speaking! Oh! how clearly does it show the necessity of the Gospel being just what it is! How clearly does it show that the whole world is deceived in following their mere formal religion, their mere party religion, their mere parliamentary religion, their mere national religion, their mere men-invented religion! It shows they are all deluded and deceived. Hence we read of the devil, that "deceiveth the whole world"—for there is not one amongst the whole of them that can stand up and bear testimony that he experimentally knows that he is "poor, and miserable, and blind, and naked." If he did, he would come forth from the whole, and would seek salvation in Christ alone, apart from all parties, or creeds, or systems whatever. All his refuges of lies would be swept away, and he would feel as if he were cast on "the world's wide bleak forlorn, without a friend and without a home." This would make him cry, "O wretched man that I am!" He would see that the world could not give him any shelter; he would see that sin could not give him any shelter; he would see

that his own works could not give him any shelter; he would see that angels could not give him any shelter, for "unto angels hath He not put into subjection the world to come"; he would see that ministers could not give him any shelter; he would see that the Church could not give him any shelter; and, consequently, he would cry out to God for mercy; he would fly to Him, as poor and naked, and would look to Him, and never be content till he had realised a little of that mercy by which misery might be overcome, a Saviour endeared, and a living hope established in the living 'Rock of Ages.'

"THE END OF ALL THINGS." A WATCH-NIGHT ADDRESS.

BY PASTOR JAMES WOODARD, OF ILFORD.

"But the end of all things is at hand."—1 Peter iv. 7.

THE phrase "all things" is used in various senses in the New Testament. It sometimes stands for all the events that happen in the universal providence of God (Rom. viii. 28); sometimes it occurs in a more limited sense as descriptive of what happens in relation to the salvation of the elect (2 Cor. v. 18). Again, it refers to the favours secured to God's people by the covenant of grace (1 Cor. iii. 31); and in one place it stands for the proceedings of Christians in their united capacity as a gospel Church (1 Cor. xiv. 40). These exemplifications might be multiplied, and were they duly studied would afford a comprehensive view of the conduct of God towards those whom He loves, and the blessings, they enjoy through His grace.

The precise sense in which we are to understand our text may be disputed. We cannot, however, err if we apply it to the chequered circumstances of human existence, and the fact that

"Brief life is here our portion, brief sorrow, short-lived care;
The life that knows no ending, the tearless life, is there."

Ere long the midnight bells from a thousand towers will announce the fact that the old year has left us for ever. This may serve to emphasise the truth that to us the "end of all things" is at hand in an important and solemn sense.

I.—OUR LAST HOUR ON EARTH IS AT HAND. "The days of our years are threescore years and ten." This is a general statement of the duration of human existence. Many are born to die early; a few are to live to the period when "strength is labour and sorrow," but the grass is growing somewhere, under which our bones will finally lie at the time known to God.

II.—THE END OF OUR SORROWS—if we be in truth, God's children—IS AT HAND. We may have had to drink deep draughts from "the cup of trembling." Pain of body, anxiety of mind, losses and crosses, and bereavements that were so hard to bear, may have weighed us down till it seemed that hope and joy had left us

for ever. A Puritan writer, however, says that as "finis" closes the last page of the longest book, so "finis" will terminate the saddest life and usher in "the pleasures which are at God's right hand for evermore." However protracted our nights of weeping may be, let us look out for the soft light of "the morning star" and the dawn of the day when "the ransomed of the Lord shall return with songs . . . and sorrow and sighing shall flee away."

III.—THE END OF OUR PLEASURES, whether *lawful* or *censurable*, "is at hand."

Many of the pleasant things in which God's people partici- pate, so far from being sinful, should be recognised and accepted as tokens of His good-will. "He giveth us richly all things to enjoy," and His gifts are designed to promote our happiness.

Home joys, the love of little children, the ministry of those to whom we are dear, social gatherings such as we have recently taken part in, are delightful, and claim our thanksgiving and evoke the song :—

"Let us with a gladsome mind
Praise the Lord, for He is kind."

All these things are, however, temporal and transient, and not to be compared with covenant blessings, which last for ever. So we will sing :—

"To Thee we owe our wealth and friends and health and safe abode ;
Thanks to Thy name for meaner things, but they are not my God."

Human love must give its last tender kiss. Our friend's hand must clasp ours for the last time. So I would remind you of what Paul says—that "the time is short: therefore let them that weep be as though they wept not ; and those that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as not abusing it : for the fashion of this world passeth away" (1 Cor. vii. 31).

But all pleasure is not innocent. The Bible mentions "the pleasures of sin" (Heb. xi. 25). But, however we may "enjoy" these, their "end is at hand."

"Fading is the worldling's pleasure—
All his boasted pomp and show."

"The world passeth away, and the lust thereof." May the Lord, then, teach us to number our days, that we may apply our hearts unto wisdom.

IV.—THE END OF OUR OPPORTUNITIES FOR USEFULNESS IS AT HAND. We love to think of some great and good man who has gone before that—

"Doubtless unto him is given
A life that bears a nobler fruit,
In those great offices that suit
The full-grown energies of heaven."

This is true, but it is equally true that the saints on earth can serve God as those will not be able to do, who have reached the unknown country "beyond the river." "Ask what I shall do for thee before I be taken away," were the final words of Elijah to his

faithful servant and friend. From this we gather that prayer for our loved ones can be offered in this life only (2 Kings ii. 9). This invests prolonged life with peculiar solemnity and dignity. We can serve each other *now* in a unique way that will then be impossible. We can relieve the poor, solace the sad, instruct the ignorant, and generally advance the interests of Zion; but whatever the future ministry of the immortals may be (Rev. xxii. 3), there is a form of service which can be pursued only during our present life.

Many other trains of thought suggest themselves. May the Master Himself so bless us that we may solemnly and prayerfully reflect that the "end of all things is at hand," and seek to be grave, earnest and "sober, and watch unto prayer."*

"THE SIGNS OF THE TIMES." CAN WE DISCERN THEM?

(Concluded.)

"When it is evening, ye say, 'It will be fair weather: for the sky is red.' And in the morning, 'It will be foul weather to day: for the sky is red and lowring.' O ye hypocrites. Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matthew xvi. 2.

We continue our attempt to ascertain how far the religious conditions of the years through which we are passing correspond with the signs that are to characterise what the New Testament styles "the last days."

V.—Among these a prominent place must be allotted to the MYSTERY OF SPIRITUALISM. A mystery—in its scriptural sense—may be defined as a fact or occurrence which does not admit of a rational explanation. The fact is indubitable, the occurrence undeniable; but through what agency or by what means these were originated cannot be affirmed.

Mysteries are of two kinds—divine and diabolic. Of the first, God is the author; the second have Satan as their primary cause. Hence we read of "the *mystery of godliness*" and "the *mystery of iniquity*," neither being capable of ordinary investigation, both being inexplicable.

One of the premonitory signs that this dispensation is approaching its close is clearly stated to be what is usually denominated spiritualism, "the term applied to a varied series of abnormal phenomena purporting to be for the most part caused by spiritual beings acting upon specially sensitive persons called mediums, because through them spirits are said to make themselves seen or heard."

That some mediums are impostors, and that others are themselves deluded, is not denied, but that not a few are what they profess to be must, it is contended, be admitted.

* The substance of an address delivered on the last night of 1863 by our faithful and affectionate friend, whose kindness to us in our younger days we shall never forget. He died in 1880.

In the course of a prolonged life the writer has made the acquaintance of several of these people and—for reasons which he deemed in God's sight justifiable and commendable—has read much of their literature, both in book and magazine form. He, therefore, knows their principles and speaks with confidence. Spiritualism is atrocious sin. It has perverted many professors, has driven not a few persons mad, and wrought the greatest havoc in once happy families.

Spiritualism is referred to in Isaiah viii. 19, in which the false prophets are rebuked for inciting their brethren to commit this terrible sin. "And when they (the false prophets) shall say unto you (who believe in God) 'Seek unto them that have familiar spirits, and unto wizards that peep and mutter' (let this be your reply), 'Should not a people seek unto their God? Can any good be effected if those who still live should seek unto the dead?'"

In Paul's first epistle to Timothy the revival of spiritualism in the last days is predicted. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings of demons" (chap. iv. 1). The "seducing spirits" are angels who fell with Satan. "Demons" are the doomed and damned souls of the ungodly dead, and the two are conjoined to bring unhappy backsliders to "strong delusions that they may believe a lie" (2 Thess. ii. 11, 12).

That these invisible enemies of men can exert so powerful an influence on some of our fellow-creatures as to induce them to withdraw from the faith is inexplicable. It was, however, to be a feature of "the latter times," and must also be regarded as a prevalent and prominent delusion in the present day.

VI.—Another sign is to be an ignoring of the fact that the same Jesus who left this earth for heaven is in like manner, that is in His whole glorified person, to *return once more from heaven to earth*. The grace which saves elect and redeemed sinners causes them to "turn to God from idols, to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 9, 10). How different is the religion of the present day! Religious newspapers, the reports of religious societies, and the sermons of ordinary preachers—save some evangelical clergymen during the four Sundays in Advent—are silent as to the Master's coming again "to receive His people to Himself" (John xiv. 3).

