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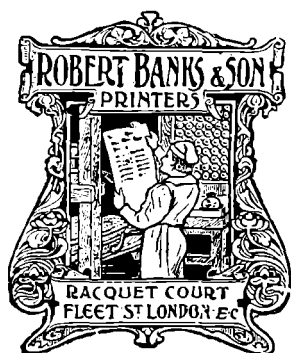
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THE
EARTHEN VESSEL
AND
GOSPEL HERALD
FOR
1910.

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

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THE EARTHEN VESSEL

AND

GOSPEL HERALD.

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The Bells at Midnight—a Sermon without Words.

THE ringing of bells forms no part of our religion as Nonconformists. We attend our chapels without being publicly reminded of the time for worship, and we do not announce the deaths and marriages of our relatives by knells and wedding peals.

Still, few dissenters are insensible to the influence of the chiming of bells. We associate the familiar sound—we can scarce say why—with memories of the past, with hours of sleeplessness and pain, or with times when we waited on the sick or watched by the dying. Hence the sound of distant bells excites melancholy feelings, and awakens thoughts of a pensive character in many minds. “‘Merry bells,’ some call them,” said a friend recently; “they always make me feel sad.” So many would say; but they should rather evoke profitable reflections than render the listener unhappy.

Poets have helped us to interpret their chiming profitably. One reminds us that their music tells many a tale

“Of youth and home and that sweet time
When first we heard their soothing chime.”

Cowper’s words are also much to the point :

“There is in souls a sympathy with sounds ;
And as the mind is pitched the ear is pleased
With melting airs, or martial, brisk or grave ;
Some chord in unison with what we hear
Is touched within us, and the heart replies.
How soft the music of those village bells
Falling at intervals upon the ear
In cadence sweet.”

Never, however, does their chiming so appeal to the heart as during the last few moments of a dying year. “As if an angel spoke we feel the solemn sound.”

Thus their midnight peal forms a wordless sermon to which we should all do well to attend.

THEY RECALL THE PAST,

and demand consideration for our "Ebenezers." Our way has doubtless been chequered, and has often seemed anything but a direct one. But as of old, "God led not" His people "by the land of the Philistines, *though that was near*," so now He orders our lives very differently to what "nature would desire." We know not what is good for us, and, like children left to themselves, should often run into danger were we not restrained. Divine sovereignty is, however, the action of enthroned love, and the close of a year surely demands that we should anew bless Him, and sing a new song to Him "who doeth all things well."

"Thus far our God hath led us on, and made His truth and mercy known; Our hopes and fears alternate rise and comforts mingle with our sighs."

How manifold have our mercies been—how light and few our trials. How graciously has He supplied "all our needs according to His riches in glory by Christ Jesus." How tenderly He has spared us "as a man spareth his own son that serveth him." His frown might have been continuous, His chastisements unremitting, but

"He doth not always chide, and when His strokes are felt,
His strokes are fewer than our crimes, and lighter than our guilt."

His boundless appreciation of the merit of His only begotten Son moves Him to turn from His adopted children all those evils which they have most righteously deserved. Let, then, the wordless sermon lead us to sing—

"I muse on the years that are past, wherein my defence Thou hast proved,
Nor wilt Thou relinquish at last a sinner so signally loved."

Again, the sermon without words of the chiming bells should

INSPIRE HOPE FOR THE FUTURE.

It is the glory of God ever to travel on the same lines. His open conduct may be varied; His principles are unalterable. A peal of eight bells may be rung in many ways, but they are always the same bells; so His acts differ at different times, but they are always the expression of His infinite and unchanging love.

Thus Faith may say, "The Lord hath been mindful of us; He will bless us." What He has been He will be. "Ebenezers" have relation to the future as well as to the past. The stone which Samuel erected was set "between Mizpah and Shen" (1 Sam. vii. 13). So our Ebenezers stand between mercies that we *have* experienced and others which will infallibly reach us. Let each of us, then, write on ours not only that "having obtained help of God, we continue unto" the end of the year 1909—but that, assured by what we have already proved to be true, "surely goodness and mercy shall follow us all the days of our lives."

Thus if the sermon without words enforces gratitude, it also calls for glad anticipation of the daily renewal of the goodness of our covenant God.

Very beautiful is the sentiment of the verse in "The Hymns and Meditations" of Anna Lætitia Waring:

"And a new song is in my mouth, to long-loved music set ;—
Glory to Thee for all the grace I have not tasted yet."

How blessed to be led to thank our God for covenant mercies that as yet are only on their way, but which will surely reach us when the "need be" for their manifestation arrive. May our first song in the new year partake of this character, and every reader join in the strain :

"For yet I know I shall Him praise who graciously to me
The health is of my countenance, yea, mine own God is He."

The wordless sermon reminds us of THE RAPIDITY WITH WHICH TIME IS PASSING.

Can it be that 1909 is passing away? It seems but yesterday that we greeted each other at its commencement; now it is almost numbered "with the years before the flood." "This I say, brethren," writes holy Paul, "the time is short" (Cor. vii. 29).

It follows, then, that

"'Tis not for man to trifle. Life is brief
And sin is here;
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All should be earnest in this world of ours."

"I do not question that she is a Christian," said one of Mrs. Hilliard's Bible-women to the writer many years ago, "but I fear, not a bright and earnest one."

How true of many of us! The last number of this Magazine for 1909 contained a series of indictments against the members of our present Churches which it made the writer's heart sad beyond expression to read. Were these charges justifiable? If so, how ineffably solemn our condition as a section of God's Church. Surely "if the night is far spent" and "the day is at hand," it is "high time to awake out of sleep."

What, O what, is the condition of our souls in relation to our God? Some of our preachers whose creeds are sound seem to ignore the necessity of vital religion altogether. A few profess concern about the experience of others, but appear to have no solicitude concerning themselves. How seldom is mention made of the solemn and deep desire to be right with God which always accompanies the life of God in the soul of a blood-bought sinner, and of which the old men that are gone spoke so often.

Reader, may the message of the midnight bells be so blessed both to the writer and to thee, that we may pray for more evidential tokens that God in grace is reigning in our poor unworthy hearts.

"COME, then—a still small whisper in your ear—
He has no hope who never had a fear;
And he that never doubted of his state,
He may perhaps—perhaps he may—too late."

—Cowper, "Truth."

THE MENACING STORM AND THE MIGHTY SAVIOUR.

BY PASTOR B. J. NORTHFIELD, MARCH, CAMBS.

(Editor of "Cheering Words.")

"And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose and rebuked the wind, and the raging of the waters; and they ceased and there was a calm."—Luke viii. 24.

ANOTHER Evangelist tells us that "there arose a great tempest in the sea . . . and they were in jeopardy." A storm at sea! What a picture! How it reminds us of the storms that arise in our lives! "They came to Him," for *they were in great trouble*. Yet they were in the way He appointed. Jesus was also with them. So is it at times with us. The right path is often rough; and though we are Christ's and have Him with us, we are not free from storms.

No ship could sink that contained Him! Nor can we! *He was accessible*, and it is our privilege and comfort to know that we can always draw nigh to Him. *They came to Him*. *This* was the act of them all—for they were agreed as to what it behoved them to do. So "if any of you agree as touching anything, it shall be done." Agreement in prayer is indeed a precious unity. "To Him." To whom else can we go? Who can help and bless like Him? They address Him as "*Master*"—they were His servants. Matthew puts it "Lord," for Christ is "Lord of all." "The sea is His, and He made it." He therefore can control it.

They *feared total destruction*. How often have we also been compelled by such fear to apply to Him. He has heard us and delivered us. Our fears, instead of being realised, have been removed.

The Saviour's response to the disciples' application, how gracious and glorious! *He is always responsive* to the cry of His people. Perish they cannot, for Jesus will save. *Their extremity* proved to be His opportunity. Thus when we are ready to sink, He still saves; when ready to despair, He appears.

He arose! What majesty! In the weakness of sinless humanity, He sleeps; in the strength of glorious divinity, He rises to rebuke the wind and the sea. In another sense, as human, He slept the sleep of death, but He arose and is "declared to be the Son of God with power by the resurrection from the dead." "*And rebuked the wind, and the raging of the sea.*" Mark tells us that He prefaced this by saying, "Why are ye so fearful, O ye of little faith?" So *He gently rebukes them* first. Are not His rebukes needed? Where and what is our faith at times? After all that He has done for us, O that we should ever doubt His love, wisdom and power!

As He rebukes the wind and creates a calm, how this suggests the calm He imparts to the troubled conscience when *He speaks peace!* Beautifully also does it set forth the stilling of life's storms.

The application of these fearful disciples and the response

from their precious Lord and Master with which it met, led to a most glorious result—"there was a calm." What beautiful lessons are here conveyed! We have a most sublime proof of the *Divine power of Jesus* as "eternal God." Although mighty to destroy, how blessedly He proves Himself "mighty to save." These manifestations of His divinity and Godhead endear Him to His saved people.

His loving care is also exemplified. He will permit no storm to injure them, but makes it terminate in their welfare. How much it must have increased their faith, love and attachment to Him! Is it not so with us as we remember the fact and review the oft-recurring proofs that "He careth" for us? "All things work together for good to them that love God." May we care more for His honour who cares so much for our well-being and happiness!

This experience of the disciples is a proof of the truth that *He answers prayer*. They cried to Him. He delivered them. What should we do without the "throne of grace"? Here it is that we are favoured to come, amidst both the circumstantial storms and the spiritual conflicts that at times threaten to overwhelm us.

How prompt and wonderful was this deliverance! Death and destruction seems imminent, but, anon, at the word of His mouth the wind ceases, the storm subsides. Yes, Christ has only to speak or smile and all is well. So *they were filled with wonder* and exclaimed, "What manner of man is this?" Not less so has wonder filled our souls at His deliverances, manifestations and favours.

"Wonders of grace to Him belong; repeat His praises in your song."

"Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us."

How great the blessedness of *that spiritual calm* that results from our assured deliverance from the eternal death that we so much feared, and likewise from all other forms of trial which by His sanctifying grace have caused us to call upon His name.

Not the least important lesson that we should gather from our subject is that of the *heavenly home* we shall reach—the haven of eternal rest—with all the storms of life past, our sorrows ended, and endless bliss attained. "Then are they glad because they be quiet; so He bringeth them unto their desired haven." Therefore let us sing—

"By faith I see the land, the port of endless rest;
My soul, Thy sails expand, and fly to Jesu's breast.
O, may I reach the heavenly shore,
Where winds and waves distress no more."

"LET the most afflicted remember, that it is better to be preserved in brine, than to rot in honey."—*Matthew Henry*.

"BE the day short or never so long,
At length it ringeth to evensong."

—Foxe, quoted in his "*Book of Martyrs*."

WAITING TO BE GRACIOUS.

BY JOHN HAZELTON.

An Echo of a Sermon delivered on Thursday, June 27th, 1872.

"And therefore will the Lord wait, that He may be gracious unto you."
—Isaiah. xxx. 18.

SOVEREIGNTY and omnipotence invariably characterise God's saving conduct. "He is in the heavens: He hath done whatsoever He pleased." "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, 'What doest Thou?'" Accordingly if it be asked, "Who has resisted His will," the reply is "No one;" for none can thwart His purposes or impede His acts. He has therefore said, "I will work; and who shall let (or hinder) it?"

These positions are denied by some, who contend that He offers salvation to all, and leaves it to men to accept or refuse it—that it is contingent on their decision and not on the determination of Jehovah, and that it rests with those who hear the Gospel whether or not the provisions of His infinite mercy shall avail for them.

In support of this idea our verse is often cited; as if it taught that the Lord waits on sinners to induce them to come to Him; and sorrowfully deprecates their refusal to permit Him to save them.

The words, however, refer to His intention in relation to His ancient people during the captivity in Babylon. "Waiting" here means the deferring of a set purpose until the most appropriate period for action arrives. Jehovah had fully determined on their deliverance and their restoration to their own land, at a time and in a way that would most signally display His wisdom, power and grace. Till this set time should arrive he remained passive and quiescent, refraining from doing what would ensure their emancipation, since thus to have acted earlier, would not only have falsified His Word, but have frustrated His grace, and gravely interfered with the benefit which their banishment was designed to effect. He therefore waited, in order that He might be most effectively gracious to them.

The words, however, have a Gospel face. They teach the important truth that our God often defers His actions in order that He may most fully and effectually display His grace.

He does not act with precipitation. His plans are all matured. His proceedings are pre-arranged. His resources are available, but He tarries until His intervention is most essential, and the display of His mercy will most evoke our wonder, love and praise.

This He does in relation to *periods*, to *persons* and to *places*.

I.

He waits for PERIODS, and postpones His gracious actions until the time which He has pre-appointed. How He did this in relation to the favoured nation we have seen, and He still waits for certain days—days of extremity—when it is evident that He must intervene, or His cause and His people must suffer: days in which faith

complains in her distress, "Lord it is time for Thee to work" (Psa. cxix. 126).

Regard this *historically*. He made a covenant with Abraham (Gen. xv.) concerning his seed and the land of promise, but He waited four hundred years before His promise took effect.

He sent Moses to Pharaoh several times; then how illustrious was His conduct in fulfilling His undertaking by bringing His people forth from Egypt with "a mighty hand and with an outstretched arm." Having set the period when His grace could be most signally displayed, He kept His eye on the dial of Time, and when the moment arrived He came, according to His word.

The exile in Babylon to which our text primarily refers is, of course, an exemplification of our subject. Seventy years, He declared, must roll by before the termination of their captivity. False prophets discredited this statement and held out hopes of an earlier deliverance, while some of the banished people despaired of their deliverance at all. But their God had announced His purpose and was resolved to abide by it and thus prove *nationally* gracious to His people, and we know that when the appointed period arrived, He that had waited in such patience worked for them in gracious power.

Other instances might be cited. The Lord designed to be gracious to Job, but how thankful are we for His deferred manifestation of that design.

In the second lake storm Jesus waited until "the fourth watch of the night" before He displayed His grace in delivering His terrified disciples (Matt. xiv. 25).

This appeared conspicuously in connection with the raising of Lazarus. Though informed "that he was sick," He notwithstanding "abode two days in the same place where He was," awaiting the fullest and most appropriate time for the display of His power and grace.

The most illustrious exemplification of this principle of the Divine conduct is, of course, afforded in the period of His incarnation and death. This occurred "in due time" (Rom. v. 6), not only when it was predicted and appointed, but when it was most befitting both for His own glory and the eternal welfare of His people that it should occur. Of old His voice had been heard, "Lo, I come," but He waited till His sojourn on earth would afford the fullest display of His grace.

Thus our God can neither be hindered nor hurried. He observes His own appointments, regulates His proceedings by His own purposes, and waits His own time, that He may be gracious.

This Divine principle—as I have styled it—applies to all His saving proceedings. "There is a period known to God" when the regeneration of every object of His love must take place. He commands "the blessing, even life for evermore" (Psa. cxxxiii. 3), and till He is pleased to act thus, death reigns in guilty and prayerless hearts.

So, too, with the act of His grace, which brings living sinners into the liberty of the Gospel. This takes place when He wills and

at the appointed time. For this the Lord of glory graciously waits. The anxious seeker would hasten it if he could. The minister, when he sees those tear-dimmed eyes and listens to the language of "hope deferred," wishes that he could impart peace, but both the poor suppliant and the Christian friend have to wait God's time, even as God waits His own time.

Of this, however, we may be sure—the Lord's delays are not denials. His ways, though they seem slow, are sure, and if He does not act with the rapidity we could desire, His waiting and His watching are alike "to the praise of the glory of His grace." Thus

"The time of love will come when we shall clearly see
Not only that He shed His blood, but each shall say 'for me.'"

Hence, as the prophet adds, "blessed are all they that wait for Him."

II.

God may be said to *wait* for the PERSONS who are the objects of His peculiar care.

The Jews in the earlier years of their exile were not in such a condition as would have made it appropriate and befitting for God to deliver them. The time was yet future when they should "remember their evil ways, and loathe themselves in their own sight" (Ezek. xx. 43). So He waited till they should call upon Him. Then "He brought them again into the place whence He caused them to be carried away captive."

So now. Here is a sinner whom He designs shall come to Him. He has therefore aimed an arrow at his heart and the poor thing groans with pain. Extricate the dart he cannot, nor can he shake off his fears. He perhaps tries to silence his convictions or to stifle his conscience with the soporifics of worldly pleasures or pursuits. In vain. He cannot close his eyes to the sins which God sets in the light of His countenance, or shut his ears to the Law and its condemnation and curse.

But this poor, self-debased creature is an object of special interest to Jehovah. The Spirit waits for the set time to apply the peace-speaking, guilt-extracting blood of sprinkling. Jesus waits to keep the door of mercy open. The Father waits on His throne to deal with the wound that His arrow made; for "He maketh sore and bindeth up: He woundeth and His hands make whole." Every sinner who thus waits on God may therefore be sure that God is waiting to be gracious to him, has anticipated his coming, and is "ready to forgive" him and respond to his cries.

Take another case. A believer may wander from his Heavenly Father and commit the two evils mentioned by Jeremiah—"forsake the fountain of living waters, and hew himself out broken cisterns, which can hold no water." This at times God permits, and how unhappy are the months or years that follow! Then, in some unlooked-for manner, the wanderer's soul is restored and he weeps his sorrowful way to the throne of mercy once more. Our God thus allows us to go on till our little resources are ex-

hausted, and our souls faint, and our feet and hearts ache. Then we find that all this while He has waited for us. "I chose thee," He whispers, "and have not cast thee away." "Thou didst leave Me, but I have not left or forsaken thee." So He waits—waits to be gracious to His wandering children, and to welcome them home once more.

Thus He waits for the best time to answer true prayer, waits to relieve in seasons of trouble, waits to "give testimony to the word of His grace," waits to impart quietness and assurance, and waits finally to deliver from the fear of death those who, it may be, have been "all their lifetime subject to bondage."

III.

He waits that He may be gracious in relation to all the PLACES to which His people will come on their way home. He is omnipresent, and as such, fills all space, nor can we say where God is not; but in a special sense He may be said to be in certain localities in which He designs specially to manifest His grace.

Thus, during the captivity in Babylon He retained possession of the depopulated land to keep it out of the hands of neighbouring nations; and when the exile ended, His people found Him waiting to be gracious and to welcome them on their return.

He entered the den of lions, and Daniel found Him waiting to be gracious to deliver him. He came into the fiery furnace, in which His three young servants found Him waiting to be gracious by quenching the violence of the fire. Instances might be multiplied in which He has made most dangerous spots "quiet resting places" to His people.

Are you about to cross a river? You may count on finding Him there before you to keep you in it and to bring you out of it.

Lastly, the promise applies to our final hour on earth. The Lord knows *where* and *when* His people will die, and undertakes to come there and wait that He may be gracious unto them. None therefore will die alone or in the dark, for He will cheer them by His presence "when called to meet the 'King of Dread.'" This by faith we anticipate, believing that

"Jesus can make a dying bed feel soft as downy pillows are;
While on His breast I lean my head and breathe my life out sweetly there."

—From *John Hopeful's Note-book*.

"A TROUBLED HEART is a sorrow to the child of God, but a far greater sorrow is it when the heart is quiescent and dormant—when it rocks monotonously on the expanse of such great thoughts as God, as Christ, as Eternity, as Heaven—

'As idle as a painted ship upon a painted ocean.'

"BEWARE of desperate steps! The darkest day,
Live till to-morrow, will have pass'd away."

—Cowper, "*The Needless Alarm*."

THE ARK OF THE COVENANT: AN OLD TESTAMENT STUDY.

BY PASTOR J. P. GOODENOUGH, KENTISH TOWN, LONDON.

(Continued from Vol. LXVII., page 329.)

"The Ark of the Covenant, wherein (were) the tables of the Covenant."
—Hebrews ix. 4.

HAVING dealt with the *construction* of the Ark, we now proceed to consider

ITS CONTENTS.

In it was to be "*put the testimony*" which the Lord would give Moses. This consisted of the two tables of stone on which the Law, or the Ten Commandments, was written, and which formed the basis of the covenant between Jehovah and His people. The supreme interest in connection with these is that they are expressly stated in several passages to have been written "*with the finger of God*." "He (*i.e.*, God) gave unto Moses, when He had made an end of communing with him on Mount Sinai, two tables of testimony, tables of stone, written *with the finger of God*" (Exod. xxxi. 18: see also xxiv. 12, xxxii. 16; Deut. v. 22).

It will be remembered that the *original* tables were broken by Moses beneath the Mount when his anger waxed hot against Israel's idolatry. Subsequently, however, God commanded Moses to "hew two tables of stone like unto the first," adding, "*I will write upon these tables the words that were in the first tables which thou breakest*" (Exod. xxxiv. 1).

Further. Moses was directed to come up in the morning unto Mount Sinai and to present himself alone there to God in the top of the Mount. No man was to come with him, neither was any man to be seen throughout all the Mount.

These latter tables it was that were placed in the Ark. Like the first, they are expressly said to have been written by God Himself. What is the significance of this it is difficult to determine. It would, however, seem to suggest the *importance* of the communication so made, and the *permanence* of such a record. That which is styled the "*writing of God*" must appeal to every sanctified mind as of the highest importance, and necessarily claim reverent attention.

What was it that was thus written by the finger of God? The Law—the Ten Commandments—which were so solemnly summarised by the Lord Jesus: "Thou shalt love the Lord thy God with all thy heart, with all thy strength and with all thy mind, and thy neighbour as thyself" (Matt. xxii. 37).

The proclamation of such a law to Israel, by the hand of Moses, at once defined the relation of Jehovah to His people. They were the governed; He the Governor. He was their Law-giver, they were to obey His words (Rom. x. 5). In all their journeyings they were to recognise that the Lord God of Sabaoth, whose chosen nation they were, demanded their loyal allegiance. Of this, the "*testimony*" was the symbol, and the two tables of stone were to be

placed within the Ark. In this sacred chest they remained as a solemn and significant deposit—and were known and distinguished as “the tables of the Covenant.”

No eye ever gazed upon their mystic inscription. In secret they remained in their seclusion age after age. No lips vocalised the words inscribed upon them, yet they silently gave their faithful and forceful testimony.

What this was we reserve for future consideration.

(*To be continued.*)

THE MINISTRY WHICH GOD WILL OWN AND BLESS.

A Paper read at a Conference of Ministers.—Second Part.

BY PASTOR EDWIN WHITE, WOOLWICH.*

THE Gospel which we preach is thus most comprehensive, and embraces many different though co-ordinate truths. Having directed attention to some of these, I proceed to notice how we should proclaim them as God's servants.

I.—CERTITUDE AND CONFIDENCE ARE PARAMOUNT.

We must preach confidently, believing that our efforts will be divinely blessed. Not to expect this, is to doubt His promise that “His Word shall not return unto Him void” (Isa. lv. 11).

It is His revealed purpose to bring His chosen to Himself by “the foolishness of preaching,” and the Gospel continues to be the power of God to salvation to every one that believeth. Thus it has been and is still His sovereign pleasure to use His sent servants to proclaim it with implicit faith in their message, as “a faithful saying and worthy of all acceptation.” If they question its efficacy they dishonour God.

This has led some to resort to unscriptural methods of advancing it in the hope of achieving better results. We must, however, deliver His Word faithfully, and present nothing but the truth, for “what is the chaff to the wheat? saith the Lord” (Jer. xxiii. 28). We must, moreover, confide in

II.—THE PRESENCE AND POWER OF THE HOLY GHOST.

We must believe both in our own mission, as sent of God, and also in His assurance—“My Spirit remaineth among you: fear ye not” (Hag. ii. 5).

Our ministry cannot possibly be a failure if we honour the Holy Ghost by entire and constant dependence upon His gracious aid. He will “lead us into all truth” and take and apply our messages with Almighty power to our hearers. He has the key to

* The author would emphasise that this is the second part of the Paper, the whole of which was read at the Conference of Ministers mentioned on page 326 of our volume for 1909. Will our readers remember this, and form their judgment of the entire Article as it is now before them. We need not say that it gives ample testimony to the importance of the Spirit's work in connection with a God-owned ministry.—EDITOR.

all hearts, which He unlocks at His pleasure. Dry bones come together and live, through His Almighty breath. He can thus quicken the dead, convince of sin, humble the heart to contrition, lead to Christ, and seal the believing soul to "the day of Redemption." It is also of the first importance that we possess

III.—UNSWERVING FAITH IN THE ATONEMENT OF CHRIST.

His power to save is the main inspiration of our efforts. We must watch and wait for blessing to follow our preaching, even as the prophet's servant did for the rising cloud (1 Kings xviii. 44). Such a ministry will honour God, and will be honoured by Him if it be exercised in faith. No true servant of God will rest satisfied without signs following.

IV.—OUR MESSAGE IS TO BE UNADULTERATED TRUTH.

We must not mix our own "wood, hay and stubble" with His gold and precious stones when seeking to build the spiritual Church of Christ. Our language, like Paul's, must be characterised by "great plainness of speech" (2 Cor. iii. 12), so that the poorest may hear from us in their homely mother-tongue "the wonderful works of God."

V.—A HUMBLE HEART ESSENTIAL TO A PREACER.

God would not use Gideon's army until it had been greatly reduced; so He will not use us until we are brought to depend upon Him alone for both our message, the power to deliver it, and the influence which will cause it to reach the hearts of men.

VI.—THE LORD MUST BE GLORIFIED FOR MINISTERIAL SUCCESS.

Further, as we must rely entirely upon God, we must give Him all the glory for any success achieved. We are but "earthen vessels," but He will use us when emptied of all pride and self-seeking and fill us with His rich treasure. His strength will be made perfect in our weakness; our utter dependence will make us cleave to Him, as did Jacob at Jabbok, where he was assured of having "power with God and with men" (Gen. xxxii. 28). If we trust to our own sufficiency we shall merit the taunt of the evil spirit to the sons of Sceva—"Paul I know, and Jesus I know, but who are ye?" Our growing experience in the ministry will teach us how helpless we are without His almighty aid.

Our Lord when He gave His disciples their final commission knew how much they would need His inspiring word, "Lo, I am with you alway."

When our life's work is ended we shall, I trust, return weighted with golden sheaves, the result of tearful and prolonged sowing. These we shall lay at our Master's feet, as our hearts exclaim, "These, Lord, are not ours but Thine."

"Not unto us, but Thee above, blessed Lamb, be glory given;
Here shall Thy praises be begun, but carried on in heaven."

"SOME GOOD THING." A TALK WITH THE BAIRNS.

BY JOSIAH BRISCOE, OF CHADWELL STREET CHAPEL.

In 1 Kings xiv. 13 we are told about a boy who lived more than 900 years before Jesus Christ. His father was a king. Perhaps you envy him, and suppose that he was happy because he was rich. He *was* happy—far happier than his father; but it was not money that made him so.

His father was not at all happy, for he was not good. He had been called to succeed the greatest king that ever ruled over Israel. It is true he had but four-fifths of the kingdom; nor would he have reigned at all if Solomon had not departed from the Lord, or if his son Rehoboam had been wise. Rehoboam, however, became king over Judah for the sake of David, his grandfather; and Jeroboam was permitted to reign as a punishment for Solomon's weakness and wickedness in establishing idolatry.

His reign fulfilled a prophecy which had been, as it were, acted before his face by the prophet Ahijah. We learn from 1 Kings xi. 30 that he took the king's cloak and tore it into twelve pieces, to represent the twelve tribes. Of these he gave ten to Jeroboam, to show that he was to reign over ten tribes only. Jeroboam never forgot this, or the man whom he afterwards knew to be a true prophet.

Jeroboam had sinned, and God brought trouble into his house as a punishment. He had set up two golden calves, and caused the people to worship them instead of Jehovah. And now his son was sick, and he feared he would not recover. Did he humble himself, repent of his sins, and ask God to forgive him and spare his child's life? No. His affliction produced no softening influence upon his mind; still he was anxious to know whether he would get well.

Though he had departed from God, he knew that Ahijah was God's prophet, and he sent a present by his wife, who dressed herself like a humble woman, and sought information respecting her poor sick son. The aged prophet was blind, but, enlightened by God, he was not deceived by the Queen's disguise, and pronounced the "heavy tidings" that when she returned her son would die as she entered the city.

This was a calamity to Jeroboam, but a blessing to his son; for it is added, "All Israel shall mourn for him and bury him, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam."

"Some good thing in the house of Jeroboam!" Was this possible? Yes. God has had His saints in the darkest times. Let us therefore never say there can be no good in this unruly boy or in that wayward girl. God often puts His good things into unexpected places.

God sometimes speaks to us by those who love us, and touches hearts by the words of our parents, our friends, our Sunday School teachers, or the ministers whose sermons we hear. But He can work without means when He pleases. Abijah's parents were not

godly. He had no advantages of early training, yet God Himself won his youthful heart, surrounded as he was by the influences of a corrupt court—and wicked people. He was thus a jewel in the dust, or a star amid surrounding darkness. The “good part” which Mary chose, through grace divine, had become his choice also, and there was found in him “some good thing toward the Lord God of Israel.”

Let us ask by whom it was found. “God seeth not as man seeth,” and He discovered what was in Abijah’s heart; for He Himself had placed it there, and the good work which He had begun He completed at an early age by the dear youth’s death, and in mercy called him to Himself.

We must not, then, say that he was “cut off” in the flower of his days. It was Jeroboam who was “cut off.” Abijah was a lily gathered—a child called home—a tired little traveller bidden to lie down to rest. While his father was defeated in battle, when half-a-million of his chosen men were slain, and when “the Lord struck him that he died,” Abijah was

— Safe in the arms of Jesus.”

O that in the hearts of our young friends may also be found “some good thing toward the Lord God of Israel !”

SOWING AND REAPING.

THESE, the two great operations of natural agriculture, are in the Divine Book frequently employed to illustrate spiritual things. Faithful evangelists, on whose hearts the burden of their solemn responsibility weighs so heavily, are likened to those who “sow in tears,” and are assured that they shall reap in joy (Psa. cxxvi. 5). The certainty of the ultimate happiness of God’s people through His arrangements and provisions on their behalf, is expressed in the same figurative way: “Light is sown for the righteous and gladness for the upright in heart” (Psa. xcvi. 11). Jesus is by the best expositors considered to refer to Himself as the “Sower that went forth to sow” (Matt. xiii. 3), and He doubtless is the lonely and solitary Sower of the passage to which we have just referred—for “He went forth weeping, bearing precious seed, and will doubtless come again with rejoicing” at His glorious second advent, “bearing His sheaves with Him.”

Life is a season of sowing, which will be infallibly followed by reaping, joyous or sad, as the case may be, and (as will ultimately be seen) as God in His eternal counsel has determined. “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

These words our brother Joseph Jarvis has recently dwelt on in a solemn discourse, from which we extract a few sentences.

“Here two harvests are set before us, and oh, what a contrast do they present! An awful one of corruption for the man who has sown to the flesh; a blessed one of everlasting life for him

who has sown to the Spirit. The earnest of these is frequently reaped, even on this side of the grave. How often does the impenitent sinner begin to reap what he has sown to the flesh while he is yet alive, in a disordered body and mind. The book of Job, for instance, portrays the man who has revelled in the sin of uncleanness. 'His bones are full of the sins of his youth, which shall lie down with him in the dust; though wickedness be sweet in his mouth, though he hide it under his tongue, yet his meat in his bowels is turned; it is the gall of asps within him.'

"But how fearful the final harvest of the flesh, which is corruption, judgment, banishment from God, the eternal death which never, never dies.

"With this, my text contrasts the *harvest of the Spirit*, and how glorious a harvest this will be—'life everlasting!' The earnest of this is also reaped before we reach the fields above. It is reaped by faith in our adorable Saviour: 'For he that believeth on the Son of God *hath* everlasting life.' The earnest is also enjoyed while we partake of Christ, the 'Bread of life,' for He says, 'I am the Bread which came down from heaven, that a man may eat thereof and not die.' Thus we eat of the precious corn of the heavenly land before we enter it. Our heavenly Boaz lets many handfuls fall on purpose that we may glean them. The earnest of the Spirit is given to our hearts as a pledge of the great harvest of glory, according to the word of the apostle, 'In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.' We sow the good seed in tears and sorrow, but we shall reap in joy unutterable the fruits of the dear Redeemer's passion and that of our faith in Him even while labouring here. But how blessed will this reaping be for all who have 'sown to the Spirit' when the full blaze of eternal glory shall burst upon the Lord's toilers, and they begin to reap the heavenly fruits of everlasting love and peace and joy! Which harvest shall we reap, that of the flesh or that of the Spirit?"

"To-day, the Gospel calls to-day; sinners, it speaks to you;
Let everyone forsake his way, and mercy will ensue;
Rich mercy, dearly bought with blood, how vile soe'er he be:
Abundant pardon, peace with God, all given Divinely free."

—Hart.*

"IF CHRIST HAD NOT SAID 'Blessed are they that hunger,' I know not what could keep weak Christians from sinking in despair. Often all I can do is to complain that I want Him, and wish to recover Him."

"NATURE, employed in her allotted place,
Is handmaid to the purposes of grace."

—Cowper, "Hope."

* The Devonshire Road Pulpit, Greenwich, S.E., No. 24, new series, December, 1909.

HEAVEN ANTICIPATED: THE CHURCH BLESSED.

A LETTER, BY JOHN FOREMAN.

"His letters, say they, are weighty and powerful."—2 Corinthians x. 10.

IN a recent number we gave a brief biography of this good minister of Christ Jesus, which was intended as a preface to a letter written in 1837 to a country pastor who had recently lost a valued deacon by sudden, and what seemed premature, death.

This was read with great pleasure by many, who are glad that the EARTHEN VESSEL AND GOSPEL HERALD does not suffer the gracious and gifted men of bygone years to be forgotten. Another letter from the same pen, addressed to this deacon himself, Mr. John Witteridge, of Old Warden, shortly before his home-call, has recently been sent us. Its occasion was a present which he had recently sent—probably a new year's gift—which is thus very gracefully acknowledged, and matters of eternal moment are discussed.

"DEAR BROTHER,—Your letter and gift were gratefully received as a mark of your Christian love to me and to the Master whom I serve. Accept my sincere thanks in the name of my dear Saviour, by whose grace we are made one in faith, hope, the love of the truth, the fear of God, and ties of endless relationship. We are sheep of the same fold; children of the same family; materials of the same building of mercy, which shall be built up for ever; fellow-heirs of an imperishable inheritance, which we shall possess when "mortality is swallowed up of life." Death will then be destroyed, our other enemies consigned to their own place, and our days of mourning be ended. Then our plagues will be all cured, our prayers will have their full answer, and the never-ending song will be begun—"Salvation to our God, and to the Lamb for ever."

"Then no more complaints of unfavourable seasons, of failing crops, 'black-grub' or 'red robin' in the field *or in the soul*. All these things will be done away, and perfect holiness and peace will fill the abode of the sanctified in the presence of their God, who will have for ever redeemed them from all evils, of persons, places, things and circumstances.

"Our adversary, the devil, now, for a season, goeth about casting firebrands of disorder, confusion, and uncleanness to afflict all, and destroy whom he can; but then

"Sin, our worst enemy before shall vex our eyes and ears no more:
Our inward foes shall all be slain, nor Satan vex our peace again."

"You rightly say that you judge me to be a friend of the little Church at Haynes, in which you are blessed to fill so useful a place. Indeed I am so, and to every one like it.

"I am myself a great debtor to mercy, owing my whole life to wondrous grace from first to last, and am desirous of spending that life in attempts to exalt the name of Jesus, and to spread the 'sweet savour of His knowledge' (2 Cor. ii. 14) above the ill-odour of the world, sin and error. Ordinarily I can truthfully say that 'I

have done my best,' but I can never aver that 'I have done as I would.'

"That you will be able to get through the expense of the late addition to your chapel I have no doubt, for the Lord has been gracious with you, and done great things for you. He will work, and none shall let it. Watch and pray still more, and you will see His arm revealed. Do not be afraid, for if your enemies could have prevailed, there would have been no Baptist Church in your village at all. They said that there should not, but the Lord laughed at their folly.

"My prayer for you is that you may have as large a blessing as you shall know how to contain, that you may be comforted and increased on every side, that your pastor may be enriched with every needful endowment, and that God's smiles may be abundantly manifest in your own beloved family.

"Yours truly, JOHN FOREMAN.

"January 25th, 1837."

HOLY WONDER AT DIVINE GOODNESS.

*A Sermon delivered in Haldon Road Chapel, Wandsworth, on
April 26th, 1903,*

BY THE LATE PASTOR THOMAS JONES.

(He being dead yet speaketh.)

"Oh, how great is Thy goodness."—Psalm xxxi. 19.

I ADDRESSED you on Thursday on the goodness of God as manifested to those who "trust in Him," call Him "their God," and appeal to Him to "deliver them from their enemies and from those that persecute them."

I then felt that this was a delightful, inspiring, and invigorating theme, and it has since greatly occupied my mind. I have therefore decided to employ another verse from the same Psalm, which also refers to it, as my text this morning.

"Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men" (Psa. xxxi. 19).

Here you will observe a *twofold delineation of God's true people and a twofold description of His goodness towards them.*

I.

The people of God are here delineated as "those that fear Him" and as "those that trust Him before the sons of men."

1. They fear Him. Now, as we know, the words "the fear of God" are used in the Bible in two different senses. They sometimes stand for a sinful dread of Him as an unalterably and inflexibly righteous and just Governor and Judge (Psa. xxii. 28). Thus immediately after the Fall "Adam and his wife hid themselves from His presence, when they heard His voice, because they were afraid" (Gen. iii. 8—10). It is said that God will

deride the ungodly when they awake to a sense of the danger of their position, and apprehend how solemn it is to have been ranged in opposition to Him. "I will mock when your fear cometh" (Prov. i. 26). Of prayerless men it is also said that, callous as they have before been, God will eventually bring their *fears* upon them (Isa. lxvi. 4).

The fear of God, in this sense, is a terrible thing. It proceeds from a sense of guilt. It arises from an apprehension of the holiness of God, and is expressly declared "to have torment" (1 John iv. 18), for it is a foreboding and foretaste of future and unending doom.

Such, I presume to think, is not the fear of God to which our text refers. This is a holy affection or habit wrought in the soul by the Holy Spirit, which is distinctly asserted to be a blessing conferred on those who have an interest in the covenant of grace. Through it they are constrained to love and obey the precepts of their heavenly Father as His "dear children." "I will put My fear in their hearts that they shall not depart from Me" (Jer. xxxii. 40 and Heb. viii. x.). It impels them to seek to do His will, and constrains them to abstain from what would displease Him. "So did not I," exclaimed holy Nehemiah, "because of the fear of God" (chap. v. 15). It thus effects what moral restraint often fails to do, and acts as a preventative against sin.

I counsel you to make every endeavour to distinguish between the fear of God which is *servile* or *slavish*, and the fear that is *filial* and *childlike*, and which proceeds from a humble hope in His great mercy through Christ.

2. God's true people *trust* in Him. The word *trust* in the Old Testament largely takes the place of the words *belief* or *faith* in the New. These three terms beautifully help to explain each other. Favoured sinners hear the glad message of salvation by Jesus Christ which comes to them "not (as it does to many others) in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1, 5). As a result they believe the message, for "faith cometh by hearing" (Rom. x. 17), and apply for salvation to the Christ of the Gospel. Now, "whosoever shall call upon the name of the Lord shall be saved." Hence through the faith in Jesus which God has bestowed on them (Eph. ii. 8), they are forgiven all their offences. This leads to confident, loving, and abiding trust in God Himself as their heavenly Father. Thus Peter says of Christ that "we by Him do believe in God"; or, in the words of our text, "trust in Him before the sons of men."

3. Notice that God's true people *own* and *avow* their religion "before the sons of men." It began as a secret transaction between their souls and their covenant God. But Christ in the heart, like Christ in the house, cannot "be hid" (Mark vii. 24), hence none that fear God and trust in Him can refrain from declaring this "before the sons of men." They are

"Not ashamed to own their Lord, or to defend His cause—
Maintain the honour of His word, the glory of His cross."

4. Thus the union of godly *fear* and gracious *trust* characterise true Christians—and *these twain are one*. The figures in the two pictures which we see in a stereoscope blend into the likeness of one person. The treble and bass of a piece of music, when played together, harmonise and make *one* melody. So fear and faith, in their connection and combination, constitute essential features of the living children of God.

II.

Secondly, we have a twofold *description of the goodness of God* to His people. It was firstly “laid up,” and then it has been “wrought” on their behalf. Here you observe that David divides Divine goodness into two parts or branches.

1. He contemplates it firstly as laid up, as it were, in store—reserved for His people until the time of their necessity arises. Just as Pharaoh, according to Joseph’s counsel, “laid up corn which should be for store to the land against the seven years of famine” (Gen. xli. 36), so our God has laid up treasures of goodness for us. In the treasury of the covenant which is “ordered in all things and sure”; in “the sweet wonders of the cross,” and the blessings which it secures; in the yet unfulfilled promises, which are all “yea and amen”; and in the mercies of yet untasted providences which time will surely reveal, “the Lord has laid up” all that His chosen people can possibly require.

The “laid up” goodness of God ought often to engage our thoughts and evoke our thanksgiving.”

2. The goodness of God is, however, as we are here reminded, often open and manifest—not like undiscovered gems in the mine, or treasures hidden in the storehouse. It is revealed and disclosed, and becomes so evident and apparent as to enforce our praise. “Oh, how great is Thy goodness which Thou hast wrought for them that trust in Thee!”

“We have heard with our ears, and our fathers have told us, what work Thou didst in their days in the times of old” (Psa. xlv. 1), and very heart-cheering were their testimonies. And we, too, can tell of answered prayers, and providential deliverances, and needs supplied in ways that seemed equally wonderful to us. The proofs of God’s favour to His people are overwhelming and innumerable. History teems with such records, and we can say,

“The mount of danger is the place
Where we can see surprising grace.”

3. A passing word on the magnitude of this goodness. “Oh, how great” it is! *How* great David does not specify, nor does he seek to describe it. He leaves it as a topic of gracious wonder.

This, however, we may say—that the extent of a man’s goodness is determined by what *he himself is*. So the goodness of God can be measured only by His own personal greatness, of which we know this—that it is “unsearchable” (Psa. cxlv. 3). We therefore are the happy pensioners on the goodness of our unsearchably great Jehovah.

Lastly. All our past experiences are but foretastes of what is surely to come. Now we only sip drops out of the river of God ; but

“ If such the sweetness of the streams what must the fountain be,
Where saints and angels draw their bliss immediately from Thee ? ”

—*Reported by a Hearer.*

CHOICE SEPARATION SERVICE.

An Election Topic.

HOWEVER much, at other times, the term may be disliked, “ election ” is a word which is just now on many tongues. A choice is to be made by the people. Men are to exercise their right in selecting representatives who are to serve their country, and that right should be exercised in the fear of God.

That there is a Divine choice there can be no doubt, and that that election is personal is evident, if the Scripture is to be our guide.

“ I HAVE CHOSEN YOU OUT OF THE WORLD ”

were the words of our Lord Jesus Christ to His disciples. The people of God were chosen in Christ Jesus before the foundation of the world. Chosen, not for good foreseen in them, but by the absolute grace of God ; for we read that before the children were born, that the purpose of God according to election might stand, it was said “ the elder shall serve the younger.” This choice is according to the good pleasure of the Lord and for the glory of His grace. He who is Sovereign has exercised His *right*, and in doing so shall not the Judge of all the earth do right ?

“ All the elected train
Were chosen in their Head,
To all eternal good,
Before the worlds were made—
Chosen to know the Prince of Peace,
And taste the riches of His grace.”

Secret things belong to God, and who are included in that choice is known only to Him until, by the operation of the Holy Ghost, such are called from darkness to light. Go ye into all the world and preach the Gospel to every creature is the command of heaven’s King. He that believeth and is baptised shall be saved, but He that believeth not shall be damned. The proclamation of that gospel, accompanied with Divine power, accomplishes a Divine purpose, and the Lord’s hidden ones are made manifest. Such are

SEPARATED FROM THE WORLD.

In His solemn utterances in the 17th chapter of John the Lord says, “ They are not of the world.” Believers hearken to the voice which says, “ Come out and be ye separate.” They are in the world, surrounded by temptations, but He prays that they may be kept from the evil of the world. Israel of old was to dwell alone, and the same holds good of the people of the Lord to-day. Ye are not your

own. Be not conformed to the world. This separateness from the world will at times mean the bearing of a cross; but the Christian is to remember that the servant is not above his Master. Whilst, however, they are separated from the world, and are to show forth His praises Who hath called them, believers are not taken out of the world; nor was it ever intended that they should hide themselves from the world in monasteries and convents, for the purpose of Him to Whom they belong is that they should be of

SERVICE IN THE WORLD.

In that same beautiful chapter, the 17th of John, Christ says of His disciples, "I have sent them into the world." The Christian is saved to serve. "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." In connection with His cause—in business, in social life, in the home, everywhere, and at all times—the believer is the servant of the Lord. The word of exhortation says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." David served his own generation according to the will of God. We cannot serve past generations. We may serve a future generation, for many being dead yet speak. We should serve our own generation, even though it be but in a small way. Hearken then to the voice which says, "By love serve one another." J. E. FLEGG.

THE DYING PHILOSOPHER TO THE CHRISTIAN.

As summer grass for vernal rain,
My soul is thirsting, long in vain,
For truth of pardon; make it plain.
Knowledge, a little, I have won,
Have weighed the planets as they run,
And felt the pulses of the sun.
Have conjured from their ancient sleep
Blind secrets of the purple deep,
And such as rock-built mountains keep.
With mind upon the mind have wrought,
[thought;
Watching the maze of sense and
And worshipped all things beauty-fraught.
All things with beauty fraught, save one,
And now the lights of time are done:
Slow, slow the last life-currents run.
The eternal ray is on me now,
The omniscience of the Judge's brow,
And I must meet Him: tell me how!

Think not, because this mind hath striven
Unwearied, that I dream that heaven
Is as a student's guerdon given.
The mind may soar, but underneath
Conscience hath felt the stings of death;
And now—I draw a failing breath.
Being, not knowing, makes the man;
I have not served my Maker's plan;
I fear His everlasting ban.
Sit by me; do not let me go.
Make simple what I need to know,
Aye, simple; pitch thy doctrine low.
No rhetoric flight! no glorious dream!
No liberal looseness of a scheme
That hazes o'er the law supreme!
Instruct a helpless soul defiled;
Prythæe be slow, be firm, be mild,
As to a peasant's dying child.

I ask for Christ; my gain is loss.
My intellectual gold is dross:
Teach me the doctrine of the Cross.

— H. E. G. MAULE.

Transcribed by Mrs. G. R. M.—Wellingboro.

REVIEWS, LITERARY NOTES, ETC.

The Baptist Almanack and Directory for 1910. Price twopence, or interleaved with blank paper 4d. R. Banks and Son, Racquet Court, Fleet-street, London, E.C.

THIS, containing as it does the fullest information concerning our denomination, with the names and addresses of pastors, the secretaries of Churches, and the superintendents and secretaries of Sunday-schools, has so long proved invaluable to those on whom the management of Baptist Causes devolves that no further words of commendation are needed. The interleaved edition at fourpence has proved so useful to us for so many years that we earnestly commend it, by preference, to all our fellow-servants in the work of our Lord.

Rest Awhile Stories. By Mary Rowles Jarvis, crown octavo, 130 pages, handsome cloth, one shilling and sixpence net. London: H. R. Allenson, Limited, Racquet Court, Fleet-street, London, E.C.

CHRISTIAN friends on whom it devolves to conduct mothers' meetings or to entertain the young people of our Bands of Hope, when the services of efficient speakers cannot be obtained, will, we think, be glad to know of this book, which is a collection of original pieces both in prose and poetry, well suited for reading aloud on such occasions. The verses are of the ballad order; the rest consist of homely stories sufficiently telling to engage attention. The whole advance and exemplify the truths of morality and religion, and thus, while they will prove entertaining to those who read or listen to them, can hardly fail to do good.

Strict Communion. By the late J. C. Philpot and the late G. W. Shepherd. To which are appended the Rules and the Doctrinal Basis of the Strict and Particular Baptist Society. Copies may be obtained gratis of the Secretary, No. 35, Erlanger-road, New Cross Gate, London, S.E.

THIS is a new and well-printed edition of the same book which was issued from Gravesend a few years since. The order of the two articles which constitute its contents is judiciously inverted, Mr. Philpot's "Strict Communion Vindicated" being now placed first. It should be known that this consists of an elaborate and cogent argument for the constitution and order of Strict Baptist Churches, while our brother Shepherd as ably maintains that "transient communion" at the Lord's Table, to be Scriptural, should be confined to

members of Churches of the same faith and order. The latter is by far the more difficult position to defend, but this our brother Shepherd does with the force of a true theologian and the ability of a master of the art of reasoning.

One or two sentences in which courtesy and charity towards those who differ from us were conspicuous by their absence, have been wisely omitted.

The booklet is issued gratis by the Strict and Particular Baptist Society, who append some important information respecting their object and operations. This will doubtless add to its interest and make new friends for an organisation to which all who love the truth as our fathers held it, must wish great and growing success.

Le Rayon de Soleil, Journal Mensuel, Pour la jeunesse, Le Gérant, Pasteur R. Saillens. M. Partridge, Libraire, à Paternoster Row, à Londres. 15 c. le numéro; 2 fr. par. an. Union postale, 2 fr. 50.

The Sunbeam. A Monthly Magazine for Young People. Edited by Pastor R. Saillens. London: Partridge, bookseller, Paternoster Row. Three halfpence per number, or two shillings per annum. By post, two shillings and sixpence.

PARENTS who desire that their children should become accurately and rapidly acquainted with French, should encourage them to read other books in this language than those furnished by their teachers. By means of these, especially by periodical publications, our young people will quickly perceive that this branch of their education is not a piece of mere lesson-learning, but one that will prove of essential service to them in days to come. Some periodicals in the French tongue are far from commendable; but this claims the warmest praise. The high character of our brother, Pasteur Saillens, the editor, as an able and beloved Baptist minister, is a guarantee of its sterling Protestantism and doctrinal soundness in vital points.

Its varied and interesting contents will also render it fascinating to intelligent boys and girls, who will find the style simple and easy, and by no means too idiomatic for young English readers. The article, "Emperor, Do Sit Down," so ably translated by Miss Newman, which appeared in our last number, will give a good general idea of its contents.

Almanach de L'Ami de La Maison, pour 1910.

THE above remarks largely apply to

this, "The Household Friend" (penny Sheet) Almanack for 1910, which is also edited by Pastor R. Sallens. In its

get-up and in the style of its articles it is thoroughly French, yet emphatically religious and evangelical.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ALL HAIL!

A NEW YEAR'S GREETING.

"Jesus met them, saying, All Hail!" (Matt. xxviii. 9).

"ALL HAIL!" It is the voice of our Saviour—the voice of our best Friend. Many have been the greetings of kind and loving friends. Some hope the new year will be a happy one; others hope it will be a successful one. One says, May it be the best you have ever had; another prays that it may be bright, and free from clouds of sorrow; but Jesus says "All hail!" Blessed salutation! The watch-night is past: the old year is gone—gone with all its cares, anxieties, and sorrows; and now on this bright new year's morning Jesus meets us with words of loving greeting—"All hail!"

All is well. "Say ye to the righteous, it shall be well with him." Some have entered upon the new year suffering great pain; some are struggling with great temptations; some are perplexed because of the mysteries of God's providence; and some are cast down because of the difficulties and trials of the way; but to every believer Jesus says "All hail!"

It is a promise of *spiritual health*. "Jesus met them, saying, All health." "I am healthy and strong; death has had no dominion over Me; and it shall have no dominion over you. I have borne your sickness, and now for you it is all health!" "I am the Lord that healeth thee." "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Fear not: *all hail!*

When Paul "went toward Rome," and was met by Christian brethren at "the three taverns," he thanked God and took courage. And shall not we take courage? Jesus meets us, saying, All hail; and shall not we encourage ourselves in the Lord our God? "Lo, I am with you always, even unto the end of the world." "For I the Lord thy God will hold

thy right hand, saying unto thee, Fear not: I will help thee."

"Courage, brother, do not stumble.
Though thy path be dark as night:
There's a star to guide the humble:
Trust in God, and do the right.
Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
Trust in God, and do the right.
Simple rule, and safest guiding.
Inward peace, and inward might,
Star upon our path abiding,
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God, and do the right."

May He who maketh everything beautiful in His time give to all the readers of THE EARTHEN VESSEL AND GOSPEL HERALD, in the highest and best sense, a beautiful new year. "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it."

R. E. SEARS.

ISLINGTON (SALEM, WILTON SQUARE).—The fifty-first anniversary of the Sunday-school was celebrated on Lord's-day, November 28th, and Tuesday, November 30th. The services of the former were conducted by Mr. W. K. Puttnam, who preached from Deut. xxxii. 7 and Judges xiii. 12. In the afternoon an address was given by Mrs. W. H. Rose on "Love" with characteristic brightness and earnestness. Tea preceded a public meeting on the Tuesday, the chairman at the latter being Mr. Alfred Sharp. Addresses were given by Messrs. A. E. Brown, G. W. Clark, H. J. Galle, and W. H. Rose. Prizes were distributed by Mr. W. K. Puttnam. A report lamenting the lack of teachers, but otherwise encouraging, was read by Mr. Edward Flack. Special hymns and anthems were rendered under the leadership of Mr. F. B. Norbury.

GROWTH IN GRACE.

THE reader is particularly requested to consult the Scripture references as they occur.

If you would be a holy, happy, fruitful Christian, you must be a growing Christian—"grow in grace."

Let us enquire:—

1. What is the manner of growth in grace? It is—

(a) Growth in the measure of grace. Mark iv. 28; 1 Thess. iv. 9, 10; 1 John ii. 12–14.

(b) Growth in the exercise of grace. Job xvii. 9; 2 Tim. ii. 1.

(c) Growth in the fruitfulness of grace. Phil. i. 11; 2 Thess. i. 3; 2 Peter i. 5–9.

2. What are the evidences of growth in grace?

(a) Habitual progress in the ways of God. Psa. lxxxiv. 7; Prov. iv. 18; Phil. iii. 12–14; 1 Thess. iv. 1; Rev. ii. 19.

(b) Steady consistency of walk and conversation. Col. i. 10, ii. 6; Heb. iii. 14, vi. 11.

(c) Increasing devotedness to the work of God. 1 Cor. xv. 58.

(d) Victory over besetting sin. Psa. lxxiii. 2, 23; John iii. 2, vii. 50, 51.

(e) Deepened exercises of humility. Job xl. 4, xlii. 2–6; Ephes. iii. 8; Phil. iii. 12; 1 Tim. i. 15.

(f) Discriminating love for divine things. Phil. i. 9.

(g) More spiritual perception of the will of Christ as revealed in His Word. Rom. xii. 2; Ephes. v. 9, 10; Col. i. 9.

3. What are the peculiar hindrances to growth in grace?

(a) Self-indulgence. Rom. viii. 12–14; Gal. v. 24; 1 Pet. ii. 11.

(b) Neglect of religious advantages. Heb. v. 12.

(c) Want of brotherly love. 1 Cor. iii. 1–4.

(d) Allowance of false doctrine. Gal. iii. 4, iv. 9, v. 7, 8; Rev. ii. 14, 15, 20.

(e) Forgetfulness of early impressions. Rev. ii. 4.

(f) Lukewarmness of spirit. Rev. iii. 15.

(g) Undue connection with the world. 2 Cor. vi. 17, 18; 1 John ii. 15, 16.

4. What are the means of growth in grace?

Under the gracious influence and blessing of the Holy Spirit they are—

(a) Abiding in the doctrine of Christ. John xv. 5, 7.

(b) The ministry and ordinances of the Gospel. Psa. xcii. 13, 14; Ephes. iv. 11, 12; Col. i. 6; Heb. x. 25.

(c) A desire for the Word of God. 1 Peter ii. 2.

(d) Watchful and persevering diligence. Isa. xl. 31; Heb. vi. 11.

(e) Increasing knowledge of our Lord. 2 Peter iii. 18.

(f) The improvement of affliction. Psa. cxix. 67; Heb. xii. 11; James i. 2, 3.

(g) Walking in the fear of God. Prov. xxiii. 17; Mal. iii. 16, iv. 2.

(h) Habitual prayerfulness of spirit.

Luke xviii. 1; Rom. xii. 12; Ephes. vi. 18; Col. iv. 2.

5. What are the fruits of growth in grace?

(a) The glory of God. John xv. 8; Phil. i. 11.

(b) The encouragement of His people. Psa. xcii. 14, 15; Rom. i. 8.

(c) The establishment of our Christian profession. 1 Thess. iii. 12, 13; 2 Peter i. 10, 11.

What marks do I perceive upon serious inquiry into my state of growth in grace? Is there uniformity in my growth? If I can assure my heart before God that some advance has been made, is it accompanied by a deeper consciousness of my shortcomings? So that the language of my experience is, "Not as though I had already attained either were already perfect."—*Selected.*

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HOME MISSION.

ON November 23rd a meeting in connection with the Home Mission was held at Soho, when Pastor O. S. Dolbey preached in the afternoon an excellent sermon from Mark xvi. 20, showing (1) "who they were who went forth to preach," giving a clear Scriptural definition of the men whom the Lord sent out to preach, and the kind of men who were needed now—sinful men, cleansed, renewed, taught, commissioned, faithful, courageous; (2) where they went—"everywhere"—rich, poor, Jew, Gentile, moral, degraded, educated, illiterate; all were in need of the Gospel. It is a message of mercy to every needy, sensible sinner. We regret that, owing to three other meetings on the same day, the afternoon attendance was small.

The evening meeting was presided over by Mr. G. Appleton. After reading the Word and prayer by Mr. P. J. Chambers, the secretary (E. White) read the following brief statement respecting the Home Mission and its work at the present time;—

"DEAR MR. CHAIRMAN,—This is not the time or place for our Annual Report, yet I think it would be well at this time to lay before this meeting a few facts respecting our important Society. We commenced our students' classes in October, 1905. Our late beloved and deeply-revered brother, Mr. T. Jones, was then the secretary of the 'Home Mission.' We had then seven brethren in the classes; we now have eighteen, and others are seeking admission for a course of study. Our subjects are theology, homiletics, grammar, English composition, and Church history. These subjects are taken alternately by my valued colleague, Mr. R. Thomson, and myself on each Friday

evening during the session. The young men value the instruction given and take deep interest in the subjects brought before them. Some of them will bear their own testimony at this meeting to the advantage they have derived by attending the classes. We have preaching stations at Dorking, Farnborough, also at Hitchin. The secretary of the Strict and Particular Baptist Society, Mr. A. G. Blackman, applied to me to give him names of young men who would go down and preach there, which I readily did. The students get many engagements from other Churches, which appreciate their services. Now, to carry on this good work, money is needed. Although everything is done as economically as possible, our funds must receive greater and more liberal support if we are to continue and enlarge our work, as we hope to do under the blessing of God. We need more annual subscribers and collections from the Churches. At the commencement of our financial year our balance was, in the hands of the treasurer (Mr. F. T. Newman), £93 6s. 4d. Our expenditure up to the present time already amounts this year to £51 4s. 6d., leaving us a balance of £42 1s. 10d.; so that if our funds are not largely augmented by the time we reach the annual meetings of the Association in March, 1910, our funds will be exhausted. Therefore, we make an earnest appeal to our friends and subscribers for their more liberal help to this most necessary branch of our Association work."

The Chairman spoke of the interest he felt in the Mission from its inception as one of the committee who helped at its formation, and he hoped the Association would support it more liberally.

Mr. F. W. Reader, one of the earliest students, spoke of the good he had received from the classes, and then gave an earnest address from Joshua xiii. 1. showing "there was much land to be possessed" by the Church, the Mission, and the believer.

Mr. R. Mutimer gave an energising address from the words of the Lord to Moses, "My presence shall go with thee, and I will give you rest." God's presence cheered the worker on. It ensured success to his labours. It held out a grand consummation when the end came.

Mr. T. W. Sayers, one of the students, after speaking with gratitude for help received in the classes, spoke most seriously of the inward call and compelling power to preach the Gospel, basing his remarks upon 1 Cor. ix. 16.

Mr. R. Thomson gave a very thoughtful and timely word from Psa. cxix. 105, showing the value of God's Word, its inspiration and inerrancy. It may

be safely followed with the utmost confidence and comfort to the soul.

Mr. F. T. Newman, our treasurer, urged the value of the Mission, the good it was doing, and how worthy it was of support. He was also one of its founders, and hoped the friends would not let it lack support.

Mr. C. Pardoe, one of the students, followed with a well-thought-out address on Isa. xxii. 22. Having first spoken in terms of praise of the tutors, making special reference to the beloved and now glorified secretary, Mr. T. Jones, whom they all loved for his work's sake and his uniform kindness to them all, he said God had opened a door of opportunity by the Mission for them to better understand His Word. He had opened doors for them to go forth and preach the Gospel. He had opened their mouths, given a door of utterance, and none could shut. "He had opened hearts to receive His truth in the love of it; for all these things we thanked God and took courage."

The Secretary spoke of the marked improvement he had seen in the students—their readiness and correctness of speech, the intelligence manifested in the grasp of the subjects dealt with in the classes, the Christian spirit always shown even under severe criticism, the loyalty to our principles and love to the doctrines of sovereign grace, but more especially the spiritual tone in the fervent prayers offered.

Mr. A. G. Blackman then spoke a few encouraging words, having just arrived, and closed the meeting with prayer.

We heartily thank all friends for help given, especially the deacons of Soho Chapel.

E. WHITE, Hon. Sec.

86, Elliscombe-road, Charlton, S.E.

[We earnestly hope that the perusal of the above account by our esteemed brother E. White will induce friends to forward to him subscriptions for carrying on this good work. We should be sorry if it had to be relinquished. It ought rather to be extended. Its usefulness is very apparent.—J. E. F.]

ALDRINGHAM.—The annual winter's tea for parents and scholars was held on Saturday, November 27th, when nearly one hundred scholars, together with a goodly number of parents and friends, partook of a bountiful tea. At the evening meeting, over which Pastor Nathan Barber (of Lowestoft) presided, special hymns were sung by the school children and anthems were ably rendered by the choir. The anthem, "Onward, Christian soldiers," which was much appreciated, was by request repeated at the close of the meeting. Prizes consisting of useful and instructive books, including Bibles, were by the Chairman presented to the elder

scholars. The younger girls, in addition to a book, were the recipients of a "piece of print," and the boys (with their book) a piece of shirting. Suitable addresses were given by the Chairman and Mr. Cooper (of Friston); also recitations by teachers and scholars. The meeting was indeed a bright and happy one. Children's services were continued on the Lord's-day, when Mr. Barber preached, taking for his subject in the morning Mark x. 13-16, in the afternoon 1 Sam. xvi. 11, and at the usual service in the evening at the Mission-room at Leiston, which was well filled, the text was Luke xv. 18, "I will arise and go to my Father." At the chapel services Miss Masterson and Miss Jeffs ably presided at the organ; Messrs. Markwell and Harland accompanied with violins.

CHADWELL STREET.

THE fifty-eighth anniversary was celebrated on December 14th and 16th, when, notwithstanding the unpropitious weather, good congregations assembled.

The early morning prayer-meeting was presided over by Mr. Applegate, and was opened with the hymn, "Mount Zion's faithful King." Prayer and thanksgiving ascended; the only cloud being that brother Fricker was no longer with the company.

The affection existing between Pastor and people was fully shown by the attendance at the morning service, when the Pastor struck a note of praise both in prayer and sermon. The discourse was upon Psa. cxv. 12: "The Lord hath been mindful of us; He will bless us." In his remarks Mr. Mitchell reminded the friends that the year had been an eventful one. When it opened they had some anxiety owing to the expiration of the old lease and the outlay in connection with a new one. But the Lord had been good, and all difficulties were overcome. The Church had been a peaceful Church, and during fifty-eight years had had but two Pastors. As to the future, he had no doubt the Lord would bless.

Pastor R. Mutimer preached in the evening from 2 Chron. ix. 18, the sermon being much enjoyed.

On the following Tuesday, Mr. B. J. Northfield preached an excellent sermon from the word "also," as found in John xiv., noting the "also" of faith (ver. 1), the "also" of promise (ver. 3), the "also" of manifestation (ver. 7), the "also" of power (ver. 12), and the "also" of life (ver. 19).

The evening meeting was presided over by the Pastor, and, after he had read Psa. lxxviii. Pastor H. Dadswell offered prayer. In his opening remarks the Chairman referred to what had been accomplished during the year in the way of improvement to the building, and

expressed the indebtedness of the Church to the three brethren who formed the committee to see carrying out of same. Pastor W. H. Rose spoke well upon "The seven golden candlesticks," and was followed by Pastor J. Bush, who, from Col. ii. 6, 7, dwelt upon the "Life and walk of faith." Mr. Dolbey gave expression to some acceptable words upon "Our Gospel," after which Mr. James Flegg was helped in making profitable remarks upon "He called me by His grace." The meeting was brought to a close by a brief, stimulating address on "The glory of Christ" by Mr. Northfield. D. BUTCHER.

THE GLORY OF CHRIST.

Notes of an Address by PASTOR B. J. NORTHFIELD.

"These things said Esaias, when he saw His glory, and spake of Him."—John xii. 41. THERE are sights *inexpressible*, and such is

THE GLORY OF CHRIST.

He has an *essential* glory as God, and it is most necessary that we should ever maintain the teaching of the Deity of Jesus. Then He has a *mediatorial* glory as the God-man, whilst as the Saviour of His people He has an *acquired* glory, for His glory is great in our salvation. We have much cause for rejoicing because He *shares* glory with His people, raising us up by His almighty grace, and bringing us unto Himself by grace on earth, and at last to behold Him face to face in the world of glory. The glory of Christ is not like that in this perishing world, which passes away, but it is abiding and *eternal*. We not only consider the glory of the Lord Jesus, but

THOSE WHO BEHOLD IT.

The text given is with reference to Isa. vi. 1, where it is significantly said, "In the year that king Uzziah died I saw also the Lord sitting upon a throne." A dead, earthly monarch—a living, reigning, heavenly One, Who never dies. Isaiah saw the glory of our Lord. The *disciples* beheld it (John i. 14)—"the glory as of the only begotten of the Father." Every disciple—*true believers*—behold it. The glory of His name, person, and work. These and everything about Him being glorious make Him precious to them. Is He so to us? Have we beheld His glory? Do we desire to do so?

WHAT ARE THE EFFECTS OF THIS VISION?

To behold the glory of Christ will *humble* us. It *sanctifies*—for "he that sinneth hath not seen Him." A life of sin is opposed to a life of righteousness. It will *eclipse* all other glory. The world loses its charms and attractions for those who see the beauties of Christ. It likewise *prepares* for heavenly vision.

If we never behold Him by faith on earth, we shall never see Him face to face in heaven. Those who see His glory here will behold it there. We must have heaven within us before we can enter the heaven above us.

WHAT THEY DO WHO SEE HIS GLORY.

They speak of Him. We cannot rightly speak of Him unless we have seen something of His glory. As He reveals His glory we are enabled to bear our testimony to the glory of His love, power, and grace. Professed leaders and teachers of the people, and others also, would not err as they do about heavenly things if they saw and realised His glory as their God and Saviour. If we have seen this we *must* speak of it little or much; and if we feel that we lack the gift to speak we shall be glad to hear others do so, which is the next best thing to doing it ourselves. May we be blest with this sight, and bear our testimony also to the praise of His grace and glory of His name.

WOOD GREEN (DOVECOTE HALL)

—A very interesting and instructive meeting was held on November 22nd in connection with the cause of Protestantism. Mr. C. W. Brabner, of the Protestant Alliance, kindly presided. Alexandra Palace Protestant Hymns were rendered, and suitable recitations were given by the children. A very able address was given by Mr. Robert Legge (ex-Leader of the Kenit Wycliffe Preachers) on our "Brief against Rome," dealing with the subject from a Biblical and historical standpoint. The meeting was also addressed on "Rome at variance with the Bible." There was a very fine attendance, and we trust the solemn standing of the professing Church of Christ in England to-day in regard to these glaring Romish errors may awaken in the hearts of every true child of God the prayer—"God save England from the superstitious and God-dishonouring doctrines of Romanism."

EAST HAM (HOPE).—The third anniversary of the opening of the chapel was celebrated on Tuesday, Dec. 7th, when Pastor R. Midmer preached a very encouraging sermon from Josh. v. 14. After tea, a public meeting was presided over by Mr. A. Boulden, who read Psa. x. 3, and Mr. W. H. Lee sought the Lord's blessing. A Report was read by Mr. Rayner, in which an urgent appeal was made for help to clear off the debt on the building. Addresses, which were very appropriate, were given by Messrs. A. E. Brown from Heb. vi. 12; C. A. Guy, 1 John ii. 3; G. Smith, Phil. iv. 5, 6; Mr. Gibbene, Micah vii. 7. A meeting much enjoyed was brought to a close by Mr. Lowry engaging in prayer.—**ONE WHO WAS THERE.**

NOTTING HILL GATE (BETHESDA).

—The forty-second anniversary of the opening of the above Cause of Truth took place on November 14th and 16th. On the Lord's-day the Pastor (Mr. Greenwood) was much helped in the ministry of God's Word, preaching from Heb. xiii. 8 in the morning and Isaiah xlii. 11 in the evening. Services were continued on Tuesday, the 16th, at 3.30, Mr. J. Morling preaching from the words, "Who can forgive sins but God alone?" (Luke v. 21). God graciously enabled His servant to open up many precious truths from these words, which were much enjoyed by those present. A public meeting was held in the evening, when the Pastor occupied the chair. He read Isa. xii. and afterwards called on Mr. S. Brown (Fulham) to engage in prayer. Mr. Thielton gave an extempore report of the Lord's dealings during the past year, which proved the truth of the Lord's gracious promise, "I will never leave thee, nor forsake thee." The Chairman then spoke a few words recording God's goodness to himself and the Church. Deeply spiritual addresses were given by Messrs. E. White, Isaiah xii. 2; O. S. Dolbey, on "Thoughts, Words and Deeds," as mentioned in many passages of God's Word; J. Morling, Rom. iii. 1, 2; J. P. Gibbene, Titus i. 2. There was cause for gratitude to God for sending His dear servants so richly laden with the precious truths of the Gospel and prayer arose that He may bless the testimony unto many that were present. The large numbers present at each service, many of whom came from a distance, gladdened the hearts of Pastor and people. The meeting closed with Benediction by the Pastor and the singing of the Doxology.

COLCHESTER.

UNION OF THE CHURCHES AT BURLINGTON ROAD AND ST. JOHN'S GREEN.

It is always pleasing to hear of the union of those who love the Lord and are one in faith and practice, but who for a time have worshipped apart. Unity is strength. We gladly therefore publish a letter received from the Secretary of the Church at St. John's Green, Colchester. He says:—

"An interesting event took place on Sunday, November 14th, when a reunion of the Church worshipping at Burlington-road, with the parent Church at St. John's-green, was brought about under very happy circumstances. The Pastor of Burlington-road Church, Mr. H. G. Polley, preached on four consecutive Lord's-days, after which he was unanimously elected to the pastorate. This he accepted, and has commenced his labours amongst us. We are thankful to state that there was perfect unanimity, and

all concerned are very grateful to God who in love and mercy has brought this about. We have had full congregations, and on November 28th our Pastor baptized four friends. On that occasion a crowded congregation listened to a powerful sermon by the Pastor, and many were evidently affected by it. The chapel is now being thoroughly renovated, towards the cost of which many kind friends have, though unsolicited, generously contributed since the union. We shall always be glad to welcome any friends visiting the neighbourhood who are seeking after the truth. Pastor H. G. Polley is so well known among our sister Churches that we feel sure they share our joy and unite in wishing him God-speed."

We hope the Pastor may long be spared to serve a united Church.

BRENTFORD (NORTH ROAD SUNDAY SCHOOL ANNIVERSARY).—The annual gathering of the teachers and scholars took place on Thursday, November 25th last, 300 children partaking of tea. Pastor R. Mutimer presided at the evening meeting, which was so well attended that the house was full. A Report of the year's work was given, showing every branch of Christian work proceeding satisfactorily and a small balance to the good for each fund, which is a matter for gratitude to our God. The scholars number 330; teachers, with officers, 26; members of the Band of Hope, 198. Recitations were rendered by several of the scholars, and our esteemed brother, Pastor J. E. Flegg, gave an interesting address to the children, as also did our Superintendent, which we doubt not will be remembered by the children and we hope will bear fruit in after-years.

—
**"EBENEZER," LILLIE ROAD,
 FULHAM.**

THE twentieth anniversary of the formation of the Church was held on Lord's-day, November 28th, when Mr. J. N. Throssell preached two Christ-exalting sermons to good congregations. In the morning from the words, "For there the Lord commandeth the blessing, even life for evermore" (Psa. cxxxiii. 3); and in the evening, "When He shall come to be glorified in His saints, and to be admired in all them that believe," &c. (1 Thess. i. 10).

On the following Tuesday, Mr. O. S. Dolbey preached in the afternoon from Prov. x. 30: "The righteous shall never be removed." A goodly number of friends sat down to tea.

The evening meeting was presided over by Mr. J. B. Collin. After reading Psa. xlv., Mr. W. P. Goodley—a very old friend of the Cause—opened the meeting with prayer. The Secretary

was then asked to give his Report. Our brother briefly but thankfully related how that the Lord had blessed the Church in keeping it together in love and unity, and also firmly adhering to the good old paths, both as regards the doctrines and the ordinances, as Strict and Particular Baptists. He referred to the fact that 20 years ago 17 brethren and sisters were banded together in Church-fellowship, of whom 7 only remain in membership to-day, 6 having been removed by death and 4 by transfer, &c.; 93 friends in all have been added since the commencement of the Cause, and to-day the membership was 49. They had been greatly favoured with faithful ministers, among whom Mr. H. D. Sandell was the Pastor for 6 years, and Mr. A. Andrews for 4 years. So that for 10 years various brethren had supplied the pulpit, with what results was only known to the Lord, but as a Church they had full confidence that His word cannot return unto Him void, for the grass withereth, the flower fadeth, but the word of the Lord shall stand for ever. On that word they rested. Financially there was much cause for thankfulness; all needs had been fully met, both with regard to the General, Lord's Poor, and Sunday-school Funds. Our brother, however, expressed a little disappointment at the slow progress of the Building Fund. It was true the ground was freehold and paid for, and that they had nearly £200 in hand towards a permanent chapel, which it was hoped would have been erected long ere this. This amount was really very small to have in hand after nearly 20 years. They feel they could not possibly commence building unless they have about £1,500 in hand. A friend had suggested making an appeal to the Churches; if all the Churches would help, then the money would soon be forthcoming. This, however, had been done, but the response was small. They themselves were doing their utmost, and, by the Lord's blessing and in His good time, they trusted that they might be favoured to see a sanctuary erected to His praise.

After this, the Chairman expressed his pleasure at being present, and wished the little Cause the Lord's richest blessing. He then offered a few cheering and truly spiritual remarks upon the words in the Psalm he read—"God a refuge."

Mr. J. Morling spoke from the words, "Forget not all thy benefits." Mr. J. E. Flegg was greatly helped in speaking from the words, "To the law and to the testimony." Our brother also referred to the fact that he had been deeply interested in this Cause from the very commencement. Mr. R. Mutimer extolled Christ as a King reigning over His people; and Mr. O. S. Dolbey based

his remarks upon the words, "Let the inhabitants of the rock sing." Mr. S. H. Brown offered a few remarks at the close in thankfulness for the words uttered by the dear brethren, and on behalf of the Church warmly thanked Mr. Collin for presiding, the brethren for coming, and also the ladies for so lovingly providing the tea. The Lord had, indeed, made the anniversary services a season of rich blessing, and it was very encouraging to see such a nice number of friends present from sister Churches.

The collections, including our Chairman's kind contribution, amounted to £6 12s. 1½d.

After singing hymn, "Jesus, Lover of my soul," Pastor Mutimer closed this very happy meeting with prayer, after which all present joined heartily in singing the Doxology.

BLAKENHAM, SUFFOLK.—The second annual meeting connected with the Blakenham branch of the I.B.R.A. was held on December 15th. An excellent tea was provided, which all were invited to. After tea a public meeting was held, presided over by Mr. G. W. Gardner, and a very pleasant evening was spent. The Word having been read, our brother, Mr. J. Spraggine, implored the Divine blessing. Our secretary, Miss A. E. Carr, read the Report, which was a cheering one, the number having very much increased, and now some of our oldest Church members are joining and thereby encouraging the young to regularly read the Word of God. Mr. Gardner gave a cheering address, while Mr. Carr spoke a few very encouraging words.—M. A. MOORE.

BRITISH AND FOREIGN SAILORS' SOCIETY.

(IPSWICH AUXILIARY).

THE annual meeting of the above was held in the new schoolroom of Bethesda (Baptist) Chapel, Ipswich, on Monday evening, December 6th, 1909. The chair was taken by Pastor H. Tydeman Chilvers, who was supported by many of the leading Nonconformist ministers of the town. The Society was represented by Lieut. H. W. Harvey, R.N.R., and Mr. J. C. Winfield.

There was a large number present. The hymn, "O, God, our Help in ages past," was sung at the opening, after which Mr. E. J. Gilchrist read Psalm cvii. and Mr. A. A. Dowsett sought the divine blessing upon the meeting, and especially upon those "who went down to the sea in ships, and did business in great waters."

The local secretary, Mr. T. J. Hosken, said he had an apology to offer on behalf of Mr. Alex. Jeffrey, who was to have been present that evening, but,

owing to some more important engagement at headquarters, was prevented, and Lieut. Harvey had taken his place. There were few societies that appealed to his mind more than this. He had had the pleasure of seeing the work of some of the missionaries in some of the foreign ports of the world as well as at home, and he knew what great blessing they had been to their brothers, the sailors, when amongst strangers, and how many were kept from following evil ways through the intense interest an assistance of the Society.

The Chairman, in the course of his address, welcomed the deputation from the Society there that night. That was the first time they had had the privilege of meeting in that way, and they hoped to learn and know more about the work done by the Society among the men they knew and heard so much of. There were three or four reasons they were persuaded that the work was of God, that the Society in doing the work that was accomplished was carrying out the great mission of our Lord Jesus Christ, commanding men to preach the Gospel to every creature, whether on the land or on the sea, and surely, he said, the souls of men who spent year in and year out on the mighty deep were quite as valuable as the souls of men and women on the land. They were profoundly grateful to God that there were in existence such societies that were seeking to meet the spiritual needs of those brave, true-hearted men. Then they were glad because surely it was a great blessing to the nation at large. They had heard a great deal lately about Dreadnoughts, and the vast expenditure in connection therewith, but what good would the Dreadnoughts be without the men? Surely it was better that the Dreadnoughts of our nation should be manned by the very best fellows. So they were thankful for the privilege they had that night; and while they recognised that the work was of God, they also recognised that it was a work for the nation. Their hearts went out to the Lord that He might mercifully keep and guard those brave men who had given themselves to the service of their country, and who were the means of our protection and defence.

Lieut. Harvey then delivered an interesting and profitable address on the valuable work of the Society, in which he said; after referring to the evident disappointment they all felt at the absence of Mr. Jeffrey, that the value of the property our sailors had to guard over every year came to something over £100,000,000 worth annually. That was taking the cargoes alone and excluding the value of the ships themselves. They all knew that a sailor's life was a peculiar life, and a sailor was a peculiar man,

and lived his own life in a very special manner. That was why it was they would not be found very often in church or in chapel, but would be found congregating round the Sailors' Mission. He needed special care and attention. Any ordinary young man living in any town in England had those things which helped him to be morally good. For instance, he had the policeman in the street, which served as a gentle reminder that there was a law that had to be obeyed. That was speaking on the negative side. Then, on the positive side, he had his libraries and reading-rooms, football clubs and such like things, to keep him out of trouble. Then he had that Christian influence which is obtained in church or chapel, which reminded him that there was a God above, and from those Christian friends which proved to him that "our God was a God of love." He questioned whether, if all those things were swept away, the sailor was worse than any other man. The Society now had about 115 stations all over the world. It endeavoured to minister to "Jack's" physical as well as his spiritual wants, and he was all the better for it, for a man's body was a piece of machinery that required careful looking after. He (the speaker) then went on to describe "Jack's palace" in Limehouse-street at some length, where, amongst other things, they turned out good officers, where they were enabled to study the works of God, and made themselves masters of the science of nature. Speaking of the library, of which he was librarian, since the year 1865, when it was first organised, he mentioned the large number of vessels that had been supplied with a vast quantity of books and other literature. The Brotherhood movement amongst the sailors, he said, was a great success. The work of the Society, he said in conclusion, was not their work alone, but it was the work of the nation. They wanted to feel that all the fathers and mothers, sisters and brothers, were behind them, pushing them on and giving them their spiritual encouragement.

After the collection had been taken on behalf of the funds of the Society, Mr. Winfield interested the gathering with his excellent lantern views, showing how the admirable work of the Society was carried on, and how that Jack's needs were well catered for in his Sailors' Bethels.

Aged Pilgrims' Corner.

The new number of the *Quarterly Record* contains a portrait and sketch of the late Dr. Lefroy, together with articles bearing upon the constitution and work of the Society. Copies will be sent, together with the new descriptive

Leaflet, upon receipt at office of post-card. The Committee are desirous of circulating the Society's literature wherever interest is likely to be taken in the welfare of the Lord's aged poor.

* *

The Homes accommodate 180 of the pensioners, whose comfort is especially looked after during the winter months, when warmth is as essential as food. The Coal Funds meet the cost of a supply to each, and, through the Benevolent Funds, nurses, medical attendance, and necessaries for the sick are provided. Contributions to these funds will be thankfully received.

* *

A considerable number of new subscribers have recently been obtained, and it is hoped that the new year will be marked by many more coming forward to contribute 7s. or 10s. per annum. Help is needed more than ever, as the pension expenditure is advancing. This month the Committee have raised 133 from the £5 5s. to the £7 7s. pension, in the order in which they stood in the case book.

* *

Among those who have been recently nominated are some interesting and pathetic cases. One good man, who has been a Christian for fifty-five years, was, with his aged wife, found in a very poor room in East London, but bright and cheerful, and overcome by the prospect of "something regular" coming in. Another poor fellow has been a dock worker for forty-three years. Many of the women who have been received have sad stories to relate of the long, weary battle for a livelihood, with sight failing, strength decreasing, and work more and more hard to obtain. One good woman, aged 77, in great need, said when relating her spiritual history, "I have nothing striking in my experience; but the change made everything new and striking to me."

* *

W. B., Wilts, aged 73:—"I wish to thank you all for keeping me from going to the poorhouse. It's all of God's grace, for I am a cripple on both feet; yet the Lord has thought upon me." This good man is in receipt of the £7 7s. pension. S. L., Warwickshire, aged 89, a £7 7s. pensioner, writes:—"I am spared once more to send in my report. I am truly thankful to my Heavenly Father and all my dear friends for their great kindness. It is now thirteen years since I first received my pension, and it has never once failed to come punctually. It is one of the greatest mysteries of my life why the Lord bestowed such a blessing on one so unworthy, as it is my comfort and support in my old age. I am in my 89th year, and I only wish I could do more to help the cause."

Gone Home.

JAMES SALMON FROST,

on December 6th, at his residence at Chatham, exchanged earth for heaven, being 68 years of age. Our dear brother and his partner were removed, in the providence of God, from Bury St. Edmunds to this neighbourhood about sixteen years ago. They soon found a home in the Church worshipping at "Enon" Strict Baptist Chapel. His sterling character and abilities soon became apparent to the friends, who elected him to the office of deacon, which office he honourably filled until translated to the Church triumphant. Our brother had been in failing health for years, which had prevented him from filling several positions, though light; consequently his pathway was fraught with many anxieties, and his faith tried and tested in a way only known to those who are called to walk in a similar path. Only those who are intimate with him knew much of his inner life and experience (and that much was very little) for he was seldom heard to complain, even at the throne of grace. We knew he had experienced much of the Lord's goodness in providence and grace, and often hoped to hear it from his own lips, but the dear man's lips seemed closed. I have often tried to draw him out, but all he could say was: "Lovingkindness! lovingkindness! I cannot tell you"—but now, O blessed change! We were honoured to convey a love token to our dear brother a few days before his departure. When he saw it he threw up his hands and exclaimed: "O my! We had just come to the last. I said it would come, and begged of my wife not to fret, and here it is!" Then followed the sweetest conversation we had ever had. His heart overflowed with gratitude while we rehearsed the righteous acts of the Lord. Then he seemed to leave these lower mercies, and soared away into the place where his possessions lay, quoting several Scriptures and hymns, one especially, "Beyond the glittering, starry sky," when, coming to the sixth verse, "They saw His heart transfixed with wounds," he broke down, and tears flowed freely, and we finished the verse for him; then, when he had recovered a little, he broke out again: "Sweet fields beyond the swelling flood." When we bade him good-night, little did we think it would be the last time we should hear his voice or witness his tears of joy. He was taken with spasm of the heart about a fortnight before his decease. On recovering a little, he said he heard a voice saying, "The Master is come, and calleth for thee"; and certainly we believe he did. The doctor pronounced his heart very weak, with other failings. Soon after

retiring to rest he became very restless, and got out of bed, sat on the side, gave a few heavy sighs, fell back, and soon his ransomed soul repended to the call of the Master.

We laid his mortal remains to rest on Friday, the 10th, in Chatham Cemetery, in sure and certain hope of a glorious resurrection. Brother Goldsmith (of Gravesend), an old friend, officiated.

On Lord's-day evening following, brother Goldsmith spoke from Rev. vii., part of verse 14, "These are they." Very solemn and encouraging were his words. Our loss, as a Church, is very great; and, as our friend remarked, "The world is the poorer, too."

The sorrowing widow is still with us. May she realise much of the Lord's presence and blessing to cheer and support in her loneliness and sorrow.

MR. JEPHTHAH GOOD.

who at one time was connected with the Church at Boston, where his father was a deacon, passed away on October 30th, 1909.

With his wife our friend left this country for Australia fifty-seven years ago, and used to look forward to the arrival of the *Earthen Vessel* for news of the Home Churches. His interest in these Churches was maintained until the last, and as late as April last our esteemed brother Mitchell received a note from him, with a contribution for the Lord's Poor Fund.

He was a lover of free and sovereign grace and delighted in converse on spiritual things. Owing to deafness in the latter years of his life, he missed a good deal in the services.

He suffered a great deal, his pain at times being very great, but he was very patient and would frequently remark, "Think what Jesus suffered for me."

He felt that he was upon the Rock and that all other ground was sinking sand. A little before his death he repeated, "The year of Jubilee is come," and also 23rd and 103rd Psalms. He blessed the Lord for His goodness. He asked for the little ones to be brought in, and then, having spoken to them, he became unconscious, and two days after fell asleep.

We sincerely sympathise with the aged widow, and pray all divine consolation may be hers in her declining days, and that the children may realise their "father's God is their God."

THOMAS HARDY.

The Church at Mount Zion, Bow, has sustained a loss in the death of the senior deacon, Thomas Hardy, who passed away in his 80th year on November 25th.

He was baptized by Mr. Corbett at Chelmsford. Many years ago he came to London, and had been a member at Bow thirty-three years, serving the

Church as deacon most of that time. He was generally found at the sanctuary when the doors were open.

Our brother's health had been failing for some time, and he had not been able to attend the house of God for about three years. He was not a man to talk much, but, as his employer said, he lived Christ every day as well as on Sundays. He always had a smile or a kind word to say to everyone who came in contact with him—a faithful servant for over forty years. He was pensioned in a liberal way by his employer. A few brethren and sisters used to meet at his house for prayer every Friday, and this he used to look forward to with delight.

His remains were laid to rest at Woodgrange Cemetery on Monday, November 29th, Messrs. Fountain, W. H. Lee and Poyton taking part.

A memorial service was held at Mount Zion on the following Sunday and was conducted by Mr. G. Elnaugh, who preached from the words, "Blessed are the dead which die in the Lord" (Rev. xiv. 13).

The Church mourns his loss, but thank God for his life, and, now he has departed, pray our Heavenly Father to raise up others to take his place.

W. R. MAXIM.

JAMES C. SMITH.

During the year the Lord has visited the Church at Zion, Chatteris, in taking home to Himself two of our deacons—Mr. Thomas Gowler, in the early part of the year, and Mr. James Curtis Smith, our senior deacon and treasurer, on October 27th. An account of our first-named brother has already appeared in these pages. With regard to the latter, by the grace of God, he was a great friend to the Cause, serving in the capacity of deacon and treasurer for about forty years.

He was a lover of the distinctive doctrines of the gospel of the grace of God and was a minister's friend, as the writer of this account can well testify, being associated with him in Christian fellowship for fourteen years. The Lord spared him to a good age, he being 77 at the time of his home-call. Our loss is indeed his gain. Our departed brother had been failing for some months, and he passed away so peacefully in the early morning to be with Christ, which is far better, to that morning without clouds, to glorify God and to realise the fulness of the blessings of that everlasting covenant ordered in all things and sure—that covenant which he rejoiced in while here below. May the Lord graciously sanctify this dispensation of His providence to the members of his family and also to the Church with which he was for so long honourably associated.

A memorial service was held in the chapel, which our brother had attended ever since its erection in 1839, on Lord's-day evening, November 7th. The Pastor was enabled to preach from the words, "Behold the perfect man, and mark the upright, for the end of that man is peace" (Psalm xxxvii. 37).

Our departed friend had a very honourable career in the town in which he lived, being a most capable and useful public man, and among the offices that he held was that of a Justice of the Peace.

His mortal remains were interred in the family vault at Chatteris Cemetery, Pastors B. J. Northfield and H. M. Winch officiating at the funeral service on Monday, November 1st; Pastors J. W. Saunders and J. T. Peters, neighbouring ministers, also being present; a large company assembling, testifying to the great respect in which our dear friend and brother was held. May the relatives and readers be favoured and enabled by Divine grace to testify in the words of the beautiful hymn—

"Peace, perfect peace, death shadowing us and ours?"

Jesus we know, and He is on the throne."

Farewell, dear brethren, translated from the Church militant to the Church triumphant, till together we see "His face." H. M. WINCH.

MRS. WILLIS,

widow of the late Joseph Willis, ten years Pastor at Tamworth-road, Croydon, has heard "the voice of her Beloved" and has gone home. Brought up in early life in the Communion of the Church of England, till the Lord by His grace called her with an effectual calling under the ministry of the late Mr. Figg, of Redbourne. She and her husband were baptized together. She was one of the original eleven joined together in Church fellowship at "Bethel," St. Albans, with which Church she was in communion when she received her home-call. All who have known her could but mark her holy, quiet walk and example—truly an example to the flock of Christ. Many have been the sweet occasions of blessed fellowship I have had with her in the sick chamber and at the throne of grace. Her only fear for a long time was that she might be allowed to complain or murmur against the good hand of God that had kept her so long. I shall miss her dear face and her sweet encouraging smile, but it will not be long ere we meet in the presence of the Lord. We laid her poor, emaciated body to rest in the grave with her husband at the Old Cemetery, Croydon, on December 2nd, 1909, waiting the coming of her Lord.

C. D. JEFFS.

The Five "Alsos" of John xiv.

BY PASTOR B. J. NORTHFIELD, MARCH, CAMBS.*

THIS is one of a cluster of the exceedingly precious chapters which record some of the last utterances of Christ before His agony in the Garden and His death on Calvary. In it the word "also" occurs five times. This suggests thoughts which may profitably engage our attention.

I.—THE "ALSO" OF FAITH.

"*Ye believe in God, believe also in Me*" (verse 1).

"Also" here evidently means "likewise," or "in addition." The Father had hitherto been the object of the disciples' faith. Now they were enjoined to repose the same trust and confidence in the Son.

The Lord Jesus thus presents Himself as the object of their faith as *distinct* from God the Father. There may be belief in God without faith in Christ. To believe in God as the Creator and Provider, the Ruler of all worlds, and in other respects, may be the case where saving faith in His dear Son is lacking. There are many proofs of the being and existence of God, but the Bible is a special revelation of Him as the God of salvation, in which revelation the Person and work of Christ are of necessity very prominently set forth. We only fully believe in God as we "receive Christ Jesus the Lord" (Col. ii. 6).

Again, the word "also" here suggests "*in like manner.*" Christ is *equal* with the Father as a Divine Person in the Godhead. The Bible claims equal honour and homage for the eternal Word, which "was made flesh." Christ Himself both here and elsewhere asserts this, and claims this equality in the most unequivocal terms.

Faith in Christ is *essential to salvation*. "If ye believe not that I am He, ye shall die in your sins" (John viii. 24). It is absolutely needful to believe in Jesus, or we must be for ever lost. How momentous this "also" is, is thus very manifest in view of the all-important matter of the salvation of the soul.

To believe in Jesus is the way to *escape trouble* and to obtain the *richest comfort*. True happiness is to be obtained only through Him. We are here informed of the joys of faith amidst all the sorrows and griefs of sense. What a soul-cheering view of God in Christ does this present. How true are the long-loved words:—

* The substance of an anniversary sermon delivered at Chadwell Street Chapel, December 14th, 1909, and written in its present form by the kindness of the preacher for our pages in response to an urgent request.

"Till God in human flesh I see, my thoughts no comfort find,
The holy, just and sacred Three are terrors to my mind;
But if Emanuel's face appear, my hope—my joy begins;
His name forbids my slavish fear, His grace removes my sins."

II.—THE "ALSO" OF PROMISE.

"*That where I am, there ye may be also*" (verse 3).

Jesus was about to depart on His ultimate mission—"to prepare a place for His people," but He had first to go to Gethsemane and Calvary. He therefore had His great atoning work in view when speaking thus. The cross was casting its dark, dire shadow on His heart, yet He anticipated with confidence His resurrection and ascension to glory. All these progressive stages in His great work of redemption were thus in His mind and regarded as if actually accomplished by Him.

This, the "also" of promise, further reminds us that He is our "Forerunner," who has *claimed heaven for us*. The Head cannot be complete without the members of the mystical body. As He is glorified, so must all His true followers be.

Christ will come again to receive us unto Himself. "He will appear the second time" (Heb. ix. 28). To this, some think He refers in the verse before us. The majority of Christians, however, refer it to the death of God's people. "Absent from the body, present with the Lord."

How sweet the thought that Jesus loves to be with His people here, and how delightful to know that *He will have them with Him in glory*. We "shall be satisfied when we awake with His likeness" at the resurrection morn; and He will be satisfied as He sees "the travail of His soul" in the complete salvation of His redeemed Church. Before that glorious consummation arrives, even as the immortal soul leaves this poor clay tenement, it soars upwards to be with Him. With the raised immortal, incorruptible body re-united to the soul, we shall be with and like our Lord for ever.

III.—THE "ALSO" OF MANIFESTATION.

"*If ye had known Me, ye should have known My Father also*" (verse 7).

Christ is the manifestation of the Father's *grace*. "It pleased the Father that in Him should all fulness dwell." "Of His fulness have all we received, and grace for grace." God's power and wisdom are manifested in creation, His goodness and care in providence, but in Jesus His *grace* is revealed and made known.

The manifestation of the Father's *glory* is also in Jesus. "We beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth." Thus in the Lord Jesus we have the fullest manifestation of God. Therefore He said (in verse 9), "He that hath seen Me hath seen the Father." The soul is seen by the action of the body; so God is seen in His dear Son by what He is and has done. This shows the oneness of the Father and the Son in Their nature, attributes, and purpose. To know God aright to the saving of the soul, is to know Him in His Only-begotten Son.

This "also" of the manifestation of the Father in the Saviour is likewise wondrous in the vision of the Eternal Light and Eternal Love enjoyed *in time* by the power of precious faith. What an exalting view *even now* have we of the dear Redeemer when we are favoured to "behold the glories of the Lamb amidst His Father's throne."

To this—faith's *present* vision of the Saviour, through the medium of the Gospel—Paul refers in 2 Cor. iii. 18: "We, with open face, beholding as in a glass (or mirror) the glory of the Lord, are changed (or transfigured) into the same image, even as by the Spirit of the Lord."

How rapturous, moreover, will it be to behold Him hereafter, in the *open vision* of the eternal world, when we shall all see Him face to face. "Blessed are the pure in heart, for they shall see God," will be fulfilled in the realisation of the words, "We shall be like Him; for we shall see Him as He is." It is in Jesus that God will be manifested for ever and ever. As we shall behold the glorified Redeemer, it will be the vision of the Eternal God in Him.