This glorious event is often turned into ridicule and those that expect it in humble faith are regarded as enthusiasts. This, however, is clearly predicted. "There shall come in the last days scoffers, walking after their own lusts and saying, 'Where is the promise of His coming?'—that is, 'the promise of His coming has no fulfilment'—for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Surely this indicates a correspondence between this present age and "the last days" of which Peter writes (2 Peter iii. 3, 4).

VII.—Space fails, and we can notice but one more "sign," yet not without entreating our readers, if living children of God, to make this subject a matter of patient and prayerful study.

"In the last days there are to be wars and rumours of wars" (Matt. xxiv. 6; Mark xiii. 7). Could words more fittingly express the condition of this poor world to-day? Men have dreamed that there was to be universal peace. The "Great Exhibition of 1851," in spite of the warnings of Joseph Irons, many believed would usher in the Millennium, but the hateful war in the Crimea ere long followed, which was succeeded by the mutiny in India and the Franco-German war of 1870. Not long since "the Tzar's rescript" was the universal talk of pious men, and wonders of national amity and good-will were anticipated. Yet how soon two Christian nations were ranged in the great conflict in South Africa. To-day a war as brutal and bloodthirsty as any which history records is raging, and the compatriots of Garibaldi are charged with terrible military cruelty. Murmured anticipations of other national conflicts—in a word, "rumours of wars"—are prevalent. The Old Book is uttering a solemn voice to "all that have ears to hear."

Now we entreat our brethren of "the household of faith" to make this subject a matter of prayerful and patient study, beseeching them "by the coming of our Lord Jesus Christ and by our gathering together unto Him," to consider what current events unmistakably indicate—that it may be ours with prepared hearts to cry, "Surely the coming of the Lord draweth nigh."

W. JEYES STYLES.

THE FLOWERS AND THE WEEDS.

A STORY FOR UP-TO-DATE PEOPLE.

IN a corner of a large garden was a beauty spot, which was the admiration of all who looked upon it. This corner was set apart by the owner of the grounds for his young children to cultivate. He found pleasure in seeing choice flowers and fruit growing under the care of the young gardeners, and himself provided for their use seeds of his own choosing and all necessary tools and water.

The children loved each other, and worked very happily together. They shared their father's love of the garden, and delighted to please him with the choice blooms produced from his own seeds.

Then one day one of the children, a little girl, began to sow some fresh seed. A brother, noticing what she was doing, asked her what it was, and where she got it.

"The man next door gave it to me," said the child. "He says it produces a beautiful yellow flower, which grows very plentifully." And she handed the packet to her brother.

The boy looked at it, and his face grew serious. "Plentiful growth is not the only thing to work for, my dear," said he, "and I'm really afraid we mustn't use this seed, especially as father is away from home. You know that man next door doesn't like our father, and has often tried to injure him. Only last year he went one night and sowed a lot of tares in father's wheat-field."

"Yes, yes, I know that," the girl replied; "but he is quite friendly now. He saw me admiring the flowers in his garden and

gave me this seed for nothing. It would be so ungrateful not to use it. Look at the lovely picture on the packet. We have never had any Van Harmin's* special F.W. dandelions before, and I'm sure father would be pleased with such a nice change. Besides"—and here was her real motive—"I'M TIRED OF THE SAME OLD FLOWERS."

"Oh! my dear sister," cried one of the brothers, "how can you say such a thing about these fine flowers grown from father's seed? If you knew those seeds of Van Harmin's as well as I do you would know they are only weeds. Our neighbour speaks truly when he says they grow plentifully. They do, indeed; but they choke everything else; and when once you've got them into the ground you can never get rid of them."

Now the little person who had brought the new seed thought she was wiser than anyone else, and, on finding her brothers unwilling to be led by her, she began to show an ugly temper. Unhappily, two or three of the others—more in love to their sister than in admiration for dandelions—supported her, and a stormy scene ensued. It was with difficulty that the child was prevented from ruining the garden with her noxious weeds.

Of course, after such a scene, all the pleasure in the garden was lost. The children went about their work sad and heavy-hearted. Their interest flagged, and their corner of the garden soon ceased to be a beauty spot. The little girl who had caused the mischief seemed to think that her brothers no longer loved her, because they would not let her sow dandelions in their garden. She grew morose and made everyone who came near her unhappy, even refusing to speak to those brothers who had insisted upon her taking the bad seed off the premises.

Passers-by wondered at the change in the appearance of the place, and some, hearing what had happened, blamed the brothers who had forbidden the sowing of the weeds; but others, who knew more about gardening and loved the beautiful flowers, thought differently.

The owner of the garden will return before very long, and he will distribute praise and blame among his beloved children with perfect justice.

My story has a meaning.

There is a movement on foot among the Particular Baptist Churches which threatens to wreck the denomination and to ruin its magnificent testimony for God. Union is strength. A generation ago, if the records are true, our people were united and happy in sowing the good seed of free-grace doctrine. But now, in many Churches, there are a few who wish to sow other seed, or, more often, to mix the seed. Now, there are always faithful workers who will steadfastly resist such practices, at whatever cost to themselves. Contention is the result, followed

* Van Armin was a distinguished Dutch theologian, better known as Arminius. His theology was opposite to that of Calvin (1560—1609).

by bitter grief, separation of dear friends, and neglected work. Oh the pity of it all!

Oh! my brothers and sisters, consider my parable. If you must sow the dandelions, sow them elsewhere. Go with the crowd who cannot distinguish between a dandelion and an orchid, and leave us to our little work. We would rather be few in number, working in peace and harmony, sowing God's seed, than with a multitude sowing the devil's weeds, or with a crowd at cross purposes.

ALFRED G. SECRETT.

GODLY CONCERN AND FINAL PERFECTION.

BY PASTOR W. H. RANSOM, SOMERSHAM, IPSWICH.

(Concluded.)

"The Lord will perfect that which concerneth me."—Psalm cxxxviii. 8.

WE have seen that Godly concern indicates the possession of the grace which saves. Hence solicitude to be right with God, to be assured that our religion has His approval, and that we are in truth His heaven-born children, is a vital characteristic of all whose "treasure is above."

This concern in several of its forms and features has engaged our attention. We have now to contemplate the pleasing fact that "the Lord will perfect" all the things which are at the present time the subjects and objects of Christian and spiritual solicitude or concern.

I.—OBSERVE THAT the anticipation of perfection here expressed implies *the existence of incompleteness* in the objects which so greatly interest us.

Many branches of salvation manifest present perfection. As for the Lord, His work is perfect. The expiation of the Cross is perfect. The atonement of Christ admits of no improvement.

"'It is finished,' said the Lord in His dying minute;
Holy Ghost, repeat this word—there's salvation in it."

Yes! a perfect Saviour by His life of perfect obedience, and His death of perfect suffering, wrought out a perfect righteousness which saves "to the uttermost all that come unto God by Him."

The Lord's finished work therefore has not in any sense to be perfected.

In many ways, however, the things which give us Godly concern admit of further and future perfection. Our faith may be genuine, and yet be but "little faith." Hope may be true and yet have to grow into greater confidence. Love may be heaven-born, yet it were well that it should grow exceedingly. Our knowledge of Divine things may, as far as it goes, result from our being taught of the Lord, and yet we still have need that one teach us again which be the first principles of the oracles of God.

But all these are to grow. We are to "go on unto perfection."

Hence the confidence here expressed, "The Lord will perfect that which concerneth me." All our interests are in Jehovah's hands.

"Grace will complete what grace begins to save from sorrows and from sins ;

The work that wisdom undertakes, eternal mercy ne'er forsakes."

David's confidence was based on the Author of His religion. It was "the work of God's hands."

"The work which His goodness began the arm of His strength will complete ;

His purpose is 'yea' and 'amen,' and never was forfeited yet."

The foundation of this confidence is thus the mercy of the Lord. Mercy is the plea of the contrite. What a foundation is everlasting mercy, enduring mercy ! Hence the Psalmist adds, "Thy mercy, O Lord, endureth for ever !"

"Thy mercy-seat is open still ;
Here let my soul retreat."

How encouraging is this to all who are concerned for the welfare of Zion, that the Word preached may be blessed, and especially to those anxious parents who are concerned for their children to be saved by grace. The mercy of God endureth for ever, and it will take effect as long as there is an elect vessel of mercy to be brought to the Lord in accordance with the "everlasting covenant which is ordered in all things and sure."

Notice, further, the "Lord will perfect that which concerneth me." The work of grace is a marvellous one, and will honour and glorify its Author.

The Lord has His own way of perfecting that which concerneth His people. Sometimes He uses their trials, and His ways to His people are solemnly mysterious, but always right.

Some are very fearful as to this work having been begun in them. Note, however, the poet's words—

"Thou, Lord, wilt cary on and perfectly perform
The work Thou hast begun in me, a sinful worm ;
Midst all my fear and sin and woe,
Thy Spirit will not let me go."