IV.—THE "ALSO" OF POWER.

"*The works that I do he shall do also*" (verse 12.)

One great work the Lord Jesus only could do—that of Redemption. We have the plural here—works. Some have thought that this refers solely to the *apostles*. The context, however, shows it to apply to all *believers*. It has been observed that the Master's works were a "kind of first-fruits," while seed-sowing, to be followed by a rich harvest, is the special labour of His servants.

May it not mean the *ingathering of precious souls* through the instrumentality of His followers? It has been regarded as referring to the gift of tongues, and the subsequent spreading of the Gospel to all nations. Many were saved on the day of Pentecost, and while the salvation of a soul is a great work, which in its *nature* cannot be exceeded, yet when several others are simultaneously brought to believe through grace, it becomes a greater work in extent and dimension. Therefore, whilst the Saviour speaks of believers doing "greater works" than He, the meaning is, *not in their nature but their extent*.

In further consideration of this wonderful statement, it is well also to remember that what would account for this unprecedented fact was the Redeemer's presence in His glorified state in heaven. This is its reason, "Because I go unto My Father." It is also conditioned on the workers' prayers—"Whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son." His return to His "Father's house" was to be followed by the descent of the Spirit, and it is by the Spirit working through their feeble instrumentality that these greater works are done by believers. Moreover it is all "in His name." Asking "in My name" was to be followed by the Saviour's doing, and the whole was to be that "the Father might be glorified in the Son." Hence the greater works that believers individually, and the Church of Christ collectively, do are not of themselves, but (as He by His Spirit

works through them in "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power." "To Him be the glory for evermore!"

V.—THE "ALSO" OF LIFE.

"*Because I live ye shall live also*" (verse 19).

This presents the last topic we purpose to notice, and we observe that it proves *the union of believers to Him*. He is the Head—they the body. He the Root—they the branches. With His own death in view He now speaks, and sets forth His divine inextinguishable life, for He was to "swallow up death in victory." As man He laid down His life: as God He could say, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

The spiritual life of believers is His gift. *They live because He Who died lives for evermore*. Sin resulted in death—the death of Christ results in life. "He died for our sins" that we might be delivered from death. His resurrection life is precious. The apostle Paul, having referred to reconciliation by His death, adds, "Much more, being reconciled, we shall be saved by His life." The Spirit of life leads us to Christ, who is its immortal source and centre, for "God hath given to us eternal life, and this life is in His Son."

Jesus lives for ever, so must His people live for ever. Job speaks of a living Redeemer, and refers to his hope that "in his flesh he should see God," and we, in the confidence which the Spirit inspires and the Gospel enjoins, "look for the return of our Lord," "who shall change our vile body, that it may be fashioned like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself."

"How cheering the prospect of glory to come!" How certain our endless life of bliss, seeing *the life of believers is bound up in that of Christ*. He "has the keys of hell and of death," and has also opened heaven to all believers. None die but by His permission, nor can any be lost whom He designs to save. To all who through the Spirit's grace believe in His precious name, He still says, "Because I live ye shall live also."

May the reader—not less than the writer—respond:—

"Oh may I live to reach the place where He unveils His lovely face!
Where all His beauties you behold, and sing His name to harps of gold!"

"FAULTS in the life breed errors in the brain,
And these reciprocally those again;
The mind and conduct mutually imprint
And stamp their image in each other's mint."

—Cowper, "*The Progress of Error*."

"LOVE makes the music of the blest above,
Heaven's harmony is universal love."

—Cowper, "*The Progress of Error*."

“LOVED THOUGH UNSEEN”: A TALK WITH THE BAIRNS.

By W. JEYES STYLES.

“Whom having not seen, ye love.”—1 Peter i. 8.

DEAR CHILDREN,—The Apostle Peter here refers to the Lord Jesus, whom, he says, Christians love although they have never seen Him. Now at first, it seems curious to speak of loving someone in whose company we have never been, but it is very possible, and as to the Saviour, thousands of His people can sing with joy :—

“Jesus, these eyes have never seen that radiant form of Thine,
The veil of sense hangs dark between Thy blessed face and mine ;
Yet though I have not seen and still must rest in faith alone,
I love Thee, dearest Lord, and will—unseen, but not unknown.”

Still the thought is perhaps rather a hard one for little Bible students, such as you are, to understand at once, so I will firstly try to simplify the text by a homely illustration and then seek to show you how it can be that Christians call Christ the “Well-beloved” though they have never seen Him.

I.

LET ME SIMPLIFY AND ILLUSTRATE MY TEXT.

Some years since, a little boy lived with his mother in a villa in Saint John's Wood, near London. Their proper home was in Calcutta, but the hot climate did not suit her delicate frame, and his father had sent both of them here when he was only a baby in arms.

His father loved them both dearly and it pained him much to part with them. It was his affection for them which caused him to do so, while he remained behind and worked for a large salary which enabled him to keep them in comfort in England, to which he also hoped to return some day when he could retire on his pension.

He never ceased to think of them and to pray for them ; while they often spoke of him. As his little son grew older he often sent him presents, and every week he wrote to them both, and, as he was a very clever gentleman and a good artist, he embellished each letter with pictures of Indian men, women and children, and different things which he had seen when on the long journeys which his business often compelled him to take.

One day a large packing case came to the house at Saint John's Wood. It contained a splendid shawl, a silver brooch containing a view of a temple near Calcutta, some real Chutney and some guava jelly, a lot of curious models of native men and women, a flute made of bamboo, a little fiddle formed of a cocoa nut, a tambourine, and many other interesting things, together with a long and beautiful letter which ended in the words : “For my dearest son, with his father's fond love.”

“Mother,” said the little boy, when he had examined all these wonderful things, “I do love my father ; please show me his likeness once more.”

Nothing loath, she handed him the locket which she always wore, which contained her husband's portrait. This he kissed fondly as he said: "Dear father, I do love you so very, very much."

Now can you not see that we may love someone we have never seen? So Christians love the Lord Jesus, and know perfectly well in their hearts what the Apostle Peter means.

II.

WHY DO CHRISTIANS THUS LOVE the Saviour whom they have never seen?

I shall answer this question by again referring to my story and asking, "Why did the little boy love his father so much?" The chief answer must, I think, be, "Because his father first loved him." A proverb says, "Love begets love"; that is to say that we induce other people to love us by proving to them that we truly love them.

This is just what the Bible tells us about the love of Jesus, when it says, "We love Him because He first loved us." There was love in His heart to us long, long before we thought of Him or cared the least bit for Him.

The father in India loved his little boy before he could speak, and he had to learn a great many things before he could understand what it was to have a father whom he had never seen. So Jesus says, in a text which some day I hope will be precious to you, "I have loved thee with an everlasting love," which means, "I never began to love you, for I always did so; and I will keep on loving you for ever and ever."

Listen to another reason why Christians love the Saviour whom they have not seen. The boy loved his father for his presents, and we love Jesus for His gifts. All that we have we owe to Him. So we sing:—

"Lord, I would own Thy tender care and all Thy love to me:
The food I eat, the clothes I wear, were all bestowed by Thee;
My health, and friends, and parents dear, to me by God were given;
I have not any blessings here but what were sent from heaven."

The little boy knew that it was his father's money which paid for everything in that home; and when he heard his mother say how dear and thoughtful he was, no doubt love for his father sprang up in his heart.

But some of his father's gifts, I imagine, affected him more than others—I mean those that were specially sent to him with his father's dearest love.

So Jesus bestows one gift which is more valuable than the rest. We read of it in the ninth verse: "Receiving the end of your faith, even the salvation of your souls." This is the greatest gift which the Saviour can impart. He had to buy it for us, and the price was His own heart's blood. When Christians obtain salvation it is brought to them by the Holy Spirit, and it makes them so happy that they have to sing to Him who loved them so much that He washed them from their sins in His own blood. That is why they sing to the Saviour whom they have never seen:—

"I love Thee because Thou hast first loved me, and purchased my pardon
on Calvary's tree;
I love Thee for wearing the thorns on Thy brow. If ever I loved Thee,
my Jesus, 'tis now."

Once more, we love people whom we have not seen, if in addition to acting kindly they write kind things about us and send kind messages to us. This is what this boy's father often did. He never wrote to his mother without mentioning him by name, and adding, "Be sure to kiss little Lawrie for his father." When he grew older a little letter was generally enclosed for Lawrence himself—full of tender expressions of love and hope.

And Jesus often so blesses His Book by the Holy Spirit, that precious texts come to us like messages straight from Him. I hope that many of you will receive these special words from our heavenly Friend, then I am sure that you will sing:—

"My Jesus, I love Thee, I know Thou art mine;
For Thee all the pleasures of sin I resign.
My gracious Redeemer, my Saviour art Thou,
If ever I loved Thee, my Jesus, 'tis now."

"I WOULD BUT CANNOT."

Thoughts suggested by Newton's hymn to be found on page 52.

"The good that I would, I do not."—Rom. vii. 19.

THE once-loved hymn which begins with these words has been crowded out of most modern selections, and is to be found in but few of those now used by Strict and Particular Baptists. It is, therefore, probably unfamiliar to many readers of the EARTHEN VESSEL; but so precious is it to those who have to "travel much by night," that such may be grateful to have their attention drawn to it.

Newton—with whose biography we are all acquainted—was ordinarily a bright and happy Christian, who enjoyed much communion with the Lord and was favoured with almost habitual assurance.

These verses were, however, evidently penned during a transient period when "for a season" he was "in heaviness through manifold temptations."

Let us emphasise some of their teachings. The first shall be that in the experience of the true children of God,

HOLY DESIRES OFTEN EXCEED SPIRITUAL ABILITY.

Hence their "I would" is frequently arrested by "I cannot." Obstacles impede them; opponents withstand them; power to act fails; and while they long to be or do that on which their hearts are set, a sense of disability crushes them.

"I would but cannot," is the cry of those who are held back by *circumstantial impediments* from carrying out their desires. David would have erected the Temple, but was forbidden to do so because the Lord deemed him an unsuitable person for this holy

work (1 Chron. xxii. 8). Paul oftentimes wished to visit the Christians at Rome, but was let or prevented from so doing (Rom. i. 13). "Once and again" he would have visited Thessalonica but Satan hindered him (1 Thess. ii. 18). He would have miraculously restored Trophimus to health—as he had in other cases—but was sadly compelled to leave him at Miletum sick (2 Tim. iv. 20). The Christians at Macedonia would gladly have sent a far larger sum to help their brethren in Judæa, but their "deep poverty" limited their gifts (2 Cor. viii. 2). The Philippians would have shown their affection to the beloved apostle, but lacked opportunity to manifest it (Phil. iv. 10). How these instances appeal to us when obliged to plead "I would, but cannot."

Some have less money at their disposal than in days gone by. Health and strength have left others. Mysterious obstacles continually impede not a few. Family cares absorb the energies of many who were once active in the cause of God, and would still, if able, "be up and doing with a heart for any fate."

How sweet to remember that there is One who "knoweth our frame and is acquainted with all our ways." "If there is first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (1 Cor. viii. 12).

When, however, John Newton said "I would but cannot," he evidently referred not to circumstantial obstacles but to *spiritual* inability. The Holy Spirit is the Author of all that favourably distinguishes natural from heaven-born men, and the graces He imparts act only as He energises them. If He withdraw His influence we are powerless. The will may be present, but "how to perform that which is good we find not" (Rom. vii. 18). It was when in this helpless condition that our poet penned his mournful words. I observe secondly that

SPIRITUAL INABILITY ASSUMES MANY FORMS.

"Often we would but cannot" *repent*. Our natural conscience upbraids us. We are conscious of remorse, but remorse is not repentance. We know that it was "our sins, our cruel sins, that nailed Him to the tree." Then was it that "Weeping angels stood confounded to behold their Maker thus." And can we remain unwounded?

Alas, we can, for

"This stony heart can ne'er relent till Jesus makes it soft."

"We would but cannot" *believe*. Sweet as are the posture and acts of faith, we can trust only when permitted and empowered so to do. We are full often unbelieving believers. Of old "Jesus manifested forth His glory and His disciples believed on Him" (John ii. 11). So now, it is only when the glory of His person and the grace of His heart are anew manifested forth to us that we can repose Faith's implicit and perfect trust in Him.

"We would but cannot" *love*. That He is infinitely loveable we know; but while we reserve our heart's best affection for Him, so base are we, that too often we have to lament that we have "no

passion for His charms." How solemn is this condition of soul! "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha!" yet at times I cry—

" 'Tis a point I long to know, 'Do I love the Lord or no?' "

How I have blessed God for moving two of his poet-servants to employ the word "hardly." The first is Joseph Hart:

"I can feel no love to God—*hardly* have a good desire."

The second is again John Newton:

"If I love, why am I thus, why this dull and lifeless frame?

Hardly sure can they be worse who have never heard His name."

Reader, these were the words of eminently gracious men, but like the honey into which Jonathan dipped his rod and which tasted a *little*, and his eyes were enlightened, they have helped much one of God's trembling little ones. If you have been brought down to a "*hardly*," you will share his feelings.

"I would but cannot" *pray*. This, too, has not unfrequently been the language of our hearts. We would put our wants into words, but these cling like icicles to our mute lips. Worse—"We know not what to pray for as we ought." Strange as it seems, we desire to desire. This also is solemn. A poet has said: "Long as they live should Christians pray—for only while they pray they live." And what are we, poor, spiritual mutes to think of ourselves? "Am I His, or am I not?"

The mercy-seat is a dear place and the hour of prayer is sweet, but the poet complains that "Satan meets him when he tries and frights his soul away." Elsewhere he assures us that "Satan trembles when he sees the weakest saint upon his knees." Both are no unfamiliar experiences with God's true and tried children. The first may be ours to-day, but with David we anticipate that we "shall yet praise Him who is the health of our countenance and our God" (Psa. xlii. 11). "The God of peace shall bruise Satan under our feet shortly."

"I would but cannot" "*rest* in the Lord and wait patiently for Him." I know that I cannot, like the righteous man of Psalm cxii. 5, guide my affairs with discretion; and I have prayed, in simple, real faith (as I trust), with good Hezekiah, "Undertake for me" (Isa. xxxviii. 14). I hold with Watts that

"He overrules all mortal things and manages our mean affairs;

On humble souls the King of kings bestows His counsels and His cares."

Yet it is so hard to leave our little troubles with Him.

I am told that it is so easy to do this, and just to trust "His piercing eye" (Psa. xxxii. 8). Alas, I am in the condition here described. "I would but cannot" "be still and know that He is God" (Psa. xlvi. 10), though assured that herein lies my true strength (Isa. xxx. 7).

"I would but cannot" "*sing*: guilt has untuned my tongue," for—

"If Thou, celestial Dove, Thine influence withdraw,

What easy victims soon we fall to conscience, wrath and Law!"

Then the voice of praise is hushed. Who has not been silent when the rest sing, especially if the hymn has been joyous and bright !

Yet I would—God knows—repent, believe, pray and sing, and rest in the Lord, and

THESE DESIRES ARE SOMETHING GOOD.

It is more than "*something*," for holy thoughts do not arise in unholy hearts ; and wants which the Holy Ghost works into the soul are heralds of all further blessings. A wanted Christ is sure to be—in His own time—a welcomed Christ. "The desire of the righteous shall be granted." AN INVALID.

THE ARK OF THE COVENANT: AN OLD TESTAMENT STUDY.

BY PASTOR J. P. GOODENOUGH, KENTISH TOWN, LONDON.

"The Ark of the Covenant wherein (were) the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."—Heb. ix. 4.

WE resume our meditations on the contents of "the Ark of the Covenant."

Returning to the two tables of stone whereon the Ten Commandments were inscribed, we observe that these gave forceful testimony to

THE INVIOLEABLE PERPETUITY OF THE DIVINE LAW.

As we write the words, we seem to hear our Lord say, "I am not come to destroy the Law . . . but to fulfil." He "honoured" and "magnified" the Law of God by living an obedient life, the keynote of which was so fittingly struck in the hour of baptism in Jordan, when, in response to the dignified remonstrance of John the Baptist, He said, "Thus it becometh us to fulfil all righteousness." It is in Christ alone, our spiritual Ark of the New Covenant, that we see the honour and majesty of the Law of God for ever preserved. In Him God is revealed as "just and the Justifier of the ungodly." Each believer in Jesus Christ will enter through the gates into the Heavenly City, not upon the ground of a law set aside, abrogated and dishonoured, but upon the basis of one which is in itself "holy and just and good" (Rom. vii. 12), and has been fulfilled in every detail by Christ Jesus, "the Friend of publicans and sinners."

THE GOLDEN POT THAT HAD MANNA

was also deposited in "the Ark of the Covenant." Moses said unto Aaron, "Take a pot, and put an omer full of manna therein, and lay it up before the Lord before your generations" (Exod. xvi. 33). This was to be a memorial of God's gracious and miraculous provision of food for Israel under the stress and strain of their wilderness wanderings. This was to be preserved as a symbol of the

Lord's miraculous provision for the constantly recurring hunger of His people, for the manna was God's material supply for their pressing temporal need.

Jesus Christ, God's only-begotten Son, is the Father's spiritual provision for His people, which will endure for ever. "Your fathers did eat manna in the wilderness and are dead," said Jesus. "*This is the bread which cometh down from heaven, that a man may eat thereof and not die*" (John vi. 50). Countless multitudes of God's spiritual Israel have fed upon this heavenly bread to the joy and rejoicing of their hearts, and have found in Christ all that was needful for the sustenance of their souls. In Numb. xix. 10 we read that the Ark also contained

AARON'S ROD THAT BUDDED.

This was to be kept before the testimony "as a token against the rebels." After the awful visitation of Divine judgment upon Korah, Dathan and Abiram and certain others who "rose up before Moses and Aaron and said, Ye take too much upon you," all the congregation of the children of Israel murmured against Moses and Aaron, saying, "Ye have killed the people of the Lord." God was determined to stay their murmurings, and He did it by means of the miracle recorded in Numb. xvii. Twelve rods were taken as representing the heads of the "houses" of Israel. Amongst these was Levi's, on which Aaron's name was written. And God said, "It shall come to pass that the man's rod, whom I shall choose, shall blossom : and I will make to cease from Me the murmurings of the children of Israel, whereby they murmur against you." "On the morrow Moses went into the tabernacle, and behold the rod of Aaron for the house of Levi had budded, and bloomed blossoms and yielded almonds." Thus did the Lord vindicate the authority of His servants and demonstrate to Israel that it was His pleasure to maintain the authority and honour of His chosen representatives.

Aaron's rod was therefore placed in the Ark in commemoration of that wonderful miracle and as a constant reminder that Jehovah would ever sustain His appointed ministers, notwithstanding the murmurings of those who criticised and rebelled against them.

"I always believe in obedience to properly constituted authority," observed the late Thomas Bradbury, and I retain the force of his words. To-day, as always, it is common to belittle the authority of God and of His appointed ministers. The latter are especially the butt of the world's jibes. Even the Lord Himself is referred to as merely an extraordinary *human* personality, and not the Son of God. We, however, who believe (like Simon of old) that He is the "Christ, the Son of the living God," anticipate the day when Jesus, "a greater High Priest than was Aaron," shall stand forth amid assembled worlds as "God over all, blessed for evermore." Then shall it be made manifest that He who in man's estimation was but "as a root out of a dry ground," has, according to the eternal purpose of His Father, blossomed in the lives of saved sinners from every land, who have brought forth fruit unto holiness, the end of which is everlasting life.

Moreover, was there not also in "Aaron's rod that budded" a symbol of Christ in His resurrection life? Aaron's rod at first resembled all the rest, yet, by the power of God, it blossomed into new life. So Christ, who died and for a brief space lay in the tomb, to all appearance an ordinary man, was "raised from the dead by the glory of the Father." Joseph of Arimathæa, who "begged the body" from Pilate and deposited it in the new tomb in his garden, more than probably saw in that lifeless form nothing more than the body of One whom he had loved. The women also, on beholding the sepulchre and discovering that the stone was rolled away, were "much perplexed thereabout." None of Christ's friends who then visited His resting-place apprehended His word that He must "rise from the dead." This Scripture, however, like all the rest, could not "be broken," and at the appointed hour Jesus came forth in royal dignity from the tomb, leaving it in charge of two angels of light to announce to the wondering spectators the message, "He is not here: but is risen, as He said."

The rod that budded was also a symbol of the risen *Christian*, as well as of the risen Christ. In their unregenerate days the "children of the kingdom" cannot be distinguished from the "children of the wicked one." They are "dead in trespasses and sins." Their *human* characteristics are the same as others manifest.

They are indeed distinguished in God's sight as the objects of His sovereign election, but this distinction eludes the eye of sense and is known to God only. With bated breath we write as of a profound mystery of the names written in "the book of life," which "no man in heaven, nor in the earth, neither under the earth, is able to open, neither to look therein." This is the prerogative of the Son of God, who hath prevailed to open the book of decrees and read aloud the names of those whom it is His pleasure shall henceforth own Him as their Saviour. Thus His chosen ones, though dead, "hear the voice of the Son of God and live" (John v. 25).

Then the world is forsaken and Christ is loved, the Bible becomes the literature of the soul, the people of God are esteemed as "the excellent of the earth," and the sanctuary as a House of Bread. These are the fruits of the Spirit, which blossom forth in the renewed soul by the power of the Holy Ghost, just as Aaron's rod was made to blossom while the others remained unaffected and dead.

May each reader be moved to ask, "Have I passed from death to life? Am I bringing forth fruit to the glory of God?"

"HEAR the just law—the judgment of the skies!
 He that hates Truth shall be the dupe of lies;
 And he that will be cheated to the last,
 Delusions strong as hell shall bind him fast."

—Cowper, "*The Progress of Error*."

THE VOCAL BLOOD.

BY JOHN HAZELTON.

*Extracted from an Echo of a Sermon delivered on Thursday,
February 12th, 1874.*

"The blood of sprinkling that speaketh better things than *that of Abel*."
—Hebrews xii. 24.

THIS statement has been regarded in three different lights. Some have rendered it "*than Abel's*." It would then refer to the blood of his person—shed when his brother slew him. This was vocal. It cried for vengeance, and the demand was *good*, for it is just that murder should be punished. The voice of the blood of Jesus, however, speaks better things, and claims for the guilty the remission of their sins.

It may be read "*than Abel*," in which case his testimony for God and His righteousness would be intended. He witnessed for God, and his voice still echoes through the ages. "He being dead yet speaketh." This, the voice of His life and conduct, was *good*, but the voice of the blood which atones is better.

It may—as a third alternative—be understood to mean than the blood of *Abel's sacrifice*. He "by faith offered unto God a more excellent sacrifice" than Cain's. This was *typically* good, and as such was accepted by God, and, so to speak, it voiced important truth. The blood of Jesus, however, has actual, intrinsic and eternal "power to save," and what it expresses is beyond all comparison "better." *

All of these embody important truths, though personally I think that the blood of Abel himself is intended, according to Watts's familiar verse,

"Blood has a voice to pierce the skies ; 'Revenge,' the blood of Abel
cries ;
But the dear stream when Christ was slain speaks peace as loud from
every vein."

Leaving this, I notice the fact that the blood of sprinkling is here said to be *vocal*—that "it speaketh," and I will therefore direct your attention to the voice of the blood of Jesus. Observe *what it says* and *to whom* it speaks.

I.

WHAT IT SAYS. It testifies to a *finished salvation*. This

* The difficulty attending the meaning of the inspired original arises from the fact that in Greek, proper names are indeclinable—that is, their endings are not varied according to the sense, as those of ordinary nouns are. For instance, "*the word*" would be *ho logos*; but to express "*of the word*," we must alter the case ending and say *tou logou*. "*Abel*" here would stand both for *Abel* and *Abel's*, the context deciding which. Hence the phrase before us admits of three renderings—"better things than *Abel*"—so the translations of Alford, the margin of the Revised Version, and Rotherham. "Better things than *that of Abel*"—so our ordinary Bibles. "Better things than *Abel's sacrifice*," i.e., the firstling of his flock which he offered to God.

This the writer often heard insisted on in years gone by, by teachers among the Plymouth Brethren, though J. N. Darby, their great leader, did not himself adopt it.—EDITOR.

involves the accomplishment of the dearest dictates and purposes of the heart of God, the eternal removal of what He hates from His sight, the perfect and lasting fulfilment of His law, so that this perfect transcript of His character no longer condemns the sinner, but is eternally on his side.

The voice of the blood of Jesus tells of the extinction of God's righteous wrath, the dissolving of the legal and moral connection which existed between the devil and the Church, and the reception of His people into the bosom of their God,* which is their eternal new covenant home.

II.

TO WHOM IT SPEAKS. The voice of Emmanuel's blood is prized by all whose judgment is infallible and holy.

It is the sweetest music ever heard by God. He delights in the songs of angels, but even He knows none like this. It affects all His actions, and He ever shapes His conduct and acts toward sinners in accordance with the requirements of the sacred acts to which it testifies.

It is sweet to *God as God*—to the Father, the Son, Himself, and to the Holy Ghost.

This it is to *the Father*, who hears in it the testimony of the great outcome of His parental and saving arrangements.

God cannot do what is displeasing to Himself. He both does as He pleases, and is pleased with all that He does (Psa. cxv. 3). It is as pleasing to Him to fulfil the claims of His justice as it is to show mercy, but the blood of Jesus enables Him to act as the God of all grace in such a way as will redound to His own eternal glory.

If an impoverished debtor is imprisoned, the detention of his person does not pay his creditors. So, if all mankind had been sent to hell, the vast obligations of the world to the law would have stood unrequited for ever. The sufferings of hell pay no legal debts, but Jesus has paid all in full weight. He has met all the claims of the throne. God holds the price of redemption in His hands; and in responding to the voice of the blood of His dear Son, His character appears eternally lustrous and glorious.

The voice of "the blood of sprinkling" is most delightful to *Jesus who shed it*. He has entered into "the joy that was set before him," a joy to which the recollection of His life on earth ministers. He recalls with joy His well-spent life—the only life that could bear detailed review. He is pleased with His own works, and "all that He did and suffered for us here below." Therefore, as the poet says:

"Now, though He reigns exalted high, His love is still as great;
Well He remembers Calvary, nor let His saints forget!"

The voice of His once shed blood is doubtless sweet to Jesus; because it expresses His mediatorial right to exercise His present

* See Watts, Book II., No. 46, "Our sorrows and our tears we pour into the bosom of our God."

ministry as "our great High Priest before the throne." He is now in heaven as the result and reward of His sufferings and death on earth. Thus we sing :—

"The blood of Jesus shed on earth hath set Him up on high."

Again, it is His delightful work to mention our names as our Great Intercessor—to sue for the forgiveness of our sins and our final admission into that bright world, to be "with Him where He is," and to behold His glory. The voice of His shed blood therefore reiterates the dear Redeemer's warrant thus to act for those who are so dear to Him.

"His sweet atoning sacrifice gives sanction to His claim—
'Father, I will that all My saints be with Me where I am.'"

Hence we are sure that the voice of His blood is especially dear and precious to Jesus Christ Himself.

It expresses what is *sweet to the Holy Ghost*. Jesus, "through the eternal Spirit, offered Himself without spot to God"; and His present ministry is to "receive of the things" of Christ's and to show them unto those for whom He died. Without the blood of Jesus, He would not be able to save them. There would be no salve for their sores; no balm and bandage for their wounds. Precious—vitally precious—as are the operations of His grace, these all depend on "the rich atoning blood."

The blood of Emmanuel has a voice immeasurably sweet when addressed to a *convinced sinner*. He has heard other voices which were awful in their solemnity—the voice of Time, which assured him that every moment was bringing him nearer to the book and the bar of God to be judged; the voice of the Law, which denounced "curses on him that continueth not in all things that are written in its book to do them;" the voice of his awakened conscience, which added "amen" to every accusation which the Law pronounced; but the voice which alone could hush these he had not heard. But when heard, how sweet it is. Then he can sing :—

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

This I experienced thirty-six years ago, when the Lord first raised me out of darkness and condemnation. Can I ever forget the period when my conscience was vitalised and made sensitive and tender, and I first had some apprehension of my danger as a guilty wretch in the sight of a holy and a heart-searching God? I waited, till at length pardon through the great Sacrifice was sealed on my soul, and I heard the voice of the blood which speaks peace to sinners. I remember the heavenly moment when the atonement came between my conscience and the burden that was on it, and implanted in my heart a sweet trust in the doing and dying of God's dear Son.

Finally. For a moment notice that the voice of the blood of Jesus is a present and *perpetual* one. It is said "*to speak* (not merely to have spoken) better things." Thus we sing :—

"In Heaven His blood for ever speaks in God the Father's ear;
His saints the jewels on His heart, Jesus will ever bear."

Amid the dim and turmoil of earth; in spite of the slanders of the "accuser of the brethren"; above the music of the hallelujahs of angels and the songs of the redeemed, the voice of the blood of Christ perpetually sounds. May it be audible to our hearts, that we may rejoice in the God of our salvation. Amen.—From JOHN HOPEFUL'S note book.

SPIRITUAL INABILITY DEPLORED.

By JOHN NEWTON (1725—1807).

I would but cannot sing;
Guilt has untuned my voice;
The serpent, sin's envenom'd sting,
Has poisoned all my joys.

I know the Lord is nigh,
And would but cannot pray,
For Satan meets me when I try
And frights my soul away.

I would but cannot repent,
Though I endeavour oft;
This stony heart can ne'er relent
Till Jesus makes it soft.

I would but cannot love,
Though woo'd by love Divine;
No arguments have power to move
A soul so base as mine.

I would but cannot rest
In God's most holy will;
I know what He appoints is best,
Yet murmur at it still.

O could I but believe!
Then all would easy be;
I would, but cannot—Lord, relieve;
My help must come from Thee!

But if indeed, I would,
Though I can nothing do,
Yet the desire is something good,
For which my praise is due.

By nature prone to ill,
Till Thine appointed hour
I was as destitute of will
As now I am of power.

Wilt Thou not crown at length
The work Thou hast begun,
And with a *will* afford me strength
In all Thy ways to run?

OLNEY HYMNS, Montgomery's Edition, No. 126.*

"CLEAVE UNTO THE LORD"; OR, CAUTIONS AND COUNSELS.

Addressed by a Pastor to a Member who had recently joined his Church.

MY DEAR FRIEND,—Herein is inscribed the date of your baptism, and I trust that you will always keep this memorial of that interesting and important occasion.

You thus, by a voluntary, solemn and public act, bade *adieu* to the pleasures, the principles, and the pursuits of this "present evil world." You declared plainly that you believed that you were heaven-born and heaven-bound—on your way, through rich and distinguishing grace, to your "Father's house on high." As a Christian *you put on Christ*. As one whom the great Redeemer had purchased with His heart's blood, you, in the sight of God and

* Not to be found in the Selections of Denham, Gadsby, Stevens, and Wells, and in a mutilated form only in Gray's Hymnal.

His people, presented your body, laying it on the altar "a living sacrifice, holy, acceptable unto Him, which is your reasonable service."

Need I say how earnestly I trust that in coming days you will *live to the dear Saviour's glory*? It would pierce my heart with many sorrows were I ever to have cause to regret my share in the step you then took. But this must never be. You will—I believe you will—"follow on to know the Lord." He that called you will keep you, and your song while life lasts will be—

"E'er since by faith I saw the stream Thy flowing wounds supply,
Redeeming love has been my theme, and shall be till I die."

I am glad that you have been encouraged to connect yourself with the Church, and trust that the step will be associated with great blessing.

I would caution you not to expect *too much of God's people*. "The best of men are men at best." Perfection is a plant which is never found on this side of heaven. This you must not forget, or else when you observe—what may seem to you—coldness and inconsistency in your fellow Christians, you may, in the sorrow of your heart, be led to question whether all religion is not a mockery and delusion. But be gentle in all your judgments. Be "pitiful and courteous," and as much as possible never speak to anyone but Jesus about the failings of His people.

Try, dear friend, to be a *useful Church member* yourself. Be at your place when we meet for worship; and by kind words, pleasant looks, and acts of Christian affection, do all you can to minister to our common joy. Then we, in our turn, will do our best to serve you; to sympathise with you in sorrow; to share your happiness in brighter days; and generally to help you onward in your heavenly way.

Your Church-life ought to be *intensely real*. If it does not prove so, there is danger of its becoming so formal as to hinder rather than help you: as to sterilise your soul and stunt your spiritual growth, rather than prove, as it should, an abiding influence—quickening your best thoughts and feelings, and stimulating you to press forward in holy knowledge and usefulness. Pray, therefore, that these blessings may be yours.

Above all, try to be *useful to the souls of others*. I prayerfully hope that we shall always have some in our midst whom the Lord hath bought with His blood, and who, through the operation of the Holy Spirit, have been quickened into spiritual life, and who *therefore* are "asking their way to Zion with their faces thitherward." Try to find out such. By gentle words encourage them. Tell them how gracious the Lord has been to you, and how great and glorious a Saviour He is. Show them that such desires as theirs are evidences that they are the characters addressed in the promises of the blessed Gospel. Moreover, bring them to the pastor, that he may pray for them with you. Thus seek the honour of winning their souls, and leading them by your tender endeavours into spiritual liberty, through faith in the blood of the Lamb.

I trust that you will be led to have *much to do with Jesus*. God has comprised and comprehended all the essentials of salvation in Him alone; and faith's business is to seek Him, to entrust all secrets to Him, to go to Him in sorrow for comfort, and when guilt and weakness weigh one down, to look to Him in Whom are our "righteousness and strength." He will never leave you or forsake you. Your *joys* may depart; your *faith* grow weak; your *confidence* become shaken, and your *hope* leave you. You may be stripped of all your zeal, and left a hungry, halting beggar—in your unhappy experience—with not a crumb of spiritual food to eat, or a drop of living water to drink. What then? Then, endeavour to lean on Christ's naked arm, and appeal to His covenant faithfulness. Try to say—

"Dear Refuge of my weary soul, on Thee when sorrows rise,
On Thee when waves of trouble roll, my fainting hope relies."

He will never despise the prayer of the consciously destitute.

It is to be hoped that your *Pastor's preaching* will continue to profit you, and minister to your ever-varying spiritual wants. If, however, this should, for a time, cease to be the case—if the "oil should be stayed," and the "spring be dried up"—do not be unduly discouraged. Do not hastily blame your Pastor. He can only give you what his Master gives him; and you may be sure that he deplores his inability quite as sadly as you do.

Do not, moreover, altogether blame yourself. The trial may be sent from God for very wise ends. Examine yourself in God's sight. See if you have grieved the Spirit and hushed His voice. Confess all frankly to our un-upbraiding Saviour. Then tarry His leisure. Listen, prayerfully. Tell no one else of your trouble; and, in the Lord's good time, it will be removed.

Never be long without *conversing privately* with your Pastor. He will always be overjoyed to have an interview with you. If you wish him to help you, write and tell him so. Never think yourself overlooked. He loves all his flock, and desires to be useful to each, without exception.

Especially if you are cast down; if temporal anxieties weigh heavily on you; or if, by any means, you are troubled about some point of Doctrine or Church order, let him know at once, that he may counsel and pray for you.

I beseech you to *hold fast the doctrines of grace*. You have been blessed under the preaching of a Minister who believes these with all the powers of his heart and mind. He has preached to you the Doctrine of *Election*—God's sovereign and eternal choice of His people. We hold *Particular Redemption*—or, that Jesus with His most precious blood redeemed His own people from penal wrath and all the woful consequences of sin—and not that He died to give all men a chance of salvation, if only they will accept His offered grace. We have taught you the truth of *Effectual Calling* by the Divine and sovereign operation of God the Holy Ghost—not by the will of man; not for the performance of faith as a duty, but of His own abounding grace, whereby He regenerates

us and invests us with power to believe, and all the other holy principles and capacities which distinguish us as the children of God. Nor have we omitted the truth of the *Final Preservation* of believers. "He that begins the good work in them will perform it until the day of Jesus Christ." Hence, in spite of all obstacles, they will assuredly endure to the end; and grace will triumph in their glorification with Jesus in heaven. Salvation by purpose, purchase and power; by mercy, merit and might—these have been the watchwords of our Denomination; and though the world sneer and other sects ridicule us, may God give you the grace to hold them fast.

Be kind and courteous to all professing Christians. Avoid controversy with those whose sincere religious convictions do not coincide with our own; yet, at the same time, "be always ready to give a reason for the hope that is in you," in a becoming and unobtrusive manner.

Do not suffer the fascination of goodness and professed zeal in others, to lead you to mistrust what you feel in your soul is the *truth of God*. Some, with great apparent earnestness for your spiritual happiness, will tell you that our services are not "up to date"; that we are unconcerned for the highest welfare of men; that our doctrines paralyse evangelical effort, and our practices retard those who should be encouraged and stimulated. Such statements are not true. Do not let them deceive or unsettle you. Test all ideas that are new to you by the Word of God; and if they trouble you, get some more experienced Christian to help you. Never judge hastily, or speak without thinking, or act rashly in religious matters; and if you lack wisdom, remember to "ask of God, who giveth to all liberally and upbraideth not."

Adhere, then, firmly to our—rather, I should say, to the Lord's—*Church order*.

Never, even for once, seek communion with a Church in which the Lord's Supper is administered in any other way than that which you now believe to be right. It can do no good; and such things are often the beginning of a course of solemn and sorrowful wandering, which can only be retraced with regret and tears; while some, in this way, have been led to "cast off their first faith."

Finally, dear friend, pray much for all members of our fellowship, and especially for

Your affectionate Pastor, —.*

THERE is this difference between a hypocrite and a sincere child of God. Hypocrites are living lies, and they know it. The child of God possesses and practises the truth, yet he often hesitates to class himself with those who fear and love God.

WE may be doctrinally sound in the truth of God and yet be destitute of love for the God of truth.

* The above, in booklet form, under the title, A BAPTISMAL SOUVENIR, with spaces for the names of the recipient and the Chapel and the Pastor's signature, may be had, by Pastors only, of the Printer, Mr. C. A. Guy, "Fairholm," Fernside Road, Herne Hill, S.E. It is copyright and must not be reprinted.

PROPITIATION AND PARDON.

BY THE LATE PASTOR THOMAS JONES, OF WANDSWORTH.

"Whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God: to declare at this time His righteousness; that He might be just and the Justifier of him which believeth in Jesus."—Romans iii. 25, 26.

I SOLICIT your patient indulgence and prayerful attention while I try to lay before you some of those truths which form the basis of our Christian creed.

I.

CHRIST OUR PROPITIATION.

We are here informed why our Lord was "set forth" in the way our text declares, namely, to be a *propitiation*.

There are various opinions respecting this word, some understanding it to mean "a propitiatory," signifying the "mercy seat," as in Hebrews ix. 5, which states: "Over it"—the ark—"the cherubim of glory shadowing the *mercy seat*." Others as "a propitiatory sacrifice." This appears the better idea of the two. In this propitiatory our Lord is represented not as a mercy seat—which would be unintelligible—but as the medium, the expiation by which reconciliation is produced between God and man. Hence by propitiation it means that which appeaseth the wrath of God for sins, and obtains His favour. If this be right, then we venture to say that Christ "set forth to be a propitiation" by God, implies that He was well pleased with His Son's sacrifice, and we infer that the sacrifice of Jesus satisfied all the claims of a holy law, and that through the sacrifice of Jesus as Sin-bearer and Mediator an eternal friendship is established between God and His elected family. The great sacrifice is adequately sufficient to put all wrongs right, to remove all guilt, to reconcile all things unto Himself, that all matters pertaining to salvation shall redound to the praise and glory of His superabounding grace.

Such the atonement divinely provided, and let me impress upon your minds that all a poor sinner needs is fully implied in this wonderful gospel of atoning sacrifice, and further, that there remains no more sacrifice for sin—no other way of salvation for sinful man. All who experimentally know this, willingly and thankfully say "Salvation is of the Lord."

II.

THE RESULTS OF THE PROPITIATION OF CHRIST.

Again, let us look at our text; there we read that our Lord was "set forth to be a propitiation" . . . "for the *remission of sins*." The learned inform us that the Greek word used by the apostle literally means *pretermission*—that is, "a passing by" or "looking over." This, I think, refers to the past dispensation, or at least before the advent of our Lord. This truth reminds us that our Lord was the Mediator of the first testament, and that through Him sin under the old dispensation was passed by or overlooked

through divine forbearance of mercy towards the sinner. Thus the vicarious sacrifice of Christ atoned for sin in the past as well as in the present; so that we discover thereby how God "can be just, and yet the Justifier" of them that believe.

Further, I read, "To declare His righteousness." Some take this to mean God's faithfulness, veracity or goodness. This may be true, but we think the idea is that by the perfect righteousness provided by God for man we mean the righteousness of Christ. The sinner receiving remission of sins through the Saviour's blood, he is clothed in the righteousness of his Lord.

I would again remind you that Christ fulfilled all righteousness, and bore the punishment of our sins, so that by His righteousness those who believe are constituted righteous—His merit being imputed to them, that they are regarded as righteous in the sight of God.

Thus we see the perfection of the atonement; at the same time, how comprehensive the death of Christ appears to us. In that death we have a display of the manifold wisdom of God; at the same time God's gracious design—the removing all obstacles, securing forgiveness, blotting out all sin, absolute acquittal and perfect justification. This atonement in its perfection, its grand privileges, its inestimable blessings, is available by faith only—"through faith in His blood." May the Holy Spirit work in our hearts strong, unflinching faith in that blood "which speaketh better things than the blood of Abel." *

THE DARK DAYS AFTER CHRISTMAS.

OUR loved and lost ones, in days gone by, when the weather was gloomy and cheerless in November and December, were wont to speak of "the dark days before Christmas," and to seek brightness in anticipating the approaching season of reunion and joy. We, however, would call passing attention to the dark days *after* Christmas, when the excitement and interest of looking forward to Christmas are over, and the winter weather assumes its most trying aspect.

This even those who are prosperous, healthy and happy cannot fail to feel, while to the sick and sad—from whom "the light of other days has faded"—the later weeks of winter are exceptionally trying.

Near the writer's dwelling is that most admirable Institution, the Royal Hospital for Incurables, in which sufferers who are condemned to remain invalids for the rest of their lives have found a really happy home. To these, sunless days and long nights prove very wearisome, as our local newspaper this week reminds us.

* The above consists of the third division of a discourse delivered on July 15th, 1906, at Haldon Road Chapel, Wandsworth, which appears to have been written *in extenso* by the preacher, whose manuscript is exactly reproduced.—EDITOR.

But what of the poor and the aged who are without such surroundings? Most of us yielded to sweet and holy thoughts of the birth and infancy of Jesus at Christmastide; but should we not also turn our minds to the sorrows of the needy in February and March as well as in "chill December."

We are sure that our brother, Pastor E. Mitchell, will say that this is very appropriate to the claims of "the Lord's Poor Fund" at the present time. The managers of other societies would also, if permitted, put in their pleas for consideration for their respective efforts.

Dear reader, these matters are worthy of thought during the dark days after Christmas.

W. JEVES STYLES.

REVIEWS, LITERARY NOTES, ETC.

The Dynamic of the Cross; and other Sermons. By the Rev. John Thomas, M.A. London: H. R. Allenson, Ltd., Racquet Court, Fleet Street, London, E.C. 3s. 6d. net.

MR. THOMAS is minister of Myrtle Street Baptist Church, Liverpool, and a preacher of distinction. The first of these sermons, which gives its title to the volume, was preached before the Baptist Union of Great Britain and Ireland. There is a manly vigour and sincerity which meet one at the outset, and are sustained till the last page, and the thought is alwas at a high level and the language oftentimes eloquent. Particularly is this so in the exceedingly fine sermon "The Wise and Their Reward" (preached at the re-opening of the Metropolitan Tabernacle) from Daniel xii. 3. A scholar, and intellectual in the best sense, with mind and heart alive to present-day environments and temptations, our preacher is, withal, evangelical to the core. He is a physician with one prescription. For the seeker after salvation, wisdom, and power he has but one message. He finds that "the sin of the world is the one problem of redemption, because it is the one source of all evil," and the one remedy is "the glorious doctrine of forgiveness and life for the sinner through the cross of Christ." Further, he has no doubt as to the source of true wisdom. "He that heareth these sayings of mine and doeth them shall be likened unto a wise man." "And this wisdom includes spiritual perception and insight." "They that be wise shall understand." "The pure in heart shall see God." "The things that are despised hath God chosen, and there is truer wisdom in the unlearned assembly" (the prayer meeting) "than in all the congresses of sceptical sages."

But these philosophic and rational systems have come and gone, and "the Gospel of the cross still marches on with its unchangeable and undying message to the hearts and consciences of men."

Then the power that is sufficient for all needs, that has turned the world upside down, is to be found in one place alone. Says Mr. Thomas, "The supreme dynamic force for service to humanity has always come from the cross of Christ, and has been manifested in the men and women who have personally and redemptively known Christ crucified." At the cross, let us remember. "Not in the political assembly, or the trades union congress, or the Socialistic club, but at the place called Calvary, where the divine secret of self-sacrifice is taught by Him who gave His life for the world."

There are many distinctive qualities about these sermons—forcible illustration, ripe exegesis, and a clear and direct style; but the quality that appeals to us most is a brave upstanding for what the author holds, and what the majority of our readers hold, to be real Gospel truth. The fact that the modern world is prone to declare that this is out of date, and quite inadequate to meet the needs of these wonderful times, is nothing to him. He only speaks "right on." May there be many such voices crying in this wilderness of barren spiritual ideals—of lack-lustre zeal and vanishing faith. We could wish that this book might reach the hands and hearts of thousands of young Christians. Its perusal will make for the strengthening of moral fibre, the uplifting of character, and the deepening of spiritual insight.

In thus very sincerely commending what we earnestly believe to be in the main a thoughtful and suggestive

volume we do not, of course, commit ourselves to every statement it contains. Let the wise in heart "read, mark, learn, and inwardly digest it." If in any place its teachings differ from what, through the "unction of the Holy One," they have learned from the Inspired Volume, these they will, of course, reject—like Ruth, who "gleaned in the field of Boaz until even, and beat out that she had gleaned." F. J. D.

Pins and Pivots for Preachers and Teachers. By Rev. C. Edwards, Winchester. H. R. Allenson, Limited, Raquet Court, Fleet Street, London, E.C. One shilling net.

THE mind of a minister or teacher who has undertaken to preach or to give a Sunday School address is often like a bird on the ground which cannot make its first endeavour to rise toward the sky. When, however, it succeeds in

quitting *terra firma* it can soar aloft with ease and pleasure.

This thoughtful little book is designed to give preliminary fillips to the minds of those who find it difficult to select taking and telling topics, and to make these the subjects of preparatory thought. Fifty-three addresses are given in outline, with here and there a division expanded into fuller form, and elucidated by a well-chosen anecdote or other illustration. Some are very ingenious. "Love Marks," So, Ho, No, Go, Lo, and "Bible Coals"; a *Black Coal* (Lam. iv. 8), a *Live Coal* (Isa. vi. 6), a *Burning Coal* (Lev. xvi. 12), a *Warming Coal* (John xviii. 18), and a *Hot Coal* (Rom. xii. 20), are good examples of the author's method. The theology of the little book is that of C. H. Spurgeon rather than of James Wells or John Hazelton, but it has our commendation, as in the main sound and evangelical.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

SUNDAY SCHOOL COMMITTEE.

THE annual meeting was held at Mount Zion, Chadwell-street, on January 11th, when a sermon, very helpful to Sunday-school workers, was preached by Pastor H. T. Chilvers from Isa. xl. 11, "He shall gather the lambs with His arms and carry them in His bosom."

The evening meeting was presided over by Pastor R. E. Sears, and, after he had read Matt. xxiv., Mr. Webb (Gurney-road) sought the Lord's blessing on the meeting and on Sabbath-school work in the associated Churches.

The Report presented by the Secretary showed that special meetings for prayer were held in May: five lectures had been given. The Scripture examination, which took place on the 11th December, was heartily taken up, more scholars entering than last year; the subject was "Incidents in the Life of the Apostle Paul." Sixteen schools entered for this with 327 scholars, 217 of whom competed. A full report will be circulated as soon as the results are known. A number of the schools had been visited by brethren A. H. Riddle and T. R. Loosely, and an appeal was made for more visitors. Sincere thanks were tendered to the friends for loans to enable the large type edition of the hymn-book to be issued. This had been well received and was being used in special services as well as in our Sunday-schools, 4,121 having been sold

during the year. The marked increase in the sales of the "Catechism" appeared to indicate a growing appreciation. The Secretary also presented the balance-sheet.

The Chairman in his opening remarks said that the hope of Moses, after forty years in the wilderness, was evidently in the children, for he placed himself amongst them. If only for two reasons, the Committee deserved support and sympathy, viz., the issue of the "Catechisms" and the hymn-book. The "Catechisms" were essential in view of what was taught by the Anglican Church in its Catechism and the hymn-book had proved a great success.

Mr. Vinall gave a concise statement as to the hymn-book from its commencement.

Mr. W. S. Baker very ably dealt with two important points—"Efficiency and Sufficiency."

Mr. Mitchell welcomed the Committee to Chadwell-street and referred to the excellency of the Report, which showed good work done. He hoped that the hymn-book would have a still larger circulation, and, in praising the Catechism, emphasized the necessity for its use.

Mr. E. Rose spoke from Psa. cxxvi. 5, dealing with "sowing," showing the need of being taught of the Lord, "the manner of sowing," and "the need of a proper and thorough conception of the work."

Mr. J. E. Flegg mentioned the importance of the work in view of the

character of much of the so-called religious instruction which was given in day-schools. He urged the necessity of the teacher's thoroughly understanding his subject, so as to make it to be understood by his scholars—that the instruction must be given in the language of the child, that the intelligence of the child should be neither *under-rated* nor *over-rated*, and the teaching should be definite.

A few words from the Secretary embodying a vote of thanks to the friends at Chadwell-street, and the pronouncing of the Benediction by the Chairman, closed a profitable and encouraging meeting.

CLAPHAM JUNCTION ("PROVIDENCE," MEYRICK ROAD).—On Tuesday evening, January 4th, an appreciative audience gathered to hear Mr. H. J. Wileman lecture upon "A Trip to Vienna," which beautiful city, with its old and new architecture, he had many times visited. The city gives an appearance of white, the buildings being clean, owing to the absence of the elements which mar many of our London buildings of their freshness and beauty. He related graphic incidents, and his ready wit was duly recognised. Many clear and excellent lantern slides illustrated the lecture, and one of the suburbs, Heitzing, reminded the lecturer of a young, happy girl—a niece—who was suddenly taken ill and died within the short space of two days, speaking of the uncertainty of life. The lantern was kindly lent and manipulated by our friends, Mr. and Mrs. Robson. The Pastor presided. The entire proceeds were devoted to the Renovation Fund. Mr. Wileman was heartily thanked at the close and will (D.V.) give another lantern lecture on Tuesday, February 8th, at 8 p.m., entitled "Manners and Customs of East in the Time of Christ."

The New Year's meetings were held on Jan. 9th and 11th, and were encouraging and helpful from a spiritual standpoint. On Sunday our Pastor, Mr. G. H. R. Higgin, in the morning preached from John xiv. 13 and delivered an excellent discourse under the following heads—"Faith," "Sight," "Cleansing," illustrating very clearly by Gospel references the need of these three essentials in the Christian. At the evening service an encouraging congregation gathered, and our Pastor was greatly helped to extol our Saviour in His work of substitution from the words in Exod. xii. 13. On Tuesday, January 11th, a devotional service was held in the afternoon, presided over by Mr. W. R. Muggeridge, a social tea following. A heavy rainstorm evidently detained many of our old friends from gathering at the public meeting,

which was ably presided over by Mr. Geo. Appleton. After reading Psalm cxlv., our Pastor implored the Divine presence. The Chairman gave us a motto for 1910—"Let us walk in the light of the Lord," and encouraged us to press on in the good work, for "Hitherto hath the Lord helped us." Pastor J. P. Goodenough made some excellent remarks from the words, "I will trust and not be afraid." Mr. W. K. Puttnam quoted as a motto, not only for a year but the whole Christian life, "Looking unto Jesus." Mr. H. T. Thielton reminded us that the promise, "Jesus Christ the same yesterday, and to-day, and for ever," was as true now as in the ages past. Mr. H. J. Wileman lifted us upward to rejoice with the psalmist from the text, "O give thanks unto the Lord, for He is good: and His mercy endureth for ever." Thanksgiving is a joy; ingratitude—sin. Special hymns and anthems were rendered.—MORDAUNT W. KEEBLE, Hon. Sec.

CROYDON (DERBY ROAD).—On Wednesday, January 5th, successful and God-honouring services were held in connection with the settlement of Pastor J. N. Throssell as Pastor, when Mr. R. Mutimer preached two sermons, full of the glory of Christ. The afternoon sermon was based upon 1 Cor. iv. 10; that of the evening, Hab. ii. 23. Many friends gathered to wish Pastor and people God-speed. Some sixty friends sat down to tea. After the evening sermon the Pastor gave an address upon the words, "What is Truth?" The collections were very encouraging, and all felt that it was an opportunity for blessing, and called forth thankfulness to God, from Whom all blessings flow.—W. J. FALKNER.

IPSWICH (ZOAR SUNDAY SCHOOL).—The teachers and friends of the above school held their annual gathering on Wednesday, December 29th. About forty persons partook of tea and afterwards resolved themselves into a meeting presided over by our honoured superintendent, Mr. J. Threadkell. After singing the Rev. E. White's hymn, "Glad we welcome one another," Mr. J. Wright read a portion of God's Word, followed by Mr. G. Banks in prayer. The Report of the year's working was given by the secretary, Mr. A. W. Whayman, and revealed a satisfactory state of affairs. Viewed from a financial standpoint, we are not as well off as we have been, but we are glad to state we are not in debt. Mention was made concerning the successful anniversary services last June, which were a record in more ways than one, and our thanks are due to the leader of the choir, Mr. D. S.

Garrard, and the organist, Mr. J. Threadgall, for the high standard of singing that was attained on that day. The Chairman gave a helpful address, and also gave as his motto for the new year Ps. cvii. 7, "He led them forth by the right way." Encouraging addresses were also given by the following brethren:—Messrs. S. Garrard and H. Baldwin (deacons), G. Banks, J. Wright, G. W. Gardner, H. Farrow, and A. Forsdick (the late esteemed secretary). In addition to singing well-known hymns, a quartette, entitled "Calvary," was rendered by four members of the choir. Throughout the evening a very pleasant and profitable time was spent.—A. W. W.

WEST HAM TABERNACLE, WEST HAM LANE, STRATFORD, E.

New Year's meetings and thanksgiving services were held on Tuesday, 11th January, 1910.

The day commenced with a morning prayer-meeting at 7, at which a number of friends united in praise and prayer.

In the afternoon at 4, Mr. John Bush preached to a good company of most appreciative hearers from the words, "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." Many a child of God left the chapel with a heart full of comfort and joy.

At the tea tables Mr. Bush addressed the assembly by telling of a marked answer to prayer in his early Christian life, and by appropriately applying the encouragement of that testimony to our circumstances regarding our unavoidable building debt.

Mr. F. T. Newman (secretary of the M.A.S.B.C.) presided at the evening gathering. Brother G. S. Faunoh, of "Ebenezer," Ilford, asked God's blessing upon the proceedings. The Chairman said that he was highly pleased to note that the President of our Metropolitan Association had been recognised as the right man to unveil the memorial stone. He then asked Mr. J. E. Flegg to do so. Our President then unveiled a tablet, which is inscribed as follows:—

TO THE GLORY OF GOD.
THIS STONE RECORDS AN ANSWER
TO PRAYER
IN REDUING THE DEBT ON THE
BUILDING BY £500
IN THREE MONTHS.

1909.

PASTOR H. J. GALLEY.

He said that he rejoiced with Pastor and people, and felt it to be a great privilege to be present. He believed that many Christian evidences were stimulating, but that they sometimes failed to prove a point when we met

clever sceptics. This tablet is a proof beyond dispute of God's glorious power in answer to prayer. He believed that this record was an earnest of the day when a further stone would tell of the end of the debt. The Chairman asked all present to sing the Doxology, which was most heartily rendered.

Mr. C. H. Stookdale (financial Church secretary) read the report as follows:—

The ceremony which has been the outstanding event this evening is the culmination of a history which is well-known to many of you, but for the sake of those to whom it is not so familiar, and in order that the wonderful thing that the Lord has wrought may be fresh in our memories, I will recount, as briefly as possible, the principle facts. Those of you who remember the old chapel, with its lack of accommodation, will agree that this new building was an urgent necessity, and that it was the voice of God which called to us to "arise and build." It was so ordered by our heavenly Father that, at that very time, the Corporation needed part of the land on which the chapel stood for improvements, and the compensation received from them was a very great help to us. The total outlay—including purchase of land, the cost of the building, architect's and lawyer's fees, and furnishing—amounted to £5,030. We have also paid over £500 for interest on borrowed money. To meet this we received from the Corporation for land and compensation £1,565, borrowed at 5 per cent. interest £1,750, and the M.A.S.B.C. kindly lent us £500 free of interest. In addition to this we had, by the end of 1908, raised a sum of £1,950. You will readily understand that so large an amount was raised by such a Church as this only by strong and persistent effort, and the early part of last year found us in a state bordering on exhaustion. The enthusiasm connected with the new building had largely died down; in addition to the regular expenses of the Church we had to raise over £137 a year for interest and repayment of loan, and we were faced with a deficit on our General Fund of £35. We felt that we had reached the end of our own efforts. On Monday, the 10th of May, we entered upon a series of special prayer-meetings. Each morning at 7 and every evening at 7.30 the friends gathered here and pleaded with God to appear. The following Saturday was our annual thanksgiving day, and over £30 was brought in to lower the deficit on the General Fund. The next day (Sunday) our Pastor announced that he had just received an anonymous promise of £250 for the Building Fund. The prayer-meetings were continued, and in a few weeks promises amounting to £400 were received on condition that we raised

another £100 before the end of the year. On the 10th of June a special meeting was held, at which the facts were laid before the friends, and straightway they promised to bring in £60 by Christmas. Since then other sums have come in from various sources, and by the 24th of December the whole amount of £500 was completed. £200 of this amount was used to repay the remainder of the loan from the M.A.S.B.C., and they at once very kindly sent us another loan of £500 free of interest, for which we are deeply grateful. With the money now in hand we were able to re-pay £750 of the 5 per cent. loan, and thus save £37 10s. a year in interest and still leave a small balance.

Our God has appeared for us in a very marked manner during the last three months with reference to our General Fund. A deficit of £26, which we had every reason to fear would increase to £50 by Christmas, has instead dropped to £25, and we are convinced that this, too, will be wiped out in answer to prayer.

As we look back over the past year—a year which opened for us in financial gloom, and has ended so brightly, far exceeding our highest anticipations—we are astonished at the marvellous way in which God has blessed us; we are humbled to think that God's faithfulness should cause us any astonishment; and, above all, we are filled with deep gratitude that, in spite of our wavering faith, so mixed with unbelief, our Father has still deigned to bless us so abundantly.

And now as to the future. Shall we cease prayer and rest content? Rather, we feel that this is but a call to more fervent prayer and to ever-increasing faith, and by God's grace we will continue to pray—we will "pray through"—until, and we cannot tell how soon it may be, another tablet is raised on the other side to record that our God is still faithful to His promise, and that the remaining debt of £1,500 has vanished away as a dream of the night.

The Chairman suggested that that report should be recorded in the "E. V. and G. H." He rejoiced with us, spoke of God's goodness and greatness in prayer, and hoped to soon see the tablet which would show the place to be free of debt.

Mr. Johnson (Building Fund secretary) heartily thanked the collectors, subscribers, and all helpers who had stood by us in the work. He, too, trusted that we should soon rejoice together in the erection of the other stone mentioned by Mr. J. E. Flegg and our Chairman.

Mr. H. D. Tooke, who had suggested the erection of this stone a few months since, spoke of a Bible character who

had a wide experience in rearing tablets—Jacob. We had our Bethels; this was one. Jacob's last stone was a tomb: he hoped that we should soon raise a tombstone at the death of our debt.

Mr. H. J. Galley heartily thanked the Chairman, speakers, and all the visitors for their sympathy, and explained that he believed that prayer would be further answered until the debt was gone; so that we should be free to help the poor in the Church far more, to help the Home and Foreign Missions of our Denomination, and to extend our vestries and class-rooms.

Mr. Newman most kindly noticed some children who had paid great attention at the meeting, and then closed a most happy and helpful service with prayer.

Collections for the Church Funds realised nearly £9.

CLAPHAM (REHOBOTH).—On Tuesday, January 4th, good companies of friends assembled to celebrate the fourteenth anniversary of the pastorate of Mr. W. Waite. Pastor E. Mitchell was graciously helped to preach a profitable discourse from Song of Solomon ii. 3, noticing the Rest of Faith, the Joy of Faith, and the Feast of Faith. It was a season of spiritual refreshing. After tea, Mr. T. Dean, of Wandsworth, presided over a public meeting, which was opened by the singing of the hymn, "Come, Thou Fount of every blessing." Psalm cxlv. having been read by the Chairman, the desire for spiritual blessing was voiced in prayer by Mr. Butcher. Mr. Dean expressed his pleasure at being present, having known the Pastor for some years. He rejoiced that he had been sustained for so long amongst them, and trusted blessings were in store for the Church. Mr. J. E. Flegg gave an appropriate address on the believer being the music of the worldling and Christ being the Music of the saint. Speaking from Psal. lxxiii. 24. Mr. Mitchell uttered profitable words. Brother Tooke, of Stratford, gave an excellent address also from Psal. lxxiii. 24. Brother Sapey followed from Rom. xii. 13, distributing to the necessity of the saints. The Pastor followed with a few words of thanks to all present for their help and sympathy and made a few remarks upon his experience during his fourteen years' labours at Rehoboth from "Hitherto hath the Lord helped us," and for the present and future he was expecting the same help as in the past, determined to use what gift or talent he possessed which God had given him by present activities, and to stand fast by the Word of God, obeying His commands until He comes. Brother Arnold made a few remarks and then announced the collections, making a total

of £10 4s, including £2 16s. 1½d. of the Farthing Fund. After singing and prayer, these very happy services were brought to a close.

HOUNSLOW.—Good congregations gathered both afternoon and evening on Jan. 12 at New Year's meeting. Pastor E. W. Flegg preached in the afternoon from the words, "My grace is sufficient for thee," opening up and applying the words in a way that proved helpful to those present. Pastor R. Mutimer in the evening was much helped in speaking from the precious words of promise, "I will bring the blind by a way which they know not."

RICHMOND (SALEM).—New Year's meetings were held on January 18th, when Pastor J. E. Flegg was helped in speaking words of good cheer from Deut. xxxiii. 25. The Pastor, Mr. Hughes, took the chair at the evening meeting, when addresses were given by Pastor W. S. Baker on the "One Foundation" and Pastor J. E. Flegg on "Jesus." Fair companies gathered to cheer the friends, and it is hoped that after-days will show the messages of the brethren were God-sent.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.—In connection with the above Association a special New Year's meeting for thanksgiving and prayer was held at "Providence," Meyrick-road, Clapham Junction, on January 1st. Light refreshments were served at 7 p.m. The president, Pastor H. Dadswell, took the chair at 7.30 p.m. Many earnest petitions were offered that God would bless the work of the Association and the individual labours of superintendents and teachers of the affiliated schools, and it is believed that answers will be forthcoming from a God who ever honours the prayer of faith. Brief, bright and encouraging addresses were delivered by Pastors H. Dadswell and G. H. R. Higgins and also by Messrs. Kevan and Abbott. Hymns suitable to the occasion were heartily sung. The feature most encouraging to us as an Association was the large number of friends present. About seventy loyal servants and handmaidens of King Jesus verbally or silently prayed for a blessing.—F. T. WALLER, Secretary.

STOKE ASH, SUFFOLK.—On December 29th the annual meeting of teachers and friends connected with the work of the Sunday-school was held. A good number sat down to tea, after which a public meeting was held, presided over by the Pastor. The Report presented showed a year's good work; the school is in a prosperous condition, and a united band of teachers are untiring

in their efforts to train the young in the best things. Short speeches were given by various friends, including our much-esteemed superintendent, Mr. R. Cooke, who likewise spoke on the behalf of his colleague, Miss Bean, superintendent of the girls. The most interesting feature of the meeting was the presenting to Mr. H. Bean, the school treasurer, a copy of God's Word, the gift of the teachers, in recognition of his long and valued connection with the school. He first became a scholar in the year 1831: commenced as a teacher in 1839. He was then appointed to teach writing, or, as he puts it, "set the copies," as there was no other school of any kind in the village at that date. After many years he became the school treasurer, which office he still fills, although 87 years of age. The Pastor made the presentation in a few appropriate and feeling remarks, at the same time showing to the meeting a Bible which was presented to Mr. Bean in 1839, when he ceased to attend as a scholar and became teacher. Thus Mr. Bean has been connected with the Stoke Ash Sunday-school for the long period of seventy-nine years, which doubtless is a record hard to be beaten. Should any Church be able to furnish another such, I am sure the readers of this magazine would be delighted to see it. Mr. Bean is still able to follow his employment as a master wheelwright in the village. His sister, the superintendent of the girls' school, is 83 years of age, and is often first at the school on a Sunday morning, which meets at 9.30.

NORTH ROAD, BRENTFORD.

THE New Year's meetings commenced on Saturday, January 1st, when a meeting for prayer was held at 7 a.m. A good number of friends were present to seek the Lord in prayer in company with His people and thus commence the early hours of the New Year.

The Pastor, Mr. R. Mutimer, spoke some encouraging words from Psalm xxxvii. 3, "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed." He referred briefly to (1) the Centre of rest, (2) the circle of duty, and (3) the consolations of mercy or holiness, happiness and hopefulness. This meeting was felt to be a time of help and blessing.

On the following Monday, Jan. 3rd, Mr. O. S. Dolbey took for his text Isa. xii. 3, "Therefore with joy shall ye draw water out of the wells of salvation." He commenced with the word "therefore," and said that to understand this and the rest of the verse we must look into ver. 1, "Though Thou wast angry with me, Thine anger is turned away and Thou comfortedst Me." God's anger, which was turned away from His

people, went somewhere, even towards the sinner's Substitute—Jesus in the sinner's place. God dealt with Him in the sinner's stead. Now we have three wells of salvation in the Holy Trinity—Father, Son and Holy Spirit. 1. The Father. What a well of salvation is here in His love, purposes and wisdom! 2. The Lord Jesus as a well of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He is the Word, and "the Word was made flesh, and dwelt among us." God Incarnate—O what a well of salvation there is in His incarnation, perfect life, great atoning sacrifice, and resurrection. It is Christ that died, and now He fills the mercy-seat. 3. The Holy Spirit in His regenerating and life-giving work is a well of salvation. Not until we are born again by the Holy Spirit can we draw water out of these wells. 4. The everlasting covenant; this is a well indeed. "I will put My law in their hearts, and will be their God, and they shall be My people: I will forgive their iniquity, and I will remember their sin no more." 5. The doctrines of God's Word—what wells of blessing they are!—election, predestination, redemption, justification, sanctification, and final perseverance. 6. The Bible (God's Word) is a well of salvation, because it contains the Gospel of His grace and makes known to us the way of salvation.

In the evening Mr. E. Mitchell preached a very sweet sermon from John xii. 21. "We would see Jesus." He said if we really feel that we cannot do without Him, we may be sure that He will not do without us. 1. May we be led to unite in this, pray "we would see Jesus," and be led to rejoice in Him as our Saviour. 2. If we are privileged to see Jesus we shall have the best sight that earth or heaven can afford. He has no equal. He is the best because of the effects which the sight produces. He is the antidote to all our fears, and a sight of Him cheers the soul: "Then were the disciples glad when they saw the Lord." He can cheer as nothing else can. 3. A sight of Him exercises a sanctifying influence upon our lives and conduct and make us to shine as His servants; it will loose us from earth and earthly things and draw us nearer to heaven: it will animate us for service and we can then say, "I can do all things through Christ which strengtheneth me." 4. What a comprehensive thought it is to see Jesus! A faith's view is better than a vision. Many saw Him here below, but only a few loved Him. God comes into contact with true and living faith. Let us trace Him from the cradle to the grave in His birth, youth, baptism, ministry, and great atoning work. He became what He was not, but He never ceased to be what

He was from all eternity. See Him at His ascension (Psa. xxiv.)—with what glory and triumph did He enter!—and now see Him crowned with glory and honour. 5. We see Him in His Word, in Believers' Baptism, and at the Lord's Table. 6. We want to see Him in all the different exigencies of life's journey. He is side by side with His suffering and tried people. 7. To see Him is the climax of our hope; without a veil between, never more to lose sight of Him, all our fears for ever gone. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

The attendance at both services were good and the sermons greatly enjoyed, and a happy day was spent in God's house.

E. FROMOW.

Chiswick.

EBENEZER, GRAYS.

MEETINGS were held on January 18th in connection with the Pastor's fourth anniversary. In the afternoon a sermon was preached by Mr. S. T. Belcher upon "as and so," as found in Psa. ciii. 11—13. He first spoke of three things that often destroyed true peace and happiness—(1) a legal mind, (2) a morbid conscience, and (3) a self-contained heart. He then dwelt upon the way in which God had put away His people's sin, the impossibility of bringing them upon the sinner again, for "as far as the east is from the west, so far hath He removed our transgressions from us." He also pointed out that God had dealt with Christ after our sins, and rewarded us with His merit.

Tea followed, at which a goodly company was present.

At the evening meeting, owing to the unavoidable absence of Mr. J. P. Barradale, the chair was filled by Mr. Belcher. After the hymn, "Blest be the tie that binds," and reading of Rom. x., brother Gayler, of Thundersley, sought the Divine blessing upon the meeting. The Pastor (G. Smith) then made a statement concerning the experiences of the year. He said that gratitude toward God filled his heart for the grace which had enabled him through another year to stand up in the Lord's name and endeavour to exalt a precious Christ, for the bond of love which existed in the Church, uniting all hearts and giving the desire to live to God's honour and glory, and for the gift of faithful deacons, who, amid many trials, had been enabled to discharge the duties of their office. He said that the Church at this point desired particularly to acknowledge the faithful service of brother J. A. Wiseman, who had filled the position of deacon and Church secretary for the

past ten years, and therefore had great pleasure in presenting him in their name with a Bible and hymn-book as a token of loving esteem. The congregation at this point rose and sang "Praise ye the Lord." Mr. W. Lowrie based some profitable remarks upon 1 Samuel vii. 12, "Hitherto hath the Lord helped us." He laid great emphasis upon the last word, pointing out God's personal and individual help, also noting that God's help was always at seasonable times. Mr. Cornelius followed with an address upon Isa. xl. 5, "The glory of the Lord shall be revealed." In connection with his subject he asked and answered several questions. When? In His own time. Where? In the place He hath decreed, particularly His Jerusalem, His Church. Unto whom? His people. How? In the salvation of His people. The Chairman then followed by commenting upon the chapter he had previously read, particularly dealing with verses 14, 15—God's ordination of preaching, God sending the preacher, and the beauty of those who preach the Gospel of peace. The Pastor made a few remarks upon Joshua iii. 5, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." Speaking upon the need of greater separation from the world and more devotion to the Lord's service, the promise inspired the people of God with hope and expectation, and he desired that this might be the experience of all present during the coming year.

A closing hymn and prayer by the Chairman brought a very happy day's services to an end.

The presence of friends from other Causes gave encouragement. The collections were good, and the tea was entirely given by the friends, so that the whole of the proceeds might benefit the Pastor.

THE GROUND OF CONFIDENCE.

JAMES WELLS.

IN the 6th chapter of Hebrews, where the dear Saviour is set forth as our fore-runner and as a high priest after the order of Melchisedek, this setting forth, as you are aware, two things, the one that of the eternity of the priesthood of the Lord Jesus Christ, and the other is that of the sufficiency of the priesthood of Jesus Christ, called a royal priesthood, because it reigns over all that stands in its way. Now, this is the reason why the priesthood of Jesus Christ is eternal; it is because of the sufficiency of it. If there be a sinner found upon the surface of the globe, let that man have been what he may, if he has been as bad or worse than Manasseh, or the worse character that ever lived, and the Holy Spirit should convince that man of his state, and reveal to him the Lord Jesus Christ, and the Saviour's

priesthood should in that case prove insufficient—why, here is a sinner that the priesthood of Christ cannot make perfect; here is a sinner the remembrance of whose sins the priesthood of Christ cannot blot out; here is a sinner whose sins the blood of Jesus Christ cannot wash away. Such a thing never was heard of and such a thing never will be. Hence it here saith that He is able to save unto the uttermost all that come unto God by Him. And you will observe that the soul that is enabled to make this, in connection with something else I presently have to state, the soul is enabled to make this the ground of its confidence. Religion is a personal and a vital reality. Let us hear what the apostle saith as to the way in which we acquire this confidence. He speaks of it thus:—"We have fled for refuge—that is a phrase we can pretty easily understand as regards the doctrine of it, whether we know anything of it in our own souls is another thing—we have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;" that is, entereth into heaven, for by the eternal priesthood of Christ the soul hopes for eternal life, the soul hopes for eternal salvation, the soul hopes for eternal glory, and thus entereth into that within the veil. But mark, it flies for refuge. That I am sure is a description of the Saviour that every poor sinner that is convicted of his state blesses God for. How beautiful is Isaiah upon this very character of the dear Saviour when He saith, "A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." How do we fly to Him? Why, we fly to Him by believing in Him, and also by praying to Him, by faith and by prayer, and by Him pour out the feeling "God be merciful to me a sinner." When we thus see, then, what He is in the eternal perfection of His sacrifice, that becomes the ground of our confidence. But not that alone; there is something else that becomes the ground of our confidence besides the eternal priesthood of Jesus Christ, and that something else I must be careful to name, because it is an awful thing to be deceived in these matters; and if we receive one part of essential truth and are at enmity against another part of essential truth I think that stands as a solemn proof that that which we have received we have not rightly received, and having not rightly received one part, we are not led to receive the other part. And what then, say you, is the other part, besides the everlasting priesthood of the Saviour? Why, a part that is very delightful, a part as that upon which the

truth rests, and it is this, namely, the immutability of the counsel of the blessed God; that God, willing more abundantly, more largely, more conspicuously, to show unto the heirs of promise the immutability of His counsel, confirmed to it by an oath, that by two immutable things, which I take there to mean His counsel and His oath, we may have strong consolation. Thus, then, poor sinner, for the ground of your confidence you are to take by faith the eternal sacrificial sufficiency of the Saviour, and secondly, the immutability of the blessed God; and if you are favoured to take your stand here, why you may look forward in the light of sacrificial perfection and see yourself virtually already without fault, and without blemish before the throne of God. And if you are favoured to take your stand here, and the Lord is pleased to bring home the word with power, you can see already that this God is your God for ever and ever; that He has been your God from eternity, that He is your God now, that He will be your God for ever and ever; that whatever may leave, whatever may forsake you, and whatever you may have to undergo, you will never be deprived of that sacrificial perfection you have in Christ; you will never be deprived of a friend in heaven, a faithful and unchanging God.

COLCHESTER (ST. JOHN'S GREEN).

—The New Year's meeting of Church members was held on Thursday, Jan. 6, when a good number sat down to tea; after which a meeting was held, presided over by the Pastor. The meeting opened with a hymn and reading the Word, followed by prayer from two brethren. After singing again, some excellent addresses were delivered by deacons and brethren present. The Pastor gave an excellent address, and all felt the presence of the Lord. The singing of Hymn 777 (Stevens' Selection) brought to a close one of the happiest meetings witnessed for many years.—ONE WHO WAS THERE.

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

Result of Scripture Examination.

65 1st and 61 2nd class certificates; 91 failed. The following are prize winners:—

Junior A, Herbert Sheed (Brixton) 67 marks, 1st prize; Emilie D. Fisher (Gurney Road) 65 marks, 2nd prize. Junior B, Eveline May Harwood (Staines), 76 marks, 1st prize; Edward Thomas Taylor (Clapham Junction) 74 marks, 2nd prize; Maud Elizabeth Winkley (Staines) 70 marks, 3rd prize. Intermediate A, Edith Ince (Gurney Road) 98 marks, 1st prize; Florence

Ethel Davis (Clapham Junction) 97 marks, 2nd prize; Elsie Florence Tooke (Gurney Road) 94 marks, 3rd prize. Intermediate B, Augustus Alfred Rayner (East Ham) 100 marks, 1st prize; Winifred Lee (Gurney Road) 98 marks, 2nd prize; Thomas Robert Hawks (Gurney Road) 97 marks, 3rd prize. Senior, Emily Frances Coates (Tottenham) 95 marks, 1st prize; William H. Polhill (Brentford) 95 marks, 1st prize; Ethel Kirby (Lewisham) 2nd prize.

IPSWICH, BETHESDA.

THE annual tea and meeting of the Sunday-school took place on Wednesday evening, January 12th, when a good number were present, the meeting being under the presidency of Mr. C. W. Sears, of London.

After the singing of the hymn "O God, our help in ages past," and the reading by the chairman of Psalm cxlv., Mr. Thomas Teynolds sought the Divine blessing.

The secretary (Mr. A. G. Groves) presented his report, in which, after referring to the severe loss sustained by the death of the late secretary (Mr. Geo. E. Elnaugh), he said that the number of teachers was 40; scholars, 381. The average attendance had been—in the morning, 96; afternoon, 131. 138 scholars had obtained sufficient marks for prizes, whilst 12 had gained the full number—104. Several scholars had, during the year, been brought to a saving knowledge of the Lord Jesus.

Mr. Geo. E. Daldy (the treasurer *pro tem.*) then presented the statement of accounts for the year, from which it appeared that the receipts had been £52 6s. 7½d., and the expenditure £52 4s. 6½d., thus leaving a balance in hand of 2s. 2d.

The Chairman, in the course of an earnest address, said that it was a great pleasure for him to come to Ipswich at any time, particularly to Bethesda, where, in the days of his boyhood, the previous Pastor (Mr. Wm. Kern) had been the means of so much blessing to him. They had met that night especially to think of the Sabbath-school. It was a privilege to be a worker in that department of Christian service. He was sure he was echoing the feelings of all when he said how proud they were to know that His Majesty the King had been pleased to confer the honour of knighthood upon Mr. Francis Belsey, who was a great Sunday-school worker. A large percentage of the members of the Churches to-day came from the Sabbath-school.

Pastor C. Welsford, of Horham, then

followed with a few able remarks, bearing testimony to the blessing he had received from the teaching in the Sunday-school. He said he always looked upon those who were engaged in that important service as being his best helpers.

Pastor W. G. Howe based his profitable address on some beautiful words from the Song of Solomon, "My beloved is unto me as a cluster of camphire in the vineyards of En-gedi" (i. 14).

The superintendent (Mr. E. Chilvers), after dwelling on the work of the school, spoke in feeling terms of the bitter loss it was to all when their late beloved friend and brother (Mr. Elnaugh) was so suddenly and unexpectedly called home.

Pastor H. Tydeman Chilvers also gave an address, after which the singing of a hymn, and the pronouncing of the benediction by the Chairman, brought the meeting to a close. G. E. D.

NEW CROSS.

THE twenty-third members' annual social tea was held on January 6th, 1910, when there was a record gathering. Pastor J. Bush presided, and a very devotional spirit was manifested.

Spiritual addresses were given by the Pastor, Deacons Armstrong, Catchpole, Martin, and J. D. Taylor, and brethren Downing, Howard, and C. Taylor, interspersed with hymns suitable to the occasion; closing with the Lord's Supper service.

An invitation tea was also given on the 20th to the members of the congregation, which was largely attended, Pastor J. Bush presiding, and addresses delivered by the deacons and others.

Aged Pilgrims' Corner.

A SUBSCRIBER writes:—"I have to tell you that Mrs. E. K. died on Sunday morning, so your Society's kind help will not be needed any more. Your Committee have been so good and kind to my old friend that I feel no words of mine can adequately express my deep gratitude, but I shall always do all I can to interest others to support a Society that does such a splendid work."

* * *

Among those placed upon the pension during the year have been a gipsy, who distributes tracts among her own people and who has only recently lived in a house; one aged woman is a speechless

paralytic, and others are incurably afflicted; some are blind and crippled, and all now look to the Society as their chief support. The men, so long as their waning powers lasted, strove to maintain themselves by wood-cutting, tailoring, gardening, making fishing-lines, and other occupations; and the women by letting rooms, laundry work, small shopkeeping, and, above all, by the needle, have tried in vain to make both ends meet. "It's of no use; I must give up!" "I thought I should have to part with mysticks and go into the House!" are some of the pathetic utterances to which the visitors have to listen as these burdened believers, "tired and spent, for the day is almost run," tell of their sorrows and trials and of the love and faithfulness of their God."

* * *

M. E., aged 73, an afflicted Spanish woman, living in Middlesex, says:—"I have received my pension with a thousand thanks to my God and the Society for such charity. The Lord Jesus has permitted these infirmities for my good: they are but for a time, and the joys of eternity have no end."

* * *

The helpers of the Lord's aged poor little know what fervent thankfulness often burns in hearts made glad by their bounty. It is no light thing to have the prayers and blessings of those who fear the Lord, and, by the grace of the King, His promised welcome will one day be given to all who have for His sake remembered the poor. "Unto one of the least"—"Unto Me."

* * *

1,677 pensioners are upon the books, and the expenditure in pensions alone has advanced to £12,300 per annum. £2,000 yearly are expended on the maintenance of the Homes.

Gone Home.

JOHN ANDREWS,

minister of the Gospel at Hilperton, Wilts, fell asleep in Jesus on Dec. 5th, 1909, aged 73 years.

He entered upon his duties as Pastor of the Cause at Hilperton on June 7th, 1896, having been a minister of the Gospel many years prior to this. He was blessed with godly parents, who prayed for him and took him with them to the house of God; but he subsequently became a confirmed infidel. At length God's time came to call him by His grace and to reveal His Son in him, when his infidel notions were shattered. It soon became evident that the

Lord had a work for him in the ministry. He at first determined not to go, although pressed by many friends so to do, but ultimately he preached among different Churches, the Lord blessing his labours in many cases to the calling into spiritual life and to the comfort of His dear, afflicted and tried people. About the beginning of the year 1908 his strength appeared to be diminishing. He was laid aside by affliction about 18 months, and generally bore it with much patience. The latter part of his affliction affected his speech, so that he could not converse much, but often said Christ was precious.

Previous to coming to Hilperton, he was Pastor of the Baptist Church at Waldringfield for about eighteen years. An account of his early life was published in the EARTHEN VESSEL for June, 1896.

He was interred by Mr. Baddon, of Bath, in the Hilperton Churchyard on December 9th, 1909.

MR. ISAAC DOBSON.

The death of Mr. Isaac Dobson occurred under somewhat distressing circumstances at his residence on Wednesday night. Mr. Dobson, who was a widower, some 80 years of age, lived alone, and spent a lot of time away from home.

On Monday morning he was about the town, but, as he was not seen afterwards, his neighbours expected he had gone to London, as he frequently did.

On Wednesday evening a man named Dawson, who did odd jobs in the garden for the deceased, had fears that something was wrong. He informed Mr. John Bowell, the landlord, and by his instructions the house was entered. Mr. Dobson was found in bed in an unconscious condition and dying. Dr. Fisher and the parish nurse were immediately summoned, and everything done, but he passed quietly away about 11 o'clock.

Mr. Dobson was born in Ramsey of humble parents, and his career is somewhat remarkable. His early life was spent as a farm labourer; but when quite a youth he migrated to London, where he resided until a few years ago.

Some two or three years ago the deceased gentleman left London and took up his residence in Ramsey, where he carried on business.

In private life the deceased gentleman was of a genial and good-natured disposition, although of a most resolute character. He was a man of deep religious convictions and a regular attendant and supporter of the Salem Baptist Chapel. He attributed his success in life to his total abstinence, and during the whole of his 80 years was never known to touch alcoholic liquors. He visited Ramsey annually whilst in business in

London, and it was his custom, on the occasion of his annual visit, to give the children attending the Salem Chapel Temperance Society a supper and pleasant evening. He was an excellent example of an abstemious life, and carried his 80 summers remarkably well. Up to the last he was most active, and his sight and hearing were both good. His wife died some years ago, and he leaves no issue.

JOHN COLE WHITEHORN.

My dear father passed away on January 1st. In his youth he was greatly distressed on account of sin; so great was his terror that he was almost driven by temptation to take his own life, but the Lord preserved him. He was persuaded by a friend (Mr. Burt) to go and hear Mr. John Foreman, of Mount Zion, London, and found salvation under a sermon on "Zacchæus, make haste and come down, for to day I must abide at thy house," and was constrained to be baptized through the words, "Why call ye Me Lord, and do not the things I command you?" being applied with power. From being a very prosperous business man he was brought very low, and I have heard him sigh very bitterly and, as a lad in the workshop, seen him fall as dead through excessive trouble. He used to say the Lord dealt with him as Israel of old; He suffered them to hunger, but He fed them. He was called to a special work in Regent's Park, London, but was so unwilling to go that the Lord brought him down to death's door and then raised him up and sent him out with the words, "My life will I give thee for a prey in all places whither thou goest." He had hundreds to hear him and much blessing on the Word spoken. On one occasion the poor Irish Catholics, having heard that their System had been spoken against, came up in hundreds vowing to kill the preacher. My dear father was there, as usual. They broke up the chairs and encircled him, and were just going to take his life, when a way was opened right through the crowds and he, getting off his chair, passed through, no man daring to touch him, according to the promise.

During the last year of his life he opened up his mind much to me, the most unworthy of his children, for he was a most kind father, and his conversation was much on grace, saying he felt like a man hanging in mid-air, suspended only by grace, all other props being cut away. My dear sister Lizzie whispered, "Is the ground solid? Is Christ precious? Are the everlasting arms under you?" He made a sign, "Yes, yes, yes," and gently passed away to where he was not a stranger, but a citizen and a child at home.

ERNEST G. WHITEHORN.

“Onesiphorus :” The Man who Refreshed His Minister.

A Study of 2 Timothy i. 16—18. Part I.

THE life of the Apostle Paul was largely spent in “journeyings often.” To this, however, there was one marked exception. In the course of his third recorded tour on the Lord’s business he visited the city of Ephesus, where, after a short sojourn, he hired a lecture hall and settled down for two years as a Christian *pastor*, organising a Church, and, as we should say, labouring to establish a Baptist Cause in the great city of Diana.

As a pastor, he proved hardly less illustrious than as an apostle (Acts xx. 19—21). He “served the Lord with all humility with many temptations (trials) and tears.” He “kept back nothing that was profitable to His people.” He preached frequently. He expounded both publicly and privately the Word of God, and from the first mingled with his flock as a loving counsellor and friend.

His evangelical efforts were not less assiduous and successful. He daily threw open his meeting room, and disputed (or discoursed) on repentance and faith, and sought so earnestly to win souls that on reviewing his ministry he was able to take his former charge to record that as their minister he had been “free from the blood of all men.”

They, too, caught his holy zeal, and were an eminently mission Church. In two years they became a blessing to the entire district, “so that”—doubtless through their instrumentality—“all they that dwelt in (Proconsular) Asia heard the Word of the Lord Jesus, both Jews and Greeks” (Acts xix. 10).

Here it was that he became acquainted with Onesiphorus, whose character and conduct now claim attention. Of this godly, great-hearted and generous man his former pastor testifies that “he ministered unto him in many things” and oft “refreshed him.”

We are not told that he was a gifted believer. We never hear of his preaching. We know of no great achievements that he accomplished. He had a family—perhaps a large one—and home duties must have claimed much of his attention and care, but *he made it his mission to promote the happiness of his minister*, and this the Holy Spirit has thought worthy of record in the Inspired Volume.

“In many things he *ministered* unto me.” We generally think of the pastor as ministering to his people, and rightly so. Yet our members should not forget that, in their turn, they should seek to serve those who are continually serving them. “Let him that is taught in the word communicate to him that teacheth in all good

things" (Gal. vi. 6). Thoughtful love will quickly suggest how this can be done.

Onesiphorus probably *refreshed* his pastor by affectionate attention to his temporal comforts. The apostle's own hands ministered to his *necessities*, but we doubt not that many of the comforts which have so much to do with the enjoyment of life were provided by this kindly friend. "It is more blessed to give than to receive;" but it is very blessed to receive even small presents when wafted by sincere affection.

Many in these days might thus refresh *their* pastors. We refer not to their proper remuneration—"the labourer is worthy of his hire"—but to tangible expressions of such affection as should exist towards those through whom we receive spiritual blessings. "Know them which labour among you, and are over you in the Lord and admonish you. Esteem them very highly in the Lord for their work's sake" (1 Thess. v. 12, 13), and if you recognise the force of such exhortations, do not forget that appropriate and timely *gifts* are at all times acceptable expressions of regard.

Not a few of the comforts which our pastors' limited incomes do not admit of their purchasing, it would by no means burden many of their friends to obtain for them. Presents of this kind, ungrudgingly and delicately forwarded, not for their intrinsic value only, but as tokens of affection, would often much refresh care-worn ministers' hearts. "I mean not that they should be eased and you burdened," but that in this way *habitually* you should learn to show them "the proof of your love." Few days should be allowed to pass without every minister in our denomination being thus "refreshed." Such offerings would be blessings both to givers and receivers, and if sent as unto the Lord, surely, like the Philippians' contributions, they would prove "an offering of a sweet smell, a sacrifice well pleasing unto God" (Phil. iv. 18).

Again, we may suppose that Onesiphorus refreshed his pastor by practical expressions of *sympathy*.

Paul had his trials as a man. He had, it is supposed, weak health. He suffered from defective eyesight. His persecutions, his oft journeyings, his unremitting labours, not to mention the "care of all the Churches," must have contributed not a little to crush and sadden him. He was moreover not unfrequently "in heaviness through manifold temptation," and appears to have been much prone to depression. At one time "he was pressed out of measure above strength, insomuch that he despaired even of life" (2 Cor. i. 8). At another he found no rest in his spirit (2 Cor. ii. 13), so much did his present anxiety agitate and distress him.

His warm heart must have had intense human hungerings for kindness and sympathy. None yearned to be loved and understood more than he. None needed more the solace and support of affectionate and trustworthy friends.

In Onesiphorus he found one such. In him he could safely confide with the confidence that he would enter into his feelings and share his joy and sorrow. By the ministry of sympathy, he thus "oft refreshed him."

And have not our pastors peculiar trials--the care of their flock, the mental exhaustion of oft-recurring services, their family sorrows, the not unfrequent difficulty of inadequate means, and the burden of the "bitterness" which each heart must know and bear for itself? (Prov. xiv. 10). These should surely claim for them much sympathy from those to whose well-being their energies are devoted. Onesiphorus by practical sympathy refreshed his minister. Should not we also strive in the same manner to comfort *ours*? The humblest believer may help the most advanced. Members whose influence is but small may minister by genial looks and kind words very truly to their pastor's happiness, which depends to a large degree on the courteous and loving conduct of his people; while opposite behaviour often causes him no small share of sorrow. Many who would not intentionally wound their pastors, really do so by their hard, unloving ways. Coarseness in a fellow-Christian grates very sadly on a chastened spirit. Love, joy, meekness, and gentleness are graces specially mentioned as "the fruit of the Spirit" (Gal. v. 22)--fruit that is extremely grateful to a pastor's heart.

A few drops of oil may make the wheels of a monster locomotive move with noiseless ease. The sweet treble of the child singer in the cathedral choir, is as needful for the harmony as the mellow bass or the organ's rolling diapason. And the love and sympathy of the humblest of his flock, wisely but not obtrusively manifested, are needful to the happiness of every loving and true-hearted Christian minister. All in this way may contribute to his refreshment of spirit.

May we not, again, surmise that Onesiphorus refreshed his pastor by stimulating and encouraging others? Failure on the part of professed Christians was the apostle's greatest care, the most crushing of his many trials. So, still, the coldness of the Church of his choice and charge is often the pastor's chief source of solicitude and sorrow. Some of our people "hide their light under a bushel," and are so engrossed with the cares of business that their religion seems to lack heart altogether. Others stifle their light, as the Master again puts it, "under a bed," and are so hindered by their love of ease, and so unwilling to make any effort, that they become spiritual sluggards, listless and lukewarm, and little else than encumbrances to their earnest brethren.

Others are, at first, all zeal. They, indeed, "add to their faith virtue" (or fortitude), but here they stop. Knowledge, temperance, and the other graces that make up the seven-fold perfection of Christian character, they fail to acquire, and exhibit little else than a great waste of energy, whereas were that which is lacking to their faith (1 Thess. iii. 10) perfected, they would be most effective powers for good.

Pulpit appeals in such cases are often of little avail. Even private *pastoral* influence is not always what is needed. Sanctified friendship--patient, untiring and unselfish--is rather the ministration that these and similar cases require. Yet how rare this is. In many instances God's ministers are crushed with the conviction

that they *alone* have any real solicitude for the purity and peace of their flock. They "have no man like-minded." The burden rests solely on them.

Christian service is confined far more to our pastors than is sanctioned by the Word of God. Where, now, are representatives of Phœbe, sister-servant of the Church at Cenchrea: of Aquila and Priscilla, fellow-members with Onesiphorous and their pastor's *helpers* in Christ Jesus: or of the roll of Christian names of the sixteenth of Romans? Who are trying to carry out the injunctions of Jude 22, 23, of Heb. vi. 10 and xii. 15, and numerous other passages addressed, as we should say, to private Christians, and prescribing their duties to their fellow-believers?

Unofficial Christian service is the want of the age—children of God who, after a spiritual manner, as the Master intended, will "wash one another's feet," will instruct the babes, counsel the workers and comfort the careworn, will strive to keep each other unspotted from the world, will practically help each other heavenwards, and who will *act* as if Church fellowship were a *reality*, not a burlesque, a fiction, a hollow, meaningless *sham*.

Many waverers might have been re-established, many wanderers might have been recovered in incipient backsliding, many restored who had actually fallen, had we more often sought to provoke (incite) each other to love and good works, and looked diligently lest any should fail of the grace of God. Such service would be indirectly a ministry of love to our pastors. A word in season here and there would save them many sorrows. The holiness and earnestness of their people would cheer their hearts. Thus *they* would be "refreshed," and God would be glorified.

W. JEVES STYLES.

[Written in 1868, but never before printed.]

(To be concluded.)

THE FULNESS OF CHRIST.

What the breast is at the birth—
 What the soil is to the earth—
 What the gem is to the mine—
 What the grape is to the vine—
 What the bloom is to the tree—
That is Jesus Christ to me.

What the string is to the lute—
 What the breath is to the flute—
 What the spring is to the watch—
 What the nerve is to the touch—
 What the breeze is from the sea—
That is Jesus Christ to me.

What the estate is to the heir—
 What the autumn's to the year—
 What the seed is to the farm—
 What the sunbeams to the corn—

What the flower is to the bee—
That is Jesus Christ to me.

What the light is to the eye—
 What the sun is to the sky—
 What the sea is to the river—
 What the hand is to the giver—
 What a friend is to a plea—
That is Jesus Christ to me.

What culture is unto the waste—
 What honey is unto the taste—
 What fragrance is unto the smell—
 Or springs of water to a well—
 What beauty is in all I see—
 All this, and more, is Christ to me.
 All this, and more, may He appear,
 Through every new successive year.

—From the GOSPEL HERALD for 1840.

"THE MAMMON OF UNRIGHTEOUSNESS."

ALL Holy Scripture is "written for our learning," yet from time to time we sadly feel that portions to which we give our conscientious and devout attention make no appeal to our hearts and consciences. To a large extent most Christians feel thus in relation to the parable of the *unjust steward* (Luke xvi. 1—12). We therefore gladly respond to a request to furnish an exposition of this portion of the Word of God, which, while it admits difficulties, may help to elucidate the truth which the Lord designed to teach.

I.—THE PARABLE PARAPHRASED.

A certain rich man had a steward, or bailiff, to whom he left the entire charge of his affairs, entrusting to him all business with his farmer tenants. These paid their rents not in cash but in kind, and annually brought an agreed portion of the produce of their estates to their landlord. This it was the bailiff's business to deal with in his master's interests.

He, however, learned from some source that this man was treating him dishonestly, and not accounting for the full value of what he thus received. He therefore called him and charged him with what he had heard, telling him to make out all his accounts, as from that time he could hold his office no longer.