Notice that their concern begets prayer. Hence the prevalent plea—"Forsake not the work of Thine hands." Faith in Divine purposes encourages renewed trust in God. Such confidence does not lead to coldness and carelessness in things pertaining to our spiritual welfare, as much as we may believe that God will not forsake us. We feel concerned to pray, "Forsake me not, nor leave me, O God of my salvation !" And we know that "the Lord will not forsake His people for His great name's sake, because it hath pleased the Lord to make you His people."

Lastly, some are much concerned about the future. Oh, how necessary is it to trust in God's ancient promise, "As thy days so shall thy strength be." What a blessing at last to have a place in heaven with our Lord for ever. What is my concern about it? This it is that manifests God's work of grace.

PLAIN DIRECTIONS FOR THE SIN-BURDENED.

BY SUSANNAH PEARSON, OF BILDESTONE.

MAKE use of everything in yourself as a motive for your constant application to Jesus. Carry all your sin, guilt, and pollution to Christ. Say,

“O Lord Jesus, Thou in Thy Word dost exclaim, Behold Me! Behold Me! I come to Thee, O Lord, as a sinner to a Saviour. O Thou blessed Jesus, look upon me. Put forth the virtue of Thy blood within me, and speak to my heart and say, ‘I am the Lord which healeth thee.’ Thou art purity itself. All the life, light, salvation, righteousness, purity, peace, and pardon of an elect world are in Thy person, righteousness, and blood. Thou hast saved sinners who were in their soul’s case exactly what I find myself to be. There never yet was any sinner who came to Thee, whom Thou didst reject. Thou art Jehovah, the righteousness of Thy Church and people, and dost, and wilt wear Thy glory for salvation work with unrivalled fame for ever and ever.

“It will, O Lord, greatly increase Thy high renown, if Thou wilt be pleased to look on me: for I am sin; and nothing but sin; and Thy blood, O Jesus, cleanseth from all sin. O! for a view of its virtue and its efficacy from Thy Word, and by Thy Spirit. I would, O Lord, do Thee this honour to rest my soul on Thy finished work, for my everlasting discharge from all my sin and guilt before the Lord, and that for ever.

“Thy blood is infinitely more effectual to cleanse me from all sin, than I am able to conceive. On it I rely before Thy Father for everlasting purity and perfection. Thou, O Jesus, art my whole salvation, both in time and in eternity. I would look to Thee for all the blessing of it in time, and expect to receive out of Thy fulness all my blessedness in eternity.”

In such a way faith is exercised on our dear Lord; and faith is nothing more or less than a spiritual exercise of the mind continually on Him. When you think of Jesus then you are exercising faith on Him. To prize and esteem Christ, this is grace. You can never value Christ too highly. You can never trust in Christ too confidently. You can never be deceived in resting all your eternal concerns on Jesus. He is a precious, precious, precious Saviour! His sacrifice is our discharge from sin. His righteousness delivereth from death. His victories afford us matter for everlasting triumph. His intercession ensures our future glory. He saith “Because I live, ye shall live also.” The virtue of Christ’s blood exceeds the utmost disease sin hath brought into our natures. It cleanseth from all sin.

There can be no comparison between you a sinner and Jesus Christ a Saviour. He is infinitely and everlastingly in His person, work and grace, beyond all that you are in your person, nature and sin. Study what you are in Christ, look only and solely to Him. His blood is wholly your atonement. He is your wisdom, righteousness, sanctification and redemption. Never forget that it is the blood of Christ which gives peace; and the virtue of Christ’s

blood is made known in the soul by believing! It is not what you feel and experience and enjoy in yourself which imparts comfort, but what you believe concerning Christ, His everlasting righteousness, and most precious blood-shedding, that brings the peace of God into the heart. Meditate on the love of Christ, regard this as your present and everlasting heaven.

“GOD IS FOR ME.”

BY I. C. JOHNSON, J.P.

“Is God for me? I fear not, though all against me rise;
When I call on Christ, my Saviour, the host of evil flies.
My Friend—the Lord Almighty, and He who loves me—God.
What enemy shall harm me, though coming as a flood?”

“When I cry unto Thee, then shall mine enemies be turned back: this I know; for God is for me.”—Psalm lvi. 9.

HAPPY, thrice happy is the man who has the eternal God for his Refuge; under whom “the everlasting arms” are eternally placed; and who with heaven-inspired confidence can say, “God is for me.”

There never was a period, in duration’s endless round, in which this language did not stand true, concerning the Church collectively, and every individual member of Christ’s mystical body, who shall hereafter surround the throne of glory to celebrate the undying praises of Immanuel.

“Before the mountains were brought forth,” or ever Jehovah had formed the earth and the world; before “the morning stars sang together,” or “all the sons of God shouted for joy,” this truth was emblazoned on the portals of time in letters gilded with the rays of divine faithfulness, and shining with a splendour exceeding the brightness of the meridian sun.

When time, with all its ponderous wheels, and the machinery of nature, were put in motion; when the mighty orbs that move with undeviating precision through infinite space, were ushered into existence, and bid to travel in their respective spheres, then was this sweet truth the same—“God is for me.”

When the mighty angel descends from heaven, clothed with a cloud, and stands with his right foot upon the sea and his left foot upon the earth, and lift up his hand to heaven, and swears by Him that liveth for ever and ever, that time shall be no longer; when the devastation, produced by the wreck of worlds, shall be beheld, with unspeakable terror and dismay, by all those who are not found complete in Christ—who have despised the sovereignty of Jehovah, in all His bestowments of mercy, rejected His truth, persecuted His saints, and one by one died in their sins; then this truth in greater grandeur will appear, and will be by Jehovah’s own elect enjoyed—“God is for me.”

He is for me in all the bonds of covenant relationship, and in all the perfections of His glorious nature. “Before He had spread the sky, which is strong, and as a molten looking-glass,” He had

spread out His thoughts of love and mercy in providing a canopy to cover my defenceless soul for ever and ever—"God is for me."

Ere the barbed arrow from the devil's hellish bow had pierced the vitals of the human race, and poisoned all their blood; before the tongue had learned to lie, or hand to steal; before sin, like a mighty deluge, had inundated the whole world, His omniscient eye beheld at one glance all the souls that should people this Universe of matter; and viewing them in their unfallen state, He went forth in all the grandeur of His sovereign will, unshackled by circumstances, present or to come; loved whom He would, and determined to be their God, through all ages of time and throughout all eternity; therefore, having a good hope through grace, of an interest in those great transactions, I would rejoice in this truth with joy unspeakable, and full of glory—"God is for me."

In His love—which is that ocean that sendeth forth its streams of mercy to the east, the west, the north, and south, gathering in its bosom the chosen objects of Jehovah's care; nor shall these rivers that make glad the city of our God cease to flow until all the saints are safely landed on glory's happy shore, and the redeemed be brought, each for himself to know, that "God is for me."

As "the Father of all mercies, and God of all comfort," He is for me. He provides for all my wants, supplies all my needs, removes all that is objectionable, and brings in all that is worth possessing.

The Lord Jesus Christ, as the Son of God, is for me, putting away all my many sins "by the sacrifice of Himself." According to the wise arrangements of the gracious covenant He condescended to take my nature into unalterable union with His glorious and divine nature, in order that He might be the suitable and qualified Saviour of His elect. Thus was He the great and mighty Redeemer, who came to earth, competent, and willing too, to stoop to hell and to lift me up to bliss. Thus Emmanuel proved that He was "God for me."

The Holy Spirit, equal with the Father and the Son in might, wisdom, goodness, and love, is "for me," in His quickening, renewing, comforting, teaching, reproofing, preserving, and other endearing characters, so that under every circumstance "God is for me."

When my infant lungs first breathed the atmosphere of earth; when, from the womb, I went astray speaking lies; when, in Satan's chains, led captive at his will, an enemy to God by wicked works, seeking destruction in the error of my way—even then, "God was for me." In all the dangers to which I have been exposed through life's deceitful road, both visible and hidden from my view, "God has been for me"; and when the set time to favour Zion came, then it was made manifest that "God was for me," by granting life to my dead soul, light to my dark mind, and liberty from the galling yoke of Satan's servitude.

Amid all my unbelief, hard-heartedness, foolishness, pride, and sin of every shape, the cares of the world, the temptations of the devil, and all the abominable workings of corrupt inclinations,

"God has been for me," in enabling me from time to time to overcome the world, the flesh, and the devil, through the atoning blood of the Lord Jesus Christ.

When languour and disease have attacked the mortal frame, and the spirit has languished by protracted affliction; when the effects of sin in the mortal members have been felt, and groaned under, then "God has been for me," in supporting and giving a measure of strength of mind and body according to my necessity.

When the grim monster, death, appears with his terrible frown, commissioned to perform the act that separates the soul from its mortal clay; when the flesh trembles to go down into Jordan's chilling stream, "God will be for me," in the promise of His Word, that "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

At the Resurrection morn, when the trumpet shall sound, when the dead in Christ shall rise in glory, and others shall rise to shame and everlasting contempt, "God will be for me."

When the Judgment is set and the books are opened, and the Judge shall pronounce, "Go, ye cursed," on all those whose names are not found written in the Lamb's Book of Life; and "Come, ye blessed of My Father, inherit the kingdom prepared for you before the foundation of the world," to those on the right hand, then shall every poor child of mercy be enabled to say, without a trembling emotion, or the shadow of a doubt—"God is for me."