The steward, aware that he was guilty, and that it would be useless for him to deny or excuse his conduct, was, at first, at a loss to know what to do. "I cannot dig," he said to himself, "for I have not been accustomed to do so, and I am ashamed to beg."

At last he devised a plan which he thought would serve his end, and at once proceeded to carry it out. Without informing his master's tenants of what had occurred, he went to each of them and inquired what rent or dues each had been accustomed to pay, though, in fact, he knew this beforehand.

When told, he pretended to be authorised, in accordance with his own suggestion, to lower the amount. For example, he inquired of one, "What do you pay my master?" On being told, "A hundred measures of oil," he replied, "Here is your agreement. Change the amount and write fifty instead." Another, whose rent-charge was a hundred quarters of wheat, he similarly told to alter this into four score, and so with the rest.

He no doubt reckoned that it would be long before these frauds were discovered, and that meanwhile these tenants would regard him as their benefactor, and open their homes to him when his dismissal took effect.

In time his rascality became known. His master discovered how cleverly he had secured his own ends, and could but admire the shrewdness he had displayed, for worldly men, in dealing with worldly men, act with greater prudence than spiritually-minded men do in their conduct to each other.

As this steward's master commended him for his worldly foresight, so, continued our Lord, do I also commend to you a prudence

of a higher kind in your relation to the things of this life. You have some worldly possessions at your disposal. These you should so deal with that they will give rise to no future regret, but secure the good-will of those whom your wealth has benefitted.

This parable is hard to explain. At first it almost seems as if our Lord approved of what good men would condemn; while it is contrary to the usage of inspired teachers to employ bad actions to enforce conduct of which God approves.

It must, however, be noted that it was not "the Lord Jesus," but the steward's employer who praised him, and that he did not morally commend him, but simply expressed admiration at his cleverness.

II.—AN ELUCIDATION BY THE LATE JOHN GADSBY.

We are now in a position to examine the verse before us. The main difficulty lies in the word "unrighteousness." It is indisputably a Bible precept that wealth obtained by honest effort and enterprise should be used by Christians for benevolent purposes; but such riches should not, we feel, be so described. Ill-gotten money *must* be intended.

In reply, a correspondent refers us to Gadsby's "Wanderings: Being Travels in the East," Vol. II., page 318.

The ninth verse, "Make to yourselves friends of the mammon of unrighteousness," means, in other words, "Make to yourselves friends *with* the mammon (*margin*, or *riches*) of your 'earthly treasures.' The term 'unrighteousness' does not here mean wickedness, but is simply an expression used to distinguish between *temporal* and *spiritual* riches, the latter being righteous and the former their opposite."

"This," continues our correspondent, "removes the difficulty connected with the word 'unrighteousness,' and warrants our regarding the wealth referred to as having been obtained in an honourable way. The change from '*of*' to '*with the mammon of unrighteousness*,' which is practically the same as the '*by means of*' of the Revised Version, is also worthy of consideration."

One's money often makes enemies of other people through their "envy, hatred, malice, and uncharitableness." Our Lord enjoins that by the benevolent use of our wealth we should avoid this, and make *friends* by means of our earthly wealth.

III.

PASTOR EDWARD MITCHELL observes that this "is a difficult phrase in a difficult parable. 'Mammon' is a transliteration, not a translation, of the original word. The margin reads '*riches*.' This is generally regarded as the correct meaning of the word employed, so that we may read unrighteous riches or wealth.

"Gill gives the choice of five meanings, only one of which appears to the writer to be admissible. The context rules out the explanation that it is riches that have been unrighteously obtained. The only right way of dealing with such wealth is to restore it to its

lawful owners, and only when this is impossible should it be given to the poor. The context also excludes the interpretation that it is riches unrighteously employed that is intended. The phrase appears to imply that unrighteousness is innate in riches, or at least so closely connected with them as to be hardly separable therefrom.

"The interpretation of which Gill personally approves regards the word 'unrighteousness' in verse 9 as equivalent to 'that which deceives or deludes,' and he confirms this idea by a reference to Matthew xiii. 22, in which the thorns, which choked the word, are explained by our Lord to mean 'the care of this world and the *deceitfulness of riches*.' According to this view riches are regarded as unrighteous because of their ill effects upon men. But these effects arise from the evil of our own nature, and the way Satan employs riches, rather than from anything in themselves. Whereas in the parable such wealth is still styled 'the mammon of unrighteousness,' even when rightly employed.

"Calvin thus interprets:—'By giving this name to riches, He intends to render them an object of our suspicion, because for the most part they involve their possessors in unrighteousness. Though in themselves they are not evil, yet as it rarely happens that they are obtained without deceit, or violence, or some other unlawful expedient, or that the enjoyment of them is unaccompanied by pride, or luxury, or some other wicked disposition, Christ justly represents them as worthy of our suspicion.'

"There is a sense in which all riches may be regarded as 'the mammon of unrighteousness,' since their possession is in a measure opposed to the law of love. The glaring inequalities which exist—one man rolling in riches, and others lacking the common necessaries of life—proclaim loudly that we are living in a very imperfect world. Did each love his neighbour as himself these inequalities would cease. They may be all traced up to Adam's sin. Had we retained our original righteousness these had not been known. And in our perfected state they will not exist. Socialistic attempts to level all things here are doomed to failure. But let each possessor of 'the unrighteous mammon' remember that worldly riches are uncertain, and not to be trusted in; and that he is a *steward* by whom an account will have to be given to God. A right use of wealth may bring great blessings, while a misuse will entail many miseries."

IV.—REV. D. T. K. DRUMMOND ON VERSE 9.

"'Make to yourselves friends of the mammon of unrighteousness.' This, as is observed in "Engravings of the New Testament" (now out of print), those to whom the parable was addressed were not doing. 'Wise in their generation,' no doubt, they missed '*the true wisdom*,' and failed to learn the secret of making 'the mammon of unrighteousness'—the gold and silver of this world—their friends. They had not acquired a real knowledge of the character of these things. While they showed great sagacity in pursuing them, they were nevertheless ignorant of their real value.

They knew well how to run eagerly after them; they knew not how to keep them. They could grasp them in the hands, but it was only to feel them pierce them with sorrow, or see them take wings and fly away as quickly as they came (Prov. xxiii. 5).

Now, our Lord's earnest advice to His disciples by means of this parable was to take warning by these spoken of in it, and *not* to do as these are represented as doing. Their hearts were so set on the mammon of unrighteousness that it became the prolific source of mutual enmity. It likewise became an enemy to them in their own bosom. Their care and love for the world filled them with anxieties and fears. The disciples of Jesus were to take heed that it was not so with them. They ought to "*make to themselves friends of the mammon of unrighteousness.*" They were to use the world as not abusing it. They were to set its proper value upon it, and keep it in its proper place. They were not, with the means at their disposal, to provide for themselves "barns and storehouses," nor "purple and fine linen" and sumptuous fare. They were not to make use of them for the mere purpose of self-indulgence, and personal ease and comfort, but they were to make "*friends of them*"—they were to make such use of all worldly things as that these should not rise up in judgment against them at the last, and condemn them, but be an evidence in their favour that they sought to serve God with the very things which worldly men reserve to themselves. In other words, we are taught that a sanctified use of what is in itself worthless and perishing will turn it into a friend. It will then be a witness for us and not against us—one or other of which it must be. It will speak in our favour before God—not as showing merit in us, but as proving the true work of grace within, that we have been led to consecrate everything within our reach to God instead of mis-spending it on ourselves.—*Transcribed by A. VINE, Courland Grove Chapel, Clapham.**

How solemn is the rendering (doubtless a correct one) of James ii. 19 in the Revised Version—"Thou believest that God is one: thou doest well; the devils also believe and shudder." Yet the fact that there is "one Lawgiver who is able to save and to destroy," which makes the very demons shudder, leaves the hypocrite callous and unmoved. Well may we pray, "From all hardness of heart and contempt of Thy Word and commandment—*Good Lord deliver us.*"

WE may profess to "hold the mystery of faith" and yet know nothing savingly of the faith of the mystery.

"MEN are out of their right minds, till they come by faith and repentance to Jesus Christ."—*Bain.*

* Thanks we feel are due to the writers of the above interesting and important communications. We still should welcome others, especially if dealing with verse 9, on the reception "into everlasting habitations," as compared with Psalm lxxiii. 21, John xiv. 3, and other passages.—EDITOR.

THE THOUGHTS, THE WORDS, AND THE WORKS OF OUR COVENANT GOD.

MEDITATIONS, BY PASTOR O. S. DOLBEY.

I.—DIVINE THOUGHTS.

"Our lives through various scenes are drawn and vexed with trifling
cares;

But Thine eternal thought moves on Thine undisturbed affairs."

—WATTS.

If the thoughts and words and actions of our fellow-men are fraught with interest and importance, how interesting and important are the thoughts and words and works of Him who is not only "our Creator, Preserver, and continual Benefactor," but the Covenant God of His chosen and redeemed people.

To these we now solicit consideration, and would in this paper direct attention to

THE THOUGHTS OF GOD.

The subject is great and demands the exercise of all our mental and spiritual powers. "The operations of that great creature of God—the human mind—are deemed worthy of consideration by men of the highest intelligence and knowledge. How much more worthy of contemplation must therefore be the sublime and majestic thoughts of the infinitely glorious Jehovah." *

Observe, then, that *God does think*. "I know," He says, "the thoughts that I think toward you" (Jer. xxix. 11). "Many, O Lord my God, are Thy thoughts which are to us-ward" (Psa. xl. 5).

"O may these thoughts possess our breast where'er we rove, where'er
we rest!

Nor let our weaker passions dare consent to sin, for God is there."

Yet, again, God's thoughts are *eternal*. The thoughts of finite minds change as observation and reflection enlarge their ideas and views of persons and circumstances. *He* is "the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17). *He* is "the Lord, He changes not," and therefore "He is in one mind, and who can turn Him?" (Mal. iii. 6; Job xxiii. 13). His thoughts about His people occupied His mind from the everlasting past, and His ancient estimate of them *has been* and ever *will be* the same.

"Before the starry skies were spread or wasting Time began,
God with an everlasting love deigns to remember man."

In considering God's thoughts we are also impressed with their *profundity*—"they are very deep" (Psa. xcii. 5). All great works of genius or art are realisations of ideas which previously existed in the minds which devised them. They were *thoughts* before they became realities. The artist saw the picture which delights us before it was the creature of his canvas and brush. The stately building was a definite conception to the architect before its foundation was laid and the lofty structure upreared. So the

infinitely glorious thoughts of our Covenant God comprehended all His works of creation "when as yet there was none of them," together with all His proceedings in providence and all the acts of His marvellous grace, when men had only a decreative existence and Time and space had no being save in His immutable purposes. "Every angel's form and size," the rebellion of Satan with the devils who joined issues with Him, together with all that concerns the salvation of His elect by Christ and the final triumph of His "grace, which shall reign through righteousness" (Rom. v. 21)—all, all, yea and infinitely more, occupied His thoughts.

"Eternity with all its years stands present to His view ;
To Him there's nothing old appears. Great God, there's nothing new."

Again. Observe that all God's thoughts and purposes toward His people *were profound secrets* till it was His pleasure to reveal them, and in thus revealing them "He has abounded toward us in all wisdom and prudence" (Ephes. i. 8).

We are again assured that the thoughts of God are *wonderful*, not only in their essential nature, as the thoughts of an infinitely glorious Being must necessarily be, but wonderful in the estimation of all holy and spiritually minded intelligences. "How wonderful are Thy thoughts ! how precious also are Thy thoughts unto me, O God" (Psa. cxxxix. 17).

"How precious are Thy thoughts that o'er my bosom roll !
They swell beyond my faults and captivate my soul !
How great their sum, how high they rise,
Can ne'er be known beneath the skies."

Yes, they are wonderful indeed, especially when we remember that they are "thoughts of peace and not of evil." What sinners have we been and still are ! How poor, polluted, unworthy, ruined and undone ! Richly do we deserve the Divine displeasure ; nevertheless, God's thoughts are thoughts of peace, pardon, salvation and eternal glory. "Happy art thou, O Israel ! Who is like unto thee, O people saved by the Lord ?"

That He should think about us at all is marvellous ; but when we remember that His thoughts are on this wise, wonder is immeasurably augmented and calls forth admiration and praise

Thus, God's thoughts are more than wonderful ; *they are precious*. We speak of gold as a precious metal, for which men often risk their lives ; but what is its value when compared with the gracious thoughts of Jehovah ? Often has the tried saint of God been forced to cry, "I am poor and needy," and yet with a sense of relief has been constrained to add, "yet the Lord thinketh upon me ;" as much as to say, "Though my poverty is so great and my needs are so many, I will not despair ; I will not give way to a murmuring spirit, for as surely as I am an object of God's thoughts, so surely I shall not be left to sink under my trouble."

He also thinks about us *most lovingly and tenderly*. His thoughts are more than those of an omniscient Being. True, He has "searched and known us, and is acquainted with all our ways" (Psa. cxxxix. 2, 3), but they are "the thoughts of His heart" (Psalm

xxxiii. 11), which assures us that they are affectionate as well as comprehensive—thoughts which concern us as “His dear children” (Ephes. v. 1). Love ever designs the good of those on whom it rests and leaves no need unsupplied. Hence I may sing with Bonar—

“Yes, for me, for me He careth with a Brother’s tender care,”
and may add with Watts—

“How many are the thoughts of love! Thy mercies, Lord, how
great!

We have not words or hours enough their numbers to repeat.

When I’m afflicted, poor and low, and light and peace depart,
My God beholds my heavy woe and bears me on His heart.”

God’s thoughts *are abiding*. “The counsel of the Lord standeth for ever, the thoughts of His heart to all generations.” Whatever changes take place in the world among the children of men—whatever may be the development of the Divine plan or the display of the Divine judgments towards the world—the gracious, merciful and saving purposes of God in relation to His people remain the same. Not more stable is Jehovah’s throne than are His covenant and the thoughts and counsels associated with it.

Such, beloved reader, are some indisputable truths concerning our great theme—the thoughts of God. Do they not evoke from our hearts an echo of the prayer of holy Nehemiah—

“THINK UPON ME, MY GOD, FOR GOOD”?

CUPS FOR CHILDREN: A TALK WITH THE BAIRNS.

BY PASTOR H. BULL, BOROUGH GREEN, KENT.

“Vessels of cups.”—Isaiah xxii. 24.

“ALL in this basket one penny.” This was written on a piece of cardboard attached to a basket outside a china shop. On turning round to see what it contained at so very low a price we found a miscellaneous collection of children’s mugs and odd cups and saucers of all sorts and sizes. Some were designed as “A present for a good boy” or “girl,” as the case might be.

This led me to muse on them and to think of their probable future. Some would undoubtedly find their way into the homes of poor people, where the mother had to look at every penny before she spent it. Others would be bought for some little friend (perhaps a “good boy”) all for himself. How proud, we thought, he would be when he first sipped his milk or cocoa from the cup which had been given him.

As I looked at this miscellaneous collection I could but remember some children to whom one of the cups or mugs would be acceptable, and this led to my thinking of the cups mentioned in the Bible, and wishing that some of these were possessed by the

children in whom I feel an interest. Of these, dear children, I will now mention three, and as I describe them, try to imagine that you see them.

I.

The first we shall examine you will find mentioned in Psalm cxvi. 13; it is "the cup of salvation." This is the most valuable of all. It is a white cup with a deep band of red, adorned with a brilliant line of gold. How beautiful! Yes, it is so indeed. The deep band of red tells of the blood of Jesus Christ our Lord, who laid down His life for His people, bearing witness to the weight of sorrow He bore on account of their sins, and of the agony He endured in the Garden of Gethsemane, which forced the sweat like great drops of blood from every pore of His skin. Yes, dear children, the "cup of salvation" is red with the precious blood of Jesus.

We also want you to notice the bright gold line that runs through the deep red band. This speaks of God's love, which runs through all the sorrow and suffering of the Saviour, and is in reality the brightest line in the cup of salvation.

How clearly, too, does it speak of the glory as well as of the love of God; and we want you to know that God glories in our salvation, for which He receives the loudest and sweetest of all songs of praise.

I hope you, too, will learn to sing—

"Glory, honour, praise and power, be unto the Lamb for ever,
Jesus Christ is our Redeemer, Hallelujah, praise the Lord."

II.

Another Bible cup I wish you to think of is one from which we know that King David loved to drink. He tells us, "My cup runneth over" (Psa. xxiii. 5). This I will call "the cup of preservation," because he is speaking of the way in which the Lord saved him from his enemies.

This cup we think of as marked with green and gold, for David says, "He maketh me to lie down in green pastures" (or fresh fields). Thus you see our God gives us first to sip of the cup of salvation, then leads and provides for us as His children, and so bountifully does He provide for us that he says that his cup is not only full, but that it runs over. Here, then, once more the bright gold line of love is seen running through all God's provision for our daily needs. Our food, our clothing, our health, and our Christian friends are given us by Him. Surely, then, you can use David's words and bless God while you sing:

"What shall we render, O Heavenly Friend, to Thee,
For love so tender, for grace so free?"

III.

Here is another Bible cup which I wish were more often in the hands of those to whom Jesus is precious. It is "the cup of kindness" shown for the Lord's own sake. We read about it in Matthew's gospel (x. 42): "Whosoever shall give to drink unto one

of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

This we must remember was spoken in a land in which the heat in summer was great and water was scarce, and thirst was much more distressing than with us. People there valued clear cold water above wine; and our Lord when he referred to it, did not mean what was quite as common and cheap as a drink of water from the pump or well would be with us. Still, a cup of cold water would be a far smaller gift than a grand meal of expensive food. I think therefore that Jesus meant that if we relieve those who love Him when they are in need, though it does not cost us much to do so, and above all, if we make the gift for His sake because He is dear to us, He will recognise what we have done as worthy of His smile and reward.

Some people do kind things to others because they wish to be noticed and want to be praised. It is not of such that Jesus here speaks, but of those who, when nobody else sees and nobody else knows, take this blessed and beautiful cup of kindness and fill it with pure water from the well of Christian love, and hand it to those whose lips are parched and whose hearts are sad.

This is a beautiful cup. It is very white, for the motives of all who use it are very pure. It is partly red, for thoughts of the Saviour's sorrow and death make our hearts pitiful and tender when we use it; and it is also adorned with a deep band of gold, for it is a royal cup, and those who use it do so in fulfilment of the "royal law of love."

I wish, dear children, that you each possessed this cup, but this you will never do unless the dear Lord gives you His Spirit. O pray for this, and then you will desire to say:

"Take my life, and let it be consecrated, Lord, to Thee;
Take my moments and my days, let them flow in ceaseless praise."

In conclusion, these Scripture cups are far more valuable than the rarest specimens of old Dresden china which some people are so proud to possess. The devices on them are in permanent colours, burnt into the very grain of each one, and above all, they are perfectly sound. Not a chip or crack in any one of them.

Perhaps before long, I shall again see that basket outside of the china shop. If I do, it may suggest another talk with you about the cups of the Bible.

"OUR Father which art in heaven." These words are frequently uttered by unhallowed lips while the heart is untouched. Nothing can be more abominable to the Lord than this. He requires not any formal utterances, be they established forms or extemporaneous effusions. His language is, "My son, give Me thine heart."

We may profess to esteem the Word of God, and yet have no real reverence for the God of the Word.

WHAT IS GOOD FOR US.

BY PASTOR JAMES EASTER, OVER, CAMBS.

"But it is good for me to draw near to God : I have put my trust in the Lord God, that I may declare all Thy works."—Psalm lxxiii. 28.

"THERE be many," so David tells us, "that say, 'Who will show us any good?'" To this question Asaph undertakes to reply, not in words of philosophical theory, but as a saint who possessed and practised the religion which forms and fits the soul for God and heaven.

"God," he asserts, "is good to Israel," whom he defines as "such as are of a clean heart." This God only can impart. Hence all who know the plague of their own heart cry, "Create in me a clean heart, O God."

It is good to draw near to the God of all good, for all who are favoured so to do, find as Horatius Bonar has so well said :—

"In Him is only good, in me is only ill ;
My ill but draws His goodness forth, and me He loveth still."

We draw near to Him because we are graciously drawn by Him. This is the experience and the testimony of all who have enjoyed fellowship with God.

"It is good." How much might we truly write after these suggestive words !

I.

"It is good " to pray—or as it is here expressed—"to draw near to God," for He is bound by His faithfulness to verify His ancient promise : "Draw nigh to God and He will draw nigh to you " (James iv. 8).

"How sweet to wait upon the Lord while He fulfils His gracious word ;
To seek His face and not in vain ; to be beloved and love again."

How close, how dear, how hallowed, how blessed is then the communion between the seeker and the sought—the suppliant and Him to whom our supplications are presented.

We can thus draw near only *through Jesus*, "through Whom we have access by one Spirit unto the Father " (Eph. ii. 18). He is "the new and living way " (Heb. x. 20)—the divinely provided and all-sufficient Mediator—for as there is one God to Whom we draw near, so "there is one Mediator between God and man, the man Christ Jesus." Sinners though we are, we dare through Him to draw nigh, assured that

"Since the Saviour stands between in garments dyed in blood ;
'Tis He, instead of us, is seen when we approach to God."

As we draw near we are assisted and taught by *the Holy Spirit*. We "have received the spirit of adoption, whereby we cry, Abba, Father."

"The Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

We draw near *prompted by a sense of want*. We have needs which God only can meet, and we pray because it is written, "God shall supply all your need according to His riches in glory, by Christ Jesus." "I am poor and needy; yet the Lord thinketh upon me."

We draw near, emboldened by His "exceeding great and precious promises." When some sweet promise cheers our heart, how near we come! how we plead! how we wrestle!

We draw near *encouraged by past gracious experiences*. Of the throne of grace we can say,

"I have been there, and still would go."

He who *has* helped, will help. He who *has* answered, will answer. He who *has* delivered, will deliver. It is thus "good for us to draw near to God."

II.

"It is good" personally to trust in Jehovah. "I have put my trust in the Lord God." Believers do not trust in themselves. In themselves they are weak, foolish, ignorant, and helpless. A Spirit-taught believer therefore says:—

"Weaker than a bruised reed, strength I every moment need."

Distrusting themselves, believers trust the Lord God, and therefore are blessed and immovable. "Blessed are all they that put their trust in Him."

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." A man of God will not be afraid of evil tidings: "his heart is fixed, trusting in the Lord."

God graciously *invites our trust*. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

It is good because spiritually strengthening, divinely emboldening, and increasingly helpful to "walk by faith, not by sight." Oh for grace to endure "as seeing Him who is invisible."

Thus trusting, thus enduring, we shall "go from strength to strength."

"Leave God to order all thy ways, and hope in Him whate'er betide;
Thou'lt find Him in the evil days thine all-sufficient strength and guide.
Who trusts in God's unchanging love, builds on the Rock that nought can move."

III.

"It is good" personally to witness for God (Isa. xliii. 10), "to declare all His works." Only those who truly pray, and spiritually trust, can thus testify for Him.

God's works are *varied*—varied as the swiftly recurring seasons, varied as the hues of the rainbow, varied as the changing experiences through which the believer passes. How varied are His works of creation, providence, grace, and glory!

The works of God are *manifold*. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all." Marvel within marvel, wonder within wonder, mystery within mystery, blessing

within blessing characterise them. Only He who folded them can unfold them. As He is pleased to unfold them to us we cry, "Marvellous are Thy works; and that my soul knoweth right well."

God's works are *numberless*. As you cannot enumerate the azure lights on high, or count the countless sands on the seashore, nor accurately estimate the leaves of the forest, neither can we reckon up in order Jehovah's matchless and innumerable works.

Even God's thoughts *transcend human thought*. "If I should count them, they are more in number than the sand." Hence they are *wonderful*. They evince the wonderful Creator. The more minutely and prayerfully they are studied the more wonderful do they appear. As we reverently gaze upon the works of Him who "is wonderful in counsel," we are "lost in wonder, love, and praise."

God's works are *instructive*. Believers are ever learning, ever acquiring, ever adding knowledge to knowledge. He who knows much may know more, for the language of the Divinely-instructed lowly disciple invariably is:—

"The more Thy servant bath,
The more would he receive."

May you and I, dear reader, be graciously taught to pray more fervently, to trust more implicitly, and to declare more zealously all God's works!

THE QUEST.

Translated from the German of HEINRICH SUSO *by* FRANCES BEVAN.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."—Isa. xli. 17.

O LORD, the most fair, the most tender,
My heart is adrift and alone;
My heart is aweary and thirsty—
Athirst for a joy unknown.
From a child I have followed it—chased it,
By wilderness, wold and hill—
I never have reached it or seen it,
Yet must I follow it still.

In those olden years did I seek it
In the sweet, fair things around;
But the more I sought and thirsted,
The less, O my Lord, I found.
When nearest it seemed to my grasping,
It fled like a wandering thought;
I never have known what it is, Lord,
Too well know I what it is not.

"It is I, it is I, the Eternal,
Who choose thee Mine own to be,
Who chose thee before the ages,
Who chose thee eternally;
I stood in the way before thee,
In the ways thou wouldst have gone;
For this is the mark of My chosen,
That they shall be Mine alone."

—Forwarded by Kate Staines.

FROM COMPANY TO COMPANY; OR, WHERE ALL THE SINGERS MEET.

"They go from strength to strength: every one of them in Zion appeareth before God."—Psalm lxxxiv. 7.

"O spread Thy sweetness o'er my frame, no sweetness is so sweet
Till I get up to praise Thy name where all the singers meet."

VERY beautiful and suggestive is the marginal reading of the above portion of the Word of God—"they go from company to company." Those who are on their way to Zion compose groups or *companies* of those whose experiences are more or less similar.

There is, for instance, the company of *the contrite*, whose eyes are tear-dimmed, whose hearts have been made soft, and who combine to cry, "God have mercy upon me a sinner!"

Again, there is the company of *the anxious ones*, who, though not wholly destitute of hope, cannot yet "shout aloud for joy," but as their untrained fingers strike the strings of their harps are heard to sing:

"Our flesh is feeble, we confess; we faintly trust Thy word;
But wilt Thou pity us the less? Be that far from Thee, Lord."

"Say unto my soul I am thy salvation."

Then there is the *joyful company*, who rejoice in pardoning mercy and the love of their covenant God. "O Lord, I will praise Thee"—so we hear them sing—"though Thou wast angry with me, Thine anger is turned away and Thou comfortedst me."

Behold, again, the company of *the servants of the King*, who, out of gratitude to Him and love which responds to His love, spend and are spent for His glory, and who sing the song of the Lord's labourers thus:

"Make use of me, my God, let me not be forgot,
A broken vessel cast aside, one whom Thou needest not."

Some, yet once more, on the homeward journey, have also to join the company of *sufferers* whose mission it is "to glorify God in the fires," to endure sorrow and deprivation, weariness and loneliness, pain and prostration, darkness and desolation—and withal to refrain from murmuring and to sing, though it may be to minor chords—"We know that all things work together for good to them that love God."

Reader, if you and the writer, by grace divine, are in the good old way, we both have already "gone from company to company," and perhaps shall have to form other and yet unthought of associations here, before "we appear in Zion before God."

It may, therefore, cheer us to remember that there is another company, besides those mentioned above, which all the elect and redeemed of God will join "when we meet to part no more." They will assemble in "the Homeland, the Land of the free-born," which all are destined to reach "who love the Lord below."

This recalls the last public words of that great and gracious "pastor and teacher," John Stevens, of Meard's Court Chapel, Solio, on Sabbath morning, September 19th, 1847. His text was Heb. ix.

28: "Christ was once offered to bear the sins of many," and all present testified to the fulness of truth which the sermon manifested. Towards the close he was led to give expressions to his anticipations of the joys of the world to come."

"He spoke," wrote John Cooper, of Wattisham, "as if a consciousness of his nearly approaching blessedness had familiarised him with the bright reversion awaiting him. 'All,' said he, 'will sit down, joined in ancient love interest, kindled by the same spark, washed in the same blood, clothed in the same righteousness, accepted in the same Person. All then will be happy—quite happy. I sometimes feel as if I should be glad to heave the sigh. And what then? Join the song! O, my friend, heaven is better than earth; the sight of heaven than that of faith; the fulfilment of the promise than the promise itself.'"

Thus, this dear man of God anticipated the joy of joining the company—the undivided company of God's blood-washed singers.

These reflections have arisen from the tidings of the recent death of one whom to know was to esteem and love. We will not say that our brother Millwood is dead—rather that he with all that have gone before has joined the singers.

AN INVALID.

HIGH UNITARIANS. A FORGOTTEN CHAPTER IN CHURCH HISTORY.—(*Continued.*)

THE KITTSONIANS AND DAVID IRISH.

DAVID IRISH, of Warboys and subsequently of Ramsey, a minister of wide repute in the Fen district (1797—1865) here claims notice. Dissent flourished at Warboys in the times of the later Puritans. Baptist principles were, however, unknown till the commencement of the last century, when some members of the Church at Godmanchester introduced them into the village. God blessed His Word, and a few persons began to attend our chapels at Bluntisham, Needingworth, Somersham and other places to hear the Gospel. At length, regular services were held in a cottage, which, being destroyed by fire, a humble sanctuary was erected for their worship.

Of this, Mr. Richard Lay was the first settled minister, who was followed by a Mr. Dunham. His ministry was brief, but he is well spoken of on a tomb-stone in the grave-yard.

The Church then sought the counsel of John Stevens, of London, who had frequently favoured them by preaching to them when in the locality. He recommended a member of his own Church, David Irish, of blessed memory. Under his ministry the congregation so increased that the present commodious chapel became necessary. In this he preached for twenty-five years. At length, the relations between the pastor and the people became so strained that in 1856 he left them and supplied vacant pulpits.

In the following year, he was earnestly requested to preach statedly to a number of truth-loving Christians who resided at

Ramsey, which was four miles distant from his old sphere of labour. He consented on condition that a chapel should be built for their accommodation. The idea was welcomed by many. The friends contributed generously, among these being some who had professed the sentiments of Kittson, or the descendants of such. James Wells, John Foreman, and George Murrell were associated in the opening services in 1858. There can, therefore, be no doubt as to the repute in which this minister was held as a gracious and sound preacher. Reflections were indeed cast on his character for holding communion with those who inclined to the views of the High Unitarians. The writer is, however, persuaded that while some of these were members of the *congregation* which first gathered in Salem Chapel, and were doubtless treated with Christian courtesy and kindness, none were received into *Church fellowship* but those who emphatically professed their belief in the Deity and everlasting Sonship of the Lord Jesus Christ, and the personality and absolute and eternal Godhead of the Holy Spirit.

The position of David Irish at Ramsey was difficult and exceptional; but from the universal regard in which he was invariably held, it cannot be doubted that grace and prudence were given him to act throughout as a wise and "good minister of Christ Jesus." He died in peace after serving this, his second Church, for eight years—and was buried at Warboys, where, as some averred, his heart was to the last. It has been said that faithful and intelligent as his later ministry was, it was not attended with the unction and power of that of his earlier days.

To him the literature of our section of the Church is greatly indebted. His contributions to the *Gospel Herald*, most of which bore the signature of "A Son of Jesse," are of sterling value and show him to have been a studious and thoughtful theologian.

The late Cornelius Slim, of Guildford, in his interesting work, *My Contemporaries of the Nineteenth Century*, thus records the experience of his last few days on earth.

"When reduced to great weakness by heart disease, he conversed cheerfully on the state of his mind, and expressed his firm and only hope in Christ, whom he had so long preached and who was now so very precious to him in a dying hour. He said to a brother minister, 'Read something about my precious Saviour'; after which he exclaimed, 'O my brother, let us sing, "A day's march nearer home."' Soon after, he exchanged earth for heaven and entered into the joy of the Lord, October 20th, 1865, aged 68."

(To be concluded in our next.)

"I do not fear death," said my dear, old, simple-minded grandmother, "but I dread dying." Yet she passed so peacefully away that

"We thought her dying when she slept, and sleeping when she died."

Yes, 'tis true that

"Scarce shall we feel Death's cold embrace if Christ is in our arms."

W. S. MILLWOOD.

1834—1910.

AN APPRECIATION BY JAMES E. FLEGG.

On Monday, the 24th of January, a few officials of the Metropolitan Association of Strict Baptist Churches were gathered at Soho Chapel for the purpose of auditing the various accounts. This duty had for some years been discharged by our late beloved friend. On that day, apparently, he was in his usual health, and it was with somewhat of a shock that intelligence was received that on the 4th February he exchanged earth for heaven.

He was a Christian gentleman—the characteristics both of a gentleman and a Christian being largely exemplified in his long and useful life—and he will be greatly missed from the many circles which afforded opportunities for the exercise of his gifts. He bore the weight of years well, and though past the allotted space of human life he was active to the last. A man of deeds rather than words, we almost hear him say as we write these lines, "Let thy words be few."

Born in 1834, but little can be gleaned of his early days—how he was brought to a saving knowledge of Christ or how he first learned the truths which he loved so well.

The Church at Mount Zion, St. John's Wood, was very dear to him, and in loyalty serving it he as loyally served his Master. When thirty years of age, having been baptised elsewhere, he joined the friends at Mount Zion, and for the long period of forty-six years he was maintained in honourable membership.

Such a man as he could not be satisfied with a life of inactivity, and hence we find that during his lengthened membership he filled several offices, the duties of which he discharged efficiently. Not for reward but from love to his Lord our friend laboured, counting it a privilege thus to serve his brethren and a blessing to have the heart and will so to do.

In the year 1890 he was elected a deacon and for some years acted as Church Secretary, his business ability, sound judgment, tact and courtesy specially fitting him for this position. The young had a large share of his affection, as was evidenced by his service in the School, the Band of Hope, and the cause of our Foreign Mission. As Secretary to the Benevolent Society, it fell to his lot to furnish the annual Statements of work done, and his original and pithy Reports will not soon be forgotten. With unfailing interest and delight he watched the progress of the new building in St. John's Wood Road, and, as the energetic Secretary of the Building Fund, reported the opening of the new Sanctuary in 1909 free from debt.

His energies, however, were not limited to his own Church. Many others sought his assistance in presiding over their public meetings, and as time and opportunity permitted he cheerfully responded, and not only did he practically assist and efficiently discharge the duties of Chairman, but set an example to speakers in the brevity, clearness, and pointedness of his addresses.

For a good time he was a member of the Committee of our Association and took a deep interest in all that affected the welfare of the associated Churches, and cheerfully served on important sub-committees. His criticisms were always just, his regard for the Truth unwavering, and his counsel judicious and acceptable.

At a critical period in the history of the Strict Baptist Mission, he was induced to undertake the responsibilities of the General Secretariat. Here it was, whilst acting as his assistant in the capacity of Minute Secretary, that the writer became more intimately acquainted with him and learned to esteem him as a colleague and to love him as a friend, the friendship then formed remaining unbroken until his departure. No man more suitable could have been selected for the post at that juncture; his patience, perseverance and peaceableness, coupled with his firmness, his attention to detail, and his urbanity, winning the esteem of all who were associated with him.

Almost to the last he was in service, being confined to his bed but a few days. He died as he had lived, "a sinner saved by grace," trusting alone to his Lord's finished work; his last connected words being, "On Christ, the solid Rock, I stand."

The high regard entertained for our dear brother was shown by the large company of friends who gathered in Mount Zion and at the grave, and who took part in the simple, solemn and impressive service conducted by the beloved pastor of the Church at Chadwell Street, Mr. E. Mitchell.

Happy in his home-life, the wrench is great, and while deeply sympathising with the sorrowing widow, we lovingly commend her to Him of whom it is declared, "Thy Maker is thy Husband."

Farewell, dear brother! thy seat below will be empty and thou wilt be missed.

"We loved thee well, but Jesus loved thee best."

Farewell! for the mists have rolled away, thy blessed employment here is exchanged for higher service, thy pilgrimage is ended, thy fight is finished!

Farewell! the day is speeding onwards with thy comrades. Our service here will likewise end; we shall see thee again. By-and-bye we hope to join with thee in the glorious anthem, "Unto Him that loved us and washed us from our sins in His own blood be glory!"

MANY, even of the precious sons of Zion, are so lame and limping that a straw or a pebble in their path will make them stumble. While, therefore, we would cut off every hope from the hypocrite, we would be most solicitous to leave no obstacles in the way of the halting feet of God's true children.

COMPLAIN not that "thorns and briars" are, as Cowper says, on the road to heaven. It were not meet that the Head should be crowned with thorns and that the feet should tread on roses.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WOOD GREEN, PARK RIDINGS.

AN encouraging meeting was held in the chapel on Tuesday, February 15th in connection with the seventeenth anniversary of the Tract Society and Open-air Mission.

Mr. F. B. Applegate (Chadwell-street) presided. The meeting opened with the hymn "I need Thee, precious Jesus," and the reading of Acts viii. Mr. P. J. Chambers sought the Holy Spirit's blessing.

Mr. H. G. Bunyan (Secretary) read a report of the year's work. Its characteristics were thankfulness for the past, trustfulness for the future. There are nine distributors—two more than previous year. About 6,000 tracts, "The Silent Messenger," composed by our own brethren, have been distributed. The gatherings at the corner of Lymington Avenue during the summer were well attended and great attention given.

Pastor W. Chisnall (secretary S.B.M.) referred to his long friendship to the Church at Park Ridings, being present at the opening services of the Chapel eighteen years ago. He took for his address the words, "But when the blade was sprung up and brought forth fruit" (Matt. xiii. 26). It was a faithful address, earnestly exhorting us to expect fruit to our labours.

Pastor E. Rose (Walthamstow) said he was pleased to know Park Ridings Church had such a good Tract Society, for, as a rule, this kind of work was a "poor sickly child," only supported by a few warm-hearted souls. Our brother pointed to Psa. cxxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Emphasis was laid upon the fact that it was necessary to be a "possessor" of the seed ere it can be rightly sown. The speaker feelingly urged us to go on in our good work, although with weeping, yet to remember that sadness was often the root of singing.

Pastor E. White (Woolwich) very ably compared the sinner's heart to the city of Jericho (Joshua vi.). Israel marched round the city for six days without result. They blew ram's horns, also silver trumpets; carried the ark before them. At the fall of the walls of that city their commander called upon the people to "Shout, for the Lord had given them the city." The tract distributor and open-air preacher was but a ram's horn, yet they had also the precious silver trumpet of the Gospel. They had the joyous notes of jubilee (liberty) to sound forth. Our brother's address was much enjoyed, and we wish to keep in mind his encouraging and

interesting words, the last of which were to be of good courage.

Congregation and collection were good; prayer was answered, and humble praise arose to His holy name for another refreshing season. F. J. C.

CHADWELL STREET.

SUNDAY SCHOOL ANNIVERSARY.

ON Sunday, February 13th, Pastor H. T. Chilvers preached from Joel vi. 3, emphasizing the necessity for gathering the children at the family altar and in the sanctuary. Friends and scholars listened to an interesting address from Mr. Chilvers in the afternoon on "Broken Hedges." In the evening our brother again preached on "Christ the Power of God." (1) The power of God in conversion; (2) in Christian living; (3) in service. These services proved profitable, as also did that on Tuesday, when Mr. Chilvers once more preached in the afternoon, taking as his theme Isa. lv. 10, 11, noticing (1) the subject, (2) the simile, (2) the sequence. At the evening meeting the chair was occupied by Mr. Brand, of Guildford. God's blessing having been sought by Mr. License, the secretary (Mr. Wallis) read an encouraging Report, from which it appeared that two had joined the Church and one was awaiting baptism. Several children recited portions of Scripture. The Chairman commented favourably on the Report. He was glad to be at Chadwell-street in company with Mr. Mitchell, by whom he was baptized at Guildford. The adoption of the Report was moved by Mr. Tooke in a speech based upon 2 Cor. iv. 7, and seconded by Mr. Mackenzie, who gave an address on 1 Peter ii. 9. Mr. Prior followed, speaking from James i. 7, and Pastor H. T. Chilvers addressed the friends from Matt. xxviii. 20. The esteemed Pastor, Mr. E. Mitchell, thanked the friends from other Causes for their presence. The Chairman then presented the certificates gained in the Examination of the M.A.S.B.C., and the congregation dispersed, feeling there was cause to thank God for His goodness. D. BUTCHER.

HOMERTON ROW. — New Year's services were held on January 20th, when Mr. W. J. Styles preached a powerful sermon in the afternoon from Psa. xxviii. 1 to a good number of friends, who found it to be a time of great refreshing in the courts of the Lord. The evening meeting was kindly presided over by Mr. F. I. Newman, who, after reading Rev. v., called upon Mr. H. C. Turpenny to seek God's blessing upon the meeting. A very encouraging address by the Chair-

man was followed by one from brother Morgan, who spoke very sweetly from Gal. iii. 26. Brother F. Shakeshaw was greatly helped to speak from Pea. xlviii. 14, exhorting to faith in God's promises. Pastor E. Rose gave a very comforting address to the tried ones of the flock from Dan. iii. 17 and 18. The Pastor concluded with some cheerful and encouraging remarks from 1 Chron. xiv. 16. The pronouncing of the Benediction brought a very happy and profitable evening to a close.

TOTTENHAM (SUNDAY SCHOOL).—

On the 29th of December last we held a social gathering of the parents of the Sunday-school, when a good number of parents and friends assembled. Pastor A. E. Brown presided, and addresses were delivered by brethren Brackley and Easty and sisters Culmore and Annie Field. During January four of the members of the senior classes were baptized and received into membership on the first Sunday in February. On the 16th February last the annual prize distribution gathering was held, when 175 children sat down to tea, and in the evening the meeting was held in the chapel, which was crowded. In the absence of Mr. T. G. C. Armstrong, who was unavoidably prevented from coming, Pastor A. E. Brown presided. Several recitations were given by scholars and hymns sung. A very interesting address was delivered by brother C. H. Abbott, of West Hill, Wandsworth. At the close of the meeting the Pastor distributed 135 prizes; but owing to the prize distribution gathering in connection with the local Board School being held the same evening, 20 of our prize-winners and others were absent, as they were taking part in the entertainment. The prizes and certificates obtained by our scholars in connection with the Sunday School Committee (M.A.S.B.C.) Scripture Examination (one of our scholars received the 1st prize in the senior division) were also distributed. This happy meeting was closed with prayer by our Superintendent.

WOOBURN GREEN.—The annual New Year's meetings were held on January 11th, when Mr. F. G. Burgess was welcomed once more into our midst after an interval of several years. There was a good company present, and Mr. Burgess was helped in speaking from "I am the Door." A good number gathered at the tea-tables. In the evening Mr. Burgess presided, and addresses were given by Messrs. J. Morling, G. Ives, and J. E. Mayo, all of High Wycombe. The Sunday-school children were also entertained to tea at the same time. The friends rejoiced in having been kept

together. "The Lord hath done great things for us, whereof we are glad." Praise the Lord.

NEW CROSS ROAD (ZION).—On February 8th, an invitation supper was given to about 140 parents of the scholars attending the Sunday-school. Pastor J. Bush presided, and addresses were given by Messrs. F. G. C. Armstrong (senior superintendent), F. J. Catchpole (Bible-class leader), J. D. Taylor and J. Driver (teachers), interspersed with hymns, Mr. A. H. Riddle conducting. On February 13th, about 150 books were given as rewards to the scholars, Pastor J. Bush officiating, who, in addition, gave special prizes to the six best scholars, consisting of work-baskets, fountain pens, writing-case, and clock; and five books, presented by Mr. A. H. Riddle, to the best boys in his singing class.

MARGATE.—On Thursday, Jan. 27th, 1910, a New Year tea meeting was held at "Rehoboth" Chapel, Hawley Street. A good number of friends assembled at 5.30 and partook of an excellent tea well prepared by willing hands. An interesting event at the tea table took the form of a letter of congratulation and good wishes, which was unanimously adopted to be sent to Mr. I. C. Johnson, J.P., of Gravesend, on attaining his 100th year on the following day. At 7 p.m. an excellent congregation gathered to the evening service, when the Pastor, W. A. Dale, preached from Sol. Song viii. 13. By the favour of the Lord upon us these meetings yielded blessing to our souls and praises from gladdened hearts unto our God.

CHELMSFORD.—A public meeting, under the auspices of the Young Men's Christian Union, was held on Wednesday, February 16th, when Mr. H. Chilvers presided over a large attendance, numerous friends from other causes in the town being present. Prayer was offered by Mr. W. Gosling. The Chairman briefly commented upon the work of the Union, noticing also the intense spirituality and spirit of prayer that had prevailed the meetings. The address was given by Mr. J. McNally, of Fulham, who, in a very able and God-honouring way, spoke upon "The Second Advent of Christ." An unanimous vote of thanks was accorded to the speakers. —A. H. THOMPSON.

STAINES.—Sunday School Anniversary was held on January 16th, when sermons was preached by Pastor W. S. Baker at 11 and 6.30. A special service for the children was also conducted by him in the afternoon, an address being given by the superintendent, Mr. Higgs, and recitations by several scholars. At the close of this meeting the prizes

were distributed. On Thursday 20th the services were continued, when Pastor W. Chienall preached in the afternoon a very helpful sermon. After tea Mr. Moule presided over the evening meeting and addresses were given by Messrs. Elsey, Chienall and Baker, the collection being £5 2s. 5d. The Report showed an increase in the number of scholars and that two teachers and three scholars had been baptized during the year. Other branches of work were in a satisfactory condition and doing good work.

BRIGHTON (SALEM, BOND STREET).—After the Ordinance on Lord's-day evening, February 6th, it was the pleasing duty of Mr. Woolard, on behalf of the Church and congregation, to present to the esteemed Pastor, Mr. F. Shaw, a bag containing £12 14s. as a small token of their love and appreciation of his devoted labours among them, expressing the hope that his valued life might be long spared to preach the everlasting Gospel, and that many more souls might be added as seals to his ministry. The Pastor heartily thanked the friends for their continued kindness, remarking upon God's goodness in upholding him in the work so long, this being the 49th year of his public ministry and the 16th of his pastorate at Salem. The happy occasion was brought to a close by singing the Doxology. — JOHN S. WOOLARD.

HALSTEAD.—NEW PROVIDENCE CHAPEL, COLCHESTER ROAD. OPENING SERVICES.

PREVIOUS to the public meeting on January 19th a devotional service was held to implore the Divine blessing and to dedicate the building to God's service. The day was beautifully fine, and friends came from a distance to join in the services. The building was well filled in the afternoon and in the evening it was crowded.

An appropriate sermon was preached in the afternoon by Pastor O. S. Dolbey from Solomon's Temple, which he dealt with as follows:—

- (1) The Temple was built by Solomon, a man of peace.
- (2) The Temple was typical of Christ, in that it prefigured Him in all His sacrificial offices.
- (3) The Temple was built on Mount Moriah, emblematic of Christ, the sure Foundation, against which the gates of hell could not prevail.

An excellent tea was provided, of which a good number partook.

In the evening, under the presidency of Mr. Collin, a public meeting was held. The Church Secretary narrated the circumstances which led to the erection of the new chapel. The old

place of worship was surrounded by the Industrial Schools buildings. The school authorities offered to buy the chapel, as they wanted more room. After due consideration, it was agreed to hand it over to them if they would build a new chapel of the same size on freehold ground of the same dimensions. To this they consented, but, after negotiations with the builder, it was found that the cost would be more than they could pay, and so they finally offered £500. This was accepted by the Church, which had to find about £76; of this latter sum £10 has been collected by weekly payments to the Chapel Fund.

Pastor O. S. Dolbey was the first speaker, and, quoting Psalms cxxxii. 13 and 14 as the basis of his remarks, he uttered some profitable thoughts on "Election," which he said was a Gospel doctrine—good news bringing peace and comfort—Zion, which was a type of God's people and the Lord's desire, when he pointed out that God was never disappointed in His desires, and when by His Holy Spirit He enters a sinner's heart He makes room for Himself; and, lastly, noticing the word, "Here will I dwell," he observed the Lord came not as a stranger or a guest, but took up His abode to dwell there for ever. It is His rest.

Mr. G. Gurney, of Biggleswade, then addressed the meeting in his usual impressive manner, taking as his subject "The Hand of the Lord." He dealt with Divine Providence, reviewed the dealings of God in connection with this Church, and then went on to speak of the wounded hand being laid on the wounded heart.

Mr. Collin, having thanked the previous speakers, introduced Mr. Blackman, who addressed the meeting very encouragingly upon the "Value of Prayer" and the blessings following the same.

Mr. Baker said he was glad to be present on this special occasion of reviewing the past history of the Church, which showed they had cause to say, "The Lord had done great things for them."

The collections for the day amounted to £7.

A few words from Mr. Dolbey and prayer by him brought to a close an enjoyable meeting. A MEMBER.

CLAYGATE (EBENEZER).—On January 16th a special sermon was preached by Mr. W. Chalcraft in the interest of the Sunday-school from Psalm xxxvi. 7, the points dealt with being Union, Communion, Safety and Felicity, the subject being aptly illustrated. On the following Wednesday the children were gathered for tea and the distribution of prizes. Mr. P.

Goode gave an interesting account of the Lord's dealings with himself when young. Mr. Chalcraft spoke timely words from Judges xiii. 12. He referred to the fact that the brother last baptized here had been a scholar in the school, and the speaker believed the Lord would make him a blessing to this Church. Mr. S. H. Brown gave an earnest address also from Gen. xv. 1.

ILFORD (EBENEZER, CLEVELAND ROAD).—Services in connection with the New Year were held here on Sunday, January 16th, when Mr. Cornelius preached very acceptably and profitably both morning and evening. On the following Tuesday, Mr. E. Mitchell preached in the afternoon, many testifying to the blessings received through his message from Isa. lxiii. 7, "I will mention the lovingkindness of the Lord." Mr. Mitchell also presided at the evening meeting, and addresses were delivered by Messrs. M. E. Green, E. Rose, and S. J. Taylor, each being enabled to speak to the spiritual profit of those who were favoured to hear. The attendances were moderate and the collections liberal. Mr. McNally, who was also engaged to speak, was (through indisposition) unavoidably absent.—**GEO. S. FAUNCH.**

WHITTLESEA.

PRIZES AND PRESENTATION.

ON Monday evening, 1st February, over 200 children, teachers and friends of the Zion Sunday-schools sat down to tea provided in the schoolroom. Later in the evening a public meeting was held in the chapel, over which the Pastor (Mr. J. T. Peters) presided. Addresses were given by the superintendents (Mr. B. Hooper and Mr. T. Benstead). Mr. T. Shelton (recording secretary) read a Report relating to the attendance of scholars during 1909. The Report showed an increase of six. The total number now on the register is 146. The Pastor distributed the prizes—a fine collection of books—each child receiving one in order of merit. In addition to these prizes 15 children, having made complete attendances, were decorated with medals by Mrs. Peters.

After the children had received their prizes, the Pastor called upon Mrs. Whittome (Albany House), who said that she had a very pleasing duty to perform. This was to present to Mrs. Savage (organist), on behalf of the members of the Church and congregation, a very handsome tea service, a table-cloth, a pair of sugar-tongs, a Bible, and an illuminated address. The address was couched in the following terms:—"Presented to Mrs. Savage by members of the Church and congregation of Zion, Whittlesea, as a token of esteem, and in appreciation

of her long and valuable services ably and cheerfully rendered at the organ; also to express the hope that they may be continued for many years." Mrs. Whittome, in presenting, made a kind and characteristic speech. Mrs. Savage very suitably responded, expressing her great surprise and pleasure and her deep sense of gratitude.

At the conclusion of the meeting a hearty vote of thanks was accorded to Mrs. Whittome, the kind donor of the tea.

A most enjoyable evening was brought to a close with the singing of the Doxology and the pronouncing of the Benediction.

STONHAM PARVA.—BETHEL.

JUBILEE AND NEW YEAR MEETINGS. JANUARY 24TH was a special day in the history of this Church, for, coupled with the usual New Year's meeting, was the celebration of the Jubilee of the Church. Over fifty members and friends partook of tea, after which a public meeting was held under the chairmanship of the Pastor. The hymn, "Come, let us join our cheerful songs," having been sung, a Report was given which showed a balance in hand. After another hymn and prayer, the writer gave a review of the history of the Church from 1860 to 1910:—"In January, 1860, Chas. E. Merritt came from Mendlesham Green Church, of the same faith and order, with eleven brethren and sisters. These, with others numbering altogether thirty, were formed into a Church at Stonham Parva, the late Charles Waters Banks taking part in the formation. Mr. Merritt remained a year and ten months as Pastor; his labours were blest, and fifteen were added to the Church. He was followed by Mr. Caleb Broome, whose work was owned of God. In April, 1862, five were baptized as seals to his ministry, the writer being the first seal. Mr. Broome only stayed two and a-half years, but during this time he received forty members into fellowship. The next Pastor was George Sheppard, from Stoke Ash, who served the Church faithfully until his death. John Andrews then ministered for nearly two years, when he removed to Walsham-le-Willows, and after a period during which the pulpit was supplied by various brethren, Mr. Johnston Grimwood was approached, and he took the oversight of the Church for so much as the Church could raise. After serving for upwards of seventeen years he felt his work was done, and accepted an invitation to Cransford. After a time, in answer to prayer, the Lord sent Mr. Shadrach Ling, from Osoold, who is now the much-loved Pastor of the Church. He has been used of God, and by baptism, transfer and restoration

has received thirty-three new members."

Pastor Abner Morling gave a stirring address from Pea. xxxiii., pointing out what unity meant and the blessings which followed, and in a pleasing manner he handed to the Pastor a little bag containing 50s. as a freewill offering from the people, which was accepted and fully responded to.

Mr. Hawes dwelt at large on the words, "The Lord hath done great things for us, whereof we are glad," and it was felt that the sanctuary had indeed been a "Bethel."

A. G. HALL.

ST. NEOTS (NEW STREET).—The usual New Year's tea and public meeting was held on Tuesday, January 25th. Owing to the severity of the weather, the tea was not so well attended as usual, but the public meeting was well attended. Pastor J. Hazelton presided, supported by the deacons. Brother W. Barnard read the balance-sheets of the various Church funds, which, with one exception, were all in a favourable condition, and in that one exception the deficiency was not great. Brother Barnard also gave a very earnest address. Brother A. Forscutt then, in the name of the friends, asked the Pastor's acceptance of a New Year's monetary gift, and also told of his long association with St. Neots and with the Strict Baptist Cause here. The Pastor, responding very heartily, thanked the friends for their continued kindness and told of the difficulties and of the helps in connection with the Cause. The meeting closed with the singing of the Doxology.

LIMEHOUSE (ELIM).—The New Year's social meeting, which was held on Thursday, Jan. 6th, although not numerously attended, proved to be a spiritually profitable one. Fervent petitions were offered by brethren Cornelius, Chapman and Bayes. Suitable hymns were sung, and spiritual addresses given by brethren Dent, B. J. Nash, McCrone and Cornelius. Brother Wellstand, who was unable to be present, sent a written address (which the Pastor read), the cause of his absence being heavy domestic affliction. Brother Baldwin, our senior deacon, was also absent through an attack of influenza, but the Lord was graciously present to help and bless, so that all who were gathered together felt it was good to be there. The service was conducted by the Pastor, F. C. Holden.

The fortieth anniversary of the formation of the Church took place on Lord's-day, Jan. 23rd, when suitable discourses were delivered by the Pastor, F. C. Holden, and on Tuesday, January 25th, brother E. Mitchell preached a very

sweet and savoury sermon in the afternoon. Tea was served in the school-room. Mr. C. Ridley presided over the evening meeting, and his services were much appreciated. Brother Cornelius offered prayer, and very excellent addresses were given by Messrs. Smith, Mitchell, Grimwood, and Sapey. The testimony of those present at the close of the meeting was, Verily it has been good to be here. The collections, through the kindness of some absent friends as well as those who were present, amounted to about £6 5s.

PORTSMOUTH (REHOBOTH, TERWICK STREET).—The members of the Church and congregation held their New Year's meeting on Jan. 17. After tea, at which the members of the Church and congregation were present, Mr. E. Littleton, jun., from Crowborough, Sussex, preached an excellent sermon from Exod. xix. 4, 5. Hymns—"Christ is the Keeper of His saints," "How pleased and blest was I!" "Glorious things of thee are spoken," and "How pleasant—how divinely fair"—were sung to good old tunes, and a time of great union was felt and enjoyed. The voluntary offering was for the debt.—A LOVER OF ZION.

IPSWICH (ZOAR SUNDAY SCHOOL).—It is pleasant to record an interesting event in school life. Several friends, evidently lovers of the children, kindly subscribed to provide a winter treat for the children. This was held on January 26th in conjunction with the annual prize distribution, when a good number of scholars assembled and partook of a substantial tea. Several parents and friends were present at the meeting afterwards, which was presided over by the superintendent, Mr. J. Threadkell, who, having addressed the meeting, requested Mr. G. Gardner to present the reward books; this he did, accompanying each one with an appropriate word to the recipients. Mr. G. Banks made a few remarks and, on behalf of the Superintendent, handed to Miss Roe a tune-book in recognition of her services. Mr. H. Baldwin (deacon) added a few words, thanking all who had helped in any way to bring about the success of the gathering.—ALBERT W. WHAYMAN.

RISHANGLES.—On Monday, Jan. 24th, we held our annual New Year's meeting. In the afternoon Pastor Welsford, of Horham, preached a most encouraging sermon from Gen. xii. 9. A public tea was provided, when, owing to much sickness and inclement weather, many were unable to gather with us. In the evening addresses were given by brethren present, presided over by Mr. W. E. Cooper. A retrospect of the past

year was given, dealing with God's mercy and goodness to us as a Church, with an increase of eighteen by baptism and five others received. Our young people's Bible-classes and prayer-meetings have proved seasons of great joy and encouragement, and we pray these may, with God's blessing, continue. On the following evening the teachers, choir, and Bible-classes were entertained to tea and a social evening, and was much enjoyed by all present, and the Master's presence realised. We oftentimes have to say,

"If such the sweetness of the stream,
What must the fountain be?"

M. MOORE.

KINGSTON - ON - THAMES. — The special services on Shrove Tuesday, February 8th, were fairly well attended, considering the inclemency of the weather. In the afternoon Pastor R. Mutimer discoursed on Hab. ii. 2, 3, giving first the literal setting and then dwelling upon the teaching, testimony, time and the tarrying of the vision, and the trust that the vision invited. The sermon was much enjoyed. Tea was served in the school-room. The evening service was conducted by Pastor H. D. Tooke, who took for his text Psa. xxxvii. 23 and gave as the title of his sermon "God's Place in our Lives." His address was much enjoyed as he dwelt upon the minuteness of God's knowledge of and direction of our individual steps, these being all formed, fashioned, planned and established by a Master mind. The services were felt to be a "time of refreshing from the presence of the Lord."

WALDRINGFIELD, SUFFOLK.

WELCOME MEETING TO PASTOR THOMAS REYNOLDS.

In recognition of Mr. Thomas Reynolds as Pastor of the above Church a special service was held on Wednesday evening, January 26th. The service will long be remembered by all who were favoured to attend. Friends gathered largely from Ipswich and elsewhere, thus showing the great esteem in which Mr. Reynolds is held by all in that district.

Mr. Ephraim Chilvers, of Ipswich, presided over the happy gathering in his usual genial fashion, and the meeting commenced with the singing of the well-known hymn, "Kindred in Christ," after which the Chairman read part of Luke v., and then called upon Mr. Wm. Fryatt to seek the divine blessing.

The Pastor elect, after speaking in words of welcome to all, said God had blessed their labours as a Church during the past year, eight having been added to its number by baptism, and three by transfer. Since their last harvest meeting it was also noticed that they had

been enabled to purchase the handsome American organ which was before them, subscribed by friends not only at Waldringfield, but from all over the country, and not only had they paid for it, but he was glad to say they had a substantial balance in hand. He then, in a clear and forcible manner, stated his

CALL BY GRACE

as follows. —

Most of you are aware that I was born in Waler, and had the joy of being brought up in a Christian home, which to me was a great blessing. I had a Christian father and mother, and I was brought from home life into the school, and then into Church life. My mother used to take me on one side, and the first time I ever prayed in public was by the side of my mother's knee. That mother has now entered into her rest, and that son is standing before you. It may be that from the battlements of heaven she is looking on. At the age of 13 I followed the ordinance of believers' baptism in His own appointed way. I had not experienced years of agony on account of my sin previously, for as I said, I was brought right from a Christian home into the Church. Sin, however, has been a trouble to me since then. At about the age of 19 I left home for Monmouthshire, and there I associated myself with a Church of God. At that time I was assistant superintendent of the Sunday-school, but for a long time before I had been a teacher in the school. Whilst at Monmouth I took unto myself a wife. It was seventeen years ago yesterday when I married, and I am thankful to God that I found a helpmeet there—one who has been a great assistance to me in my Christian life, one who has always given me encouragement. About eleven years ago I was led to Ipswich. I became connected with the Church at Bethesda, and since I have been there in and out amongst the people it has been a means of great strength to me in my Christian life.

CALL TO THE MINISTRY.

For some time I had the desire to speak in the Master's name; not to enter upon any particular service, but as I have listened to His servant telling forth the old, old story, how my heart has yearned to tell to others what He has done for me. But I had to wait until the time came along, and then the Lord made the way clear for me. It is wonderful how He does clear the way. I remember taking the service at Whitton, in the Granary there, after which the devil met me, and seemed to say, "Don't you do it again." I recollect at the end of that week our brother, Mr. Berry, asked me if I could go to Waldringfield. I said at first I could never undertake that, but I eventually decided to try. I came here two years ago last December for the first time; then I

have been coming in and out during those two years. Last October I received a letter from the Church asking me if I could see my way to take the charge of this place. In that matter I had to go before the Lord. I remember going up to Pastor Chilvers and talking about it, and in his study he prayed, and I prayed, and as I left he said: "Brother Reynolds, you had better say yee." So I stand here to-night, I am sure, by the will of God; and I trust, as the days shall come and go, it will become more and more clear to me that it really was His will, not seeking my own glory, but the glory of the name of our Saviour, that He may be seen by and revealed to many. Remember that I am only one of yourselves—a brother labouring all the week, and coming here to you on Sundays. Perhaps it may be that whilst many of you are in bed I am labouring preparing for the Sunday. Knowing that, I am sure you will bear with me. Do not always expect me to be on the mountain-top; and if so be that I should on some occasions be down in the valley, bear with me, and sympathise with me, and help me by your prayers. Then, again, do not judge anything I say by any set of rules, but judge me by the Word of God.

Pastor Reynolds then proceeded at some length to give a statement of the doctrines believed by him most clearly and definitely.

Mr. P. Dickerson, the senior deacon, then spoke of God's dealing with the Church, with which he had been connected for the past forty years, and wished the newly-elected Pastor much happiness, peace, and prosperity.

Pastor H. Tydeman Chilvers, of Ipswich, then joined the hands of Minister and Deacon, and invoked God's blessing on the sacred union.

Pastor Chilvers followed with a striking and excellent charge to the Pastor and people, first of all making one or two general observations. He reminded the people that they must not forget the Minister's wife. They must be thankful that their Pastor had a wife who was willing to give him up from the Saturday till the Monday. She, too, will need their prayers, because she at home would have to give him up for the study of God's Word, whereas otherwise she might have his conversation and his company; and seeing that he did not live in the district of Waldringfield they must not forget his wife, the one he had left at home perhaps laying hold of the horns on the altar, and claiming from God a blessing on the labours of her beloved husband. In addressing brother Reynolds, he said there were three things he wanted him to remember: First, that he was God's minister, God's own servant, and nobody else's. For that purpose he was born into this world.

He had to do with the things of God—His Word, His people, and His character, for people would come to a conclusion of God's character by his ministry, by his life, and conduct. Secondly, he was the servant of the Church, but the Church was not his master. God alone was. Then he would have to feed the flock that had been given into his charge. He would do well not to give them too much "of the thin bread and butter," but food of a substantial kind they would require. They would also want variety. Lastly, he was a sinner saved by grace. Speaking to the Church, Mr. Chilvers said they were under a threefold obligation in respect to their new Pastor. First they were under an obligation to God, to him as their Pastor, and then they were under an obligation to each other.

The Chairman, and Messrs. A. E. Garrard and J. Barker also gave addresses.

The meeting closed with the singing of the hymn "Blest be the tie that binds," the Chairman pronouncing the Benediction; and as the friends separated the choir sang "God be with you till we meet again." G. E. D.

BETHESDA, DOGFORD ROAD, ROYTON.

On Saturday, January 29th, the annual congregational party was held in the above school. About 180 persons sat down to tea, and the after meeting was largely attended, the chapel being full to its utmost capacity.

The choir was occupied by the Pastor, Mr. W. B. Suttle (of Manchester), who, in his usual manner, gave a very stirring and soul-inspiring address, and was ably supported by the following ministers of the Gospel:—Mr. Samuel Dronsfield (of Oldham), Mr. Oliver Knott (Manchester), and Mr. W. Evans (Stookport). Each addressed the meeting in a very satisfactory and telling manner. Several hymns were sung from Gadsby's Selection, and recitations by the Misses Nellie and Bertha Bromley were given in a very pleasing way; also several selections were rendered by the choir very effectively. But the most pleasing item on the programme, and which was rather a surprise to our Pastor, was when he was presented with a purse of gold, etc., and a life-sized portrait of himself (in the carbon process)—a most beautiful work of art.

The presentation was made by Mr. Robert Grindrod (of Littleborough), our senior deacon—"the dear old doctor," as our Pastor delights to call him—who is respected and loved by all around him, and who is an upright and God-fearing man of over 86 years of age; the greater portion of his life has been spent in his Master's service, and who is a devoted follower of our blessed Saviour, Jesus

Christ, ever ready at his post. The presentation was made in a very deeply touching manner, moving many to tears. The inscription on the plate read as follows:—"Presented to Mr. W. B. Suttle, an able Minister of the Gospel, as a mark of love, affection and esteem, by the Members, Congregation and Friends of the Betnesda Baptist Chapel and Sunday School, Royton, January 29th, 1910."

Mr. Suttle in replying, and who was deeply affected by the presentation, said that he had almost been unmanned by what had just taken place, but he sincerely thanked them one and all for their kind expression of love and affection, and he hoped that it would be the means of still further cementing them together closer and closer in the future, and that he hoped to be long spared to them as a praying and God-fearing people.

Other members spoke in very appropriate terms, the meeting terminating in as pleasing and enjoyable a way as possible.

W. H. S.

BOW.—New Year's meeting was held on January 18th, when Mr. H. Baker presided over a public meeting. A portion of Scripture having been read, prayer was offered by Mr. Rayner. The Chairman gave encouraging words to the friends, and afterwards Mr. Fountain spoke well from the words "And gathered them out of the land." Mr. Holden was heard with profit as he addressed the friends on "Lord, increase our faith." He was followed by Mr. Pardoe, who uttered precious thoughts on "I will lead them in good pasture"; and Mr. E. W. Flegg gave an able address on the words "God hath chosen." The service was much enjoyed, the Master's presence being realized.

Aged Pilgrims' Corner.

ONE hundred and three years have rolled away since the institution of the Aged Pilgrims' Friend Society, but it has not grown obsolete, for it was evidently a thought suggested by God's own Spirit, and a purpose sustained and animated by One whose wisdom is infinite and Who is alive for evermore. Though the mind from which the effort first originated has long since passed from these scenes of mortality, and the hand that launched it has crumbled in the clay, a heavenly life is at its core, and a Covenant God will keep the ark afloat. Once, a project in the solitary and prayerful mind of the late Rev. James Bissett, it was cast forth upon the waters; at first it looked as if it would never get to sea, but at length it floated with three pensioners, and now, notwithstanding all rocks and billows, it carries 1,650.

Painful have been the struggles and strange the vicissitudes of the pensioners. In a few words, their present position, and the means by which they have been brought to occupy it, may be expressed; but the daily heart-break, the wearing anxiety, the pitiful struggle, the simple trust in a faithful God, who can describe? Some have been followers of the Lord for upwards of sixty years, and, as a correspondent remarks, "their religion has worn well." Their past record shows them to have been honest and hardworking persons. Ailments, once deemed trivial, are now important, and, in many instances, blindness, paralysis and deafness are heavy additional trials.

* *

The pensioners dwelling in the four Homes enjoy the quietness and privacy which are so needful for old age. Their rooms are usually brightened by a few flowers in pots, or by a bird; little mementoes of departed friends abound, and portraits of Pastors, beloved in the Lord, look down upon them from the walls; the bright fires, supplied through the coal funds, are generally burning, and the constant care of the lady visitors relieves the inmates of the anxieties incidental to those outside. Medical officers render help to all needing it, and the services in the chapels on Lord's-day afternoons and twice during the week are much appreciated, especially by those who are deprived of the long-valued ministrations in the sanctuaries, which age and infirmity debar them from visiting.

* *

To some extent the aged Christian poor are not participants in gifts which others enjoy, for they do not publicly parade their privations; they silently suffer, and it is for the loving hearts and helpful hands of their fellow-believers to minister to their needs. Here the work of this Society is so useful; it provides a simple, safe and effective way of permanently and regularly helping; its pensions are the expressions of Christian love; the personal element enters into all its dealings with the recipients, a feature of the operations which the Committee deem of great importance. All London and Brighton recipients, together with those in many other places, receive their pensions through the Committee, lady visitors and other friends, who, in discharge of this labour of love, call monthly at the residences of the pensioners, when a little converse and often a few words of prayer cheer these solitary ones. Where this course is impracticable, quarterly remittances are made.

CLAPHAM JUNCTION ("PROVIDENCE," MEYRICK ROAD).—On Tues-

day evening, February 8th, a good congregation gathered to hear Mr. H. J. Wileman give a third lecture for the benefit of the Renovation Fund, the ceiling of the building and exterior being in rather a dilapidated state, and in urgent need of repair. Several friends have helped us, but we are still in need of assistance before we can proceed with the work—£150 being required. Mr. Wileman has loyally helped us, and the lecture, entitled "Manners and Customs of the East in the Time of Christ," was heartily appreciated by all present. Mr. and Mrs. Robson kindly lent and again operated the lantern, which added to the success of the lecture.—MORDAUNT W. KEEBLE, *Hon. Sec.*

Gone Home.

THOMAS PARSONS.

The Church worshipping at the Tabernacle, West Street, Brighton, have sustained a heavy loss in the home-call of Mr. Thomas Parsons. He was connected with the Cause about forty years, serving latterly in the office of deacon. The ministry of the late Mr. Harbourn was owned of God to his comfort and refreshing. He would frequently testify of the power of the Word in hearing that highly-esteemed servant of Christ, saying the precious truths proclaimed were good to his soul. By divine grace our brother was helped to minister the Word of God with much acceptance to congregations in various parts of Sussex, proving himself to be a friend to many needy Causes of truth. In every possible way he worked for the peace and prosperity of the Church and congregation with which he was identified; his constant attendance at the prayer-meetings evidencing his devout interest in the welfare of Zion. About fifteen months ago his health began to fail, and from that time he was frequently laid aside, and gradually became weaker. During his prolonged illness the stay of his mind was covenant grace and peace. The last sermon he listened to was based on John xiv. 27. These words were precious to his soul as he lay upon his dying bed. Almost his last words were: "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety." After a short service in the Tabernacle on December 10th, conducted by the Pastor, Mr. H. S. Boulton, in the presence of a good number of sympathetic friends, his remains were reverently placed in the Extra-mural Cemetery "until the day break." Of our friend it truly can be said: "Quietly he served his God in life, and peacefully fell on sleep."

H. S. B.

MRS. HEPHZIBAH SARAH WILCOX.

The Church worshipping at West Hill Chapel, Wandsworth, have lost one of their oldest members, Mrs. Hephzibah Sarah Wilcox, who was called home on January 24th in her 84th year. Her conversion, more than half-a-century ago, was a somewhat exceptional one. She experienced but little of "the terrors of law and of God," the operations of the Holy Spirit in her heart being indicated by an intense and unquenchable desire to love and serve the Saviour. When she received strength to believe to the saving of her soul, her faith was so simple and strong that questions and doubts rarely if ever troubled her, and she was able to "cast all her care on Him" with the confidence of a loving child.

In 1856 she was baptized by William Ball of blessed memory, the then Pastor of the Church with which she remained in honourable fellowship till her death.

Few of God's people realise so fully as she did what it is to be kept in "perfect peace" with the "mind stayed on God."

Quiet in her demeanour and reticent of speech, she was never known to utter an unkind word about anyone, her conversation invariably being about the goodness of the Lord and His mercy, which "endureth for ever."

Her troubles were many, but of these she spoke but little, save of one—the deaths of her husband and a beloved son in one day, and to this she loved to refer, because of the support she found in Divine grace in this the heaviest trial of her life.

She died in peace with God and man, and all to whom she was known will add, "Blessed are the dead that die in the Lord."

W. J. S.

MARY ANN BAYES.

The death of the above (widow of the late William Bayes, deacon, Elm, Limehouse) occurred on Wednesday, Jan. 19, when she was very suddenly called from earth to heaven, at the age of 79 years.

The circumstances in connection with the departure of our dear mother were most distressing, inasmuch as a fire, which broke out in her bedroom at an early hour, was the means sovereignly permitted by the Lord to this end. The cause of the fire will never be known, but we do know and shall never forget the fact that, had we not been aroused in such a providential way as we were, the fire, which so severely damaged the aforementioned room, would soon have taken further hold of our dwelling and might easily have proved fatal to us all.

Thinking the following short testimony would be acceptable, it is offered

in loving memory of our dear mother and also for the glory of God :—

Concerning our dear mother, it could truly be said she had chosen that good part which cannot be taken away, and for the greater part of her long life she knew what it was to rest in the Lord and wait patiently for Him. She possessed a very patient spirit at all times, even in the trying hour of her affliction, and this was very noticeable to us during the last few years of her earthly life and failing health, and she was thus enabled to endure even unto the end; and although her end came so suddenly and so mysteriously, yet we know that she has been most anxiously waiting and looking for the time when she should be called from earth to heaven.

As a mother she was very tender-hearted, loving and kind, and none the less so as the partner of our late beloved father, and they both ever prayed for and sought to train us, their children, in the nurture, admonition and fear of the Lord.

Oh, how many times has she mentioned and sometimes called our special attention to some of the most comforting hymns in Denham's Selection, with which she was so conversant, and which were so suitable to her, and from which she obtained so much spiritual help.

Her Bible was her constant companion, many sweet and precious portions therefrom being applied to her soul by the Spirit of God.

On the last evening of her earthly life my dear wife was much impressed by the look of happiness which had spread over her gentle countenance as she sat with her Bible before her.

In a conversation with a friend who visited her only a week or two ago she remarked, "It will not be long before I go home; but I do want the Lord to say to me, 'My grace is sufficient for thee.' I know it will be sufficient for all that lies between, but I do want Him to say, 'For thee.'"

The last conversation which our dear mother had was with Miss Kitchener, a teacher in Elim Sunday-school, who saw her within half-an-hour or thereabouts from the time that she last retired to bed. To Miss Kitchener she said, "Perhaps it will not be very long now before I shall be called home," and quoted—

"Shall ought beguile us on the road
When we are walking back to God?
For strangers into life we come,
And dying is but going home.

Welcome, sweet hour of full discharge,
That sets our longing souls at large,
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell."

We know, therefore, that our earthly loss is indeed her eternal gain, and so we sorrow not as others which have no

hope, for "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "Unto God the Lord belong the issues from death," and unto God belongs all the praise for the preservation of us and our children.

Our mother was one of the oldest attendants at Elim, and a member of many years' standing.

The interment took place on Thursday, January 27th, when the mortal remains were laid in the family grave at Bow Cemetery, in sure and certain hope of a joyful resurrection.

The funeral service was kindly conducted by Pastor F. C. Holden, who also preached a memorial sermon on the following Lord's-day evening from Deut. xxxiii. 3.

T. BAYES

(Elim Sunday School Superintendent).

HENRY CHAPMAN.

Another member of the diaconate of the Aylesbury Baptist Church has been called to his reward, Mr. Henry Chapman (who served the Church as a deacon for thirty-four years) being taken home on January 27th, after a protracted illness. He was a man firm in his belief in the doctrines of free and sovereign grace and a favourite among the young people. In his younger days he served at West End Baptist Chapel, Tring, in the capacity of deacon and Sunday-school superintendent. As senior deacon at Aylesbury, he also held the position of treasurer. He lived to the age of fourscore years, and in his declining years often encouraged those who were younger by his testimony to the faithfulness of a Covenant-keeping God.

He was laid to rest on Tuesday, February 1st, a service being held in the sanctuary that was so dear to his heart. At this Pastor Witton suitably referred to the useful life just ended, and many friends assembled to pay their last tribute of respect and love.

"BARACHEL."

MRS. COBBETT.

One of old said, "We spend our years as a tale that is told." Scarcely had the New Year been ushered in when a dear friend of the Cause at Cricket Hill, Yateley—Jane Cobbett—was called to her eternal rest.

Our late friend had been an invalid for several years, being laid aside some time ago by a severe seizure, but her Heavenly Father was graciously pleased to restore her in a good measure, so that she was able once more to get about the house and to be taken out. But she never fully recovered from the attack. Although not in membership with us at Yateley, we believe our departed

sister was one of the family of God. Her greatest joy and pleasure, especially of late years, was to commune with those who loved the Lord Jesus Christ, and she seemed at times quite able to give a reason for the hope within her. Her hope and stay was truly in God, and we are sure she now realises that her hope was not in vain. She would always ask to have the Word read and prayer to be offered whenever any of the Lord's people visited her.

Our dear friend was taken seriously ill soon after midnight, and passed away so quietly in less than two hours that her daughter and attendant did not know she was gone, being 76 years of age.

The funeral took place in the little graveyard at Cricket Hill on Wednesday, January 5th, many friends and neighbours attending to show their last respect to the departed.

Mr. H. Brand, of Guildford, conducted the service, at the family's request, and made very appropriate remarks concerning the departed, and also as to the certainty of death and eternity. Thus "one more" has passed over Jordan—one more in the long cloud of witnesses—and we still remain for a time, but would ever remember our call is coming, for "Death is ever nigh, and none can tell how near."

H. J. PARKER.

ANN CLARKE,

widow of the late A. R. Clarke, of Glemsford, Suffolk, who died January 14th, 1910, aged 85 years. Baptized at the age of 17 by the late Mr. Robert Barnes of blessed memory, she was for sixty-eight years a godly and consistent member of the Church worshipping at "Ebenezer."

Her body was committed to the dust on Thursday, January 20th, by Pastor J. Everett, assisted by Pastor A. J. Ward, of Brockley.

JOHN FAREY

was called to rest on December 14th last. He was arrested by the words being impressed on his mind, "Sinner, thou must die, and how stand matters between thy soul and God?" He had no rest until the Holy Spirit revealed to his soul peace and pardon through Jesus Christ. For about forty years he was connected with the Cause at Zion Chapel, Hitchin. He rejoiced in salvation by sovereign grace.

His mortal remains were committed to the grave by the writer, a service being previously held in the chapel, when reference was made to our departed brother's life. G. E. SCOTT.

G. SAWYER.

On November 24th, 1909, at the ripe old age of 88 years, Mr. Geo Sawyer

passed away. He was always a lover of the distinguishing doctrines of grace and, with his beloved wife, joined the Church at Soho when it was under the pastoral care of Mr. Coombs. Subsequently removing to Wilton Square, he served that Church for some time as a deacon, and then for a short time made his home at Jireh, East-road. In October, 1868, he united with the friends at Mount Zion, Chadwell-street, under the ministry of the revered John Hazelton. Up to the end of his life he cherished deep affection for "Mount Zion." He was chosen deacon at this Church in May, 1883, and filled this office for several years after Mr. Mitchell, whose ministry he highly appreciated, became Pastor.

Advancing age necessitated his resignation of the position and he removed to Brighton, where a visit from his former Pastor was always a source of joy.

His end was peaceful and his last thoughts and words were of his "home" at Chadwell-street. He longed to be gone, and more than once expressed that he was "hoping, longing, and waiting."

Our loss is his gain. We could not wish him back, but pray "Let my last end be like his." Almost his last words were, "I shall be satisfied when I awake with Thy likeness."

FRANCIS WHITLOCK,

of Limpsfield, Tulse Hill, fell asleep in Jesus on February 2nd, at 1.45 a.m., aged 78.

The son of a Kentish farmer, he came to London when quite a lad and became connected in business with a member of Mr. Wells' congregation, who took him to the old Surrey Tabernacle, where the Word was made life and power to his soul, and he was baptized when about 20, remaining a devoted adherent till Mr. Wells' death in 1872. Two years later he settled at Grove Chapel, Camberwell, under Mr. Bradbury, whose ministry was much blessed to him, and a close friendship existed between them till death separated them. He ever made a decided stand for the doctrines of grace. As age and infirmities increased, there was a gradual loosening of the ties of earth, and his mind during the last few months of his life was kept in a calm and happy frame, resting on the atoning blood and perfect righteousness of Christ Jesus, his Lord. His last request was for the hymn, "Just as I am, without one plea," to be read to him, which he said was very sweet, and shortly after sank into a comatose condition, from which he never roused.

He was buried on Saturday, Feb. 5th, at Nunhead, by Mr. Danoe, of Leamington.

“Onesiphorus : ” The Man who Refreshed His Minister.

A Study of 2 Timothy i. 16—18. Continued.

WE are scrutinising a photograph, taken long since, in the light of unerring truth, of a man whose portrait is preserved as that of a Church member who afforded his minister refreshment.

This he no doubt did, in addition to the ways we have considered, by himself being a living and effective member of the Church. Not only did he stimulate others—he was a living, earnest, intelligent *worker*, and as such ministered unto the apostle. Doubtless Paul had but to suggest plans of usefulness, and there was at least *one* ever willing to put them into practice—one on whose warm co-operation he could always rely. A genuine working Christian is an earnest minister's delight ; a cold, inert professor his constant sorrow.

Be a genuine, practical *well-doer*, harmoniously, humbly, and faithfully filling your niche of usefulness, and your Christian activity will not fail to refresh your pastor's heart.

Lastly, he refreshed his pastor by *praying* for him. His sterling Christianity was, we are sure, the result of fervent, frequent, faithful prayer. Early in the morning, ere the world awoke, and far into the midnight, when others slept, there was one who bore his pastor on his heart in earnest supplications before the Lord. Our people should learn that their love to their pastors in God's sight is really to be estimated by the prayers they offer on their behalf. Epaphras is said to have laboured fervently in prayer for the Colossian Church (Colossians iv. 12). The Greek is even stronger, and expresses the agonising earnestness of a wrestler at the ancient games. Paul also employs the same expression when exhorting the Romans to agonise together with him in *their* prayers to God for him (Rom. xv. 30). The conviction that *such* prayers are offered for them is an unspeakable refreshment to all Christian ministers.

True prayer is true help, and praying members in a very blessed sense may be said to refresh their pastor and to minister unto him.

Our people's love to their minister is not, we fear, always of the most pure and elevated character, and needs to be tested in God's presence before it is permitted to obtain a hold upon the heart. It savours at times more of human fondness, of morbid, emotional admiration for the person and gifts of an attractive and popular teacher than dignified spiritual affection. This is as detrimental to the soul's well-being as it is dishonouring to God. Having impulsive *selfishness* as its true mainspring it soon grows cold. Those who are the most forward to worship a human idol are

often the first to tire of it and displace it for another. Those who in the capriciousness of impulsive affection appear ready to make any sacrifice for a new minister are not unfrequently the first to grieve him by coldness and neglect. Now the remedy for this is prayer. Nothing tests motives, nothing purifies love, nothing hallows and cements friendship like putting the most secret thoughts of the heart fully and frankly into words before the Lord. Latent evil, unconsciously lurking in our personal attachments, is at once detected by our inability to turn our fond emotions into prayers, whilst the subjects of our earnest supplications are sure to have a large share of our best and holiest love.

That your love to your pastor may be a holy and God-honouring affection, pray much for Him. His power for good over you will then be great. His preaching will assist you. Your interest in him will not diminish, and you will not fail unceasingly to minister unto him.

Notice, then, the admirable constancy of the affection of Onesiphorus for his pastor. Very different were the attitude and action of the impulsive Galatians toward him. At one time, had it been "possible" in pity for his defective vision, they would have plucked out their own eyes and have given them to him. Shortly after, they yielded to the influence of the Judaising party in the Church, and ranged themselves on the side of his enemies.

Lapsed friendships are harder to contemplate than the deaths which removed those whose love was loyal to the last. God be thanked that we have known some whose hearts beat truly to us till their pulsations on earth finally ceased. God be thanked for

"All this, and more endearing still than all,
The constant flow of love that knew no fall,
Ne'er roughened by those cataracts and breaks
That humour interposed too often makes."

God be thanked for fellow-workers the grasp of whose hand was a means of grace, whose greeting was an inspiration, and who invariably proved *semper idem*—always the same.

Such was the love of Onesiphorus. "He *oft* refreshed me"—not once only—when their acquaintance was recent and the novelty of a new friendship stimulated him; but often, never suffering his early affection to grow cold. Such should ours be, springing from deep-rooted principle; knowing no fluctuation; patient, sympathising and forbearing; a very well-spring of thoughtful kindness towards one to whom, under God, we are indebted for so many spiritual blessings.

(To be concluded in our next.)

ELECTION.—No word in the Bible grates more on the ears of the unregenerate than this; and it is often repudiated in the strongest terms. "We have nothing to do with Election," exclaims the young preacher. "Dear friend," we reply, "woe, woe to you, if Election has *nothing* to do with you."

"THE MAMMON OF UNRIGHTEOUSNESS."

LUKE XVI. 1—12 (*Concluded*).

IN response to our request for further elucidatory quotations on this important subject, kindly correspondents have forwarded the following :—

"In the 'Surrey Tabernacle Pulpit,' by James Wells, Vol. VI., No. 314, this great preacher observes (page 414) that the secret of the meaning here lies in the word 'fail.' There appears to be here a degree of irony. The steward primarily is intended to represent the Pharisees, who withheld from the people a great part of God's truth, just the same as this steward. He had fifty measures of oil put down for a hundred, thereby depriving the royal household of fifty measures of oil; and he had four score measures of wheat put down for a hundred, thereby depriving the Lord's household of the other twenty measures of wheat, thus starving the royal household in order to obtain popularity and to be received by the world—just as men do now. They preach some of the Gospel, but they will not go too far, because that is reckoned dangerous. They give us sometimes fifty measures of oil, but to give us the whole hundred they think is extravagant. This steward failed to fulfil his position; he did not maintain the privileges of the royal household. Now then, ye, My apostles, if you think you shall thus ever become unfaithful, 'when ye fail,' there it is. We fail, Lord? Why, if Thy good Spirit carry on the good work we shall not fail.

"We shall not fail to recognise the Saviour, and so despise Him, and say, as the Pharisees did, 'Away with Him!' We shall not fail, as did Judas and Demas, who 'loved this present world.' We thus contend that the Christian shall never fail. And if you think you shall fail, then comes the irony, the solemn sarcasm. You see this steward acted very wisely—cunningly—and the lord commended him; that is, sarcastically, because he had done wisely; for the children of this world are wiser and more cunning in the things that belong to them than the children of light are in the things that belong to them. So, then, if you should fail, why, then you will have to look to something or other as a substitute. Did one prophet ever fail? Did Moses, Joshua, or David fail in anything essential? So, then, blessed Lord, when we dream of the possibility of failure, then we must contrive something to put something into the place of that failure. But that failure will never take place. But it doth take place with mere professors, and what then will they do? Why, make friends of the world, of course; make friends of the mammon, the god of riches, in order to be received there. The word itself means riches, but it conveys a threefold meaning—the god of riches, the love of riches, the riches themselves, and the people identified with them. And if you substitute something else for your faith where are you received into? Into everlasting habitations; not the mansions of the blest, but that which is described in the latter part of this chapter. So

then when grace or truth or the blessed God shall fail, then we may make to ourselves friends of the unrighteous mammon; they will receive us into their eternal destiny. One idea that reigns through the parable of the steward, through the comment upon that parable, is the necessity of faithfulness."—*Condensed and transcribed by "Alicia," Coggeshall.*

Another correspondent observes that "a well-known minister, on being asked to express his opinion concerning a peculiar phrase in the New Testament, replied, 'My boy, there are some glorious truths set forth by Aaron's dress. Seek to discover these, but do not spend all your time trying to spiritualise the latchet of his shoes.'

"His obvious meaning was that in too laboriously studying details we are apt to attempt to be wise above what is written, whilst main and paramount truths which underlie the Word do not receive due attention.

"Now, whilst we should hesitate to put aside any part of God's Word as meaningless, or to charge the Lord Jesus with wasting words, we consider it no violation of correct rules of interpretation to suggest that our first aim should be to discover the central truths of our Lord's parables rather than to give undue attention to their minute details.

"The main feature in the parable of the unjust steward is not his dishonesty in defrauding his lord, but his *motive* in so doing. His object was not to steal his master's goods, for the fifty measures of oil and the twenty measures of wheat which he credited to his master's debtors in no way benefited him; but realising that he would soon be in needy circumstances, he befriended others in order to induce others to befriend him.

"Another point should be taken into consideration when interpreting parables, namely, that as Christ came primarily to the Jews, certain of His parables were intended as warnings and reproofs to them as a nation rather than as counsels to individuals. Among these this parable appears to lend itself more readily to such interpretation, especially in view of the context.

"Christ had just told the story of the prodigal son, the spiritual teaching of which does not enter into the present argument. Following this comes the story of the elder brother, which most students agree is illustrative of the attitude of the Jews towards the Gentiles, and it would appear that the parable of the unjust steward contains the lesson drawn from the description of the elder brother's conduct towards his unrighteous brother.

"The Jewish nation had been the stewards of the oracles of God, which consisted of the Gospel conveyed by types and shadows. The completed Gospel was not, however, to be committed to them on account of their rejection of the Messiah, but to the Gentiles, the unrighteous mammon whom they, as a nation, despised and abhorred, although Christ Himself, to their disgust, was 'the friend of publicans and sinners.' If the student will endeavour to study the parable on these lines he may find less difficulty in understanding what Christ meant in advising His

hearers to 'make to themselves friends of the mammon of unrighteousness.' The parable of the wicked husbandmen (Matt. xxi. 33—46, and Mark xii. 1—12) will, if carefully studied, throw light on the passage under consideration."—*W. A. Shepherd, Teddington, London.*

A third correspondent, W. C., of K—— on T——, proposes to elucidate the parable by referring to many other portions of the Word which have no apparent connection with the subject. His idea of verse 9 is that by the reception "into everlasting habitations" we are to understand "that Gentile Christians would welcome into 'everlasting life' ten thousands of Jews who through grace had believed the Gospel" (Acts xxi. 20). He quotes the hymn "Now begin the heavenly theme" (Denham, 163) to substantiate this exposition, which is, we believe, an original one.

No writer has advanced the popular idea that it is taught in verse 9 that Christians who are well-to-do in this life will be smilingly welcomed into heaven by those whom they have helped by their generosity on earth. This forms the basis of a well-known and charming allegorical story by the author of "Uncle Tom's Cabin," which was very popular fifty-five years ago. To lovers of the Gospel of free and sovereign grace the notion is, however, far too legal to be tenable. The spiritual mind recoils from the thought that our reception into heaven will be more or less cordial as we have expended money in deeds of benevolence or charity—or as Albert Barnes expressed it yet more strongly, that we ought so to use our worldly goods that *we may be received into heaven* (the italics are his) when we die. The misuse of money on the part of God's living people will doubtless cause great pain of conscience and much distressing chastisement (1 Tim. vi. 9, 10); while deeds of generous love will meet with tokens of the dear Saviour's approval (Matt. xxv. 31, 45). But that the gates of glory will open more freely on this account and that money expended on the poor will ensure a more cordial entrance into heaven, we repudiate as contrary to the gospel.

We prefer to sing or say with John Kent:—

"When called to meet the King of dread, should love compose my dying bed

And grace my soul sustain,
Then, ere I quit this mortal clay I'll raise my fainting voice and say,
Let grace triumphant reign!"

HOW THE PENTECOSTAL BLESSING CAME.

BY PASTOR A. J. WARD, BROCKLEY, SUFFOLK.

FROM God's Word we learn how essential are the presence and power of the Holy Ghost to give validity to our endeavours to promote the kingdom of His grace. As His servants, we do well to realise our entire dependence on Him, while those who hear or read the glad tidings should remember that all true pleasure and profit come through His blessing.

Paul exhorts us to "grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption." Zion's present low condition should therefore lead us all to ask very seriously whether we are not guilty in this matter.

With this object it would be wise for us to mark with care the action of the primitive believers between the giving of the promise of the Holy Spirit by our Lord and its glorious fulfilment as here related (Acts iii. 1—4). Observe, then,

I.

The *period* specified—"Pentecost." (1) How appropriate this was is obvious when we recall that it was the festival of the ingathering of the ripened grain. The Lord Jesus had sowed in tears of sorrow and suffering the good seed of His Father's love and grace. Now the Holy Spirit descends according to promise, and a multitude of precious souls are gathered into the Church as the fruits of the travail of His soul.

(2) The explicit statement—that this occurred "when the day of Pentecost was fully come." God works by order. He has His set times to favour Zion—times when the power of the Holy Spirit is more manifest than at others, and these are preceded by special seasons of prayer. The Holy Spirit is to abide with the Church for ever. This should cheer but should not content us. Every believer should long and plead for a greater outpouring of His Spirit than is experienced to-day, both in the conversion of sinners and in the character and conduct of those to whom the Lord is precious.

II.

The *attitude of the Church* previous to the giving of the Spirit. This was one of faith in the Master and obedience to His parting words, "Tarry ye at Jerusalem until ye be endued with power from on high." Here we have an example. Faith and obedience to His Word cannot fail to bring the much-needed blessing.

These honoured Him. The Church rested upon His Word, and though the blessing tarried, yet they were nothing daunted or discouraged.

They constituted a loving and harmonious company, realising the tie that bound "their hearts in Christian love," and experiencing the fellowship of kindred minds—true antepast of that which is fully known only to those who are "with Christ, which is far better."

Peter, wholly restored to the confidence of his brethren, was there with John and James. These, with Thomas—who was never again to harbour distressing doubts—with the seven other apostles, "all continued with one accord in prayer and supplication." The holy women were likewise there, as were our Lord's brethren according to the flesh. Mark, too, that with these was "Mary, the mother of Jesus," not "the mother of God," as Papists impiously contend she should be styled. She was present as a suppliant—a petitioner—no hint being given that she was there as a mediator with Christ on behalf of the rest. This is the last reference to

her in God's holy Book, our final glimpse of her being in the character of a worshipper at a prayer meeting in "an upper room" (Acts i. 13, 14).

Only a prayer-meeting! Yet no religious exercise is surrounded with greater promises of blessing than this, and no form of worship on which we are so dependent, yet so grievously neglected.

It was a period of *expectation*. The Lord had joined together their expectation and their supplications, and the two begat a patient confidence which enabled them to wait with an intensity of desire which was as fuel to the fire which glowed so fervently on the altar of their hearts.

They had a solid warrant for expecting "the coming of the Holy Ghost" at Pentecost, and have not we as good ground to-day to expect present manifestations of His power and grace? "According to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you. Fear ye not."

They were thus all of one accord and in one place. *We* cannot all assemble on the same spot, but we may be "of one accord." Then there were no dissensions or discordant notes. All hearts were blended in one, grace reigning supremely, as everyone was filled with love to their ascended Lord. We rejoice that there is still a place where all petitioners can meet in the most real and blessed fellowship. For

"There is a place where spirits blend, where friend holds fellowship with friend;

Though sundered far, by faith we meet around one common mercy seat."

It was an earnest and *prolonged* prayer-meeting. Such gatherings herald all true revivals, and not until the Churches are blended in such union can we expect the outpouring of the Spirit in His quickening and energising power.

Is there not to-day a sad neglect of, and indifference to, united and persistent prayer?

III.

The advent of the Holy Ghost, though long anticipated, *at last occurred suddenly*. They were prepared to receive Him, though knowing not how He would make His coming known.

He came with a sound from heaven as of a rushing, mighty wind, which filled all the house in which they were sitting. The wind is one of Nature's mysteries. It can be heard but not seen. Its operations and course are beyond our control. It can come so gently as to fan health back to the pallid cheek of the sickly babe, or rushing and crashing with a force so tremendous as to lay the ancient giants of the forest low, and render the proud structure of man's erection a heap of dismantled stones.

So is it with the Spirit. He works sovereignly, silently, savingly and successfully, and His working is always seen. It was rushing and mighty, to teach us the invincible power that ever accompanies His operations. No person or power or error can stand before Him.

The recorded result is that "they were all filled." What a

blessed filling! As we read, our soul glows with holy longing to be ourselves filled thus.

These results are, many of them, what we to-day crave and covet. O let the need constrain us to follow in the steps of this waiting company, until to us likewise the promised and looked-for blessing comes!

THE THOUGHTS, THE WORDS, AND THE WORKS OF OUR COVENANT GOD.

MEDITATIONS BY PASTOR O. S. DOLBEY.

(Continued from page 79).

II.—THE WORDS OF GOD.

“His very word of grace is strong as that which built the skies:
The voice that rolls the stars along speaks all the promises.”

—A Selection of Hymns by JAMES WELLS, No. 8.

AMONG men “a word” is rightly defined as an oral or written sign expressing a thought. Figuratively it has been happily described as a vehicle of intercommunication between mind and mind. Souls, in this stage of our existence, are silent and their mental and moral operations are confined to their own personal consciousness. It is by words, whether addressed to the eye or the ear, that the soul can leave the isolation of its own individuality, and impress and receive impressions from the minds of other men.

The God of Heaven not only—as we have seen—*thinks*, but He has been pleased to inform us of some of His thoughts by clothing them in words, and thus revealing them to the children of men. Words disclose hearts, and God’s heart of covenant love is disclosed in the words with which He has been pleased to tell out “the secret of the Lord” to “them that fear Him” (Psa. xxv. 14). Thus, they whom grace has so dealt with that they are no longer “natural men,” arrive at the knowledge of what is the heart of their Heavenly Father Himself. They “judge all things” and are even, O wondrous thought! no strangers to the “deep things of God” (1 Cor. ii. 10). Waiving generalities, however, we would observe that—

I.—*God’s words are true.* God is the God of truth, and whatever He has said is true. He cannot lie, He cannot deceive.

Many are God’s testimonies both concerning Himself and concerning man. He has declared His own nature; what are His perfections, together with His eternity and everlastingness. From His Word we gather the origin of mankind, and also what is man’s present state and condition. By the Word of God we are informed of the way and plan of salvation, and who they are that shall infallibly enter the Divine glory, and reap all the saving benefits of the Redeemer’s mediation.

This fundamental truth calls for special enforcement in this cloudy and dark day. The inerrancy of the Bible is being assailed.

Let us assert it. "Thy word is very pure : therefore Thy servant loveth it" (Psa. cxix. 140).

II.—They are *words of consolation*. Loving words, even with us, have a strange power to comfort sorrowing hearts. Is it to be wondered that the words of God, expressing as they do His infinite compassion and the love of His heart, are so potent in allaying fears, and hushing troubled bosoms into the calm of God?

There are temptations, afflictions, losses and crosses, darkness and desertions experienced. But what is it that gives us comfort in the midst of all? What is it that cheers us amidst all the gloom of this world of sorrow and death? It is the Word of God. How sweet are the promises, how cheering the invitations, how strengthening are the testimonies of both prophets and apostles—each of them being in truth the very voice of God.

Then we further observe that *God's words are very inspiring*. What fresh life and energy they impart to our souls when applied by the Holy Ghost. They even cause the feeble to be as David, as the Angel of the Lord for strength and spiritual power.

God's words stimulate our faith, they invigorate our love, they inflame our zeal, they open the door of our lips, so that our mouth shows forth His praise.

Oh, to hear the Lord's words more frequently in the power of the Holy Spirit; then shall we say, "The Lord has spoken, I will rejoice."

God's words are *unchangeable* and irrevocable. In this world of change, the meaning of words employed in men's current speech is well-known to differ as time runs on. In our *Oxford Bibles* is a list of "Obsolete or Ambiguous Words," that is to say, words that we now never use, or words the meaning of which to-day differs from what they once bore. Now, in God's vocabulary, there are no obsolete terms, and the old Bible has precisely its ancient meaning. "The gifts and calling of God are without repentance."

"The sacred truths His lips pronounce shall firm as heaven endure;
And if He speaks a promise once th' eternal grace is sure."

Two classes of religious men are most crafty enemies to the unchanging veracity of God's truth—Romanists and the Higher Critics. Rome would keep the Bible from the people "lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart." The Higher Criticism—the greatest apostacy of the age—would so tamper with the text; and dispute the reliability of what it seems to these scholars (?) irrational to believe; as, were it possible, to delude the very elect of God into the belief of these specious falsehoods.*

*The Ritualistic or Sacerdotal party in the Church of England are equally crafty. They boast of the frequency with which the Bible is publicly presented to their congregations—five distinct portions often being read at (say) the morning service—the two proper Lessons, some Psalms, and the Epistle and Gospel for the special Sunday. We enquire whether these are read "distinctly and in an audible voice," as the Rubric enjoins, or whether they are not purposely read so badly that the people cannot possibly understand them.—EDITOR.

Which class of men are the deadlier foes to God and His Gospel, it were hard to decide.

Let us, therefore, be abundantly grateful that God has expressed His eternal and inscrutable thoughts in language which is intelligible to men, and that His providence has so preserved His own inspired Book, that it remains the birth-right of all in our favoured land. Let us bless the Good Spirit for its inerrancy and indestructibility, while we sing with full hearts—

“Engraved as in eternal brass the mighty promise shines—
Nor shall the powers of darkness rase those everlasting lines.”

THE SWORD OF THE SPIRIT.

The Inaugural Address delivered at the Thirty-ninth Annual Meeting of the Metropolitan Association of Strict Baptist Churches on March 8th, 1910, by the President,

PASTOR EDWARD MITCHELL, CLERKENWELL.

“The sword of the Spirit, which is the word of God.”—Ephes. vi. 17.

THE life of the believer on earth is compared to a pilgrimage, a race, a conflict. This last figure is employed by the Apostle in the passage a part of which forms the basis of our address this evening. The Christian warrior's full panoply is described, while he is exhorted to put it on and enter the lists confiding in his Master's strength. The conflict is spiritual; not therefore less, but rather more, real than natural warfare. The enemy is set forth—not as a mere rabble, but a strong, numerous, active and well-disciplined host, led with consummate craft by Diabolus himself.* But “greater is He that is with us than all they that be against us;” so that while we may be hardly pressed, we can never be finally overcome.

The immortal Dreamer has given us a striking picture of the Christian's warfare in his days, a part of which I quote. After being shown by the Interpreter a beautiful palace, with which Christian was delighted, and into which he desired to enter, he saw “that in the doorway stood many men in armour to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, ‘Set down my name, sir;’ the which, when he had done, he saw the man draw his sword, and put a helmet on his head, and rush toward the door on the armed men, who laid upon him with deadly force; but the man, not at all discouraged,

* The word rendered “the wiles of the devil” (verse 11) is *methodia*, a military term, indicating a fraudulent artifice, a stratagem, a trick, a methodical and matured plan to deceive and so frustrate an enemy. Hence it has been variously translated—“the artifices” (Darby); “the crafty ways” (Archibald Campbell); “the strategies” (Rotherham); and “*artes diaboli*—the arts of the devil” (Beza).

fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

‘Come in, come in; eternal glory thou shalt win.’

So he went in, and was clothed with such garments as they. Then Christian smiled and said, ‘I think verily I know the meaning of this.’”

In the enumeration given by the Apostle all the pieces of armour mentioned until he comes to the sword, are purely defensive—the girdle, the breastplate, the shoes, or greaves, the shield, the helmet, are all for the warrior’s protection—but the sword is a weapon of offence as well as defence. With this he not only parries the cuts and thrusts of his adversaries, but attacks them in turn.

Let us consider THE SWORD. Like all other true Christian weapons, it is spiritual—“the weapons of our warfare are not carnal”—“the sword of the Spirit, which is the word of God.” The Holy Spirit has Himself forged this weapon for us. It is a right Jerusalem blade, and, skilfully handled, will cut through all the armour of the evil one. What David said of the sword of Goliath, with a much wider application and stronger emphasis we say of this sword, “There is none like that; give it me.” “There are those who would keep it, as Goliath’s was till David drew it forth, wrapped up in a cloth, under the custody of the priest.” But Paul exhorts all Christians—he addresses children, fathers, servants and masters; in short, all sorts and conditions of believers—to “put on the whole armour of God,” and to take “the sword of the Spirit.” How monstrous is that act which would deprive us of the weapon God Himself has provided, and give us as a defenceless prey to the adversary of souls.

Our day has witnessed the uprising of a body of learned divines whose great aim appears to be to blunt the edges of this sword. They deny—largely, at any rate—the inspiration of the word, which alone gives it its value, and regard it as being little above the level of mere human productions. The authority and knowledge of our Lord Himself are impugned, and a large part of those holy writings, so dear to Him, and so constantly used by Him in His own conflicts with Satan, is relegated to the limbo of myths and legends. This is a saddening condition of things to true-hearted followers of Jesus. Yet let us not be dismayed. The word is its own proof, and the edges of the sword of the Spirit are as keen as ever. The present race of opponents will pass away and their works perish, but the word of God abideth. “For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away. But the word of the Lord endureth for ever.” *

In the Epistle to the Hebrews this well-known passage occurs: “The word of God is quick and powerful [“living, and active,”

Revised Version] and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." All true believers can set to their seal that this witness is true. They have felt, and do more or less daily feel, its searching power, discerning the thoughts and intents of their hearts and humbling them before God. Blind men may deny the inspiration of the word of God, but those who feel its power and discern the sign manual of its great Author enstamped upon its sacred pages have the witness in themselves that it is His sure and abiding word. Satan, too, knows the power of the word, and has often felt the keenness of the edge of this sword. How did our Master constantly foil and wound him with an "It is written," and many a sore thrust has he received from this sword from the Master's followers.

I cannot refrain from another extract from Bunyan's immortal allegory. Christian has been fighting with Apollyon until he is well nigh spent—"Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, 'I am sure of thee now.' And with that he had almost pressed him to death: so that Christian began to despair of life; but as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly stretched forth his hand for his sword, and caught it, saying, 'Rejoice not against me, O mine enemy: when I fall, I shall arise,' and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, 'Nay, in all these things we are more than conquerors, through Him that loved us.' And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more." Weapons of human invention Satan counts but as straw or stubble, but the sword of the Spirit, wielded by faith, will make him howl and flee.

The sword of the Spirit being the weapon apart from which we cannot hope for victory over our foes, suggests to us THE IMPORTANCE OF A THOROUGH KNOWLEDGE OF THE WORD AND SKILL IN ITS USE. The possession of a weapon, though it be the best that skill ever produced, is of itself no real protection. Apart from a right knowledge of it, and some skill in the use of it, its possession may be a source of danger rather than of safety. The best sword ever forged avails nothing unless its possessor knows how to use it. A Bible in the house will not scare away evil spirits. "Thy word have I hid in my heart, that I might not sin against Thee." "Concerning the works of men, by the word of Thy lips, I have kept me from the paths of the destroyer," are David's words. It is the word known, understood, hid in the heart, that exercises its influence upon the life. Skill in the right use of the word is of the first importance to the soul's well-being. This is gained by diligent reading, constant meditation, earnest prayer, and exposure to temptation. Only campaigns make veterans. The exercises o

the drill-yard are of use in teaching manœuvres, but the real teaching is on the battle-field. We should, however, store our minds and memories with the word. "Let the word of Christ dwell in you richly." Read, mark, learn and inwardly digest the sacred word. It is naturally impossible for one who neglects the word to be skilful in the use of it. There is no excuse for ignorance of the word in our day. We can all read, and can all obtain a copy of the whole word—privileges not enjoyed in former times. It is to be feared, however, that there are comparatively few of whom it may be truthfully said that their "delight is in the law of the Lord, and in His law do they meditate day and night." We plead for a more constant, prayerful study of the divine oracles. Leave the unprofitable literature of the day to those who have not tasted the sweetness of the word, and feed your souls on divine truth.

"Hoard up His sacred word, and feed thereon and grow ;
Go on to seek to know the Lord, and practise what you know."

But while an intimate knowledge of the word and some skill in its use are necessary for the private Christian, how much more are these qualifications required by those of us who are called to minister in holy things. For we must expect THE FIERCEST ATTACKS FROM THE ADVERSARY. In war time it is good tactics to aim at the officers. In recent times it has been found necessary for officers in action as far as possible to make themselves indistinguishable from the rank and file. At Trafalgar Lord Nelson's conspicuous uniform drew the fire of the French sharpshooters, and cost him his life. Our chief enemy is a great tactician, and directs his hottest fire towards the ministers of the Gospel. If he can lead a minister aside from the truth others will follow him. If he can entangle any of them in a carnal temptation, they may openly fall. Their fall will prove a stumbling-block to weak believers. Or, if they do not openly transgress their spirituality will decline, and their usefulness will be impaired. If one of the common soldiers fails in courage the mischief is but small, but if a standard-bearer faints, dismay spreads through the host. How essential it is, therefore, that we who are ministers should be experts in the word, and have it engraven on the fleshy tables of our hearts. It should be our constant meditation, kept as our choicest treasure, and held dearer than friendship, or even life itself. If we keep His word He will keep us. "Because thou hast kept the word of My patience, I also will keep thee," is His own gracious word.

But we are called also to AGGRESSIVE ACTION. We have not only to defend ourselves, and the flocks committed to our care, from errors and heresies, as well as practical departures from the precepts of the word, but we are also commissioned to attack the strongholds of Satan. We are to carry the war into the enemy's country. To defend your own land by attacking that of your antagonist is sound strategy. Our Lord has commissioned His servants, not merely to defend themselves from hostile attempts, but also to conquer for Himself a kingdom from His enemy's territories ; to drive out the usurper, and take possession of his dominion in their Master's

name. To act only on the defensive is to court defeat. Aggressive work is ever a mark of robust vitality in the Church. We cannot long remain stationary—we either advance or retrograde. The present condition of many of our Churches seems to require a trumpet call to advance the standard of our Lord, and resolutely attack the enemy. We have bravely defended the citadel for long enough, many have fallen in the breaches valiantly holding the fort, but is it not time that we quitted purely defensive methods; and, obeying our Master's command, and relying upon the promise of His presence, made a resolute onslaught on the strongholds of the adversary? A few more years of purely defensive warfare, it is to be feared, will leave in many places little to defend. Whereas a vigorous campaign in the Master's name and strength may yield glorious victories and conquests.

IN OUR AGGRESSIVE WARFARE THE SWORD OF THE SPIRIT MUST BE OUR GREAT WEAPON. There are other weapons. "The weapons—it is in the plural—of our warfare are not carnal." There is the mighty weapon of "*all-prayer*," but I may not touch this as it has been allotted to my brother who is to follow me. So I must confine my remarks to the sword. We must constantly use the word of God. It is "the Gospel of Christ" that "is the power of God unto salvation." We fully recognise that there are useful adjuncts to the Gospel—such as medical missions in heathen lands. To administer medical relief to suffering men and women is a good thing in itself, and it serves to remove prejudices, and gains a hearing for the word. Our Lord Himself healed the sick, and commissioned His disciples to do the same. "The Acts of the Apostles" shows us how the apostles used the power granted to them for this purpose, and the opportunities to preach the word gained thereby. Relieving the poor—clothing the naked, and feeding the hungry—are good works ever to be both practised and approved. With every lawful effort to better the condition of men we are in sympathy, but we cannot accept a mere social propaganda as a substitute for "the sword of the Spirit." Neither health, natural comforts, elevation in the social scale, nor education will or can bring a man into the kingdom. Not a few of those possessing the greatest natural advantages are the deadliest foes of the Gospel. The word is the instrument which the Holy Ghost employs. With this sharp two-edged sword He pierces the hearts of sinners, humbles them in the dust, and, such are its wonderful properties, by the same word He heals the wounds His own hands have made, and fills the soul with "joy unspeakable and full of glory."

Let us BELIEVE UNSHAKENLY IN OUR SWORD. All who enter the kingdom are begotten with God's own Word. May the Holy Ghost give us skill in the use of this weapon, and give it force when we use it. Our business as preachers is not to tickle the fancy of our hearers with pretty flowery speeches, or to minister to the natural pride of our own evil hearts. Rather we must seek to pierce the consciences of men with this sharp sword. We must deal solemnly with sin, its nature, evil, and tremendous consequences, depending

on our Lord to send home the word to the inmost being of our hearers. The glorious Gospel must be proclaimed in all its fulness, freeness, and suitability to the condition of lost, ruined, and helpless sinners. Our Lord Jesus Christ must be lifted high as the only and all-sufficient Saviour, and the work of grace in the heart insisted on and traced out for the encouragement of seeking souls. Eschewing every other method, let us use the sword of the Spirit with all the skill we can acquire, depending upon its great Author to make it effectual in the work whereunto He has designed it. It was with this weapon the Apostles fought and conquered. They had no prestige, no ecclesiastical power, no influence or wealth to assist them. Strong in their faith in their Master, and skilful in the use of this sword, they boldly attacked their mighty foes with marvellous effect. We need a race of ministers "mighty in the Scriptures," men who know how to wield this wonderful weapon, and who shall "preach the Gospel with the Holy Ghost sent down from heaven."

"Quick and pow'rful is the word—sharper than a two-edg'd sword;
In the Lord Jehovah's hand, nothing can its pow'r withstand.
Mighty God, Whose word it is, hear our pray'r and grant us this;
What Thy pow'r has done before, now descend and do once more."

HIGH UNITARIANS. A FORGOTTEN CHAPTER IN CHURCH HISTORY.—(Concluded.)

THE END OF THE KITTSonian HERESY.

THE last record of the proceedings of the followers of Kittson that we have received is from the pen of our brother J. Bolton, of Woodstone, Peterborough, a Gospel minister of repute and usefulness in the northern and western counties of England.

He informs us that in 1877 he was called from his employment in a Welsh coal-mine to the pastorate of a Church at Boston, in Lincolnshire. He had previously read of religious professors who had written against the eternal Sonship of the Lord Jesus, and also in Huntington's "Contemplations on the God of Israel" (Bensley's Edition XIX., 140) of some who denied the personality and Deity of the Holy Spirit. Little did he then anticipate that he should ever meet such people.

This, however, he was shortly to do. "Soon after I was settled," so he tells us, "I had to hear the eternal Sonship of Christ called 'blasphemy' by a preacher who was there as a 'supply.' Some in the Church and congregation employed the same word against the personality and divinity of the Holy Ghost, and these made it their boast that there were many who thought as they did at Benwick, Ramsey, and different places in Cambridgeshire. They called themselves 'Unity Baptists.'

"I was, however, informed that their proper designation would have been 'Sabellians.' These, it will be remembered, hold a form of error or heresy which denies that our God exists in a Trinity of co-eternal Persons, and insist that what are ordinarily regarded as

three different persons in the one Godhead, are merely names of this one Being to Whom different appellations are given according to the offices He fills and the operations He exercises. Hence He, the one Jehovah, is styled the Father, the Son or the Holy Ghost, not because He exists and acts as a Trinity of Divine Beings, but for the reason assigned.

"To these people J. C. Philpot referred when he wrote that 'on hearing mention made of the Godhead of Christ or the personality and Deity of the Holy Spirit they will hiss like vipers.' This I proved to be true. These professors contended that the Holy Ghost was no other than 'a breath'*—a name, or an influence—and that the Father and the Son were but one Person with two names."

That these were the surviving remnant of the Kittsonians of fifty years before cannot be doubted.

"Happily," continues our good brother, "I was enabled to stand my ground at Boston, in spite of them, for eleven years, and lived to see the last of these 'troublers of Israel.'"

"As far as I know, there is not now in all Lincolnshire a single person of this sect. Some years ago I had one of them as a hearer. But he has gone the way of all the earth."

With his demise the last trace of the influence of Joseph Kittson appears to have departed.

"Thus"—our brother Saunders wisely deduces from this strange episode in the history of the Baptist denomination that "while what we may call *pure* Calvinism has existed and flourished under almost every conceivable form of difficulty and opposition—and is (we believe) destined still to triumph—whenever it is corrupted by foreign elements, be they Arminian, Socinian, or any other phase of error—its beauty and force decline and it ceases to retain its hold upon the mind and heart."

* Sabellianism—perhaps in a slightly modified form—is by no means the defunct heresy that some may suppose. Thus on Trinity Sunday, 1887, the writer heard it most clearly and unreservedly preached at Saint James, Marylebone, by the then Rector, the late Rev. R. H. Haweis, grandson of Thomas Haweis, LL.B. and M.D., the noted hymn-writer, and the Rector of Aldwinkle, who was made savingly useful to John Stevens.

Again, in 1894, we met a young man from Bristol, who was in London in the interests of the "Christian Endeavour" movement, a Convention of the advocates of which he was here to attend. He utterly repudiated the notion of a Trinity of Persons in the Godhead, and endeavoured to "lighten our darkness" by enforcing the rankest Sabellianism as indisputable truth.

May we also caution our brethren against the implied teaching of the increasingly popular hymn, "Breathe on me, Breath of God!" in which the Holy Spirit is evidently referred to as Himself the Divine Breath. We, of course, know that the word *Pneuma* may stand either for "wind" or "spirit," and that John iii. 8 may be rendered "the Spirit breatheth." A distinction should, however, surely be drawn between "the Spirit" and "the breath of the Spirit." To address the Holy Ghost as "the Breath of God," is, we can but think, an approach to Sabellian phraseology which earnest Trinitarians should avoid.—EDITOR.

"JULIA AND HENRY," A PAGE FOR THE BAIRNS.

DEAR CHILDREN,—You must, I think, feel that it is very kind of the writers of our monthly "Talks with the Bairns" to produce such nice papers on purpose for you. An old lady who is a Quakeress, that is, a member of the Society of Friends, said in a letter to me not long since, that she thought many of them the best reading for little folks she had ever seen, and I have no doubt that she was right, at least about some of them.

But I have been thinking how nice it would be if sometimes the bairns would write something for the older folks to read. This I told a little girl who is dear to me; she replied that she could not make up anything out of her own head, but that there was a story in Pasteur Saillens's juvenile magazine, *Le Rayon de Soleil*, for March, which she would translate for me, if I pleased. Of course, I did please, and as it teaches us a good lesson, I am getting Mr. Banks to print it for this month's page for the Bairns. Here it is then, and perhaps some other girl or boy will write and tell me before next month what we ought to learn from it.—THE EDITOR.

JULIA AND HENRY, A STORY.

Translated from the French Children's Magazine, "The Sunbeam,"

By DORIS R. ABBOTT.

Julia and her brother Henry have each a small garden which they cultivate with much care. This year they have been rewarded for their labour, for their violets and primroses blossomed in abundance.

On seeing their flourishing garden, their Mamma requested them to adorn the vases of the drawing-room with flowers, on condition of a fixed salary of fivepence a week. Think how joyfully our two gardeners accepted this offer!

"Mamma will have company this afternoon," Julia said one day. "We must put some violets in the drawing-room; they smell so sweet."

"No," said Henry, "we must put some primroses. I have scarcely any violets."

"Very well, I will not gather my primroses," retorted Julia.

"But it is my turn to choose," insisted Henry, "and I am going to look for primroses."

And behold, our two children disagreeing and teasing one another, and parting in a passion, each to gather the flower of their choice, although they knew very well that their Mamma does not like several kinds of flowers in the drawing-room.

All the while that Julia was picking her violets, she felt uncomfortable. Her conscience told her that she had been wrong to be angry, and that she, the elder, ought to have been the first to give in. Also, leaving the violets there, she gathered some primroses and filled up the vases with them.

Their Mamma met her in the hall, and she was quite surprised

to find that Henry had done as she had: he had repented of his obstinacy, and had gathered some violets.

The two children blushed much; then they burst out into merry laughter.

Mamma, attracted by the sound, asked what was the cause of it; and when she knew all the story:—

“That does not matter for once,” said she, embracing the two children. “Mix your flowers; that will be very nice.”

And the children set themselves very gladly to repair their misunderstanding.

PRINCIPLE COMMANDS RESPECT.

DR. GOODELL states that during his missionary journey to Aleppo he and his companions were obliged to spend a night at a Turkish café, where they were surrounded by a noisy set of natives. In the morning, when the question arose whether it was best to have prayers together, Dr. Goodell said that a Musselman never objects to pray in public, and why should they? He accordingly opened his Bible, read a chapter and knelt to pray. He had hardly begun when he noticed that the Turks had ceased their talking and were intently watching their proceedings. He at once passed from the English to the Turkish, in which he continued his prayer; till, when he closed, his Amen was echoed from the Musselmen on all sides of the café. When they rose from their knees the Turks clustered around them, enquiring who and what they were. “Are you Protestants?” said they. Dr. Goodell asked, “What are Protestants?” “Those who do not tell lies,” said one. “Those who do not cheat,” said another. “Those who believe only in the Bible and try to live as it tells them,” said another. “Yes,” said Dr. Goodell, “we are Protestants.”

REVIEWS, LITERARY NOTES, ETC.

Joseph Hart; a Biography. With copious illustrations. By Thomas Wright, author of “The Lives of William Cowper,” “William Huntington, SS.,” &c., &c. To be published in the autumn. Price five shillings.

[PRELIMINARY NOTICE.]

“COMING events cast their shadows before,” and “a bird of the air” (Ecc. x. 20) intimates that the publication of this interesting and important book may shortly be expected.

Its composition will be far from easy. It is curious to recall how unequal is our acquaintance with the histories of eminent servants of God, especially of

the writers of many popular hymns. Cowper, for instance—thanks to his latest and best biographer—we regard as an old friend. With the details of John Newton’s life we are so familiar that his name to most of us is “a household word.” Anne Steele and Susannah Harrison are vivid memories. Toplady and Berridge live in our minds through the industry of those who have told the stories of their lives; nor can we sing “Come, Christian brethren, ere we part,” without a strange sense of the personality of Henry Kirke White, whose short career Southey so ably relates.

On the other hand, the names of several of our best hymn writers, like

that of *Junius*, are names of shades. Of their writers' lives we know nothing. John Stocker, Ambrose Serle, and "K.," who wrote "How firm a foundation," will at once recur to a thoughtful reader. Their verses will never die, but they personally will be unknown until the Master returns "to diadem the right."

To the latter class belongs Joseph Hart. With a comparatively brief period of his career we are happily familiar from the autobiographical Introduction to his hymns; the rest of his life-story we know only on the authority of writers who withheld their names, and furnished particulars neither of places nor of dates, leaving us to accept, if we can, their confused and dubious narrations.

That he was born in 1712 "of believing parents, and imbibed the sound doctrines of the gospel from his infancy," he himself asserts; but the further events of his youth are involved in obscurity. All that we really know is derived from the anonymous and undated "Brief Memoir" and a sermon preached after his interment at Bunhill Fields by the Rev. John Towers. This, though very eulogistic, contains no information respecting his early days.

The former states that "he received a liberal education," but is silent as to *how* or *where*, and adds that in later life—but at what age we are not informed—"he became a teacher of the learned languages," but as to which languages and to whom he imparted instruction, nothing is said.

Without further authority we deem these assertions in the main doubtful. An acquaintance with the Greek and Latin classics inevitably affects a writer's mind and gives character to his composition. This is most observable in Watts's well-known verses, but is wholly untraceable in Hart's "Hymns Composed on Various Subjects."

Nor is this the only difficulty which will confront our author. He will have to deal with such questions as, How it was that a popular preacher whose funeral "was attended by 20,000 persons" (?) never wrote a letter which was considered worthy of preservation; Why no portrait is extant of a minister who for eight years attracted a large congregation to Jewin Street Chapel; or The reason of his forming no friendships with such gracious contemporaries as Andrew Gifford, D.D. (1700—1784); John Gill, D.D. (1697—1771); John Brine (1702—1765); John Macgowan (1726—1789); and other leading champions of Evangelical truth in those

days. As it is, no letter that he wrote appears to be extant: we have no idea of his personality; no kind and gracious word that he uttered in the confidence of friendship is recorded; nor do we know of one noteworthy action by which he exemplified and adorned the gospel he loved. If Mr. Wright is led to follow the same lines that he pursued when preparing his incomparable life of Huntington—if he finds out Hart's pedigree, where his parents were married, and in what Church he received infant baptism, at what school or schools he was educated, what his attainments as a scholar really were, and whether his descendants can be traced—he will help us much by portraying the *man* who subsequently became so distinguished a *saint* and so useful a servant of the Lord Jesus.

Again, the forthcoming volume will be of immense value if it enables us to form a just estimate of Hart both as a Theologian and a Hymn-writer. His book exerts an almost unique denominational influence paralleled only by Wesley's "Collection for the Use of the People called Methodists." His hymns have been estimated with curious divergence by different judges. Walter Wilson deemed them "destitute of much poetic merit." Dr. Johnson—according to a well-known anecdote—referred to them on one occasion with contempt. They were the only hymns the singing of which Huntington sanctioned. His followers and one section of the Particular Baptists, regard them with an admiration they accord to no other uninspired author. To ordinary Christians, with the exception of "Come, ye sinners, poor and wretched," they are almost unknown, and they are little generally used in public worship.

That "many of them are of merit"—as Canon Julian states in his "Dictionary of Hymnology"—"and are marked with passionate love to the Redeemer," is, we think, just but inadequate commendation. When at his best Hart is incomparable. Sententious in expression, tender and melting in sentiment, rich in experimental testimony, and candid without being morbid in laying bare the most secret and solemn exercises of his own soul, he is unapproachable and unique. Words cannot express our personal indebtedness to many of his hymns.

These are—what Dr. Julian calls—his "hymns of merit," but it must be admitted that when the merit is lacking, Hart is often ungraceful and uncouth, and that it were well if the mantle of

oblivion could be cast over several of his least felicitous verses. Never was there a writer about whom it is more difficult to state the full and unvarnished truth. It is our conviction that Mr. Wright is the only living writer who can do for him what his singular powers demand; teach us his true position in our religious literature, and revive a just

appreciation of his excellencies in the minds and hearts of the true children of God.

Meanwhile, kindly suggestions; items of unpublished information; words of congratulation and encouragement; with orders for copies should be forwarded to the Author, Cowper School, Olney, Bucks.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS.

THE 39th annual meetings of the Metropolitan Association were held at "Zion," New Cross, on March 8th. The weather being favourable a good number of Pastors and Delegates assembled at the morning meeting for the purpose of transacting business. The chair was occupied by Pastor James E. Flegg (President), and after the reading of the Scripture by the Vice-President, Mr. E. Mitchell, and prayer by Mr. J. Hall, a hearty welcome was given to the Pastors and Delegates by the Chairman, who expressed the hope that guidance might be vouchsafed in the matters which were to be attended to, and that the day's meetings might prove spiritually profitable.

The various reports and also the accounts were read and adopted and hearty thanks were accorded the secretaries and auditors.

The President and Vice-President for the ensuing year (Messrs. E. Mitchell and E. White) then entered upon their duties, the retiring President being warmly thanked for his services during the past year.

The nomination for the office of Vice-President for the next year resulted in the following brethren being chosen: Messrs. Mutimer, Bush, James E. Flegg and Sapey.

The afternoon meeting was presided over by Pastor E. Mitchell, who, after the devotional exercises, cordially welcomed the delegates from Suffolk, Pastors W. C. Leggett and E. Roe.

A digest of the letters from the Associated Churches was read by

the secretaries, Messrs. Newman and H. D. Tooke.

The first speaker to address the meeting was the Pastor of the Church at Boro' Green, Mr. H. Bull. Taking as the basis of his remarks Isa. lxvi. 8, he proceeded to notice "*The Church's legitimate expectation.*" If she does not realise this expectation there is something wrong. She has her warrant in Isa. lv., "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void," and Ps. cvi., "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." An increase therefore was rightly to be expected. Why was it, then, that this realisation of the divine promise was not seen? Had God changed? Had Christ changed His attitude towards the bride? Had the Gospel altered, or had the messengers of the Gospel altered? Might we not believe the brethren proclaimed a full and free salvation? Answer was found in "*the pre-requisite qualification*"—humiliation and travail. If ever there was a need for humiliation before God it was at the present time. There was much prayer that had no humiliation in it. The affections of the bride were cold or divided, and the result was stagnation or illegitimate increase by an unholy alliance with the world. Humiliation would be followed by travail in prayer. The heart would be so full that they would wrestle earnestly and successfully. This must be followed by "*Reasonable preparation.*" They prayed for increase, and had a right to look for it. "Make preparation in the pulpit." Possibly they did not hear sufficiently of the truths

and practices that our Association holds. "Let baptism be more often preached." There was need for preparation in the pew. Instead of the spirit of gloom, the hand of welcome should be extended to strangers. The press should also be used by the circulation of truthful literature.

Pastor H. J. Galley then directed the attention of the meeting to 1 Peter i. 7, "Unto you therefore which believe He is precious." He observed the word precious was commonly used as a description of estimate of value, but it was a poor little word when applied to Christ. Christ was precious as God—as the Creator of the universe. Not only was he precious as Jehovah-Jesus, but as Jehovah-Jireh. How much more so in matters of a spiritual nature—in His complex nature and in His work as the Saviour. Christ was the revelation of God, and the Fatherhood was only revealed in the Son of God. Christ was precious as man in all his knowledge and sympathy, able to enter into all the feelings of His people, and feel the weight of their temptations. Such a knowledge of Him should surely quicken in their hearts a desire that others should know Him. It was for them, when opportunity afforded, to tell men of the Christ whom men did not understand.

Pastor W. Leggatt thanked the friends for the warm welcome which had been accorded him and his co-delegate from Suffolk, and voiced the fraternal greetings of the Association they represented. He then went on to say that at these annual meetings there was a tendency to look forward and backward and to leave out the present. The Church of Christ had always been a fighting Church, but it was not for them to think so much of what she had fought in the past or would have to fight in the future as what she had to fight to-day. He believed that one of the greatest foes of the Church in the present day was "*indifference*," the Laodicean spirit. It might be traced back to its origin. It had not come all at once, but the first step in its onward march was in the neglect of prayer in the face of the world's claims, leading often to the neglect of family worship, and that was but a step to neglecting

the house of God. How should this be met? By getting back to the place where they started going wrong. "Get back to your knees." They might not have adopted the world's maxims, but there had been a standing still. "Be zealous" was the urgent call. Zealous signifies "boiling heat." Then would the blessing come and victory would be theirs.

Pastor E. Roe associated himself with the expressions of the previous speaker, and added that he felt that in Suffolk there were signs of a gracious movement. There was great need to feel more the sense of Christ's presence and to grasp the truth that "He is." They needed more of the grip of the early Church on the great fact of a living Christ—a Christ risen and glorified. This was the power of the ministry in the early Church. The gift of the Spirit was the outcome of the Saviour's death, resurrection, and ascension. There were three phases of the Spirit's work, i.e., the Spirit of Truth—not mere creed, but truth spiritually understood and felt. The Spirit of Power, whereby hearts might be broken—power to overcome self and the evil tendencies of the heart. The Spirit of Holiness, by which would be most manifest the sense of unholiness. Christ was exalted as an intercessor, a work which was born of sympathy and based upon blood.

The concluding address of the afternoon was given by the Pastor of the Kingston Church, Mr. Welman, who spoke from the words, "That the power of Christ may rest upon me." The apostle was a man endued with holy enthusiasm. There was in him a complete abandonment of self to the service of Christ, but with it all he felt the great need that the power of Christ should rest upon him. The apostle had all the natural equipment, but without the power of Christ his efforts would be in vain. So with the Church to-day. The conditions under which this power was given differed considerably from those in natural things. God took the weak things of the world to overcome the mighty. The consciousness of inefficiency was the condition for the inflowing of the divine sufficiency—the Spirit of God enveloping the man and the Spirit dwelling in the man. This

was the great need for Pastors, preachers, and people alike, and thus would it be seen how great were the wonders God could and would do through weak and feeble instrumental means.

At the evening meeting the chair was again occupied by the President. After singing, Pastor E. White read a portion of Scripture, and prayer was offered by Brethren Baker, Sapey, and Fells.

The esteemed Pastor and Deacons at Zion, with the many willing helpers, had done everything possible to make all comfortable, and the excellent way in which the friends had been catered for was recognised by a vote of thanks heartily accorded, and to which Mr. Bush suitably responded.

The President then delivered his address, taking as his subject "The Sword of the Spirit." An admirable paper was read by Pastor H. Dads-well on "Effectual fervent Prayer." (These will be found published in this magazine.) Helpful addresses were also given by Pastors F. C. Holden and J. Hughes.

The meetings were very spiritual in tone, and friends dispersed, many acknowledging that the meeting of 1910 was among the best ever held.

SOHO, SHAFESBURY AVENUE.

THE 119th Anniversary of the Church and the 22nd of the opening of the present building was celebrated on Lord's-day, Feb. 27th, and the following Tuesday. Appropriate sermons were preached morning and evening on the Sabbath by Mr. A. B. Tettmar, who also addressed the scholars in the afternoon.

On the Tuesday, Mr. W. Sykes (of Sheffield) occupied the pulpit in the afternoon and preached an eloquent and Christ-exalting sermon to the spiritual profit of the many friends present. The text was taken from Daniel x. 21: "But I will shew thee that which is noted in the scripture of truth." The text was divided as follows:—

I.—Its description. How God describes it.

II.—Its design is twofold—to be preached and heard.

III.—Its development.

An adjournment was made at the close of the service to the schoolroom for tea.

In the evening a public meeting was held, presided over by His Honour Judge Willis. It was very encouraging to have the presence of many friends from other Churches. The Chairman read John xvii. and Mr. B. Mutimer offered prayer. A statement was made

regarding the cost of the present building, which spoke of the goodness and mercy of God and of the kindness of many who had given towards the liquidation of the debt. The Treasurer followed with the Balance Sheet, which showed that £58 had been received during the year, reducing liabilities to £310.

The Chairman, in his opening remarks, spoke of the pleasure he felt at presiding, and of his ready response to the invitation to come to Soho. It also gave him joy on account of his early association with our section of the Church. Reference was also made to the year 1817, when the Church was formed; and that which transpired in the nation at that time.

Pastor E. W. Flegg, in his address, spoke of the pleasure it was to him to come "home." His remarks were based upon the words "As thy days so shall thy strength be." He was sweetly led to portray the experiences of the people of God.

Pastor R. E. Sears gave an encouraging and stimulating word to those present: "The Lord reigneth," which will ever be true, for He must reign.

Pastor J. Parnell based his thoughts upon the Saviour's words, "Have faith in God." His remarks came with great power as he referred to the lives of Noah and Elijah and the faith they were led to exhibit in their day.

Mr. H. Aokland, who was present, consented to speak, and addressed the meeting from the words: "Beloved, think it not strange concerning the fiery trial," &c.—words appropriate to the true children of God.

The Benediction concluded a very happy and encouraging Anniversary.

NOTTING HILL GATE.—The 36th Anniversary of the Sunday School was celebrated on March 6th. The Pastor, Mr. Grimwood, being unable to be present through illness, the morning service was taken by Mr. Harry Thiselton, who preached from Ephesians ii. 10. He also gave an address to the children in the afternoon. A sermon was preached in the evening by Mr. Gibbons from Ezekiel xxxiv. 23. These services were continued on March 10th. At 5 p.m. the children and friends sat down to tea. A public meeting was held afterwards at 6.30 p.m., when Mr. Thiselton presided. Recitations, interspersed with singing, were given by the scholars, and were well received. Extempore report was given by the Secretary. Medals and prizes were distributed by the Chairman. The attendance was good. There is great cause to thank God for His goodness during the past year, and to look forward with hope. The collections amounted to £4 16s. 3d.—A. A. H.

HORHAM.—The Bible-class and teachers of the Sabbath-school held their annual tea on February 23rd. Although the weather was not all that could be desired, an encouraging company gathered to tea, which was kindly provided and served by the lady friends. The numbers were increased at the evening meeting, over which the Pastor presided. "Kindred in Christ, for His dear sake," having been sung, the Pastor read a part of the 3rd chapter of Proverbs, and Mr. Rodwell (deacon) sought God's blessing. The Report of the week-evening Bible-classes given by the Secretary stated that the class was in good condition, many of the members manifesting deep interest therein. The Superintendent gave an account of the work carried on there, showing that the past year had been one of sowing. The meeting was then addressed by two of our junior teachers—Mr. J. Harvey from "The place which is called Calvary." He emphasized the fact that sin in its most awful character is seen at Calvary, and the absolute need-be for going to Calvary before peace can be known. Mr. Joseph Canham spoke from John ii. 47, specially emphasizing the "What do we"—considering all that Christ has done for us—"What do we" in return? Pastor C. T. Dykes, of Laxfield, addressed the meeting from Neh. viii. 1, "Bring the book," noticing the people voluntarily gathered together, demanding to be instructed from the book which they recognised to be God's Word. Pastor S. Hawes, of Oocold, spoke from "With God all things are possible." Mr. R. Hawes, vice-president of the Bible-class, delivered an address from "Serve the Lord with gladness," pointing out the greatness of the work and the glory of the service. The Pastor, who had ably introduced the speakers, added a few appropriate remarks, announced the closing hymn, and pronounced the Benediction. Thus closed a truly profitable and soul-stirring meeting.

"If such the sweetness of the streams,
What must the fountain be?"

J. A. F., Seco.

GURNEY ROAD, STRATFORD.

SPECIAL SERVICES were held on Lord's-day, February 27th, in connection with the Pastor's fourth anniversary. Pastor H. J. Galley occupied the pulpit in the morning, and the Pastor, H. D. Tooke, in the evening, when he had the joy of baptising two young believers.

On the following Tuesday, March 1st, the services were continued, when Pastor W. Chisnall preached from Psa. lxxxvi. 11, the message being enjoyed by a very good congregation.

In the evening Alderman H. Brand, of Guildford, presided over a public meeting, his kindly words of cheer and counsel serving to give the keynote to an enjoyable and encouraging meeting.

The Church Secretary, Mr. J. H. Rider, read a short statement, of which the following is a brief summary.

"In reviewing the past year, which completed the fourth of our beloved Pastor's work amongst us, we are profoundly grateful when we remember all the way the Lord has led us. There are times when we try to count our blessings, but we fail in the attempt. It is our great privilege to record that we dwell in peace, and that the work of the Lord is progressing.

"We regard a thankful spirit to be an inestimable blessing, and one of God's best gifts. This spirit our beloved Pastor labours, in season and out of season, to cultivate. The Gospel brings glad tidings, and the trend of the ministry here is to preach glad tidings, to lift up, to look away from self 'up to the hills, from whence cometh our help,' and poor sinners are directed to the mighty Saviour. So the Gospel is presented week by week, and we gladly affirm that it continues to be faithfully proclaimed in all its glorious aspects. Our Pastor is constant in preaching 'Christ and Him crucified,' warning every man in all wisdom that he may present every man perfect in Christ Jesus, and so under the ministry we are graciously favoured with signs following. Our additions during the past year have been seven by baptism.

"During the past four years 45 have been received by baptism and 21 by transfer and testimony. Our losses, by transfer, death and non-attendance have been 24, leaving a nett gain of 42. All our services are well maintained and every organization in full work. A missionary spirit continues to be manifest both for the work at home and abroad. 'Having obtained help of God, we continue unto this day.'

Earnest and encouraging addresses were given by Pastors W. Tooke, E. Rose, and H. J. Galley. The Pastor expressed his own heartfelt gratitude to God for the blessings that have been enjoyed, and hopefully anticipated the Divine presence and help as we go forward through another year. The congregations were considerably above the average, and a bright and inspiring spirit pervaded all the services, giving a promise of yet brighter and happier days to come.

ASSOCIATION OF PARTICULAR AND STRICT BAPTIST MINISTERS.

THE second anniversary of the above Society was held on Tuesday, February 8th, at Mount Zion Chapel, St. John's Wood (kindly lent for the occasion). The attendance of ministers and friends was good, but a sadness was felt consequent upon the recent decease of brother Millwood, the Secretary of Mount Zion. In the afternoon a devotional service, conducted by the vice-president, H. D.

Sandell, was held, after which Vice-president Mitchell preached a very helpful sermon from Isaiah xliii. 12: "Ye are My witnesses." The public meeting in the evening was presided over by the president (R. E. Sears), and excellent addresses were given by the Chairman from 1 Kings xvii. 24, "Now I know thou art a man of God"; Mr. F. G. Burgess from 1 Corinthians xiii. 13, "Now abideth faith, hope, charity"; Mr. J. Morling from 11 Peter iv. 11, "If any man speak, let him speak as the oracles of God"; Mr. T. L. Sapey from Col. i. 28, "Whom we preach"; and Mr. J. N. Throssell from Acts xvi. 17, "These men are servants of the most high God."

The secretary (Mr. S. H. Brown) read his report, stating the objects of the Society, reiterating the year's work and recording the number of members, viz., 47 (of which 19 were Pastors and 16 ex-Pastors). Several instructive papers had been given on Bible subjects; many Churches had been supplied with preachers, and four brethren had accepted Pastorates. Two Pastors' Conferences had been held, where debates had taken place on vital subjects connected with Pastoral and other work.

The Benevolent Secretary (Mr. S. J. Taylor) read his report of help given to necessitous cases to the amount of nearly £6, while a few Churches' donations amounted to £5.

The Treasurer (Mr. H. Fowler) endorsed in his report the accounts of both secretaries, the balance in hand of Benevolent Fund being £8 15s., and a deficit on the General Fund of £2 2s.

A vote of thanks to Deacons for loan of chapel and to ladies for preparing tea was moved by brother S. Banks, seconded by brother Loosley. This was responded to by brother C. C. Harris.

At the commencement of the meeting the audience was asked by the Chairman to rise and stand as a mark of respect to the Christian memory of brother W. S. Millwood.—S. J. T.

WALDRINGFIELD.—On Wednesday, February 16th, the Sunday-school children, teachers and choir held their annual winter gathering. At 6 o'clock they partook of tea, together with the parents and a good number of friends. The evening meeting was presided over by our Pastor, Mr. T. Reynolds. "Blest is the man whose heart expands" was sung, and the Pastor read a portion of Scripture; the Superintendent sought Divine blessing, several children recited, and appropriate hymns were also sung by them. The Pastor gave an encouraging address on the three gates—the sin gate, mouth gate, and ear gate. Each child received a gift, which was sent by an esteemed friend—Mrs. J. Rush, of Ipswich. Altogether a very enjoyable

evening was spent. The Church and friends at Waldringfield wish to return their heartfelt thanks to all who contributed in any way towards their Organ Fund; they have been enabled to pay for it and have a substantial balance in hand. Our prayer is that God's blessing may rest upon each giver.—W. F.

PROVIDENCE, SLAITHWAITE.

CENTENARY CELEBRATION.

MANY sacred memories of the past were revived amongst the people connected with Providence Baptist Chapel, Slaithwaite, when the centenary celebration of the Church took place. Friends came from far and near to take part in the celebration, and a real time of rejoicing and thanksgiving was experienced.

A fraternal meeting on Saturday afternoon was presided over by Pastor David Smith, and addresses were delivered by Messrs. W. B. Suttle (Manchester), John Smith and Thomas Smith (Siddall), and Mr. Tiptaft (Sheffield). Tea was provided to a good number of friends, and in the evening a public meeting was held in the chapel.

An interesting feature of the evening meeting, which was presided over by Pastor Smith, was the reading of a history of the Church by Mr. Wright Hirst, who was responsible for the compilation thereof. This was read in two portions, and was followed with the utmost interest.

"This Church," said Mr. Hirst, "like all the other Baptist Churches in the neighbourhood, is descended from the parent Church at Salendine Nook, the historical order of succession being:—Church at Salendine Nook constituted 1743; Church at Pole Moor constituted 1792; Church at Slaithwaite constituted 1810."

Seven members of the Church at Pole Moor, "upon a denial of not walking by the law," were separated from the Church, and became the founders of the Providence Church. One of the members licensed a house for divine worship, it was not exactly known where, but it was thought at High House Green, but "they were forced from it by the Lord of the Manor." At last "a refuge was found," and opened on June 24th, 1810. There they stayed until June 5th, 1816.

Amongst the records of the Church was found a letter showing that "the Church of Christ of the Denomination of Particular Baptists" began on Feb. 10th, 1810, near Slaithwaite. This letter was an appeal for financial assistance, and, referring to the building opened on June 24th, 1810, said:—"Owing to the place being so badly situated, and so far distant from Slaithwaite town, we in August, 1815, applied to Sir Joseph Radcliffe for land upon which

to build a new chapel. The land we got leased for 999 years at 2d. per yard, and we built a chapel thereon. It is expected to cost £850. We are very poor in this world's goods. The chapel was opened in an unfinished state on June 5th, 1816. Slaithwaite is a populous country and very full of professors, and seems to us to open up a large field of usefulness. Mr. William Cooper is our minister. We have all the ordinances of our dear Lord and Saviour Jesus Christ ministered to us. We are now in number 13, and more are expected coming forward to join us." The letter was signed by "William Cooper, minister; Edmund Sykes, deacon."

From 1816 to 1823, said Mr. Hirst, they had no record. The first entry in the Church book, dated January 30th, 1823, read "That John Robinson be admitted to the ordinance of the Table." Some time between 1816 and 1823 Mr. Hegson became Pastor, and continued for 18 years. He died November 22nd, 1840, and was buried in the graveyard at that place. The next Pastor was Mr. William Holland, who ministered until 1844. During his pastorate a Sunday-school was commenced in 1841. The following resolutions were passed:—"That there be a Sunday-school formed in connection with Providence Baptist Chapel. That the floor of the vestry be covered with bags and stuffed with straw or sawdust. That the children be taught to write, read the Scriptures, and any other books the members of the chapel may think proper. That a committee of seven be formed, viz.: Mr. Holland, Jabez Meal, Henry Eastwood, Thos. Sykes, Joshua Cook, John Varley, and Joseph Garside. The school shall be opened with singing and prayer, the children to attend the services of the chapel morning and afternoon. That some of the friends go about to ascertain what number of children there are in this district who do not attend a Sunday-school. That Benjamin Sykes be secretary, and John Varley treasurer; and Joshua Cook, Henry Eastwood, Benjamin Sykes, David Sykes, superintendents."

"Such," said Mr. Hirst, "was the beginning of our Sunday-school. In addition to instruction in the Scriptures, writing and spelling were also taught, and many persons in the village learnt to write through this means." On July 15th, 1844, Mr. Holland resigned the pastorate, and for about 20 years afterwards the pulpit was filled by supplies. There were also two members of the Church who several times occupied the pulpit, namely, Edmund Sykes (one of the first deacons of the Church) and Joshua Mallinson.

Many quaint resolutions were found in the old minute book. On August 28th, 1843, it was resolved:—"That it

be no more announced at the grave side that no funeral people do attend the public house." On January 28th, 1846, "It was agreed that the Bass player have 30s. a year, and that it must be raised by private subscriptions." On June 20th, 1865, "That in future the harmonium shall only sound the keynote to each tune."

The school formed in 1841 had evidently dwindled away, for on June 2nd, 1852, "it was resolved that another attempt be made to form a Sunday-school at this place." This was evidently successful, for in May, 1853, a resolution was passed, "That the secretary and managers of the Sunday-school . . . have the privilege of making and enlarging the school as is needed, and that the Church shall stand responsible for the sum of £50."

During 1863 Mr. Robert Parry, of Manchester, preached several times, and on April 25th, 1864, the Church gave him a unanimous call to the pastorate. He accepted, and commenced his ministry on July 3rd of the same year. On April 29th, 1866, "Thomas Sykes reports that he had a demand made upon him for 9d. for Vicar dues, which he objected to pay." Mr. Parry resigned in April, 1869. On September 27th, 1869, "it was resolved that steps be taken to erect a chapel house for the minister and supplies, and a subscription was opened for this object, and £33 10s. was promised."

In 1872 Mr. W. E. Thomsett became Pastor. He was very anxious that the people should be married in their own place of worship, and in the same year the chapel was licensed for marriages, the expense (£3) being borne chiefly by the young people (laughter). On Easter Tuesday of the same year a celebration was held of the extinction of the debt on the minister's house, which cost £410. At the gathering, which was addressed by Thos. Sykes, Joseph Hirst, John Sugden, and Godfrey Woodhead, Mr. Thomsett presented Mrs. Henry Walker and Mrs. Joseph Garside each with a copy of the life of the late John Kershaw, "as a token of the very valuable services they had rendered in the above labour."

The first collection for the Huddersfield Infirmary was made on February 18th, 1872, and amounted to £4 4s. In 1875, Henry Eastwood, after being a deacon for nearly 33 years, passed away. In February, 1879, Thos. Sykes, who had served the chapel faithfully for many years as deacon and secretary, passed away suddenly. Mr. Thomsett resigned in 1877, and for some months afterwards the pulpit was occupied by supplies. Amongst these was Mr. Obadiah S. Dolbey, of Haworth, "whose preaching proved so acceptable to the members that on July 31st, 1878, he was

invited to become the Pastor, which invitation he accepted." Under his ministry the congregation increased, and members were steadily added to the chapel.

In 1885, Mr. Dolbey received a call to the pastorate of the Surrey Tabernacle, London, but he decided to stay at Slaithwaite, which decision "was received with much gratitude and satisfaction, both by the chapel and congregation."

After much consideration it was decided to re-open and enlarge the chapel. The work, which cost over £2,000, was begun in April, 1885, and finished for the chapel to be opened on Thursday, April 8th, 1886. The organ, which cost £148, was paid for by the teachers of the Sunday-school.

In 1887, Mr. Dolbey received another call from the Surrey Tabernacle, which he accepted, and "amid many expressions of regret and goodwill Mr. Dolbey removed to London to the Surrey Tabernacle, where, after a ministry of 23 years, he is still labouring with much acceptance." Mr. Thomas Jones, of Cheltenham, accepted the pastorate in 1888, and ministered successfully for six years. In September, 1890, Mr. Joseph Hirst, who had been a deacon for many years, and treasurer for 15 years, passed away, and a memorial service was held in the chapel.

On Easter Saturday and Sunday, 1891, the Jubilee of the Sunday-school was celebrated. In May, 1894, Mr. Jones resigned, having received a call to the Church at New Cross, London. Since then he laboured at other Churches in London, until his death in 1909. The chapel was now without a Pastor for about four years, and on January 1st, 1898, Mr. J. H. Snow, of Mashboro', Sheffield, began his ministry there. On November 26th, 1898, a thanksgiving tea and meeting were held to commemorate the jubilee, as a member, of Mrs. Shaw, she having been a baptised member for 50 years. During Mr. Snow's ministry the debt on the property at Smithy Green, belonging to the school, was cleared off, and extensive alterations to the pulpit and baptistery were carried out. Mr. Snow resigned in January, 1904.

The chapel was again without a Pastor for about five years, and during that time the old school was taken down and a new and commodious building erected on the site at a cost of £1,300. Then Mr. David Smith, of Bilston, was called to the pastorate, and he commenced his labours on the first Sunday in February, 1909. Recognition services were held on Saturday, March 6th, 1909.

The number of Church members at present on the roll was 71, Sunday-school scholars 170, with 7 male and 11 female

teachers. "Our chapel and school," said Mr. Hirst, "like all the other Non-conformist places of worship in the district, have been built and paid for by the freewill offerings of the people themselves. We have a small debt on our school, but we hope and expect to have it paid off very shortly."

"As we look back through the records of the Church for the past 100 years, we see many tokens of encouragement and promise. Many changes have taken place during the century, and the conditions of the people are very different now from what they were in those days, but there is just as much, if not more, need for us to tell the old, old story, and to set forth the doctrines and principles for which the Cause was started and for which we stand to-day as was the case 100 years ago. In many respects our lives have fallen in more pleasant places than those of our forefathers. Let us see to it that we are not behind them in steadfastness and devotion to our Master and His Church."

Addressees, appropriate to the occasion, were delivered by Mr. Frank Matthewman (Bradford), S. Dronsfeld (Oldham), O. S. Dolbey (London), John Smith (Siddal), and W. B. Suttle (Manchester). Mr. Matthewman urged the members and friends to have high principles of fidelity. Mr. Dronsfeld said that there was a great deal of going backwards in these days, and the greatest safety for their first principles was amongst Particular Baptists. Mr. Dolbey, a former popular Pastor, urged them to go forward "for the truth's sake," and Mr. Suttle referred to the Freemasonry that existed amongst the people of their denomination.

The choir, conducted by Mr. Tom Dyson, contributed an anthem, and Mr. Dyson gave an admirable rendering of the solo "Arm, arm, ye brave," from Handel's "Judas." Mr. E. W. Baxter was an able organist.

Special services were held on Sunday, when the pulpit was occupied morning and evening by Mr. Dolbey and in the afternoon by the Pastor. The choir again led the singing.

The amount raised on both days, and by subscriptions for several months past, reached the handsome sum of £305.

LEYTON (GOLDSMITH ROAD).—The fifth anniversary services of the Sunday-school were held on Lord's-day, Feb. 13, when Mr. A. Licenoe preached two very profitable sermons to good congregations—in the morning from the words, "I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them" (Hoses xi. 3), and in the evening, "How shall we escape, if we neglect so great salvation?" (Heb. ii. 3). In the afternoon a very

encouraging address was delivered by Mr. Wallis, of Maynard Road (Waltham-stow) 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. H. C. Turnpenny (of Homerton Row) presided. A report of the year's work was given by the Secretary, in which he stated there were about 80 scholars on the books, adding that, if only one or two more friends would volunteer to help in the work, a good number of other children would probably join the school. Help was greatly needed in this grand work. Continuing, the Secretary said a missionary band and also a missionary sewing-class had been started during the year, both of which were proving to be very successful. During the evening addresses were delivered by Mr. Wm. Church and Pastor H. D. Tooke, recitations were rendered by the scholars, and prizes distributed by the Chairman. The collections, which were on behalf of the school, were very good. The Chairman, after speaking of the good behaviour of the children, closed the meeting with the Benediction.—
FRANK S. CHILVERS.

AN INTERESTING COMMEMORATION SERVICE

Held at Devonshire Road Chapel, Greenwich, on February 10th, 1910, to celebrate the Divine goodness afforded our Pastor, MR. J. JARVIS, during twenty-five years of ministerial labour.

PRAYER precedes praise. As several of us had felt a spirit of prayer in private, and a sweet mingling together at our weekly prayer-meeting, faith sprang up enabling us to believe that we should have the Lord's approbation, presence and blessing at our coming services.

The day arrived, and in spite of the rain a goodly number gathered together. Our chapel was well filled in the afternoon, when an appropriate sermon was preached by Mr. J. E. Hazelton from the words of the Lord to Gideon in Judges vi. 14, "Go in this thy might, and thou shalt save Israel from the Midianites." Gideon's trials, distresses, difficulties and dismay were dealt with. Israel was in a helpless and apparently hopeless condition. In answer to Gideon's prayer miraculous signs were given, which afforded him great encouragement. Many of God's servants know by gracious and painful experience the significance of the "fleece wet" and the "fleece dry." "The Lord looked upon him." This look of the Almighty was Gideon's strength. In himself he was utterly helpless, but he was to fulfil his commission in the Lord's might. "Go in

this thy might." All natural sources of support were one by one removed from the prospective deliverer, for the victory was to be the Lord's. Glorious results followed, but Gideon was simply the humble instrument in the hands of the Almighty.

The discourse was specially encouraging to the ministerial brethren who had joined us, and helpful also, we doubt not, to many private Christians.

Tea was then partaken of by about one hundred and twenty persons in our schoolroom.

Our evening service commenced at 6.45. One special feature of satisfaction was the presence of our esteemed and venerable chairman, Mr. W. J. Martin, who is now in his 85th year, and has for many years been a constant attendant and a hearty supporter of the ministry of the Gospel at Devonshire Road Chapel.

Our hearts seemed to be tuned for worship as our voices blended in singing—

"Great God, how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow
And pay their praise to Thee."

It was God, the Great, the Eternal, the Infinite, whom we desired to praise; and our Chairman struck the keynote of the meeting in his few remarks after he had read the 87th Psalm, when he said, "We have not met to eulogise our Pastor, but to acknowledge the Lord's goodness, mercy and help afforded him during the twenty-five years in which he has been sustained in preaching the Gospel of Christ, fifteen of which have been spent here with us."

After Deacon W. Tindley had offered prayer, the Secretary spoke briefly respecting the union of Pastor and flock at Devonshire Road. Using the apt analogy of the marriage contract, he said that this union of Pastor and people at Greenwich was certainly made in heaven. The Lord's hand was unmistakably in it. A distinct wooing time was well remembered, when the hearts of many worshippers went out towards their future Pastor, while his heart was being specially drawn towards them. Then, when the compact was settled and the union effected, there was an experience of that peculiar spiritual joy which can be better felt than described. As time passed on, difficulties and trials arose, bringing about a testing time. They, however, had been mutually borne and had proved the love and strengthened the bond. Where, as in our Pastor's case, the call to the ministry has been clear and distinct, the whole counsel of God has been declared, and the refreshing dew of heaven has frequently descended on preacher and hearers, fruitfulness is likely to ensue. "The Lord's word will

not return unto Him void, but will accomplish what He pleases." Fruit has been found here. Much doubtless is only known to the Lord, but many seals have been given and signs have followed. Then, in looking to the future, the analogy was carried further, in the expression of the hope that, if it were the Lord's will, the union might last till "Death do us part," that we might celebrate, as it were, a silver wedding, and, as some are permitted to do, even a golden wedding; that our Pastor might be spared to us, like good Dr. Gill, the commentator, was spared to his flock; and that like that godly theologian he might, when the Lord's time came, sweetly fall asleep in the arms of his beloved Saviour.

Mr. Mathews, of Halland, gave the next address, in which he spoke of the honourable and blessed, but at the same time arduous and trying, work of a Gospel minister. Applying the similes of Scripture, he observed how the truly sent servant of God toils as a fisherman, works as a builder, labours as a "labourer together with God," and, miner-like, delves deeply for the hidden treasure. As a spiritual father, he begets sons and daughters, and as a spiritual mother he travails for souls till Christ be formed in them. He often passes through sufferings and afflictions that he may sympathetically enter into the trials and temptations of the people of God. This being the case, how needful our prayers for the minister! how desirable our sympathy, affection and love!

The next speaker, Mr. J. Douglas, M.A., remarked that as godlessness was so clearly the chief characteristic of the age in which we live, it was pleasing when the great blessing of true godliness was discerned, and solemnly exhorted to a more ardent seeking and following after it. He had been specially drawn to our Pastor by the great love which he had manifested to the doctrine of the atonement, and the heart knowledge possessed by him of the fellowship of the sufferings of Christ. Mr. Douglas also stated that on every occasion when he had preached at Devonshire Road he had realised the presence and blessing of the Lord. He was pleased to hear of the union, peace and comparative prosperity which had attended us thus far, but feelingly bade us trust to nothing of the past—but to continue to look above, and trust alone in Him who can support, sustain, and bless.

We now joined together in singing "Grace, 'tis a charming sound," and Deacon D. Burfoot offered prayer. Then came the central feature of the evening, which was the Pastor's address. His heart being filled with gratitude and praise, he spoke in a way which raised

an echo in many hearts. In acknowledging his sincere gratitude to his Divine Master, who had permitted him for so long to preach the glorious Gospel of Christ; he alluded to the much shorter periods of service permitted to many very godly men, instancing Joseph Hart, who laboured in this sphere but eight years, and the godly Cenniok, who at the portals of the heavenly city exclaimed—

"Now twice seven years have I Thy servant been;
Now let me end my service and my sin;
Forgive me all my faults, mistakes, and shame,
And pardon all things where I've been to blame."

He then rehearsed a few of the leading events of his call to the ministry and his settlement at Greenwich. Previous to speaking in the Lord's name, he had much deep exercise. Feeling his heart yearning over sinners, he was made willing to go if the Lord opened the way, but he determined not to breathe a word on the subject to any creature. He committed his way to the God of heaven and waited for the Divine leading. After a while he was asked to occupy the pulpit at Maynard's Green. His first thought was to refuse, but, remembering his secret vow to the Lord, he was obliged to accede. After preaching on that first Sabbath—in the morning from "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap;" and in the evening from "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to Me, and I unto the world"—there was no drawing back. It was an onward course. The Lord had opened the door; He supplied the needful grace and strength. Respecting the settlement at Greenwich, Mr. Jarvis stated he made the same resolve not to utter a word of his inward convictions to man. He waited for the Lord to work, and found that he had nothing to do but to follow His leadings. Then, respecting his ministerial work at the many places where he had supplied, he had never sought opportunities for preaching and had never asked to be introduced to any Church. Although conscious of much infirmity and unworthiness, he could say from his inmost heart that he had always been loyal to his Lord. He had declared all the counsel of God. The so-called five points of Calvinism had each had its due attention. Man's utter ruin by sin had been constantly dealt with, and the full, free and eternal salvat on by a precious Christ as constantly proclaimed. Many times had he experienced great happiness and delight in preaching Christ, and whether it should be the Lord's will to spare him only a short time, or for many years, he was

determined to preach the whole truth, and nothing but the truth.

As a fitting sequel to this address, we sang together in a prayerful spirit—

"With heavenly power, O Lord, defend
Him whom we now to Thee commend;
His person bless, his soul secure,
And make him to the end endure.
Enlarge, inflame, and fill his heart;
In him Thy mighty power exert,
That thousands, yet unborn, may praise
The wonders of redeeming grace."

The speakers who followed were Mr. Boorman, of Lamberhurst, Mr. Weeks, of Tenterden, and Mr. Bools, of Forest Hill.

Mr. Boorman, who had been acquainted with Mr. Jarvis from early youth, spoke of the affectionate interest he had always felt in his spiritual welfare. He had recently been greatly blessed by a sermon delivered by our Pastor from the words spoken respecting the birth of Ephraim, "And the name of the second (son) called he Ephraim: for God (saith he) hath caused me to be fruitful in the land of my affliction."

Mr. Weeks, who was the first person to whom Mr. Jarvis ever opened his mind on spiritual matters, briefly related the circumstance. Mr. Jarvis was then a lad of about 15. Having ventured tremblingly to express his fears and hopes, Mr. Weeks, recognising the true bleating of a lamb of Christ, made reply, "My soul for yours if the Lord does not appear for you." He then read a letter written by our Pastor about this time, in which doubt, fear of presumption, sincerity, simplicity, humility, and heavenly aspirations were sweetly blended. We could but observe the spiritual growth which must, as years rolled on, have taken place—there the babe in grace—here the man in Christ.

We had now got to our last speaker, Mr. Bools. In his usual earnest, hearty manner he gave a few words of caution and counsel, reminding us of the necessity for constant watchfulness, prayer, and reliance on Him who is able to keep from falling and preserve unto the end.

After singing the good old hymn of praise, "All hail the power of Jesu's name," to the tune of "Miles Lane," and a concluding prayer from the Pastor, an interesting and soul-stirring meeting was brought to a close.

"Bless the Lord, O my soul, and forget not all His benefits."

F. W. S.

BETHESDA, IPSWICH.

In order to seek the will and assistance of our God in connection with the proposed new building scheme, a week—from Monday the 7th to Sunday the 13th March—was devoted to prayer.

Meetings were held each day at mid-day and in the evening (with the exception of Sunday, when the meeting was held after the evening service), and were well attended by those who met for this one definite purpose.

A circular letter was written by the Pastor (H. Tydeman Chilvers), printed and distributed amongst the members of the congregation, in which he reminded them that four years ago the Sunday-school buildings were erected at a cost of £1,000, which amount was cleared off soon after the day of opening, and then went on to point out that they were now face to face with the condition of the chapel, which they felt, after much deliberation, was such that *something* must soon be done. Reconstruction and renovation of the present building they feared would cost almost as much as a new building, and when it was completed it would be but patchwork. Their Trust Deed forbade their raising any mortgage on the building, even if they were desirous, and they felt that an amount of three to four thousand pounds was beyond their congregation *alone* to supply. The congregation was numerically large, but was by no means wealthy. He felt personally that duty demanded that something should be done, for the building, as it was, was unworthy of our God.

Meetings for prayer were therefore held, beseeching Him to give some indications of His will, and feeling assured that "there is nothing too hard for the Lord," and knowing He can supply "the needful," we have, as the Pastor concluded in his epistle, faith to believe He will enable us to carry out the work by some means or another. G. E. D.

WOOD GREEN (DOVECOTE HALL).

—Encouraging and soul-inspiring meetings were held in connection with the first anniversary of the Church. On Sunday, February 26th, Mr. J. P. Goodenough, of Bassett Street, was greatly helped to deal with some of the "Hitherto's" and "Henceforth's" of the inspired Word, and his homely and timely words were much appreciated. On Tuesday, March 1st, at 7 p.m., Mr. C. Easty presided at a public meeting. Mr. Whitaker sought the Divine blessing, and the Chairman gave us some thoughtful remarks on the 40th Psalm. Pastor H. J. Galley spoke first, basing his remarks on "Success." Some very important inquiries were set forth dealing with success from God's point of view, and finally urged his hearers to "expect great things from God, and attempt great things for Him." Mr. Goodenough sweetly spoke of the Lord's gracious work in the opening of the eyes of the blind man—first, imperfect vision, but afterwards full light and

glorious liberty. Mr. A. E. Brown directed attention to Isa. xxx. 15, "In quietness and confidence shall be your strength," and our brother's loving words made a deep impression. Mr. Gridley led us to the apostle's vision—"Come over and help us"—and gave a soul-stirring address urging his hearers not to be hinderers, but helpers, always abounding in the work of the Lord. The hall was filled, the addresses sound and spiritual. The meeting concluded with "Praise God from Whom all blessings flow."

Aged Pilgrims' Corner.

ONE thousand six hundred and fifty-five pensioners are receiving upwards of £12,000 yearly, and 180 of this number are in the four Homes, where the visits of friends will be welcomed. Upwards of £43 daily are needed to meet all the claims upon the Institution; hence new annual subscriptions and donations will be thankfully received.

The lantern lecture upon the Society and its friends has recently been given in the Albert Rooms, Woolwich—Mr. E. White in the chair. Valuable assistance was given by Messrs. E. Farlong and W. H. Abrahams, and a collection was taken on behalf of the work.

"Blessed is he that considereth the poor." This means more than the response of a kind heart to the touching appeal of the needy; it means inquiry, understanding, and wise action in relation to them; it means that we do not wait for the poor to come to us, but that we go to them. Consider what you are doing for them and what you might be doing; put yourself in their place; think of all the discomforts of poverty; aged men and women seeing the little savings of years melt away; grudging each morsel of bread and the fire in their grate; well-nigh destitute of those comforts and solaces which become more needful as the weight of years increases. It means that we are to plan carefully and anxiously to meet their wants, arranging for our giving as well as for our getting, and remembering that it is to aged disciples of our Lord Jesus that we minister.

Within the limits of Protestant and Scriptural truth, the Institution is undenominational, the sole qualifications of candidates being old age, poverty, and the grace of God in the heart. The portraiture of the pilgrims in Bunyan's immortal allegory accurately illustrates the character of those whom the Society was formed to assist.

Two extracts from letters will prove interesting:—

"In thanking you for the pension so long received by my dear mother, Mrs. W., I have no hesitation in saying that the latter period of her life was made happy through the Society's kindness in ministering to her comfort."

"Our dear old friend, J. B., has entered his eternal rest. He was a great-grandson of William Huntington's son—Susan Fever's child—an heir of glory! 'O, the mysterious depths of grace.' He strongly resembled in features the portraits of the great William Huntington, but it was a softer, gentler face. Many of us were much attached to the dear, gracious old man, but our loss as a Church is his great gain."

Gone Home.

RACHEL BIRD.

The Church at Pulham St. Mary has lost by death a dear sister, one who was truly a mother in Israel.

She was loved by many beyond the fellowship of the Church, as, in her unassuming way, she often made her house the temporary home for ministers who came to supply the pulpit at various times, thus being more widely known and valued. Our sister had been failing in health all during the last year, but being very persevering in spirit she would always be diligent, either reading, or at her favourite work with the needle, etc. The home-call came rather sudden at the last, as our friend passed away in her sleep, thus entering into rest on the 1st day of January, 1910, being in her 85th year. She was baptized on the 2nd January, 1870, during the honoured ministry of Benjamin Taylor, and became a very useful member of the Church, and lived to adorn the doctrine of God our Saviour in all things.

Our Pastor (A. W. Butcher) laid her remains to rest in the Chapel graveyard beside that of her departed husband, who had been deceased just sixteen years, a goodly number of friends being there to pay their last tribute of love and respect.

ARTHUR ELNAUGH.

Once again the Heavenly Reaper has come into our family circle, and taken to Himself our dear brother, aged 46. He was the eldest son of the late John and Eliza Elnaugh, formerly of Laxfield, Suffolk, he being a scholar in that school at an early age. We removed to London, and became connected with dear old Mount Zion, Hill-street. He was brought to a knowledge of himself as a sinner under the ministry of the late G. W. Shepherd, and baptized by him in the year 1896. The text given

at that time was, "As for God, His way is perfect." This was his theme to the end, and almost at the last he repeated them. Owing to an affliction of speech, he was unable to join in much public conversation, but to those who knew him he was a bright and shining light, a child of God, consistent in life and practice. Oh, that we may each be able to say, "As for God, His way is perfect"!

He was called home, Tuesday, March 15th, and buried at Paddington Cemetery, March 19th, to await the resurrection morn.

He leaves a sorrowing widow, one dear daughter, an aged mother, and two brothers to mourn his loss.

"These are they that came out of great tribulation." "Washed in the blood of the Lamb."

GEORGE ELNAUGH.

JOHN P. JAYNE.

The Church at Zoar, Gravesend, has sustained a great loss by the decease of one of its most active deacons, Mr. John Price Jayne, who died on February 26th, at the age of 70. One of his fellow-deacons writes: "He was a man of commanding presence, 6 ft. 4½ in. in height, as upright as a trained military officer; and he, having been much in the company of the departed at the services, believes him to have been as upright in his character as he was in his stature. Mr. Jayne had a very excellent gift in prayer, and the writer was often moved at the prayer-meetings by the fervour of his approaches to the throne of grace, characterized by strong assurance and child-like simplicity. O that the Lord would send amongst us more such men! The early part of our friend's career was at sea in the merchant service, afterwards in the Royal Navy. On leaving this, he joined the police force in the Borough of Gravesend, and was soon promoted to the rank of serjeant. His wife, who was also a member of Zoar, died about a year ago."

The esteem in which Mr. Jayne was held was shown by the company present at the funeral (including representatives of the Borough Police), when a service was conducted by Mr. R. E. Sears.

HANNAH LUNT,

widow of the late John Lunt, sweetly fell asleep in Jesus on Friday, February 25th, 1910, at the age of 77. She had been a member of the Surrey Tabernacle for fifty-six years, having been baptized by the late James Wells. Owing to failing health and the distance, she had attended Brixton Tabernacle latterly, and had much enjoyed the ministry of the late Mr. Cornwall, also of the present Pastor (Mr. Sapey).

Mother had suffered from bronchitis nearly all the winter, and was entirely laid up three weeks before her death.

At one time there seemed a hope of recovery, but a change for the worse took place on the 17th. Life had been a burden to her for some time, and there had been a great longing to go home. She was one of those who had been greatly troubled with doubts, but fully realised that "it was light at eventide." On Thursday evening dear mother repeated the first three verses of "Jesus, Lover of my soul," and asked me to read to her out of the Supplement hymn-book. Early on Friday morning she asked me to repeat verses from several well-known hymns.

The interment took place at Nunhead Cemetery on Wednesday, March 2nd, Mr. Sapey kindly conducting the funeral service.

R. H. L.

RACHEL MARTIN.

On December 25th, 1909, our dear mother sweetly fell asleep in Jesus at the advanced age of 91. She was a great sufferer from internal disease for the last four years of her life, and would often beg the dear Lord to take her home to Himself. Some of her happiest times were when friends called to see her, and read and pray and sing with her. We well remember visiting her one Sunday evening about a fortnight before her departure, when she asked us to sing that hymn of Mrs. Ann Starton's, "While Jesus in love my affection engages, With softest emotions my soul does o'erflow."

and joined in the singing herself, as well as she was able, to the end. A few hours before she passed away she called the writer to her and said, "I am going to die." We said, "Yes; but you are going home to glory to the innumerable company of spirits of just men made perfect, and to Jesus." She said, "Oh, yes, to Jesus, blessed Jesus! We cannot do anything without Him." She then fell into a calm sleep, from which she never awoke in this world.

On the following Wednesday her remains were taken into Park Ridings, where a short but solemn service was conducted by Mr. Gentle, and from there to New Southgate, where Mr. Gentle committed her body to the grave in sure and certain hope.

Our dear mother was the widow of the late Charles Martin, who was well known as a preacher of the Gospel. Formerly members of Enon, Chatham, they afterwards came to London, and joined the Church at Wirtemberg-street, Clapham, under the pastorate of Mr. Henry Hall. Again, in the providence of God removing to Harrow-road, they found a spiritual home at Shouldham-street with Mr. J. Carpenter. Once more, owing to the necessity to earn the bread that perisheth, they had to follow the leading of providence to Wood Green, where, with others, they

were instrumental in forming the Church now worshipping in Park Ridings, of which dear mother was a member when she received the home-call. N. J. M.

MRS. NOYES,

the beloved wife of Mr. H. F. Noyes, formerly Pastor at Bethel, Poplar, passed away on the 19th February, at the ripe age of 82. The interment took place on the 24th February at Wood Grange Park Cemetery, the service being conducted by Pastor F. C. Holden, who, in words of sympathy, expressed his deep feeling towards his aged bereaved brother, and paid kindly tribute to Mrs. Noyes, who had been spared so long as a loving wife, devoted mother, and consistent Christian.

FRANCIS SAMUEL REYNOLDS,

minister of the Gospel, fell asleep in Jesus February 17th, 1910, at Great Blakenham, Suffolk, aged 65 years.

Our beloved brother was born at Surlingham, Norfolk, February 17th, 1845; thus his ransomed soul went home on the anniversary of his birth. He had deep convictions of sin from childhood, and was brought into Gospel liberty in early youth.

He became a member of the Wesleyan Church, and was for some time an acceptable local preacher on their plan; but being spiritually taught believers' baptism, and the doctrines of grace, he was baptized at Claxton, Norfolk.

During his early married life he was in an exceedingly weak condition of body for many years, and was considered consumptive.

His first pastorate was at Great Yarmouth, where he laboured several years; the Lord owned His Word, many were baptized, among them our much and justly esteemed brother, Pastor E. Marsh, now of Bethereden, Kent. Mr. Reynolds preached his farewell sermon at Yarmouth on January 26th, 1879, from the words, "Blessed are they that do His commandments."

Needlingworth, Hunts, was his next pastorate, where he was divinely sustained about five years.

After leaving Needlingworth he supplied at Akeman-street, Tring, for a short period.

Then our brother was called to Wattisham, Suffolk, where he stayed six years; several were baptized and added to the Church. He resigned Wattisham in December, 1890.

His last pastorate was at Over, Cambs, where he ministered just over 16 years. The recognition services were held on Tuesday, October 22nd, 1891. He resigned the last Lord's-day in December, 1907, but took the Wednesday evening, and occasionally the Lord's-day services, whilst the Church remained Pastorless.

He removed to Great Blakenham, Suffolk, the second week in June, 1909, supplying the Churches in Suffolk, and only a few weeks prior to his death had received and accepted an invitation to the pastorate at Hoxne.

His health began to fail at the commencement of the present year; medical advice was regarded, and a decided improvement took place, but a relapse occurred, and he was unable to leave his home the last few Lord's-days on earth. On February 9th he was taken with severe pains and vomiting; the doctor having been called in, informed the family that he was suffering from cancer.

Mr. Carr, one of the deacons of Great Blakenham, frequently visited our dear brother during the last week of his life. His sufferings were great—the pains were at times so excruciating that his groans were heard all over the house. Mr. Carr prayed with him several times, and our brother, although in great agony, repeated the well-known hymn, "Sovereign Ruler of the skies," emphasizing the words,

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

Mr. Carr visited him again on February 16th, when Mr. Reynolds asked him to spend a few minutes in prayer, after which the pain ceased for a short time.

A few hours before he passed away he asked his wife to sing "Praise God from Whom all blessings flow." Mrs. Reynolds replying she could not, he said, "I can," and to the Old Hundred sang every word quite distinctly. He then became quite exhausted, and the pain returned. His two sons arrived in time to see the end; he knew them, but was unable to say much. He was conscious nearly to the last, and half-an-hour before he died the pain quite left him, and he passed peacefully away about 12.30 in the early morning of February 17th, in the presence of his devoted wife and three sons.

Our brother having expressed a wish to be interred at Over, his wish was complied with, the funeral taking place on February 21st, at 3 o'clock, in the presence of a large gathering of sympathising friends. The service was conducted by Pastor James Easter, assisted by Pastor H. M. Winch (of Chatteris). At 6.30, a memorial service was held in the chapel, when an appropriate sermon was preached by the writer from Phil. i. 23, "Having a desire to depart, and to be with Christ, which is far better."

The Lord comfort the bereaved widow. The Lord grant that the three sons and daughter may know that their "father's God is their God." The Lord enable us to be "followers of them who through faith and patience inherit the promises."

JAMES EASTER.

“Onesiphorus :” The Man who Refreshed His Minister.

A Study of 2 Timothy i. 16—18.—Part III. (Conclusion).

PAUL's pastorate at Ephesus after a while terminated (Acts xix. 1—10). He resumed his travels till made a prisoner in the city of Rome. He was not, however, closely confined, but permitted under surveillance to occupy a hired house and to receive all that chose to visit him.

The condition of the Churches was growing serious and sad. Doctrines very different from the Apostle's holy teachings were becoming popular, and he himself was forsaken by not a few of his former friends. Demas, a once warm adherent, had turned upon the apostle, “having loved this present world.” All the religious professors that were in Asia repudiated him. His imprisonment at this time must therefore have been peculiarly trying to him.

A stranger is one day seen threading his way along the streets of Rome. He is understood to be an Ephesian visitor and is making enquiries for the whereabouts of the apostle. With some difficulty he discovers his abode. He enters, and Paul in his lonely sorrow is cheered by an unexpected visit from his old and tried friend. Many had turned from him, but Onesiphorous scorned to follow the multitude to do evil. “He was not ashamed of my chains.” Circumstances alter *cases*, but they do not affect *principles*. On *principle* he had given his adherence to a valued pastor ; and while others proved false he remained steadfast and true.

A word diverts some from their holiest purpose ; others, like a rock, unmoved by the storm, have grace to maintain their convictions, let fools and turncoats act as they may. With “all that be in Asia” against him there is one brave, lion-hearted man who dares to stand alone and maintain his sacred integrity of purpose firm unto the end. Loving and gentle when tenderness was required, no man could be firmer when others were slighting one whom he had just cause to love and respect.

This trait of character is as worthy of imitation as that to which we before referred. Many a minister who accepts a promising sphere of labour, fresh, earnest and strong to serve the Church, has in a few years to resign his charge—crushed, enfeebled and all but broken-hearted through the unkindness of those who ought to have loved, honoured and cherished him. Childish and wicked vacillation is, in a majority of cases, the sole cause of all his sorrow. A few restless and discontented persons commence the mischief, and really holy and earnest Christians fall into the same error. A bad spirit creeps like leaven through a Church with marvellous rapidity. Few dare to be singular and openly to give the lie to

palpable untruths, and to uphold God's servant unless his conduct manifestly demands a withdrawal of confidence. A want of courteous gentleness on the one hand, and of high principled firmness on the other, are faults observable in too many good men in our day. Faithfulness to the doctrines of grace, earnest solicitude for the salvation of souls, holy boldness in the Master's cause, these, thank God, we do not altogether lack, but urbanity and stedfastness may often be sought in vain among us.

"Another unpleasantness at the Strict Baptist Chapel!"—and the world scoff at our religion, and other Christians view us with suspicion and sorrow. May He through whom the subject of our sketch attained his affectionate and manly character, likewise assist us, that we may follow him as he followed Christ.

Such was the man and his ministry. What were his rewards? An approving conscience, the smile of heaven, the salvation of his household (for we may surely believe that the apostle's prayer was answered) and the respect and confidence of godly men—these were his rewards on earth, though the feeble-minded, foolish, fickle and false may have despised him, and others who secretly admired, while they feared to imitate his example, dared not openly commend him.

His life will be better understood when the morning of the "great hereafter" dawns, and encompassing the judgment seat of Christ every one of us shall give an account of himself to God (Rom. xvi. 12). The strange, searching light of the fire that shall "try every (Christian) man's work of what sort it is," will then make manifest the counsels of the heart. We shall stand in our true colours then. The deeds done in the body will be rightly estimated as they pass in review "on that day."

The future felicity of Onesiphorous we even now know. "The Lord grant that he may find mercy of the Lord in that day" (2 Tim. i. 18).^{*} Such was the apostle's prayer and its answer will be his recompense. "Mercy in that day," "boldness in the day

* This, some aver, supports the Romish doctrine of the availability of prayers for the dead, basing their idea on the unproved supposition that Onesiphorous was dead when this Epistle was written. The language employed, however, as Burkitt well says, would lead us rather to think that he was at this time living, but away from home on matters of business, and hence the difference between the prayers offered for him and those presented on behalf of his family. It is, of course, possible to *make difficulties* out of the passage as of many others, but all who regard it honestly, and with regard to the general teaching of the New Testament, will own that the phrase, the "mercy," or as Dean Spence would here render it, "the favour of the Lord," is designed to express not the form of covenant mercy which pardons sin, but such a public declaration of the Master's good-will toward those who have followed Him here below, as is predicted in Matt. xxv. 31—46 and referred to in Mark viii. 38; 2 Tim. ii. 12; Heb. vi. 10, and other passages.

It is admitted that praying for the dead is mentioned and commended in the Apocrapha, 2 Maccabees xii. 44, 45. The Jews, however, never regarded this as inspired, or admitted it into the Canon of their Scripture. Its writers never claim to be inspired and at times repudiate the inspiration of what they write. Praying for the dead is therefore wholly unscriptural and should be refuted as a dangerous error when insisted on by Roman Catholics or Sacerdotalists in the Anglican Church.—EDITOR.

of judgment," will be his noble guerdon. His religion was often unrequited on earth, but an entrance will be ministered unto him abundantly into the everlasting kingdom of our Lord Jesus Christ. He that visited an imprisoned apostle will hear the Saviour say, "I was in prison and ye visited Me."

"EFFECTUAL FERVENT PRAYER: THE NEED OF THE CHURCH."

A Paper presented at the Thirty-ninth Annual Meeting of the Metropolitan Association of Strict Baptist Churches on Tuesday, March 8th, 1910.

BY PASTOR HENRY DADSWELL, OF CLAPHAM.

"HE that hath an ear let him hear what the Spirit saith unto the Churches." The message came from the aged disciple who once had lain in the bosom of the Master, and in the isle called Patmos beheld His risen and ascended glory; but it was no less the message of the Lord Himself, who walketh in the midst of the Churches, sent forth in the power of the Holy Spirit. It came in tones of love and encouragement, casting light on past, present, and future, with commendation and rebuke. Of all the Churches in Asia Minor to whom the Word of God came, no other received such searching and solemn messages of condemnation as were spoken to that of Laodicea, a self-satisfied Church, unconscious of any need, and therefore in the deepest sense of the words a prayerless Church. We are gathered here to-night as representatives of Strict and Particular Baptist Churches, sensible of the peculiar and special needs that beset them and their members in the day in which we live. Still down the centuries rings the message of the Christ to those whose ears have been opened, and who, midst the confusion of tongues and the diversity of teaching, are waiting for the message of the Spirit.

WHAT IS TRUE PRAYER?

It is scarcely necessary to insist that as prayer is one of the most precious endowments of God the Spirit, it is possible that so far as outward forms are concerned counterfeits may and do exist. An empty formalism, with no real intercourse with God, prayer indited by the mind without the Spirit's guidance, the utterance of a soul spiritually dead, are sadly possible things.

Prayer is the utterance of a living soul, of one who has passed from death unto life, in whose breast a new feeling of need has been awakened, new thoughts of God's holy law, and of the great and wonderful provision He has made in the Gospel of His Son to meet the heartfelt wants of the guilty soul. But not only in the beginning of spiritual things, but in all the way, from the first breathings of spiritual life to the last cry when heart and flesh are failing, in all the circumstances of life, in all the experience of the heart, in all the necessities of the Church,

"Prayer is the Christian's vital breath,
The Christian's native air."

It is a real having to do with God, when the soul retires under the shadow of His wings into the secret place of the Most High, to discover the blessing of that peace which passeth all understanding which is given to those who by prayer and supplication with thanksgiving make known their requests unto Him.

Nor may we forget that of old the mercy-seat was sprinkled with the sacrificial blood, and that we need to come, poor sinners that we are, pleading the great atonement for sin, seeking acceptance in the Beloved, and that the plea "for Christ's sake" is no merely formal addition to our prayers, but that which gives cogency and power to what without it is empty, for the blood is the life of prayer.

Nor would we forget that while we are travelling by the way of the wilderness every living soul proves the truth of God's Word that "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." Prayer is not the easy, perfunctory thing that some would have us imagine, but a spiritual act often wrought out in the midst of conflict and opposition, disturbed by influences that are contrary, by dullness and heaviness of soul, and it is more or less the experience of the people of God that, left to themselves, as may sometimes appear, they not only know not what to pray for as they ought, but effectual fervent prayer is utterly beyond their ability and power (James v. 16).*

THE SOURCE OF TRUE PRAYER.

But while we need to face the great fact of our utter need and helplessness in this matter, as believers in Jesus Christ we are face to face with the great and enduring reality of the presence and power of the Holy Spirit in every regenerated heart. God Himself, immutable and eternal, omnipotent and infinitely wise, holy and gracious, has, in marvellous condescension, taken up His dwelling-place in the heart of a poor sinner, that in that heart He works and speaks, and makes intercession within with groanings which cannot be uttered; a real Person, in tenderest pity and love, is accomplishing that of which by ourselves we are incapable, and every holy desire, every tear of penitence, every acting of faith, every hope in God's mercy, are His, and He is the Source, the Author of true prayer.

While the blessed Spirit is a Sovereign in His gracious dealings

* Readers of the interesting "Life of Toplady," by the late William Winters, successor to C. W. Banks as Editor of this Magazine, may recall an extract from the Journal of that great scholar and theologian on this important text. He notes with approval the translation of Doddridge, in his "Family Expositor"—"Much (*polu*) avails (*ischuei*) an inwrought prayer (*energoumene deesis*) of a righteous man (*dikaion*)."
This is not only a strictly literal rendering of the original Greek, but is commendable for two reasons—(1) It avoids the tautology of both calling the prayer in question "effectual" and stating that it "availeth much," in which the same idea is repeated in other words; and (2) It ascribes all true prayer to the work of the Holy Spirit in a believer's heart (2 Sam. vii. 27; Rom. viii. 26). What child of God does not, with Toplady, long for a deeper experience of such "inwrought prayer"?—EDITOR.

with us, and many of His ways are past finding out, yet in what is wrought within how much may be discerned of everlasting love and faithfulness. The great need of the Church to-day, as it has ever been, is the outpouring of God the Spirit, not only in the gifts that have proved so beneficial to the body of Christ, but as the spirit of grace and supplication—vitalising and energising true prayer.

EFFECTUAL FERVENT PRAYER.

In the story of the pilgrims who are travelling to the home of which their Lord has spoken to them there have been many incidents that have tried faith, and sometimes it has appeared as if the heavens were as brass, and fervent prayer were ineffectual, and God's dealings were dark with inscrutable mystery. Shall we say, then, that there is such a thing as unanswered prayer? Let us ask another question. Is all that has the form of prayer, and is uttered by Christian lips, effectual fervent prayer, even if it be not in the line of God's purposes and in conformity with His Divine will, and is it possible that the Holy Spirit can have taught us to ask for such things only to be disappointed? Nay, the cry of our own heart may fail, and our own purposes may be broken off, but the breathing of the Spirit within, His inward intercession, shall never be frustrated, and sooner or later the answer of peace shall be given, and we shall see that every cry inspired by Him is effectual fervent prayer.

But effectual prayer means more even than this. We turn to the book of the Revelation and read: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." There can be no doubt of whom John speaks here. Is it not of Him who, when here on earth, went apart to pray, who pleaded with strong crying and tears, and who, having risen again for our justification, has ascended into the holiest, and there abides at the right hand of the Majesty on high as our blessed Mediator and Intercessor?

"Through Him our prayers acceptance gain
Although by sin defiled."

That prayer is effectual, and ever will be, that ascends to our Father in heaven with the unspeakable merit of the sacrifice and righteousness of the beloved Son who ever liveth to make intercession for us. From the shadows and sorrows of earth, from the difficulties and trials of the Church, we seek for faith to look up to the great Head of the Church, the Lamb in the midst of the throne, upon whose shoulders the government is laid, and who doeth all things well.

And how effectual with our Father is the prayer wrought by the Spirit, accepted and presented by the Son to Him who Himself loveth you. There is a power with such prayer that we sometimes scarcely realise, as our prayer and God's will are brought into blessed harmony and that will is done.

But we are asked to speak of fervent prayer. Does fervency mean the fire of enthusiasm, of eloquence and zeal, or any other mode in which man's thoughts find burning expression. It speaks of something lying deeper than these. We turn to the story of the great outpouring of the Spirit on the disciples at Pentecost. A little company had been gathering day by day at Jerusalem waiting for the promise, and seeking the power, and how at last in God's due time the Holy Spirit, like rushing, mighty wind, pervaded that upper chamber, and as in tongues of flame rested upon each of them. The Spirit of Burning, the Spirit of Love, was there and from Him came the blessing that filled the infant Church with such unspeakable joy. We need more of that first fruit of the Spirit—love, that our hearts may be kindled by the holy fire, that the defiling dross may be consumed, that there may be a spiritual fervency in our petitions before the throne of grace.

Why does the Church need effectual fervent prayer? There are many reasons that might be given, and it is but few that I can mention to-night in the time at my disposal.

SPIRITUAL-MINDEDNESS.

Doubtless we should differ in many ways in estimating the special needs of the Church, but I think none will dispute that the Church needs to-day more spiritual-mindedness. Perhaps there was never a time when this prayer was not specially needed, but while the spirit of the world has ever been antagonistic to spiritual things there are peculiar dangers to-day.

There are powerful influences on every hand that are hindering the growth in grace of even true disciples. In the business of this world, in the all-pervading atmosphere of pleasure-seeking, in the general attitude of the professing Church to the world, there are dangers and temptations that make even more necessary than ever the exhortation of the great apostle of the Gentiles, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Even more emphatic is the testimony of "the disciple that Jesus loved." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." James was inspired to tell us "whosoever therefore will be a friend of the world is the enemy of God."

From a Church living in an atmosphere of worldliness, where spiritual worship and obligations take a low place in the life, effectual fervent prayer cannot be expected, but rather lukewarmness and sloth and a dull, formal religion lacking the joy which is the fruit of the Spirit.

When there are such subtle enemies without and within the Church, may the spirit of grace and supplication be poured forth, that fervent desires after spiritual things may be awakened, that the heart may be warmed by Divine love, that the line of separation may be more definitely drawn, and the Church awakened from its slumber to effectual fervent prayer for more of the influence, power and grace of that blessed Spirit, the Sustainer of Life.

THE NEED OF THE MINISTRY.

We are told that the Lord, who has received gifts for men, has given some apostles, some prophets, some evangelists, and some pastors and teachers, and that such are used in His hand for the accomplishment of His purposes of love. In themselves they are poor, weak earthen vessels, insufficient for the work to which they are called and especially needing the prayers of the people of God. You will remember the oft-repeated petition of Paul, "Brethren, pray for us," and the evident need so constantly felt for the intercession of the brethren.

So far as I am personally aware there is no lack of this among our Churches, but we need to be reminded that for the sake of the Church, as well as its pastor or ministers, effectual fervent prayer is needed to-day. We need men and women who have come from the throne of grace to the services of God's house, who in all their private supplications and thanksgivings are not unmindful of the needs of Church and pastor, and who when gathered together for prayer with God's people find joy in pleading for Zion. For where the spirit of grace and supplication is poured forth the spirit of love will dwell. Where discord and disorder are found there effectual fervent prayer withers and becomes formal, the prayer meeting is neglected, and the voice of the turtle is almost hushed in the land.

LOVING FELLOWSHIP.

It was said of old, "Behold how these Christians love one another," and "We know we have passed from death unto life because we love the brethren."