When Eternity, with its ten thousand times ten thousand years, shall roll on, ever presenting new beauties in Christ to the astonished view; developing the matchless glories of the King of kings, and Lord of lords; unfolding the counsels of His will, and His love in those counsels; then will this truth remain unaltered in its nature, and unabated in its blessedness—"God is for me."

Therefore, dear children of God, "if God be for us, who can be against us," with success? Foes—infernal, internal, and external—may assail us; the world, the flesh, and the devil may annoy us; we may be the subjects of dread surprises, and may fear the malice of Satan, and the wrath of hell; but being complete in Christ, washed in His most precious blood, arrayed in His righteousness (which is proof against all that can be brought to bear against it) and accepted in His Person, we shall, through the rich mercy of the Lord our God, be brought safe home to glory, to cast our souls at His dear feet, and "crown Him Lord of All."*

July, 1842.

WOULD to God that sinners were as anxious about an emancipation from sin as they are about emancipation from circumstantial trouble.

* The above is interesting, not only for its intrinsic worth, but because it was one of the first contributions to the *Gospel Ambassador* in 1842, of which the late James Wells was practically the Editor. Its beloved writer—as appears from his recent contribution to our pages—still lives, affording a remarkable exemplification of a child of God "bringing forth fruit to old age."

THE LORD'S POOR FUND.

"He that hath mercy on the poor, happy is he."—Proverbs xiv. 21.

THE lines which follow have been penned by two Christian brethren whose object has been the prosperity and increase of the Society which bears the above title. It has in past years brought relief to hundreds of anxious hearts by helping God's people in seasons of dire need and distress. To be associated with it is no small honour to those who maintain this Magazine. Will our readers, therefore, bear with

AN APPRECIATION BY THE EDITOR.

Among the mysteries connected with the moral and spiritual government of God, none is greater than the presence of sin and sorrow in the subjects of His grace.

We are saved from sin, yet "if we say that we have no sin we deceive ourselves, and the truth is not in us." "All things work together for good to them that love God"; yet

"The souls that would to Jesus press must fix this firm and sure,
That tribulation, more or less, they must, they shall endure."

Of temporal troubles, insufficiency of pecuniary resources has a prominent place. "Money answereth all things" (Eccles. xi. 19), and the need of it is the fruitful cause of much distress. Ministering to the insufficiencies of God's people is, therefore, often enjoined in the Bible, which associates it with choice benediction (Psa. xli. 1) and Divine recognition both here and hereafter (Mark xii. 42; Matt. xxv. 40).

"THE LORD'S POOR FUND."

These words head a paragraph on the cover of every number of this magazine, and our brother, Pastor Edward Mitchell, as Christmas draws near every year, claims a kindly notice of his ministry of love. What our long-deceased brother, John Box, was to "The Aged Pilgrims' Friend Society" in its early days; what Fairfax Harwood, Esq., is to the "Norfolk and Suffolk Benevolent"; what the late Mr. Egg was to the Free Churches of Essex, and our brother Doggett is to "The Ministers' Relief Society," such is our brother to this unpretending enterprise.

We were once in the company of a Baptist minister in the Principality who claimed indulgence for his imperfect English on the ground that he always *spoke* in Welsh, *preached* in Welsh, *thought* in Welsh, *prayed* in Welsh, and *DREAMED* IN WELSH. We have an idea that the Lord's Poor Fund occupies almost as large a portion of our brother's mind and heart as did our friend's native language.

He simply aspires to be used as the Saviour's almoner. As it is laid on the hearts of his brethren to entrust him with their money, this is faithfully and impartially disbursed to "the Lord's poor" in the fear of God, as their needs are known to exist. Doctrinal and denominational differences in non-essential matters

are not considered. Pecuniary need is the plea to which heed is given. "Blessed is the man who considereth the poor."

HOW TO SECURE A HAPPY CHRISTMAS, BY EDWARD MITCHELL.

☩ We should remember that *the poor need your mercy*. Life here is often sombre enough even when there is a sufficiency of necessary supplies, but when the need of the necessities of existence is added some alleviation is imperatively required. Mercy—kind and compassionate—with its hand open to relieve this form of distress brings sweet relief. How often have recipients of the bounty of our little fund expressed themselves after this manner:—"If the friends who give to 'The Lord's Poor Fund' could but know the relief their bounty gives to their poorer friends, they would be amply repaid." The rent unpaid, an empty cupboard, the few coals exhausted, are not trifling experiences. But timely help, sweet mercy's visit, turns mourning into rejoicing.

The aged, infirm, and afflicted poor specially need mercy. The work of our fund lies mostly among these. Age brings decreased capacity to earn a living. Infirmities come on apace, and afflictions are more frequent. To these trials, add the loss of one's early friends and companions. The aged drop out of remembrance. The present generation knows them not, and the number of those that knew them continually decreases. It thus comes to pass that many aged ministers appeal for our help whose names are almost forgotten. Others whose letters reach us were deacons. Aged and infirm widows of both ministers and deacons have also their tale of sorrow to tell. Surely such cases appeal irresistibly to mercy's tender heart to lighten their burdens and cheer them by relieving their needs.

The man whose heart responds to poverty's plea is a happy man. The showing mercy to the poor itself tends to make him happy. "It is more blessed to give than to receive" are the Master's own words. It enhances the enjoyment of our own portion to have shared our sufficiency with a needy fellow-believer. We thus share in some small measure the blessedness of our Lord, whose happiness largely springs from His own goodness, which imparts good to His creatures.

The Lord's approval makes cheerful givers happy men. Love is the badge of the true believer. "By this shall all men know that ye are My disciples, if ye have love one to another." Love is practical; and one of the manifestations, without which it cannot be proved that we do really love, is relieving those that are in need.

The prayers of those whom he assists ensure his happiness. God hears the cries of His children when they are oppressed, and will avenge their wrongs on the oppressors. His ear is also open to their thanksgivings when they experience relief, and He hears their prayers for blessing to descend upon those who relieve them, and will assuredly answer them.

"Bless'd are the men whose bowels move, and melt with sympathy and love;
From Christ the Lord shall they obtain like sympathy and love again.

Applications for relief from "The Lord's Poor Fund" and all donations should be sent to Pastor E. Mitchell, 25, Calabria Road, Highbury, London, N. All sums received are acknowledged monthly on the pages of the cover.

THE END, OR SUNSET GLORY.

"THE END." Few phrases are more solemn in the Word of God. It speaks of *the end* of those that live in sin. "There is a way which seemeth right unto a man, but THE END thereof are the ways of death" (Prov. xiv. 12). It tells us, too, of *the end* of the righteous. "Mark the perfect man, and behold the upright: for THE END of that man is peace" (Psa. xxxvii. 37). This is the glory of true religion. It ends well. There may be storms on the way. The heaven-bound traveller may often have to walk in darkness. But at "evening time it shall be light."

Who can help recalling Watts's beautiful lines, which though written For The Infant Mind, are—as Jay observes—worthy of the perusal of angels?

"How fine has the day been, how bright was the sun,
How lovely and joyous the course that he run:
Though he rose in a mist when his race he began,
And there followed some droppings of rain.
But now the fair traveller's come to the west,
His rays are all gold, and his beauties are best:
He paints the sky gay, as he sinks to his rest,
And foretells a bright rising again.
Just so is the Christian; his course he begins
Like the sun in a mist while he mourns for his sins
And melts into tears; then he breaks out and shines
And travels his heavenly way.
But when he comes nearer to finish his race
Like a fine setting sun he looks richer in grace,
And gives a sure hope at the end of his days
Of rising in brighter array."

Dear reader, consider the end, *your* end, and if you are on the wrong road, God set you right.

BUT WHO MAY ABIDE THE DAY OF HIS COMING?

Malachi iii. 2.

O SINNER, unsaved, unrepentant, unblest,
How wilt thou abide when He shall appear?
When thy sins rise against thee—those sins unconfessed—
O where wilt thou hide when thy Judge is so near?
O sinner, take heed ere death seal thy doom!
The tempest is looming—O where wilt thou flee?
Though He bear with thee long, the wrath is to come!
O sinner, unsaved, wilt thou still careless be?

By nature thy heart is hard as a stone,
 And Satan and sin are stronger than thou ;
 There is One who can save Thee—one Saviour alone—
 O pray that His Spirit may rest on thee now.
 For whoso confesseth and leaveth his sin
 Shall surely find mercy abundant and free ;
 His precious blood cleanseth without and within—
 O come to the fountain ; 'tis opened for thee.

Coggeshall.

ALICIA.

 REVIEWS, LITERARY NOTES, ETC.

The Wonderful City, and other Addresses to Children. By Cecil Nicholson. Cloth neat, F'scap 8vo; pages 96. One shilling. Allenson, Racquet Court, Fleet Street, E.C.

THE gift of interesting children by religious addresses is not bestowed upon all good ministers of Christ Jesus, many of whom have confessed that they did not possess it. Others, however, have manifested peculiar ability to address a juvenile congregation—like Dr. Alexander Fletcher, Dr. Robert Newton, Dr. Todd, Dr. John Edmond, Mr. Lovell, of Victoria Park, and others we could name.