With what emphasis the new commandment of our Lord and Master comes to us from the holy fellowship of the upper chamber, "That ye love one another." There are none of us, I am sure, after a longer or shorter experience of Christian fellowship, who have not to thank God for what we owe to the communion of saints. The sweetness of Christian sympathy, the many acts of thoughtful kindness, the depth and reality of Christian love, have made the words—

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

the true expression of the feeling of our hearts.

And yet it is possible for misunderstandings to arise, and discord and dissension to exist among brethren, for spiritual work to be hindered and the beautiful atmosphere of love to be changed to the dark, poisonous vapours of suspicion and strife. Paul and Barnabas were separated in the great work of the Master, and such contention may still arise. We are bidden to pray for the peace of Jerusalem, and the path to closer union and love is surely that which leads to the throne of grace, which brings us nearer to our Lord and in that nearness draws us closer to our brethren and sisters.

The unity of the Church is that for which the Master prayed in that wonderful intercessory prayer recorded by John and may well be the subject of effectual fervent prayer by the Church of God. Remember that our Lord has said that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.

INGATHERING.

The Church of Christ has received her commission from the Lord to go into all the world and preach the Gospel to every creature, and while we recognise that, apart from the power of the Spirit, her efforts are futile, yet we would remember that God's Word connects the increase of Zion with effectual fervent prayer. For this He will be enquired of to do it for His people, and surely if ever there was need for prayer that God would give the increase it is to-day. The professing world is turning for success to institutional Churches and seeking by social means to gather in others. Pleasant Sunday afternoons, lectures on social, literary and political topics will never do the work that only God the Spirit can accomplish.

Shall we then settle down contented with things as they are, or rather pray with the prophet, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth"? It is not to the eloquence or ability of her ministers, or even to the loyal service of her members that we can look, but for the outpouring of the spirit of supplication, and as the Church flees to prayer, not simply for its own prosperity, but above all for God's glory, the bleating of the lambs shall again be heard and others shall be gathered beside those already gathered.

Again in her streets shall the boys and girls be heard and the glory of the Lord shall be revealed; and may it not be that in the lack of increase the Lord of the Churches is calling His people to prayer?

OUR PRAYER MEETINGS.

In the midst of the bustle and business of daily life there is a tendency to crowd out the prayer meeting, and on every hand there are hindrances.

Many years ago I knew a professional man, an honoured deacon of one of our Churches, and an officer of this Association, who told me that he had made a rule to engage in no business that would require his absence from the week-night services. He long ago departed to be with Christ. But there are others who are servants and cannot set themselves free, and long hours of business occupy their evenings, and we cannot see them at our prayer meetings. If, however, these meetings were attended by all those associated with our Churches whenever possible, there might be rather more present than there sometimes are.

But it is not only on the lines of duty and responsibility that the question merits consideration. The King of kings and Lord of lords has promised to be present to sit upon His throne of grace, and to receive the petitions and thanksgivings of His loyal

subjects. That presence has been known and felt by many, and the King has not been silent unto them. They have felt in their hearts the teaching and guidance of the Holy Spirit, and a gracious sense of fellowship with God has pervaded their hearts. Hearts have been drawn together, cares and burdens have been left at the feet of Jesus, and the weary mind has gone home from the prayer meeting refreshed, revived and strengthened. But some may say you are picturing an ideal meeting. The reality is different. But there is danger of mistaking the purpose of our gathering. We come together—or should do so—not simply to listen to the prayers of our brethren, and, least of all, to criticise them, but ourselves to pray, at least with the silent prayer of the heart. We neither seek nor desire eloquence in our prayer meeting, but a real having to do with God—the utterance, however broken, of living hearts. How often, to many of us, the prayer meeting has been the special season of uplifting; memories arise of departed brethren, now in the fuller fellowship of heavenly worship, whose prayers were the utterance of our own need and the expression of our heart's thanksgiving. We rejoice still in the fellowship of supplication and praise, and that there are those who still love the meeting for prayer. We need to watch against the decline of the first love, the chilling, deadening influence of a Laodicean spirit, and to seek for all our Churches the reviving power of the Spirit of God. May He grant more effectual fervent prayer, and to this end may the fire of the Spirit rest upon each member and pastor among us, and, like the disciples of old, may the cry go up from every heart to the great Master of assemblies, "Lord, teach us to pray!"

"OUR GOD, OUR HELP IN AGES PAST, AND OUR ETERNAL HOME."

Psalm xci. 1, 2.

SWEET and tender thoughts are suggested by the word "home." The minds of many involuntarily go back to their childhood's years. Loved faces re-appear. Voices, long since hushed on earth, seem to speak again. Vanished smiles are recalled. Dormant emotions are stirred, till the actual present puts the fading memories of the past to flight, and enforces the fact that the light of other days has departed to return no more.

In the fondest home-circles and the best-loved earthly dwellings all, however, must sooner or later learn that "Here we have no continuing or abiding city" (Heb. xiii. 14). In this world of change permanence is unknown. To men of the world this truth is fraught with melancholy. Grace, however, enables true Christians to regard it differently.

"We've no abiding city here"—this may distress the worldling's mind,
But should not cost the saint a tear, who hopes a better rest to find."

HEAVEN IS OUR TRUE AND LASTING HOME.

Instead of vain regrets for the vanished past, we therefore sing of the brighter future and the joys which are to come.

"I'm but a stranger here; heaven is my home.
 Earth is a desert drear; heaven is my home.
 Danger and sorrow stand round me on every hand.
 Heaven is my fatherland—heaven is my home."

This song we did not learn from "wisdom's laws or fabling dreams," but from "words of the Most High." Paul indeed struck their keynote when he wrote, "We are willing to be absent from the body and to be *at home* with the Lord" (2 Cor. v. 8, R.V.). This suggests that heaven is a mansion inhabited only by the members of one family, all of whom love and are loved by each other. All surroundings are congenial. There affection revels in the delight of sweet and untiring service. Want is unknown. Danger is excluded. Peace and harmony reign. Worship and song never cease. The Master cheers them with His abiding smile, for all are "at home with the Lord."

A sweeter thought even than this is, however, suggested by the words which form the motto of this paper. These assure us that

GOD HIMSELF IS EVEN NOW THE HOME OF HIS PEOPLE.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shalt thou trust."

"He has spoken of His feathers; brethren, they are living things;
 No mere metaphor of beauty is 'the shadow of His wings.'"

What wonderful compassion and grace are manifested by God in this tender assurance!

The great Being who is the glory of heaven, worshipped by angels, dwelling in light which is unapproachable, not only allows but encourages sinful creatures of the earth to call Him "Father," and to address Him as did David—"Be *Thou* my strong habitation, whereunto I may continually resort."

The word "home" suggests *peculiar* affection. In the world there is conflict and criticism, often neglect and scorn, but the door of home is the entrance to the sanctuary of love.

God is "Home" to His people in this sense, for His affection to them is *special and unique* love. Nowhere else can they find such changeless kindness—such fond and faithful sympathy. "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Home is the abode of *rest*. Man goeth *forth* to his labour, but at home he seeks and finds repose. And is not our God the *resting-place* of His saints? They "rest *in* the Lord," and "when He giveth quietness, who then can make trouble?" What peace and calm there are in Him! "In the fear of the Lord is *strong confidence*, and His children shall have a place of refuge." They rest in His will, His wisdom, His power, in all that He is and has said.

With home-life we associate *freedom and familiarity*, and the child of God has liberty. He is free to pray without reservation or restraint. He has boldness in drawing near to God, for He who is his Father, has said, "Call upon *Me*."

Home is the place for the ministry of *tender care*. Where is

a sick child so well cared for as there? Where else are there pillows so soft for aching heads, or words so tender for wounded spirits?

Where, too, can the weary soul find such comfort as in its Covenant God? Has He not Himself said, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted"?

Nothing is *trivial* to Him. His care of His children is so minute that He has numbered every hair of every head—not less than every trouble of every perplexed heart.

No childish grief is beneath His notice. His tenderness exceeds all human conception. A little child once went with a hurt finger to his father, who answered brusquely, being for the moment pre-occupied and worried with business. The tears rolled down the sensitive little fellow's cheeks as he went away crying, "He might have said 'Oh!'"

God's children never come to Him and find Him too pre-occupied to sympathise. "He is *touched* with the feeling of our infirmities."

No trouble is, on the other hand, *too great* to bring to Him. "He healeth the broken in heart, and bindeth up their wounds."

God, again, is the ever-*abiding* Home of His people. Death breaks up many earthly fellowships and associations, but this will continue the same till Time is no more.

To the Christian, Death is no destroying angel. "Though his aspect is austere, he is really the twin-brother of Love. With a kiss upon lips that are faltering and speechless, he takes the soul and departs, and as he rocks it in the arms of affection, he places the ransomed child before the face of its Father."

Blessed transition! Home, in the Father's many mansions, where "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

All this and much more is God to His people. Well then may they sing—

"Our God, our Help in ages past—our Hope for years to come—
Be Thou our guard while life shall last and our eternal HOME."

CLARISSA.

Whittlesea, Cambs.

EVANGELISTS.—PART. I.

BY PASTOR H. TYDEMAN CHILVERS, IPSWICH.

THE vocation and ministry of evangelists—especially in relation to those of "pastors and teachers," have not hitherto received due recognition in our section of the Church of Christ.

A pastor resides with his people over whom he "takes the oversight," and whom he tends as a shepherd his flock. These he rules by the delegated authority of the Master and with the cordial

sanction of the Church of his charge. He is to exemplify and adorn the Gospel by himself leading a blameless life; and his ministry should comprehend all revealed truth—comprehensively styled, “the whole counsel of God” (Acts xx. 27, R.V.).

The office of an evangelist has also its defined place. Our glorified Saviour “gave some to be *evangelists*” (Eph. iv. 11), and the title is applied to Philip, one of the first deacons, as a designation the meaning of which was universally recognised (Acts vi. 5 and xxi. 8).

Whitfield, it is said, was once waited on by a lady to whose salvation he had been blessed. Her object was to confess with sorrow that she had ceased to hear him with profit. “I am not surprised,” was his wise reply; “I *found* you as a lost sheep and brought you into the fold. Now if you go to hear Mr. Romaine at St. Ann’s, Blackfriars, he will *feed* you.”

This anecdote makes the distinction plain.

In some ministers the offices have been combined. Eminent pastors have also been great evangelists and soul winners (Prov. xi. 30).

Again, a man possessing the gift of an evangelist has at times been called to act as a pastor and teacher. A low and languishing cause sought his help. Under his vigorous ministry the Word was blessed, souls were saved and many were added to the Church. The whole place became a scene of revival, and the church-roll was more numerous than it ever was before. Then it grew evident that, according to the will of God, the time of his success was drawing to a close. This he felt and quietly acquiesced. He was followed by a steady, gracious and earnest pastor who took up the work where he left it, with equal enthusiasm but on different lines. His ministry proved one of edification and consolidation which the Spirit’s blessing rendered of permanent value to the cause.

Thus “there are diversities of gifts” and these two are distinct and qualify for service of a very different order.

It must not, however, be overlooked that all pastors should manifest an evangelistic spirit and lead on their Churches in prudent but earnest evangelistic efforts. Timothy was a pastor, and much of Paul’s counsel to him enforced the necessity of his doing his pastoral work efficiently. This, however, was not to cause him to neglect men who were perishing in sin. He was therefore exhorted to “do the work of an evangelist” as well as to “fulfil” his own “ministry” (2 Tim. iv. 5) of pastorising and teaching his own people.

It, therefore, does not suffice for a minister and his people to be simply *evangelical*; they must be *evangelistic* and solicitous for men to be brought to Christ.

(To be continued.)

THE THOUGHTS, THE WORDS, AND THE WORKS OF OUR COVENANT GOD.

MEDITATIONS BY PASTOR O. S. DOLBEY.

(Continued from page 110).

"I meditate on all Thy works: I muse on the work of Thy hands."—
Psalm cxliii. 5.

WE have endeavoured to consider some things that are recorded in the Inspired Volume respecting the *thoughts* and the *words* of the God of our salvation.

His *works* now claim our attention. To these the Holy Spirit frequently refers. We are enjoined in worship to "say unto God, 'How terrible art Thou in Thy *works*!'" "I," exclaims Asaph, "have put my trust in the Lord God, that I may declare all Thy *works*;" while David, impressed with their diversity and magnitude, reverently states that "the *works* of the Lord are great; sought out of all them that have pleasure therein." "Make known His deeds among the people" is a branch of the testimony which His saints are required to render, and the subject becomes most solemn and impressive when we recall the words of the Master Himself: "My Father *worketh* hitherto and I work."

To a devout and reflective mind the consideration of the works of our God at once assumes a threefold form, and we are led to think of the operations of His great and glorious hand in nature, in providence, and in grace. Whichever aspect of His proceedings claims our thought we may with fullest emphasis say, "All Thy *works* shall praise Thee, O Lord."

I. How impressive are *His works of Creation*!

"Nature with open volume stands to spread her Maker's praise
abroad,
And every labour of His hands shows something worthy of a God."

"The heavens declare the glory of God: the firmament sheweth His handywork: day unto day uttereth speech: night unto night sheweth knowledge." "Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might: for that He is strong in power, not one faileth."

Well may we say with David, "O Lord, my God, Thou art very great, Thou art clothed with honour and majesty . . . Who laid the foundations of the earth that it should not be removed for ever. Thou coverest it with the deep as with a garment: the waters stood above the mountains."

Familiar to most of us are the grand and glowing words of Milton—supposed to have been a hymn sung by our first parents to the Creator, which are, however, surely as appropriate to every devout observer who has learned "to look through Nature up to Nature's God"—and with the Christian poet, Cowper, "to smilingly say, 'My Father made them all'" (Task, v. 747):—

“These are Thy glorious works, Parent of good !
 Almighty ! Thine this universal frame,
 Thus wondrous fair : Thyself how wondrous then,
 Unspeakable ! who sitt’st above these heavens
 To us invisible, or dimly seen
 In these Thy lowest works : yet these declare
 Thy goodness beyond thought and power divine.”

Far beyond the ken of man do the mighty works of God stand forth, the monuments of His wisdom, skill and power, and in these shine forth the wondrous perfections of Him whose tenderness is so great that He “will not break the bruised reed nor quench the smoking flax.”

II. God’s *deeds in Providence* likewise claim devout attention.

Every creature that He hath made, whether rational or irrational, is provided for by Him. “He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field ; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from His chambers : the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man : that he may bring forth fruit out of the earth ; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.”

Who can contemplate these facts and fail to exclaim, “He hath done marvellous things” ?

“The spacious earth and spreading flood proclaim the wise and powerful God,
 And His rich glories from afar sparkle in every rolling star.”

The atmosphere which surrounds our globe, and in which we have our being, is a marvellous creation of God, and those works which are comparatively small and even minute we cannot speak of as otherwise than wonderful. The operations of His hand are marvellous, whether He makes and perpetuates the glorious sun to fill the heavens with light and to illuminate the distant planets which revolve around Him or brings a common daisy to blossom in the meadow—whether He produces an insect or the mighty Behemoth—whether He calls into existence an infant or an angel—all His works are marvellous and testify to His glory Who made and maintains them.

His providence is wonderful for the extent of its operations, but not less so for its supervision and care for matters which seem to us small and unimportant. The number of the sparrows which are in existence would appear to us a question of the smallest moment, yet not one of them falleth to the ground “without our Father.” “The very hairs of our head are numbered,” and each chequered human life is in its details an object of consideration to Him.

“God that must stoop to view the skies, and bow to see what angels do,
 Down to the earth He casts His eyes and bends His footsteps downward too.”

III. We would lastly refer to the *works or acts of His sovereign grace*.

Salvation is wholly divine, and is at once the greatest and the most stupendous of His works. It affords the very highest manifestation of His glory. It is His masterpiece. To create the world was the work of a word, so to speak. To save men entailed condescension and suffering, the like to which we could not have conceived. For

"In the grace that rescued man His brightest form of glory shines;
Here, on the Cross, 'tis fairest drawn in precious blood and crimson
lines."

While, therefore, we love to dwell on God's works in creation and providence as deserving our praise and thanksgiving, we would regard the wondrous deeds of the great and glorious Mediator and our everlasting salvation through Him as demanding "songs of loudest praise." Very beautiful are the words of the poet on this subject:—

"How wondrous are the works of God, displayed through all the
world abroad!
Immensely great! Immensely small! Yet one strange work exceeds
them all.

He formed the sun, fair fount of light: the moon and stars to rule the
night;
But night and stars and moon and sun are little works compared
to one.

He rolled the seas and spread the skies, made valleys sink and
mountains rise;
The meadows clothed with native green, and bade the rivers roll
between.

But what are seas or skies, or hills or verdant vales, or gliding
rills,
To wonders man was made to prove—the wonders of redeeming
love!"

It is the glory of salvation that it so fully exhibits the attributes and perfections of God. How conspicuous is His righteousness! The Lawgiver must obey His own law—yes, suffer its utmost penalty. The Preserver of men must suffer death at the hand of the very creatures whom He held in life. He who filleth all in all must occupy the tomb which a poor, dying mortal had prepared for himself.

Equally wonderful is its display of "the great love wherewith He hath loved us." God loved His people and gave His Son to die for them. Jesus loved His Church and gave Himself a sweet smelling sacrifice to God for it. The Holy Spirit loved the election of grace, and therefore takes up His abode in their hearts and sanctifies them. Glorious deeds! marvels of mercy! wonders of grace! "A threefold cord is not easily broken," and this threefold cord of the love of God will never be.

"O love, how high thy glories swell—how great, immutable and free!
Ten thousand sins as black as hell are swallowed up, O love, in
thee!"

How transcendentally it appears in the complex person of the

Mediator! This furnishes faith with the greatest display of the grace, the wisdom, and the power of the Almighty. When contemplating "the only begotten of the Father,"

"Our thoughts are lost in reverend awe, we wonder and adore;
The first archangel never saw so much of God before."

Again, to follow the illustrious "poet of the sanctuary," when extolling the glory of Jehovah. "See," he exclaims—

"See how it shines in Jesus' face, the brightest image of His grace;
God in the person of His Son has all His mightiest works outdone."

O ye angels, we marvel not at your desire to "look into" these things. And ye saints of God, seeing you are partakers of the benefits of eternal mercy in these deeds of God Most High, sound forth His praises, declare His doings among the people, and rejoice at the gracious *thoughts*, the sweet *words*, and the wondrous *works* of Him who is worthy of glory, honour, praise and power, for ever and ever. Amen.

"THE GOOD-WILL OF HIM THAT DWELT IN THE BUSH."

*A Letter from JOHN WARBURTON, of Trowbridge, Wilts, to
GEORGE GREENHOUGH, of Manchester.*

JOHN WARBURTON, a well-known and highly honoured servant of God, was for some years minister of Hope Chapel, Rochdale, Lancashire, and afterwards Pastor of the Baptist Church, Trowbridge, Wilts, where for forty-two years he faithfully dispensed "the word of life."

He was likewise for many years an ever-welcomed supply at Eden, subsequently Gower Street Chapel, London, where his ministry was attended with peculiar and marked blessing. Many wherever he preached received a message from God through him.

It was from his lips that J. C. Philpot—who had for some time been under concern of soul—first heard the glad tidings of a finished salvation faithfully and fully preached.

For some time before he was called home he had to endure a long and painful illness, but through grace "patience had its perfect work" and he was enabled to bear a glorious testimony to the faithfulness and lovingkindness of his covenant God.

When in the swellings of Jordan he appeared anxious to say something. His daughter accordingly put her ear close to his mouth and he whispered, "Pen, ink." When these were brought he could not use them. She therefore enquired whether any matter connected with the Church were causing him anxiety? "No," he replied—when someone else asked him if he wished to tell them how good the Lord was to him in these his last moments.

He then lifted up both hands and murmured, "Yes, yes." He then laboured to articulate something, but in vain, till at last, gathering up his dying strength he said, with a clear voice,

"Hallelujah," and immediately breathed out his soul. He died full of years and in a ripe old age in April, 1857. (*From "My Contemporaries," by Cornelius Slim.*)

DEAR BROTHER,—I received yours, and was very glad to hear from you.

A real union of soul cannot be broken, though at times scarcely felt or perceived ; yet when a fresh message arrives from an old friend, whether it expresses joy or sorrow, there is a springing up of real affection. This I found to be the case when I read your letter ; for I felt my very soul go out to God for you, that He would lead, direct, support, comfort, and deliver you out of all your distresses. This He has promised He will do, and in the end we shall prove it true ; but there is a deal of tugging work in the way we have to go through this miserable wilderness, for there are so many traps, snares, and gins laid for our feet, that there is no such a thing as escaping them, or being delivered from them when taken in them, but as the great Redeemer is with them (Psa. xxv. 15).

I find no peace but what is in Jesus Christ, and a blessed enjoyment of Him ; but I can assure you, my friend, I have not so much enjoyment of Him as you suppose ; though this I *can* say, that I am never at home but when this is the case ; for I never find a victory over sin and Satan, but as led forth in the exercise of faith upon a complete Christ.

As for human inventions, I have never found any end they have answered for me but one, and that is, to lead me into the ditch and there to leave me without help. Many times have I vowed, if the Lord would be so kind as to help me this one odd time, I would never be such a fool again ; but I many times think I am just the very fool Solomon speaks of, "Though he be brayed in a mortar among wheat with a pestal, yet his foolishness will not depart from him." For a few weeks past I have really been in such a state that I have been at a stand both in preaching and reading, praying or meditating, and I began to fear that God had completely left me. Such working of horrid wickedness in my heart against God did I feel that I feared this was a plain proof that I was given up to a hard, unfeeling heart, and reprobate mind.

Oh, dear George, when the fountains of the great deep of human depravity are opened up to our view, is it any wonder that men and women commit adultery, blaspheme God, murder one another, cheat and defraud, and every other abomination that is disgraceful to humanity is practised ? For my own part, I am struck at times with surprise and astonishment that I am preserved from actually committing these things. Why is it, and what is the reason ? Let Paul answer—"But God, who is rich in mercy, for His great love wherewith He loved us even when dead in sin, hath quickened us together with Christ ; by grace are ye saved, through faith, and that not of yourselves, it is the gift of God ; not of works, lest any man should boast."

Friend George, this is my hope and strength, and my all. Oh the blessing of the good-will and love of God being fixed on such

miserable wretches as you and I are. Had it not been for the "good-will of Him that dwelt in the bush," where had we been now? Consumed long ago! but His will was in the way. Oh sweet defence! Oh precious security!—His *will*! That is enough—there is our safety; for He is of one mind, and none can turn Him. His will is a bulwark, higher than the heavens—who can reach it? Stronger than death—who can destroy it? His will is like His throne, unshaken! and, like His name, it endureth for ever!

This you and I have proved by experience many times, that if His sovereign good-will and pleasure could have been overturned, what would have become of us? But thus far He has brought us—yea, He has delivered, and He does deliver, and in whom we trust that He will yet deliver.

We are still going on at Trowbridge about as usual in the Church; but things in trade and commerce are very bad indeed, and what the end of it all will be the Lord only knows.

My kind love to your wife, and hope the Lord is with her in her affliction. I should have sent sooner, but I have been from home three weeks. I hope you will again send soon.—Yours, JOHN WARBURTON.*

Trowbridge, September, 1818.

COMMUNION WITH GOD DESIRED.

By THOMAS SHEPHERD (1665—1739).

THIS is taken from a collection of hymns which, like the well-known Olney hymns, are the composition of two authors—John Mason (1610—1694) and the one named above, who himself styled his own verses "Penetential Cries."

Many readers are doubtless familiar with isolated verses of this hymn. In "Denham's Selection" (No. 1,013) one stanza is curiously incorporated with "Jerusalem, my happy home," of course, on no authority.

The saintly Mrs. Anne Dutton, of Great Gransden, Hunts (1695—1765), in her brief autobiography, speaks of "Penetential Cries" as having been of great use to her when she was an anxious inquirer, particularly that one on "Communion with God." "Though I could not *then* call Christ *mine*, yet I saw such a ravishing glory in Him as made me thirst after a knowledge of my interest in Him."

We gladly respond to the request of a reader to whom our recent article "From Company to Company" was blessed by inserting it.

Alas, my God, that we should be
Such strangers to each other!
O that as friends we might agree,
And walk and talk together!

Thou know'st my soul does dearly
The place of Thine abode; [love
No music drops so sweet a sound
As those two words—"My God."

* From "Selections from the Correspondence of George Greenhough."

I long not for the fruit that grows
 Within these gardens here;
 I find no sweetness in the rose
 When *Jesus* is not near.
 Thy gracious *presence*, O my Christ,
 Can make a *paradise*;
 O what are all the goodly *pearls*
 Unto this *pearl of price*!

May I taste that *communion*, Lord,
 Thy people have with Thee!
 Thy Spirit daily talks with *them*,
 O let Him talk with *me*!

Like Enoch, let me walk with God,
 And thus walk out my day,
 Attended with the heavenly guards
 Upon the King's highway.

When wilt Thou come unto me, Lord?
 O come, my Lord, most dear!
 Come near, come nearer, nearer
 still!
 I'm *well* when Thou art near.

When wilt Thou come unto me, Lord?
 I languish for Thy sight;
 Ten thousand *suns* if Thou art
strange
 Are *shades* instead of *light*.

When wilt Thou come unto me, Lord?
 For till Thou dost appear
 I count each *moment* for a day—
 Each *minute* for a year.

Come, Lord, and never from me go:
 This world's a darksome place;
 I find no *pleasure* here below,
 When Thou dost veil Thy face.

There's no such thing as *pleasure*
 My *Jesus* is my *all*! [here,
 As Thou dost *shine*, or *disappear*,
 My pleasures *rise* or *fall*.
 Come, spread Thy savour on my frame
 (No sweetness is so sweet).
 Till I get up to sing Thy name
 Where *all Thy singers meet*.

THE LESSONS TAUGHT BY THE STORY OF "JULIA AND HENRY."

A PAGE FOR THE BAIRNS.

"He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city."—Proverbs xvi. 32.

THE Editor is sorry, for the children's sake, that the beautiful paper on "Effectual Fervent Prayer" has taken so much space this month that very little is left for the children.

A letter which has reached us from Earlsfield, signed Florrie Robinson, about last month's story will, we think, interest all.

Our little correspondent encloses a very clever illustration, painted in water-colours, of Julia picking violets. We should like to have had this engraved and inserted in this number, but are afraid that Mr. Banks will say that he does not see how this can be done, so we give the letter only.

"DEAR SIR,—I have read 'Julia and Henry' in the EARTHEN VESSEL, and think it is very pretty and teaches us good lessons. We are taught not to take offence before we understand each other, and also not to judge one another too quickly.

"This is the chief lesson, but I think there are one or two more, though not so important. Firstly, we are taught that nobody labours in vain. I think it was Mary Howitt who said, 'The earth is Thine, and Thou keepest it, that men may labour not in vain.'

"We children often misunderstand each other thus. Perhaps with these two, if not, perhaps they did it not only because Henry had but few violets, but because he wanted his own way, and it was the same with Julia. Thus we are taught to please others, and not ourselves only. Now, we have three lessons which it

would be well for all of us to learn. I hope you will like the little picture I've painted, which represents 'Julia picking her violets.'

"I remain, your little friend,

F. R."

Another "little friend" showed the Editor in a Bible the text printed above as best giving the lesson of the story. Its meaning, as Josiah Briscoe, who has versified the book of Proverbs, says, is that

"He is the hero that can rule his spirit and his temper school ;
'Tis easier far to take a town than keep the angry passions down."

This is all that we can find room to say.

"WHEN THE CLOUDS ROLL BY."

THE mistie cloudes that fall some-
time

And overcast the skies,
Are like to troubles of our time,
Which do but dimme our cies.

But as such clouds are dried up
quite,

When Phebus* shewes his face :
So are sad fancies put to flight
When God doth guide by grace.

GEORGE GASCOIGNE (1536—1577).

REVIEWS, LITERARY NOTES, ETC.

The Fundamentals, a Testimony to the Truth, Volume I., with the Compliments of two Christian Laymen. Testimony Publishing Company (not inc.), 808, La Salle Avenue, Chicago, Ill., U.S.A. 126 pages.

"THIS book is the first of a series which will be published and sent to all pastors, evangelists, theological students, Sunday School superintendents, and secretaries of the Young Men's and Young Women's Christian Associations in the English-speaking world. Two intelligent consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made."

This is the "Foreword" given in the book itself, and it surely claims for its donors hearty thanks for gifts so generous and gracious.

Its aim is to state simply and succinctly the truths which are taught by the Holy Spirit to all heaven-born and heaven-bound men and women in contrast to others which, though important, are not vital and essential—such, for instance, the widely differing views of the presentation of the Gospel, the propriety of liturgical worship, or the time and manner of the second advent of our Lord.

Some of the articles are most admirable and timely affirmations of the things most surely believed among us—as Professor Warfield's on "*The Deity of Christ*," Professor Orr on "*The Virgin Birth*," Campbell Morgan on "*The Purpose of the Incarnation*," and Canon Dyson Hague's on "*The History of the Higher Criticism*."

The value of the last especially is great. The ideas of many intelligent and well-informed Christians on "*The Higher Criticism*" are exceedingly vague. What the expression means; to what writers it refers; what their teaching is; what is its tendency; and why, therefore, all prominent Christians owe it as a duty to God to acquaint themselves with the character of a system of handling the Word of God which is most deleterious and dangerous—are matters on which there is earnest need that the thoughts of all Christian readers should be clear and accurate.

Dr. B. A. Torrey, who made so great a noise and did so little good a few years ago, and Dr. Pierson, who had far better have stuck to his proper work in America and have left London alone, also respectively contribute articles on the Holy Spirit and George Muller, of Bristol, but we judge that both they and their productions are here very much out of place.

* Phebus—a name for the sun in classical poetry.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE STRICT AND PARTICULAR BAPTIST SOCIETY.

FIRST ANNUAL MEETING AT THE SURREY TABERNACLE.

THE anticipations of the Committee were far exceeded by the splendid gatherings in the beautiful sanctuary, kindly placed at the disposal of the Society by the Surrey Tabernacle friends. There was a heartiness in these meetings which augured well for the future of the Society.

An excellent discourse was delivered by Mr. S. F. McKee, of Southport, in the afternoon.

The evening meeting was presided over by Mr. O. S. Dolbey, Pastor of the Surrey Tabernacle. Mr. Jarvis read a part of Luke xxiv., and Mr. T. L. Sapey offered prayer.

The Chairman, in his opening remarks, pointed out there were three objects in convening this meeting—(1) To acknowledge the goodness of God during the first year of the existence of the Society; (2) to make a stand for the doctrines of Free and Sovereign Grace; (3) to make the Society and its objects better known. He then requested the secretary, Mr. A. G. Blackman, to give the Report. This stated how that realising the great need of those who value the truth to stand as one man, and recognising the desirability of maintaining the Churches of our denomination and opening places for worship in localities where none existed, the Society was formed in the fear of God in January, 1909. Reference was made to the home-call of Mr. Thomas Jones soon after the formation of the Society. Steps having been taken to make the Society known it had been well received in London and the country, and had gathered around it a good number of friends. During the year 175 members had joined. The marked decline in many Churches was a matter which should cause all lovers of the truth grave concern. With a view to the establishment of members and others in the matter of Strict Communion the Letters of the late J. C. Philpot and the article of the late G. W. Shephard on this topic had been reprinted, and 6,000 copies circulated gratuitously, over 120 Churches having applied for copies. Grants of various sums, amounting to £125, had been made to 19 Causes in different parts of the country, and extracts were given from letters acknowledging the receipt of this assistance towards putting the chapels in repair, and enabling some Churches, which had sermons read, to obtain preachers. A chapel in Hertfordshire was about to be closed, but by the

timely intervention of the Society the services had been maintained, and it is hoped brighter days are in store. Another chapel (in Cornwall) had been closed, and was about to be disposed of, but the matter being brought to the notice of the Committee, steps were immediately taken, and ere long the chapel was again re-opened for public worship. The Chairman and other members of the Committee took part in the opening of a new chapel at Halstead, and a Strict Baptist Church had been formed at Mizpah, Peckham. Twenty-four tracts had been printed, and arrangements made for localising, that they might be widely distributed. Further applications for assistance had been received, and the excellent Report closed with an appeal to the friends to join in this effort. The treasurer, Mr. A. Boulden, presented his Report, which showed receipts, £249 3s. 2d.; expenditure, £195 19s. 5d.; leaving a balance of £53 3s. 9d.

The adoption of the Report was moved by Mr. E. Mitchell, of Chadwell-street. "What hath God wrought!" were the words, he said, which the reading of the Report, and the splendid gathering that evening, brought to his mind. He pointed out that the Society was not formed in opposition to any existing Society. There was room for it, as the Report made evident. It was a denominational Society, but launched in the spirit of love, the necessity for some such Society being recognised. He thought there ought soon to be a membership of 2,000.

The motion was seconded by Mr. E. White. He referred to visits paid by himself and the Secretary to some Churches. The desire of the Committee was the greater usefulness of the Society. It was denominational, and rightly so. They loved the Lord Jesus Christ with all their hearts—they had cause to love Him. They loved the Bible—they had cause to love it. They loved the denomination, and had cause to love that; and he hoped the Society would grow, and the Churches would be benefitted by the help and sympathy of the Society.

This was supported by Messrs. H. Dadswell and James E. Flegg in brief addresses.

The list of officers was then read out for election by members of the Society.

The resolution that they be elected was moved by Mr. S. F. McKee in a very telling speech. He approved of this Society with all his heart, and did not think the doctrinal basis could be improved upon if they sat for seven years and a day. He was glad they were distributing good literature, which

was sadly needed, and urged that means should be furnished the Committee for carrying on this necessary work.

Mr. Dale, of Bermondsey, in seconding the resolution, pointed out that the basis of the Society was explicit, and could not be misunderstood unless one were very biased. Each member of the Committee signified his assent thereto.

Mr. J. B. Collin, speaking for the Committee, thanked the friends for the confidence reposed in them, and assured the meeting that they felt it a privilege thus to serve the Churches; and now the Committee needed the support of the members, especially by prayer.

A resolution to the effect that this meeting was of opinion that the formation of this Society has been fully justified, and hoped it might be made of great use, was moved by Mr. R. Mutimer. He briefly reviewed the past year's work, which he felt called for praise now and inspired hope for the future. The Committee had one aim, and that was the glory of God, in seeking to raise, support, and maintain the Churches.

The Chairman then stated that the friend who had guaranteed the working expenses for the past year (but whose name was not disclosed) had kindly promised to do so for the ensuing year so that all money received could be devoted to the good work.

Mr. Hazelton (St. Neots) then seconded the resolution moved by Mr. Mutimer, and gave some interesting particulars of his work amongst the village Churches, and the aid which had been rendered by this Society.

In support of this resolution, Mr. Northfield gave a brief and pointed address. He felt the Society did not clash with, but supplemented, existing agencies, and he hoped it would receive hearty support. The Society did not exist to pauperise the Churches, but to encourage them in the maintenance of our distinctive principles. He then went on to speak of some ways in which friends might help forward the work. Mr. Morling (High Wycombe) also added a few words.

The Chairman having made some further remarks in closing, a hearty vote of thanks was accorded the friends at the Surrey Tabernacle for allowing the use of the building, and their labour of love in connection with these meetings. This having been responded to by Mr. John Green, the meeting was brought to a conclusion by singing, "Saviour, again to Thy dear name we raise."

THE STRICT BAPTIST MISSION.

WELCOME TO
MISSIONARY DAVID MORLING, AND
HALF-YEARLY MEETING.

THE Half-yearly Meeting this year partook of the character of a welcome home

to Mr. David Morling after six and a-half years' service in the foreign field. One of the speakers referred to the fact of this being the year of jubilee. For about half that period it had been the privilege of the writer to attend the meetings in connection with the S.B.M., and to have an interest in its operations. Many good meetings have been held, but both in respect of numbers and earnest spiritual interest none have surpassed the meetings held in the Surrey Tabernacle on Tuesday, April 19th. The area of this beautiful and commodious sanctuary, once more kindly placed at the disposal of the Council by the Pastor and Deacons, was comfortably filled at the afternoon meeting, which was presided over by Pastor R. Mutimer (Vice-President). Psalm ciii. having been read by Pastor James E. Flegg, the thanksgiving and prayers of the assembly were voiced by Messrs. R. E. Sears and Geo. Smith.

The Chairman expressed his pleasure at seeing so large a gathering, from all parts, in the afternoon, and hoped that the meetings might quicken interest still further in the good work.

The importance of the work was emphasised by Pastor T. L. Sapey in a brief missionary address, based on the words "Face to face." The claims of the Mission were forcibly urged, the speaker pointing out that work in connection with the Church of Christ was one, whether prosecuted at home or abroad. Foreign mission work should not be "foreign" to a Christian. He was glad that once more they were face to face with Mr. Morling, and rejoiced to learn of the door which had been opened.

Pastor John Hazelton (St. Neots) was listened to with pleasure and profit. He was thankful for the success which had attended the Mission. He showed the connection between Home and Foreign Mission work, and gave some striking instances of how some had helped to supply what heaptly termed "feathers," that the Gospel might fly abroad.

Mr. David Morling, reserving for the evening his account of the work, gave an address which held the rapt attention of the audience, the subject being "Answered Prayer." This was illustrated by telling incidents in connection with his work.

In the evening, Pastor E. Mitchell, the highly-esteemed President, presided over a meeting at which upwards of 1,000 friends were present.

Pastor J. Hughes having offered prayer, Mr. Mitchell, in a few forcible and feeling sentences, gave Mr. Morling a word of welcome, and, taking his hand, greeted him in the name of the Lord, expressing at the same time the hope that his stay in the old country might be beneficial both to himself and

to the Mission. The hearts of all were moved, and the vast congregation rose and sang "Praise God from Whom all blessings flow."

Mr. Dolbey then expressed the pleasure it gave him to welcome the Mission once more to the Surrey Tabernacle, and gave a weighty address on the certainty of results accruing from the proclamation of the Gospel of God's grace.

Pastor B. J. Northfield felt it an honour to take part in that meeting, and wished the Mission God-speed with all his heart. He was glad to accord Mr. Morling a hearty welcome. He felt an interest in the Mission because of the knowledge of the brethren and sisters who had been sent out. He drew attention to the four "alls" in the commission of Christ—the "all" of unlimited power; the "all" of unbounded nationality; the "all" of unrestricted observance, and the "all" covering time.

A right hearty welcome was accorded Mr. David Morling on rising to deliver his address. It is impossible in a brief report to do justice to the clear and impressive statement he made, extending over an hour. The hearts of all were stirred as he related the Lord's dealings with them during their sojourn in India. After referring to his arrival in India and his unpleasant experience in being detained, by mistake, as a "wanted man," and briefly touching upon the earlier years spent in and around Madras, and his cordial relationship with Mr. and Mrs. Booth who proved true friends, he dwelt at large upon the work in Sendamangalam. When seeking the new field one condition was laid down for their guidance, which was, that the new sphere must be the *most needy, the most destitute, the most demon stricken* district in the country, and he thought they would agree that Sendamangalam answered to this requirement. He described their entry upon the work at this place, and the difficulties encountered in obtaining a site and erecting a house, they having for some time to find shelter in a stable about 8 feet square and 6 feet high. But in pioneer work difficulties were to be expected, and their ardour was not damped. Eventually a temporary abode was erected, and they were glad to "move in." A graphic description of the locality, illustrated by a diagram, enabled the audience to realise to some extent the scene of Mr. Morling's work. Alluding to the words spoken in connection with the wickedness of Sodom, he said they applied forcibly to the district where they had laboured. Temples and idols were everywhere, and superstition and idolatrous practices were rampant. Illustrations of these facts were given. Mr. Morling then showed how admirable was the site secured for a chapel, &c.

As to the work done, he dwelt on three aspects—"The work of the regular helpers"; "The medical work"; and "The Gospel tours." There were, he pointed out, only five workers, and more were sorely needed. There were many houses and villages where the name of Christ had not been heard. Entrance had been obtained to some, and three stations established. School work had been prosecuted under very trying circumstances. The strong prejudice had to some extent given way, owing chiefly to the medical work of Mr. Brand. The people had heard the Gospel, and idols had been given up. Joy welled up in the breasts of many as the speaker described how, after the Gospel had been proclaimed in one place, the hills resounded with the name which is above every name—the name of "Jesus." Having pointed out clearly the opportunity which was presented, he pleaded for further help to carry the light into the darkness.

Following this the collection was taken, and the friends at the Surrey Tabernacle having generously given the tea, the total proceeds amounted to £104. The Pastor, Deacons and friends of the Surrey Tabernacle were heartily accorded a vote of thanks for their kindness on the motion of Mr. E. W. Flegg, seconded by Mr. Fromow.

A brief address was given by Mr. Josiah Morling. Several brethren took part in the day's proceedings, and with devout thankfulness to God for His goodness Mr. Mutimer closed the day's services.

TOTTENHAM.

SUNDAY-SCHOOL anniversary services were held on Easter Sunday, March 27th, and commenced by a united prayer-meeting in the schoolroom in the morning. Two sermons were preached by the Pastor, A. E. Brown; in the morning from the text, "Take this child away, and nurse it for me, and I will give thee thy wages" (Exod. ii. 9); and in the evening from the text, "Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes" (2 Kings iv. 35).

In the afternoon, a special service for scholars and friends was held, when recitations were rendered, special hymns were sung, and an address was given by our Pastor, his subject being, "Set thy house in order, for thou shalt die, and not live."

On Easter Monday, March 28th, these services were continued, when a sermon was preached in the afternoon by Pastor W. H. Rose from the text, "Rabbi, we know that thou art a teacher come from God" (John iii. 2).

After which, tea was provided, when 130 friends and scholars sat down.

In the evening a public meeting was held, presided over by Mr. C. E. Waller. Mr. Crowhurst sought the Lord's blessing. The Chairman read Matt. vii., and gave an encouraging address on the text, "For He taught as one having authority, and not as the scribes." The treasurer (Mr. Eastty) read the financial statement, showing that we commenced the year with £1 13s. 0½d. in hand, and had since received £45 14s. 0½d., making a total amount of £47 7s. 1½d., and the expenditure was £46 8s. 1½d., leaving a balance in hand of 18s. 11½d. The secretary (Mr. Littleton) then gave a very encouraging report of the year's work, stating that the Lord's blessing had been manifested by additions to the Church from the Bible-class, four having been baptized. Our Pastor conducts a mixed Bible-class on Sunday afternoons, also a Teachers' Preparation Class on Saturdays. The number of scholars on the register now is 235, with an average attendance of 181, and teachers 17, and auxiliaries well attended and supported.

Profitable addresses were delivered by Mr. S. H. Brown (of Fulham), on "Suffer little children to come unto Me"; Mr. P. J. Chambers, on the "Good and bad seed"; Mr. W. F. Waller, on the "Gestures of Jesus." The special hymns sung by the scholars were considered to be exceptionally well rendered at each of the services. The congregations also were very encouraging, being the best we have had for these services. Collections, £8 14s. 5d.

These happy and profitable meetings were closed with prayer and the Benediction by our Chairman.

We close the report by quoting the text referred to by the Superintendent, "The Lord of Hosts is with us; the God of Jacob is our Refuge."

BRENTFORD (NORTH ROAD).—The 92nd anniversary services were held on Easter Monday, March 28th, when three sermons were preached. Mr. E. Mitchell preached in the morning from Isa. xxvii. 2, 3. (1st) He remarked that the message was to be in the form of a song. (2nd) That the song was to be descriptive of a vineyard. (3rd) The song is very comforting and assuring for Zion, to encourage and to cheer the people of God. Mr. O. S. Dolbey preached the afternoon sermon from Ephes. iv. 10. He noticed (1st) The Saviour's descent. (2nd) His ascent. (3rd) The purpose and end of it all—"that He might fill all things." In the evening the Pastor, Mr. E. Mutimer, preached from Psalm lxxii. 15. He noticed (1st) A promise concerning the King—"He shall live." (2nd) A prayer for Him—"Prayer shall be made for Him continually." (3rd) The praise that is to be rendered unto Him—

"Daily shall He be praised." (4th) The privilege to give to Him of the very best that we have to give—"The gold of Sheba" shall be given to Him. The attendance was good at all the services, and it was felt to be a time of help and blessing in the house of the Lord.

"My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell
There God my Saviour reigns."

E. FROMOW.

Chiswick.

MANOR PARK (REHOBOTH).—On Easter Sunday and Monday the third anniversary was held in the new building, being the 67th of the Sunday-school. The Pastor, J. Parnell, preached at both services on Sunday, especially adapting his remarks in the evening to the scholars from Zech. viii. 5. On Easter Monday, Pastor E. Mitchell preached at 3.30 from 1 Chron. xi. 22, "And slew a lion in a pit on a snowy day." The discourse was listened to with rapt attention as he unfolded to the scholars the many lions they would have to slay in life. A good number of friends were present in the afternoon at the service and at tea. In the evening, Mr. D. Baker, who was in the chair, gave an interesting acrostic on the word "Soldiers." The following ministerial brethren also gave addresses:—E. Mitchell, E. P. Baldwin, G. Smith, J. H. Kelk, and the Pastor. The Superintendent gave a very encouraging report, showing the very healthy state of the school, and stated that it was necessary they should have more seats. Kind friends soon came forward, and we are pleased and thankful to be able to say that we shall be enabled to purchase a dozen forms for use in the school. Our hearts are up unto the Lord for His goodness to usward in this answer to our prayers. Singing and recitations were well rendered by the scholars, and altogether a very pleasant and profitable time was spent.—H. W. J. JORDAN.

HIGH WYCOMBE (ZION).—Special services were held on Easter Tuesday in connection with our anniversary. Mr. Loosley preached on the Sunday acceptably, also conducting the prayer-meeting on the Monday, when our brethren prayed for a blessing on the coming day, which was fully realised. Pastor John Bush (of New Cross) preached on the Tuesday in the afternoon from Rom. viii. 29, showing the security and standing of the Christian through a precious Jesus; and in the evening from Lam. iii. 58, setting forth how our God watches and controls every step, both in providence and grace, of all His dear children. Tea was served in the interval by willing hands. Deacon Mayo expressed the thanks of

his brother deacons to all that helped, and to those who came from neighbouring Churches. A good company was gathered, both to the services and tea, proving once more He is the hearer and answerer of prayer. The singing of "All hail the power of Jesus' Name" ended a good day in the courts of our God.

GRAYS (EBENEZER).—Special services were held on Wednesday, April 6th. A sermon was preached in the afternoon by Pastor H. D. Tooke, of Gurney-road, from Deut. iv. 7, 8. Pointing out first the necessity of realising the reality of God, he stated four truths proving God's people as being incomparably blest—(1) God near at hand, (2) a God that hears and answers prayer, (3) God with us in all things, and (4) the blessedness of God's statutes and teaching. It proved to be a most helpful and encouraging message. Tea followed, at which there was a fair attendance. Brother Tooke, having to leave early because of his own week-night service, gave a short address at the tea-table, speaking from Deut. iv. 12, "Ye heard a voice," God appeared not unto His people in any form; they saw no similitude, "only by a voice." He dwelt very encouragingly upon the "voice of God," its power, its sweetness, praying that it might be our high favour to be privileged to hear this voice. The chair was taken in the evening at 6.30 o'clock by Mr. A. B. Falkner. Mr. A. Boulden sought the Divine blessing upon the meeting. The Chairman expressed his pleasure at being present and called upon brother W. H. Abraham, of Woolwich, to give an address. He spoke from Ezek. xxiv. 26, "There shall be showers of blessing," and dwelt in a very helpful manner upon the place of blessing, "the feet of Jesus," showing it to be the place for the burdened, the place of humility, thanksgiving, instruction and rest. Brother J. Goldsmith, of Gravesend, made some remarks upon John vi. 20, "It is I, be not afraid," dealing with (1) the characters—disciples; (2) where they were—on the sea; (3) the word of encouragement—"Be not afraid." He pointed out Christ's care for His people, His presence with them in every storm and trouble, and the words wherewith He encourages them. The Pastor added a few words upon John x. 16. He referred to the three-fold oneness of the text—one fold, one Shepherd, one flock—all gathered by His hand according to the Divine purpose of a Triune God and because of His everlasting love. These meetings were most encouraging, not only because of the presence of friends from other Causes, but because of the realised power of the Holy Ghost;

His power was upon both speaker and hearer, and it was felt not only that we were in God's house, but in God's immediate presence.—G. S.

HALSTEAD ("PROVIDENCE").—A meeting was held on Good Friday, when between forty and fifty were present, some older friends joining. After singing "Come, ye that love the Lord," the chairman (Mr. G. Jarmin) read Luke xxiii. and, after prayer, gave an address. He was very pleased to be present on the occasion of the first gathering of the kind. It had been thought of for years, but the old place of worship was not convenient. Now, by the goodness of the Lord, a new chapel and commodious vestry had been provided and their wishes realised. He spoke encouragingly upon the advantages gained by the attendance at the house of God, where free grace was preached; these truths afforded pleasure now and would at last land them safely on fair Canaan's coast. He went on to say how good it was to see the young joining in worship when many others were pursuing worldly pleasures. He hoped that when the older ones were taken they would remain to fill their places. Mr. J. Adams then spoke of answers to prayer on behalf of the young—that God would bless them and put His fear in their hearts. God had done great things, for which they were glad. Contributions came in well, and he hoped soon to see a schoolroom built on the spare piece of ground at the back—a suggestion which many heartily endorsed. Mr. O. Clarke then spoke a few words of welcome to the adult friends, hoped the Good Friday meeting would be an annual one, and this was heartily agreed to. Mr. W. Ince and other young friends spoke a few words and Mr. W. Laver rendered a sacred solo, which was much appreciated. The Chairman made a few remarks concerning Calvary. The singing of "Blest be the tie that binds" brought to a close a very happy meeting.—A MEMBER.

IPSWICH (BETHESDA).—On Sunday evening, April 17th, a service was held especially for young men. The chapel was filled to overflowing, and special hymns were sung, commencing with the well-known "Stand up, stand up for Jesus," and closing with "Who is on the Lord's side?" Pastor H. Tydeman Chilvers preached an appropriate sermon from Isaiah vi. 1: "In the year that king Uzziah died I saw the Lord." Humanly speaking if he had never gone to the temple he would never have had the vision. His mother, perhaps, took him there for the first time. How many present that night were brought to that chapel in the first place by their mother. Very likely, he said, that

mother had passed away to the homeland, and the father too, by whose side they had toddled hand-in-hand. They were then the boys of many prayers. They had never made their mothers weep or their fathers cry at that time, but they had done so since. They, perhaps, felt too big to go to the temple now, and consequently missed the vision that made them men. He went on to urge his hearers not to forsake the temple of God. It might look strange to some when they got into business and commercial life to be found going to a prayer-meeting or Sunday morning service, and then be chaffed about it on the Monday morning, but in the end they would find the haters of their God would respect their religion, whilst they might hate their profession of it. When Isaiah was in the Temple in the midst of the crowd, in which he had no doubt been many a time before, and perhaps the service was an ordinary meeting, nothing particular about it, he "saw the Lord." Mr. Chilvers reminded them that they all had souls that would live for ever. If salvation was eternal, then hell was eternal. If there was a heaven—and, bless God, he said, there was—then there was a hell. Terrible thought! but hell was for the impenitent who died in his sin. God grant, he added, in conclusion, they might not die so, but it might be said of them, on that 17th day of April, 1910, they saw the Lord in the temple high and lifted up.—G. E. D.

"ELIM," LIMEHOUSE.

THE Sunday School anniversary services were held on Easter Sunday and Monday. Special sermons were delivered on the Lord's-day. In the morning a very encouraging discourse by the Pastor, F. C. Holden, based upon Psalm lxxviii. 5-7. First of all it was shown what the Lord commanded, viz., the sowing and the teaching of the Word of God; secondly, To whom it is to be made known; and, thirdly, The purpose and end in view. Mr. J. Dent, leader of the Bible-class, addressed the school in the afternoon. In the evening, Pastor E. White, of Woolwich, preached an able sermon from Mark x. 14, dwelling especially upon the last part of the verse. At the close of the service a special prayer-meeting was conducted by Mr. E. White in order to implore the blessing of the Lord upon the services generally, and brethren Baldwin, Dent, Chapman, and Bayes offered fervent prayers.

On Easter Monday afternoon, Pastor E. Rose, of Walthamstow, addressed the scholars upon "He that covereth his sins shall not prosper," and also delivered a very helpful and encouraging discourse, setting forth the truth contained in Psalm cxxvi. 6.

Tea was partaken of in the school-

room, at which 100 scholars, teachers, and friends were present; and in the evening the chapel was fairly filled for the meeting.

Mr. C. Pardoe occupied the chair, and offered appropriate remarks upon Eccles. ix. 10. Taking the word "Might" in the way of an acrostic, he emphasised that what we did should be done Manfully, Industriously, Gracefully, Honestly, and Trustfully. Mr. E. Rose spoke in a very practical manner from the words, "She hath done what she could," specially emphasising each word in the verse; and Mr. J. F. Goodenough gave a very interesting address in the form of an object-lesson upon the grace of humility. The Pastor sounded a note of praise for the mercies received through another year, and also for the blessings assured, offering congratulations in reference to the work of the Sabbath-school.

All the services were exceedingly good, and profitable to young and old. The singing of the scholars and young people was greatly appreciated, as were also the several really good recitations given by the scholars. Some forty prizes, together with several certificates and text-cards for attendance, conduct, and Scriptural knowledge, were distributed by the Chairman at the close.

The Superintendent's Report showed that another year's work of labour and love had been accomplished by the teachers, and also contained expressions of sincere thankfulness for the many helps received during the year, by means of which the all-important work had been maintained, and the number of scholars fairly well kept up, although rather below the average.

The financial statement, as presented in the Report, looked like a mountain of difficulty; but as sure as it was hoped that all needful help in this direction might be forthcoming, so it proved to be in the end, for the collections and subscriptions amounted to about £10, which cleared the debt, and the year was commenced with a small balance in hand. Thus the words of Psalm cxxvi. 3 can be endorsed, "The Lord hath done great things for us; whereof we are glad"; whilst from a spiritual point of view there is great cause for encouragement in knowing that the labour would not be in vain. "Praise God from Whom all blessings flow."

T. BAYES, *Supt.*

COLCHESTER.

RECOGNITION OF MR. H. G. POLLEY AS PASTOR.

GOOD Friday, March 25th, 1910, will long be remembered by the Church and congregation who meet for worship at St. John's Green, the glad occasion being the recognition of Pastor H. G. Polley. The chapel was filled; friends

from neighbouring towns and villages to whom the Pastor is known and beloved gathered with the Church at Colchester.

Pastor H. S. Bolton, of Brighton, presided in his kind and able manner. Following his reading and prayer, an old friend, Pastor M. White, of Marks Tey, described the nature of a Gospel Church to be a body of believing people who, on profession of their faith in Christ, have been baptized in His name and are banded together for the defence of the Gospel.

Mr. H. G. Polley then proceeded to state his call by grace and his call to the ministry. As he recounted the goodness and mercy of God in Christ Jesus and the leadings of the Holy Spirit during the twenty-two years since his baptism in the Church of which he is to-day the Pastor, he held the large congregation in wrapt attention and sympathetic interest.

The senior deacon, Mr. H. S. Dennis, followed with an interesting account of events leading up to the union of the two Churches and the union of the Pastor with the united Church. The evidence of the working of God the Holy Spirit in blessing the message of His servant, seals the union and cements heart to heart, each to each, and all to Christ, "to Whom all the glory belongs."

The President here joined the hands of the Pastor and senior deacon (as representing the Church), while Pastor A. E. Realf earnestly prayed the great Head of the Church to abundantly bless this union and make the Church a blessing to the town and neighbourhood.

After tea, which was tastefully laid and served by the ladies' committee to over 200 friends in the schoolroom, the evening meeting began with that grand song of praise, "Our God, our Help in ages past." The President read Psalm cxxii. and the senior deacon sought the Lord's presence and blessing.

Pastor A. E. Realf gave the charge to the Pastor with a fatherly sympathy that vividly brought to the mind the great apostle, whose words he was quoting (Col. iv. 17), "Take heed to thy ministry which thou hast received of the Lord, that thou fulfil it."

Pastor H. M. Winch, of Chatteris, then gave the charge to the Church, speaking from 2 Kings xxiii. 3, "And all the people stood to the covenant." His earnest, able address was followed with keen attention throughout.

The President then spoke from the words of the Psalmist, "Because of the house of the Lord I will seek thy good." His excellent counsel and good advice, kindly but firmly pressed home, won the commendation of all.

The Pastor thanked his brethren in

the ministry for their presence and sympathetic interest, and to all who had helped to make the day so happy.

"All hail the power of Jesu's name" and the Benediction brought to its close a time of real enjoyment and spiritual refreshing.

The collections, amounting to over £5, were devoted to the Restoration Fund.

BRIXTON TABERNACLE.

THE Sunday-school anniversary was celebrated on March 20th and 22nd. The pulpit was occupied on Sunday by the Pastor, Mr. T. L. Sapey, who preached in the morning from John vi. 9 and in the evening from 1 Cor. xiii. 7. At the afternoon service there was a full attendance of scholars and the Pastor presided over the meeting. An interesting address was given to the scholars by Mr. Godley, after which the Pastor presented the certificates gained by scholars at the recent examination. The day's services gave much cause for praise. The services were continued on the Tuesday, when Pastor James E. Flegg preached to a good number of friends from Isa. xlv. 1. The evening meeting was presided over by Mr. F. T. Newman. He read, in opening, the 19th Psalm; after which Mr. F. J. Moule sought God's blessing. The Report presented by the Secretary showed improvement in the attendance of scholars, continued interest in the meetings for prayer, and the success of the Monday evening meeting for the scholars. It referred to the success of several scholars at the Scripture Examination and the good work done in the interest of the Strict Baptist Mission. An appeal was also made for another teacher. The Chairman, in commenting on the Report, hoped the vacancy might soon be filled, and thought those of riper years should not be backward in taking up this work. The appeal was successful and an old scholar has now become a teacher. Mr. Abrahams was glad to see the children present. Last year he addressed the teachers, but this year he wished to have a talk with the children about the children's Friend. His interesting address was listened to with close attention by the boys and girls. Mr. Dale, taking the story of the Transfiguration as the basis of his remarks, sustained the interest of the younger part of the congregation by frequent questions. Addressing the teachers, he said he felt that when they were determined to bring Gospel subjects before the children, and found their interest solely in these things, they would never turn to worldly objects to attract the young folk. Mr. Bartlett spoke well and earnestly to teachers from Acts i. 8. He pointed out what was essential to

one's being a witness and enforced the privilege and profit of witnessing. Mr. James E. Flegg was glad the Report was so good, and prayed there might be showers of blessing. As one deeply interested in the children's welfare, he was glad to be there that evening. He asked the children's attention to one side of a penny, and drew interesting lessons therefrom for the children, and, turning to the other side, he spoke earnestly to the teachers on their being owned by Christ and the necessity for consecrated service.

An interesting incident accompanied the few remarks of Mr. Guille, for, having thanked the friends who had come to join in this celebration, he referred to the deep interest taken in the work by Mrs. Sapey, the Pastor's wife, and asked her acceptance of a piece of furniture as a mark of the appreciation of officers and teachers. Mr. Sapey acknowledged this kindness to his wife. He also said he was glad the collection was larger than last year; it amounted to £13, for which he thanked the friends. J. B.

CHELMSFORD.—The annual meeting of the Bible-classes was held on Wednesday, April 13th, presided over by Mr. Pizzey, who read portions from 1 John v. Mr. Brnoe sought the Lord's blessing on the meeting and classes, after which Mr. D. Monk presented the Report of the Sunday afternoon class and Mr. F. J. Hazelton that of the Tuesday evening class, both of them being of an encouraging nature. The Cash Account, as presented by the treasurer, Mr. Jackson, was good, showing a substantial balance in hand. Pastor J. Chandler, of Prittlewell, gave an address on "The Preciousness of the Written and Living Word," based on 2 Peter i. 4 and 1 Peter ii. 4 and part of 7th verse.—F. J. H.

COURLAND GROVE, CLAPHAM. SPECIAL services to commemorate the twenty-fourth anniversary of the Sunday School were held on Lord's-day, April 10th, when the esteemed Pastor, Mr. H. Dadswell, preached morning and evening, and in the afternoon gave an excellent address to the scholars, teachers, and friends from the words, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3); afterwards distributing a number of prizes, which included 39 Bibles.

On the following Thursday the services were continued, when about 75 of the senior scholars were regaled with a bountiful tea, to which they did ample justice. At the public meeting afterwards, Mr. J. B. Collin (of New Cross) very ably presided, and spoke words of cheer and counsel to all engaged in the

work. The Report submitted by the superintendent, Mr. A. Vine, showed 172 scholars on the roll, a decrease of 48 as compared with last year, but which was accounted for by the removal of a large number of families from the neighbourhood through the S. W. Ry. having transferred their works to Eastleigh, near Southampton. There was also a lack of teachers, but otherwise everything was in a very healthy and happy condition. We were again favoured with bright and hearty addresses by our old and valued friends, Messrs. W. H. Abrahams and W. Stanley Martin; while we also were glad to see and hear Mr. W. F. Waller, who came with a warm-hearted message for the teachers. Our Pastor and President, in a short speech, thanked all who had so kindly helped to make the anniversary a success, and said that it was the brightest and best of the many he had seen there. The service of praise was well rendered. Excellent congregations assembled at all the services, and good collections were realised.

On Friday evening, 85 of the junior scholars partook of tea, and were afterwards entertained by several teachers and friends. We "thank God, and take courage." E. M. V.

KENTISH TOWN (BASSETT STREET).—ON Tuesday, March 15th, the first anniversary of the Pastorate of Mr. J. P. Goodenough at the "Keppel Street" Memorial Strict Baptist Chapel was celebrated. Tea was provided at 6 p.m., and at 7 o'clock Mr. R. S. W. Sears presided over a goodly gathering, amongst whom we noticed several friends from other Causes, whose visit was appreciated. After Mr. E. Dinham had sought the divine blessing, the Chairman called upon Mr. Pickering (Church secretary) to make a statement as to the work of the past year. This showed that the year had not been free from difficulties, but there were many things to be thankful for. There was peace and unity in the Church, a growing affection between Pastor and people, and the present Church-membership stood at 124. On the whole, the year had been characterised more by "sowing" than "reaping," but their eyes were up to the Lord of the harvest, and they believed that He would be faithful to His promise that His Word should not return to Him void. The various agencies of the Church—Mothers' Meeting, Gospel Helpers' Meeting, Temperance Society, Sunday School—had all been maintained; in addition to which the Tract Society had scattered the Word of life in the district. Much seed had, therefore, been sown, from which fruit must come in due time. The Chairman expressed his pleasure at being present, and, in an encouraging

address, urged the Pastor and workers to continue their good work. Pastor H. J. Galley (West Ham), always a welcome visitor at Bassett Street, also maintained the note of encouragement, and in an affectionate and earnest address spoke of the blessedness of not being ashamed of the Gospel of Christ, which was the "dynamic" of God unto salvation to everyone that believeth. His advice was "Keep it up"; "Goon" in the grand work of proclaiming the Gospel of Jesus Christ! Pastor Stephens (Highgate Road) said it was a pleasure to him to play the part of neighbour, and to respond to the invitation to come to Bassett Street on that occasion. He based his address on "Let your manner of life be as becometh the Gospel of Christ." In the course of his remarks he said "a Pastor was one of God's good gifts. It is a good thing to know how to prize and profit by a good Pastor, and it is a good thing also to know how to work with a good Pastor." He emphasised the necessity of unity and co-operation. Pastor and Church officers must work together, having one common end in view—the spreading of the faith of the Gospel. His address will not easily be forgotten by those who heard it. Mr. James Othen, sen., an old friend of the Pastor, gave some excellent advice in the course of an address on the word "Youth." God had made their Pastor a "new man" in Christ. The old man must be kept out of sight, the "new man" must be in the forefront. The result of this would be oneness of heart in service, and God would be glorified, and Pastor and people would rejoice together; and as others saw this they would say, "We will go with you, for we perceive that God is with you." The keynote to the address of Pastor E. Rose (Walthamstow) was that every Pastor was the chosen servant of God, and as such was a messenger of the Lord with a message. "Every chosen servant of God to-day," said Mr. Rose, "will show in some indisputable manner that he is the servant of God." He had little patience with the man in the pulpit who *hopes* that he is the Lord's servant, and who talks in the most depressing way, suggesting the doubt whether he has been called to the work. Mr. Rose thought that two main features of our work, which we ought to keep before us, are that we are witnesses and messengers. The great thing for a Pastor is to stand before the people with a real message from God Himself—text or no text—so long as it be a message from God. The Pastor said he felt it would be very ungracious on his part not to acknowledge all the kind words which had been spoken concerning him that night. He said: "We are on the ascending scale; it is uphill work, but we are going uphill together." He would feel very sad if the Church

were not *working* as well as *praying*; but in the Sunday School, and all other departments, there had been hearty co-operation during the past year, and much Christian affection had been manifested by his Deacons and all others. He added: "I am quite prepared, by the help of God, to stay here as long as I shall feel it to be His will." Mr. D. R. Daw, having fittingly expressed the thanks of the Pastor, Officers, and Church to the Chairman and speakers, and all who had in any way helped to make the anniversary meeting a success, a happy anniversary was brought to a close with prayer by the Chairman. The collection amounted to £6 5s.—A. PICKERING, *Church Secretary*.

EAST HAM ("HOPE").—Special services were held on Good Friday, March 25th, when Pastor T. L. Sapey preached a God-gloryifying sermon from Prov. xxv. 4. After tea a public meeting was held, which was ably presided over by Mr. W. Harris, who read Psalms cxxvii. and cxxviii. Mr. W. H. Lee, late of Bow, asked God's blessing on the meeting. Profitable addresses were given by Messrs. F. C. Holden on Gal. vi. 14, A. Licence on John xix. 37, W. Lowrie on Luke xxiii. 42, and T. L. Sapey on Ps. cxxxviii. 8. The meeting was much enjoyed and was brought to a close by singing and prayer.—R. A.

SUTTON, NEAR WOODBRIDGE, SUFFOLK.

SPECIAL services were held on Good Friday to celebrate the 100th anniversary of the Church.

Pastor J. Cordle, Chelmondiston (trustee), preached in the afternoon from Ephes. iii. 19, noticing (1) the great subject—"the love of Christ;" (2) a great privilege—"to know;" (3) a great mystery—"passeth knowledge;" (4) the grand consummation—"to be filled."

Afterwards a goodly number sat down to tea.

In the evening a meeting was held, presided over by Mr. G. W. Gardner, of Ipswich. A member from Chelmondiston sought the Divine blessing upon the meeting and the Church in the future.

The Church Secretary gave a brief statement of the formation of the Church, extracted from the first Church Book, written by the first Pastor, Mr. Squirrel:—

"November 1st, 1806, I came to Sutton and preached to a very few people, perhaps not more than five or six, that knew the Gospel. I continued to preach to them, and the Lord soon made it appear that he had a great work to do in this place, for in the year 1807 forty-five persons professed faith in Christ and were baptized and

added to the Church at Grundisburgh. I continued to preach to them till their number reached sixty-four. A new meeting-house was built, and they were embodied into a Church, as a branch from the Church at Grundisburgh. (As reported in Circular Letter of the Association, 1810, sixty-five members were dismissed from the Grundisburgh Church to form a Church at Sutton.) Having done this, they gave me a call to be their Pastor. I accepted their call, and, in 1810 (April 5th) was ordained over them in the Lord."

There is no known record of who took part in the services. Mr. Squirrell continued with them till his death (as recorded on the gravestone in the chapel yard) in 1845, nearly thirty-eight years from his first visit to Sutton.

From reports as sent to the Association the membership in 1828 was 116; in 1844, 132. The present number is thirteen. There are no Minutes available from 1836 to 1849. After Mr. Squirrell, Mr. Clark was Pastor for a short time. Mr. Large from 1849 to 1858 (Mr. Large will be remembered by some for many years as Pastor of the Church at Sudbourne, Suffolk); he baptized seventeen and buried 111 persons during the time. Mr. Andrews, of Ipswich (who generally walked from Ipswich, a distance of over thirteen miles), from 1859 to 1875. Mr. Fisk in 1877. The last Pastor, Mr. Cook, of Martlesham, 1882 to 1895—the time of his death.

Since 1895 the Church has been supplied by various brethren. The late Pastor, R. C. Bardens, of Zoar, Ipswich, usually visited them at the school anniversary on Whit-Tuesdays.

The Chairman spoke from the words, "Hitherto hath the Lord helped us;" Mr. Cordle from Psa. cxv. 11.

Collections were for the renovation of the chapel, which is very much in need of repair, &c. Any help from the Lord's stewards towards this fund, which is very much needed, will be thankfully received by Mr. G. Coates, of Sutton, Suffolk, or Mr. G. W. Gardner, 108, Hervey-street, Ipswich.

Aged Pilgrims' Corner.

ON Friday evening, May 6th, the 103rd annual meeting will be held in the Cannon Street Hotel at 6 o'clock, W. H. Seagram, Esq., in the chair. Addresses will be given by Messrs. W. S. J. Brown, J. W. Tobitt, D. L. Johnson, M.A., Sir Algernon Coote, Bart. and Messrs. Bevan and Hayles. The attendance of all friends of the Society will be heartily welcomed.

Mr. J. J. Beddow, the Vicar of Dry-

pool, will preach on Thursday evening, May 26th, at 7 o'clock, in St. Stephen, Coleman-street, in place of the esteemed Editor of the *Gospel Magazine*, who is prevented by illness from occupying the pulpit, which he has done for so many years past.

The new *Quarterly Record*, with portraits of the late Henry Fowler and of the late wardens and matrons of the Homes and interesting articles on the Society's work, will be sent post-free upon application, with a view to obtaining new annual subscribers.

Meetings have been addressed during the month at Cranbrook and Bexley with satisfactory results. It is gratifying to note the increase of this valuable source of income. The committee will be happy to send a deputation to any drawing-room or other meeting that can be organised, or to provide for a service on the Society's behalf.

Under the auspices of Mrs. James Jones and Mrs. McCarthy and the lady visitors of our Camberwell Home, a sale of work is being arranged for Thursday, June 9th, between the hours of 3 and 8 o'clock, in the garden of 33, De Crespigny Park, Denmark Hill, S.E. (by kind permission of Mrs. McCarthy). The ladies invite the presence and support of friends living in the South of London.

One thousand six hundred and forty-six pensioners are upon the books, and the expenditure in pensions is continually increasing, £12,000 having been distributed during the past year, and £2,000 spent in connection with the four Homes.

DEPARTED FRIENDS.

DEATH, like a mighty conqueror,
Has aimed, and laid our loved ones low,
And those so near and dear to us
We never more on earth shall know.

But we have wept and yearned for them
In silent, speechless agony,
Scarce solaced even by the thought
Of meeting in eternity.

Life seemed to have become a blank,
Those who made all its sunshine gone;
While we, bereaved and sorrowing,
Lone and disconsolate, lived on.

O Christ, our trembling hearts subdue;
Infuse submission to Thy will;
Calm every tumult of the soul
With Thine omnipotent "Be still!"

But when we reach the other side,
With what deep joy our hearts shall
swell;

We then shall cry exultingly,
"He hath indeed done all things well."

Bristol.

S. J.

THE SOVEREIGNTY OF GRACE. We do unhesitatingly maintain that, in its origin and application, salvation is altogether of grace. . . . There is no motion of the sinner towards God in any real sense until God has first reached him. Spiritual life is imparted, not developed. When God quickens the soul, He never acts without design or purpose, and in His action a present purpose is equivalent to an eternal one.

This is no mere question of words. The sovereignty of grace does lie at the very foundation of all evangelical teaching. The denial of it contradicts the most vital truths in the Word of God. The whole system of revelation rests on the fact of man's spiritual death. The scheme of salvation is not one of recovery or restoration; it is essentially one of renewal. The Gospel is the power of God unto salvation, and the very faith which receives it is a Divine gift. There is no uncertainty or peradventure in the Divine operations. The redemption for which God has made provision He also effects.

Consequently those who deny the sovereignty of grace have been compelled to claim for man some ability both to welcome and accept the Divine message. In other words, they are constrained to contend that the sinner's condition is not so helpless and hopeless as Scripture represents it to be. Although disabled by the Fall, they represent man as still not altogether destitute of life; and thus unwittingly they assume the Romish position, and teach, in some sense or other, salvation by works.

It cannot be too strongly stated that the distinction between salvation by grace and salvation by works is absolute; it admits of no compromise. Either salvation is by the one or by the other. In agreement with apostolic teaching, we contend that works are excluded, and grace reigns supreme.

Gone Home.

MRS. SARAH EVERETT.

WE record the death of our old friend at the residence of her daughter, 12, Bassett Street, Kentish Town, on April 14th, in her hundredth year. She was the widow of

Isaac Everett, for a short time, many years since, the minister of Zoar Chapel, Ipswich, and more recently an acceptable itinerant preacher to causes in London and its vicinity. Her sight, hearing, and mental activity had long left her, and for some years she kept her bed in a quiescent and half-conscious state, awaiting the last change. She was visited on March 22nd by our valued brother, J. P. Goodenough. He found her quite unable to appreciate his presence, but though "heart and flesh" were failing, God maintained the faith which He in His grace had imparted, and she was understood to say "O Lord, I would delight in Thee." Her departure was peaceful, nor can we refrain from thankfulness that at length "God's finger touched her, and she slept."

For more than thirty years she had received help from the "Society for the Relief of Necessitous Protestant Ministers, their Widows and Orphans," of which our brother John T. Doggett is the Honorary, and we may truly add the honoured, Treasurer and Secretary. The benefactions voted from time to time to this dear old saint cannot have amounted to less in all than £150—every grant being accompanied with a loving letter redolent of the Master's love.

JOHN DADSWELL.

MY dear father fell asleep in Jesus on March 14th, shortly before his 81st birthday. When a young man he was brought to feel the great burden of sin, and was much helped under the ministry of the late John Vinal at Brighton. He, however, joined no Church, and for some years passed through a period of mingled darkness and light, with little liberty but some hope in God's mercy.

In the order of God's providence he was led to hear the late Israel Atkinson, of honoured memory, and the message came with great power, much that had been dark was made light, and Mr. Atkinson became to him, to use his own words, an interpreter, one of a thousand. His soul was set at liberty and he was baptized and joined the Church on April 2nd, 1865. He ever had a tender heart for young people, and becoming a member at once entered

the Sunday School, where for some years he taught a class of boys. He was then Secretary of the school, and afterwards for eight years was leader of a large young men's Bible class, the members of which, scattered about the world, have not forgotten their leader. From this work he was compelled to withdraw owing to a very serious accident. He was twice chosen as deacon of the Church.

When through old age the end drew near, he said that though he had no great joy he was thankful for peace and rest in the finished work of Christ, and joyfully took part in singing hymns that had long been precious to him. The passing came during unconsciousness, and in the solemn quiet of life's eventide he entered into his desired haven. The memory of the just is blessed and to his children there remains the fragrant memory of a father who ordered his household in the fear of God, whose religion cast no shadow over the home, but gave an added brightness to its joys and illuminated its sorrows, and who yet walked humbly with his God. By the grace of God he was what he was. May we be followers of them who, through faith and patience inherit the promises.

H. DADSWELL.

WILLIAM FRITH,

for many years an active and useful member of the Church at Soho, and for a large part of the time one of the honoured deacons, fell asleep on February 20, 1910, being 74 years of age.

This dear friend became anxious about his state in the year 1856. He then went to the theatre for the last time. While there he was very unhappy, feeling he had no business to be in such a place. His concern was deepened through a sermon preached by Mr. C. H. Spurgeon from the words, "He hath broken the gates of brass and cut the bars of iron asunder." He went from place to place seeking rest and peace, sometimes going to Church to hear Mr. Cadman. After some time spent in going hither and thither he settled down under the ministry of Mr. Graham, at Craven Chapel. Becoming, however, concerned about baptism, he used to meet an old friend, and together they searched

the Word of God. One day Mr. Frith was invited by his friend to go to Soho Chapel. He acceded to this request, and for the first time went to Soho. His conviction that immersion was baptism and the proper subjects were believers deepened, and he eventually left Mr. Graham's and became a hearer at Soho, where Mr. Pells was pastor. He benefitted much by the preaching of this able minister of Jesus Christ, but became troubled about the doctrine of election. His difficulties, however, in connection with this were removed, and he was brought into happy liberty by the application of the words, "The unrighteous shall not inherit the kingdom of heaven, and such were some of you, but ye are washed." This was about 1861. He was baptised by Mr. Pells and joined the Church at Soho, and continued in fellowship there until his home-call.

In the year 1888 he was chosen deacon, and filled this office honourably for years. Quiet and peaceable by disposition, he sought the real welfare of the Church and the glory of God, and won the esteem and love of those who were in membership with him. He was buried at Wokingham, the service being conducted by Mr. E. C. Smith.

MRS. EMILY HOGG.

The Church at Bassett Street, Kentish Town, have lost their senior member in the person of Mrs. Emily Hogg, who was called to her rest on the 12th March last, at the age of 71. She only survived her husband by about two months. Our sister was baptised and joined the Church at Keppel Street when twenty-one years of age, and was a consistent member for fifty years.

Not favoured with much of this world's good, but enduring a full share of its sorrows, she was ever a "lover of Zion." During her last illness, which was of a very painful character, her only complaint was that her affliction prevented her attendance at the House of God. Now she has joined the host above, "where congregations ne'er break up." She leaves one daughter, now entirely orphaned, on whose behalf the prayers of the Lord's people are solicited.

E. D.

The King is Dead! Long Live the King!

It is appointed unto men once to die, and from that decree neither prince nor pauper is exempt. The hand of death levels all distinctions, and sorrow is the portion alike of high and low. In seasons of grief differences and distinctions are largely forgotten, and sympathy with those who are stricken finds expression. We feel sure that, like ourselves, the readers of this magazine are deeply affected by the blow which has fallen upon our beloved land in the decease of his late Majesty King Edward VII., and that the thoughts of all are much upon the most exalted family in our land, plunged as it now is into the deepest grief—a widow mourning the loss of a beloved husband, and children sorrowing because their father is no more—and also that the prayer ascends that God will bless and comfort them in their hour of woe.

Called to the exalted position of Sovereign of the British Empire in 1901 at the termination of the long and prosperous reign of the late beloved Queen Victoria of happy memory, Edward VII. occupied the throne for the brief period of only a little over nine years. On taking up the solemn responsibilities of his office, the late King said: "In undertaking the heavy load which now devolves upon me, I am fully determined to be a constitutional sovereign in the strictest sense of the word, and as long as there is breath in my body, to work for the good and amelioration of my people." His fidelity to that promise has won for him universal esteem, and the whole nation reverberated with the shock which his somewhat sudden decease occasioned.

Nor is it only in the countries over which he reigned that his decease is mourned, but his removal is regarded by other peoples as a serious loss. Closely allied to the royal houses of other lands, they share the sorrow which is ours.

Believers are exhorted to pray for those in authority, and Strict Baptists are not slow to obey this apostolic injunction in relation to their sovereign. How much, under God, and in answer to those prayers, the people over whom he reigned owe to the wise exercise of the splendid abilities with which their late King was endowed will perhaps not soon be known. He was loyal to the constitution of these realms, deeply concerned for the welfare of his people, and his efforts were ever on the side of peace; so much so that all will surely allow that he justly earned the title of peacemaker among the nations.

If the nation's loss is great, how much greater is the loss of that family of which he was the illustrious head! The humblest subject who has lost a loved companion or a kind and affectionate parent can enter into the experience of those stricken hearts. Most sincerely do we sympathise, and sympathising, pray that this sad event may be sanctified, and that that consolation which God alone can give may be their portion.

King George V. enters upon the responsible and onerous duties appertaining to the throne at a critical period in the history of the country. It is no easy task which confronts him in the government of this Empire. Much wisdom, tact and heavenly guidance will be needed. He is not so well known as his father was on taking up the same position, but what is known shows him to be possessed of abilities of no mean order, which raise hopes and expectations that the best traditions of the last two reigns will be maintained.

Among the most loyal of his subjects will be found the readers of this magazine, and, recognising the sovereign's need of wisdom from Him "by whom kings reign" from their hearts with deep earnestness will ascend the prayer,

GOD SAVE THE KING!

JAMES E. FLEGG.

SOME "RESTING-TIME" REFLECTIONS.

By J. KNIGHTS.

"I have somewhat to say unto thee."—Luke vii. 40.

"So He made it again."—Jer. xviii. 4.

"I laid it down in silence—this work of mine,
And took what had been sent me—a Resting-time;
The Master's voice had called me to rest apart—
'Apart with Jesus only,' echoed my heart."

"CALLED aside" for a little season from the glad workings of a life of serving, how oft we have to learn in the shade and stillness of the sanctum of sickness that the Master hath done it, because He "hath somewhat to say unto us."

In the surging world we are often, as Dr. Chalmers used to say: "somewhat *hustled* out of our spirituality"; and in the stress of modern things, we fear we miss much that our Master would have us learn.

The "little while" full often proves a season of choice refreshing. The Master favours us with His love-visits, brings to our hearts and memories His sweet promises, and faithfully yet lovingly lays bare before us *our own failings!*

Brought thus into closer touch with Him, He leads us to look back upon the years of our Christian life and service—and how much then we seem to see of failure and defeat. Regrets mingle in our hours of retrospect. Like David, we have to confess "our feet had well-nigh slipped," and we wonder whether we are to-day what we might otherwise have been.

We are conscious we have sometimes crossed God's purposes, followed the path of *our own* choosing; and as we look down the vista of the past, the consciousness becomes stronger within us, that in some things we have, in a sense, *taken* ourselves out of the Master's hands, and are become as a "vessel *marred*" (Jer. xviii. 4). But if "*marred*," it is a precious truth: "He can *make* it again," and He *will* do so; for His Covenant purpose is to "conform us to the image of His Son" (Rom. viii. 29).

It was a wondrous vision Jeremiah had of the spoiled vessel, then of the re-making, and afterwards of the word of the Lord: "Cannot I do with you as this potter?" (Jer. xviii. 6). Yes; blessed be His holy Name, He can, of the broken fragments of any of His children's lives.

How often He has had to *re-fashion* His children! Jacob, who once rested at the foot of the ladder, beholding a heavenly vision (Gen. xxviii. 10—16), fell so low that God had to fashion him under the restraints of his uncle at Padan-aram; and then by the brook Jabbok make him again (Gen. xxxii. 24—31).

Erring David had to pass through the process. His almost unmentionable sin brought him into the dust before God and men; but His Lord took him as clay and re-moulded him; and see the God-glorifying issue—a prayer that will be the prayer of all the household of faith while in the pilgrim-state (Psa. li.).

It was so with the impetuous, zealous Peter. He loved His Master and His service well; but he had not "the happy balance." *Free-will ability* was then powerfully incorporated with his life; hence those striking *failures* (John xviii.) that brought poignant grief to his heart, and bitter tears from his eyes.

But the Master made him again (Luke xxii. 61, 62; Acts ii.). He upraised him—and as a vessel fashioned to beauty, made use of him.

Conscious sin is the heritage of all God's children in the wilderness. It may be the reader will say: "Alas! I know it. I seem to fall continually. I am tired of myself; and I fear that all who have to do with me are tired of me." Well, Christ is not *tired* of you. He will receive *us* graciously (Isa. xxx. 18), and make us again, though it may be upon the wheel of affliction and sorrow.

"There is a blessed Resting in lying still,
In letting His hand mould just as He will;
His work must be completed, His lessons set:
He is the Higher Workman; do not forget."

The Holy Ghost speaks of vessels "*meet for His use*" (2 Tim. ii. 21). Can we desire aught that is higher than this? "Prepared unto every good work." Oh! to realise the all-embracing meaning of this. To be ready for *any* service He puts into our hands; "thoroughly furnished," that through us, as His channels, He may convey His blessings to others. O blessed privilege to be *made* again, and to find Him using us so that He may be *glorified* in our lives henceforth. The process may be tedious and heart-trying; but afterward there shall come forth "the vessel unto honour," ready for whatever the King may appoint.

And so, as He condescendingly and compassionately fulfils His purpose, there shall indeed be verified to us His Word: "He that watereth shall be watered also himself" (Prov. xi. 25); and we shall have to exclaim:

"O blessed thought: 'He doeth all things well!
O blessed sense, with Christ alone to dwell!
So, in the shadow of Thy cross to hide—
We bless Thee, Lord, to have been 'called aside.'"

THE SAVIOUR'S SUFFERING AND SATISFACTION.*

Notes of a Sermon preached by W. Jeyes Styles at Courland Grove Baptist Chapel, on March 25th, 1910.

"He shall see of the travail of His soul and shall be satisfied."—Isaiah liii. 11.

WE are left in no doubt as to whom this chapter refers. Everyone who has read the 8th chapter of the Acts of the Apostles is familiar with the account of an interesting and important conversation held between Philip, an inspired evangelist, and the eunuch, who was a man of high position under Candace, Queen of Ethiopia. The eunuch had been reading the chapter, but he was puzzled to know to whom it referred. "Does the prophet speak of himself, or of some other man?" Then Philip opened his mouth, and preached unto him Jesus. Therefore we have a divine warrant for saying that every word in the portion of which my text forms a part has distinct personal reference to the Lord Jesus Christ. I therefore shall occupy no time by way of introduction, but remind you that it is of Jesus, our well-beloved Saviour, that the prophet was inspired in God's Name to write, "He shall see of the travail of His soul and shall be satisfied."

Everyone must see, without any effort of thought, that the text brings before us two distinct lines of study:—

(1) Our Lord as a sufferer.

(2) Our Lord's satisfaction—the suffering and satisfaction, of our dear and blessed Redeemer.

(1) Our text may be (in fact, some commentators appear to think possibly that it is so) a simple reference to the plain fact that our salvation cost the Lord suffering. Without any idea of there being a deeper and more hidden metaphorical meaning, they are satisfied with insisting on this. Let us begin with this thought—the salvation of us men cost our Lord suffering. I wish I could say these words with a little more pathos and tender feeling. I wish I felt more in my heart than I do, as I utter the familiar fact that the Lord had to suffer that I might be saved, my pardon cost Him actual pain, my future happiness cost Him what, in a verse that we have already read, is called anguish. There is gospel untold in these words if the Holy Ghost will but open their force and meaning to our thoughtful hearts.

What a mystery pain is! How do you define it? Pain is said to be the mute appeal of the voiceless nerves crying for relief. Wonderful to think what pain is. We know a little about it; we can define it; we know that pain can concern every part of the human frame. There is physical pain—the torture, more or less acute, of the

* The above was taken down in shorthand by Miss Dadswell, the talented daughter of the minister of Courland Grove Chapel, and the preacher's old and beloved friend. It is not a verbal report, but, speaking generally, fairly represents what it was in his heart to say. It is printed without alteration from her manuscript, partly because no emendation was really called for, and also because he is far too unwell to give it the necessary attention.—EDITOR.

body; there is mental pain—terrible anxiety which keeps us tossing our heads on our pillows at night, and will not let soft slumber come to us because the mind is troubled. But my text speaks of soul-pain. I remember well the first time I heard that expression (familiar to you all, but not familiar to me then), “soul-trouble.” It came from the lips of James Wells one Wednesday night in the new Tabernacle, and that one little expression in the sermon was enough for me. I do not remember another word of what he said; but this came with such force and helpfulness—“soul-trouble.” Now we are saved through the “soul-trouble” of the Lord Jesus. But more than this, we are saved by the pain of His body. Many years ago there was a tendency, in preaching the sufferings of the Lord Jesus, to exaggerate their physical character, and to forget the fact to which I have just referred, but I think that in the present day the tendency is rather the other way, and therefore I have been led to think about the fact that the Lord, to redeem my soul, suffered real, actual pain. Have you heard of the child who, when told the story of the trial and scourging and crucifixion of the Lord Jesus, wonderingly asked, “Didn’t they hurt Jesus?” Have you ever thought that Jesus was hurt for you? “Forasmuch as our Lord hath suffered for us in the flesh” (a remarkable phrase) “arm yourselves likewise with the same mind.” The pain of Jesus—endured to effect our redemption.

Pain is a wonderful subject in relation to God. Why does He suffer so much pain and anguish to exist in the world? I know it is possible to speak philosophically about it. I possess a very thoughtful book called “The Mystery of Pain,” which seeks to show what high and holy and wonderful ends for good are answered by pain; but could not an infinite God have arrived at the same ends without this awful, awful thing in the world? I know a little of it, and can call it awful; some of you know more of it than I do, and can express yourselves more strongly. How strange that God, who never originated pain—for He never made a diseased creature—how wonderful that He should permit so much to be in the world. But when my thoughts are lost in wonder, I go back to a fact that is cheering to me—our God has taken pain under His moral government, and has made it subservient to great ends in the purposes of His grace and love, and it is through the pain of our Master’s body and the anguish of His dear heart that we have been saved from sorrow and from sin, delivered from the curse of the law, and so dealt with that we have a good hope that heaven will be our final home.

So some people think this is really all that our text teaches—that by pain our Lord saved us. “He shall see of the travail of His soul.”

But, as it seems to me, that to exemplify and illustrate and clarify our views and to make them more intense of the sufferings of our dear Redeemer, a striking and wonderful figure is used in our text. It is one that demands the utmost delicacy of treatment; it is one that can only be spoken of within the lines and limits of a peculiar reserve; but I may remind you that it is based on the fact of the

verse that occurred in our second reading :—" A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." I have heard it said that none but a mother fully knows what this verse means. In one sense perhaps this is right—the joy of motherhood preceded by the anguish. A great writer says there are three points in which our Lord's sufferings corresponded with that mentioned in this verse : in both there is suffering—suffering, peculiar, intense, unique ; in both there is joy following suffering, and in both there is the recognised feeling that the joy more than compensates for the suffering. This, then, is used by the Holy Ghost to give us, as far as our feeble minds can grasp the parallel, the idea of our Lord's suffering for us.

But I pass on to notice one or two peculiarities of this unique form of suffering.

It is the only form of physical suffering that does not proceed from disease or disaster. It is like no other pain. All other pain comes either from accident, which has dislocated the bones or tortured the flesh, or from disease, which lays the foundation for the possibility of peculiar anguish ; but this proceeds from no disease, and therefore its uniqueness leads us to think one or two things about our dear Redeemer. One certainly is this. Our Lord knew human trouble in many wonderful phases ; He was made in all things like unto His brethren yet without sin ; He could be tired (we are told so) ; He could be hungry (we are told so) ; He knew what the hunger-pain was after enforced abstinence from food. No doubt when the cruel cross weighed on those weary shoulders, and the Lord trudged on in the burning heat of the noontide sun, His actual pain was very great. But there was one form of human trial from which Christ was exempted : He was never ill. I am glad to think of that. A body so pure, blood so clean, a frame so vigorous, never suffered the pain of disease. From that one form of anguish He must have been free. And now, when we come to think it over, how blessed to remember that our Lord never suffered except for other people. Daniel said, " He shall be cut off, but not for Himself." That is a characteristic word that goes through the whole biography of the Lord Jesus. Was He persecuted ? Not for Himself. Did He endure pain ? Not for Himself. Was He scourged ? Not for Himself. Was He made a curse ? Not for Himself. Think how He loved you, dear friend, and think of the wonderful fact that not one pang of agony came to Him in consequence of weakness. This unique form of suffering was His ; He chose it ; He went through it all ; He shall see of the travail of His soul.

Another point which has struck me is that the particular suffering of which I am speaking is one in which a life is jeopardised in order that another life may be given. Did it ever strike you before to read the account of Rachel's death, and then to read our Lord's reference to an event of the same character in the 16th of John ? When I read them together with the idea of coming

to talk to you, the contrast appeared to me so wonderful, so instructive. Rachel longing for children with that woman-yearning that can be imagined but cannot be described; longing and crying with tears and an agonised heart, "Give me children, or else I die." And the voice seemed to roll out, "Children you shall have, but at the price and peril of your life." How instructive that narrative. I read it slowly; I pondered over every word; I seemed to see the little company leaving Bethel and going on to Ephrath; I seemed to see the poor mother that was to be, as the pain came upon her; I heard the kindly midwife give her assurance, "Fear not, thou shalt have this son also," and then that sad little parenthetical bit, "for she died." There was the living babe and the dead mother; the babe crying, at the commencement of its human career, and the voiceless mother lying by herself alone. This was one picture. And then our Lord's picture of the mother who had joy—that great, unique, wonderful joy because a man was born into the world. And then the thought—this is written that I may understand my dear Redeemer better; the thoughts here expressed—the mother that died, the mother that lived; the mother whose sad heart so sorrowed, and the mother whose glad heart was so triumphant; I am to learn a little about Jesus and His love here. Have you ever done so before?

But what is the great difference? Our Lord did not submit that His life might be jeopardised. He *gave* it. The price of pardon was His blood, as one of our hymns says. He must lay down His life for His sheep; He must give His life a ransom for many. Life for life—and that great, glorious, wonderful life to be laid down for such a life as mine and yours. All seems suggestive as we read the words. "He gave His life a ransom for many." "He shall see of the travail of His soul."

(To be continued.)

"THINGS WHEREWITH ONE MAY EDIFY ANOTHER"

BY PASTOR JOHN T. PETERS.

(Roman xiv. 19).

THE context of this passage contains both a negative and a positive declaration concerning the kingdom of God. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (ver. 17). It has been well said, "Righteousness is the privilege, peace the practice, and joy the purpose of the divine kingdom." In the 19th verse is found the exhortation: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

In this is inculcated the principle that "No man liveth to himself," mutual dependence and help being set forth. The Church of Jesus Christ—among many other things—is compared to a Body, every member of which has its own office. There is not one member of the Christian Church, however humble, but can in his own sphere promote the welfare of the whole body.

The motive characterizing all that is done should be "for their good to edifying." Believers are exhorted to grow in grace, and such growth in grace is best promoted as one seeks that others also may grow.

To edify is to build up, to strengthen, to instruct. This work may belong chiefly to the Christian minister, but like many other exhortations it should not and must not be confined to him, especially as this exhortation does not refer exclusively to him.

A few things may be noticed which, under the blessing of God, tend to a robust and strong Christianity. Foremost among them is

THE WORD OF GOD.

No one will either edify, or comfort, build up, or strengthen, if the Word of God is kept in the background. The apostle kept before the people his own determination to know nothing among men save Jesus Christ and Him crucified (1 Cor. ii. 2).

In his pathetic farewell address, recorded in Acts. xx. 32, he says, "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up. . . ."

Again, in Col. iii. 16, he says, "Let the word of Christ dwell in you richly. . . ."

The Puritans were mighty in the Scriptures, and under the blessing of God were spiritual giants, wielding and exercising an influence among friend and foe that could not be gainsaid. It is not to be wondered at that the Holy Spirit has, in a measure, withdrawn His gracious influences when Shakespeare, Milton and the other poets are placed on a level with, or given even a greater prominence than, those who wrote as they were moved by the Holy Ghost. The Word of God in its entirety, its fulness, its adaptability to every phase of life, is necessary.

THE EXERCISE OF PERSONAL GIFTS

is another means of edifying. Different minds are cast in different moulds and some are able to edify in one way and others in another. One who possesses a mind that is clear and logical can edify by his clear reasoning; another whose mind is more imaginative and emotional may edify by showing how certain truths appeal specially to the heart, stirring up the affections into a warmer glow than could possibly be done by logic only. One may be able to set forth most clearly and distinctly the various attributes of the Divine Being, and mark the beauty and perfection of each in itself, as the seven colours are distinct in the beautiful rainbow. Another may not be able to distinguish *all* the fine distinctions so clearly as his brother, but his heart apprehends and delights in the beauty of the whole. *He can see the rainbow.*

Different persons have different eyes. One may gaze at the sky and see nothing but clouds, another may be able to pierce the clouds and see the stars. One can take in beauty such as poets dream of, while another beholds only the ordinary and the commonplace.

Edify one another. Do not keep all your beautiful visions to

yourself. If you can see the stars, point them out to the one who can only see the clouds. If you can see heaven's glory in the beautiful sunset say so to the one who only beholds the coloured sky.