To preach acceptably to children, it is needful to be simple without being silly ; to stoop to their level without being undignified, and to gain and retain attention without grotesque tricks of speech and gesture which render the service ridiculous.

The twenty-six addresses to be found in this volume certainly answer to these requirements ; and though not of the highest order, have decided merit. They are moreover evangelical, though we wish that the Cross had greater prominence in them and that they evinced more earnestness of desire that the children addressed might be brought by grace to remember their "Creator in the days of their youth."

The Still Hour, or Communion with God. By Austin Phelps. Cloth, 6d. net. London : Allenson, Racquet Court, Fleet Street, E.C.

THIS is a reprint of a once well-known booklet originally published in Boston in 1860 by a professor in Andover Theological Seminary, and of which an English edition was issued by Nesbit fifty years since. Its somewhat vague title conveys but a feeble idea of its contents, which treat of the difficulties and hindrances which beset all true Christians in connection with their attempts to draw nigh to God at "the throne of grace." Full often these mourn His absence ; deplore their lack of joy, and are sadly conscious of a strange incapacity to think and feel and express themselves in prayer as they would. This booklet deals plainly with these and similar questions, and presents wise instructions and godly counsels to all to whom such difficulties as the above are the occasion of soul-trouble.

A copy of "The Still Hour" was presented to us by our sainted mother thirty-eight years ago, and we have often blessed God for it and wished that it was procurable, as a gift to friends who were travelling to heaven "by night." We are therefore deeply grateful for this cheap but dainty edition and pray that it may help many as it helped us in bygone years.

 OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

 STRICT BAPTIST MISSION.
 THE JUBILEE MEETINGS.

THE Jubilee of the Strict Baptist Mission, held at Mount Zion, St. John's Wood-road, on October 31st, presented various welcome features. There were crowded gatherings, evident interest and sympathy, a remarkable record of progress at home and abroad, the presence of three outgoing missionaries, and very good collections ; but the feature which principally and most

fittingly distinguished it, and by which it will be chiefly remembered, was its exceedingly spiritual and evangelistic character.

In the afternoon the President took the chair, and, after the meeting had been opened with the Word of God and prayer by brethren H. D. Tooke and C. A. Freston, warmly greeted the numerous friends present, and expressed the hope that the speakers might be under the gracious influence of the Holy Spirit.

Pastor L. H. Colls appropriately laid

upon our hearts the prime necessity of prayer. The first word of the Master in regard to missions, which we have in Matt. ix., is not "Go ye," but "Pray ye." He also gives us the motive which will lead us to pray—"When He looked upon the multitudes He was moved with compassion," and then said, "Pray ye." Then comes the command, "Go ye," and linked with that is the promise, "And lo, I am with you alway, even unto the end of the world," a promise which we could not claim in its depth of meaning if we did not obey the command.

Brethren G. Smith (of Grays), W. Welman (of Kingston), and W. S. Baker (of Staines), led the meeting again in prayer, when Pastor H. D. Tooke addressed the meeting upon the words, "Let us pass over unto the other side." After the connection of the words had been shown, together with their appropriateness as a missionary theme, the following points were dwelt upon. There was a call to activity. The disciples had been listening to and pondering the wonderful words of Jesus Christ; but as the day closed in He said, "Now you must begin to move." It was also a call to the broadening of activity and the extension of service—"The other side." It was a personal call to every one of the disciples, and in a new direction. The beauty, however, of the call lay in its unity. Jesus Himself was the unity—"Let us." Mr. Tooke, after applying the words to the early beginning and successive stages of the Mission, spoke upon the result of the response.

Mr. J. M. Brand gave a testimony to the value of prayer, and upon that based an appeal. Speaking for the other missionaries, as well as for himself, he said the prayers of the people at home were abundantly appreciated, and "we know they are answered." "I have often felt a peculiar sense of God's presence in India, and I have known, without a shadow of a doubt, that it has been given in response to prayer in the homeland. Again and again blessing has come to the preaching of the Word, and I have known again that the blessing has been given in answer to prayers put up here. Again and again supporting grace has been given to those who have been weak in faith among our Indian Christians, and I have known, without the shadow of a doubt, that that has been given in answer to prayer in the homeland." They had no special immunity from temptation, but they had special needs, and they needed to be under the influence of the Holy Spirit even in their unconscious moments. In illustration of this need he said he had sometimes watched the faces of the people while Mr. Morning was talking to them, and noticed

how they evidently took notice of every smile or kind expression that came into his eyes, and seemed to respond to it. The missionary who felt he had a body of people behind him praying with earnestness and intelligence went forth to his work with greater confidence.

In the evening every seat was occupied, and the aisles, stairways and platform crowded. The President having taken the chair, and the meeting having been opened by Pastors E. White, W. A. Dale, and R. Mutimer, the vice-president, Mr. Chisnall presented the 50th Annual Report, and (in the greatly regretted absence through illness of the treasurer, Mr. A. J. Robbins) the Cash Account and Balance Sheet.

Pastor J. E. Flegg then addressed the meeting on Paul's vision of a man of Macedonia. Paul was prompt in his response to that call of the West to the East. To-day the East was stretching out its hands to the West with the same cry, "Come over and help us." Those who had the best knowledge of Christ were under supreme obligation to carry that knowledge, and if any people were bound to respond to the call it was ourselves. "We rejoice in the possession of the Gospel, and we dare not disregard the cry that comes from the East." Referring to Brahminism, Buddhism and Islamism, "the religion that does not purify the home cannot regenerate the race." From the darkness of the Mountains of Death roll over the waves these words, "Light—Life!"

Mr. J. M. Brand thought the three most suitable words to describe the meeting and the present Jubilee year were "As never before." Our income, the deep interest of our people at home, the spirit of hearing abroad, the number of our missionaries, of our Indian workers, of our Indian scholars, the efficiency of our teachers (in the Indian S.S.U. Teachers' Examination the man who gained the top place of all Tamil teachers in India, Burma and Ceylon was a teacher in one of our schools), our Indian Church membership, and our methods of work, were as never before. In illustration of the latter Mr. Brand, after referring to Mr. Booth's Young Men's Meetings, Volunteer Preaching Band, and Miss Elliott's Women's Medical Work, described a typical morning's work of his own. Our opportunities were increasing as never before. A bird's-eye view of the country around Sendamangalam was pictured as from the Koli Mountains. "Do you think it unreasonable that the missionaries should ask you to enable them to evangelise all this area as much as the people in that circle of four miles are evangelised? Is it too much to have the Gospel for half-an-hour once a week? Is it worth while?"

Our Lord Jesus Christ thought it worth while to leave His home on high and come to this earth to die for our salvation. Whilst Mr. Morling and I were sitting on that rock in the Kollu Mountains surveying the plain, the sun dropped below the horizon. In a few minutes darkness settled down, and below on the plain the home lights of the villages twinkled out one by one. We looked on and we could see nothing but darkness beyond those few lights, and the burden of those unevangelised multitudes who were living in darkness deeper than that of night—a darkness that could be felt, a darkness that means slavery, dishonour, death—rested upon our souls. I ask you to share that burden, not only to-night but in all the succeeding days of this year and in all your future lives. I remember we sang a hymn before we rose—'Abide with me, fast falls the eventide.' Never before, I suppose, had those old hills heard the praises of God."

The President pointed out that the moneys which had been given for special purposes could not be used for the general work of the Mission, and the consequent need of increasing the subscriptions to meet the current expenses of the Mission, and he hoped the collection about to be made might be 'as never before.' He then announced the gratifying news that an anonymous donor had promised £150 a year for six years for new work in the Namakal field and on the Kollis.

After a few words from Mr. Chisball, Mr. Josiah Morling announced a hymn, and Mr. Mutimer moved that our Secretary write a letter of sympathy to Mr. A. J. Robbins, our esteemed treasurer. This was seconded by Mr. J. E. Flegg, and unanimously carried.

Mrs. Elnaugh expressed her thankfulness to many friends for their prayers and their letters, realising how, in answer to the former, God had helped her in her examinations (in which she had been successful) and gave as her farewell message her prayer for the Churches at home—"That ye may know the exceeding greatness of His power."

Miss E. C. Harris had been impressed by the words, "Let not him that putteth on the armour boast as he that putteth it off." They had nothing to boast of in themselves, but they had Jesus to boast in, and He helped them to do impossible things.

Mr. H. T. Chilvers then delivered a valedictory address to Mrs. Elnaugh, which was followed by another by the President to Miss E. C. Harris.

The meeting was closed with a very cordial vote of thanks to the Church at Mount Zion for the use of the chapel, and for all their loving service during the day.

The collections were as follows:—
Afternoon, £26 13s. 10d.; evening, £52 14s. Total, £79 7s. 10d.

BETHESDA, NOTTING HILL GATE.
—The forty-fourth anniversary of the opening of this Cause of Truth was held on November 12th and 14th. On the Sunday the pulpit was occupied by Mr. J. M. Rundell, who was enabled to preach two deeply spiritual and profitable sermons to good congregations, in the morning the text being, "For consider how great things He hath done for you" (1 Sam. xii. 24); in the evening, "There shall no stranger eat thereof" (Exod. xii. 43). May much blessing follow the testimony of His servant on this occasion.

On Tuesday, the 14th, services were continued, Pastor E. Mitchell preaching in the afternoon from the words, "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21). God graciously helped His servant to uplift a precious Christ as the only Hope for poor sinners, and it was a season of confirming and strengthening to those who were present.

A public meeting was held at 6.30, presided over by Mr. J. M. Rundell, who read a part of Exod. xviii. Afterwards Mr. J. P. Gibbens sought the Lord's blessing.

Mr. H. Thiselton, secretary, then reported some of the Lord's dealings with us during the past year, telling of mingled joys and sorrows—joy in that God has blessed the Pastor's ministry very much of late, which has led some to desire fellowship and communion with the Church and others to follow the Lord in the waters of baptism; sorrow in that the afflicting hand of God has rested on some of the friends. Death has taken Mrs. Ham from us. For many years she was a member of this Church. May the Holy Spirit comfort the bereaved family, who have lost an affectionate mother. Our aged brother, Mr. Spire, deacon, is laid aside owing to an accident. Prayer is continually made to the God of all grace that, subject to His divine will, He may restore him to health and strength again. Others have also been afflicted, but God has graciously heard the prayers of His people on their behalf and restored them.

After singing a hymn, the Chairman asked Pastor E. Mitchell to speak, his address being from 1 Peter i. 6, 7. Mr. J. M. Rundell then addressed us from Ephes. i. 3, especially mentioning the blessings which God had granted us here during the past year.

We were then favoured with instructive spiritual addresses from Pastor E. White (John xv. 4), Pastor G. Smith (1 Cor. i. 23), and Pastor R. Robinson (Hosea ii. 15). Each brother was much

helped in the delivery of his message and the presence of the Lord was realised.

The Pastor then thanked the Chairman and brethren for their kind and loving service, also the friends from sister Churoher, and then based a few remarks on the words, "The grace of the Lord Jesus Christ be with you all."

The Doxology being sung, the meeting closed with prayer and benediction by the Chairman.

WOOBURN GREEN.—The autumn meetings were held on Oct. 10th, when Mr. O. S. Dolbey paid another visit, his discourses being much enjoyed by many of the friends. The afternoon text was Jer. xxxii. 39, "And I will give them one heart and one way," and the evening text Mark iv. 38, "Master, carest Thou not that we perish?" Mr. Dolbey was led to notice that oftentimes circumstances seemed as though He did not care; also to prove from the Word and from his own experience that truly He does care for all His people. These services were a great encouragement to all those who take an interest in this little Cause, the congregations being good, especially in the evening, when the sanctuary was nearly full. Tea was provided between the services, a good number sitting down. A large number of friends from the neighbouring Churches were present to wish God-speed. The collections, which were for the Poor Fund, amounted to £1 17s. The deacons were also cheered by receiving a donation of £1 ls. to be added to the collections from an old friend who takes a great interest in this little one.

CLAPHAM JUNCTION.—On Sunday, October 29th, a happy day was spent at "Providence" Chapel, Meyrick-road, the occasion being special services of praise known as "Choir Sunday." Mr. C. D. Jeffs, of Watford, was greatly helped in preaching with exhorting the saints to praise God for their great redemption and holding out encouragements to sinners to seek the Lord. The attendance at the morning service was the largest for many months past—old scholars, friends, and several past deacons of the Cause attending to give encouragement. The chapel was well filled at the evening service, in spite of the rain. The beautiful-Gospel hymns, sung to well-known tunes, expressed the desire of many a heart present.—**MORDAUNT Wm. KEEBLE.**

BLAKENHAM.

A VERY interesting ceremony took place in the above place of worship on Tuesday, October 31st, when two young members and Sunday-school teachers were united in matrimony. Both had

been scholars in our school from early days. The contracting parties were Miss Annie Jane Wakeling and Mr. Albert Peters. Pastor H. Lock on behalf of the school and other friends connected with the Blakenham Cause very much surprised both bride and bridegroom by presenting them with a handsome silver teapot. The gift was gratefully received and suitably acknowledged.

On November 8th the Norfolk and Suffolk Pastors' Conference was held at Blakenham. The ministers rallied in good numbers, twenty-eight being present. A very earnest prayer-meeting was held in the morning. A stimulating meeting exclusive to the members of the Conference was held in the afternoon. In the evening a public meeting was held, presided over by Pastor H. Lock. The Word was read by Pastor W. Dixon, while Mr. Gardner implored the Divine blessing. Pastor T. Reynolds spoke from the words, "Restore unto me the joy of Thy salvation"; Pastor W. H. Kanson, from the story of the woman who touched the hem of Christ's garment; Pastor W. R. C. Leggett from the words, "Feed the Church." A few choice words were also spoken by the Pastor.

NEW ELTHAM.

As at the July meeting, when the heat was intense, the attendance was not lessened; so on Tuesday, October 24th, when the rain descended heavily for hours, did the interest weaken, or the numbers decline, but rather was augmented. The occasion was harvest thanksgiving services, at which the preacher in the afternoon was Mr. E. Mitchell, whose excellent sermon from Matt. xiii. 43, "Then shall the righteous shine as the sun," &c., was greatly appreciated. He was at happy liberty, and so were his hearers, as he divided and disclosed the passage under four heads: "Then"—the point of time; description—"the righteous"; declaration—"shine"; call—"who hath ears."

Tea was participated in by about seventy persons, and the evening meeting was presided over by a trusty friend of the Cause, Mr. J. P. Barriadell, who was not only liberal-hearted in his love to the Pastor and his people, but liberal-handed also. He spoke of God having devised liberal things for him in providence and grace, and gratefully remembered that fifty-eight years ago he was baptized at 7 o'clock in the morning. Prayer was offered by brother Thomas Dean, of Wandsworth, and brother S. T. Belcher read Psalm xxiii. The first speaker called upon was Mr. R. E. Scare, who gave an exhaustive summary of the feasts of the old dispensation; also the commencement and increase of modern harvest festivals, as

well as the great spiritual feasts of a new dispensation, provided for believers through the redemptive work of the Lord Jesus Christ—the Passover, the Pentecost, and the final ingathering of believers as the Father and Son's harvest.

Mr. E. Mitchell followed with some rich experimental talk upon "not being ashamed of the Gospel," relating one or two instances in his early Christian life where he had to confess the Master in the face of obloquy and shame, even taking up his cross before his earthly employer. Paul gloried in the Gospel of the grace of God, and in its sovereignty, and so did he (the speaker) as he saw this also in creation and providence, and that this sovereignty was like two arms to gather in the people with mercy and grace.

Mr. E. White gave serious and searching words on the solemn passage, "The harvest is past, the summer is ended, and we are not saved." How often was this the complaint of a soul under a sense of sin and in bondage! But the Lord removes the darkness and they are saved. It can also be applied to the minister and his work. It will soon be finished, his preaching over, sermons ended. May he be able to add, "Here I am, and those whom Thou hast given me and saved."

Mr. T. R. Loosley reminded his hearers of Psa. lxxviii. 19, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation"—His wisdom devising it; His dear Son as the *Agent*; the Word of God as the *means*; the *application* of it by the Spirit. The benefits are temporal, intellectual, natural, spiritual, and they are "daily." May we make full returns for such bestowments and bless the Lord at all times.

The Pastor (Samuel Banks) declared that, though there had been heavy rain to-day, God had shined from His heavens and he was happy, and could trust God for the future, because he believed His Word. Our faith was in the Lord to send in the people to hear the truth of the Gospel. Those also whom we want are full-hearted persons, consecrated to Him and His cause, to come and throw in their lot with us. We need more confessors of His name—those who have "tasted that the Lord is good."

The Benediction was then pronounced, and all felt that the crown of God's lovingkindness and tender mercy had been placed again upon the heads of His people and the services, in His presence and theirs in His house, in His gifts and theirs, for the fulfilment of the Redeemer's prayer as taught His disciples—"Thy kingdom come"—on earth, in the heart, in the Church, and in heaven.

SAMUEL J. TAYLOR.

Forest Gate

BOW.—A special service was held on November 14th, presided over by Mr. H. Franks. After the Chairman had read the 34th Psalm, Mr. Brown asked God's blessing. Pastor F. C. Holden spoke well from Heb. vi. 14 and was followed by Mr. S. J. Taylor, who gave a good address upon chap. vi. 14. Mr. Dent opened up profitably 1 Sam. vii. 12 and Mr. Cornelius made suitable remarks upon Ephes. i. 19. The Chairman gave a short address at the close on the word "Kept." The addresses were much enjoyed, and all felt the season to be a profitable one.