CHRISTIAN CONVERSATION

is another powerful factor in the carrying out of this exhortation. "Then they that feared the Lord spake often one to another." God's wonderful works and ways, His gracious and merciful dealings, should be familiar themes. Time should not be wasted on small talk and useless-gossip. Christians are social beings, but it is to be feared that sometimes they condescend to discuss matters exceedingly trivial and by no means profitable. If one is to edify another self must not always be the topic of one's talk. All one's doubts and fears, thoughts and feelings, troubles and afflictions, should not fill up the converse. One has said

"Be brave, be patient! let the world forget
That thou hast suffered, save that it may gain
Some blessing through thy secret pain,
And rise to some new hope through thy regret.
He is a hero who has learnt to live
Above his own concerns, and bear his part
In all the burdens of the world's great heart
And to his fellow-men himself to give."

Christian conversation should be more about mercies than miseries, the strength God gives, than the weight of the cross borne. It cannot edify another to know that God's love is doubted, His wisdom is suspected, His dealings questioned. Tell how He helps you, rather than how He tries you. Tell how He keeps you, rather than how you fall. God is faithful; help a weak one to believe it. You know He has been faithful to you. Speak about it to the honour of His Name.

"PRAISE IS COMELY FOR THE UPRIGHT" (Psa. xxxiii. i).

It will edify yourself and others too.

"Praise, always praise; there's not a day nor hour
But praise is comely. Praise shall give thee power."

PRAYER, MUTUAL PRAYER,

will strengthen, edify and build up. Prayer in which the utterances evince holy fire and heavenly teaching is ever a source of strength.

In all things seek to glorify God (1 Cor. x. 31), for that which brings glory to Him will edify His people.

Those who cannot edify by their speech may do so by their example. The silent witness of a consistent and godly life is often a real help and inspiration.

EDIFY AND ENCOURAGE

by appreciating all the good that is seen in others. Selfishness will not edify. "Look not every man on his own things but every man also on the things of others.

Charity might also be referred to; for knowledge puffeth up,

but charity edifieth, and also spiritual correspondence ; but space forbids our enlarging upon these. Often a kind letter has cheered, strengthened and edified.

May the Lord enable writer and readers to follow after peace, and things wherewith one may edify another.

PROTESTANTISM AND LIBERTY v. THE SLAVERY OF ROMANISM.

By L. R. G.

Is England Protestant? It would have been idle to ask such a pertinent question as this when the Revolution of 1688, with its definite settlement of a Protestant Throne and re-affirmation of the principles of the Reformation, was fresh in the memory of man. The positive Protestantism of old as a national asset has, we fear, become almost a by-word and a tale, and at the present day many who at heart assent to the grand truths of the Protestant Reformed religion and abhor the iniquitous system of the Church of Rome, fear to identify themselves with public and aggressive measures to counteract Rome's pernicious teaching. That such a condition of things should obtain in our beloved land is a matter that calls for serious thought and urgent attention. We trust, however, that Particular Baptists may not be found lacking in interest in the Protestant-Romish controversy, and, if need be, ready to maintain at all costs the priceless heritage of religious liberty and an open Bible.

An impartial inquiry into the comparative condition of Protestant and Roman Catholic countries cannot fail to reveal the fact that whereas an adhesion to the Bible in its fulness and simplicity makes for freedom, it is found that a blind confidence in the Church of Rome, with its blasphemous idolatry and superstition, tends to degradation and bondage. Where is now the strength and pomp of Spain? Was not her power broken by the Eternal God when, a nation dominated by the Pope, she lifted herself to crush and bring into subjection Protestant England? Can Italy boast of national progress since the Vatican has permeated the minds of the people with subtle sophistries and irreligious beliefs? What a contrast, too, is to be found in the Northern and Southern parts of our Sister Isle? Than Ireland, the region of religious dissension and strife, perhaps no other country could be better cited as a present-day instance of the prosperity or otherwise of a Protestant or Roman Catholic community. Northern Ireland, as is well known, is mainly Protestant, and is law-abiding and prosperous. The South of Ireland, on the other hand, presents generally a sad picture of poverty and desolation, and is notorious for shooting, cattle-maiming, and agrarian outrages. In whatever unfortunate lands Rome has been enabled to foist upon the people her fearful parody of religion, the inhabitants have there been found not only to make no progress, but to deteriorate spiritually, morally, physic

ally. So far as in her lies, Rome endeavours to keep her followers in mental darkness and ignorance, thus securing the supremacy of the priesthood and a blind, servile obedience to the will of the Papacy. It is palpably to Rome's interest, if she is to be a power in any land, inculcating, as she does, superstitious beliefs and observances, to oppose progress and enlightenment, and it will be seen that a people under the Papal benediction and favour are more or less—usually more—benighted and retrogressive.

Many and varied are the fetters with which Rome enslaves her children. To maintain her hold upon their hearts and minds, it is essential that the Pope and priests should be regarded as the representatives of God upon earth, that they stand between God and the sinner, and that they have power to absolve from sin.

Let us now briefly review, as a salient feature of the "Slavery of Romanism," one of Rome's fundamental doctrines, viz. :—

"Transubstantiation, and the sacrifice of the Mass." The "Wafer God" may truly be regarded as an important link in the chain with which Rome binds her captives. This infallible (?) Church in her dogma of Transubstantiation, has decreed that the priest has power to turn a tiny wafer into the body of the Lord Jesus Christ; that, in fact, each wafer after consecration is the Saviour in His entirety, and not only so, but that Christ is wholly present in each particle of the wafer so consecrated. The priests are indeed accredited by the people to possess the power, and doubtless many of the priests themselves are persuaded they have the inherent power, to change a piece of bread into their own Creator. And this "Wafer God" of Rome is adored and eaten. Pastor Chiniquy, in his book, "Fifty Years in the Church of Rome," relates how the "Good God," as the consecrated wafer is termed, was on one occasion "carried away and eaten by rats." In another instance a priest, journeying in the snow, lost the "pyx"—a small silver box—containing the "Host," and when, after the lapse of several months, the "pyx" was discovered, it was found that the "Good God was entirely melted away." And yet Rome's priests and people, cognisant as they must be of many similar occurrences in the history of their Church, and despite the insuperable task of creating the Lord Jesus Christ at will, give full credence to the blasphemous assertion of the "Vicar of Jesus Christ" that after consecration the wafer is no longer a wafer; that the wine is no longer wine, but that they are both virtually the Son of God. Instances are on record where poison has been administered through the medium of the consecrated bread and wine, thus irrefutably proving, if proof were needed, that the alleged changing of the elements into the real body and blood of Christ is purely supposition, and has no foundation in fact.

(To be continued.)

THERE is a gift that is almost a blow, and there is a kind word that is munificence—so much is there in the way of doing things.—*Arthur Helps.*

GOD'S SOVEREIGNTY A SUPPORT UNDER TRIAL.

BY PASTOR E. MITCHELL.

"But our God is in the heavens: He hath done whatsoever He hath pleased."—Psa. cxv. 3.

THESE words form faith's answer to the adversary's taunt. "Where is now their God?" was the taunting sneer hurled at the tried people of God. "Our God is in the heavens: He hath done whatsoever He hath pleased," is the noble reply of the troubled believer. Thus are the fiery darts of the wicked one quenched by the shield of faith. God may appear to hide His face from us; our foes may insult us, but He is still the Sovereign supreme, "working all things after the counsel of His own will," and therefore all is well, and the issue of our troubles shall be for our good and His glory.

We notice

THE RELATIONSHIP CLAIMED—

"*Our God.*" All creatures stand in relationship to their Creator. He is the God of all men in that He has created them, sustains them, has a right to their worship and service, and will be their Judge. Nor are any forbidden to seek His favour. But the great bulk of mankind are, alas! estranged from God. Their hearts are given to their idols, and after them they will go. There are, however, those whose God is Jehovah.

The relationship is a covenant one. As God chose His ancient Israel to be His people in a special manner, and entered into a covenant with them, so has He chosen His spiritual Israel in their Head, Christ Jesus, and entered into covenant relationship with them. He has become their God and constituted them His people. "I will be their God, and they shall be My people," is His word both to and concerning them. Their welfare both for time and eternity is wrapped up in, and secured by, this covenant relationship.

The claim made requires substantiation. The proofs are found in God's dealings with His own and the attitude of their hearts toward Him, the latter being the result of the former. In His own time and way God calls His people out from the world and unto Himself. His calls are ever efficacious. The Spirit of God opens the eyes of His people, implants a new spiritual nature within them, turns the whole current of their desires, rectifies their wills, and brings them to a simple wholehearted trust in the Lord Jesus Christ. To put it in Paul's words—or rather in the Lord's words when He commissioned him for his great work—"I send thee, to open their eyes, 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." This work wrought in the soul proves our interest in this relationship.

The attitude of the soul thus wrought upon toward God is one of humble trust and reliance. To God this man looks for guidance, support, supplies and protection. In trouble he runs to His throne

for succour and comfort. He pours all his griefs and sorrows into the ear of his Covenant God. His expectations are from Him, and he recognises His hand in all that comes to him. His affections are also fixed on Him, and his praises and thanksgivings ascend to Him. His soul delights in the relationship and the very utterance, "*My God*," is his heart's music, as he humbly claims this gracious relationship. Happy are they who can thus call Jehovah their God, and whom He acknowledges as His people.

Let us now observe

THE CONFIDENCE EXPRESSED.

"*Our God is in the heavens : He hath done whatsoever He hath pleased.*" God is represented as enthroned in the heavens—the seat of authority. Hence our Lord Jesus Christ teaches us to say, "Our Father which art in heaven." The idols of the heathen, with whom our God is contrasted in this psalm, were mere earthly things, the work of men's hands. "*But our God is in the heavens,*" high over all—"the true and living God." The thought is elevating. It lifts us above the earth, and all its confusions, to contemplate the Supreme. He who "loved us, and gave Himself for us," is on the throne. This quiets the mind in the midst of noise and uproar.

"Had I a glance of Thee, my God,
Kingdoms and men would vanish soon—
Vauish as though I saw them not,
As a dim candle dies at noon.
Then they might fight, and rage, and rave,
I should perceive the noise no more
Than we can hear a shaking leaf
When rattling thunders round us roar."

His absolute sovereignty is recognised. "He hath done whatsoever He hath pleased." This is true in every realm—in nature, in providence, and in grace. The will of our God is the supreme law. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth : and none can stay His hand, or say unto Him, What doest thou?" "He worketh all things after the counsel of His own will." Paul's method is the best way of dealing with proud reasoners against God : "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" "Let the potsherds of the earth strive with the potsherds of the earth ; but woe unto the man that striveth with his Maker."

Confidence in God's sovereign dealings is here manifest. The psalmist could not explain the condition of Israel, with his foes exulting and God silent, but he knew that God was reigning, and in His own time would make His truth and mercy manifest. Although God may give no reason for His dealings, yet He ever has a reason for all He does. He is neither arbitrary nor capricious, but ever wise, holy, just, and good in all His ways. His promises secure His people from all real harm. It is granted that His deal-

ings are to us often mysterious, and not unfrequently confounding to our reason. But faith can believe, though all seems against us, that nevertheless all things are "working together for our good."

"With feeble light, and half obscure,
 Poor mortals Thy arrangements view,
 Not knowing that the least are sure,
 And the mysterious just and true.
 My favoured soul shall meekly learn
 To lay her reason at Thy throne ;
 Too weak Thy secrets to discern,
 I'll trust Thee for my guide alone."

The latter part of the psalm rings with holy confidence, while the psalmist encourages the people to trust in their God.

Submission to God's sovereign dealings is highly desirable.

The rebellious dwell in a dry land." Our gourds may be blasted, our fairest hopes blighted, and our fondest schemes crossed. "But He hath done what He pleased," and submission is ours. Those who humble themselves under His mighty hand shall in due time be exalted. Let us therefore neither rebel nor repine, but rather say, "It is the Lord, let Him do what seemeth Him good."

"It is the Lord enthroned in light,
 Whose claims are all divine ;
 He has an undisputed right
 To govern me and mine."

Faith rises to acquiescence in God's most mysterious dealings.

"Even so, Father, for so it seemed good in Thy sight." "Abraham rose up early in the morning" to go and offer up Isaac, his beloved son, as a sacrifice at God's command. He that humbly submits does well ; he that cheerfully acquiesces does better. We are too easily satisfied with small spiritual attainments. Paul was ever pressing towards the goal. The psalmist rejoices in the midst of his sorrow in the holy sovereignty of God. It is in this way that we give glory to our God. May this grace be imparted to every tried believer, so that we may learn to glory even in tribulations and say from the heart—

"My God, I welcome all Thy will,
 For all Thy will is love."

REDEMPTION GROUND.

BY PASTOR ROBERT EDWARD SEARS.

"Come, sing, my soul, and praise the Lord,
 Who hath redeemed thee by His blood ;
 Delivered thee from chains that bound,
 And brought thee to redemption ground.
 Redemption ground, the ground of peace !
 Redemption ground, oh, wondrous grace !
 Here let our praise to God abound,
 Who saves us on redemption ground !"

REDEMPTION is an important subject, for without it there can be no salvation. Jesus Christ is the near Kinsman who only has the

right and the power to redeem. "I know that my Redeemer liveth."
 "In whom we have redemption through His blood."

Our Redeemer is VERY GOD. Those who would, if they could, rob Christ of His divine glory, reduce redemption to a figure of speech. If sin is a reality an atonement is a necessity; but without a Divine Redeemer an atonement is impossible. If Christ had been only a man His righteousness could not have gone beyond the requirements of the law for Himself, and therefore not one could have derived any benefit from it; and if He had died, He could only have died for *one*, a life for a life. But being God as well as man, He could die for as many as His Father willed, and justify them for ever in the spotless purity of His perfect righteousness.

Our Redeemer is VERY MAN; our Brother born for adversity. "Wherefore in all things it behoved Him to be made like unto His brethren." As Man He takes hold of the seed of Abraham; as God He takes hold of every divine perfection.

As the God-Man, He is *THE MEDIATOR*. He is God's way to us, and our way to God. In Christ Jesus the returning prodigal meets a loving Father, who bestows—righteously bestows upon him—not only the best robe, but the best of everything. The redemption which is in Christ Jesus not only makes salvation possible, but certain. "Having obtained *eternal* redemption for us." Prayers presented in the name of Jesus never fail to find their way up to the throne of God; and blessings descending from heaven are never intercepted by the way.

"Once from my God I wandered far,
 And with His holy will made war;
 But now my songs to God abound;
 I'm standing on redemption ground."

In the God-Man-Mediator ALL FULNESS DWELLS. "It pleased the Father that in Him should all fulness dwell." Is not this a proof of His essential deity? How could a mere man hold in himself all the fulness of the Godhead? Every want of every believer has been anticipated, and provision made in Christ. And what a fulness of grace there is! Let river run into river, lake into lake, sea into sea, ocean into ocean: multiply the fulness; ten thousand add, and twice ten thousand more, and then you have but a figure of *one drop* of the Redeemer's infinite fulness of grace!

FOR WHOM DID JESUS DIE?

It is impossible to over-estimate the importance of this question, for nine-tenths of the errors of the present day are the outgrowth of erroneous views of the atonement. It has been said that Christ died either for all the sins of all men, or for some of the sins of all men, or for all the sins of some men. If He died for all the sins of all men, then all men will be saved, for there is no just reason for their condemnation.

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

We know the popular theory is that God loves all men with a

special love, that Christ died for all men, and that the Holy Spirit strives with all men; and therefore the only thing that makes a man a Christian is his acceptance of God's offer of mercy. According to this theory everything is dependent upon the free will of fallen man! Has not the Holy Spirit power to quicken the dead? Certainly, for He is doing it in God-like majesty every day! In the day of His power the people are always willing! Jesus laid down His life for the sheep, and they shall never perish; all will be sought, found, and brought home to the fold. Christ's death secured the *spiritual* and the *eternal* life of all His people. "But if we died with Christ, we believe that we shall also live with Him" (*Revised Version*).

Christ died, therefore, *for all the sins of all His people; for all the chosen of the Father*. All the loved of the Father have been redeemed by Christ, and all the redeemed by Christ will be quickened by the Holy Spirit. The intercession of the living Redeemer, based as it is upon His accepted work, is all-prevailing. "We shall live with Him."

The Captain of our salvation will bring many sons unto glory; and for every one He tasted death; yea, He tasted death for every one of the sins of every son! One sin makes an atonement necessary: and for every sin Christ tasted death.

"Oh, joyous hour when God to me
A vision gave of Calvary!
My bonds were loosed, my soul unbound;
I sang upon redemption ground."

Christ died not for Jews only, but also for the Gentiles. His people are found in all nations, towns, and villages of "the whole world." Jesus Christ "gave Himself a ransom for all, to be testified in due time"—that is, for all sorts of men, in all conditions of life, and in all positions of society—rich and poor, old and young, learned and ignorant, black and white. Redeemed to God by blood "*out of every kindred, and tongue, and people, and nation,*" to be made manifest "*in due time.*"

"No works of merit now I plead,
But Jesus take for all my need:
No righteousness in me is found,
Except upon redemption ground."

We would affectionately ask the advocates of universal redemption whether at the last day the testimony will be borne that Christ died for all? We read that He will say unto those on His left hand—those who died in their sins—"Depart from Me, ye cursed, into everlasting fire." Could Jesus say to those for whom He died, "*I never knew you*"? Christ hath redeemed His people from the curse of the law; how, then, could He say to those for whom He died, "Depart from Me, ye cursed?"

The "ALL" for whom He gave Himself a ransom will be seen at His right hand; there He will see of the travail of His soul, and be satisfied; then with infinite complacency He will look upon the blessed of His Father, and welcome them to their home in the blissful mansions.

Christ loved THE CHURCH, and gave Himself FOR IT ! Not His blood merely, but all He had ; yea, Himself ! He presented Himself without spot unto God. For whom ? " That He might present it to Himself

A GLORIOUS CHURCH,
not having spot, or wrinkle, or any such thing " (Eph. v. 25—27). The grand result of the spotless sacrifice will be seen in a spotless Church. The Redeemer-Bridegroom will see His redeemed Bride, and rejoice over her for ever.

A SURE AND CERTAIN REDEMPTION GIVES THE GREATEST ENCOURAGEMENT TO COMING SINNERS. Christ died for all praying souls, for all who sigh and cry because of the abominations of sin. Christ died for all who are seeking Him, for all who love Him ; for all who trust Him. He bore the vast weight of all their sins who burdened to Him flee. What does the divine Redeemer say ? " Come unto Me, all ye that labour and are heavy laden, and I will give you rest." " If any man thirst, let him come unto Me and drink." " All that the Father giveth Me shall come to Me : and him that cometh to Me I will in no wise cast out "

" Come, weary soul, and here find rest
In this redemption, and be blest ;
The Christ who died, by God is crowned
To pardon on redemption ground.
Redemption ground, the ground of peace !
Redemption ground, oh, wondrous grace !
Here let our praise to God abound,
Who saves us on redemption ground ! "

EVANGELISTS.—PART II.

BY PASTOR H. TYDEMAN CHILVERS, IPSWICH.

An evangelist is thus a man who comes on the scene with a definite message from God to the ungodly. He comes, seeking to drive home by plain, ungarnished language, the message of Ruin, Redemption and Regeneration ; his one great end being the conversion of sinners. His visit, under the blessing of God, is a decided blow against the citadel of sin and Satan. Method and order are not his chief concern, nor can he be trammelled by agendas and order of service. The evangelist is a man who is conscious of a call from God ; he has a passion for God's glory in the manifest salvation of souls ; he is a burning torch, and flame he must. The name evangelist seems to denote work rather than order.

There may also be times when he is called to deliver awakening messages exclusively to believers. The message may be given in a somewhat startling manner, for the evangelist will not be careful to trim or cut his sentences ; to the cold, lethargic Church he will say, " Awake, thou that sleepest." He will make feel very uncomfortable the self-satisfied, hypercritical, heady people, but in the end, by the Spirit's power, some will be revived, and they will be the means of awakening others after the evangelist has left.

Of course, the work of the evangelist branches out also in other

directions too numerous to name in this short paper. It would be impossible if he is a real God-made evangelist for him to settle for years among the same people and quietly do his work ; he must be on the move.

It may be argued that the men of the eighteenth century who were so used of God to the awakening of this country were mostly pastors. Yes, but it is evident that they were especially adapted for that particular period. It must be remembered that to-day pastorates are of such a character that it would be ruinous (humanly speaking) for pastors to be about the country all the week, just returning for Sundays. There is a greater demand on the pastor by his own immediate sphere in these days than in those former times.

In concluding this paper I will ask,

IS THERE ROOM IN OUR CHURCHES FOR THE EVANGELIST ?

I answer most emphatically, Yes, and never was he more needed than now. Surely Calvinists, lovers of sovereign grace, should above all others have their evangelists. They should be men after the type of the Erskine brothers and John Bunyan.

There is always need for preparation for the visit of such a man to a place. The pastor must prayerfully make up his mind to subdue any feeling of jealousy ; there must not be complaint if the preacher carries on his service to a prayer and praise meeting without a break, or if he intimates his willingness to meet any in soul trouble at the close of the service. It is my own firm conviction that many of our Churches would be greatly helped by such a visit. Shall we not pray for an evangelist, asking God to raise up in our very midst one who shall have the confidence of our leaders, and above all be endued with the power of God's Holy Spirit ?

The pastors will surely allow that a stranger can say to our people a great many things that we are not able to say ; not because of unfaithfulness, but familiarity with the people creates difficulties that need not be named, which would not exist for a stranger.

Rome has made a boast that she has held and guarded the Bible through all the centuries ; truly she was its jailor. But when Martin Luther came on the scene he emancipated the Bible and gave it to the people. Some have said, " We are in these days holding and guarding the doctrines of grace ; " true, but would to God there was someone raised up who would, independent of what men might think, yet jealous for God's smile, go forth seeking to arouse our Churches by proclaiming in demonstration of the Spirit and with power the truth of the following :—

" By grace are ye saved through faith : and that not of yourselves : it is the gift of God " (Eph. ii. 8).

" God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life " (John iii. 16).

ILLUSTRATIONS OF FAITH.

BY JOSIAH BRISCOE.

MUCH is said in the Bible concerning faith. There is a kind of faith which all men possess, and yet the Scripture says, "All men have *not* faith." It is therefore necessary to distinguish between *natural* and *spiritual* faith; and as "without faith it is impossible to please God," or to obtain salvation, the important inquiry should be made by all, Do I possess this spiritual grace?

Faith is a wonderful faculty of the soul, bestowed by the Holy Spirit. It answers a similar purpose spiritually to the various members of the body naturally. Hence we speak of the *eye* of faith, by which we discern things invisible to the mortal eye; the *hearing* of faith, by which we receive the word; the *hand* of faith, by which we "lay hold of the hope set before us in the gospel." We also "*walk* by faith, not by sight." Thus, as there is an analogy between natural and spiritual things, let us try to illustrate the character of faith by some of the circumstances of every-day life.

How often have we written a letter to persons whom we have never seen! or, it may be, spoken to them through the telephone! So, though "no man hath *seen* God at any time," yet "He that cometh unto God must *believe* that He is, and that He is a rewarder of them that diligently seek Him."

A little girl was attacked with a disease which took away her sight. A friend who visited her said, "Are you quite blind, Mary?" "Yes," she replied, "but I can see Jesus." "How can you see Jesus?" "With the eye of my heart," she said.

When we travel by railway we exercise *faith* in the knowledge and skill of the engine-driver, and the integrity of the signal men, to prevent accidents. I remember an incident which occurred some years since, in connection with the annual excursion of a Sunday School of which I was then superintendent. On the return journey there was not sufficient room in the train by which we were timed to travel, and it would have caused confusion to divide our party. This occasioned some little anxiety, until I was informed by an official that "a special train" would be provided. Now I had had some little experience of such matters, and on a former occasion had seen the printed arrangements for the day which were given to the several station masters, informing them of our "special train;" but on this occasion the arrangement was by "ordinary train," and of course no such notice had been given: I therefore enquired, "Will this be *safe*?" "*I am going by it*," was the man's reply.

Can we give a similar answer to those who disbelieve the Scripture revelation of the way to heaven? If we can say, "*I am going by it*," and if our conduct is such as to recommend the way of salvation, this is calculated to produce a better effect than a logical argument or a powerful appeal.

Faith is also required in making a voyage. Unless we believed that the vessel was seaworthy, and the captain trustworthy, we would not venture on board. But, alas! how lightly do many act as

regards their immortal souls ! They have set out on the voyage of life. Rocks and quicksands abound, and there are breakers ahead. Yet they say, "Peace, where there is no peace," and think that all will be right at last, while it is to be feared that many will make shipwreck concerning faith and a good conscience. But those who have true faith can never be lost. They will outlive every storm. Their anchor is within the veil. God's Word is their chart, their compass, and their pole-star ; and Christ is their Pilot, who can govern the tempest with His word of "peace."

Once an old Scotch woman was on board a steamship crossing the Atlantic. She was terribly afraid of storm and wreck. One day the wind and sea began to rise. Immediately she besieged the captain of the steamer with anxious questionings as to danger. At last the captain solemnly said, "Well, madam, I think we shall have to trust in the Lord."

"Oh !" cried the lady, "has it come to that ?"

Such is by no means an uncommon tendency—to push away recognition of dependence upon God to the time of some great and terrible crisis, and to refuse to remember that in the common calm of everyday life we are as much and as really dependent upon God.

That is not true faith that grasps God only in a crisis. We get our faith ready for a crisis by habitual recognition of God in the usual things of the usual day.

The cemetery also appeals to faith ; for Scripture teaches not only the salvation of the *soul*, but the resurrection of the *body*. This is a great mystery, which the Apostle Paul sublimely defends in 1 Cor. xv. But every returning Spring yields abundant illustrations of its truth. The bulb placed in the ground is a beautiful emblem of the resurrection when it bursts forth into foliage and flower. If we had never seen such a miracle before we should say, "Impossible !" So many say still as regards the resurrection of the body : forgetting that "with God all things are possible : " for He who raised from death the widow's son, the ruler's daughter, and His friend Lazarus, has all power both in heaven and earth.

DIVINE DISCIPLINE.

BY PASTOR H. D. SANDELL.

"Why standest Thou afar off, O Lord ?
Why hidest Thou Thyself in times of trouble ?"—Psa. x. 1.

THIS plaintive language is peculiar to those who fear the Lord ; who have some experimental knowledge of its meaning, especially at times, when, in their feelings, they are at the ends of the earth and are without a ray of light to cheer their disconsolate hearts. The verse suggests that the Lord was apparently disinclined to interpose on behalf of His people, who were sorely oppressed by the ungodly. Therefore, under this apprehension of the absence of the Lord, the Psalmist felt constrained to ask why the Lord

should stand aloof from His own chosen and redeemed people, at a time when they so much needed His presence and help.

Let us enquire why the Lord sometimes appears to stand afar off.

Doubtless there is a wise design and purpose to be accomplished. This hiding of His presence is one of the many phases of Divine discipline, and is for the trial of faith. This, we venture to affirm, though painful, is for our profit. In the early days of Christian experience the child of God may be indulged with frequent manifestations of Divine favour, and enjoy much of the gracious presence of his covenant God. He is apt to imagine that since he has realised full and free pardon of all iniquity his path to everlasting happiness will be one of constant enjoyment of spiritual things. Sin being subdued within by the sanctifying influence of the Holy Spirit, a new heart and tender conscience implanted by the same almighty power, he aspires after greater manifestations of eternal love. These longing, prayerful desires appear at times to be answered by the withdrawal of the Lord's gracious presence for a season, and, "when He hideth His face, who then can behold Him?" (Job xxxiv. 29). Did not Job during his keen affliction tread in a similar path? for he exclaimed, "Oh that I knew where I might find Him" (xxiii. 3). The Bride in the Canticles missed the presence of her Beloved and expressed her forlorn condition by saying—

"By night on my bed I sought Him whom my soul loveth : I sought Him but I found Him not" (Song of Sol. iii. 1).

Growth in grace, humility and love, are among the benefits derived from divine discipline. In the opening verses of John xv. the Lord delivered some important and weighty truths for our consideration, inculcating divine discipline issuing in fruitfulness. The method adopted is one of cleansing or purging. Fruit trees, we presume, are kept in a healthy state by this process. Do not the trees of righteousness (Isa. lxi. 3) stand in need of the treatment mentioned to make *them* healthy and fruitful? Assuredly they do. There must be a downward growth, a root expansion as well as an upward growth, and to effect this, exercise of soul by various afflictions is employed, adverse providences, temptations and the assaults of Satan are permitted. These things the Lord in His infinite wisdom overrules for the spiritual good of His people, to wean them from earthly things and to teach them what is in their hearts. This is appropriately expressed by John Newton thus :—

"These inward trials I employ
From self and pride to set thee free ;
And break thy schemes of earthly joy,
That thou mayst find thy all in Me."

Another important result received through divine discipline is devout submission to God's righteous will. Very few perhaps of the Lord's redeemed family can say with the Apostle Paul : "For I have learned in whatsoever state I am, therewith to be content" (Phil. iv. 11). "Godliness with contentment is great gain." How impressive is the answer David gave to Abishai when

he was cursed by Shimei: "Let him alone, and let him curse; for the Lord hath bidden him" (2 Sam. xvi. 11). David recognised the hand of God in this painful circumstance and acquiesced; the filial fear of God in exercise will restrain murmuring at the providential dispensations of the Lord, who alone has the sovereign right to "govern me and mine," and who is able to overrule all things for His children's good and for His own glory.

"Sweet in the confidence of faith
To trust His firm decrees;
Sweet to lie passive in His hands,
And know no will but His."

"AN ANCIENT LIGHT ON A TOPIC OF MODERN INTEREST."

"Thou art the King of Glory, O Christ:
Thou art the Everlasting Son of the Father."
The Hymn, "*Te Deum Laudamus*."

WHETHER "history repeats itself" may be questioned, but it must be admitted that circumstances frequently occur which greatly resemble others which happened in the past.

In such cases the attitude and the actions of gracious men of other days form precedents well worthy of our own consideration.

Some friend has sent us a 24-page booklet which is full of interest. It bears neither date nor the name of its compiler, printer, or publisher. It is, we judge, a portion of a work which was issued in parts, of which this forms the first. Its title is as follows:—

"Some Account of the Life and Selections from the Correspondence of the late MR. GEORGE GREENHOUGH, of Manchester, including Letters to and from Mr. John Warburton, and many other of the saints of God."

The nine letters here given were all written before 1815 and 1822, and consist of seven by George Greenhough, one by John Warburton, and one by Samuel Sharood, the newly-chosen Pastor of Needingworth, in Hunts.

To the latter our kindly correspondent apparently desired to direct our attention as being of special interest and value in the present day, and indeed the following is, we judge, of great importance as showing how our fathers thought and acted in respect to a matter which is now engaging the attention of some members of our denomination.

Addressing his dear brother George on December 4th, 1819, Samuel Sharood writes thus:—

"There is at the present time a great cavil among the various preachers on account of the Unitarian System and about

THE SONSHIP OF CHRIST,

whether this is applicable to Deity before union with humanity. I am surprised with both Trinitarians and Unitarians. One leads to eternal generation; the other strips my Lord of His eternal God-head—indeed I think they both do.

"That God is incomprehensible is certain, but He has revealed

Himself distinct in Deity (as 'Let Us,' etc.). But the relative term 'Son' appears to me to refer to His incarnation and redemption and always has reference to His complex character as God and Man."

Thus this good minister ninety-one years ago confided his thoughts to his attached friend, who (be it noted) was on terms of Christian intimacy and fellowship with William Gadsby and John Warburton, which assuredly attests to his repute as a true and tried child of the living God.

Writing from Manchester, December 29th, 1819, George Greenhough thus replies to his "dear brother in the bonds of truth":—

"You observe that the general sentiments of Trinitarians give handle to their opponents by their mixed, muddled, abstruse expressions of

THE GENERATION OF THE LORD.

"Such an idea I abhor, and perfectly agree with you respecting the term 'Son' having to do with the complex character of Christ as Surety and Mediator; but in order to avoid Sabellianism, many express themselves more like Tritheists than Trinitarians.

"The Lord knows my heart. I am in my soul, judgment and experience as far from Sabellianism as John was, yet I cannot do with so much carnal conception of the personality of Jehovah as some expressed themselves, to be as that, as it were, of oneself, one's wife and one's son. Finite minds can never comprehend infinity, much less describe Omniscience and grasp within our puny ideas, and describe the particular mode of the existence of Omnipresence. It is sufficient for my soul to hear the testimony of God that 'there are three that bear record in heaven—the Father, the Word, and the Holy Ghost—without describing the mode of their existence.'

"To be a witness that God does so exist is necessary for every man of God; and that He exists as Father, Word, and Holy Ghost, really so—not by office, but personally.

"But I must leave the subject. It is a large field, and many turn out of it into the adjoining field of Scepticism. May God keep you and me in the narrow way. . . . Yours in the bonds of truth, GEORGE GREENHOUGH."

Thus wrote a hearer and an attached friend of William Gadsby's ninety-one years ago. J. C. Philpot was then but 17 years of age. "The Gospel Herald," which was started in 1833, "Gospel Standard" in 1835, and "The Earthen Vessel" in 1845, had then no existence, and their influence for good or evil was unknown, notably the unscriptural habit of calling sections of the Church after the magazine which expressed their views was unknown and the expression this or that "party" was unknown.

Our purpose in re-printing the above extracts from the letters of two good men is simply to draw attention to their convictions in relation to a truth which has present prominence in the thoughts of some of our brethren, and to enquire whether, whatever our own views may be, the Christian and brother-like spirit which these letters indicate is not worthy of our imitation to-day.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

EBENEZER, WALTHAM ABBEY. The 86th anniversary of the Church was held on April 21st, when Mr. R. E. Sears preached in the afternoon from 1 John iii. 1, "Love's sweet music," and his discourse was felt to be so. There was a very encouraging number present, the Causes at Epping, Cheshunt, and other places being represented. A goodly company sat down to tea, and the evening meeting was well attended. After the reading of the Scriptures, and brother Hayter Scrivener had led in prayer, the Pastor, who presided, said: This is the 86th anniversary of the formation of this Church. It was formed on April 18th, 1824, and consisted of 11 members. Mr. Thompson, of the Greenyard, had his house licensed for preaching, and services were held there for six months, but the number of persons attending so increased that a building was leased for 21 years at £3 per annum, the Church and congregation fitting up the place suitably at a cost of £110. On the expiration of the lease they, for a time, worshipped in the Temperance Hall. In the meanwhile, Mr. Webster built a small chapel, which was called "Bethel," and which he let to the Church at £16 per annum. The opening services were held on December 25th, 1845, when Mr. J. Wells and Mr. Ponsford preached. Here Church and congregation met for worship until 1868, when they were obliged to leave. Quite unsolicited Mr. John Woodbridge offered to build a chapel, which offer was gratefully accepted, and on September 22nd, 1868, the new chapel (Ebenezer) was opened, sermons being preached by Mr. J. Hazelton and Mr. S. Milner. Mr. F. Green was at that time the Pastor, but he resigned in 1869.

In August, 1876, Mr. W. Winters became the Pastor, and continued until his decease in 1893. His history in connection with this Church is unique. He was a resident in this town from four years of age; joined this Church in 1857; was chosen deacon in 1862, and held that office for 14 years, then becoming its Pastor. It is needless to say that he was much respected and beloved, not only by the Church here but throughout our section of the Baptist denomination. He was also for a period Editor of our denominational magazine.

In 1876 the Sunday-school was formed, which has continued until this day.

In 1879 the chapel was enlarged and a school-room built.

After the death of Mr. Winters the pulpit was supplied by various ministers, but in April, 1897, Mr. Palmer became Pastor, but through ill-health resigned

in September, 1899. Again the pulpit was supplied by many preachers until October, 1909, when the present Pastor took the oversight.

The Church during its history has passed through many and varied experiences both of sorrow and joy, but can still truthfully and thankfully say "Ebenezer."

We feel that it is well to look back to-day—"Thou shalt remember all the way which the Lord thy God hath led thee." Recalling the anniversary of last year we thought of our words on that occasion from the text, "Thou preventest him with the blessings of goodness"—God going before, preparing the way and anticipating our needs—and thought that, reviewing the past year, the Church could say that text had been verified. It had been a year of anxiety, changes, and clouds, but not destitute of sunshine. He believed the members of the Church were more united in heart and purpose than for long before, and that the Lord going before, all difficulties would be removed, adding that if he gave them a text as a motto for the coming year, it would be "Hope thou in God."

Mr. H. D. Tooke (the Pastor's son) spoke next from Psalm xxxvi. 8 as representing one phase of the Christian ministry, remarking upon the universal dissatisfaction of the world as evidenced by every new craze, the end of the Gospel being designed to meet the great crave of the human heart, speaking also of the rich provisions and joy experienced.

Mr. Sears followed with a very sweet exposition of Psalm xxiii., telling us much that was comforting and encouraging about our good, great, and chief Shepherd.

Brother Puttnam having been delayed in coming had little time, but wound up a very happy and profitable occasion with an address upon the words, "Abraham, My friend."

S. T. NEOTS.—The Sunday-school anniversary services were held on Sunday, April 24th, when Pastor A. J. Ward (of Brookley, Suffolk) preached excellent sermons to large congregations. On Tuesday the scholars had a free tea, which was followed by a public tea, about ninety persons partaking of the same. This was followed by a public meeting, at which the Pastor, Mr. Hazelton, presided. The Report was read by Mr. Cook, and addresses were given by Pastors Peters, Saunders, Northfield, and Newton. The collections were good, over £9 being taken. Mr. Barnard trained the children to sing

their special hymns, and Miss Forscutt presided at the instrument. The Pastor thanked all who had in any way helped.

STONHAM PARVA (BETHEL).—On Wednesday afternoon, May 18th, was the jubilee of the Whit-Wednesday anniversaries without a break. What a record of our heavenly Father's manifest goodness to the Church! Not once in this record does the writer remember the doors being closed when the service of God should be attended to. This year our much-esteemed brother, Pastor Northfield, was the preacher, and notwithstanding the downpouring rain in the morning, which certainly occasioned some gloom, we verily think the silent prayer was more than heard, but was surely answered, for the clouds were lifted, and the day could not have been more favourable. The Pastor presided over both services. We were favoured with some real jubilee hymns of praise, and also some good Gospel fare. The preacher commenced his reading lesson from Numbers, with reference to the silver trumpets and their use, his afternoon subject being from Psalm lxxxix. 15. He was helped by the Spirit to deliver us two good jubilee sermons, and the hearts of many rejoiced. Upwards of 100 sat down to tea. Collections were fairly good. To God be all the praise.—A THINKER UPON HIS NAME.

THE SOCIETY FOR THE RELIEF OF NECESSITIOUS PROTESTANT MINISTERS, THEIR WIDOWS AND ORPHANS.

A VERY useful work is carried on in a very unostentatious manner by this Society, which is known also as "The Ministers' Relief Society." The letters received from the recipients of the gifts made by the Society testify to its usefulness, and very heartily do we commend it to our readers as being worthy of their support. New subscribers are very necessary, and subscriptions will be heartily received by Mr. Doggett, 29, Arngask-road, Catford.

The annual meeting was held at Grove Chapel on May 12th, when an excellent discourse was delivered in the afternoon by Mr. W. Sykes on "The Christian Ministry." Mr. Sykes also presided over a public meeting in the evening, and warmly advocated the Society's claims on all lovers of Free Grace, as the Society's special aim was the assisting of Free Grace Ministers. The Report given by the Secretary told of the good work done during the past year. Copies of this can be had from Mr. Doggett, the worthy hon. secretary. The adoption of the Report was moved by Mr. Sinden in a speech which dealt with the formation of the Society and its work, and this was seconded by Mr.

J. M. Rundell. The continued assistance of friends was urged in a resolution moved by James E. Flegg, seconded by Mr. A. Boulden. The collections amounted to £20.

"REHOBOTH," CLAPHAM.

THERE are some of our Strict Baptist Churches which seem almost to resemble the flowers spoken of by the poet as "Born to blush unseen." These Causes are so secluded, and are comparatively unknown even to their sister Churches. One such branch of the Christian Church is found at "Rehoboth," Bedford-road, Clapham; Mr. Waite labours in the pastoral office. On Whit-Monday special meetings were held there. The gatherings were made eventful because they became the occasion of public rejoicing on the attainment of the jubilee of Mr. and Mrs. Waite's marriage. The services had been well advertised and were exceedingly well attended, the chapel being almost full afternoon and evening.

Mr. Styles, who had been eagerly anticipated in the afternoon, was unable, through severe indisposition, to grace the meeting with his presence and help; Mr. Waite accordingly preached. His discourse, which was entirely experimental, dealt with many of the salient features of a chequered career and was much enjoyed, the text being Deut. viii. 2.

Tea was served at 5 o'clock, and was the most tastefully arranged public repast the writer has ever attended. During tea the hearty congratulations of all the friends present were voiced by three brethren present, and a suitable response was made.

The evening gathering, in the unavoidable absence of Mr. J. Cooper, was presided over by Mr. Bawden (Brixton). Letters from Mr. Styles and Mr. Cooper were read expressive of their regret at their inability to be present. Their epistles were redolent of a warm fraternal spirit, and were very refreshing. Mr. Bawden, in opening the meeting, expressed his keen pleasure in being able to attend the "Golden Wedding" of Mr. Waite, who was a brother long known and well loved in the Lord.

Mr. Hall—another old friend—also congratulated the "young couple," and sought to improve the occasion by addressing the friends on the subject of the constitution of the great Church of Jesus Christ.

Mr. F. W. Reader, after suitably referring to the auspicious nature of the occasion, spoke of the glorious union between Christ and His Church—the heavenly Bridegroom and Bride.

Mr. Harrie, an expected visitor, joined with the preceding brethren in praising the Lord for His goodness to Pastor Waite and his wife.

Mr. R. E. Sears, who, in the year 1864, had been made a great blessing to brother Waite, spoke personal and loving words of congratulation to the "Golden Wedding" couple, and also gave a spiritual address, based on the phrase which has become historic—"Wait and see."

Towards the end of the meeting Mr. Arnold (deacon), with much apparent feeling, presented to Mr. and Mrs. Waite the sum of £13 as a mark of appreciation. This amount had been collected beforehand from the friends at "Rehoboth," and from a few outside well-wishers.

Mr. Waite, in responding, thanked all the friends for helping towards the success of the Golden Wedding meetings.

The ladies were warmly thanked for the splendid tea they had provided. Mr. Waite also very feelingly expressed his gratitude for the gift presented to him. He referred again to the goodness of the Lord for keeping him and his wife during their fifty years of wedded life. He mentioned that out of the thirteen children born to them seven were still living; he also named the fact that the grandchildren numbered twenty-nine.

Mr. Sapey, who entered just before the meeting closed, very heartily congratulated Mr. and Mrs. Waite on the jubilee of their wedding. Mr. Mundy (deacon), in a brief speech, spoke of his appreciation and affection to the Pastor.

The collections, which were for the Church Funds, amounted to £6 8s. 8d.

The Doxology and prayer closed an exceedingly happy day.

ONE WHO WAS THERE.

WALTHAMSTOW (MAYNARD-ROAD).

On May 3rd, services in connection with the re-opening of the chapel after renovation were held. The building has certainly been beautified, and Pastor E. Rose and his friends are to be congratulated on the improved appearance and seating accommodation. Pastor T. L. Sapey, who preached in the afternoon, evidently had an appropriate message, as could be gathered from the expressions of those who were privileged to hear it. Mr. Collin presided over the evening meeting, and after he had read a portion of Scripture Mr. Robinson engaged in prayer. The secretary (Mr. Sharp) briefly recounted the Lord's goodness, and spoke of the hearty way in which the friends had co-operated for the renovation of the sanctuary. They were a small Church living in unity, the Word was blest, and he appealed for financial assistance towards the expense involved. The Chairman's remarks were most appropriate, being based on the words, "O give thanks unto the Lord!" Mr. James E. Flegg rejoiced that they had

good cause for praise, and sought to stimulate by an address on "Co-operation in service." Mr. Tooke followed with good words from "I have meat to eat which ye know not of." Mr. Nash gave some details as to the cost of the work which had been done, and intimated, whilst he did not intend to beg, he would be glad to receive contributions so that they might bury the debt. Mr. Sapey added a telling little speech on the Seats. The meeting was concluded by the Pastor (Mr. E. Rose) heartily thanking all who had assisted towards making the services so successful.

HOXNE.—Special services were held in connection with the Sabbath-school on Whit-Sunday and Monday. We have had the joy of seeing many such gatherings, but certainly the last surpasses those which have gone before. Pastor A. Morling preached three Christ-exalting sermons. In the morning his discourse was (1st) to the children from 2 Kings v. 2, "The little maid"; (2nd) to the teachers from 2 Kings vi. 5, "The borrowed axe." In the afternoon from 1 Cor. xv. 10, his subject, "The grace of God"; 2nd, "The grace of God produced in Paul an earnest worker." In the evening from Heb. vii. 25. The collections were in excess of former years. On Monday, by 2 o'clock, the chapel was well filled. Pastor Roe read and prayed, the dear children recited, and special hymns and anthems were sung. This part of the services was much appreciated. An able address was then given by Pastor Roe from Psalm lxxviii. 4. The evening meeting was presided over by Mr. Knell, who read a short portion, and earnestly sought the divine blessing. After singing, Mr. Ling addressed the meeting from 1 Sam. ii. 21. Mr. Robt. Hawes followed from 2 Tim. iv. 2, "Preach the Word; be instant in season." Mr. S. Hawes spoke from Psalm cxxvi., and Mr. Dean (Wandsworth) to Workers. We believe it has been a sowing time. May the Lord bless us with the spirit of prayer that the reaping time be quickly manifested. —M. P. THEOBALD, Sec.

PROVIDENCE, MERRICK ROAD. CLAPHAM JUNCTION.

On Sunday, April 24th, the Church worshipping at the above place celebrated the 38th anniversary of the formation and also the re-opening after the renovation of the interior of chapel. The Pastor, Mr. G. H. R. Higgins, preached helpful and appropriate sermons to encouraging congregations.

On Tuesday, April 26th, under the genial presidency of Mr. F. T. Newman, the services were continued. The Chairman read from the Word and

Mr. F. W. Kevan sought the Lord's blessing. The Secretary read a short and lucid report of the year's work. Mr. Newman recalled many faithful ministers who had laboured at Providence and also referred to past honoured deacons; he was pleased to see a good company of young people present. Pastor W. S. Baker, of Staines, eloquently analysed with profit to many the word contained in Matthew xvi. 18. Mr. F. W. Reader gave a sweet, thoughtful address from 2 Timothy iv. 7. Pastor E. Rose, of Walthamstow, lifted us from the world in meditation upon the words, "Until I went into the sanctuary of God; then understood I their end" (Psa. lxxiii. 17). Pastor H. J. Galley, of West Ham, gave an address which will live in the memory, advocating strongly the power of private prayer. For the continued goodness of God the Church is thankful and looks forward to carrying out the exterior renovation, which is greatly needed.

MORDAUNT WM. KEEBLE.

BOW (MOUNT ZION).—The 42nd anniversary was held on April 26th, when Mr. Easty presided, and in opening the meeting read the third epistle of John. Mr. W. H. Lee prayed, and after cheering words from the Chairman helpful addresses were given by Messrs. Holden, Smith, Brown, and Elnaugh. Friends from other Churches helped to make the meetings successful, for which the Church at Mount Zion were grateful.

WOOBURN GREEN.—The young people's meetings were brought to a close with special services on April 26. In the afternoon Pastor James E. Flegg, of Hounslow, preached a very encouraging sermon on Psa. cxlv. 4, which proved very helpful to the workers present. After tea the evening meeting was addressed by Messrs. J. E. Flegg and Mayo and recitations were given by the children, a most pleasant evening being thus spent in the sanctuary. It is hoped that the words spoken may find an abiding place in the hearts of the young people. These encouraging meetings were closed by singing "God be with you till we meet again."

CANNING TOWN (PROVIDENCE).—The 32nd anniversary was held on Whit Monday, May 16th, when a sermon, which was much enjoyed, was preached at 3.30 p.m. by Pastor T. L. Sapey from 1 John iv. 6. The public meeting was presided over by Mr. S. J. Taylor (in the absence of Mr. Thomas Dean, who sent a donation). The Chairman read Joel ii. and Mr. Tettmar implored the Divine blessing. The Secretary's short report showed a small balance in Treasurer's hands; there had been no in-

crease in membership, which they would rejoice to see, but they were thankful there had been no decrease. The following ministers then gave very appropriate addresses: Mr. T. L. Sapey from Joel ii. 26, uttering sweet thoughts on wasting, replenishing, destruction, fruitfulness; Mr. F. C. Holden on Psalm lxxviii. 20 spoke of the issues from death, the death of Christ, and natural and spiritual death; Mr. W. R. Lowrie followed with choice words from the Bountiful Eye, as contained in Proverbs xxii. 9; Mr. W. Church spoke very seasonably from death and life found in 2 Samuel xiv. 14; Mr. S. J. Taylor added a few words on the power of prayer. The collections were about the same as previous years. Our cry is, "O Lord, I beseech Thee, send now prosperity."—A. HUGHES.

BRADFIELD ST. GEORGE.—The 60th anniversary services were held on Whit Sunday and Monday. Mr. P. Reynolds preached on the Sunday and Monday afternoon. The large congregations which were present at all the services gave evidence that our brother's ministry is still much appreciated by many of the Baptist Churches in Suffolk. The services all through were very hearty and the Lord's presence was enjoyed. Over 100 were present to tea on the Monday. Mr. W. C. Hitchcock, son of Mr. J. E. Hitchcock of Stoke Ash, presided at the evening meeting. He said it gave him great pleasure to be present at this anniversary service, to help on the good work at Bradfield, to encourage the Pastor, Mr. Dixon. The addresses given by Messrs. G. F. Wall, A. Morling, R. Hewitt and P. Reynolds, were helpful and expressed a firm adherence to the free sovereign grace of God in our Lord Jesus Christ. Mr. Dixon, on behalf of the Church, expressed the gratitude of the Church to the many friends who came to help; he felt that the meetings spoke well for village Nonconformity and the loyalty there was in the villages to the Gospel of our Lord Jesus Christ. Collections amounted to £6.—W. D.

ZION, NEW CROSS ROAD, S.E.
The fifth anniversary of Mr. John Bush's pastorate was celebrated on April 26th, when a goodly company assembled in the afternoon to listen to a masterly discourse by Pastor E. Mitchell (Islington) from Rom. viii. 33: "It is God that justifieth." He knew many people had a strong objection to doctrinal sermons, and certainly a mere head knowledge of doctrinal truths, and a dry and lifeless enunciation of them, were of no avail. The Apostle Paul not only thought a great deal of the doctrine of justification, but made it the centre of the Gospel he preached

and discussed it from almost every standpoint. It was (1) A wonderful fact, (2) A marvellous blessing, and (3) A powerful argument for the encouragement of poor sinners.

A social tea was followed by a public meeting, over which Pastor J. Bush presided. Mr. Thos. Carr (Surrey Tabernacle) offered prayer. The Chairman gave a brief account of the work during the past year, and said that looking back over the five years of his ministry he had not the shadow of a doubt that God had brought him there for a purpose, and that that purpose would be accomplished. He was very happy with the people; his deacons were all godly men, who never neglected to pray for him, and he had many friends who esteemed him highly for the work's sake. Of his ministry it might be said, as of the apostle's, "Some believed the word that was spoken, and some believed not." It was a fearful responsibility to sit under a faithful ministry and not believe! It was all of grace if any believed at all. It was his earnest prayer that God would make many willing in the day of His power. He was thankful to say he was surrounded by earnest praying and working brothers and sisters, and again and again those prayers were answered and blessings received, so that they could say, "What hath God wrought!" During his pastorate he had baptized 100, and received 130 into Church-fellowship.

Pastor H. J. Galley, rejoicing with the Chairman in the great things which had been accomplished during the past five years, took for his text Gen. xxxii. 26, "I will not let Thee go except Thou bless me." The man who prayed this prayer was a sinner—one of us. If one of us could pray this prayer with such success why not we? There wrestled with him a man till break of day. The person prayed to was God as well as man—the Lord Jesus Christ: "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was made flesh, and dwelt among us." Where did Jacob find Him? If "one of us" who was a sinner found Him at a certain place we may hope to find Him too! It was a place of prayer in a time of peril: "Deliver me, I pray Thee." If one of us, a poor sinner like ourselves, could thus pray to Jehovah Jesus and find Him at a place of prayer, then pray for your Pastor.

Pastor W. H. Rose (Highbury) wished the Chairman many happy returns of the day for his own sake and for the sake of the many who loved him so well. The Apostle Paul, in Ephes. iv., calls himself the bondsman of Jesus Christ, and says, "We preach not ourselves but Christ." This was his conception of the ministerial office. A true minister of Jesus Christ recognises

that the Lord Himself is his absolute Master. He is the Church's bondservant because he is first of all his Master's bondservant. The Church is not his master. No minister would ever speak of the superiority of the pulpit over the pew, but of the relationship existing between the pulpit and the pew. There can be no higher motive for service than the Master's sake, who Himself said, "I am among you as one who serveth." He went on to notice that this service had its discouragements as well as its encouragements.

Pastor E. Mitchell, taking Gal. ii. 20, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me," said this must be the theme of our ministry—"Not I, but Christ." The apostle could say, "I am determined to know nothing among you but Jesus Christ and Him crucified." The theme is large enough to satisfy the greatest mind, and it would not be exhausted through all eternity. We preach Jesus Christ as the expression of the Father's love. The atonement is a definition of the love of God. It is because He loved us He gave His only begotten Son. Our God is infinitely great and has come down to us in the Person of His dear Son. There is no life apart from Christ, "In Him we live and move and have our being." There can be no success apart from the Lord Jesus, and we need to hold Him up that not even the tips of our fingers can be seen!

Pastor H. D. Tooke (Stratford) said we often heard of the difficulties, perplexities and discouragements, but there were also many encouragements. In 1 Cor. iii. 6, "I have planted, Apollos watered, but God gave the increase." Your Pastor has been scattering the good seed of the kingdom, others have been watering, and we stand here with the record of the past five years to acknowledge that God has given the increase. This is the joy of Christian service in the pulpit and in the class. "Every man shall receive his own reward according to his own labour."

The Chairman, in closing the meeting, expressed the thanks of himself and the Church for the encouraging words spoken by the brethren, and considered it an infinite merriment that we were fellow-labourers with God, and his prayer was that this might be more fully realised in the future than in the past. Brethren, pray for us!

HOUNSLOW (ZOAR).—On Whit-Monday, May 16th, anniversary services were held in connection with the above. The weather being very fine a good company of friends gathered in the afternoon to listen to a sweet discourse by Pastor E. White, who carried the thoughts heavenward, basing his re-

marks on the words, "They shall walk with Me in white for they are worthy." After the temporal needs of the friends had been supplied, a large congregation assembled in the evening, when Pastor E. Mitchell occupied the pulpit. He was helped to speak encouragingly from the words, "It pleased the Father that in Him should all fulness dwell," pointing out the sufficiency, both for the present and future needs of God's people. The singing of "All hail the power of Jesus' name" brought to a close the services, which apparently were enjoyed by all present. The collections realised over £9.—G. A. F.

LAXFIELD.—The Pastor's week-evening Bible-class for Young People was brought to a close on Wednesday, May 4th. The Report read by the Secretary stated that the average attendance had been between 40 and 50, and 26 classes had been held during the session, 15 of which were taken up by the series of subjects on "The Bible: God as its Divine Author, its Preservation, and Translation." The good attendance and attention spoke for themselves as to the interest and help of these classes. Addresses were given by brethren O. Reeve, G. Allum, J. Clarke, and A. Warren. After brother O. Reeve had said a few words on the faithful and earnest work of our Pastor he gave our Pastor verse 10 of the 6th chapter of Hebrews, and presented him, on behalf of the members of the class, with a handsome inkstand. The President warmly thanked the young friends for their kind thoughtfulness of him and their appreciation of his labour of love. After singing the well-known hymn, "God be with you till we meet again," etc., our Pastor closed by prayer.—L. M. A. G.

KINGSTON-ON-THAMES.

In commemoration of the first anniversary of the pastorate of Mr. W. Welman, excellent congregations gathered at "Providence" on Wednesday, May 11.

Pastor E. Mitchell occupied the pulpit in the afternoon and preached from Mark i. 28, setting forth how the Lord is famed for His person, character, power, and His mercy; also for His offices—Prophet, Priest, and King; for His relationship. Then (2nd) the agents employed in spreading His fame, being both friend and foe. The sermon was much enjoyed by all present.

The nicely arranged tea-tables in the schoolroom were quite filled with friends for the social meal.

A public meeting was held at 6.30, when F. T. Newman, Esq., very kindly and ably presided.

After the reading of 1 Cor. ix., brother T. Dean, of Wandsworth, led in prayer.

The Chairman then expressed the pleasure it gave him to occupy that position on their Pastor's first anniversary. He spoke of the necessary qualities of a Pastor—of his work and its aims.

Brother J. Lambourn next addressed the meeting, speaking as senior deacon of the Church. They were thankful for the mercy of God through the past year that there were no divisions in the Church. They were glad to have both the young people and the older ones also, and the desirable conditions were the working together of both in the fellowship of service.

Pastor J. Bush was the next speaker, taking as the basis of his address Phil. i. 3—7. He felt glad that he could use these words of the Church at "Providence" and of the Pastor. Like the apostle who always remembered the Philippians with joy and with the utmost confidence, so could he think and speak concerning the friends at "Providence" amongst whom he lived so many happy years. This remembrance was very tender, and excited gratitude to God on their behalf. The good work being of God, he was confident it would be carried on. He expressed his sincerest wish and prayer for God's abundant blessing on Pastor and people.

Pastor W. H. Rose, taking as his text the last clause of Rom. xi. 13, "I magnify mine office," then addressed the meeting. He most magnified his office who most magnified his Lord. He would magnify it because of its transcendent greatness. It is in the true apostolic succession. Christ is at its head as the anointed One to preach the Gospel. The highest throne is the throne of the pulpit. With the highest dignity comes the highest responsibility. Then it is to be magnified for its transcendent theme—the full Saviour for empty sinners—also for its transcendent power and for its transcendent prospects.

Pastor J. Hughes was the next speaker, whose theme was "For His name's sake"—the motive that should prompt all Christian service; the recognition of our God in all things, seeking His glory in all our actions in daily life; supremely devoted to our Master, all other things being subservient. This motive gives support to the soul in time of trouble; it makes the servant bold in enterprise and courageous in difficulty.

Pastor Welman expressed his thanks to all the brethren for their words of help and encouragement, and to all who had in any way helped to make the day a success; also to friends who had come from neighbouring Churches, and especially to our God who had so manifestly answered our prayers. He looked forward with hope and joy, and

prayed that the year now begun might be one of special blessing.

Generous collections were given for the Pastor.

The meeting concluded by singing "God be with you till we meet again" and the Benediction.

BETHESDA, IPSWICH.

THE eighty-first anniversary was celebrated on Sunday, the 24th April. Large congregations attended the services—morning, afternoon and evening. Pastor Philip Reynolds, of Yorkshire, preached three stirring sermons. In the evening he took for his text, "Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow Me" (Mark x. 21). He said, in addressing the Master, this young man passed beyond the ordinary mode of salutation—Rabbi—and said, "Good Master." Jesus asked, "Have you considered what your language implies? You have given Me a title which belongs to God alone. Do you mean it?" That was how the Lord treated such enquirers. Jesus Christ applied the test to that young man, and he went away grieved. The Lord Jesus loved him. Mr. Reynolds dealt with the manner in which the love of Christ was manifested towards an anxious enquirer. His first thought was that the love of Jesus broke forth suddenly, "Then Jesus, beholding him, loved him." Christ would never hold His great love back when there was a yearning soul before Him. Secondly, the love of Jesus tested the loved one; and, lastly, that love "loosed" the soul without "losing" it. He had seen those who had been brought close to the face of redeeming love; they had been captivated by the world, tempted by sin, hurried hither and thither by the spirit of the age; but once they had caught the vision of their loving Lord, he had hopes, and they were then loosed and let go. He had seen souls drawn together by the leash of Divine love on the very verge of hell. He had seen souls plucked from the red hot bars of sin.

The choir, under the leadership of Mr. Herbert Garrod, at the close rendered the anthem, "Incline Thine ear."

GEO. E. DALDY.

STOWMARKET.—PRIZE DISTRIBUTION.—On Sunday, April 24th, a goodly number of teachers and scholars of the Sunday-school gathered in the chapel for the annual prize distribution. Mr. Haddock, in a few opening remarks, expressed regret at the inability of the beloved superintendent of the school, Mr. W. Frost, to attend, and also plea-

sure at seeing Mr. Abies and Mr. Berry amongst them that afternoon. After the well-known hymn, "Stand up for Jesus," had been sung, Mr. Abies (Haughley) engaged in prayer. After a brief introduction, Mr. Haddock requested Mr. Berry to distribute the prizes. Mr. Berry, having expressed his pleasure at being present, made a few remarks; after which he disposed of the books on the "bookstall," as he termed the array of prizes before him. Mr. Berry hoped that the children would in gratefulness try to behave well to the teachers. Another hymn having been sung, Mr. Berry brought a most enjoyable meeting to a close by prayer.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

JUBILEE OF WORK MEETINGS.

ON Tuesday, May 3rd, the South Indian Strict Baptist Missionary Society celebrated the jubilee of Strict Baptist Missionary Effort in "Zion," New Cross. The meetings, both afternoon and evening, were presided over by Pastor John Bush, vice-president, being opened by prayer offered by Mr. H. Adams (afternoon) and Mr. T. G. C. Armstrong (evening). Three of the Society's missionaries were present during the day, whose presence and service gave singular value to the engagements. In the afternoon addresses were delivered by Mrs. W. Powell (wife of the missionary in charge of our Bapatla Leper Home), Mr. J. D. Thomas (missionary from St. Thomas' Mount, Madras), and Messrs. H. Morris Winch (Chatteris) and W. H. Rose (Highbury). Mr. Thomas brought kindly messages from Mr. and Mrs. W. Pearson, of St. Thomas' Mount, who have been in membership with our Mission Church there for nearly 50 years. Mr. Thomas has been frequently and regularly co-operating with native Pastor Abel Michael, who has been actively representing the work which the Society conducts since 1863, or thereabouts. The mother of Abel Michael joined the St. Thomas' Mount Church in 1860—fifty years ago.

Between the meetings a Sale of Work was held for the benefit of the Society's funds, the ladies of "Zion" working party rendering kindly service in this form.

In the evening a jubilee sketch was read by Pastor S. Gray, showing

the continuance as well as the rise of the work, and making mention of many who have been attached to the work for twenty, thirty, and some nearly 50 years. Mr. Strickson spoke reminiscently of honoured souls who figured in the work prior to its re-organisation in 1897, and of others who shone for the Lord since that date. A most pathetic address was delivered by Mr. W. Powell, treating of the Christ-like work of ministration to lepers, to which he has devoted the residue of his years. In graphic language Mr. J. D. Thomas gave details related to his five and a-half years of service. Pastor Philip Reynolds, who lived over again past years, spoke with singular fervour.

Mr. Gray conveyed expressions of hope, from several friends who were unhappily absentees, that the day might be a really memorable one. The President was quite unable to get up from far West Wales. Pastors J. W. Wren and W. Dixon sent kindly words, too. Mr. Josiah Briscoe, who rendered secretarial service to the work for nearly 30 years and who took part in its re-organisation, wished us much joy.

Special hymns were sung. The evening meeting was the assembly of the day. About £30 was received, including the Sale. G. GRAY.

BRIXTON TABERNACLE, STOCKWELL ROAD.

THE 26th anniversary of the opening of the above chapel was held on May 8th and 10th.

On Tuesday the 8th a prayer meeting was held at 10.30; after which the Pastor, Mr. T. L. Sapey, preached from Mark xiv. 14: "Where is the guest chamber?" in the evening from Acts x. 47, 48: 1st, They are subjects of the Spirit's work; 2nd, They also believe in Jesus Christ; 3rd, They realise they are sinners and feel their need of Christ; after which the Ordinance of Believers' Baptism was administered to two candidates (mother and daughter).

On Tuesday, May 10th, a sermon was preached by Pastor R. Mutimer, of Brentford, from Genesis ix. 9, The bow in the cloud; Revelation iv. 3, The bow without the cloud. He was enabled to enter into the deep ex-

perience of the child of God in his wilderness journey beneath the clouds, yet not without the bow, as a testimony that God abideth faithful to His promises, to that better land where there are no clouds, etc. Tea was provided in the schoolroom, to which a goodly number sat down.

In the evening Mr. J. M. Rundell presided over the public meeting. After the usual opening he referred to the recent loss which the country had sustained by the death of King Edward VII. After briefly speaking on Psalm cxv. 12 and praying for the continuance of God's blessing upon the testimony of Pastor Sapey he called on

Pastor H. Dadswell, who spoke from Psalm lxviii. 28. He referred to the many blessings our nation had received during the reign of our late beloved Queen Victoria and of her son Edward, and said we should be grateful for the freedom to worship in our own chapels and for the men who were sent with Gospel messages. These were some of the things God had wrought.

Mr. Debnam gave us some very deep thoughts on "His body" (1 Eph. i. 23), how it was inseparable from the Head, and He had never said "I have no need of thee" to the least member. There was a service for each, even if only to keep the door of His house or to lie on a bed of affliction and plead for Zion's welfare.

Mr. Throssell was very pleased to come and spend a little time with the people at Brixton. He gave a few thoughts on patient waiting upon God from Exodus xiv. 13, 14, also upon "sit still" in Ruth iii. 18, and "be still" from Psalm xlv. It was better to be in God's hand than "under His feet." David knew this, and although he cried for help of God he did not dictate to Him; carnal reason would not wait, but the least amount of faith will.

Pastor W. Waite made some good remarks on 1 Ephesians i. 22, 23: "The Church, which is His body," showing to us a company of repenting sinners who have received pardon and peace called to a high position and having a glorious prospect.

Brother Guille expressed the thanks of the Church for the Chairman's continuous support of the

cause, which had now extended over the 26 years the present tabernacle had stood. He hoped he would still be available for many years. He missed many good friends who were with us then, but their places had been filled by others who were carrying on the cause with the help of God. He was glad the Pastor's word had been with power and blessing during the past year.

Pastor Sapey also thanked the Chairman for his long and kindly interest. He was grateful to all who had helped to make the meetings a success. The collections were good—amounting to £9 1s. 4d. There was a sum in hand towards the renovation, which would have to be taken in hand next year, and he hoped all would help, as the heating apparatus had worn out and would also want renewing.

Aged Pilgrims' Corner.

THE annual meeting on May 6th was the 103rd, and a large assembly met in the Great Hall of the Cannon Street Hotel. The addresses were forcible and acceptable and the collection considerably more than that of last year. Emphasis was laid upon the foundation truths on which the Society is based and the growing importance and usefulness of its work. Upon the platform, in addition to the committee, were Messrs. Dolbey, Sapey, Nugent, Rundell, and T. Carr.

On Thursday, June 2nd, the seventy-fifth anniversary of the Camberwell Home will take place. Mr. Booth, of Bradford, will preach at 3.30 in the chapel or the Home, and Mr. J. Keeble will preside over the meeting at 6.30, when Messrs. Booth, Dolbey, and other friends will give addresses. Tea at 5 o'clock, tickets 1s. each. The chapel has been recently re-seated. The attendance of all friends will be welcomed.

Friday, July 1st, will be the day of the thirty-ninth annual meeting of the Horney Rise Home. Sale of Work by the lady visitors will open at 2 o'clock, and sermons will be preached at 3.15 and 6.45 in the Asylum Chapel by Messrs. J. W. Dance and J. K. Popham. Tea in the Hall at 5 o'clock, at 6d. each.

Collections have been made at Providence Chapel, Reading, The Tabernacle, Hastings, and Peckham, after visits by the Secretary. It is hoped that other Churches will kindly consider the work and needs of the Institution.

Gone Home.

MR. R. FORDHAM, senior deacon of Pitt Street Baptist Chapel, Norwich, passed to his eternal rest on March 19th, 1910, and was interred at Norwich Cemetery on March 24th, 1910. Our dear friend was a true lover of Zion, and one who earnestly contended for sound doctrine—yea, we could say of him that he was "set for the defence of the Gospel." He was the chief instrument in the Lord's hands of the chapel at Pitt Street, Norwich, being again opened for divine worship, and, on the Church being formed, he was chosen deacon, and continued such till his death. His was a tribulatory path, for he was much afflicted in body and otherwise; yet he was kept in a submissive frame and was no murmurer. He was much esteemed by the writer as a sincere and humble follower of Jesus Christ and a lover of sovereign grace, and a union of spirit was felt to him. He was a faithful and kind friend, and delighted in helping God's ministers and the poor of the flock. An affectionate husband and parent, his family mourn his loss, but rejoice to know that their loss is his eternal gain.

J. D. HUNT (his late Pastor).

Lowestoft.

ELLEN LOVEGROVE, who was called to her eternal rest on the 7th of May in her 63rd year, was a niece of the late Charles Waters Banks. She was baptized at, and was for many years a member of, Denmark Place Chapel during the ministry of Dr. Stanford. Removing to Brighton, she became a member of Holland Road Chapel, also of Mr. Congreve's Bible-class. In 1897 she went to live at St. Leonards, following the guiding hand of her Heavenly Father, to sit under the ministry of Mr. Chas. New, of Robertson Street Chapel. Her long painful illness borne so patiently and sweetly, her quiet Christian character, her simple, trustful faith in Jesus Christ as her Saviour, endeared her to the hearts of all who knew her. In all her suffering she never doubted her Father's love or her acceptance in Christ. His banner over her was Love, and underneath were the Everlasting Arms consciously felt. She was buried in the beautiful Cemetery at Ore, near Hastings.

[We regret to announce the deaths of Mr. Henry Johnston, of Clerkenwell, who passed away on April 20; William Linney, a member of Chadwell Street Chapel, who peacefully passed away on April 23; also of Mr. Henry Lee, of Forest Gate, which took place on the last day of last year. Memoirs are in type and will appear in our next issue.]

The King's Protestant Declaration.*

By ALFRED SECRETT.

THE death of our King was no sooner announced than the Romish outcry against the Royal Declaration was renewed. The secular Press, as usual, has supported the claims of the Papacy; and the public at large seem willing to acquiesce in the proposed removal, by Act of Parliament, of one of the last legislative safeguards against the encroachments of the Church of Rome.

It will be wise to enquire what the present outcry is really about. The British Sovereign on meeting his first Parliament is required to repudiate the doctrine of Transubstantiation, as taught by the Church of Rome, and to denounce it as "superstitious and idolatrous." Under Divine guidance, and with the memory of Rome's treachery and cruelty fresh in their minds, our forefathers framed the Act of Settlement, with the Royal Declaration, to secure the Protestant succession to the throne of Great Britain.

Roman Catholics complain that these words "superstitious and idolatrous" to them, as our fellow-subjects, are insulting. Those who so complain must be either ignorant or oblivious of the distinctive teaching and practice of their own Church, which would render absolutely non-effective any milder form of words. The Church of Rome not only sanctions but enjoins lying and perjury in the interests of its religion, and exonerates all its members from keeping faith with "heretics." A Romanist could obtain a dispensation from the Pope to sanction his swearing that he was a Protestant, and disavowing his belief in the Mass; but he could not, before Almighty God, declare the so-called sacrifice of the Mass to be "superstitious and idolatrous."

Cursing is an intolerable and vulgar form of insult; but the Papacy, which professes to be so sensitive, roundly curses and consigns to eternal perdition all that do not profess its faith, our own Royal Family not excepted. In fact, it makes no pronouncement upon any fundamental question of faith or morals without hurling anathemas at all who are not bound by its dictates. Moreover, the Coronation Oath of the Queen of Spain was couched in language so emphatic and shameful that, if Romanists had any sense of propriety, this should have silenced for ever any complaint about our own Monarch's Royal Declaration.

The Church of Rome, deprived of her former power, thus vents her hatred to Protestants by cursing them. Protestants, however, are less sensitive about insulting language than are our Roman Catholic fellow-countrymen. Our feelings are less easily outraged,

* For fuller information on this important question our readers are referred to THE EARTHEN VESSEL AND GOSPEL HERALD for 1909, pages 80 and 84—where two articles appear on "The Coronation Oath" and "The King's Protestant Declaration"—the latter of which is the subject of the above most telling paper.—EDITOR.

and we can afford to pass by curses with contempt. The vindictive threats of the Church of Rome, and her cruel canon law, are, however, worthy of our closest attention, especially in view of the numerical growth and increasing influence of the Papacy in our midst. Can we ever forget the terrible story of Rome's foul deeds in the past, of the saints of God ruthlessly tortured on the rack, branded with red-hot irons, and treated in numberless ways with the most cruel mechanism which fiendish ingenuity could devise?

Through the efforts of the Jesuits in tampering with our school books, and dictating the tone of the Press, this generation has grown to forget these things; and those who cannot ignore them are branded as bigots and fanatics. Well-meaning but mistaken Protestants assure us that Rome has changed, and that she would not, in the twentieth century, repeat the horrors of the dark ages.

From such unreliable and worthless assurances we, however, turn to the highest authority in Rome itself—a book issued in 1901 by the official Vatican Press, entitled “*Institutiones Juris Ecclesiastici Publici*,” by Pater Marianus de Luca, Professor in the Gregorian University at Rome. On the cover of each copy appears a letter addressed to its author by the “infallible” Pope Leo XIII., expressing his warmest approval of the work as an authoritative exposition of the Canon Law of the Church, the very law under which Rome aims at placing all civilised nations. In this it is insisted that the Church has absolute power over heretics, not only to kill them, but to put them to death by fire. All who have read Rome's accredited official literature know that this book is no exception to others which are regarded as authoritative. Cardinal Manning affirmed that “the Church has no cognisance of tolerance”; Cardinal Bellarmine emphatically taught that “there is no remedy for the evil of heresy but to kill heretics”; and Bishop O'Connor has warned us, on behalf of his Church, that “religious liberty will only be tolerated till its opposite can be put in force.” The language officially used by the Papacy knows no reservation, and clearly indicates the relentless enmity which dictates words so cruel and relentless.

Yet Roman Catholics have the effrontery to ask in injured tones why *their* faith is singled out for the Sovereign's disavowal. Sad to say, many Christians are not sufficiently well-informed to give a plain answer to this question. Two centuries of civil and religious freedom, under Protestant government, have led to forgetfulness of the true character of our ancient foe, and little heed is paid to those who would tear aside the mask and reveal the malignant face which it hides. Facts are ignored. Controversy is disparaged. Charity for “the devil and all his works” is the order of the day. God's people need to be reminded that controversy has formed no small part of the work of the servants of Jehovah in all ages. In proportion to their faithfulness they involved themselves in controversy with the despisers of God's truth. Moreover, it is to the controversial work, under Divine blessing, of such faithful witnesses as Wyclif, Luther, Tyndale, Knox, Cranmer, and Anne Askew, that we owe that priceless heritage which we modern controversialists are fighting to maintain.

In conclusion, we commend to our readers' consideration the following indictment of the Papacy by Lord Macaulay, than whom no man was ever better qualified to form an opinion from the historical standpoint. In his essay on "Ranke's History of the Popes," he says, "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. . . . The experience of 1,200 eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection, that among the contrivances which have been devised for deceiving and oppressing mankind it occupies the highest place."

We entreat our readers to range themselves among those who "quit themselves like men" in these decisive and solemn times.

Ealing, Middlesex, June, 1910.

KING GEORGE III. ON THE PROTESTANT DECLARATION.

It is not easy to form a just estimate of the character of his Majesty King George III. His peculiarities were many. His prejudices often unduly swayed him; but these should not blind us to his many excellencies, or check our admiration for a monarch who, on the whole, deserves the commendation of all impartial historians.

Unhappily, the general reader is—perhaps unconsciously—unduly affected by the three satirists who delighted to hold him up to ridicule. John Wolcott—"Peter Pindar"—whose undoubtedly clever poems lampooned him so mercilessly and unjustly; Lord Byron, in whose burlesque of Southey's *Vision of Judgment* he is unwarrantably presented in so ridiculous a light; and Thackeray, in his well-known *Lectures on the Four Georges*, in which this monarch is belittled and depreciated in a way so unworthy of a writer of repute. These—often at second-hand—lead the public to suppose that he was simply a mindless and eccentric man, whose acts were unworthy of commendation, and to whose sayings no respect is due.

It must, however, be remembered that the King whom these ridiculed was avowedly religious. He did not shrink from avowing his belief in the evangelical system and professing his personal trust as a sinner in the Son of God; while they had no respect for Christians as such, and regarded with suspicion and dislike all who professed to be partakers of grace. The monarch whom Wolcott, Lord Byron, and Thackeray derided is, therefore, not necessarily deserving of the contempt of Christians of this generation.

The nation as a whole loved him; and—as our late dear father assured us—were wont to sing "God Save great George, our King," with full wealth of loyal feeling.

Many gracious people held him in high estimation. Readers of our late friend Ebenezer Hooper's "The Celebrated Coalheaver," pages 6 and 17, will remember that he is spoken of in terms which

warrant our thinking of him as possessed of experimental religion ; while his championing his Methodist subjects (as earnest Christians were then almost universally styled), and his love for writings so spiritual as those of William Huntington, are characteristic of a religion of no common order. "The Coalheaver," we are informed, was in the habit of commending him publicly to God in terms of reverent loyalty.

"He had," as we are told in the Rev. E. Cobham Brewer's well-known *Guide to English History*, "great moral courage and steadiness of purpose ; was temperate, faithful and conscientious ; religious, moral and benevolent ; but bigoted and obstinate. His Court was a pattern of decorum, and his domestic life irreproachable."

The opinions of such a person on questions of moment to the nation must, therefore, have been most weighty and important ; and it is interesting to know his convictions on the King's Protestant Declaration—the question which is now so seriously agitating the minds of thoughtful and godly persons.

The Protestant Truth Society, 7, Paternoster Row, has issued the following as a leaflet, which our esteemed friend, the Rev. Alexander Rodger, of Putney, a well-known champion of Protestant Truth, is anxious should be universally read.

GEORGE III. ON THE ROYAL DECLARATION ; "Where is the power on earth to absolve me from the observance of every sentence of this oath, particularly the one requiring me to maintain the Protestant Reformed Religion ?

"Was not my family seated on the Throne for this express purpose, and shall I be the first to suffer it to be undermined, perhaps overturned ? No, No, I had rather beg my bread from door to door throughout Europe, than consent to any such measure.

"I can give up my crown and retire from power. I can quit my palace and live in a cottage. I can lay my head on a block, and lose my life, but I cannot break my oath. If I violate this oath I am no longer legal Sovereign of this country."

We are not members of the Church of England as by law established nor do we, like our brethren of the Free Church of England and those of the connection of the Countess of Huntingdon, use the Book of Common Prayer at our public services.

Still, Dissenters as we emphatically are, we can yield our assent and add our hearty "Amen" to many of the petitions in this wonderful Manual of Devotion—to none more heartily than one of the prayers for our King, whom with all affection and solicitude we would commend to God at this critical period of his life and reign.

"ALMIGHTY and everlasting God, we are taught by Thy holy Word that the hearts of kings are in Thy rule and governance and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom : We humbly beseech Thee so to dispose and govern the heart of GEORGE our King and Governor, that in all his

thoughts, words and works he may ever seek Thy honour and glory and study to preserve Thy people committed to his charge in wealth, peace and godliness. Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*"

That in answer to such prayers as this our Monarch may adopt and maintain the resolution of his illustrious predecessor to which these paragraphs refer is, we are sure, the desire of at least the majority of our spiritually-minded readers.

"QUIT YOU LIKE MEN."

BY THE EDITOR.

THE Monarch of Great Britain is bound by an Act of Parliament, which became law in 1689 and is known as the "Act of Settlement, 12 and 13 William III.," to make a declaration of which what follows forms a part, in the House of Lords before both Houses of Parliament at their first formal assembly in his reign.

"I —, do solemnly, and in the presence of God profess, testify, and declare that I do believe in the Sacrament of the Lord's Supper there is not any *Transubstantiation* of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever, and that the *Sacrifice of the Mass*, as it is now used in the Church of Rome, is *superstitious and idolatrous.*"

This Declaration, in its entirety, was therefore made by Queen Anne, George I., George II., George III., George IV., William IV., Victoria, and our recently deceased King Edward VII. Nothing has occurred in our national history to render its omission advisable. In fact it is more essential than ever.

The Church of Rome, however, through its leading journal "The Tablet," has said—and here is a distinct challenge to British Protestants—that "the Royal Declaration as it stands to-day *must* never be taken again."

This is ably dealt with in an article on another page. Our purpose here is to suggest how, as individual Christians, we can help the Protestant cause in this matter, and use our influence to prevent the removal of this Declaration on an occasion so solemn and significant.

I.

"EFFECTUAL FERVENT PRAYER." Do we prize civil and religious liberty? Our adversaries would deprive us of both. We enjoy them through the prayers of men who chose to die rather than assent to the lie that

"First adjudged them heretics, then sent
Their souls to heaven and cursed them as they went;
The lie that Scripture strips of its disguise
And execrates above all other lies."

Let us pray much for God to interfere in this crisis of our history—pray privately, pray with our families, and pray with

our fellow-Christians when assembled for this purpose. God help us to pray as Protestants, believing that we shall receive that for which we ask.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain flowing night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God they lift not hands of prayer
Both for themselves and those that call them friend."

II.

Let us spare no pains to ascertain all the facts of the case. "I am appalled with the lamentable lack of knowledge among Christians of the issues at stake," says an earnest young minister, and "where knowledge is lacking, people are easily deceived by plausible statements made in the name of candour and charity." Yet

"Away with charity that soothes a lie,
And thrusts the truth with scorn and anger by;
Shame on the candour and the gracious smile*
Bestowed on them that lit the martyrs' pile."

Intelligent Protestant literature of a popular character was never before so plentiful and inexpensive. Tracts, booklets and up-to-date treatises are easy to obtain. As a duty toward God and His Gospel we ought to acquire accurate information, and as far as possible ascertain facts; yet how few of our readers know (say) the difference between the Coronation Oath and the King's Protestant Declaration, or can assign a reason for the common belief that Rome would be tolerant of other religions if she possessed her old supremacy. We have in mind neither "the man in the street" nor the worshipper in the pew, but Sunday School teachers, deacons, and even preachers of the Word—many of whom are not only most ignorant on these and similar questions, but manifest the utmost unconcern respecting them. That Rome is advancing in England cannot be denied. Here "that the soul be without knowledge is not good." Many find time to study "the Anglo-Israelite theory," and are persuaded that the Great Pyramid is an architectural prediction of what is to happen till time is no more; and have deeply studied these questions. It is not denied that these are topics of interest, but to devote oneself to these and to overlook the progress which Rome is making in England, and to give no thought to the way in which these encroachments should be resisted is assuredly folly and sin.

III.

We should turn to account all ways of extending Protestant truth. We know that full often "evil is wrought by want of thought as well as by want of heart," and the ignorance and apathy of many of our fellow-Christians on this subject is due to the fact that no one has earnestly drawn their attention to it. Such we

* Has the reader observed how truly Cowper anticipates the patronising smile with which earnest remarks on Britain's danger are so often received in the present day?

should make it our business to instruct, when friendship affords opportunities for so doing. How rarely we utilise our conversational powers in the interests of the truth. We discuss aviation, politics, the decline of popular religion with all gusto. How seldom, however, have we begged our friends to consider whether our nation is not slighting Cowper's "Expostulation" and admitting

"With a blind, fond trust the lie that burned our fathers' bones to dust."

It is not enquired to what sermons and lectures we have listened, but what personal and private efforts we have made to show our intimate friends the truth. How often might we have done this when we suffered the occasion to slip by!

IV.

Especially should we be brave and outspoken as members of Christian Churches. We are Strict and Particular Baptists, though it is to be feared the unworthy sons of noble sires.

"Our fathers were high-minded men who firmly kept the faith,
To freedom and to conscience true in danger and in death;
Nor should their deeds be e'er forgot, for noble men were they,
Who struggled hard for sacred rights and bravely won the day."

We should "let our light shine before men" and Protestantism characterise our whole demeanour and conduct. If we are favoured with a stated minister, let us encourage him to be faithful in "this cloudy and dark day." If we have "supplies" let us sanction and support those who faithfully sound the alarm of danger.

Some of our chapels are in localities in which Rome is making great advances, and her devotees have it in their power to injure those who are overtly opposed to her, and it has happened that "the children of Ephraim being armed and carrying bows went back in the day of battle" (Psa. lxxviii. 9). O that all our brethren "may quit themselves like men and be strong."

V.

We should manifest a kindly interest in Protestant workers and assist them to testify to the special truth which they are called to advance. It is granted that some of these have said and done unwise things. Reckless abuse is not argument and the creed of Rome should not be confounded with the personal characters of many of her members. Still it cannot be questioned that the different Societies are doing good and deserve our prayerful encouragement and support.

VI.

Lastly. There is a time to speak and act in relation to the King's Protestant Declaration, and *that time is to-day* (Eccles. iii. 1). To summon all true men among us to speak and act in the fear of God and His truth has been our humble aim in these remarks.

"For such as our forefathers were may we their children be,
And in our hearts their spirit live that baffled tyranny;
Then we'll uphold the cause of Right, the cause of Mercy too;
To toil or suffer for the Truth is th' noblest thing to do."

THE SAVIOUR'S SUFFERING AND SATISFACTION.

Notes of a Sermon preached by W. Jeyes Styles at Courland Grove Baptist Chapel, on March 25th, 1910—(Concluded).

"He shall see of the travail of His soul and shall be satisfied."—Isaiah liii. 11.

WE have thus seen that the expression "the travail of His soul" is here applied to the Redeemer's sufferings, to indicate not only their severity and intensity but also to help us to a clearer conception of their special and unique nature.

Remembering this, we observe that there is a parallel between the pains of maternity and the Saviour's anguish on the cross—in that the former is the *only form of human suffering which is ever desired or longed for*.

Were we to discuss the dark topic of pain and anguish; were I to enquire of you whether you desired these things, you would improvise a new petition to the Litany and exclaim, "From pain of body, from distress of mind, and from anguish of soul, good Lord deliver us."

Now, we are sure that our Lord was sensitive to all these things. We know that He shrank from physical pain. In John xii. we read about His revoked prayer: "Father, the hour is come; save Me from the hour." Save Me; save Me; His humanity seemed to cry, and to revolt at the thought of the agony that was impending. "Save Me from this hour." This petition He, however, recalled: "No, I will not, I do not pray thus." "For this cause came I to this hour; Father, glorify Thy name." Pain and suffering were as real to Jesus as to me; anguish of mind and heart as terrible to Him as to me. When, therefore, I think the matter over, I am impressed with the fact that the sufferings which He endured were a real, true, wondrous sacrifice, and that a life was given, that lives might be granted for ever and ever.

This, I submit to you, is no speculative subject—no mere "point" of general interest, but an essential branch of our message to men. Christ "died for us" is gospel. That He "suffered for us" is gospel likewise, and "His dying pains" considered in the light I have tried to present them to you, do not simply constitute a point of passing interest, but are eternally vital to us.

Do you, dear friends, desire to understand the love of Jesus better? Then study this entrancing theme.

"Oh, Love Divine, how sweet Thou art; when shall I find my longing heart
All taken up by Thee?"

I thirst, I faint, I die to prove the greatness of redeeming love—
The love of Christ to me."

If this verse is to be experimentally realised in my heart, I must know more about that love, and this I shall do as I know more about the nature and extent of the Lord's sufferings. Do I see that He stooped so low that the hand of the Lord might bruise Him, and acquiesced that His Father should put Him to grief, and yielded His soul to be an offering for sin?

"Was it for crimes that I had done He groaned upon the tree?
Amazing pity! grace unknown! and love beyond degree!"

Some of our favourite hymns touch on these things, but it seems to me somewhat feebly. Swaine, for instance, says, "How willing was Jesus to die!" "Willing"—this indeed He was. But if I read the Gospels rightly, He was more than acquiescent in this matter. His love was eager to make its great atoning sacrifice.

Again :—

"This was compassion like a God; for when the Saviour knew
The price of pardon was His blood, His pity ne'er withdrew."

"Withdrew"—I bless God not. But the truth is infinitely more comprehensive. His pity seemed to leap to the crowning act of His affection and devotion.

Thus, from such thoughts concerning His sufferings, I can hope to acquire a fuller conception of the "wonderful love of His heart."

II.—THE LORD'S SATISFACTION.

Now, man is a creature hard to satisfy, and this is true in two lights. Naturally, men are never satisfied. You know the inspired proverb: "The horseleech hath two daughters, crying, Give, give" (Prov. xxx. 15). Whatever this may mean in another sense, I venture to apply it to the insatiate craving of the natural heart of man. It never has enough. John Foreman used to say that once only in the Bible do you read of a natural man's confessing that he had enough. This was the case of Esau (Gen. xxxiii. 9). His brother pressed him to accept an expensive gift, and Esau said, "I have enough, my brother." He did not, however, speak sincerely, but in mere courtesy uttered what was an untruth, for his heart was as covetous as any.

But in a favourable sense, good men likewise are never satisfied. You have read of philanthropists, who exercised their hearts in doing good. As soon as they had achieved one scheme, and realised one great purpose, they were on the *qui vive* to undertake something else. The great Andrew Reid, the orphans' friend, whose name is so much honoured in the neighbourhood where I live, to whom we owe the Hospital for Incurables, started an Orphanage, and he matured that scheme. Then he said, "I must begin something else," and he inaugurated the Asylum for Idiots. When he had floated that, still unsatisfied, he cried, "I must have something else," and he instituted the Hospital for Incurables. The benevolent heart is never satisfied; it ever craves to do more good.

But our Lord was prophetically in our text promised such results from His suffering that He should see of the travail of His soul and should be satisfied. Mark this. The great, divine, benevolent heart of Jesus would finally see the results of His sorrow and anguish and pain, and *that* heart would enjoy the rest of satisfaction for ever. Can I have a more sublime or wonderful view of the end of the salvation of God than this—every plan accomplished, every purpose realised, every loved one blessed, grace reaching and benefiting all for whom it was designed? "He shall see of the travail of His soul;" and *even He* "shall be satisfied."

He will be satisfied in several ways. When His dear people are brought by the Spirit to His feet, and one by one led to pray their

first prayer, sing their first hymn, and express for the first time their appreciation of His wondrous love.

That presents a noble view of evangelistic work to gladden the preacher's heart. He delivers a humble sermon, and perhaps afterwards complains to his wife that he never before got on so badly. I tried to get my thoughts together and to speak lovingly of the Saviour, yet I so failed that I wonder if I ever was called to preach!

Yet on the Monday evening someone comes to the vestry and says, with a trembling voice, "I must speak to you. God saved my soul last night by the sermon." Is the minister glad? Does his heart go with a bound right up to God in thankfulness? Yes; it does. But there is a heart that knows still greater rapture. "The Son with joy looks down and sees the purchase of His agonies."

We may also apply our text to backsliders. I have a conviction that there are a great number of wandering Christians in this great London of ours—people who have been baptized, who once were happy in Christ, who filled creditable positions in our Churches, but, like men overboard in a ship, lost. But are they to be finally so? No.

"The Church of Jehovah was ransomed with blood, when lost in captivity far from her God;

She is so beloved, so much has she cost, not one of her members can ever be lost."

Their Bible may be unread, prayer may be neglected, their hearts may be cold; but the Holy Ghost will work, their souls will be restored, and how precious will the first shrinking prayer of that poor wanderer prove to the dear Redeemer. Then, in those tearful eyes and in those broken utterances, He "will see of the travail of His soul, and be satisfied."

But the full and final fulfilment will be at the last scene of all.

Jude speaks of Jesus as "able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy." Our Lord made a covenant—undertaking that, cost and involve what it might, all the chosen of the Father should eventually people heaven, in spite of all opposing forces. "He swore but once; the deed was done." And His word was passed, that all whose names were in that ancient record, "the Lamb's Book of Life," should be brought, numerically and exactly, one by one, as their names stood before the foundation of the world, and presented as one great, unbroken company to the Father. Then the home circle of Heaven will be complete; then the whole army of God will rally round the Captain of their salvation; then all that our Lord saw with His languishing eye on Calvary, when He agonised for their sins—all, all will be there.

I love to think of the presentation of the unbroken Church to God the Father by Jesus. I venture to imagine that there will be awe-struck silence at that presentation. And then one voice will begin to sing. Who do you think will be the chief singer in heaven? Why, the Lord Jesus Christ Himself. For He says, "In the midst of the Church will I sing praises unto Thee." And then

as He raises the song, the others will join in full and eternal chorus. And He, looking on those He loved so well, whose hell He put away, whose foes He defeated, whose everlasting happiness He ensured, will see of the travail of His soul in those grand, inconceivable results, and be satisfied for evermore.

PROTESTANTISM AND LIBERTY v. THE SLAVERY OF ROMANISM.

BY L. R. G.—(*Continued.*)

WHAT saith the Church of Rome? "We believe and profess, that in the most holy sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ. And that there is a conversion (or change) of the whole substance of the bread into His body, and of the whole substance of the wine into His blood; which conversion (or change) the Catholic Church calls Transubstantiation. We profess 'that under either kind alone Christ is received whole and entire, and by a true Sacrament.' That, in the Mass, there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead."

The Roman Catholic Church has also decided that the laity shall receive the communion under one kind only, viz., bread. The wine is reserved for the priest, who, in fact, receives "in both kinds, as often as he says Mass." Why, it may be asked, should there be this distinction—not the only one, alas—between the priest and the laity? Rome furnishes us with the answer.

"1st. Because of the danger of spilling the blood of Christ, which could hardly be avoided if all were to receive the cup. 2ndly. Because, considering how soon wine decays, the Sacrament could not well be kept for the sick in both kinds. 3rdly. Because some constitutions can neither endure the taste nor the smell of wine. 4thly. Because true wine in some countries is very hard to be met with. 5thly. In fine, in opposition to those heretics who deny that Christ is received whole and entire under either kind."

In her doctrine that in "the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead," Rome denies the teaching of inspired writ. The Word of the Living God teaches that Christ "by *one* offering . . . hath perfected them that are sanctified" (Heb. x. 14). "Christ was *once* offered to bear the sins of many" (Heb. ix. 28). "Christ . . . hath *once* suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter iii. 18). Holy Scripture, then, affirms that the Lord Jesus Christ has *once* and for all suffered for His people, who are "justified by His blood" (Romans v. 9). To enable the child of God to refute the dangerous heresy of the *repetition* of the sacrifice of Calvary, the Apostle Paul was further inspired to write, "Christ is not entered into the holy places made with hands . . . but into heaven itself, now to appear in the presence of God for us ;

nor yet that He should offer Himself *often*, as the high priest entereth into the holy place every year with blood of others; for then must He *often have suffered* since the foundation of the world; but now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 24—26). Not content with instilling into the minds of her devotees the absurd and puerile doctrine of Transubstantiation, with its belief in the power of the priest to bring Christ to the earth, Rome cunningly and hellishly insinuates by the Mass that her priests *frequently and regularly* sacrifice the Son of God upon her altars, that what He effected *once* upon Calvary they are able to perform *ad infinitum*.

Will it not readily be conceded that a Church which advocates such—to say the least—erroneous beliefs, has a darkening effect upon the heart and mind; that those imbued with its teachings are spiritually and mentally enslaved? Protestantism, as such, will not break the bands of Romanism—and, it might be added, Ritualism—but the "King of kings and Lord of lords," from whom emanated the Protestant Reformed religion, is not limited in desire or power, and, blessed be His Name, He giveth "liberty to the captives and the opening of the prison to them that are bound" (Isa. lxi. 1).

May it be His will "to give light to them that sit in darkness and in the shadow of death to guide their [our] feet into the way of peace" (Luke i. 79).

THE WORK OF AN EVANGELIST.

THE able paper on this subject in our numbers for May and June has evoked kindly criticism and led to friendly correspondence on some of the questions raised.

The writer assumes that all are agreed as to the nature of the ministry of New Testament evangelists, and that this exactly corresponded with the supposed mission of the men in these times who conduct special services in dissenting chapels, and according to Mr. Chilvers "come on the scene with a definite message from God to the ungodly," their "one great end being the conversion of sinners." They are "burning torches" who "must flame." Their proceedings are erratic. "They cannot be trammelled by agendas and order of service." This is how, in the article, these ministers who are supposed to be identical with the evangelists of the New Testament are described.