BASSETT STREET, KENTISH TOWN. THE 117th anniversary of the Koppel Street Memorial Church was celebrated on Wednesday, October 18th. Pastor B. J. Northfield (Marsh) preached a helpful discourse in the afternoon to (we regret to say) a small congregation. Mr. J. B. Collin presided in the evening. After Mr. Pookering (Church Secretary) had submitted a Report, showing that the various Church activities had been maintained during the year, the Chairman gave as a key-note an address on "O magnify the Lord with me." He felt the note of praise ought to be the key-note of the meeting, and this was maintained throughout. Mr. D. E. R. Daw made a statement as to the financial condition of the Church. This showed a rather heavy deficit, though not so large as the previous year. Pastor W. H. Rose (Highbury) based his remarks on "Speaking comfortably." He said that God prepares the hearts of His people to receive comfort by permitting them to experience trial, and the "Valley of Achor" becomes a "door of hope." Pastor E. White (Woolwich) gave a stirring address on Isa. lxvi. 8, "A nation born in a day." He drew attention to the great wonder of sinners being saved, and of God using such insignificant means to so glorious an end. He emphasised particularly the necessity of travail on the part of the Church, "When Zion travailed she brought forth her children"; so when there is real pain and sorrow of heart in the Church for perishing sinners will God see to it that blessing shall result. Pastor R. E. Sears deeply interested and cheered us by an address on "Praise"—"Be thankful unto the Lord, and bless His Name." He referred to the fact that there was a volume of praise ever ascending from earth to heaven—there is the children's song of praise, the song of the new-born soul rejoicing in Divine forgiveness, the song of the believer as he follows his Master through the waters of baptism, the song of the saint enduring temptation, and even as he crosses the river of Death. A reasonable word of exhortation on "The effectual, fervent prayer of a righteous man availeth much" was

given by Pastor Northfield, who, in the course of his remarks, mentioned that "the most effectual prayers are often the most simple, but every true prayer is prophetic of coming blessing." It was a happy and profitable meeting, our only regret being that there was not more present to enjoy the feast of fat things provided by God through His servants.
J. P. G.

TOTTENHAM.

ON Lord's-day, November 5th, the fourth anniversary of the pastorate of Mr. A. E. Brown was commemorated. The Pastor preached in the morning from Ephes. v. 25-27, and in the evening from Ephes. iii. 8. Both sermons were Christ-exalting, and proved a blessing to the hearers.

These services were continued on Tuesday, November 7th; Pastor O. S. Dolbey was the preacher. His sermon was based upon Psa. cxvi. 3, "He will not suffer thy foot to be moved." We could truly say, "Master, it is good for us to be here."

A well-spread tea, which was given by the friends, was much enjoyed during the interval of service.

The evening meeting was presided over by Mr. T. W. Morgan, who read Isa. xii., after which Mr. Dawson (of Hornsey Rise) sought the Divine blessing. An address, which was much enjoyed, was delivered by the Chairman, who struck a joyful note of praise, which was maintained throughout the evening. Pastors H. D. Tooke, O. S. Dolbey, W. H. Rose, and H. D. Sandell gave addresses. Each speaker was greatly helped. The season was one of much encouragement to Pastor and people, for "the word was with power."

The Pastor then made a few remarks, relating the Lord's dealings with the Church, basing his remarks upon Isa. lxiii. 7. The collections amounted to £6 3s., which was given to the Pastor.

COLCHESTER.—On Thursday, Nov. 9th, the Church and congregation at St. John's Green met to acknowledge the goodness of God and to call to remembrance the mercies and favours of the past two years so rich in blessing. Some eighty friends sat down to a very nice tea served by the Ladies' Committee. After enjoying the good things and singing grace, a move was made to the chapel, where friends who could not get to tea were filling up the seats, so that when the Pastor (supported by the deacons) took the chair he found a good congregation. The opening hymn,

"Our hearts and voices let us raise
In cheerful songs of grateful praise
For mercies, countless as the sands,
From Jesus, our Redeemer's hands,"

gave the key-note for the addresses which followed by our Pastor and six

brethren. Gratitude and praise for temporal mercies, and for that greater blessing, the evidences of the Holy Spirit's work, in the visible fruits of love, joy, and peace, which so happily unites Pastor and people, were the principal subjects. The Doxology and Benediction closed a meeting which all agreed was another band to our union.
—H. S. D.

WOOD GREEN (DOVECOTE).—On Saturday, November 11th, a meeting was held in connection with the open-air work. The chair was taken by Mr. E. H. Court. After reading and prayer the Chairman spoke from Luke ix. 10; Mr. Franke from John xvi. 33, and Mr. Kyte from Matt. ix. 36. A review was also given of the work, which this year commenced with the opening of the chapel on June 23rd, when at 2.15 p.m. a large open-air meeting was held outside. A week's open-air mission has been held in the High-road, at which Messrs. Goodenough, Gridley, Reader, and local brethren spoke. These meetings were preceded by a week of prayer in the chapel. Nearly every Sunday evening open-air meetings are held in the more immediate neighbourhood of the chapel. During the session about 2,700 cards, each bearing a Scripture text, were given away. During the winter months a preparation class is contemplated.

M. A. S. B. C. SUNDAY SCHOOL COMMITTEE.—The following arrangements have been made for Scripture examination:—Date of examination, Friday, March 12th, 1912, or on any date suitable for the school from the 11th to the 16th (date having been previously sent to Secretary). Subject—"Jesus, the Teacher and Healer" (St. Mark's Gospel, ohaps. i., ii. and iii.). Certificates of Merit (First and Second Class) will be awarded to all who pass the examination; also first, second, and third class prizes. This examination is open to all Strict Baptist Sunday-schools; only nominal expenses will be charged to cover paper and carriage. Thos. R. Loosley, Hon. Sec., Southwood-road, New Eltham, Kent. Annual meeting, January 23rd, at Brixton Tabernacle, Stockwell-road. Pastor C. A. Freston at 4 o'clock. Full particulars next month.

CHELMSFORD (NEW LONDON ROAD).—A public meeting, convened under the auspices of The Young Men's Christian Union, was held on Wednesday, November 1st, the Pastor (Josiah Morling) presiding. The opening prayer having been offered by Mr. H. Childers, the Chairman briefly dwelt upon the profitable and edifying character of the meetings, alluding

also to the fresh beauties and excellencies that had been and were being discovered in the series of studies upon the life of the Apostle Paul. The speaker, Mr. Robert Robinson (of Tottenham), then delivered a very able address upon the "Young man that came to Jesus" (Matt. xix. 16-26; Mark x. 17-27; Luke xviii. 18-30. Prefacing his address by remarking upon the importance of questions, their threefold nature and object, he went on to deal with the question asked by the young ruler. The question was one of vital importance, having for its object eternal life, characterised with a degree of sincerity, but withal there being associated therewith the Pharisaical element. The grounds upon which it was propounded, and upon which Christ answered, were very lucidly dealt with; Christ demonstrating therefrom the one great fundamental and essential truth—that there could be no salvation by the law. The vicarious work of Christ was the grounds of a sinner's salvation.

NEWQUAY, CORNWALL.

RECOGNITION OF H. G. DANN AS PASTOR.

ON November 8th, at three o'clock, a fair number of friends gathered in the chapel, most of whom had never witnessed a recognition service. Pastor E. White (of Woolwich) occupied the chair, and after reading Acts ii. 37-47, followed with prayer. Pastor R. Mutimer (Brantford) stated the nature of a Gospel Church, basing his remarks on 1 Cor. i. 2. The clear and forcible statement of our brother was listened to with intense interest, and made a deep impression on several who were present.

Mr. Dann related his "call by grace," which touched many hearts, and convinced them that he was a true man of God, whose conversion had been wrought by the Holy Spirit. He then followed with his "call to the ministry." Through many difficulties, much anxiety and ill-health, he had begun and continued to speak in the Master's name. Like many others of God's servants he began in the Sabbath-school, from thence to mission-rooms, afterwards serving Churches, and ultimately he settled at Reading for about four years; then, mainly owing to ill-health, he terminated his pastorate there. This concluded the afternoon service. A goodly number sat down to an ample tea, provided by the ladies.

The evening meeting was presided over by Mr. B. Mutimer, who read Ephes. iii. 14-21, and followed with prayer.

Mr. Dann then stated why he was led to accept the pastorate at Newquay. It had been by a strange path and with much prayer for direction. There were

other Churches calling him, and this made it hard to decide on the right step to take, but eventually he felt fully convinced God had called him to labour there.

Mr. R. Pearce stated the leadings of Divine providence in their inviting Mr. Dann to become their Pastor. This had not been done without much prayer and deliberation. They believed God had guided them as a Church in their choice, as Mr. Dann had been well received by them as a God-sent minister.

Mr. Dann then stated his doctrinal belief, and what he intended to preach. The Bible was his text-book, and what he found within its pages he would faithfully and fearlessly maintain in doctrine, experience, and practice.

The Chairman expressed his satisfaction with what had been stated.

Mr. White offered the recognition prayer, commending Pastor and Church to God, praying that He would ratify and bless the union then formed.

Mr. Mutimer gave a solemn, faithful, and instructive Charge to the Church from Phil. i. 27, urging upon them stability, union, activity in the Church and Christ's service.

Mr. White gave the Charge to the Pastor, basing his remarks upon Ephes. iv. 12, giving an outline of the ministerial office and work.

Thus closed a most important day at Newquay, and we trust there is a prosperous future for that Church.