This, however, has by no means been the opinion of writers of repute. Dr. Gill, for example, in his exposition of Ephesians iv. 11, tells us that by "evangelists are designed the companions of the apostles who assisted them and subserved them in their work."

John Stevens, in his charge to G. Wyard, after referring to "apostles," "prophets," and "pastors and teachers," says "some evangelists," "whose character is more obscure to me." Barnes informs us that some suppose that they were preachers "who travelled as missionaries," but adds that "it cannot be proved

that the word is so used in the New Testament." The term should not, therefore, be used in its modern sense as if this were its indisputable scriptural meaning.

This was unknown till about fifty years ago, when after the remarkable religious movement at Ulster, a number of men more or less of the type of George Finney came to the front. These were at first styled "revivalists," such as Richard Weaver, William Carter, J. Denham Smith, Opie Rodway and Reginald Ratcliffe—the most eminent being Brownlow North—whose ministries much resembled those described in Pastor Chilvers's paper. The term, however, grew out of favour and the term "evangelist" was generally adopted in its place. It cannot be shown that the ministry of these men and their present representatives corresponded to those intended in Acts xxi. 8; Eph. iv. 11 and 2 Tim. iv. 5; and in implying this the paper in question is misleading.

It is further assumed that the ministry of the so-called evangelists of our day is greatly needed in our causes, "many of whom would be greatly helped by visits from these preachers, who would, independently of what men might think yet jealous for God's smile, go forth seeking to arouse our Churches by proclaiming in demonstration of the Spirit the truth of Ephesians ii. 8 and John iii. 16."

Mr. Chilvers informs us what he imagines would be the result of such a ministry at the present time; but does he not overlook how little permanent good it effected in the past? Many could tell that after brief periods of excitement the Churches so visited subsided into a condition of coldness and collapse far worse than had been hitherto known. Hence these brethren have ceased to retain the confidence of those who desire the prosperity of our causes, and their help is now rarely sought by our Congregational and ordinary Baptist brethren, and the unwonted blessing which it was supposed they would bring is regarded as an exploded notion.

Our own ministers were too wise, in past years, to seek the aid of men of this class; nor can we conceive James Wells, John Foreman, George Wright, Samuel Collins, John Cooper, Charles Hill, William Bull, John Hazelton or Mr. Chilvers's sainted predecessor, Thomas Pooke, having anything to do with ministers who claimed the ability to arouse slumbrous congregations.

It would, so some think, be a calamity were they and their special services introduced into our places of worship.

Our brethren, H. Bull, of Boro' Green, and J. N. Throssell, of Croydon, express their fear that the article will give pain to some by implying that many of our ministers fail to do the work of an evangelist by proclaiming the love of God in Christ to sinners, and hence the need of the ministry for which the paper pleads. Both of these—and they are by no means alone—protest against "the insinuation of unfaithfulness on the part of their hard-working and thoroughly conscientious brethren in the ministry;" and question "Mr. Chilvers's idea of resuscitating our Churches." "My experience of modern evangelists," says our brother Bull, "is that they unsettle Churches and congregations, raise a cloud of dust, and

only lead to reaction when they have gone, of a very serious character." "I have never listened to an evangelist (so-called)—and I have heard many—who preached salvation by grace. Their messages have invariably been the most pronounced free-will."

That the Lord "may remember us in our low estate" is to be prayerfully desired, and earnest and honest efforts are greatly called for to secure the longed-for blessing. The sanction of the Most High can, however, be relied on only when we can truthfully say "I have stuck unto Thy testimonies: O Lord, put me not to shame."

"MUSIC."

BY THE LATE MRS. JOHN T. PETERS, OF WHITTLESEA.*

THE word *music*—according to our dictionaries—is employed either to express the art of producing a succession of melodious sounds so modulated as to delight the ear; or these sounds when so produced, whether singly or in harmonious combination.

In the latter sense only the term will be used in this paper. It is not our intention to discuss music as an art—or to offer observations on musical compositions as such, but rather to notice our suggestive subject in relation to our own daily lives.

That music affects us in many ways is beyond dispute.

"There is in souls a sympathy with sounds,
And as the mind is pitched, the ear is pleased
With melting airs or martial, brisk or grave;
Some chord in unison with what we hear
Is touched within us and the heart replies."—COWPER.

I.

Of music the Bible says much. It was in past epochs the occupation of God's servants before the creation of man.

"Songs of praise the angels sang, Heaven with Hallelujahs rang
When Creation's work begun, when He spake and it was done."

"The morning stars sang together, and all the sons of God shouted for joy" (Job. xxxvi. 7).

Adam and Eve no doubt sang praises to God as their Creator—in their happy Eden days—and all that they saw or heard, the songs of birds, the rippling of the rivers, the lowing of herds, the insects' hum, the soft rustling of the leaves—all must have constituted Nature's music which suggested and evoked their joyful songs.

Sin, however, entered, and what a change occurred. The growl of the beast, animals thirsting for blood, the hiss of the serpent, the cry of pain, enstrangement from God, envy, hatred, and jealousy, were followed by sorrow, suffering, and death, the loss of

* A pathetic interest is associated with this paper from the fact that the authoress was called home three months after penning it. It is a production of much literary power, evincing considerable ability and promise. The Editor regrets having to give it in two instalments. The concluding portion—to appear next month—will be found to surpass this in its depth of thought and spirituality of tone.

paradise, and for the time being music seemed to be banished by discord. Yet God in His mercy gave a promise which would resound down the ages till the fulness of time should come when the seed of the woman would bruise the serpent's head.

Hence, even in this sad and sin-stained world, music exerted its influence over the sons of men.

We read that Jubal was the father of all such as handle the harp and the organ (Gen. iv. 2); and we find throughout the Bible that music, both instrumental and vocal, early had a place of importance. Miriam took a timbrel and sang when the Egyptians were overthrown in the Red Sea. Victories in war were signalised by women who met the conquerors with music and singing. "Saul hath slain his thousands and David his ten thousands." In the Tabernacle the high priest's robe had pomegranates and bells, so that the people might hear the soft tinkling of the latter. Singers also held a recognised official position, and to them a portion was allotted, to be due every day (Neh. xi. 23).

We read of many kinds of instruments in the Word of God, the trumpet and the harp taking a prominent part. Hence in the Inspired Volume, therefore, much is advanced on this important subject.

II.

Music affords kind and gentle discipline. It refines the passions and improves the understanding. Thus when Saul was troubled with an evil spirit, David played on his harp, "and the evil spirit departed from him" (1 Sam. xiii. 23). Elisha also desired the ministry of a minstrel, that the hand of the Lord might come upon him (2 Kings iii. 15).

Music speaks straight to the heart, soothing us and stirring up our nobler feelings. "I love the music," says one, "which is like soft hands stealing into ours in the dark, and holding us fast without a spoken word." Again, a poet says:

"When griping grief the heart doth wound, and doleful dumps the mind oppress,

Then music, with her silver sound, with speedy help doth lend redress."

How often will a hymn soothe the dying; while we who are mothers know that nothing will lull a sick child to sleep like the quiet singing of some familiar verses "to long-loved music set."

III.

Music has many forms of expression. There is the *music of the birds*. I have read that some of our birds sing so sweetly that their notes have been written out in musical notation, and it is found that the cuckoo sings in the key of D, and the cormorant is a basso in the winged choir. There is the *music of the seas*—the moan of the storm, the dash of the waves, and the sighing and whistling of the winds.

In 1 Chr. xvi. 32 we have these words: "Let the sea roar and the fulness thereof. Let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord," and in the 41st and 42nd verses of the same chapter they

are commanded to give thanks unto the Lord, and "with them Heman and Jeduthum, with trumpets and cymbals for those that should make a sound, and with musical instruments of God."

The *music of the world* is like the crackling of thorns under a pot, but the music of the believer is joy and peace. The name of Jesus—how "sweet it sounds!"

Full of joy is the silent *music of the soul* when the broken-hearted, burdened sinners see by faith the cross of Christ and Him who hangs thereon, suffering in their stead, and rejoice with joy unspeakable at being relieved of their burden.

The *music of the sanctuary* is a blissful theme. How often the weary, the downcast, and the sad have entered the house of the Lord, when a hymn has been the means of lifting them up and quieting their troubled and restless minds. "Sweet is the work, my God and King, to praise Thy Name, give thanks and sing."

Music in the home is precious—the voices of the children, the prattle of the infant, the laughter and singing of the older ones. What is sweeter than of a Sunday evening when father, mother, and the children join in singing hymns of praise. These are seasons never to be forgotten. Music alleviates cares and enhances the enjoyment of domestic life.

E. PETERS.

Whittlesea, February 1st, 1910.

(To be continued.)

THERE is a needs-be for every temptation, not only that the trial of faith might be precious in God's sight, but that it might be made so manifest in the believer as to appear altogether wrought in God.—*Ambrose Serle*.

God knows best what to do with us. We are not qualified to choose for ourselves. The patient ought not to prescribe for the physician, but the physician for the patient.—*Toplady*.

REVIEWS, LITERARY NOTES, ETC.

Pluck, Patience and Power. The Life Story of John Pearce, by James J. Ellis. Pub. by H. R. Allenson. Price 1s. 6d. net.

MOST of our London readers are familiar with the words "Pearce and Plenty," and perhaps some have refreshed themselves at a "B.T.T." room. Mr. Ellis here tells the life story of the founder of these institutions and shows how that beginning with a stall in the gutter he has been led and prospered through life. We have much enjoyed the reading of this volume, which is written in a very interesting style, and venture to think that while older folks will find pleasure in its perusal, as a

prize for boys it is much to be preferred to many of the stories specially written for this purpose. Here is fact, not fiction.

EVIDENTLY Mr. Pearce, who is a deacon at the Chatsworth Road Chapel, owes much to the influence of his mother; he dreaded her homely talks more than a beating. So have others. The effects of the one wear away, but the words of loving counsel and warning stick fast.

MR. Pearce regards his progress as part of a divine plan, and in that progress from poverty to his present position he has proved the power of prayer. We heartily commend the volume.—J. E. F.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE

SURREY TABERNACLE.

PLEASANT and profitable services were held here (Wansley-street, Walworth, S.E.) on Wednesday, 15th June, 1910, in commemoration of the twenty-third anniversary of the settlement of Mr. O. S. Dolbey as Pastor of the Church worshipping therein.

A goodly company assembled and a hearty welcome was accorded to the friends from kindred Churches, who united with us in celebrating the Lord's goodness to Pastor and people.

The afternoon service was opened with Hymn 122, "Pilgrims we are to Canaan bound," reading the Scriptures, and prayer. The sermon was preached by Mr. McKee, of Southport, from the words, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake." The preacher spoke of the affectionate, earnest and sympathetic manner in which the apostle addressed the Church of God—of whom that Church is composed—viz., believers in the Lord Jesus Christ, regenerated by the Holy Ghost, also called holy brethren and adopted sons. Lastly, the substance of the exhortation given to these believers was ably descanted upon.

The well-known hymn, "All hail the power of Jesu's name," with the Benediction, closed the afternoon service.

Tea was partaken of in the large vestry.

The evening meeting, presided over by the Pastor, was commenced by the singing of Hymn 409—

"Now to grace as debtors we,
Spared another year to see."

The reading of Ps. cxxii. was followed by Mr. Marsh supplicating the blessing of the Lord upon the meeting.

The Chairman, in a concise address, acknowledged and reviewed the goodness of the Lord to him during the past years, and said that he felt truly amazed that he had been continued among this people so long as twenty-three years, and

"seeing therefore we have received this ministry, we faint not." But the secret of our not fainting lies in the reception of God's mercy, and "having obtained help of God, we continue unto this day."

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

having been announced by brother Crowhurst and heartily sung, Mr. J. E. Flegg was asked to address the meeting, when he responded in a very able and soul-cheering manner with forcible remarks upon the words, "Who gave Himself for us" (Titus ii. 14), noticing the Gift, the Giver, and the purpose for which He gave Himself.

Mr. Mitchell, who was the next speaker, joined with the before-mentioned brother in congratulating the Pastor in having been sustained so many years in his pastoral office with the Church of the Surrey Tabernacle. In a clear sermonette the speaker dwelt upon the words of the apostle, "Woe is me if I preach not the gospel," stating what the Gospel is and how it is to be proclaimed.

Mr. Mutimer's address followed the singing of Hymn 592, read by brother Green, and a few warm, brotherly expressions from our Pastor to himself. Mr. Mutimer kindly reciprocated the utterances of the Chairman and brought out some very comforting truths from the words, "I was strengthened, as the hand of the Lord my God was upon me" (Ezra vii., part of 28th verse). He told us the hand of God denotes the power, the mercy, and the favour of God; that it is a permanent, preserving, providing hand, and that God will never relinquish His hold of His people.

Brother Rundell, in a few minutes' address, testified with what pleasure he had listened to the words of Divine truth as they had fallen from the lips of brother Flegg, and also acknowledged the Lord's abounding goodness to our Pastor, to himself, to his co-deacons, and also to the Church in preserving to them their Pastor, who preaches that Gospel on which they for so long have been favoured to feed.

Brother Boulden, in announcing

the hymn, "We'll sing the vast unmeasured grace," spoke a few congratulatory words and asked for a good collection, which was then taken.

Mr. McKee prefaced his address by a few lively remarks, and then spoke of how all our spiritual blessings come to us poor, sinful men from and through the God-man—Christ Jesus.

A few choice closing remarks were made by the chairman, our Pastor, in which he gave expression to the rejoiced feelings of his heart at the continued manifestations of the Lord's blessing on his ministrations.

Brother Falkner then read the first verse of the hymn, "What equal honours shall we bring," and the Benediction pronounced brought to the close a day in which the hearts and souls of Pastor and people at the Surrey Tabernacle were warmed, cheered and encouraged.

I. M. C.

LIMEHOUSE (ELIM).—On Lord's-day, June 5th, we celebrated the twenty-seventh anniversary of laying the memorial stones, when two appropriate sermons were preached by the Pastor, F. C. Holden. On Thursday, June 9th, in the afternoon, a most precious discourse was delivered by our brother Bush, of New Cross, on Lam. iii. 58 to a good company of friends, and in the evening brother Thomas, of New Cross, very kindly presided over a meeting that will be long remembered by those present for the excellent addresses given by brethren Sapey on 1 Cor. iii. 11, Waite on Psa. xxviii. 9, Smith from Isa. xli. 9, and Hughes on Matt. viii. 26. Throughout the services we were favoured with beautiful weather, but, better than all, the presence, help and blessing of the Lord was realised and enjoyed, for which we give thanks and take courage. Collections for the Cause amounted to about £6.

"BETHESDA" MISSION, WHITTON, IPSWICH.

THESE homely weekly services which have been held in the Granary, Church-lane, during the past five years, are gradually draw-

ing to a close, and ere this impression is published the New Mission Hall will (D.V.) have been opened.

One of the best and truly profitable meetings held in the concluding days of its history was held on Tuesday evening, the 24th May last, Pastor W. Chisnall (Guildford) and Missionary David Morling honoured the Granary with their presence, being in the neighbourhood at the time.

Pastor H. Tydeman Chilvers presided, and in the course of his opening remarks reminded the congregation of the similar service which was held some two years ago, when Pastors Edward Mitchell, E. Marsh, with W. Chisnall, favoured them with a visit, and stated that the memory of the messages they delivered then abided with them that day as fresh as ever.

Missionary Morling then addressed the meeting, giving some of his experiences in Sendamangalam. He said there was a similarity in the work at Whitton and his labours out in India, inasmuch as the people in the latter village were sinners, and so were they in that far-off land. All had sinned, and come short of the glory of God. He prayed that week by week, as those services were being carried on, that many men and women, young men and young women, boys and girls, would be led to see themselves as sinners and cry unto their Saviour, and further led to see that Jesus Christ was the only One that could save them.

Pastor Chisnall followed with some very fitting remarks, stating that if any of them present that night had that longing desire to know the Lord Jesus, let them "taste and see that the Lord is good."

GEO. E. DALDY.

HALSTEAD (PROVIDENCE CHAPEL).

—The seventieth anniversary services were held on June 12th and 13th, being the first held in the new chapel. The building was well filled at each service, and the friends were encouraged by the presence and help of others who joined with them. The discourses delivered by Pastor B. T. Dale were replete with exhortation, encouragement and comfort to God's people, and will doubtless be remembered by many.

Three sermons were preached on Sunday, the first being based on John xiv. 21. The preacher noticed three commandments—(1) Brotherly love—a new commandment—love one another. (2) "Go ye into all the world, and preach the Gospel to every creature: he that believeth, and is baptised, shall be saved." Baptism cannot save, but is an evidence of love to Christ. (3) To sit down at the Lord's table, partaking of the bread and wine in remembrance of His sacrificial death. In the afternoon the last clause of the same verse was taken, and we were led to consider how that God's sovereign love was the cause of our love to Him. The evening's text was taken from 1 Peter ii. 2, which was considered under five headings—(1) The Word; (2) the milk of the Word; (3) the sincere milk of the Word; (4) the desire; (5) the growth. The next day an excellent tea was provided, to which a goodly number sat down. After tea, another sermon was preached by Pastor B. T. Dale, the subject being Joel ii. 26. The preacher noticed that the word "plenty" taken spiritually denotes a full Gospel, which Gospel was declared to the profit of those assembled. These enjoyable services were brought to a close by the singing of that grand old hymn, "All hail the power of Jesu's name."—A MEMBER.

WALDRINGFIELD.—The Sunday-school anniversary was held on Sunday, June 5th, when Pastor T. Reynolds preached (morning and evening) to good congregations, the afternoon being given over to the children and choir. Special hymns were sung and recitations were given. The children also received their prizes. The evening meeting was well attended, and the Pastor was much helped as he spoke upon "What shall it profit a man if he gain the whole world and lose his own soul?" "It was indeed a sowing time." On Wednesday, June 8th, tea was provided, at which a good number of friends were present, the weather being all that could be desired. The evening meeting was presided over by our Pastor, when Mr. Leggett, of Otley, gave an encouraging address from 2 Kings iv. 26, "Is it

well with the child?" urging teachers and parents to study the welfare of the children. Brethren Gardiner, Barker and Page also spoke very encouragingly. Collections were over £4. The Pastor closed with thanking so many for their presence and for so kindly helping the little Cause.—W. F.

SUFFOLK AND NORFOLK ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS AT TUNSTALL,
25TH AND 26TH MAY, 1910.

THE eightieth anniversary of the above Association was held at Tunstall on the above dates.

The first day was rather cold, but the weather kept fine. The second day was all that could be desired, and the attendance was, as usual, very large, the tent being fairly filled.

Seventeen years have rolled away since the last Association gathering was held at Tunstall.

Owing to the indisposition of the outgoing Moderator (Mr. Wm. Dixon, of Bradfield St. George), the Secretary opened the meetings.

After singing a well-known hymn and reading the Scriptures, Mr. H. M. Morling (Freston) was called upon to offer devotional exercises, and he asked God's richest blessing on the meetings.

The Articles of Association were read by Pastor Chisnall (Guildford).

The abstracts of letters from the twenty-eight Associated Churches were read by the Secretary and brethren H. Morling and C. T. Dykes.

Pastor H. T. Chilvers introduced the Moderator for 1910 (Mr. Abner Morling), and he also spoke of the pleasure the Association had in welcoming the delegates from the London Association.

The new Moderator, now being installed, delivered his address. This was listened to with great attention and many salient points were well received. The speaker had previously well gripped his subject, and the subject-matter was well thought out and gave entire satisfaction.

A unanimous vote of condolence and sympathy with the Queen-Mother in her sad bereavement and

with King George V. and the Royal Family was proposed by the Secretary, and it was received and passed in silence by the whole company standing.

In the afternoon Pastor B. J. Northfield read 1 Cor. i. and Pastor Galley (West Ham) offered prayer.

Pastor J. Bush preached a very soul-inspiring sermon from 1 Cor. i. 18 (R.V.). His divisions were as follows—(1) The Word of the cross; (2) the word of the despisers—"foolishness;" (3) the word of those that believe—"the power of God."

In the evening prayer was offered by Pastor Chisnall and the Scriptures were read by Mr. R. B. Strickson (South Indian Mission).

Pastor Philip Reynolds preached from Col. i. 13, "The kingdom of His dear Son." The sermon was very much enjoyed, and the points in the discourse were well applied and argued out to an appreciative congregation.

The proceedings opened on the 26th ultimo with a prayer-meeting at 6 a.m. for the delegates. Pastor Roe, of Fressingfield, presided, and one of the very best of Association prayer-meetings was held. It was a time of spiritual brightness and very much enjoyed.

The Moderator presided at the ministers' prayer-meeting. This was well attended, and Pastor Galley, of West Ham, London, gave a stirring address from Matt. xvii. 20, "Have faith."

The Association sermons were preached in the morning by Pastor W. Dixon, of Bradfield St. George, and in the afternoon by Pastor H. T. Chilvers, of Bethesda, Ipswich.

At the former service Pastor W. H. Ransom, of Somersham, read the Scriptures, and the preacher's text was from 1 Peter ii. 24.

Pastor Dixon gave an excellent discourse in his usual style.

In the afternoon Pastor D. Morling (foreign missionary) read the Scriptures and prayer was offered by Pastor Marsh, of Bethersden, Kent, and Pastor H. T. Chilvers preached an excellent sermon from Gen. xxii. 17, 18, the leading lines of thought being interrogation, demonstration, affirmation, and application.

There were two prayer-meetings for ladies held during the course of the Association gatherings. There

hours of sweet communion with God were held, and many earnest petitions in prayer and praise were uttered by many lips.

The addresses of Mrs. H. T. Chilvers, who presided, were on the first day from the words, "Behold, I stand at the door and knock," and on the second day from the text, "Follow Me."

These very interesting gatherings closed with the usual old hymn, "Blest be the tie that binds," to the old-fashioned tune "Glasgow."

BLAKENHAM.—Special services were held here on Whit-Sunday, when three good sermons were preached by Mr. Berry. The services were continued on the Monday, when friends from the villages round visited and encouraged this little Church. Pastor C. Welsford preached two excellent sermons, which were listened to with much pleasure by the many who had gathered. About 150 sat down to tea. The collections were good, and we look back with gratitude and forward with hope, knowing that the Lord of Hosts is with us.—M. A. MOORE.

WOOD GREEN (DOVECOTE HALL).—The 1st anniversary services of the Sunday School were held on April 24th and 26th. On the Sunday, Mr. M. E. Green was helped to preach two appropriate sermons: morning, on the word "JESUS"; and in the evening, on "Be opened" (Mark vii. 34). In the afternoon Mr. E. H. Court gave an address on "Bible Arrows," viz., Decision (1 Sam. xx. 26, 27); Judgment (1 Kings xxii. 34); Deliverance (2 Kings xiii. 17); and Conviction (Psa. xlv. 5). On the Tuesday a large gathering was presided over by Mr. J. Othen, senr. The children having sung "We won't give up the Bible," the Chairman based a few remarks on those words. Mr. H. C. Rose spoke from the Pearl of Parables (Luke xv. 11—32): (1) Demand, (2) Departure, (3) Distress; (1) Resolve, (2) Return, (3) Reception. This was followed by an earnest address from Mr. Chisnall on "The preparation of the heart in man, and the answer of the tongue, is from the Lord" (Prov. 16 1). Suitable recitations and hymns were given by the chil-

dren, and the happy meeting was brought to a close by an address from Mr. Elsey on the words "Be clothed with humility" (1 Peter v. 5). On Saturday, May 7th, a meeting was held in connection with the Open Air work, presided over by Mr. E. H. Court, who gave a very practical address on "Methods of working." Mr. Gridley gave a stirring and earnest address from "For the people had a mind to work" (Neh. iv. 6), and Mr. Kyte spoke from "He that winneth souls is wise" (Prov. xi. 30). Our leader gave as a text for the session 2 Tim. ii. 15. Part of the meeting was spent at the Throne of Grace, and fresh strength gained, we trust, to proclaim the unsearchable riches of Christ in His glorious Gospel.

WETHERDEN.—The eighth Sunday-school anniversary was held on Lord's-day, May 22nd. The day was commenced with a prayer-meeting at 7 a.m. Mr. Abrahams, of Woolwich, preached in the morning from Heb. xiii. 6, "So that we may boldly say, The Lord is my helper"; and in the evening from "I will go in the strength of the Lord" (Psalm lxxi. 16). In the afternoon recitations and dialogues were given by the children, and also a very interesting address by Mr. Abrahams, who illustrated his subject with a lamp, a sword, and a hammer. "Thy Word is a lamp" (Psalm cxix. 105); "Sharper than a two-edged sword" (Heb. iv. 12); "A hammer that breaketh" (Jer. xxiii. 29). The weather was splendid throughout the day, and the chapel was well filled at each service. The collections amounted to £2 3s. 4d., an increase on previous years.—J. C. R.

HITCHIN.—The 50th anniversary of the opening of Mount Zion Chapel, Park Street, Hitchin, was celebrated on Wednesday, May 25th, and the occasion was a very happy one. Many friends from London (including the widow and some of the family of the late Mr. Tucker, the first Pastor of the Cause) accompanied Mr. O. S. Dolbey (Pastor of the Surrey Tabernacle, and Chairman of the Committee of the Strict and Particular Baptist Society), who preached in the afternoon from the words, "The Gospel of your salvation" (Ephes. i. 13), setting forth the truth in its fulness, to the comfort and edification of the goodly congregation assembled. Tea having been partaken of, a public meeting was held in the evening, at which Mr. J. M. Rundell (Surrey Tabernacle) presided, reading Psalms cxxi.—cxxiii., after which Mr. G. F. Staddon (Pastor of the Church at Stevenage)

sought the blessing of the Lord upon the gathering and the cause of God generally. The Chairman having spoken a few words of encouragement to the friends generally, Mr. E. White (Woolwich) addressed the meeting from the words, "What shall we then say to these things? If God be for us, who can be against us?" (Rom. viii. 31), laying much stress upon the truth that the Lord is ever on the side of His people, and showing the comfort to be derived from the fact. Mr. F. E. Cooler (Ponder's End) then spoke from the words, "I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. xxvii. 3), showing how dear to the Lord was His Church and the care He bestows upon it. A hymn, announced by Mr. Ebenezer Carr, having been sung, Mr. Dolbey spoke from the words, "He is faithful that promised" (Heb. x. 23), remarking that those who hold fast the profession of their faith have something to contend with, but emphasising the truth that God is faithful. Mr. J. B. Collin, in a few thoughtful words, then addressed the meeting from, "Our help is in the name of the Lord" (Psa. cxxiv. 8), after which Mr. G. Scott spoke feelingly of the way he had been led to become a member of the Cause, and thanked the friends for their attendance. The Secretary of the Strict and Particular Baptist Society followed, shortly stating what the Society had done towards the revival of the Cause, and the happy meeting was brought to a close in the usual way. The collections during the day amounted to £9 13s. 9d., which was sufficient to clear off the debt in respect of repairs to the building, and leave a balance in hand towards the carrying on of the Cause. "Let us exalt His name together."

CHATHAM ROAD, WANDSWORTH COMMON.

ON Wednesday, June 1st, Alex. Roger, Hon. Sec. National Protestant Federation, delivered an interesting lecture, entitled "Some Benefits of the Reformation." The lecturer dealt very ably with his subject, and contrasted in a clear and lucid manner the condition of England in pre-Reformation times with the country freed from papal rule. Mr. Roger incidentally recounted a few of his own personal experiences with Romanists, and showed that Rome, in her teaching and practice at the present day, is the same superstitious and persecuting system; that her boast of *semper eadem* can safely be conceded to her.

After the lecture, a resolution was unanimously passed deprecating any modification of the King's Declaration, and pledging the meeting to oppose such alteration.

It was unanimously decided that a

copy of the resolution be forwarded to the Prime Minister and the Leader of the Opposition.

A vote of thanks to the lecturer and brother F. T. Newman (who kindly presided) closed the proceedings.

L. R. G.

PRITTLEWELL, SOUTHEAST.

On the 7th inst., this Church celebrated the 18th anniversary of its Pastor's settlement (Mr. Chandler).

In the afternoon Mr. Mitchell delivered an encouraging and cheering discourse on John xiv. 1, 2, dwelling especially on the commodiousness of the mansions and the foretastes of the joy there felt, which the Christian sometimes has even now.

In the evening Mr. Goodley was chairman. Mr. Dickson offered an earnest and comprehensive prayer with much feeling and confidence.

The Chairman congratulated the Church and Pastor on reaching another milestone on life's journey, although it was through many afflictions and bereavements (notably the severe illness of the Pastor in the spring from overstrained nerves, and his wife at the present time just reviving from a very serious attack). Among members who have gone home and are missed is the wife of the deacon, Mrs. Elnaugh; and concluded by saying in the Christian life, "If joy and sorrow are put in the scales, the balance is kept."

Mr. Mitchell spoke upon "He pleased God," noting two ways by which God is pleased:—(1) Fundamentally; when the soul has been regenerated, and is alive. (2) Practically living by faith, which goes out of itself, denies all its own, and gives to God the glory.

Mr. Ackland on John ii. 7. Fainting comes from a want of the proper food of the Gospel; when this is received, the soul renews strength and relationship with God.

Mr. Smith, from Grays, on "Fight the good fight." The Christian life is a conflict from first to last—a fight between right and wrong, between light and darkness, between Christ and Satan. The weapon used must be the sword of the Spirit—the Word of God—wielded by faith.

The Benediction and Doxology closed this satisfactory red-letter day.

Friends who, seeking recreation on the banks of this beautiful estuary of the Thames, and desire on a Sabbath the unadulterated milk and strong meat of the Gospel, will probably not be disappointed if they pay this Cause a visit.

ONE WHO HEARD.

BENWICK.—Tuesday, May 17th, was a day of gladness and joy to this little Cause of truth, when re-opening services were held to praise our Covenant God for His lovingkindness to His

people. The day was fine, and in the afternoon the chapel was comfortably filled and the service was much enjoyed. Pastor J. Bush, of Zion, New Cross, preached from Ps. cxlvi. 5. About 100 sat down to tea, and in the evening the chapel was filled to overflowing, when Mr. Bush again was the preacher, taking for his text Isa. xxxv. 5, 6. Many testified that it had been a profitable season. Our good brother, Pastor John T. Peters, has greatly interested himself in the alterations and improvements that have been made to this little sanctuary, the total cost of which is £76 10s., and £66 10s. has been collected, so that there remains now only £10 to make them entirely free from debt. The little Church desires most heartily to thank all who have helped in thus making the house of God clean and comfortable, and will still be pleased if any kind friends will help them to clear off the remaining £10, as current expenses tax the friends to their utmost. Our brother Peters, of Whittlesea, will be pleased to receive donations towards this end.—A LOVER OF ZION.

EAST HAM (HOPE).—The fourth anniversary services were held on Lord's-day, May 15th, when Mr. Pardoe preached in the morning from Eccles. xi. 6. The text for the evening was from 2 Cor. ii. 16. The services were continued on Whit-Monday. Mr. H. D. Tooke occupied the pulpit in the afternoon and preached from Ps. lxxviii. 11. This proved a very refreshing season. Tea was followed by a public meeting, presided over by Mr. Fauch. Mr. D. J. Andrews opened the meeting with prayer. The Report was read by the Secretary, and interesting addresses were given by the following ministerial brethren:—Mr. H. D. Tooke, who spoke from Matt. xvii. 17, "Bring him hither to Me;" Mr. Brookes from 1 Peter ii. 2, "As newborn babes desire the sincere milk of the Word, that ye may grow thereby;" Mr. Baker spoke from Prov. iv. 7, followed by Mr. G. Smith from 1 Kings x. 6, 7. Special hymns were sung by the children, and the meeting was closed with singing and prayer. On Tuesday a happy evening was spent, Mr. D. Catt presiding. Prizes were distributed, recitations, and hymns were sung by the children. Thus we thank our Heavenly Father and are encouraged to go forward.—F. F. R.

BETHERSDEN.

THE 101st anniversary of the formation of the Church was celebrated on Wednesday, June 1. Pastor E. Mitchell was again the preacher, morning and evening, and he was blessedly helped of God at each service as he brought forth in the morning the fulness of

blessing in Christ Jesus for all the household of faith through the good pleasure of the Father; and in the evening the looked for, longed for, better home He has gone to prepare for them.

Pastor R. Mutimer came up in the afternoon richly laden with Gospel treasure, and, as he set forth the contents of the "cup" of Scripture, many had to say, "Master, it is good to be here;" while the power that attended the Word made us anticipate the coming forth into Gospel liberty of those who are trembling to draw near and partake of the feast provided. Yes, we expect to see fruit from these messages.

The day was fine, the congregation the largest seen for many years, and the blessing of the Lord on the Word constrained to the full song of thanksgiving as we closed the meetings in blest anticipation of that never-ending service of which we felt the foretaste of joy in these.

The Pastor at the close of the day acknowledged the felt indebtedness of all to the band of willing workers who had provided so excellent a dinner and tea in the new schoolroom that was filled to the overflow at each meal. It certainly was a day long to be remembered in the little village where for so many years His truth has been maintained.

NOTTING HILL GATE (BETHESDA).

—The forty-fourth anniversary of the formation of the Church was held on May 8th and 10th. On the Lord's-day the Pastor was much helped in preaching God's truth in the morning from Isa. li. 16 and in the evening from 1 Peter ii. 6; also speaking a few words to the Sunday-school in the afternoon. Good congregations attended these services, and many testified to the blessing received. On Tuesday, the 10th, at 3.30, a goodly number were present to hear Mr. J. E. Hazelton preach, taking for his text Heb. xi. 21. We felt that God very graciously helped His servant to unfold many sweet and precious truths, noting—(1) As declaring the gracious testimony of Jacob; (2) as a memorial or emblem of the faithfulness of God. The evening meeting was presided over by the Pastor, who read a portion of Zech. viii. Mr. Robinson then sought the Lord's blessing on the gathering. After speaking a few words of welcome to the ministerial brethren present, the Pastor gave a short address from ver. 1 of the above chapter. Mr. Thielton gave a review of the Lord's gracious dealings during the past year. Deeply spiritual and profitable addresses were given by Messrs. F. O. Holden on "Glorious things are spoken of thee, O Zion, city of our God," O. S. Dolbey on "I will

visit you," and J. Jarvis from "The true grace of God, wherein we stand." The presence of God was realised as the brethren proclaimed the everlasting truths of His Word. May their testimony be blessed to the spiritual profit of those who were present. The Pastor thanked the many friends from sister Churches for their presence and support and closed the happy meeting with prayer and the benediction.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

The annual meeting and prize distribution of the above Association was held on Tuesday, May 31, at Courland Grove, Clapham, when the chapel was comfortably filled, the young folks being present in good numbers. The president (Pastor H. Dadswell) occupied the chair and, after earnest prayer by brother Andrew, addressed a few words of welcome to those present. Report of the year's work was read by the Secretary. Mr. Reader delivered a telling address on "The visit of the wise men to Jesus," containing many valuable and helpful lessons. Pastor J. P. Goodenough rivetted the attention of young and old with an able address on the words, "Seek that ye may excel." Pastor G. H. R. Higgins followed with some wisely chosen remarks to the teachers based upon Psa. lxxviii. 4, 7. The prizes and certificates were then distributed. An interesting part of the proceedings was reached when the President, on behalf of the committee and friends belonging to the five affiliated schools, presented the Secretary with a handsome fire-screen and coal-box on his approaching marriage. This having been briefly acknowledged, the meeting terminated.

FRANK T. WALLER, Secretary.

HOMERTON ROW.

ON Sunday and Thursday, the 22nd and 26th of May, was celebrated the sixty-seventh anniversary of the Sunday-school. The Pastor (Mr. E. W. Flegg) was helped to preach a most appropriate and stimulating sermon on Sunday morning from Psa. cxliv. 12. He referred to the restlessness of the times in which we live and the necessity, under the blessing of God, for the children to be prepared. Both boys and girls were rough stones by nature and needed polishing by the grace of God. It was their duty to do what they could, and, although weak in themselves, the power was God's. "Blessed be the Lord, my strength . . . my goodness, and my fortress; my high tower and my deliverer; my shield, and He in whom I trust."

Pastor E. Rose, of Walthamstow, addressed the children in the afternoon in a very interesting and instructive manner on the subject of "Sin." Sin is

"missing the mark," wringing out of the straight (hence the word "wrong" from wrung), perversity, rebellion, saying in effect, "No, I won't," to God's "Thou shalt." The speaker summed the whole up in the words of the 5th verse of the 32nd Psalm, "I acknowledged my sin unto Thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin."

Pastor R. Mutimer, of Brentford, occupied the pulpit in the evening and preached to a large and expectant congregation from Zech. iii. 1. Though this might not be thought a Sunday-school subject, yet, as it dealt with sin and salvation, which were the Sunday-school teachers' themes, it proved certainly appropriate. Mr. Mutimer proceeded to speak of (1) a sad picture—a nation's guilt; Joshua was the best man of his nation, and he was clothed in filthy garments; (2) a sinner—as God finds him; (3) Satan—standing by to resist; (4) Sinner's Friend—the Angel of the Lord; (5) sinner's salvation; (6) Saviour standing by; (7) Saints' experience. As Mr. Mutimer, under the guidance of the Holy Spirit, opened up his subject, he was listened to with pleasure and profit, and at the conclusion of the services it was felt that it had indeed been good to be in the house of the Lord.

On Thursday, May 26th, at 7 p.m., after a public tea for scholars and friends, Mr. A. B. Falkner ably presided over the continuation meeting. After the opening devotions, the Chairman read a Scripture portion and briefly commented on the one word, "kept."

The chief items in the Secretary's Report which followed were: Number of scholars, 178 in 1910, compared with 204 in 1909, a nett decrease of 26; teachers and officers, 22, compared with 18, an increase of four; three scholars have joined the Church during the year.

Special attention was drawn to the proposed library in connection with the Sunday-school, and friends were asked to help in its formation by presenting books or the money wherewith to buy them.

The Treasurer's Report showed a balance in hand of about 7s.

The following brethren then delivered suitable addresses:—Mr. F. Waller on "There go the ships" (Psalm civ. 26); Mr. Bulman on "Left all and followed Him" (Luke v. 28); Mr. R. Robinson from "A very little thing" (Isa. xl. 15).

All the speakers were well received, and the children, as well as adults, made the meeting what it should be—a children's service.

The Pastor, who briefly spoke in conclusion, impressed on his hearers the

vast importance of Sunday-school work in our own denomination.

The attendance at all the services was good, and once again we have to thank God for a most successful anniversary.

C. H. PARDOE.

THE WORD OF GOD IS NOT BOUND.

THE Christian acts the very reverse of a man of the world. When careless sinners find their affairs drooping, their circumstances rather weak, they endeavour all they can to banish those considerations which have a tendency to make them wretched. But the true believer, when causeless fear comes in upon his heart, and sadness lurks in his bosom, cherishes the viper that preys upon his comforts. Hence it is we so often find our fellow-travellers in Zion's way drowned in despondency and overwhelmed with doubts, and when we enquire the reason, we meet with some such answer as this: "Oh! I am so dark in my soul. I feel so little of the love of Christ within, so much carnality, so much weakness—in a word, I am tied and bound with the chain of my sins." And is this the case, Christian? Oh! then remember, yet "The word of God is not bound"; fly there and find relief. Art thou guilty? There is pardon, peace, and love. Art thou weak? There is strength. Art thou in darkness? There is light. There peace runs like a river, and joys unbounded are in store against the day of trouble. But perhaps some may say, I have been using the Word, diligent in the means of grace, and waiting for the fulfilment of a promise for days, weeks, and months, and all is dark and cloudy yet. Well, then, still consider, "The word of God is not bound" to time. It is true that waiting is hard work to flesh and blood, but it is well for us to remember that faithful is He who hath promised, who will perform His own word; and although

"The promise may be long delayed
It cannot come too late."

And when you and I, believer, are safely landed in glory, we shall look back on many scenes of our warfare below, and praise our God through Jesus Christ, that although we found many trying seasons in this vale of tears, we had to rejoice that "The word of God is not bound."

THOUGHTS ON REDEMPTION.
WHOM Christ has absolutely redeemed from wrath impartial justice can never consign to future destruction.—*J. Stevens*

Christ when He comes gives His Person. He gave Himself, as everywhere it is said, both to us and for us; and He died not for abstracted propositions, but persons. "I lay down My life for the sheep, and I know them by name."—*Dr. Goodwin.*

Aged Pilgrims' Corner.

THE seventy-fifth anniversary of the Camberwell Home was held on Thursday, June 2nd, when a large assembly gathered. The day was fine and the pleasant quadrangle, with its flower-beds and seats, was much appreciated during the interval. The chapel has been re-seated and presents a bright and cheerful appearance. Mr. J. Booth, of Bradford, preached in the afternoon from Psa. xxxvii. 23, 24. In the evening Mr. Jasper Keeble presided over a public meeting, when addresses were given by Messrs. J. Booth, Dolbey, Grundy, E. Carr, and T. Green. Collections were taken for the Benevolent Fund.

On June 7th the annual election was held at Cannon Street Hotel, when thirty pensioners were elected to the £10 10s. list and ten of the oldest raised without election, and thirty were elected to occupy rooms in the Homes as vacancies occur.

The Society's cause has been advocated at Winchester, Ebenezer, Clapham, Hastings and Bexley, and Sales of Work and other efforts have been kindly organised by friends, to whom hearty thanks are given. With 1,656 pensioners such help is most acceptable.

The calls made by our honorary collectors are not scheduled, but they frequently involve much walking. Sometimes a cool reception awaits them; in other cases such a visit leads to good and permanent results. One excellent lady collector in Sussex obtained upwards of £22 during the winter months. She writes: "I forgot to say I have had nineteen days collecting; some days I have walked twenty miles. I am very thankful to be able to do it once more, but have used up my strength for the present—just enough and none to spare. Truly God is good."

"The poor always ye have with you." Such is our Lord's will, and it is very good. To help and comfort them through our hands is equally His ordinance, the will and power to do them good being His gift. Of all poor, none may be neglected without sin; but our chiefest and most privileged duty is to serve the poor of His flock, the needy of His, of our own household; and of all these the aged and infirm claim the tenderest care, the warmest sympathy. These, our long-travelled, way-worn, dim-sighted, and enfeebled fellow-pilgrims to a better land, are surely our Lord's legacy of wise kindness—kindness not less to the helpers than to the helped—and of such He says, "Whosoever ye will, ye may do them good."

For 103 years the Aged Pilgrims' Friend Society has been enabled to minister to such as these. During this period no less than 8,620 have received pensions, to the total of £412,000. The committee to-day praise their Covenant God for His guiding hand and sustaining grace, and urge upon all who desire to support the Society in these "last days," so clouded and begloomed, but near to the coming of the Lord, in the witness it has unvaryingly borne, to join them in this work for the "household of faith," so that the year of service about to be entered upon may be brightened with the fellowship of an increasing number of those whose hearts God hath touched, and who, constrained by the love of Christ, help not in word only, but in deed their spiritual kith and kin, aged, broken and weary in life's pathway.

Gone Home.

HENRY CLARK.

After having spent 74 years in this world, during the greater part of which he was actively engaged in Christian service, our esteemed brother fell asleep on May 20th, 1910.

Many devoted Christians have owed much to the influence of earnest godly women—a saintly mother, a spiritually-minded nurse, has often been the means in God's hands of leading sinners to the Saviour. When about 21 years of age our friend was living at Greenhithe, in Kent, and there he was stricken with a severe illness. A Christian woman who nursed him through that illness conversed with him upon spiritual matters, and her efforts were blessed by the Lord, and issued in his being brought to a knowledge of the Lord as his Saviour.

Removing in the providence of God to Battersea he attended the ministry of Mr. Soule, and for some time found occupation in the Sunday-school connected with that Church.

The Church which now meets for worship in the commodious sanctuary on West Hill, Wandsworth, was at that time worshipping in the old Waterside Chapel. Our friend found his way thither, and this place proved to be a house of bread to him. The ministry of the late Mr. Ball was both instructive and profitable, and it was with evident delight, in later years, that he referred to some of the discourses which were specially blest to him, and recalled how those passages of Scripture were opened up by that servant of God, whose memory he greatly revered.

With a few other friends who were like-minded on the truths of the Gospel he was instrumental in founding a Cause of truth, the Church meeting first in Livingstone-road, and afterwards in

Meyrick-road, Clapham Junction, in which latter place it has continued until now. Here for many years Mr. Clark found opportunity for the exercise of his gifts. Always strongly attached to young people it was but natural to him to seek pleasure in serving them, and so for a long time he devoted himself to Sunday-school work. He also rendered good service to the Church in the offices of Deacon and Church Secretary.

On Easter Sunday, 1895, the building in Chatham-road, Wandsworth Common, was opened as a Strict Baptist Chapel. This edifice had been secured for the Strict Baptists by Mr. Clark, in conjunction with Mr. Frost; and in the following June nine friends were united in fellowship as a Church, Mr. Frost and Mr. Clark being appointed Deacons, the latter undertaking the duties of Secretary for the little Church.

The writer became Pastor of this Church four years later, and was thus brought into close touch with our brother. Mr. Clark's concern for the welfare of the Church was very great, and, so far as health permitted, he was constant in his attendance at all the services. He was a man of prayer, and being gifted in this respect he proved most helpful. When he prayed, he prayed. He was not one who gave addresses with his eyes shut. He had read a good deal, and pondered much; and during one period of his life frequently conducted services in various places, the Word being owned of God. Some of his addresses during our ministry at Chatham-road were very choice and profitable. Usually on Monday mornings an hour was spent by the writer and himself together in prayer for the Church, and they were frequently very hallowed seasons.

About four years prior to his decease a painful illness laid him aside, and it was ultimately found that an operation was necessary. To undergo this Mr. Clark went to Bournemouth, and after he had come through successfully he deemed it best to take up his abode permanently in that town. The closing years of his life were thus spent in comparative quiet.

Our brother was deeply interested in the work of the Metropolitan Association of Strict Baptist Churches, being on the Committee for many years, and for some time acting as its Treasurer. Feeling the necessity for Home Mission Work being undertaken, the first scheme in this direction was formulated by him, and urged at one of the meetings of Pastors and Delegates.

The Strict Baptist Mission also found in him a warm advocate and a loyal supporter. Many of the Churches likewise were assisted by him, and his services were frequently sought for presiding over their meetings.

Although after removing to Bournemouth the days were comparatively quiet, he was not free from pain. There were periods when fairly good health was enjoyed, but from time to time he was subject to a great deal of suffering, and these sufferings towards the end occasioned much weariness, which made him long for rest. Throughout his life his delight had been to speak on things divine, and upon these his thoughts dwelt as he drew near the end. During the last few days, we learn from his niece, whose devoted attention has been unsparing, that our friend was able to say but little, but that little was about "The precious blood." His last audible words ere he entered the regions of eternal day were "There will be no night there."

We interred the mortal remains of our departed brother in the cemetery at Bournemouth, many friends from London and other parts being present. On Sunday, June 5th, a Memorial Service was held at Chatham-road Chapel, when the sermon was preached by his late Pastor.

"One by one we cross the river;
One by one we're passing on."

JAMES E. FLEGG.

MRS. BEDDINGFIELD, the widow of the late Joseph Beddingfield, passed to her rest on June 4th, and was carried to her grave by the four deacons of the Martyrs' Memorial Church, and interred in Beccles Cemetery by Pastor J. Muskett, of Yarmouth. She was in her 79th year, and had lived a long and consistent life as wife and mother, and also as member of Martyrs' Memorial Church.

HENRY JOHNSTON was born in Clerkenwell in the year 1836 and was a "citizen of no mean city," being a Freeman of the City of London. Of his early days little is known, but he seems to have attended the means of grace, for he was but a young man when he was brought to the Lord. This occurred under the ministry of Pastor W. H. Burton, of Kingsgate Baptist Chapel, by whom he was baptized. After that he attended the preachers' class at the Metropolitan Tabernacle and took an active part in evangelistic work for many years. He joined the Church at Mount Zion, Chadwell-street, on July 3rd, 1892, and was a consistent and useful member until his death.

The writer first made his acquaintance about seven years ago, and had much to do with him, especially during the last few months. He was well known to our Churches as an acceptable supply, having a ready utterance, hearty manner, and a good supply of wholesome doctrine. Many letters

found among his papers bear testimony to the blessing which attended his ministrations. I give an extract from a veteran of 98 years:—"July 13, 1908 (Gravesend). I was blessed in coming to Zoar yesterday, as were others. The precious text has been a good deal on my mind to-day. 'Truly the Lord is good, and His mercy endureth for ever.'—Yours in Him, I. C. JOHNSON."

At our own prayer-meetings he was much enjoyed, always being short yet comprehensive. His last address on earth was given at Mount Zion on Monday evening, January 3rd, 1910, from Deut. xxxiv. 25, 'As thy days, so shall thy strength be.'

Soon afterwards he became very ill, and the writer visited him daily. On Saturday evening, Feb. 26th, 1 Peter ii. 7 was read, and he replied, "I should think He *was* precious; more than rubies—more than diamonds." He then prayed for his Pastor and the friends. He used to like a Psalm and Bojatzky's "Golden Treasury" every morning.

On Tuesday night, April 19th, his end appeared to be at hand, and the writer desired to sit with him till the change came.

About 2 a.m. I quoted, "The blood of Jesus Christ His Son cleanseth from all sin;" also, "In My Father's house are many mansions." He responded, "Many mansions." Then, like every other hero whose ruling passion is strong in death, he said, "My Jesus, I love Thee—I love Thee" (the first line of his favourite hymn). I replied, "Yes, I know you love Him, and He's coming soon." He replied, "Coming soon." At 10.40 a.m. on Wednesday morning, April 20th, he entered into rest, at the ripe age of 74 years. Honest (even to bluntness), truthful, thoughtful of others, and exceedingly grateful for any little kindnesses shown him, he was profoundly respected by the societies with which he was connected, and was considered by them to be a genuine man. His remains were interred at Abney Park Cemetery on Monday, April 25th, by Mr. Mitchell, who also preached his funeral sermon on Lord's-day morning, May 1st, from Job xiv. 10, "Man dieth, and wasteth away," &c.

D. BUTCHER.

— THOMAS KNOTT.

"GOD moves in a mysterious way." He steps in and takes from us those whom we love—those whose presence we think is so necessary for the good of His cause on earth—and none can stay His hand or say What doest Thou? But "the ways of the Lord are right," and His people should ever desire grace to submit to His will and to say under the most trying dispensation, "Even so, Father, for so it hath seemed good in Thy sight." In our last issue we briefly alluded to the fact that Mr.

Thomas Knott (who was the senior deacon of Lynton Road Chapel, Bermondsey, and the secretary of the Surrey Tabernacle Benefit Society) had then been in a critical condition for some weeks. It is now our sad duty to record that he has passed away from our midst.

Born in Bermondsey in 1847 he lived there for the greater portion of his life, during the last 23 years occupying an important position in the offices of the Borough Council. He was the son of godly parents, his father being for many years a worthy deacon of the Church now worshipping at Lynton Road, and his mother being "a mother in Israel." Educated in Bermondsey, he on leaving school entered the office of a firm of woolestaplers in that parish, with whom he continued for many years, at all times retaining the confidence of his employers.

He was called by grace early in life, but was one of those who could not tell when the Holy Spirit first began to work in his heart. He became a member of the Church at Lynton Road in May, 1877, acknowledging before the members that he felt himself to be a sinner and that his hope for salvation was in Jesus Christ alone. The ministry of the late Mr. R. A. Lawrence, who was then Pastor of the Church, was much blessed to him, a sermon from the text "I am not ashamed of the Gospel of Christ," etc., being specially applied with power. That he was not ashamed of the Gospel, and that he felt its power, was manifest to those with whom he was associated. On the 30th December, 1884, he was chosen a deacon of the Church, which office he honourably filled to the end of his life, being instrumental in many ways in the furtherance of the cause of God, and following in the footsteps of his Lord and Master, Christ, who went about doing good. In the year 1882 the late Mr. Lawrence died and a fund was immediately started, called the "Lawrence Fund," for the benefit of his widow and family. The amount collected amongst the Churches of the denomination exceeded £1,000, and this, together with interest (amounting to over £300), was applied for the benefit of the widow and family until August, 1899, when the widow died. From the creation of the fund to its close Mr. Knott acted as the hon. sec., and when it came to an end the surviving children—who had then attained manhood and womanhood—bore testimony in writing of their appreciation of what had been done for their mother and family, and especially of the services rendered by Mr. Knott.

His counsel and the example he set in his manner of life will long be remembered. A friend of the aged and those who were in distress he carried out the

injunction of the Apostle to "do good unto all men, especially unto them that are of the household of faith."

He will always be remembered in connection with his work amongst the young, for he was a thorough Sunday-school man and loved children—especially little children. The school attached to the Cause now carried on at Lynton Road was formed in June, 1861, and Mr. Knott (then a lad of only 14 years of age) took a class of scholars on the opening day, and continued to actively engage in the work of the school from that day until his death, serving in turn the office of librarian and secretary until May, 1880, when he was unanimously chosen superintendent, retaining that post until January, 1886, when, owing to the fact that he felt he could not give the time necessary to carry out the duties of the office, he resigned. He, however, continued to take an active part in the school and for many years prior to his death he was the teacher of the infant class, his services in that capacity being greatly appreciated not only by his fellow-workers in the school but by the scholars and their parents. That he gained, and retained, the affection of those with whom he was associated in the school is evidenced from the fact that on three successive occasions the Committee, Teachers and Scholars presented him with tokens of their love and esteem. In May, 1870, a clock was given to him; in 1886, on his retirement from the office of superintendent, he received a music cabinet; and at the 40th anniversary of the school in June, 1901, he was presented with another clock.

He was extremely fond of singing and few things delighted him more than to teach the children to sing hymns for the anniversary services and other special occasions. Practically for the whole of the 48 years he was connected with the school he led the singing there, and for a number of years prior to his death he did the same in the chapel. Very many of the scholars who have passed through the school retain a happy memory of his kindness to them and doubtless will do so to the end of their days. His addresses to the scholars will not be forgotten. They were always simple, cheerful and earnest. One address he gave some years ago at the anniversary of the school on the words "What must I do to be saved?" has been spoken of as the best address that was ever given in the school. He laid before the scholars and friends assembled on that occasion the Gospel in its simplicity and fulness in such a way that has never been forgotten.

On the death of the late Mr. Robert Banks he was chosen to succeed him as secretary to the Surrey Tabernacle

Benefit Society, which office he worthily filled for upwards of 25 years. That his services were appreciated are evidenced by the fact that at a special meeting of the Committee of the Society held a few days after his death a resolution was unanimously passed recording the sense of the great loss the Society has sustained through his decease, the resolution stating that he faithfully filled the office of secretary with credit to himself and advantage to the Society.

During his career he mixed with all classes of men and by his uniform kindness, integrity, and Christian bearing gained and retained the esteem of all those with whom he came in contact. The following extract from the *South-wark Recorder*, of June 10th, recording the funeral, speaks as to this. It says: "The Mayor of Bermondsey, Town Clerk and Deputy Town Clerk also occupied a carriage provided by themselves in the mournful procession as a last tribute of respect for one who for 23 years had served the Municipal Authority in the responsible office with fidelity and efficiency, snavity and unostentation—a splendid tribute to a splendid officer," and one of the Councillors, speaking at a meeting held shortly after the funeral, stated that he could honestly speak of the departed as an honourable man in all his transactions and a bright example in his daily life.

He lived the life of a Christian and died in the faith. His illness may be said to have commenced on Christmas Day last at Bournemouth, and for some weeks prior to his departure he was confined to his room. As the time drew near for him to leave this world the Lord was pleased to give him many tokens of His love and he was favoured to hold sweet communion with the Lord. More than once or twice he remarked how happy he felt. To one who visited him a few days before his death he said he never thought that he should have experienced such peace and happiness as he was then enjoying. The words of the hymn which runs "Oh, may my last expiring breath His lovingkindness sing in death" being quoted to him he said, with much earnestness, "Yes, and if He is pleased to take me I will," meaning that he would sing the lovingkindness of the Lord in death.

He also on the same occasion remarked that when one is brought to the place in which he then was one wanted something real to rest on, and on being reminded that he had something real—even Christ the Rock—he sweetly smiled and spoke of the assurance he felt with regard to it. He realised how good the Lord had been to him and from a full heart bore testimony to the fact. To his beloved partner in life

—to whom he was fondly attached—he spoke most tenderly, endeavouring to comfort her in her distress, and to his sons and daughter he on several occasions expressed the great pleasure it was to him to have them around him, and spoke to them most kindly and earnestly. Down to a day or two before his departure he seemed to think that he would get better, but it was manifest to those who saw him that the Lord was going to take him home, the joys of heaven apparently being already realised. About 9 o'clock on the morning of the 30th May he peacefully fell asleep in Jesus. The funeral took place at Nunhead Cemetery on the following Saturday, a very large number of friends attending to pay their last token of respect. The mortal remains were laid in the grave by Mr. B. T. Dale, the Pastor of Lynton Road Chapel, Mr. O. S. Dolbey, Mr. E. White and Mr. J. Bush taking part in the service. The funeral sermon was preached at Lynton Road on the evening of the following day from Psalm xxiii. 4: "Yea, though I walk through the valley of the shadow of death," etc., those words having been earnestly repeated by the departed a few days prior to his death. His widow has lost a devoted husband and the children a tender father; the Pastor, Deacons, and Church at Lynton Road, a faithful colleague and a loving brother; whilst the superintendent, teachers and scholars of the Sunday-school have been bereaved of an earnest worker and sincere friend; and the Church of God at large is left to mourn one who loved Zion, and who whilst here did what he could to help on the cause of God. It was a saying of the departed that if you cannot speak well of a person it is best to say nothing at all—a motto which he carried out and which is well worthy of remembrance. His memory will be cherished not only by those to whom he was personally known but by persons in many parts of the country with whom, from his position of secretary of the Surrey Tabernacle Benefit Society and as corresponding deacon of Lynton Road Chapel, he held correspondence. With his sorrowing widow and family the sympathy of all those who knew him will go out mingled with many prayers that they may be comforted in their bereavement. Whilst he will be greatly missed by his large circle of friends, they cannot but rejoice in the fact that he has gone to be with Christ, which is far better. His life was a living example of the fact that those who honour God He will honour, and that it is not in vain to serve the Lord. Truly, as we remember our departed friend, we may well say, he fought a good fight, he kept the faith; and as we think of him now may add with earnestness, "Let

me die the death of the righteous; and let my last end be like his."

WILLIAM LINNEY, a member of the Church at Mount Zion, Chadwell-street, was called home at the early age of 21 years. He was brought up in the Church of England and trusted to forms and ceremonies very largely for salvation, but the writer is informed by his widowed mother that he loved the Bible from his youth. A few years since, however, he was in the employ of Mr. Shepherd (a member at Mount Zion, and also a nephew of the late Pastor, G. W. Shepherd), and was introduced to our chapel by his worthy employer.

Under the faithful ministry of our Pastor (Mr. E. Mitchell) he was led to know himself a sinner, and was savingly converted to God, and was received into Church fellowship on May 6th, 1906.

Our dear friend was much helped by his Sunday-school superintendent, Mr. Webb, to whom he was greatly attached.

He was likewise a useful member of his Pastor's Bible-class, and his papers were much appreciated. He loved the means of grace and attended as long as he was able; but he was taken ill a few months since and expired peacefully on Saturday, April 23rd, and was buried on Thursday, April 28th, many being present at his funeral. Our Pastor combined his funeral sermon with that of two other friends on Lord's-day morning, May 1st, the text being Job xiv. 10.

D. BUTCHER.

HENRY LEE departed this life on December 31st, 1909, at Forest Gate, in his 79th year. Our brother, who was for many years a staunch supporter of free-grace doctrines in the Churches with which he was connected, was first brought into the light at the age of about 21 years at a small Cause held at Homerton Terrace, having previously been in the Sunday-school at Homerton Row.

He was baptized at Squirries-street, Bethnal Green, and afterwards attended the Cause held in Church-street, Stoke Newington, afterwards removing to Bow, where, with his brother James and his friend, W. H. Lee, he was instrumental in founding the Cause held at Bow, at that time in Albert Terrace, first under the ministry of W. H. Lee and afterward that of William Webb.

In course of time the two brothers built the chapel—Mount Zion, in Botolph-road, Bow, where W. H. Lee again resumed the ministry.

Our brother, who was very fond of music, for many years led the singing. Of later years, living at Forest Gate, he

attended the Cause at Hope, East Ham. Like most of God's people, Henry Lee found much help and encouragement from the Psalms and other devotional portions of the Word of God. Having the gift of a good memory, he was able to store many portions, finding great pleasure in repeating pithy words at suitable times.

His favourite hymn appeared to be "On Christ, the solid Rock, I stand," &c. He lived and left this life resting on the immutability of God, and was laid to rest at Ilford Cemetery by brother Holden.

A. T. H.

HENRY W. ROBERTS.

Our beloved brother entered his long-looked-for rest on April 26th, at the ripe age of 90 years.

For some time past there had been clear indications that his health was failing, and he himself appeared fully conscious that the consummation of his salvation was drawing near. Our brother was a happy Christian, unwavering in his love to Christ and His glorious Gospel. The writer was favoured to visit him on several occasions previous to the home-call, and found that the Lord had blessed him with settled convictions and with strong assurance. After kneeling with him at the throne of grace on one occasion he said, "Ye, it is a good hope, and the best of it is, it is a good hope through grace: hence we must get home with such a hope. The foundation is right, therefore there is no need to fear death."

"My hope is built on nothing less
Than Jesu's blood and righteousness."

For several months past he had been deprived of the help of the Gospel ministry owing to his having become very deaf. His mind, however, possessed a rich store of provision from the Word of God, so that, when the public means of grace were no longer a channel of blessing, the Holy Spirit blessed him by means of that which was hidden in his heart, opening up and applying many of the exceeding great and precious promises in which his soul found comfort and refreshment.

His last illness was mercifully short. Having taken a chill in his garden, our friend was ordered to bed, and was there confined for only one week, when he was summoned to be with his Lord.

After a period of unconsciousness, he was asked by the good sister who so tenderly nursed him, "Is it well with your soul?" And he replied, "Ye, it is well. I am going home."

His dear wife states that she will never forget his prayer on the morning of his 90th birthday. He evidently felt that he had power with God, as he pleaded the precious blood of Christ, his Supreme High Priest; and from

pleading he went on to praise God for what the blood had done for him.

When at the prayer-meetings on a Monday evening the blood was always his special plea, and the testimony of those who were accustomed to hear him is, "He seemed just like a child talking to his father."

His generosity to the Cause of Christ knew no bounds, for his liberal heart devised liberal things; and now that he is gone his works remain a monument of the grace that saved him.

The Lord graciously sustain his dear afflicted companion, who is left for a short time to sojourn here ere she also departs to be for ever with her Lord.

On April 30th, the mortal remains were laid to rest in the quiet cemetery at Watford.

R. MUTIMER.

MRS. MARY WITHAM.

The Church at Tottenham has sustained a loss in the home-call of Mrs. Mary Witham, at the age of 64 years. Early in life she was called by grace and lived a godly, consistent life until the end.

Removing to London in the year 1869, she attended Bethel, Hoxton, under the pastoral care of Mr. Osmond, who baptized our sister and her departed husband. They continued in membership there for many years until this house of God was closed. Her steps were then led to Ebenezer, Tottenham, Mr. Gibbens being Pastor at this time. Feeling drawn to the people, she cast in her lot with them and enjoyed ten years of real joy and fellowship. She was a bright and shining light, a sister of much prayer, with the cause of God dear to her heart. She, like all the saints, proved that it is through much tribulation she must enter the kingdom.

She was left a widow in the year 1884. The early years of her widowhood were years of hard and patient toil, but God was faithful, "For the barrel of meal did not waste, neither did the cruse of oil fail." She had the joy of seeing her five children brought to know the Lord.

A serious operation for tumour last August laid her low, from the effects of which she never fully recovered. Rest and change, accompanied by the loving care of her children, were insufficient to enable her to recuperate, and it was seen that her end was drawing near. Bright's disease was discovered, from which ultimately she died.

In visiting her one could not help admiring the grace that sustained her and enabled her to bear with patience her affliction and to wait for the coming of her Lord. How she longed to go home!

The home-call came on Thursday, May

26th, "and, like a child tired upon its mother's breast," she entered her eternal rest.

We laid her remains to rest in Abney Park Cemetery, in sure and certain hope of a glorious resurrection. On the following Lord's-day the Pastor spoke of her departure, taking for his text Luke ii. 29, 30.

The family has lost a loving mother, the Church a sister beloved, and the Pastor a faithful friend. We bow with submission and say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

ELIZA PETERS.

Our beloved sister was born at Daventry, Northants, and was very early the subject of convictions of sin, and was regarded by many as a subject of divine grace. She, however, regarded that time as a season of natural conviction and natural religion. She shall, however, give her own testimony of her call by grace, and the following is from her notebook, penned May 20, 1894. Reviewing the dealings of God with her soul, and His leading her to a public confession of her faith in Him, she thus wrote:—

"The Lord was pleased to gently draw my affections from the world and the things of the world and make me feel my need of something—made me long for something real and substantial—where and how I can hardly say. Often, when 12 or 13 years of age, I had serious thoughts and used sometimes to pray, 'Lord, show me myself.' I loved my Sunday-school and the truths I heard, but my heart as yet was not softened by divine grace. When about 16 years of age, I became a teacher in the Sunday-school, but I felt I needed a teacher myself. Though I read the Word with them and tried to explain it, I then had not the experience of it in my own soul. True, I used to bend the knee in private prayer, and have, I trust even then, had answers to prayer. I loved my scholars and they loved me. After having that class for two years, I went into the infant school to become a teacher. About this time I began to feel different. I could hardly understand myself. I felt a longing to go to prayer-meetings. . . I read my Bible more, I bent the knee, yet did not feel sin to be a burden—felt

no weight as I had heard others of. My language was—

'Lord, make this heart rejoice or ache ;
Decide the case for me ;
And if it be not broken, break ;
And heal it if it be.'

I would get my Bible, turn over its pages, and say, 'Lord, is there anything for me?' Once, while searching the Word in the 30th chapter of Isaiah, a clause in the 15th verse—viz., 'in quietness and confidence shall be your strength'—seemed to bring relief to my mind; also the 18th and three following verses seemed very sweet—and all for me. These were the first words I seemed to have sealed home."

Her diary contains a lengthy record of the deep convictions of sin after this, when, as her dear husband records, "she had such a sight and sense of her utter lost and ruined condition that, had it continued, she must have sank under it." But the Lord, who is "rich in mercy," appeared for her as the Rock in which she was hidden by His hand, and by a powerful application of the words, "Him that cometh unto Me I will in no wise cast out," so drew her to Himself that she said: "I jumped out of bed, and falling on my knees with—

'I can but perish if I go ;
I am resolved to try.'

But, blessed be my God, He did not cast me out. Though I did not feel in an ecstasy of joy, yet I felt quiet, knowing He would not cast me out."

Longing to tell her new-found joy, she came before the Church at Wellingboro', by whom she was heartily received and, with five others, on Lord's-day evening, July 27th, 1884, was baptized by the Pastor, the late Wm. Bull.

In 1891 the writer was called to take the oversight of this Church, and our dear sister, still having the care of the large infant school connected with the Church, became a fellow-labourer whose devoted service in the cause of the Lord can never be forgotten. Only "the day" will declare what the Church at the Tabernacle owes to those devoted labours. Our "Young People's Prayer Meeting" always found a praying worker in Eliza Beale, the infant school teacher, and many a seeker has been en-

couraged by her in these gatherings.

On March 1st, 1891, the Lord having brought our dear brother Peters into the light and liberty of the Gospel, he was baptized by the writer, and these two young disciples and fellow-workers were evidently claimed by their Lord to share their life together. Each (unknown to each other) took the Pastor into their confidence in their deep anxiety to be led of the Lord in the matter, and many a season of fellowship with God on their behalf comes back to our smitten heart to-day as we think of their marriage in the Lord on August 16th, 1894."

Two years after this our beloved brother, whose call to the ministry was unmistakably clear to the Church, was called to take the oversight of the Church at Whittlesea, and that Church to-day shares the sorrows of its devoted Pastor as only a Church can who has lost not only a beloved sister and devoted Pastor's wife, but "a succourer of many." Ready to every good work, the "Ladies' Sewing Guild" and "Young Women's Bible Class" especially mourn the loss of one so loved. The local Press has truthfully said of her: "Always of a cheerful disposition, a thorough worker, an excellent wife, a loving mother, and a true friend, her place will be hard to fill, and although now gone, the recollection of her good works will always remain in the memory of those to whom she was endeared" (*vide Peterboro' Advertiser*, June 4th, 1910).

While sincerely loving all who loved her Lord, her soul's deepest attachment was to those of His servants who fearlessly contended for the distinguishing doctrines of grace, and the writer has often witnessed her countenance beam with delight as she rehearsed some message made precious to her soul by His servants, but often adding, "Yet no ministry has been so much blessed to me as my dear husband's has been." This is not always the case. Does it not speak how one these two hearts were?

The last public service our dear sister attended was the united memorial service at the Congregational Chapel for the late King.

During tea she complained of feeling unwell. A few days afterwards it was needful to call in the doctor, who declared it acute pneumonia. The medical man did his utmost, the nurse all she could, but the hour was come; the home-call must be obeyed, and the loved, washed, sanctified child of God entered the presence of her beloved Lord on May 30th, to go out no more for ever.

All that was mortal was laid to rest by Pastor B. J. Northfield (whom our sister loved for his work sake, and whose ministry she had so often enjoyed), assisted by Pastor H. M. Winch, on Friday, June 3rd.

The first part of the service took place at 2.15 in the chapel, which was filled with a sympathetic audience, including representatives of all classes from the inhabitants of the town, thus testifying to the great esteem in which the departed was held. The same remarks apply to the memorial service, which was held on the Sunday evening following, when Pastor B. J. Northfield preached from 1 Thess. iv. 14 to a still larger assembly. "A few more years shall roll," "There is a land of pure delight," and "Peace, perfect peace," were sung, as also at the close an anthem, "Jerusalem," which was a favourite of our sister's. The preacher made suitable remarks relative to the glorified one, reading a communication he had received from the writer, testifying to the high esteem in which she was held, and adding that other letters had been received, all speaking of her in the same strain.

The Lord comfort His dear servant and "as one whom his mother comforteth," take those four dear children under the shadow of His wings and bring each to witness for Himself in answer to their now glorified mother's prayer, prays

E. MARSH.

—

WHY ARE YE FEARFUL?

WHY those fears?—Behold, tis Jesus
Holds the helm and guides the
ship:

Spread the sails, and catch the
breezes

Sent to waft us through the deep,
To the regions [weep.

Where the mourners cease to

The King's Protestant Declaration.

A PLEA AND A PROTEST, BY ALFRED SECRETT.

IN the July number of the EARTHEN VESSEL, the present writer endeavoured to demonstrate that the unique position and arrogant claims of the Papacy are such that any modification of the King's Protestant Declaration would be highly prejudicial to the welfare of our nation.

Since that article was written the Bill dealing with the matter has been accorded an enthusiastic reception by all parties in the House of Commons, and its first reading has been carried with acclamation. If this Bill passes into law in its present form, all reference to the Church of Rome and her dogma will be removed from the Royal Declaration. The King will not be required to repudiate any doctrine, but merely to declare himself a member of the Church of England. That Church is honeycombed with Ritualism, and the grossest idolatry is daily practised and taught by her clergy. The Roman Mass is celebrated with the full approval of her highest dignitaries, and the minority of Protestant Churchmen are powerless to check the headlong rush Romewards. When the Romish leaven has worked for a few more years, when the ideal of the English Church Union and kindred societies has been attained in the undoing of the work of the Reformation, what will then be the value of the proposed new Declaration? It will not be worth the paper on which it is written.

The old Declaration, as provided by the Act of Settlement, would always be an efficient safeguard of the Protestantism of the British throne. Moreover, the Royal repudiation of the Mass and Mariolatry has served a great purpose as a testimony against the idolatry illegally practised in the National Church.

Mirabile dictu, professed Protestants can still find arguments in favour of yielding concession after concession to the clamouring Romanists. It may be well briefly to examine certain of these arguments.

A curiously superficial suggestion appeared on May 26th in the *Daily News*, the Protestant (*sic*) paper upon which Rome may always rely for support in her deadly intrigues. It was suggested that "the spirit of Queen Victoria's Proclamation in 1858 to her Indian subjects is particularly applicable to the relation between the Protestant Crown and the Roman Catholic population." The writer artfully assumes that Roman Catholics are treated worse than are the devotees of heathen cults in India under British rule. The fact is that both Hinduism and Romanism, under a civilised government must be kept under a certain restraint; but the British Government exercises that restraint with rigid impartiality. For example, the Church of Rome is not allowed to indulge in her favourite pastime of burning Protestants, while her devotees gloat

over their dying agonies ; but neither are Hindus allowed to practise the suttee and burn to death their own devotees. No preference is given to either cult. Both must submit to British rule in British dominions, and keep in subjection their murderous desires. It is of no avail for apologists for the Papacy to assert that Rome would not burn heretics in the twentieth century. A large book could be filled with quotations from Romish writers of the highest repute, whose works are endorsed by the Church of Rome to this day, showing that Rome's tigerish nature is unchanged, though she purrs like the domestic cat in Protestant England. But the endorsement of Marianus de Luca's claims in 1901 by Pope Leo XIII. is quite sufficient evidence.*

Again, the writer in the *Daily News* overlooks the fact that while Hinduism is purely a religion, the Papacy is a powerful political organisation. The Royal Declaration against Rome's central doctrine has therefore served as a safeguard against her crafty and indefatigable political intriguers.

The Papacy is the only religious power in the world which claims authority over the State and the right to control the State in everything. The removal of the King's Protestant Declaration would be the removal of one of the last legislative safeguards against the regaining by Rome of the temporal power lost in England at the Reformation. But, we are told, the Act of Settlement efficiently safeguards the Protestantism of the throne. Precisely ; and the Protestant Declaration is part of the Act of Settlement. It is the test of the King's Protestantism provided by that Act.

Many so-called Protestants, admitting the cruelty of Rome, argue that we who know "the truth as it is in Jesus," ought to show our bloodthirsty enemy "a more excellent way." They seem to hope that the cruel spirit of Rome may be tamed by an example of Christian charity. Gentle reader, that example has been shown by the saints of God all through the ages. Did not gracious Anne Askew show such an example to Chancellor Wrothesley ? And did not he, in his rage at her patience, seize the rack and give it a stronger turn with his own white hands when the tormentors, for pity's sake, could go no farther ? There is a distinction between our showing charity to Roman Catholics and giving their Church the opportunity to do to us as she did to our gracious ancestors. The Church of Rome has equal rights in Great Britain with every other sect. But she is not satisfied with equality. She wants preferential treatment ; for anything less than this is Protestant bigotry. And this is what we are not prepared to give. The lesson of history teaches us that there is no end to Rome's arrogance and cruelty when in power, and if we have learned this lesson we shall know that any tampering with the Act of Settlement is carrying the tiger-taming experiment a little too far—

* The citation of Marianus de Luca's famous book, in the July number of the *EARTHEN VESSEL*, should have read as follows :— "In this book the claim is unblushingly made that the 'Church has the right to demand power over heretics and to inflict on them the penalty not of death only, but of fire.' "

dangerously far, indeed ; for we may feed and fondle the beast till it turns on us and rends us to pieces.

In conclusion, at a time when it is proposed to yield yet again to the wishes of the Church of Rome on a great constitutional question, we may well take a lesson from history in the making in Germany and Spain. Germany has been stirred with indignation by a Papal Encyclical gratuitously insulting the memory of those illustrious reformers who freed that nation from the fetters of Rome. In Spain a small concession has been made by the Government, and Protestant Churches are to be allowed to display notices outside their buildings, stating to what denomination they belong. The Pope at once entered his emphatic protest. Spain was one of those unhappy nations which did not throw off the yoke of Rome at the period of the Reformation ; and our readers will remember that Lord Macaulay has called attention to the fact that nations which passed through that epoch unchanged in religion have adhered to the Papacy ever since. A few months ago the world was startled by the news of the judicial murder of Senor Ferrer, a Spanish gentleman whose only offence was the founding of schools where the poor, illiterate Spaniards could learn to read and write and to think clearly. The execution of Ferrer on a false charge was Rome's answer to an attempt to encourage freedom of conscience and thought in one of her domains.

With all these facts of history and experience before them, our leading statesmen are prepared to betray the Protestants of Britain into the hands of Papal Rome. Apart from Divine intervention, the "Accession Oath Bill" will become law, possibly even before these lines are in the hands of the public. Not long since, the Government promised to give ample time in the autumn for the discussion of the proposed alteration. Now, this promise is to be broken—and, as we write, the second reading is fixed for Monday, July 18th. Our cry is to God that He will come to our rescue and frustrate the designs of His and our enemies. "Cease ye from man, whose breath is in his nostrils ; for wherein is he to be accounted of ?"

Ealing, Middlesex, July 14th, 1910.

A WOMAN'S PRAYER.

An Address to a Female Bible Class.

"Lord, help me."—Matt. xv. 25.

THE miracles of Christ were not only proofs of His divine Sonship, but exemplifications of the wonderful love of His heart and the wisdom He manifested in His acts of grace. In the latter aspect we will now regard His conduct toward this woman who besought His aid on behalf of her demon-possessed daughter.

Observe that the Lord proceeded from Jerusalem (Matt. xv. 1 and Mark vii. 1) to the locality of her home—a long and wearisome journey—as far as we know, to perform this one, and only this one work of mercy. This was the purpose of His heart when

He went thence and departed into the coasts of Tyre and Sidon (Matt. xv. 21), and this should be remembered when we consider His strange reticence and discouraging words to the anxious mother before He graciously granted her petition.

This *woman's prayer* is one of the shortest on record; though we are told of a still shorter one in Nehemiah ii. 4. This holy man had to answer King Artaxerxes promptly, and did not dare to keep him waiting. Yet we are told he prayed, after the question was asked, "For what dost thou make request?" That prayer was instantaneous, like a flash of lightning, quick as the "upward glancing of an eye." Probably without any change of posture, standing as he was before his royal Master, Nehemiah prayed and his prayer was honoured with an instantaneous response.

Some of you, dear sisters, may be placed in a position of difficulty and be challenged to reply to a question that demands a prompt answer. If so, remember this woman's prayer and send yours up, like a liberated bird, to Nehemiah's God. Try if it will not bring down for you wisdom and strength.

Notice again, as worthy of consideration, that though her prayer was for another and not for herself, she said "Lord, help *me*." This should comfort us when troubled about those near and dear to us. We have, perhaps, done all *we* can for them. There is, however, something that is altogether beyond our power. In this case we can do nothing.

The woman's daughter was possessed with a demon. With us it may be a father, mother, brother, sister or friend. It may have to do with their body, soul, mind or circumstances; it matters not whether any or all of these. The Bible enjoins us to pray on. Jesus heard this woman's prayer for her daughter, and will He not as readily hear ours also?

She did not obtain an answer at once, or without a previous trial of her faith.

Oh, how soon we get discouraged. We pray once or perhaps twice; and if no answer come we refrain from further petitions.

The disciples bade this woman go away. Jesus, too, appeared to take no notice of her at first, and when He spoke gave her to understand that His mission was to the Jews, and that she, as a Gentile, had no right to expect a blessing. So it is with us. Other Christians may misjudge us. And when the Bible describes the sort of people Jesus promises to bless, we may fear that we do not resemble these. Yet as in the end Jesus turned to the woman and said, "Great is thy faith; be it unto thee even as thou wilt," why should He not repeat this gracious saying to us?

The word "help" seems at times inadequate to express what we want Jesus to do for us, and what He is still wont to do in answer to our prayer, since it implies that we can do something ourselves, just as a kind neighbour might be said to help us to bear a burden which we could not carry alone.

We, however, often feel utterly powerless, and are sadly conscious that if Jesus does anything He must do for us all that we require. We can only cry in our pain or weakness or want, "Lord,

I can do *nothing*; my fellow-creatures can do *nothing*; *Thou* only canst meet my need."

So was it with this poor woman. She was probably not one to sit down and do nothing because she could not help herself, and we have no right to give way to supine unconcern and think that since our God is all-powerful, we may leave the work wholly to Him, and not exert ourselves.

No; this is a frequent temptation of Satan's, who tries to make us regard unbelieving apathy as restful laith; and, alas, succeeds in so doing. Let us beware of this device of the foe and remember that when on earth our gracious Master always let those He blessed work *with* Him when it was possible, as well as worked *for* them when effort was out of their power.

The disciples carried the food round to the multitudes, while He worked the miracle of making it go far enough to meet the wants of all.

The disease from which the woman's daughter suffered was one that no medicine would touch, and all that could be done probably was to try and control the mischief she wrought on herself and others. Thus, when the cry went up, "Lord, help me," it meant "Lord, take the whole matter into Thine hands."

Even when we can do something ourselves, it is really God working in us. Hence the word "help" seems too weak to fully express what He really does for us, though, of course, its meaning is plain.

Dear sisters, do you all know what it is to have Jesus "helping you," whether it is by working *through* you, giving strength, wisdom, grace, so that you can say with Paul "*I, yet not I,*" or by working *for* you in things which are altogether beyond your power?

How is it with your souls? Can each one say, "I came to Jesus as I was, weary, and worn and sad"? We may not be devil-possessed as was this woman's daughter—at least not in the same way—but all of us, till we own Jesus as our Master, are as truly in Satan's power, for he has the mastery over us (Rom. vi. 16; Eph. xi. 2).

Perhaps some friend who loves you and cares for *your* soul is praying, "Lord, help me," because they want *you* to be saved; if so, may their prayer soon be answered. The answer will take effect when you begin to cry out for yourself, for while the devil has dominion over you he will never let you appeal to Jesus for help; but your cry betokens the termination of his influence; as the poet says, "Satan trembles when he sees the weakest saint upon his knees." He well knows that Jesus never turns a seeker away, and that His first act of grace is to help sinners to resist the devil. When he is so resisted, even by the feeble ones, he will have to flee, as the Apostle James assures us (James iv. 7).

Some use the words "*Lord, help me,*" very lightly, perhaps hardly considering what they say and scarcely expecting an answer. Is it to be wondered if the Lord does not hear such half-hearted petitions?

This woman's prayer, however, *was* heard. The Master turned to her and said, "O woman, great is thy faith; be it unto thee even as thou wilt," and her daughter was made whole from that very hour.

The demon had thus to yield to the Lord, and still how easily Jesus can triumph over *His* enemies and *ours*. It was not even necessary for Him to be where the daughter was, for probably her mother had left her behind, as she had come some distance to seek Jesus.

Satan has still many spirit-servants to do his work, and employs them to "*grievously vex*" each one of us in various ways. He and his evil spirits are more than a match for us alone and unaided; but let us seek to imitate this woman in her *prayer, her faith*, and in her perseverance. Though everything may conspire to keep us back, though He, the Master Himself, seems indifferent to our trouble, yet let us press toward Him the more earnestly, encouraged by this record. Then, though we shall not hear His actual voice as she did, yet the *fact* of answered prayer will prove that He has really said, "Great is thy faith; be it unto thee even as thou wilt."

Keppel Street Chapel, 1900.

E. L. C.

STUMBLING BLOCKS REMOVED; OR, WORDS OF COUNSEL TO THE PERPLEXED.

BY PASTOR EDWIN WHITE, WOOLWICH.

"Take up the stumbling block out of the way of My people."—ISAIAH lvii. 14. "Remove every obstruction from the road of My people."—*A new translation* by ALBERT BARNES.

THE public roads of Palestine are as a rule bad, great stones often seriously impeding the progress of travellers. These, therefore, if of dignity and wealth, employ forerunners to prepare their way and to see to the removal of all obstructions which might render the journey difficult or perilous.*

On this fact the figure of our text is based. When the Lord assured His ancient people of His intention to restore them to the Land of their fathers, so many dangers and obstacles appeared to impede their so doing as to render their return almost impossible, and many were daunted and dismayed.

To encourage such, those whose faith was more enlightened and their confidence stronger were enjoined to show that these fears were futile, since nothing was too hard for "the Great, the Mighty God, the Lord of Hosts" (Jer. xxxii. 17). They that "put their trust in Him" thus not only *themselves* re-possessioned the land, but gladly "prepared the way for the rest and took up stumbling-blocks (or obstructions) out of the way" of their timorous brethren.

Spiritually, the verse refers to the branch of evangelical ministry which seeks to remove the many difficulties and obstacles which beset heaven-born and heaven-bound sinners who are travelling to

* See "Gadsby's Wanderings," Vol. II., page 57.

heaven by the King's highway. This the Lord Himself has made, and in *one sense* it devolves on no one to prepare it (Isa. xxxv. 8—10; Heb. x. 20). Travellers to Zion, however, find not a few hindrances and obstacles on the road—to four of which it is the aim of this paper to direct attention with a view to their removal.

I.

Some who are truly the subjects of divine grace are sorely perplexed as to the way of salvation. How can God save a guilty sinner consistently with His holiness? The terror engendered by the righteous condemnation of the law is felt in the conscience, and how to find a way of escape from the dread consequence of transgression is an insuperable difficulty. The Bible seems to condemn rather than help trembling sinners. Sermons often cause more fear than comfort, and the soul is driven almost to despair.

There is, however, often a "need be" (1 Peter i. 6) for such sharp discipline, that those who are so tried may be led from every false refuge to the True One—the atonement and the finished work of Christ. These will assuredly bring peace, through faith in Him, in God's good time. Looking alone to Him they will lose their burden at the Cross.

To this alone it is the design of the Gospel to direct them, assuring them that weary and perplexed souls will find solid rest and assurance of salvation as they simply and sincerely trust in the living Saviour, and they will sing—

"I came to Jesus as I was, weary and worn and sad,
I found in Him a resting place, and He has made me glad."

II.

To others the doctrines of the Gospel prove a stumbling block, through the perplexity to which they give rise.

If God has an elect people, they fear He has not chosen them, or they would not be exercised as they are, with such hardness and rebellion in their hearts. They cannot reconcile His dealings with them with the hope that "He has loved them with an everlasting love." Many branches of the word of God they thus cannot harmonise with one another.

Now, these may appear contradictory, though really they are far from being so.

Wait, then, for further light. What is now dark and perplexing will eventually be made clear, and those very truths against which the mind and heart now rebel, you will be brought to love with intense affection, as the very food of your soul and joy of your experience.

Do not form hasty judgments against yourself or against God's Word. Prayer, study, and meditation will issue in a clearer conception of His truth, and your faith in it will be stronger and firmer by reason that it was once so sorely exercised and tried. Then, "if thou wouldst thrive in knowledge of thy Lord," if in "the sacred page"

"Aught there dark appear, bewail thy want of sight;
No imperfection can be there for all God's ways are right."

The Holy Spirit has covenanted to "guide" God's people "into all the truth" (John xvi. 13, Rev. Ver.)

"And what in Holy Writ He says in part or through the whole,
The self-same truths in various ways He teaches in the soul."

And "the truth" as He is pleased to teach it, "shall make you free" (John viii. 32).

III.

Fluctuations in spiritual experience are a great stumbling block to many. For a time after they were brought to know the Lord, and felt the sweets of His pardoning love, their souls were filled with heavenly rapture. They scarcely knew whether they were "in the body" or not. Now a change has come over the scene. They fondly hoped that the old nature was dead, and would trouble them no more. Now, alas! it vexes them sorely day by day. Satan, "their worst foe," injects horrid temptations into their minds, and they are ready to conclude that all their rapturous experience was a myth or phantom of "a mind diseased." What they deemed spiritual joy they fear was only fleshly excitement, and they accuse themselves of having been deceived and of having deceived others. Their religion is all vain. They are only stony ground hearers after all, having no root, and the Arch Adversary whispers that if they were God's true children they would not be thus.

Gloomy forebodings have taken the place of happy assurance, and they feel confident that they will never again have peace of heart.

"The Lord," however, "is good unto them that wait for Him," and do thou, poor perplexed one, wait on Him. He has not changed; thine interest in His love is the same. "If we believe not, yet He abideth faithful." Remember that frames and feelings are not the foundation on which salvation rests. It rests on a far more solid ground, namely, God's everlasting covenant and the mediatorial work of the Saviour. Wait, then, His time, and ere long thou will joyfully sing—

"I dare not trust the sweetest frame, but wholly lean on Jesu's Name;
On Christ, the solid Rock, I stand; all other ground is sinking sand."

IV.

A fourth stumblingblock often arises from difficulties associated with a consistent profession of faith in Christ. Many anxiously enquire whether they are fit subjects for Church membership, and what Church shall they join. Many sects and parties exist; which has full claims to be right?

We counsel consulting the Word of God. What did the great Founder of our holy religion prescribe? What did His Apostles, immediately after His Ascension, practise as their method of Church-order when under the direct indwelling and teaching of the Holy Spirit, before any schisms or divisions occurred? This will afford the surest guidance. Go to the fountain head, before the stream was polluted by the introduction of man's methods of Church government, when the rules and laws of the great Head were

held supreme, and the early disciples implicitly followed the Master's example and precepts. This will solve all doubts and reveal the plain path for our conduct in this respect.

All other methods of Church-order which deviate from His plain direction are disloyal to Him and lead astray. Leave, then, all the systems of men, however honoured their names may have been, to follow Christ alone, and say with confidence and joy,

"Through duty and through trials too, I'll go at His command;
Hinder me not, for I am bound for my Immanuel's Land."

THE LORD'S RETURN.

A SERIES OF PAPERS.—No. I.

BY WILLIAM DIXON, BRADFELD ST. GEORGE, SUFFOLK.

"For yet a little while and He that shall come will come and will not tarry.—HEBREWS x. 37.

"A little while"—He'll come again, let us the precious hours redeem;
Our only grief to give Him pain, our joy to serve and follow Him.
Watching and ready may we be
As those who wait their Lord to see."

THIS subject has been and still is one of much diversity of thought among Christians, especially preachers of the Gospel.

It must be owned that it has not the prominence in the ministry of to-day that it had in the teaching of times that are past. For this many reasons may be assigned, one doubtless being the injudicious and erroneous way in which it has too often been handled.

This, indeed, is the fact not only of this topic, but of all the great truths of the Bible, which have too often been perverted from their Scriptural meaning, even by true-hearted and well-intentioned men.

Students of prophecy have greatly erred in predicting the exact date of our Lord's return, overlooking His own express statements respecting it.

In Matt. xxiv. 36 His recorded words are that "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."

Again, in Luke xvii. 20—37, in reply to the question, "when the kingdom of God should come," He answered that it would occur at a wholly unexpected time—like Noah's flood and the destruction of Sodom.

Almost his last words on earth assured His disciples that it "was not for them to know (that is, to know *beforehand*) the times or the seasons, which the Father had put in His own power (or authority)," reserving such knowledge to Himself alone. We are thus warned against assigning a future date to the Master's second advent.

This, however, affords no excuse for our giving no attention to an event so certain and so solemn, and to which it is said there

are three hundred, more or less direct, references in the New Testament.

It is always important—and in this case very especially so—to come to the Word of God without any prejudices or preconceived ideas of an unfavourable character towards any part of its Divine teaching.

The study of the future, as God has been pleased to reveal it, cannot fail to be highly advantageous to the children of God. "All Scripture," we are told, "is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16). The apostle here refers, as in the previous verse, to the Old Testament; but his words have equal force in relation to the New, and especially to the many passages referring to the second coming of our Lord.

"The man of God" is not here an official designation, but stands for Christians generally who should aim to possess so full an acquaintance with the teachings of the Inspired Volume as to be thoroughly equipped or furnished with such a knowledge of the will and ways of God that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work" (Col. i. 10). The word "furnished," it may be observed, is highly suggestive. It refers to the appointments of a well-arranged home, in which nothing essential for use and comfort is lacking and everything is in its place and ready for the use for which it is adapted. So the minds of Christian men should be stored with what God has made known in His Word, with a place for every revealed truth and every line of truth in its own appropriate place.

Again, in the 4th chapter of this same Epistle, Paul charges his son Timothy in stately and solemn words, which equally appeal to all who are called of God to minister His Word, to recognise their responsibility as the servants of God: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word"—that is, the saying, the speech, or the utterance of God—the whole of His communication to men. "Preach the entire word"—not giving prominence to some portions and neglecting others—and this with fervour and frequency. "Be instant in season, out of season: reprove, rebuke, exhort, with all longsuffering and doctrine."

"I charge thee." The meaning is, "I solemnly charge thee before these Divine Witnesses—before the Eternal Father and the Lord Jesus Christ, the blessed Son of His love, Who shall judge both those who are the quick or living at His return, and all that have previously died—as in the presence of God, when you proclaim His message, let your testimony embrace the whole range of the truths of His infallible Book."

This do—and let this be your incitement and inspiration—because you anticipate the coming of the Lord Jesus. Let this, therefore, be your motive for the faithful discharge of your mission as a minister of the Gospel and an ambassador of the Lord Jesus.

Hence we are assured that since the record of God is, as a whole, "profitable," the second coming of the Lord, which is a branch of this, must be highly advantageous as the subject of our prayerful study; and that if we are to "preach the word" in its fulness and entirety, we cannot leave this out of our teaching without unfaithfulness on our part and grave loss to those that hear us, whom it is our duty ministerially and experimentally to "save," as we are so solemnly reminded in 1 Tim. iv. 16: "Take heed," etc.; "for in doing this thou shalt both *save* thyself and them that hear thee."

Lastly, "the Son of man," as the Lord tells us, "is as a man taking a far journey who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark xii. 34). The porter's duty is to keep the door, and he is enjoined to watch and to be ever on the alert to welcome his Lord's return.

Let us watch, therefore, "for *we* know not when the Master of the house cometh."

Impressed with the importance of the subject, the writer has it in his heart (if the Lord will) to prepare a series of short papers on this subject. Will the reader pray for him, that he may be helped by the Holy Spirit to pen true and timely words which the Master may own and bless to the profit of many.

A CHILD'S DREAM, AND THE LESSON IT TAUGHT.*

A TALK WITH THE BAIRNS.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men and sealeth their instruction."—Job xxxiii. 15, 16.

THE Lord, dear children, has many ways of making His truth known to men, some of which are mentioned in this beautiful chapter. Our verse tells us that He at times speaks in the silence of night and impresses His people's minds by solemn dreams.

This He frequently did in past ages, and even now He occasionally does so.

John Newton—whose hymns we all love—tells us of a dream which had much to do with his turning from sin to God.

Mr. Styles—in his Memoir of John Hazelton, a minister whom so many loved and prized—relates that one night he went to sleep a careless, prayerless boy, when an impressive dream of the Judgment Day so affected him that from that time he became an anxious sinner pleading for mercy, through Jesus Christ.

Perhaps, too, it may interest you if I tell you of a dream which I myself had when a little girl about eight years old.

My only sister and I went one autumn afternoon with our mother

* The above was in type for our July number, but was crowded out by the articles which bore on the pressing question of the King's Protestant Declaration.

to visit an old friend at Kensington. The walk was a long and pleasant one, but while we sat at tea dark clouds gathered, and as we started for home the vivid lightning began to flash and the thunder to peal.

Our mother loved the grandeur of the storm, and even stood still to gaze at the sky! She said, "It is my Father's voice!" "The God of Glory thundereth." My sister, who is a little older than I, did not seem frightened, but I was terrified, and begged them to make haste, or we should be struck dead! Really, I was quite glad when great drops of rain fell and we had at last to run. On reaching home we found our father anxiously looking out for us.

We two girls were soon in bed, and no doubt it was the noise of the storm which caused my dream. Yet God used it to teach me a lesson which I have never forgotten. I dreamed that the Last Great Day had come, and that people were rushing to and fro in terror, for there were dreadful flames of fire to be seen about, and all felt an awful fear of what was coming.

My parents and others who knew the Lord Jesus as their Saviour, however, appeared in my dream to be quite calm, and even happy and joyful.

Presently a great angel sounded a trumpet which all heard, and which was a summons that all had to obey. We stood before "the great white throne." The books were opened and people were being judged. While trembling with fear, I heard my mother's name called, and she flew up towards her Lord, with joy and gladness. I rushed forward to stop her, crying, "O mother! Will you leave your two poor children? Will you go to heaven without us? Pray take us too!"

But she did not notice me, and as her Redeemer said, "Come in, ye blessed of My Father," we lost sight of her, because of the glory into which she had entered.