Collections, £8 2s. 5d. E. WHITE.

Aged Pilgrims' Corner.

COLLECTIONS in aid of the Institution have been made at Chadwell Street, Richmond, Colubrook, and Deeping; such help is indeed cheering, and to all who contributed the Committee express their hearty thanks. However small may be the sum collected it is most useful to aid in meeting the daily expenses of £43.

Many new candidates are being nominated, and there are already no less than 1,634 pensioners throughout the country, with seven Homes for the reception of part of this number. Our friends are invited to visit these dwelling-places. On Saturday evenings their presence would be specially welcomed at the prayer-meetings at Camberwell and Hornsey Rise.

How closely this work unites the Lord's people is proved by the unity of spirit which animates those who are engaged in it, and who are drawn by that love of which our Divine Redeemer tells the measure—a love which is gauged by no human plumb-line—"As the Father hath loved Me, so have I loved you."

When it is remembered that £3 3s. per annum entitle an eligible candidate to £5 5s., and afterwards to £7 7s. and £10 10s., the importance of increasing the "free income" of the Society will be apparent; that is, *income not charged with cases*, and under this head all contributions of less than one guinea are included. There is thus plenty of work for prayer, faith, and patience to maintain in the fulness of its strength what is at present being done.

"The hoary head is a crown of glory, if it be found in the way of righteousness." An appeal, or the expression of a wish by an aged person, often carries peculiar weight. How touching and how forcible was the appeal of the Apostle to Philemon on behalf of Onesimus when he wrote, "For love's sake I beseech thee, being such an one as *Paul the aged*."

LIMEHOUSE (ELIM).—With gratitude of heart we record the goodness of our gracious God in favouring us with His presence and blessing throughout the services that were held in observance of the Pastor's 34th anniversary on Lord's-day, October 22nd. Appropriate sermons were preached by the Pastor, F. C. Holden. And on Thursday, October 26th, in the afternoon Mr. O. S. Dolbey delivered a very able and precious discourse on the words, "He that endureth to the end shall be saved." A good company of friends were present. Tea was served in the schoolroom. Public meeting in the evening, over which Mr. A. Boulden kindly presided. The Chapel was nearly filled and very excellent addresses given by brethren Sapey, Smith, Hughes and Dolbey; prayer being offered by Brother Kelk. We were cheered by the presence of friends from various Churches in and around London, and several who could not be present kindly remembered us. Collections and donations amounted to about £9.

Gone Home.

MRS. ELIZABETH WHYBROW.

Our sister, Elizabeth Whybrow, was born of godly parents in the year 1838, and attended Trinity Chapel, Devonshire-road, Mare-street, Hackney, then under the ministry of the late Mr. Thomas Hughes, whose word was very helpful; it was a dispensation and ministration of the Holy Spirit. She entered into the marriage state with her beloved husband, Mr. Ebenezer Whybrow, on December 25th, 1862, and he also attended the same chapel, where they became members. At a later period they removed to High-street, Islington, and continued to go to Hackney for a time, but as their little

family grew up they cast in their lot at Mount Zion, Chadwell-street, then under the pastorate of Mr. John Hazelton. Our sister enjoyed his preaching, and was baptized in 1884, and remained an honorable member until her death.

The writer became a very intimate friend of her dear husband, and often visited their home, where the Lord's-day evening sermon by our present Pastor was discussed, and our dear sister would be an interested listener.

She had been confined to her room for several years past, but I visited her weekly, and she much enjoyed the Word. She was no talker, but had a good memory. Her beloved partner says, "She was a consistent walker," and I should believe it to be true, as all her children are Church members, and some of her grandchildren, who rise to call her blessed. I last visited her on Friday, September 15th, and on Wednesday evening, September 20th, between 7 and 9 p.m., she fell asleep without a struggle.

We laid her to rest on Tuesday, September 26th, in sure and certain hope of a joyful resurrection.

Mr. E. Mitchell referred to her decease and that of another Church member on Lord's-day, October 1st, speaking from *Psalm cxxxvii. 2*, "So He giveth His beloved sleep."

Our sympathies go out to her bereaved husband and numerous descendants in their heavy trial. D. BUTCHER.

PETER BERRY.

"Bethesda," Ipswich, has lately sustained a loss by the home-call of a member of the congregation in the person of Mr. Peter Berry, who fell asleep in Jesus in the early hours of Wednesday morning, October 25th, in his 58th year.

He was not in actual membership with the Church, but his widow, Mrs. Berry, has been member for some years. He had been in failing health for some time, but was not finally taken with his last illness until September 18th. His well-known face will be missed from his accustomed place in the Chapel.

Pastor H. Tydeman Chilvers tenderly committed his mortal remains to the silent grave on Saturday afternoon, October 28th, amidst every demonstration of respect, there being a large concourse of friends at the Cemetery.

On the following Sunday morning amongst the hymns sung at the Chapel to his memory were "Brethren, while we sojourn here," and "Rock of Ages," and the Pastor during the service said: "God has been visiting us as a Church and congregation once more during the last few days. The hand of Death seems to have been busy and has taken one and another away from our midst lately. Our dear friend and brother,

Mr. Peter Berry, fell asleep in Jesus since last we met in this way, and his body was laid to rest yesterday afternoon. He was exemplary in character and in conduct. It was my joy to visit him several times during his illness, and in times of consciousness the things of God and Eternity and the things that pertained to the welfare of his own soul and interest in Jesus Christ were uppermost in his mind, and from the talk and conversation we had with him, and the few words that he was able to speak, directed our thoughts to the things that belonged not so much to this life, but more especially to the life to come. I do not think our friend was afraid to die, and whilst, as I said yesterday, he was not one to talk much, yet his quiet, steady, consistent living amongst those that knew him best and loved him most speaks to-day and bears witness. We miss these various friends that God takes away from our congregation as well as from the Church, but we thank God for the interest that our late brother with others have given us in their prayers. We are the poorer but they are the richer. I feel that this dispensation says to us this morning, 'Prepare to meet thy God,' and the words of the Saviour come with renewed force to our minds: 'Watch, for in such an hour as ye think not the Son of man cometh.' We cannot say of our brother that he was an old man. He seemed a man in the prime of life, and yet Death, which is no respecter of persons, has come and gathered him home. Oh! that the Lord Jesus Christ, who is the only hope for time and for eternity, may be the Saviour of everyone of us. We pray that those who have been so bitterly bereaved may be comforted and consoled in their own souls by the only true Comforter and Friend—Jesus Christ. I am sure you will join me in prayer that God Himself will be the Husband to the widow and the Father to the fatherless."

"Only 'Good night,' beloved, not 'farewell':

A little while and we with him shall dwell

In hallowed union indivisible.

'Good night.'"

GEO. E. DALDY.

MARTHA DAVEY,

of "The Nest," Herne Bay, was called to her eternal home on August 5th last. She was the eldest daughter of Mr. R. H. Davey, late of Hammersmith, and who was for several years a deacon at the Surrey Tabernacle. She was baptized by Mr. T. B. Voysey in 1889, and joined the Church at Old Brentford after hearing a sermon by Mr. O. S. Dolbey from the words, "If ye love Me keep My commandments." She was for several years connected with the Sunday

School there, and on her removal to Herne Bay took an active part in the Baptist School in that town, where she became a teacher and for many years held the position of Secretary, until a few months prior to her death, when physical weakness compelled her to resign, much against the wish of the School Committee, who gave her a loving token of their esteem. She was, however, so much interested in the welfare of the dear children that though unable to attend the school she had several of the little ones on various occasions to her home and prepared them for the annual Scripture examination, besides which she spent much of her time in visiting the poor and needy and rendering what help she could in their distress. During the last eighteen months she had frequent attacks of very painful illness, and in the month of July a doctor's consultation was held, and an operation was decided upon; for this purpose she was removed to a nursing home at Canterbury. The operation was successfully performed, and for the first two days after, the doctor gave great hopes of her speedy recovery; then a state of weakness set in from which she never rallied, and she peacefully passed away to her eternal rest in the presence of her aged, sorrowing parents and other members of the family. Their great consolation is the blessed testimonies left of her freedom from all pain and sorrow and being "for ever with the Lord." A few days before her removal, whilst lying in bed with a view of the surrounding country, the thought passed through her mind how beautiful everything was looking, when something seemed to say to her, "This is your last Sunday on earth." A momentary sadness which this produced was removed by the words, "I know that MY Redeemer liveth," which were impressed powerfully on her mind, and she said, "Whatever comes I cannot give up the loving-kindness of the Lord." The day after the operation she said to her father, "It is all right; underneath are the everlasting arms; I cannot talk much, but I know it is so." To another friend, who quoted the passage "I will never leave thee," she immediately concluded the remainder of the verse, "Nor forsake thee."

Her mortal remains were interred in the family grave in Hammersmith Cemetery, Pastors Dolbey, Bush and Mutimer officiating. Each of them had known the deceased many years. Mr. Mutimer (her pastor) preached her funeral sermon.

"Say, why should friendship grieve for those

Who safe arrive on Canaan's shore?

Eternal happiness they share

Who are not lost, but gone before."

R. H. DAVEY.