Our father was then summoned, and no sins being found to his account either, for like our mother's, they had been washed away in the blood of Jesus, his face beamed with delight as he flew in the same direction.

Both of us cried out in agony, "Father! You will surely not leave us behind, perhaps to be lost *for ever*?" But he, too, soared upwards, without looking back at us, and we were left.

One after another of our schoolfellows were judged, and their sins not having been blotted out, they heard the awful sentence, "Depart from Me, ye cursed."

Lastly, my name was called. But a clap of thunder at this moment awoke me, and I saw our mother enter our room to cover our looking glass, so that the lightning should not be reflected on our faces.

One thought remained in my mind. It came again and again, especially in wakeful hours at night. It never really left me, but often distressed me, until some years after, when Christ Jesus told me He loved me.

It was this. Although our parents loved us so fondly, and were wishing and praying for our salvation more than for anything else,

they could *not* save us. Unless we were "born again" before the Judgment Day, we should be *lost*, LOST for ever. Their time of prayer for us would be over, never to return.

But how sweet it is to know that Christ Jesus says—and how I want you dear girls and boys to think of it!—"I love them that love Me; and those that seek Me early shall find Me" (Prov. viii. 17). So if you long for Him to be your own dear Saviour, and if you pray, "Create in me a clean heart, O God, for Christ's sake," He will answer your prayer and you will be *saved*—SAVED for ever!

St. John's Wood.

A. L. H.

THE LORD'S SUPPER—THE TRUE PASSOVER.

"With desire I have desired to eat this Passover with you before I suffer."
—Luke xxii. 15.

"THIS Passover" resembled every other Passover which had been kept since "that night" in Egypt, which was to be so solemnly commemorated "unto the Lord." Yet it was unlike all that had preceded it; for it was the substance, the reality of which all the others had been but types and shadows.

The lamb had to be killed in the evening (Exod. xii. 6, 7), after which the blood was to be sprinkled on the two side-posts and on the upper door-posts of the houses in which its flesh was eaten. "For the Lord will pass through to smite the Egyptians, and when He seeth the blood upon the lintels and on the two side-posts the Lord will pass over the door and will not suffer the destroyer to smite you. And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations. Ye shall keep it a feast by an ORDINANCE *for ever*."

It is remarkable that the only glimpse we get of the Lord Jesus from the time that Joseph took the young Child and His mother to Nazareth till His baptism by John, was at the feast of the Passover at Jerusalem, to which His parents went every year and to which, when He was twelve years old, He for the first time went with them. When missed, He was discovered in the Temple, "in the midst of the doctors, both hearing them and asking them questions; and they were astonished at His wisdom and understanding."

To His mother's remonstrance, He replied, "Wist ye not that I must be about My Father's business?" This evidently filled His whole life. Who else could have said "I have set the Lord always before Me"? His Father's business was to Him the perfect law of liberty. Every Divine precept and command found in Him a loving and spontaneous "Amen." "He went about doing good," healing the sick, giving sight to the blind, speaking peace and pardon to sin-burdened hearts, and ever seeking and saving "that which was lost."

Then came the days of unleavened bread, "when the Passover must be killed" (Luke xxii. 7). Then said He to them, "With desire I have desired to eat this Passover with you before I suffer."

Thus, in calm and holy fellowship with Him, this Supper was instituted, the Lord partaking of this evening meal with the eleven men whom He had chosen to be His witnesses, and to whom He made known the secrets of His heart.

His words, "This is the new testament (or covenant, R.V.) in My blood," express the central, fundamental, and eternal mystery of our redemption. This we sing at the Lord's Table, and it will be our song in eternity; for it is the new song which the ransomed will sing for ever before the throne of God.

He gave them the bread, saying, "This is My Body which is broken for you." He gave them the cup and added, "This is the new covenant in My blood." Having given them the "cup of blessing," He Himself took the other cup, even the cup of the *curse*; for though the spotless Lamb of God, He "was made sin for us" because He had covenanted to take the place of His chosen Church, His guilty and ruined bride. In her place He took this cup of the curse, well knowing all that it contained.

Thus on the cross He paid our penalty by laying down His life for us. Thus He tasted death. Death is the penalty of sin; the law's tremendous curse; the expression of the wrath of God, in all which aspects the Lord Jesus "died for our sins according to the Scriptures" (1 Cor. xv. 3). Thus, though the sinless One, He had an infinite appreciation of the evil of sin in its loathsomeness, its cruelty and its apostasy from God, and its contrariety to His holy will. By dying, He abolished death (2 Tim. i. 10) for all whose sins He bore. Even in his humiliation He was "mighty to save"—yea, *Almighty*, for did He not "remove the iniquity of that land in one day," even in this day, bearing away the awful load of sin for ever?

His disciples witnessed these things. They saw the mysterious three hours' darkness, and heard the agonising cry, "My God, why hast Thou forsaken me?" as well as His shout of triumph, "*It is finished*," when His victory was gained.

He thus, as it were, *took away* every vestige of guilt and cast it behind Him for ever. After this no evil could touch Him. Death was past—"He gave up the Ghost." His disciples beheld His body broken, His side pierced, the blood and water flow from His wounded side; and, blessed truth, He saw it who had said, "When I see the blood I will *pass over* you." Was not this, then, the ultimate fulfilment and consummation of the Passover?

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it and said, Take eat, this is My body which is broken for you: this do in remembrance of Me. For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come."

In this act of holy worship we eat the bread *as bread*. We do not regard it as *His body*; nor do we eat it to strengthen our physical frame, but to "show His death" for our redemption—to testify to our belief in the validity of His blood "to cleanse us from all sin."

We shall continue thus to worship Him till He returns, for His second advent is anticipated by all who worthily keep this feast in remembrance that Christ our Passover "was sacrificed for us" (1 Cor. v. 7).

" 'A little while' the Lord shall come and we shall wander here no more ;
He'll take us to His Father's home, where He for us has gone before—
To dwell with Him, to see His face,
And sing the wonders of His grace."

Bexhill-on-Sea.

N. W.

"MUSIC."

BY THE LATE MRS. JOHN T. PETERS, OF WHITTLESEA.

(Concluded.)

"Music hath charms to soothe the savage breast,
To soften rocks, or bend a knotted oak."—CONGREVE.

SOME profess to have no admiration for music and are devoid of capacity to perceive a defect when it is performed, though there were as many as could be crowded in between the lower F of the bass and the higher G of the soprano. To a trained ear this would be most harrowing, though it would give them no discomfort.

It has been our endeavour to point out the influence which it indisputably exercises in relation to our lives and actions.

The power of music to awaken dormant emotions was strikingly exemplified in an incident which took place in the American war, when the great Republic of the West was in the stress and crisis of the deadly struggle between the North and South. The two armies were encamped on opposite sides of the Rappahannock. The bands commenced playing party tunes. The Northern band struck up "Hail, Columbia!" Back across the water came the notes of the Southern band performing "Dixie's Land." After playing one or two well-known melodies in this way, one band struck up the tune of "Home, sweet Home." The other immediately joined in the same melody. When the sweet strains died away, a unanimous shout of human sympathy rose on the air from both of the armies as they thought of loved ones far away. Thus the "home-song of the world" brought conflicting hearts into unison and sympathy.

The Life of Jesus was one ministry of song. His name must have been music in the ears of some then as it is to-day. The lame walked, the lepers were cleansed, the sick healed, the dead were raised; tears, pain, sorrow and sadness fled away at His voice. Children sang His praise in the Temple. We read that He Himself "rejoiced in spirit," and also with His disciples sang a hymn at the Last Supper.

Angelic music—how surpassingly grand and sweet must this be! What sublime strains must the shepherds have heard when the multitude of the heavenly host heralded the birth of Jesus! As they rejoiced at the birth of the Saviour, so there is joy in the presence of the angels of God over those who "were as sheep going

astray, but are now returned unto the Shepherd and Bishop of their souls."

"Prayer is the contrite sinner's voice returning from his ways ;
While angels in their songs rejoice and cry, 'Behold, he prays.'"

And as they carried Lazarus after his life of penury and pain into Abraham's bosom, we are sure that they share the Master's joy as the redeemed are now, one by one, gathered home.

When Jesus was crucified, angels gazed with awe and wonder ; but when His work was finished, they were present to receive Him as He ascended up on high. To them we may ascribe the noble words which signalised His return : "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of Glory shall come in. Who is this King of Glory ? the Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates : even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory : the Lord of Hosts : He is the King of Glory."

The *Music of Heaven* must be our last theme ; for this will be the home where "all the singers meet."

We read of "the voice of harpers harping with their harps," and that "they sing the song of Moses, the servant of God and of the Lamb."

Some years ago in the North of England the Sunday Schools united in a great festival, and their sweet clear voices joined in singing some long-loved hymns. As the hundreds of voices thus rose to heaven, all that heard them were strangely affected. Strong and even rough men were seen to turn aside to weep. A lady who looked as if she was far gone in consumption turned to her companion and exclaimed, "What must it be in heaven ?"

After the termination of the dreadful civil war in America, in the summer of 1869, a great national peace celebration was held in Boston. Forty thousand people were in the great Coliseum erected for this purpose. Thousands of wind and stringed instruments swelled the pleasing strains. Twelve thousand trained voices were raised in song. The ringing of the bells in the city, the discharge of cannons on the common in exact time with the music, produced an overpowering effect. The masterpieces of composers of all ages were rendered, when the greatest singer of the day stood up and sang the National Anthem of united America, "The Star-Spangled Banner." The effect was irresistible ; many fainted, and it is said that one woman sped away and died in response to the call of God.

Now if earth-born songs can so touch and move sensitive hearts, what must be the effect of the song of those who stand on "the sea of glass" before the eternal throne ? Yea, as the children sing, "What must it be to be there ?"

You and I have loved ones there, and as we think of them and the glory that awaits the saints, Heaven sometimes seems so very near that we almost hear them calling us away. "What will it be to be there ?" When the last lamb is folded ; when these bodies

are "fashioned like unto His glorious body"; when every place is filled; when all pain, sorrow and suffering are for ever gone; when there is no more death and Paradise is regained, "What must it be to be there?" What must be the song of the multitude which no man can number, as the voice of many waters, and as the voice of mighty thunders, saying "Alleluia," while the vaulted heavens resound and re-echo with the chorus, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen" (Rev. i. 5, 6). We do well to think of these things, to "anticipate the day" when "the sweet exalted song" will be our blest employ for ever.

"Anticipate heaven; it will sweeten those hours when sorrows all round you appear;
Will strew all the road to Mount Zion with flowers, and smooth the rough pathway of care."

ELIZA PETERS.

February 1, 1910.

POSTSCRIPT.—BY THE EDITOR.

Readers who recall that the above words were penned a few weeks only before the authoress received the home-call, will understand that we ourself have read them with deep and solemn feelings. Our sister was then travelling the "rough pathway of care" which "the road to Mount Zion" proves to not a few. O that many may follow her counsel and "anticipate heaven," for all must feel how true are the poet's words:—

"When I can read my title clear to mansions in the skies,
I bid 'farewell' to every fear and wipe my weeping eyes."

Her closing sentences so resemble the following lines on "The Music of Heaven," by one whom we loved and revered, that we venture to close these articles with them. May they express what all who read this are favoured to experience.

"The Music of Heaven I hear, it cannot be music of earth;
Its notes are so soft and so clear they must be of Heavenly birth.

The Music of Heaven I hear, it cannot proceed from below,
Where the best and the happiest fear the valley through which they must go.

The Music of Heaven I hear, it tells me life's sorrows are past;
It tells me the angels are near and that Heaven is coming at last.

The Music of Heaven I hear, it fills me with rapture and love,
It brings me in ecstasy near the glorified spirits above.

The Music of Heaven I hear from thousands and thousands of tongues,
Yet soothing and soft as the air which the groves have filled with their songs.

The Music of Heaven I hear from voices unnumbered and sweet;
And I feel that I too must be there to render that chorus complete.

The Music of Heaven I hear, attuned to the praises alone
Of Him who is gone to appear—the Lamb in the midst of the throne.

The Music of Heaven I hear, and hear it again and again;
Soon may it be heard everywhere in honour of God and the Lamb."

PRINCIPAL GEORGE ROGERS. *Written in his 83rd year.*

"THE OLD HELMET."

A TALK WITH THE BAIRNS.

BY PASTOR HENRY BULL, BORO' GREEN, KENT.

"The helmet of salvation."—Ephesians vi. 17.

SOME while ago, dear children, I addressed you upon "The Sword of the Spirit," when I said that a sword is very important to the equipment of a soldier. I now want to speak about his helmet. This you know is really as essential as his sword, both for his appearance and for his safety. As regards his appearance, how strange he would look if clothed in brilliant uniform, resplendent with gold lace, for the adornment of his body, if he wore a velvet cap or a silk hat on his head! You would at once remark that there was something wrong. Or suppose that he wore a heavy suit of mail (such as warriors used in former days), but had no helmet, you would say, "Well, his body is safely defended against the enemy's weapons, but his head is unprotected." Quite so. Let us, then, think of what can be said about the helmet God has provided for all his soldiers—here called "the helmet of salvation."

I. I firstly notice ITS ANTIQUITY.

Remember, children, we are now talking about what the apostle in another place styles "The hope of salvation" (1 Thess. v. 8), which helps to explain our text.

Now, I believe this helmet, "The hope of salvation," was hung up in God's armoury long before the world was created, so as to be ready for the soldier who should be first called into His service. This we know was Abel, who was the first by whom this ancient helmet was worn on earth.

We read in the fourth chapter of Genesis how he "fought the good fight of faith." He spoke kindly to his brother Cain, which I am sure he could not have done had he not been protected by "the whole armour of God," and therefore have had "the old helmet" on; so you see it was worn by a good soldier of the Lord Jesus nearly six thousand years ago.

II. Again, I notice *its use*, or *the great advantage* of wearing it.

A helmet is provided, not for the feet (though they, as verse 15 tells us, need protection), but to save the head from danger. Hence it is very important, for the head directs your whole body and controls your every word and action.

Now let us see how "the hope of salvation" protects us. When David was about to do battle with Goliath he tried on the whole of Saul's armour, and no doubt put on the helmet. But he took them all off again and went forth with just his own sling and five smooth stones from the brook. Was he unprotected? No; he had on the old helmet, "the hope of salvation," and with full confidence in God he obtained a great victory. God's spiritual helmet kept him cool and collected, and warded off many a blow of the old enemy Satan. Yes, I have no doubt that Satan tried him (as he will you) by saying, "What can you do against that formidable giant?" I can imagine how this arrow glanced off the

young hero's helmet and fell harmlessly to the ground as he said, "My hope is in the salvation of the Lord." The Poet expresses just our feelings about this hope when he says :

"My hope is built on nothing less
Than Jesus' blood and righteousness."

III. I add a few words more concerning ITS PROMINENT POSITION.

The place for a helmet is upon your head, not in the armoury, unless the battle is over, which will not be until we are safely gathered home. Then hope will give place to love, peace and joy for evermore.

Think, then, dear children, what a wonderful equipment you have in this chapter—the girdle of truth, the breastplate of righteousness, the shield of faith, the sword of the Spirit, and, as a crown to the whole, the "helmet of salvation." This glorious hope is a fitting crown. It ennobles all who possess it, brightens their lives, cheers them in trouble, and guards them in danger. It has been the comfort of many a boy and girl since Abel and David wore it, and, although aged warriors cannot do without it, yet it is suited to the needs of every boy or girl who desires to have it. I pray God may give you this precious "hope of salvation," and that you may wear it to His honour and glory throughout your lives.

"Happy the lad who wears it now ; it well becomes the lassie too ;
A diadem upon the brow, this helmet's old but ever new."

Let us now close this service by singing a long-loved hymn on the subject which has engaged our attention :—

"Soldiers of Christ, arise, and put your armour on,
Strong in the strength which God supplies through His eternal Son !

Strong in the Lord of Hosts and in His mighty power,
Who in the strength of Jesus trusts is more than conqueror.

Stand then in His great might, with all His strength endued ;
But take to arm you for the fight the panoply of God." *

WHAT IS A PROTESTANT ?

This is an important question which demands a thoughtful reply.

The origin of a word does not always afford a correct definition of its meaning, and the derivation of this word has perhaps proved misleading.†

Many would connect it with the verb "to protest"—that is, to make a formal declaration expressing dissent. Thus they would define Protestants as those whose avowed belief is opposed to the

* "Panoply" being an uncommon word, we would inform our little readers that it means *whole armour*, or a complete suit of armour. It is the one Greek word which in Eph. vi. 11 is rendered *whole armour*.

† "Thus, to "justify," though derived from the words "facio" (*I make*) and "justus" (*just or righteous*), does not mean to "make, but to account or reckon righteous."

teachings of the Church of Rome—against the errors of which they formally *protest*. This meaning Papists cordially endorse, and base on it the charge that our religion is a system of denials and negations, while theirs consists of authentic and authorised truths.

It is, however, suggested, that the familiar term is derived from two Latin words—"pro" (*before*) and "testor" (*I appear as a witness*). Its real meaning therefore is not "one who *protests* against error," but "one who *attests* or *bears witness* to the truth *before* others."

This was the idea of the late John Kensit—himself a doughty champion of the truths in defence of which he laid down his life. How far his scholarship gave weight to this opinion the writer cannot say. Certainly, however, if this view is adopted, the word "Protestant" conveys a fuller and more Scriptural meaning than if the popular one is entertained.

The office of the Holy Ghost is to teach the elect of God "as the truth is in Jesus" (Ephes. iv. 21), while they are to "earnestly contend for the faith which was once delivered unto the saints." This it is their duty to do, not only by *denying* false religions, but by *affirming* the Gospel of sovereign grace.

It is to be feared that the opponents of Papal error in the present day have *protested* too much and *attested* too little—have expended their energies too greatly in exposing "the lie which burned their fathers' bones to dust" and omitted to declare with boldness the truths to which Rome's errors are opposed.

"Ye are My witnesses," saith the Lord (Isa. xliii. 10) and "a true witness delivereth souls" (Prov. xiv. 25). Thus, while we say "all hail" to those who are raising the cry of warning, we would insist that the essence of Protestantism is testifying by our lips and our lives to the truth which makes God's people free. To shirk the acknowledgment of what God has made known to us is to be as false to Him as to abet and encourage error. Let us then sing or say with heart and voice—

"I'm not ashamed to own my Lord, or to defend His cause—
Maintain the honour of His word, the glory of His cross."

THE SUMMER DAY.

Translated from the German of Gerardt Ter Steegen, by Frances Bevan.

"Tell me, O Thou whom my soul loveth, where Thou feedest *Thy flock*; where Thou makest it to rest at noon."—THE SONG OF SONGS, i. 7. *Revised Version*.

SWEET shades and fields that glow with
summer flowers,
How dear are ye to me!
Alone with Jesus, doth my heart adore
Him,
That ye are fair to see.
Sweet shades and fields that glow with
summer flowers,
How dear are ye to me!

Nought seen in you but tender grace
revealing,
How fair His thoughts must be.
Sweet shades and fields that glow with
summer flowers,
How dear are ye to me!
How soft the breathings of Thy love,
Lord Jesus,
I rest my heart on Thee.

All, all that buds, and blossoms and
rejoices,
Hath my Beloved made;
His wisdom and His tenderness and
gladness
Told forth in leaf and blade.
All, all that buds, and blossoms and
rejoices
Hath my Beloved made;
All moves unto the music of His
power
That fills the woodland glade.
All, all that buds, and blossoms and
rejoices
Hath my Beloved made;
But heaven and earth, in all their
radiant glory,
To Him are midnight shade.
Lord Jesus, Thee to meet and to adore
Thee,
I sit here all alone—
All else may vanish as the mists of
morning,
Thou art mine all, mine own.
Lord Jesus, Thee to meet and to adore
Thee,
I sit here all alone;

To drink afresh the river of Thy plea-
sures,
Know more of the unknown.
Lord Jesus, Thee to meet and to adore
Thee,
I sit here all alone;
And lose myself, and find that Thou
art only,
Beside Thee nought and none.
Alone with Thee to dwell, O my
Beloved,
Is heaven on earth begun;
Whilst vanity of vanities outwears
All hearts beneath the sun.
Alone with Thee to dwell, O my
Beloved,
Is heaven and earth begun;
Above the midnight and the noonday
glory,
Our resting-place is won.
Alone with Thee to dwell, O my
Beloved,
Is heaven on earth begun;
And Thou my joy, mine everlasting
Heaven,
My pilgrim journey done.

--Forwarded by KATE STAINES.

REVIEWS, LITERARY NOTES, ETC.

The Publications of the Calvinistic Protestant Union, of which our brother D. Catt, 74, Strand, London, is the indefatigable Secretary, deserve special commendation at the present time. In their "get up" they are taking and popular, while their subject-matter is just what is needed for general use by those that have the cause of Protestantism at heart. They include booklets for the young, pamphlets on matters of current interest, and other literary productions of importance. Our friend does not—as we once imagined—trace his descent to the Suffolk family of his name, many of the members of which were so well known in the earlier days of our Denomination, but comes of one in the county of Sussex, in which, largely through the posthumous influence of William Huntington, the truth is so widely professed and loved. We have not seen a complete list of the publications of "The Calvinistic Protestant Union," but from our personal knowledge of its secretary and our cordial approval of those that we have read, we heartily commend Mr. Catt and his work to our readers.

"*Verily, Verily*," No. 28 of "The Devonshire Road Pulpit," by Joseph Jarvis. An excellent and very readable

sermon on the three utterances of our Lord which are prefaced by the above words. It is characterised by intelligence, savour, and solemn and heart-searching truth. Our dear friend is here at his best, which is saying much.

The Churchman's Magazine for July, 1910, J. A. Kensit, 7, Paternoster Row, E.C., contains some striking matter respecting the King's Oath, Rome's Waiver Deity, and the proceedings at the Church of the Annunciation, Brighton, on the occasion styled by Roman Catholics "The Festival of Corpus Christi." These were so sacramental as fully to warrant the Editor in remonstrating with the Bishop of Chichester for sanctioning in his diocese what the Royal Commission characterised as "defiant lawlessness."

The Australian Particular Baptist Magazine for June, 1910, contains good Gospel matter, for which we are glad; but tidings of the current condition and proceedings of the Churches are altogether lacking. This would be far more interesting than the oft-told tale of Robert Raikes and the first Sunday School, to which a good deal of space is devoted.

The Vanguard for July, 1910, edited by Pastor W. H. Rawlings, Farnborough, Hants, One penny. Maintains its high standing as a bold Scriptural and emphatically Protestant Magazine. Henry Varley, seur., Baron Porcelli, F. J. Lear and other well known evangelical writers are among its contributors. It is not a Denominational publication, and deals only with the vital truths which are generally deemed paramount by true Christians.

The Abolitionist, the journal of the British Union for the Abolition of Vivisection, with striking illustrations. Monthly, price 2d. Published at the office, 32, Charing Cross, London, S.W.

VIVISECTION is the practice of making surgical experiments on living animals for the purpose of discovering how similar operations can be most successfully performed upon human beings. It is not denied that these experiments cause the greatest imaginable torture to the unhappy animals who are thus treated; but it is contended that these have led to the most beneficial results to mankind, and are therefore justifiable.

Vivisection is differently regarded by those who are competent to form an opinion. Some eminent surgeons deem

it not only permissible but laudable, when the lives it has saved and the human suffering it has averted are considered. By others, equally eminent, it is denounced as a practice so unwarranted and cruel that it should be opposed by all who have a spark of benevolence or consideration for our dumb fellow-creatures, and who therefore deem it imperative to agitate until it is made a legal misdemeanour and crime. Those who thus judge are largely members of the British Union, in the interests of which this magazine is maintained.

Some of our readers may be in doubt on a question on which it must be owned something may be said on both sides. Such should write to Miss Beatrice E. Kidd at the office of this journal, who will forward, free of charge, a number of very able publications in which the question, *pro* and *con*, is fully discussed. "The Abolitionist" will also be sent gratuitously and post free for six months to any who personally apply for it by letter.

May God interfere on behalf of the creatures which owe their lives to His goodness, and speed the efforts of those who are seeking to save them from the horrible agony to which so many are continually subjected.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE CHURCH AND THE WORLD.

Being the substance of an Address delivered at the Norfolk and Suffolk Association Meeting at Tunstall.

BY PASTOR A. MORLING.

BROTHER DIXON, last year, addressed us upon "The Church and the Kingdom," and the importance of that subject our Brother brought home to us with great effect. This has been helpful to me in the choice of the subject of my address. It would be trespassing upon your time to give a lengthy definition of the term "Church." The contention of the Holy Ghost in the use of that term is not the idea of a "National," "Institutional," or "Material" Church, but a "Spiritual" Church. The former is one of the world, and therefore can afford to be *worldly*; the latter is in the world, but strictly forbidden by her Lord and Master to be of it. Christ

said to His disciples, "Ye are the light of the world," "Ye are the salt of the earth." We recognise that the Church has received definite instructions from her Head as to her relationship to the world. She has also received the same as to the relationship of the world to her. The term "world," perhaps, needs a little definition. Archdeacon Sinclair says "It means several things, some good and some bad; it is the Universe, the sum total of mankind; the moral order to be found in creation, which is antagonistic to God. Thus it becomes a phrase for all such inventions, plans, customs, thoughts, and estimates of mankind as are not in harmony with the will and purpose of God." Is it not a mistaken idea that the work of the Church is to convert the world? Is it not, rather, that she is to be instrumental in the hand of God in gathering out

His people from the world? At the beginning her Lord's command was "Go ye into all the world, and preach the gospel to every creature, and lo, I am with you alway." But instead of this we find the outcry on the part of the Church is that of alarm because the world will not come to her. Thus the Divine order seems to be reversed. Not only so, but great efforts are being made with the object of filling the Church with the world and with the worldly, and upon the supposition that like attracts like, the methods used are often borrowed from the world. The reason assigned for this is that her organizations must be up-to-date, and thus it is implied that as first constituted and equipped the Church has failed, her ministry, ordained by Christ, authorised and qualified by the Holy Ghost, has become out of date, and is so far behind the times that although successful on the Day of Pentecost and onward—as described in the Acts of the Apostles—it is of no use to the 20th century. Progress has outstripped the Gospel, of which the central truth is the Cross, and while she complains that the old order has failed to bring in the world, with new methods and machinery she has succeeded to such an extent that her Lord is in a great measure ousted.

It is thought needful to have an up-to-date entrance into the Church—one that is wide and broad. The world is quite at home with a wide gate and a broad way, therefore she bestows her patronage upon the Church which provides such an entrance.

It was no easy matter for some of us to enter the Church when we first made a profession of our faith. The gate was not wide, nor was the way broad. It was enforced as necessary that a definite statement should be made concerning the work of grace in the soul. Messengers or visitors were appointed from the Church to receive the statements, and likewise to discover the reason for the desire to unite with the Church. This was followed by an ordeal more trying—that of appearing before the Church to tell what the Lord had done for them, and often to be subjected to the searching questioning of those

present as to their views on Divine truth.

Upon this matter the President of the Baptist Union for 1908 said in his address, "Somebody suggests to me that we should make the way into the Church easier." Why, people can stroll into the Church now on the strength of a little religious sentiment or emotion, or of the faintest desire to do better. We are so anxious about numbers and statistics that we press people in unconditionally, and so far from its being a high privilege to belong to the Church, it is in danger of being regarded as a favour bestowed upon a community when persons of intelligence and respectability consent to join it.

The ordinance of Believers' Baptism is no longer looked upon as a command enjoined upon His followers by their Lord, but as a matter of opinion. If one sees it right to be baptised, one is commanded to do so, but if not, then it can be omitted.

The Table of the Lord is made free to all, or to any who may be seriously disposed, and neglect of it by Church members is not considered a violation of Church order and fellowship. While all this is being done or sanctioned within, worse things are being carried on outside. Wordly minds can only be pleased or satisfied with the worldly, and this is the kind of means used for getting together or holding such in attendance upon the services of God's house.

Here again there ensues conformity to the world. Multitudes are attracted to the world's entertainments. The Christian Church to be up-to-date must entertain. The world's amusements and entertainments draw together large crowds. The Church must have her recreations and amusements. Because the world has concerts, soloists, brass bands, and theatricals for the crowd, so the Church must have her soloists, sacred concerts (or otherwise), that she may hold her crowds. Social, secular and political themes compose the up-to-date sermons of many popular preachers of the day. The congregations are large. The prayer meetings small. Sensationalism wins. Godliness is at a discount.

"Then the Church sat down at her ease, and said

I am rich, and in goods increased ;
I have need of nothing, and naught to do
But to laugh and dance and feast.
And the sly world heard her, and laughed
in her sleeve,
And mockingly said aside,
The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

May we not in reason enquire if this is the case? From what has it arisen? "Is there not a cause?" If so, what is it?

The life of the Church is made up of the individual life. All true religion is a personal matter. All love to God and to God's truth must be an experience of the individual soul. The result is a practice, individual and personal, corresponding to the experience. Worldliness in the Church has its foundation in the personal life more than in the life of the community, which is cultivated and brought in by the uniting of the worldly person with the Church. Hence the need to guard the gate.

But from whence does some of this poison arise? Is it not in our home life? Is the home life of the Christian what it should or might be? Our fathers were considered narrow and cramped in the manner in which they ordered their households, and enforced morality and reverence for holy things in the lives and characters of their sons and daughters. These things, now often spoken against, helped to preserve the Church from decay. But how is it now? Where is the home that is conducted upon the old Puritan lines? Where are we to find the home where the young people as a whole reverence holy things? The literature that is often read is of a light, sentimental or depraving kind. No limit is put upon this. The family altar is taken down, or if any attention is given to family worship it is but little, from which some of the family are often absent. Places of amusement and entertainment are attended without discrimination and without protest from the parents, but rather the opposite, the parents often accompanying their children to such places.

The appetite thus created is never lost, and in after days should such unite with the Church they cannot be satisfied unless the appetite is fed or conquered by Almighty grace.

"Train up a child in the way he should go, and when he is old he will not depart from it." The problem of holding the young in our congregations when old enough to leave the school is still unsolved, but we call upon the parents to do all possible to help us by keeping always before the children that which is pure, true, and God-honouring.

I am afraid worldliness in the Church is often caused or fostered by an unscriptural Ministry. A Ministry that does not insist upon a corresponding life to the profession made—that which deviates from the claims, demands, and teachings of God's Holy Word—make room for a worse state, even to the denying of the truth. It has been said that what are called the doctrines of grace make room for loose living, but my observation has been otherwise, and the loose, worldly living follows teaching *contrary* to the doctrines of grace.

A love for position and honour in the world has seized upon many, and becomes almost a madness with professors. This has acted upon the Church life, especially where the cause is weak and struggling. To the aspirants after worldly and fashionable position the village meeting house is too plain and humble—its preacher or preachers not educated sufficiently for his taste. All must be changed—up to the times—and the world often comes in by this change, while true godliness departs; when people become ashamed of God's House because it is humble and unadorned, we have but little hope for success or blessing.

The Church is not called upon to resort to the many worldly means for raising the needful funds for God's work, such as are being used in many places. I do not believe God will bless money used in His cause that is not the willing, loving gift of hearts moved by the higher claim enforced by divine truth. "Freely ye have received, freely give." I am surprised at so many following after sales, bazaars, and novelties of that kind to gain support for the cause of God. I am surprised, also, that there is a response to it. We cannot serve without sacrifice, and it cannot involve sacrifice to get from the world by worldly means that which undoubt-

edly is the Christians' privilege to give. Our home work needs support—our foreign missions likewise—for the command is given to teach all nations and to make disciples of them. He who gave the command will surely bless and prosper the Church or individual who will make sacrifice to carry out His commands.

I am sure many present will be saying, "What has all this to do with us? We are all right; in our Church we keep out the secular and worldly. We are strict, straight, and orthodox. We work upon the old lines. Our communion is Strict, our Church order Particular. We have only the old-fashioned Gospel preached from our pulpit. We are not wealthy, but we are happy. We hold the truth if we do not hold the people. Our prayer meetings are not of the lively kind, but we are doing what we can. If the people like to come they can, but if not we cannot help it—we leave these things to God; He will have His own." All this is alright as far as it goes, but how far does it go? While much sin may be committed there is also the danger of sinning by omission, or leaving undone that which we might have done. A speaker at some meeting held quite recently in Ipswich said that many of our Churches are dying from self-preservation, and I fear such cases are not far to seek in our denomination.

It would not be right to draw this dark picture without saying something in connection with the remedy. Worldliness and indifference will flee before the outpouring of God's Holy Spirit. The spirit of earnest believing prayer will be manifest. God's throne of grace will be besieged. The Gospel faithfully preached will be heard and received, for no results can be expected where the word preached is not received and believed. The servants of God to-day are often being reminded of the great preaching of the past, and the contrast, compared with that of to-day. Not only were there great preachers and great preaching in the past, but there were also great hearers. Hearing the Gospel was an art in this Association in years gone by—an art practised with unremitting diligence, and the art of hearing created the art of preach-

ing. While the pew is crying, Where is the preaching of days gone by? we reply, Where is the hearing of days gone by?

If our hearers have become indifferent to what is preached—and how—the result will be indifferent preaching.

The low state of Zion, the incoming of the world, the loose and un-Christian home life, the un-Scriptural ministry, the pride and ambition so un-Christlike will all be ended if we are blessed with a return to Pentecostal experiences. There must be the Upper Room, the gatherings for prayer with all present (Acts i. 14); the one accord, while waiting in one place for the descent of the Spirit. When this has taken place—and it will take place—results will at once be seen. Every true servant of God will then be endued with power from on high. That power will draw crowds beyond the drawing of the secular sermons, the solo or the band, and the same spirit will cause the Word to prick men in their heart. Cries for mercy will be heard. Souls in great number will be baptised and added to the Church. I say baptised and added because that is the method of the Holy Ghost.

We must not be misunderstood, and it must not be implied that we intend to convey the idea that the Church should ignore the world, or make no effort to reach the world at large. Christ says, "The field is the world." Then every sower of the good seed has to work upon and in the field.

But against this we raise our voice—that the Church must not change her methods, or change her seed, because it is considered that both are out of date. Truth that is eternal can never be out of date. The work of the eternal Spirit can never be behind the times. The only up-to-date cure for the serpent's bite is the Son of Man uplifted. All else deceives, deludes, and ultimately leaves the poor bitten sinner to die of his bite.

Consecrated, Christ-exalting work carried on in the world, with its foremost object the glory of our Lord and the gathering out from the world of His people, a loving, Christ-like care for suffering humanity, a burning desire not to amuse or

entertain those dying from sin's wounds, but to bring to their notice Gilead's balm. Men are crying still for something to save them, to lift them, to deliver them from death.

It is undoubtedly the Church's responsibility to provide this something, and she can provide it from her own divinely-prepared resources, without application to the world. Her supplies are sure and inexhaustible. The person and completed work of our Lord Jesus Christ are sufficient to meet the whole of the sinner's need. What else can save, uplift, and deliver from death except the redeeming love and mercy of our God. Brethren, let us hold fast to the old truths of "sovereign grace o'er sin abounding." Let our message be "Christ and Him crucified." Let each individual believer learn his own personal responsibility in these matters. Let them be united at the throne of grace. Let them out of their own personal experience of what grace has done for them, seek the welfare of the perishing around them, and once again the Church shall "Arise from the dust and put on her beautiful garments," and again the glad response shall be, "We will go with you, for we have heard that God is with you."

"Down to this very hour
Christ's blood retains its power
To purge away sin's blackest stains;
His victories endure,
His words are fixed and sure,
Emmanuel for ever reigns."

KEEP BY THE CROSS.

A GENTLEMAN who had been travelling in Switzerland relates the following:—

I determined to ascend Mount Joli, a mountain not far from St. Gervais. As I made the ascent unaccompanied by a guide, it was with some difficulty I found the right track. Having at length, however, reached the foot of the mountain, I enquired of a peasant how I should find the way to the summit. He answered in French to this effect, "You cannot mistake the way, but be sure you keep by the cross." A large wooden cross had been erected as a guide-post about halfway to the summit and the path led immediately past it. The words of the Swiss peasant struck me very forcibly as the true direction to

those who are seeking to find their way from this present evil world to the heights of the heavenly Zion.

Reader, are you anxious to be saved? Then listen to these words, "Be sure you keep by the cross!"

Remember this is the only way of pardon of sin. Christ crucified is our only way of pardon; for the Scriptures say that "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." And again, "The blood of Jesus Christ His Son cleanseth us from all sin."

Remember, again, this is the only way of holiness. Christ is made of God unto us "sanctification," and a sight of the Cross of Calvary will be the death of sin. Calvary is the only spot in the world where sin cannot live. When Capt. Hedley Vickers found it true to him that "the blood of Jesus Christ cleanseth us from all sin," he immediately exclaimed, "The past is blotted out; what I have to do is to go forward. I cannot live in those sins for which my Saviour shed His precious blood." Thus the design of His death on Calvary is accomplished; for Jesus Christ gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works.

Remember, also, it is the only way to happiness, usefulness and glory. Reader, do you wish to have your sins pardoned, your heart purified, your life ennobled and rendered happy and useful, and at last to gain the crown of glory? "Be sure you keep by the cross."

BETHESDA CHAPEL, IPSWICH. OPENING OF NEW MISSION HALL AT WHITTON.

THE expectations of the people at Bethesda interested in this branch of Christian work were at length realised when on Wednesday afternoon, June 22nd, this new Mission Hall was opened.

The building is situated near the Crown Inn on the main road, and is constructed of corrugated iron, and is capable of seating about 200 people. It is approached from the roadway by a small porch, at the end opposite the entrance being a platform capable of seating four, the spaces of the railing supporting the reading desk being filled in with open ironwork. The interior is panelled throughout with polished

pitchpine, the lighting and ventilating arrangements being quite up to date, especially the latter, Whitton being in the fortunate position of having a supply of gas from the Ipswich main. The expenditure has been about £200, with accessories, including a good-sized anti-room, approached from the platform. Sufficient land has been acquired to admit of the enlargement of the building later on if found necessary.

The opening services were held in the afternoon and continued in the evening. The Mission Hall was crowded at both services. At the latter, C. W. Sear, Esq., of London, occupied the chair and gave a most interesting address.

Pastor H. Tydeman Chilvers was then called upon to perform a most pleasing function, and that was to present to Mr. W. Lait, the lessee of the old Granary, in token of the Bethesda people's gratitude to him, a beautifully upholstered armchair.

Mr. Lait, with deep emotion and with many thanks, made a suitable reply, expressing his sorrow at the same time that they were not going to use the old place any more. Many of his neighbours had told him that he would not be able to spare the Granary, but he was glad to say that he had not found that the case, and in fact he did not want it now.

Mr. S. E. Garrard, the energetic secretary of the Whitton branch, followed with a most interesting account of their work in that village. He said the work of Pastor H. T. Chilvers dated back to 1904. According to the records he had in his possession, the first meeting was held in the month of June, 1904, in the Parish-room, which was loaned by the parish authorities. After they had been labouring some six months, notice was given them to quit, and, as the people had learned to love the Gospel, it was somewhat heart-rending for them to give up the building. During the last few Tuesdays that remained for them in the Parish-room, meetings for prayer were held, which lasted sometimes up till midnight, when they wrestled with God that He would undertake and appear for them, which He eventually did by touching the heart of a farmer in the village in the person of Mr. W. Lait, who willingly gave up one of his granaries for the purpose. Up to this time the work had been carried on by Pastor Chilvers, who had been assisted especially by Mr. John H. Clapham, but the former had borne the entire responsibility of the work. Then the Church at Bethesda decided to accept the work as a mission branch, and a committee was formed consisting mostly of young men. One of the first questions discussed was the need of the children in the village for

religious instruction. Whilst this was going on, another was a work getting into touch with those children by distributing Scripture Union cards and other literature, and presently Miss Noad, and Miss Cattermole as her helper, started, not a Sunday-school, but a Saturday afternoon class for children. That work had been carried on up to this day on alternate Saturdays. After about ten months' service in the Granary, the work was somewhat marred by the home-call of Miss Clara Elmslie, who had been mainly instrumental in giving Pastor Chilvers a footing in the village. She was remembered by what she had done. In the Granary they had left the marks of her own handiwork. Miss Noad was now carrying on the labour of love that she had left. Thus the work at Whitton had been carried on some six years, and that night they had the joy of meeting in their new Mission Hall, which was not, however, quite free from debt.

Pastor H. T. Chilvers, as the treasurer, stated that he had been the recipient of the moneys and other gifts for the erection of the building and the furnishing of the same. The building of the hall commenced by a kind friend in the village (who wished to be called "Anonymous") placing at his disposal £100 for the acquisition of the land and the commencement of the building operations. They had collected, besides, the sum of £53 5s., which included donations from Mrs. Robert Paul, Mr. Herbert Fison, Mr. H. F. Harwood, Mr. C. C. Harris (London), and others, for which they were exceedingly thankful. He also acknowledged gifts from the following:—Mrs. Everett (Ipswich), a handsome Bible; a kind friend, 200 hymn-books of "Psalms and Hymns"; Mr. A. E. Garrard, an enlarged cloth-bound copy of hymns; Mr. J. Barker, carpet for platform; Mr. J. Sayer, tablet to the memory of Miss Elmslie: the chairs had been hired, but up to the present Mr. Clarke Woods had given ten and Mr. B. Oliver five; the beautifully constructed platform was the gift of the builder, Mr. Hazell, Fore-street, who had carried out the building operations in such an admirable manner; Miss Artis and Miss Wright, clock.

Mr. A. A. Dowsett (Crown-street) gave an appropriate address, as did also Pastor T. Reynolds, of Waldringfield.

The services were continued on the following Thursday evening, when the memorial tablet to Miss Elmslie was unveiled by Pastor H. T. Chilvers, inscribed: "In sacred memory of Clara Annie Elmslie, a devoted worker in this Mission, who fell asleep in Jesus, March 14th, 1906, in her 31st year." The deceased lady's favourite hymn was sung after the ceremony, "On the resurrection morning," and a verse of

"Only remembered by what we have done."

Pastors W. H. Berry and W. H. Ranson (Somersham) gave excellent addresses during the evening.

The collections both days amounted to about £20, which leaves a debt on the building of about £30.

GEORGE E. DALDY.

RE-UNION AT ELTHAM.

MOST prosperous—spiritually, numerically, financially—were the welcome meetings to Mr. Samuel Banks on resuming the pastorate of the Church at Balcaskie-road, Eltham Park, on Tuesday, July 5th.

The afternoon gathering was presided over by Mr. John Piggott, J.P., of Bexley. Mr. S. J. Taylor read the Scripture (2 Cor. iv. 1-7) and Mr. Alfred Sharp offered prayer.

The Pastor then made a brief statement as to his resumption of the work, having resigned in 1906, after five years' successful labour. He referred to his former happy days and felt happier now, as sometimes takes place at reunions. The one text given him for coming back was Ezek. xiviii. 35, "The Lord is there" (Jehovah-Shammah); also he was encouraged by Matt. xviii. 20, "I am in the midst."

The Chairman, in a brief address, referred to trust-deeds, affirming that their strength was in the pulpit and the Church. The word of Scripture he gave was Luke iv. 14, "Jesus returned in the power of the Spirit . . . and there went out a fame of Him," and he trusted the same experience may be their Pastor's.

Mr. S. T. Belcher referred to the commencement of the Cause in a main street twenty-three years ago, and only now recognised one person who was there then. He congratulated them upon the work God had done for them, and for the re-union, and would pray this spiritual wish for them (Psalm xx. 1), "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee," and especially verse 2, "Send thee help from the sanctuary."

Pastor J. Easter, of Overy, then preached an expository sermon from Mark vi. 30, "And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done and what they had taught." It was much appreciated and very suitable. The divisions were—(1) The apostles; (2) their gathering together; (3) the great Magnet—Jesus; (4) their report to Him.

There was a goodly attendance to a well-provided tea, freely given by the Church and friends. To this about sixty to seventy sat down.

The evening meeting, which was satisfactorily attended, was presided over by Mr. F. J. Catchpole (an old and

practical friend to the Cause). Mr. W. H. Abrahams read Ephes. iv. 1-16 and Mr. T. R. Loosley engaged in prayer.

The secretary (Mr. W. A. Tooke) felt thankful they were settled once more. There were increased difficulties and not a large actual membership, but he hoped the Lord would be their help.

The Chairman offered his congratulations on their re-union, exhorted them in face of future troubles to "quit themselves like men," and to abide by Psal. cxxxiii., "Dwelling together in unity," and then enriched the meeting with a picturesque description of the "dew of Hermon," and enforced its spiritual teaching upon the Church in a few choice and telling words.

Pastor J. Bush rejoiced in the cause of their gathering together. He would say what Moses said to Joshua—"Encourage him." May they do so to their Pastor by (1) their attendance, (2) their prayers at home and in the house of God, (3) acquainting him of your help and comfort through his ministry, (4) consistency and conduct, and (5) support of the Cause of God.

Pastor E. White reminded us of the words of Paul to Philemon concerning Onesimus: "Perhaps he therefore departed for a season, that thou shouldest receive him for ever" as a "brother beloved." His word to us, however, was 1 Chron. xxix. 22, "And they made Solomon king the second time, and anointed him." He hoped their Pastor, like him, might extend the kingdom, build the temple, and be anointed by the Lord.

Pastor R. Mutimer said "history repeated itself" here, for Israel in Hosea said, "I will return unto my first husband, for then was it better with me than now." He was glad brother Banks was called back. He had a right to be there. There were difficulties everywhere—in every sphere. But an omnipresent God was with them, as Paul round on boardship—"He believed God." He confessed it. It composed him. The result was, "All escaped safe to land."

Pastor R. E. Sears was permitted by God to found this Church and preach the opening sermon. Notable re-unions in the Bible were Jacob and Esau, father and the prodigal, the Master and the scattered disciples after His resurrection. Through the atonement sinners were united to a living Christ. He trusted that both Pastor and people might have an unction from above always uniting them.

Pastor H. D. Tooke joined in the congratulations and besought the people to pray for the Pastor, and thus be in sympathy with the Spirit of God and the Lord's servant. Then that Church has success and prosperity. He would commend Jude 20, "Building up yourselves on your most holy faith." Earnest appeal was made for more personal

consideration of the Word of God—for God's people to know what they believe, like men of old did, and thus be able to combat error. The Word of the Lord is the sword of the Spirit. Time was limited, else the speaker would have included the other three words—"praying," "keeping," "looking."

Brethren J. Easter and T. Dean followed, with three or four minutes each, both urging the importance of knowing the Word and prayer for the work of the Lord, so that the Scriptures may not be "wrested" nor instability abound, but that "Thy kingdom come" may be fulfilled in the heart and life amongst men.

The Pastor concluded by thanking all the friends and speakers and chairmen of the day, declared he already felt the refreshings of the dew and the showers, and that the "Lord is there." Encouraging letters and telegrams and remittances had come from R. Banks, J. N. Throssell, E. Beecher, I. C. Johnson, Mrs. Sears, Mrs. Kennard (the donor of the site), and others.

The total collections for the day, including the proceeds of the given tea, amounted to over £16, to be divided between the Church funds and the Pastor.

Mr. S. H. Brown was then called upon for prayer, the Chairman pronounced the Benediction, and though heavy rain kept company with us homewards, yet the moisture of the dew of Hermon through the day upon our spirit kept us comfortable within and without, because Jehovah-Shammah—"The Lord is there."

S. J. TAYLOR.

IPSWICH (BETHESDA).—The sixty-first anniversary services of the Sunday-school were held on Sunday, July 17th, preceded in the early morning at 7 o'clock by a teachers' prayer-meeting, and half-an-hour later by public ditto. At the services during the day the scholars took up their position in the galleries. Pastor H. J. Galley, of West Ham Tabernacle, was the preacher at both morning and evening services and gave a splendid address to the scholars in the afternoon. He was listened to by large congregations, chairs and forms having to be placed in the aisles and other open spaces to accommodate all who desired to be present, including not a few from the surrounding districts. At the evening service Pastor Galley preached a most telling sermon—a discourse that will dwell on the minds of both young and old for some time to come. He selected for his text 1 Chron. xxii. 19, "Now set your heart and your soul to seek the Lord your God," being words forming a part of the good advice that aged David gave to young Solomon. He said in a good many cases the young

were unwilling to take the advice of their elders, but as he stood between the two—old and young—this perchance gave him some title to speak. He then went on to offer a few suggestions to the aged about giving advice to the young. He said he would like to take the aged by hand in spirit, and likewise the young, and join them hand in hand, and say to the former, "The Lord has sent me here to say to you, 'Feed My lambs.' Lead them; do not try to drive them." Mr. Galley, in his advice to the young, could not fail to bear weight. Specially selected hymns were sung by the children, and the singing indicated much careful training on the part of the leader of the choir, Mr. Herbert Garrod, the organist accompanying with his customary efficiency. The collections throughout the day totalled £25, which was divided to the school funds.—GEO. E. DALDY.

EBENEZER, GRAYS.

ANNIVERSARY services were held on Thursday, June 23rd. In the afternoon a sermon was preached by Pastor T. L. Sapey, of Brixton, from the words, "I saw visions of God" (Ezek. i. 1). Referring to visions which God gave to Abraham, Moses, David and Ezekiel, he was enabled to dwell very encouragingly upon visions given to God's people of His goodness and glory, all which centre in His dear Son Jesus Christ. These are great realities, and are for the strengthening and encouragement of His people.

After tea the chair was taken by Mr. J. M. Rundell, of the Surrey Tabernacle, who read Ps. cii. Brother Dixon, of Gravesend, sought the Lord's blessing upon the meeting.

A statement of the financial affairs of the Church was made, also grateful acknowledgment of God's blessing attending the Word preached, three new members having been added this month.

The Pastor presented to the Church a new Bible for pulpit use—a loving gift from brother Withers and his family, who, in the providence of God, removed to Canada about two years ago.

The Chairman then gave a most helpful and encouraging address from the Psalm previously read, dwelling more especially upon the 17th verse, "He will regard the prayer of the destitute and not despise their prayer."

Pastor Sapey followed with a sound Gospel address from Ps. xxi. 5, "His glory is great in thy salvation," dwelling upon the glory of God and its greatness being most prominently seen in the salvation of poor sinners.

Pastor H. Bull, of Boro' Green, then gave a most instructive and spirited address from the words of exhortation in Heb. x. 25, "Not forsaking the assembling of ourselves together." He

drew attention to the three great seasons when the Jews assembled together, viz., Passover, Pentecost, and the Feast of Tabernacles. The spiritual teaching of these three ceremonies was very clearly set forth, and an earnest desire that they who are the subjects of like spiritual experiences might more regularly meet together to encourage each other and show forth God's praise.

Brother A. B. Tettmar, of Manor Park, followed with a sweet address from the words, "My people" (Jeremiah xxxi. 33), showing that God's people are a people loved, drawn, built, gathered, led, kept, satisfied.

A few words were then spoken by the Pastor from Jer. xv. 16, "Thy word was unto me the joy and rejoicing of mine heart." He pointed out that for this to be so our experience must be like that of the prophet which is given in the former part of the verse, "Thy words were found, and I did eat them." There must be (1) the desire, (2) the seeking, and (3) the personal experimental realisation. Then, and not till then, will they rejoice the heart of a poor sinner.

The Doxology and prayer closed a really happy season, at which there was a good attendance and the realised power of God in our midst. May God grant many such seasons at EBENEZER.

IPSWICH (ZOAR).—The anniversary services in connection with this school were held on Sunday, June 19th, 1910. For the third year in succession Mr. Chas. J. Welsford, of Horham, was the preacher. In the morning he discoursed from Mark vii. 24, "He could not be hid," and in the evening from Canticles i. 4, "We will remember Thy love." In the afternoon a service especially for young people was held, at which several scholars gave recitations and Mr. Welsford an address, based on Gen. i. 2, "The Spirit of God moved upon the face of the waters." Throughout the day special hymns and anthems were rendered by the choir and scholars under the leadership of Mr. D. S. Garrard, with Mr. J. Threadgall at the organ. The day was gloriously fine, thus enabling many friends to come from neighbouring Churches; and amongst the afternoon congregation we were glad to notice Mr. H. M. Winch, of Chatteris, who was preaching in the city on that day. The collections amounted to over £9. The annual treat was held on Wednesday, July 13th, when the scholars marched to Grove Meadow, where, through the kindness of Mrs. J. P. Cobbold, this event was held. The weather was ideal, and the children, as well as the parents and friends, enjoyed themselves to the full. To the many friends who helped to make these events so successful, either by money gifts or presents or personal

effort, we tender our best thanks.—ALBERT W. WHAYMAN.

ILFORD (EBENEZER, CLEVELAND ROAD).—Services in connection with the 74th anniversary were held on Sunday, July 10th. In the morning at 11 and evening at 6.30 sermons were preached by Mr. W. E. Fuller, whose ministry was, through the blessing of the Lord, well received, and enjoyed by all. On the following Tuesday, Mr. E. Marsh preached in the afternoon from the words, "This my joy therefore is fulfilled" (John iii. 29). The evening meeting was presided over also by our brother Marsh, and appropriate, spiritual addresses were delivered by Messrs. Goodenough, S. Hutchinson, and Othen, sen. The services were well attended, and the collections liberal, and we desire to acknowledge the goodness of the Lord in thus sustaining us for so many years, that peace and a measure of prosperity has attended us throughout the past year, and we are seeking His blessing upon the future.—GEO. S. FAUNCH.

HORNSEY (ELTHORNE ROAD).—The services held on the 14th and 16th of June, to celebrate the 44th anniversary of the formation of the Church, proved of a most encouraging character, and many sweet portions were included in this spiritual feast. Mr. H. D. Sandell, the Pastor, occupied the pulpit on the Lord's-day morning, his text being taken from Psa. cxviii. 25, and in the evening Mr. E. W. Flegg based his remarks upon Josh. xv. 19. On the Tuesday afternoon a good number of friends assembled to hear Mr. O. S. Dolbey, who very acceptably discoursed upon the gracious declarations found in Isa. xxx. 19. After tea a public meeting formed a continuation of the services, over which our esteemed friend Mr. J. M. Rundell presided. The opening offices consisted in singing, the reading of Psa. cxlvii, and prayer by the Pastor. The Chairman, on rising to introduce the speakers, said that his position brought many pleasant recollections to his mind, and though there had been changes yet God remained the same. Mr. Holden expressed the pleasure he felt in being present once more. His address was founded upon Col. i. 12, and in giving out the feelings of his heart on these glorious truths he drew his hearers' hearts also out in sweet contemplation upon the strong foundation of the believer's future inheritance. Owing to the illness of brother S. T. Belcher he was prevented from fulfilling his promise to be with us, but the presence of Mr. McKee, of Southport, as a visitor, led to his kindly stepping into the breach, and thus an unforeseen pleasure was given. In his own pleasant style he led his hearers through

some of his own experiences; encouraged them to wait upon God in all things, and impressed the fact that nothing in opposition to His divine will could take place, and that while much fear as to the trend of events, with regard to the undermining of our privileges as Protestants and Christians, was expressed, he pointed out the safe retreat provided by the throne of grace. Mr. Dolbey followed with an instructive address upon the words "The word of this salvation," dividing his subject into three sections—the obedience of Christ, His blood, and His resurrection. The Pastor closed with words of thanks to the friends, and of appreciation of their kindness and sympathy.—A. G. SANDELL.

STAPLEFORD, CAMBS.—The anniversary of this Cause was held on July 5th, when Pastor B. J. Northfield preached twice. In the afternoon an excellent discourse was delivered on "Ask the Father in My Name"; and in the evening the subject was "Whosoever will." Friends from Harsant, Lode, Swaffham, Sawton, and Shelford found it profitable to listen to the glorious Gospel. It was a restoring and refreshing season to thirsty souls. The sacrifice and self-denial of Mr. B. J. Northfield, who has visited this small Cause of truth almost annually during the last twenty-five years, is much appreciated.—H. E. SADLER.

LEYTON (GOLDSMITH ROAD).—On Tuesday, June 28th, the first anniversary service was held of the Missionary Band. Mr. S. Hutchinson kindly took the chair, also receiving, on behalf of the Strict Baptist Mission, the collections of the young people. A brief report was made upon the work of the Band, and also one read of the progress of the Sewing Class. (The Band is composed of young people, and distributes literature in the district, collects for S.B.M., and the girls make garments to send to India. It has its own little badge, monthly paper, and library.) Two addresses were delivered by Messrs. W. Caten (of Gurney-road) and C. Fardoe (of Homerton-row). The meeting was enjoyed by all. May "signs" follow.

BLAKENHAM.

ON Lord's-day, June 26th, the anniversary of the Sabbath-school was held, when Mr. H. Bull (of Boro' Green) paid his first visit, and a very good day it was. In the morning the sermon was full of encouragement for teachers from the words "Cast thy bread upon the waters, and thou shalt find it after many days." In the afternoon the children were delighted with an address about "Bees"; while in the evening all present enjoyed a sermon from the

words, "What aileth thee, Hagar?" The children sang and recited.

ON Lord's-day, July 3rd, great encouragement was afforded in witnessing the baptism of two young scholars and one of the teachers, the service being conducted by Mr. Carr. The Lord bless and keep them.

ON July 13th the children had their summer treat in a meadow adjoining the chapel. M. A. MOORE.

CHELMSFORD.

ON Sunday, June 26th, the Sunday-school anniversary services were held, when the former Pastor (Mr. H. S. Boulton, of Brighton) preached morning and evening. The morning sermon was especially adapted to the scholars and young people, the text being Psa. cxliii. 8. Mr. Boulton also suitably addressed the young in the afternoon. In the evening the elder friends were spiritually fed. Being favoured with fine weather, fairly good congregations, a unity of feeling, and discourses adapted to all, we felt the Doxology could be heartily sung at the close, and fervent prayer arose that spiritual blessings might result from these services.

On the following evening (Monday) the annual public meeting was held, when a cheering report was read on the school work for the past year. The cash accounts were also satisfactory, showing a balance in hand of 13s. 6d. Mr. Pizzey (senior deacon) spoke briefly from the words, "Wisdom is the principle thing; therefore get wisdom" (Prov. iv. 7). This was followed by a short address from Mr. Blackwell on Psa. xlv. 16. Pastor Boulton then gave an earnest address on "Stedfastness in worship," illustrated by the three Hebrew children—Shadrach, Meshach, and Abednego. Rewards were distributed to the scholars, a few words were spoken by the superintendent (Mr. F. J. Hazelton) and Mr. A. Thompson (a teacher), after which the singing of "God be with you till we meet again," and the Benediction pronounced, brought a pleasant meeting to a close.

The collections for the School Fund amounted to £5. F. J. H.

Aged Pilgrims' Corner.

THE 39th anniversary of the Hornsey Rise Home was well attended and the results were encouraging. Messrs. J. W. Dance and J. K. Popham preached the sermons. Tea was provided in the hall, and the lady visitors kindly conducted a Sale of Work for the Benevolent Fund. The garden is now in its summer beauty and will well repay a visit. Considerable expense has been incurred in the renovation of the chapel and hall and the Maintenance Fund has been heavily drawn upon.

The chapel of the Camberwell Home having been re-seated, the old seats, accommodating about 150 persons, are for sale. They can be seen at Messrs. G. M. Hammer and Co.'s works, 6, Clement's-road, Bermondsey. Friends on the south side of the Thames would find a visit to this Home a pleasurable excursion, and a hearty welcome would be given. * *

The weekly services at the Homes are open to the public. At Camberwell every Saturday there is a prayer-meeting at 6.30, and a similar gathering at Hornsey Rise; Sunday afternoons, in both Homes, at 3 o'clock; and on Tuesday evening, at Hornsey Rise, at 6.30; and at Camberwell, on Wednesday evening, there are preaching services. * *

The new Annual Report and the July *Quarterly Record* are now ready. Copies will be sent upon application at the office, and both will be found to contain much that is interesting concerning the Institution.



Mr. J. P. GOODENOUGH,

The new Secretary of the Surrey Tabernacle Benevolent Society, and Pastor of Keppel Street Memorial Chapel, Russell Street, Kentish Town, N.W.

Gone Home.

WM. SLAYMAKER.

Death has again visited the Cause of God at Orford Hill, Norwich, and removed our brother Wm. Slaymaker, to be for ever with the Lord.

Born on July 19th, 1839, at Bray, Berkshire, he had thus passed the allotted span when he received the home-call on the first day of July, 1910.

At the age of 18 he removed to London, and was for many years employed by a firm in Wood-street. During this time the Lord was pleased to call him by His sovereign grace under the preaching of the late Mr. C.

H. Spurgeon, by whom he was baptized at the Metropolitan Tabernacle.

His diligence in distribution of tracts, as a sick visitor and occasional preacher, brought him under the notice of the revered Pastor, and receiving an appointment as colporteur and Pastor of the Baptist Chapel at Neatishead, Norfolk, he preached the Word of Life there for nearly seven years, when he removed to another village station—Buxton, Norfolk.

After the death of the great preacher, funds for the sustentation of his many-sided work came in but too slowly, with the result that certain districts formerly occupied by Mr. Spurgeon's colporteurs had to be abandoned.

This necessitated a removal to Norwich to seek other employment. After some months of visiting the Baptist Chapels of Norwich, he finally settled down with his wife and daughter at Orford Hill. During these years it was our privilege to profit much by his long experience of Divine things, and by the help willingly rendered at the Thursday evening preaching services whilst this Church has been pastorless, also his visits to the sick, and by his mellowed utterances at the prayer-meetings. A man blessed with good judgment; at times very unconventional, especially when the singing failed to reach the required "volume." His place was seldom vacant at the appointed time, but when the time allotted for worship had expired his "hearing" was gone; his thoughts went to his aged wife, whom he tended so carefully.

When health and strength permitted, his services were often called into requisition by the Churches of the adjoining villages, more especially Saxlingham and Salhouse. Both Causes are now left pastorless, as his friend (Charles Oldman, of Salhouse) received the home-call two days later.

During his final illness, which was of short duration, he often conversed of the Lord's goodness to him in providence and grace. On being visited just previous to the Monday evening prayer-meeting, he requested that the hymn, "It is the Lord, enthroned in light," should be sung. Many times during his severe pain he expressed himself glad and willing to go. Just fifteen minutes before he died he said the end was come, but through all he could say, "Praise God from Whom all blessings flow."

Pastor S. B. Stocker, of the Claxton Church, very kindly journeyed to Norwich to bury him, and spoke very consolingly to those who mourn the loss to earth, and very affectionately committed the Cause at Orford Hill into the Lord's hands.

May the Lord be pleased to constrain others to fill up the ranks of this once prosperous Cause.

The One Essential Thing.

"One thing is needful."—Luke x. 42.

"When the world would bid us leave Thee, telling us of shame and loss, Saviour, guard us, lest we grieve Thee, lest we cease to love Thy cross. This is *treasure*! All the rest we'd count but dross."

THE HOME AT BETHANY.

In this village, at the time of our Lord, there dwelt Martha, Mary, and their brother Lazarus. They are introduced as being the objects of the love of Jesus, who frequently visited them with His disciples, and thus made their home "redolent of the breath of heaven." To Martha the words to which we desire to direct attention were addressed.

She and her sister may be regarded as types of two orders of character in the living Church of God.

Mary represents those quiet and meditative disciples, gentle and retiring, with deep powers of emotion, who prefer listening to labouring and worship to service. Yet in their own way they cultivate choice flowers in the garden of the Lord, and bring and expend their costly spikenard on Him who to them is "Altogether Lovely."

Martha represents disciples of action, who move by impulse, and often accomplish much, thus setting forth the "things that are lovely" (Phil. iv. 8).

It has been said, "The prayers of some speed the toil of others, returning, like the rain, and blessing other scenes than those from which they rise."

Very valuable is the ministry of our assiduous Marthas, though our Church-life would be poor, indeed, without the pensive spirit and the fervid prayers of the Marys; for experience attests that in the Church, in our social Christian life, and in the world, both are required in the service of God.

ONE THING IS NEEDFUL.

The Master's words to Martha, however, claim our special notice.

Goldsmith has told us that

"Man wants but little here below, nor wants that little long."

This the language of the Saviour neither narrows down nor broadens, though, if it can be, it brings it into a smaller focus.

Few moral men of average intelligence would spurn this truth, nor will professed followers of the Lamb disregard the startling declaration.

In the sanctity of this home at Bethany, Christ asserts one of the greatest of all positive truths, viz., that "Man needs but *one thing*." Alas! how the spirit of the age rises against this utterance. The

unregenerate man asserts that he wants *many things*! Christ asserts, beyond contradiction, that man wants but one thing *supremely*. Many, however, assert that they do not want this one thing at *all*. Here is made all too evident the wretched darkness and godlessness of the human heart. The man enjoying a sinecure in life, and endowed with a competence, usually thinks that it were well if this were doubled. Thus, in a world of stress and unrest he keeps striving on, placing his happiness at an altitude at which wishes *never terminate*. Thus he never finds happiness, because restlessness, covetousness, and discontent sway his heart.

The Master trenchantly says that "A man's life consisteth not in the abundance of the things which he possesseth," but in that which he enjoys—namely, the possession of "*one thing*."

Upon the importance of possessing this the "oracles of God" are unmistakably clear.

One thing was needful for the angels in heaven, but this they did not think. Hence they fell—left their own habitation, and are now "reserved in everlasting chains, under darkness, unto the judgment of the great day" (Jude, verse 6).

One thing was needful to Adam in Eden, but he was beguiled into thinking otherwise. Hence he also fell, destroying his own happiness and that of his posterity. Since his day the combined sin and sorrow of the world painfully attest that still to men "one thing is needful."

We live in surging and solemn times. Men find leisure for anything and everything, but allot *no* time to God—*no* time to the consideration of their immortal souls. The things that are "yet to be" to them are contemptible in comparison with the trifles of the fleeting hour. They have time for *temporal* things, but none to devote to those that are *eternal*. To them the Bible is but a compilation of serried things, and pales before the weighty and oft-consulted ledger. But, withal, the great truth stands which the Master enunciated. With spontaneity the question arises,

WHAT IS "THE ONE THING NEEDFUL"?

Those who are taught of the Spirit will with truth reply that it is "the new birth," or "faith," or "justification."

The new birth *is* needful. For the dear Redeemer Himself says, "Ye must be born again." "Except a man be born again he cannot see the kingdom of God" (John iii. 3).

Faith *is* needful. "Without faith it is impossible to please God" (Heb. xi. 6). For "he that believeth shall be saved," whilst "he that believeth not shall be damned" (Mark xvi. 16).

Justification *is* needful. "Therefore, being justified by faith, we have peace with God" (Rom. v. 1).

These things are all requisite in their order, as parts of *vital religion*, but not one of them, or all together, forms "the one thing needful."

What, then, is this "one thing"? We reply, *Christ Himself*. He is ALL and in ALL. He is the "Alpha and Omega" of true

blessedness. Everything needful is comprehended in Him. He is the embodiment of all heavenly good—the reservatory of all heavenly riches. Well might the Church of old, in the contemplation of His beauties, exclaim, “Thou art more glorious and excellent than the mountains of prey” (Psa. lxxvi. 4).

He may truly be said to be the Crown in which the above-cited precious stones are set, and if we possess the crown we have all the gems which adorn it.

Further and rich encouragement may be deduced. If we possess but one of these precious stones it is obvious that we possess the *whole*. None can be removed out of its setting or from the rest. And he who has *one* thus possesses *all*.

This “one thing” defines what true religion is. It will decide the case of the mere *doctrinaire* who knows the letter of truth but to whose *heart* the truth has never been *applied*. It will decide the case of the deluded professor with his barren and empty soul. It will decide the case of the poor sinner submerged in the ruinous fall. And it will blessedly decide the case of those who, in spite of their many trials and exercises of soul, “think upon” the name of Jesus (Mal. iii. 16). The Holy Ghost declares that having Christ we have “all things” (1 Cor. iii. 22, 23), and if we have all things, the “one thing needful” must be included among them. Thus the poet rightly sings—

“All things are ours, the gift of God, the purchase of a Saviour's blood;
While the Good Spirit shows us how to use and to improve them too.”

But the weighty question arises, Do I, then, possess Christ? This is a solemn interrogation, involving, as it does, the everlasting salvation or damnation of the soul. Says one whose voice has long ceased to sound the sweet notes of the glorious Gospel, “Without Christ life must be an unmitigated ill, and prosperity but an adverse tide. Birth can be no boon if Christ be never born within. Apart from Him God is *against* us, and the Scriptures utterly condemn us.”

This surprising expression, “One thing is needful,” fell from the lips of the great Searcher of hearts in the home of him whom He condescendingly designates “our friend” (John xi. 11). Bethany was a choice spot with the glorious Saviour of men; but with all its then charms and beauties no part of it seemingly was dearer to Him than the home of those three—Lazarus, Mary, and Martha—“whom Jesus loved.” This home entwined itself about His heart.

Here He oft resorted. Here He breathed a congenial atmosphere—the atmosphere of *love*. Here it was He more particularly unbosomed His heart, and proved by gracious speech that “Never man spake like this Man.”

The Church is still favoured with its Marys and its Marthas. They are among the “differing gifts” who ever need the “reminders” of Him who *bought* them.

Dear reader, how stands the matter with you? Has Christ been formed in you “the hope of glory”? Do you possess the Lord

Jesus, "the one thing needful"? God help you to be faithful to yourself in your reply, and give you the grace that will

"Engage your roving, treach'rous heart to fix on Mary's 'better part';
To scorn the trifles of a day for joys that none can take away."

Heaton Road Chapel, Peckham.

J. KNIGHTS.

THE FORGIVENESS OF SINS.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—Acts xiii. 38.

"How high a privilege 'tis to know our sins are all forgiven!
To bear about this pledge below, this special grant of Heaven!"

—JOSEPH HART.

THESE words speak of what is of vital importance. They may, therefore, well claim our solemn attention. We ask,

TO WHOM ARE THEY APPLICABLE?

Clearly to *sinners*. And who are sinners? Many will at once admit that "We are all sinners." This is quite true, but the admission thus lightly made is often so vague and general as to be of no importance and value, as is evident from the fact that in so many cases it does not affect the lives of those who make it.

In contrast to this, an inward conviction of our own sinfulness lies at the root of all true religion. This truth is finely expressed in the well-known lines of Joseph Hart. Having spoken of the Saviour as "the last Adam" (1 Cor. xv. 45), as He who "ransoms poor pris'ners with His blood, and brings the sinner back to God," he thus continues:—

"To understand these terms aright this grand distinction should be known—

Though all are sinners in God's sight, there are but few so *in their own*.
To such as these our Lord was sent;
They're only sinners who repent.

What comfort can a Saviour bring to those who never felt their woe?
A sinner is a sacred thing; the Holy Ghost hath made him so.

New life from Him we must receive
Before for sin we rightly grieve."

It is, therefore, one thing to admit that we are sinners, and another to feel this with humble, lowly, penitent, and obedient hearts.

We must, therefore, resolve the matter into a personal question and enquire whether this admission is merely general and formal, or the language of those who are seriously conscious that they are asserting a soul-humbling and most solemn fact. This leads us to enquire,

WHAT IS SIN?

To this an explicit reply is given in 1 John iii. 4. It "is the transgression of the law." Now, to transgress is to trespass, or cross a forbidden line. This is exemplified in Bunyan's description of his two pilgrims when they left the highway by a stile, and

trespassed on the grounds of Giant Despair ; and thus were forced to go with him. A transgression or trespass is therefore a departure from the right path. In its Biblical sense it is to act contrary to Divine injunctions or commandments. Of these God has given many to men—both of a positive and negative character—saying of some actions, “Thou shalt,” and of others, “Thou shalt not.” Any violation of His precepts or prohibitions is, therefore, *sin*, and as such must be dealt with by “the Judge of all the earth,” for He can “in no wise clear the guilty.”

This fact causes the gravest concern to all who apprehend its significance ; and if we by grace are truly convinced of sin we soon perceive that by no effort of our own can we keep from committing it, or prevent its awful consequences when called to give an account as guilty transgressors. Divine mercy must interpose or we shall be eternally lost. With these feelings, we are brought to apprehend the truth of Thomas Gibbons's well-known hymn :—

“FORGIVENESS ! 'TIS A JOYFUL SOUND,”

and we welcome the statement of our text that “through this Man is preached the forgiveness of sins.” How are we to regard this ? The word here rendered “forgiveness” is elsewhere in the New Testament translated “remission,” which involves the idea of being put out of sight. By “the remission of sins” we are then to understand the separation of sins from the person of a sinner in such a way that they are fully and finally removed, and he is for ever exonerated from them. Thus we are told that Christ “was manifested to *take away our sins*” (1 John iii. 5) ; and Hezekiah blesses God because “in love to his soul He had delivered it from the pit of corruption, and had *cast all his sins* behind His back” (Isa. xxxviii. 17). Elsewhere He is said to “*blot them out* as a thick cloud” (Isa. xlv. 22), so that they are removed from His holy sight, “to be remembered no more” (Heb. x. 17).

This we should endeavour, by God's help, to realise more fully than we often do. It would help us much, and encourage us to press forward in our heavenly course. We have lastly to notice that

SINS ARE REMITTED AND PARDONED FOR CHRIST'S SAKE.

“Through this Man,” of whose person, death, and resurrection he had just spoken, Peter declares “is preached unto you the forgiveness of sins.”

“This Man.” He thus enforces the Saviour's humanity, for “the Word was made flesh and dwelt among us” (John i. 14)—a glorious truth which should never be overlooked.

Some, however, aver that He was *only* a Man, though holy, harmless, and undefiled. Hence they regard Him as a perfect example of the life that we should live if we would please God, and whose death was that of a martyr or a witness to the truth of the testimony He had borne in His life.

The truth of this we gladly own, but while we assert the Redeemer's manhood we affirm His Deity with equal assurance.

"Great is the mystery of Godliness: God was manifested in the flesh" (1 Tim. iii. 16). When He enquired of His disciples, "Whom say ye that I am?" Peter replied that He was "the Son of the living God" (Matt. xvi. 16), an affirmation which he subsequently repeated, adding, "We believe and are sure that Thou art that Christ, the Son of the living God" (John vi. 69). This, too, we believe and are sure, and we are confident that Paul did not overlook it in his sermon at Antioch in Pisidia (Acts xiii. 14). Thus, while we love the truth that—

"A Man there is, a real Man, with wounds still gaping wide,
From which rich streams of blood once ran, in hands and feet and side"—

most precious and vital to us is also the fact that

"This wondrous Man of whom we tell is true Almighty God;
He bought our souls from death and hell; the price His own heart's blood."

Yes, it was He, by whom God "made the worlds, who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high."

Often have I asked myself, "Who can grasp the meaning of these words?" and whether I truly from my heart believe them. Surely this illustrious Person is the "Rock" upon which the Church is built (Matt. xvi. 18), the Foundation on which the salvation of countless millions rests (1 Cor. iii. 11). "Through this Man is preached the forgiveness of sins," for by His doing and His dying, as the God-man, His service and His suffering, His active and His passive righteousness, and by these only, can a holy God show pardoning mercy.

Truly it is an unspeakable blessing to be able by faith to realise a little of the importance of these things. H. D.

Wandsworth Common.

"TO A SICK FRIEND."

Dost thou think thy life is useless,
Lying on thy bed of pain?

Nay; God knows He has a purpose
In His dealings, though not plain
To His poor, sin-stricken sheep,
Travelling on across the deep.

Thou dost teach to all a lesson
By thy patience, love and grace;
Thou dost say, "Bear ye your burden
With a smile upon your face;
God knows all, His will is best;
God sends all, leave ye the rest."

Others seeing thee are better
For thy ministry so sweet;

May, 1910.

Though they may be busy Marthas,
Thou art Mary at His feet.
And they thank thee for the store
Which thou dost upon them pour.

God bless you, friend, is thus my
prayer—
God bless you now and ever;
God give you joy, peace free from
care,
Until care cometh never—
Until He calls you to His home,
Where pain and suffering are un-
known.

"BELL KAIRY."

THE ARK OF THE COVENANT AND THE MIRACLES ASSOCIATED WITH IT.

An Old Testament Study,

BY PASTOR J. P. GOODENOUGH, OF KENTISH TOWN.

"Now all these things happened unto them for ensamples (or types), and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. x. 11.

In former numbers* we ventured to claim attention to this subject, and advanced some thoughts on the contents of "the ark of the covenant," the two tables of stone on which the Law was inscribed, the golden pot that had manna, and Aaron's rod that budded. Its history is likewise fraught with interest, and we will now consider some of the miracles which the sacred records associate with it.

The mere mention of "miracles" often elicits a sneer, even from some who unhesitatingly call themselves religious men, and who would be offended were we not to recognise them as such. Such are not slow to disavow their faith in the supernatural, yet they claim to believe in the Bible as the inspired Word of God.

To us, however, it is difficult to regard one who rejects its testimony concerning miracles as a Christian. From Genesis to Revelation incidents are recorded which cannot be accounted for upon any other hypothesis than that the natural order of things was actually so set aside, that thus far the human intellect has not been able to explain the "why and the wherefore" of these facts. A miracle has been defined as "a sensible deviation from the known laws of nature, which must have been wrought by a supernatural Being, or by one invested with supernatural power." We concur; and we submit that to a really devout mind, no difficulty need be experienced in believing those recorded in Holy Writ. The first statement of the inspired Book is sublime in its simplicity and suggestiveness—"In the beginning, God." After such an introduction we are led to expect great things. Since we cannot *explain* the existence of Him "in whom we live and move and have our being," we are not careful to explain all the wonderful works which His hand performs. We *are*, however, careful to express our simple faith both in His existence and in the altogether supernatural occurrences with which His name is associated in the pages of Scripture.

The ark of the covenant, we have read, was a symbol of the presence of Jehovah with His people. Simple in construction and made expressly by Divine command, its contents were, as we have seen, in themselves symbolic of "miraculous provision." We almost anticipate that in connection with its journeyings wonderful things will occur, nor are we disappointed, for exceedingly wonderful things did transpire. These we may study with profit as historical events, but it is also interesting to think that the experiences associated with the progress of the ark of the Old Testa-

* See pages 14 and 46.

ment foreshadow the life-story of all who believe in Jesus Christ, the true "Ark" of the everlasting covenant of grace.

Let us turn to the third chapter of Joshua, in which, by the way, it is significant that "the ark" is twice mentioned as "the ark of the covenant of the Lord of *all the earth*" (see verses 11 and 13)—possibly a foreshadowing of the demonstrations which would thereafter be given that this symbol of God's presence would be directly connected with manifestations of Divine control over material things.

"Hereby," said Joshua, "shall ye know that the living God is among you. The ark of the covenant of the Lord of all the earth" "passeth over before you into Jordan . . . and it shall come to pass that as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap. And it came to pass . . . as they that bare the ark were come into Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, that the waters . . . were cut off. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of the Jordan, and all the Israelites passed over on dry ground until all the people were clean passed over Jordan." The truth here exemplified was that

WHERE GOD IS PRESENT DIFFICULTIES WILL BE OVERCOME !

"The Lord of all the earth" had but to put forth His power and the waters owned His sway.

This Old Testament experience of Israel has its glorious counterpart in the lives of New Testament Christians. Is it not true that where Christ is, difficulties vanish? He said to His disciples, "I AM with you *ALWAY*." "I give you *POWER*," power to preach, to heal, to cast out devils, to perform miracles, to temporarily interrupt the course of nature, to raise the dead. The gifts of grace are essentially miraculous or *supernatural*. No natural intellect can therefore explain them, but a spiritual man rejoices in the undeniable fact that the presence and power of Christ in his heart remove the difficulties which beset his path.

Again, in Joshua vi., "the ark of the covenant" plays an important and interesting part in the capture of Jericho. It was the ark of the covenant borne by the priests which headed the procession round the city. With "the ark of the Lord" they daily compassed the city, going about it once. So they did six days. On the seventh day, with the ark still in advance, they compassed the city not once only but seven times, and the seventh time the priests blew with the trumpets, the people shouted with a great shout, and *the wall fell down flat*. What a magnificent victory of faith !

Such a method of warfare the world would laugh to scorn, but it was God's method and it therefore proved successful. Speaking to New Testament saints the Apostle says, "The weapons of *our warfare* are not carnal." Be it ours, then, in these latter days

to believe and act upon the truth. We place our trust, not in ships of war but in CHRIST, the King of kings and the Head of His body the Church. Gladly do we welcome an *entente cordiale* among the peoples of the earth, yet if this is to be permanently beneficial, it can only be so as it is maintained by the righteousness which is expressly said to "exalt a nation" (Prov. xiv. 34).

We who believe in Jesus may well discard the principles and methods of the world, for we trust in Him who made it, who upholds it by the word of His power, and who can control the wind and the waves, the sun, moon and stars, yea, and *all* created things, as it pleases Himself alone.

Divine supremacy is a delightful theme which may well claim the grateful songs of all who love His name. What seem insuperable obstacles will confront us, even as Jordan rolled before Israel's advancing host. Difficulties as great as the demolition of Jericho will seem to defy all our endeavours; but "the God of our fathers" is "the God of their succeeding race."

Let, therefore, the feeblest and most faint-hearted give heed to the noble words of the poet which have comforted so many of the Lord's downcast people:—

"Give to the winds thy fears, hope and be undismayed ;
 God hears thy sighs and counts thy tears, God shall lift up thy head.
 He everywhere hath sway and all things serve His might ;
 His every act pure blessing is, His path, unsullied light.
 When He makes bare His arm, what shall His work withstand ?
 When He His people's cause defends, who, who, shall stay His hand ?
 Leave to His sovereign sway to choose and to command ;
 With wonder filled, thou then shalt own, how wise, how strong His hand."

God willing, we will next month resume the subject.

HOLY HEARTS KEPT BY GOD'S PEACE.

"Thou wilt keep him in perfect peace (*margin*—peace, peace) whose mind is stayed upon Thee, because He trusteth in Thee."—ISAIAH xxvi. 3.

"That no man should be moved by these afflictions; for yourselves know that we are appointed thereto."—1 THESSALONIANS iii. 3.

"PEACE, PERFECT PEACE."

THE subject of peace is so delightful that poets have frequently made it the theme of their song, and divines in all ages have dwelt on its blessedness.

For its promotion many deeds of valour have been performed and great sacrifices have been made.

In its national or social aspect—in business life, and especially among professing Christians—no greater blessing can be desired. To fully estimate its worth is impossible.

A blessing, still more precious and important, is the peace which is made known by the Gospel and described as "Peace with God through our Lord Jesus Christ." This was procured by "the blood of His cross," and it is experimentally felt when "the word of

peace " is spoken home to the heart by the Holy Spirit and we are helped to realise that the curse is removed, the law's claims fully met and that pardon has been granted us through the atonement of Christ.

The outcome of this is "the peace of God, which passeth all understanding" (Phil. iv. 7).

The descriptive clause, "passeth all understanding," does not lift it beyond reach, nor express anything that is incompatible with the common affairs of daily life. The peace of God indeed transcends what the understanding can grasp, but its preciousness is known to loving and patient hearts.

The enjoyment of this heaven-born peace is, however, fluctuating, and even those who are most calm and self-reliant, at times find their peace disturbed. This, strange though it may seem, is frequently not by great and formidable trials, but by the minor cares and worries of life. An aching tooth has often caused more unrest of mind than a serious operation. A speck of dust in the eye has been the source of more distress than something far more painful. A fancied slight will spoil our equanimity for days; while "the peace of God," and this only, will restore quiet to the disturbed mind.

"Jesus, Thou art enough the mind and heart to fill—

Thy blood to calm the anxious soul, Thy love its fears dispel."

The peace of God is needed in order to our doing the duties of secular life well, as much as the higher service of Christ's kingdom. When realised, it does not call for any cessation of activity. The peace of God is not torpor. The calmest, the most unhurried people, are those who accomplish most. The quiet spirit works methodically, doing one thing at a time, and doing it well. It has learned the holy art of working swiftly, though never appearing to be in haste.

Helpful indeed is this peace in all its aspects; but who shall say how blessed the experience of it "when the storms of life are raging"?

In the Pitti Palace, at Florence, hangs a picture representing a stormy sea, with wild waves and black clouds and fierce flashes of lightning. Wrecks float on the angry waters, and here and there a human face is seen. Out of the midst of the waves a rock rises, against which the waters dash in vain. It towers high above the angry waters, and in a cleft of the rock are some tufts of grass and green herbage, with sweet flowers blooming. Amid these a dove is seen, sitting on her nest, quiet and undisturbed by the wild fury of the storm.

This well illustrates the peace realised by the believer who can calmly rest in the wisdom and unchanging love of his Covenant God. This is referred to by the prophet in the familiar words which we have cited as our motto.

The mighty ocean—the emblem of storm and strife—is in its fathomless depths, one unbroken calm. The winds may howl and the billows break upon "the surf-tormented shore," but under-

neath, it is in a state of absolute repose, wholly unaffected by the storms which may affect it above.

Again, it is said that in the most furious storms, at the centre of the wild winds which bear devastation and ruin in their awful sweep, is a spot so quiet and calm that scarcely a leaf is stirred. Thus a poet sings:—

“There is a point of rest
At the great centre of the cyclone’s force—
A silence at its secret source;
A little child might slumber undistressed
Without the ruffle of one fairy curl,
In that strange central calm,
Amid the mighty whirl.”

So, in the Christian’s life, sorrow and distress may surge around, crushing blows may fall, and that from which nature shrinks as unbearable may come and cause the stricken soul to look with tear-dimmed eyes into God’s face and ask, “Hast *Thou* sent this?” His Word answers, “Shall we receive good at the hand of the Lord, and shall we not receive evil?”

Another question rises—“Has *Thy love* ordered this?” to which from His own great heart the reply is given, “Yea, I have loved thee with an everlasting love,” and His child is still. Reason cannot grasp His meaning, sense cannot apprehend His wisdom, but faith reads His heart and *this* suffices.

This peace is not a mere passive and stoical submission to what is inevitable, but a trustful and cheerful acceptance of what our Father appoints.

If brought to this point, the soul can rest with confidence, knowing that the Lord “doth not afflict willingly, nor grieve the children of men.”

How good it is when the soul is enabled to say—

“Thy love has many a lighted path no outward eye can trace,
And my heart still sees Thee in the deep with darkness on its face:
Converses with Thee ’mid the storm as in a secret place.”

There is much about God’s peace that words seem powerless to describe. Like the murmur of a mountain stream to a footsore traveller resting from the noonday’s heat—like the touch which stays the vibration of a jarring harp-string which would spoil all the music—so in the great calm that follows the Christ-quelled tempest, and the touch of the unseen hand which stays the heart from giving jarring notes *now*, as it will wholly hereafter, the peace of God keeps holy hearts and minds for the service of the King.

Whittlesea.

CLARISSA.

FAITH AND HOPE are not grounded upon sense and feeling, but are the evidence of those things which were never yet seen or felt. The life of the faithful is hid in Christ, as the sap in the root of the tree. Their life is not in sense and feeling, but in hoping and believing, which oftentimes are contrary to our natural consciousness and feeling.—*Calvin*.

"NEVER TO BE RENEWED."

A GOOD WORD FOR THE FEARFUL.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."—Hebrews vi. 4—6.

Few Scriptures have caused more solicitude than the above. Students of the Bible have conceived that its obvious teaching is contrary to what is plainly stated elsewhere; while Christians in trouble of soul have feared that their cases are therein described, and that these words consign them to hopeless impenitence and hardness of heart, and thus pronounce their eternal and irrevocable doom.

We therefore submit a few hints as to the meaning of the passage which, with God's blessing, may be serviceable both to Bible-readers and to any to whom it has been a source of spiritual anxiety.

The persons portrayed never were "born from above" (John iii. 3), and constituted possessors of the saving grace of God. They were Jews who had been convinced of the truth of Christianity; had experienced some religious ecstasy in connection with their supposed conversion; had realised in some measure the power of God's Word and the solemnity of a future judgment, and had even received the supernatural gifts of the Holy Ghost which had enabled them to perform "wonderful works" (Matt. vii. 22).

Subsequently they had *apostatized*, or abandoned the principles and forsaken the Faith which they had professed. This they had done in the most open and avowed manner—joining the enemies of the Church, sanctioning the crucifixion of our Lord as a righteous act,* and persecuting Him in the persons of His members (Acts ix. 4).

Gifts are not grace, and what they are said to have possessed did not include the vital characteristics of God's living children. That their repentance was not that which the Lord Jesus imparts to the Israel of God, and which is followed by the "forgiveness of sins" (Acts v. 31) is evident; for they had revoked and disavowed it as uncalled for, and denied that they had done what demanded special sorrow as sin against God. Of faith, hope, and love, the three cardinal graces (1 Thess. i. 3), they are not said to have been the subjects. Their profession, therefore, had not been based on their having been "called to the fellowship of God's Son" (1 Cor. i. 9). They had simply been transient professors, devoid of what was essential to render men "meet to be partakers of the inheritance of the saints in light."

* This is the true meaning of "crucifying the Son of God afresh." The idea expressed in Wesley's Hymn-book that it refers to all who refuse to accept Christ when salvation is offered by a preacher of the Gospel, should be carefully guarded against as most erroneous. The hymn in question is in Spurgeon's "Our Own Hymn Book," No. 517.

Thus "the root of the matter was" *not* "found in them" (Job xix. 23) and "they (en)dured for a while" only, and by-and-bye, that is "before long," when tribulation or persecution had arisen because of the word, they had stumbled and fallen, and on rising had reverted to their old life and resumed the way of damnation (Matt. xiii. 21).

That this truly delineates the characters intended is manifest from the context. They are likened to ground which produces thorns and briars, "whose end is to be burned." The Apostle again speaks of genuine Christians as possessing "better things and things that accompany salvation," implying that the things which he had previously mentioned did not necessarily demonstrate men to be the objects and subjects of God's sovereign favour.

These, it is said, will be in a spiritually hopeless condition "if they fall away."* In thus presenting their fatal lapse into unbelief and irreligion as hypothetical, that is, as a remote possibility or contingency only, our translators have failed to give the force of the original. The meaning of the inspired writer was that such professors, sooner or later, would indubitably renounce their profession and rejoin the ranks of lost sinners. His words neither express nor imply any doubt on the point. That they would, eventually, fall away he was assured (see also 1 John ii. 19).

To renew them after their wicked departure from what they *knew* to be the truth and salvation of God was impossible. Let us enquire why, since to the Lord "nothing is impossible," nor is anything "too hard for Him" (Matt. xvii. 20, and xix. 26).

It has been surmised that the reason of this is because there are elements and features in this form of sin which render it so atrocious that God cannot pardon it; and that, therefore, all evangelical attempts to reclaim those that have committed it must fail. This, however, would limit the mercy of God, in which "He delighteth," and the atoning efficacy of the blood of His Son, which "cleanseth from *all* sin." We cannot, therefore, conceive that any transgression of the law is, in its nature, less pardonable by the Most High than others.

In the sovereignty of God we believe the true explanation to lie. The acts of His grace and power are determined by the settlements of His will. "What His soul desireth even that He doeth" (Job xxiii. 13). He has decreed the salvation by grace of the elect, and the perdition for sin of the reprobate; He has determined that the sin in question shall be committed only by those who are not the objects of His everlasting love, and those that are guilty of it, or the blasphemy against the Holy Ghost, as our Lord styles it, manifest that, by an unalterable decree, they are without the lines of sovereign mercy. No ministerial efforts will, therefore, be blessed to renew them again to repentance (Jude 4).

Lastly. It is clear that our verses neither state nor imply that

* Thus the great and gracious C. H. S. in a published sermon considers this *if* to be purely hypothetical. Their doom will be terrible *if* they fall away, but this they neither will nor can.

those who have once received grace can so lose it as to be numbered with those who are never to be saved. It is also obvious that persons whom we ordinarily call "backsliders" are not here intended, and that fallen sisters and brethren should not suffer the adversary to drive them to despair because of these awful words. Their sin may be great, but it is not what is here described, and the anguish of their broken and contrite hearts manifests that they are not forbidden to approach "the throne of grace."

ERNEST AND ROSA; OR, THE TWO HOUSES AND THEIR WONDERFUL WINDOWS.

A TALK WITH THE BAIRNS: TRANSLATED FROM THE FRENCH.*

ERNEST was a little boy, ten years of age, whose house was built on the side of a hill facing the rising sun. It was only a thatched cottage, but it was neat and prettily situated, with its garden in which the flowers of each season grew.

On the other side of the valley in front of this little boy's dwelling, there stood another house almost like his. But there was some distance between the two. You had to go down to a brook which ran at the bottom of the valley, cross over a little bridge, and climb up the opposite hill.

Every morning on waking, our little man used to see below in the beautiful sunlight, just opposite to his own open window, the windows of the other house, which shone like silver.

"Silver windows," he often said with admiration. "The people ought to be happy who live down there. How rich they must be! How I wish that *our* house had similar windows."

As the day wore on, the brightness and lustre of the silver windows always faded away. Ernest did not ask the cause of this. At his age children do not often seek to know the reason for what they see. Every morning his first look was at the opposite house, when once more the windows shone brightly. . . . Ah! how wonderful!

At length he could keep the matter to himself no longer. He had never dared to go any distance from home without his mother, but he now made up his mind to undertake a journey of exploration alone. Yes, he would go and see this strange house, and ask the people who lived in it the secret of their riches, and perhaps—who could tell?—they would give him a little of the beautiful silver with which its windows were embellished.

Breakfast over he started. He had not much trouble in reach-

* The above is a somewhat free translation of a talk with the children which appears in the August number of "Le Rayon de Soleil" (The Sunbeam), of which Pastor R. Saillens, of Paris, is the Editor, and which we have more than once commended to our readers. He is well known as a Baptist minister of decidedly evangelical sentiments whose labours for God and His truth have been largely owned and blessed. We are glad to know that some of our friends have been led to give him pecuniary help in his good work.

ing the valley; to cross the bridge was easy; but the hardest work was ascending the hill.

At length he arrived before the enchanted house. How astonishing! The windows, when you saw them closely, were just like those of his own home. But was he not, after all, mistaken? Perhaps this was not the house which he had so often seen from his own window.

As he was thus plunged into perplexity he saw a little girl of nearly his own age come out of the cottage. She was rosy and fair, and her hair was tied by a blue ribbon. To Ernest she looked very pretty, and he longed to speak to her, but did not like to, till she spoke first to him.

"Good day, little boy. What is your name? Mine is Rosa."

The acquaintance thus commenced quickly became a close one, and Ernest lost no time in opening his heart to his new friend.

"I have come," he said, "to look at a house which I can see from our windows each morning when I get up. It has silver windows. I used to think that it was yours, but I find that I was mistaken. But perhaps you know where it is?"

"A house with silver windows!" cried Rosa. "No, it certainly is not ours, which are, I am sure, glass windows, for I unintentionally broke one of the panes the other day. I am positive that there are no silver windows in our neighbourhood; but I do know a house with golden windows."

Ernest opened his eyes wide as he cried, "Show it me; it must be very near here."

"No," replied Rosa, "it is a long way off, on the other side of that brook. Look at it; it is just before us. Only its golden windows never shine except in the evening, a little before night, just as I am saying my prayers before going to bed."

Ernest gazed attentively at the house to which the little girl pointed, and at last he said, "That's my house, where I live, and I tell you positively that it has no windows of gold."

The little girl seemed greatly disappointed. "But," she said, "how, then, is it that it shines thus, and that we have both been deceived?" This mystery was inexplicable to their young minds, and they gave up trying to understand it.

In the evening, when their mothers had just given them the kisses without which they would have slept badly, both of them put the very same question. "Mamma," asked Ernest, "why has the house opposite silver windows every morning?" while Rosa inquired "why the other house had windows of gold?"

I am sure that my readers who are older than Ernest and Rosa have not had to wait till now to discover the answer to their questions. The house with the silver windows was exposed to the brightness of the rising sun; while the rays of the setting sun illuminated the house with the windows of gold.

Here is the moral of this story. Firstly, we are prone to imagine that we should be happier in another situation than where we are. We fancy that people must be well off "down there," and forget that perhaps "down there" people envy our position,

and wish that they were in our place. Those, however, who are not happy where God has placed them will be happy nowhere.

But its chief lesson, dear children, is this. Young people, your faces are turned towards the rising sun—that is, your life is beginning. When you grow old they will be turned towards the setting sun, and your life will be drawing to its close.

In order that your youth may be like silver, white and innocent, your life must be made bright by Jesus, “the Sun of Righteousness” (Malachi iv. 2). And the same Sun will give you life, when it is ending, the beauty of gold—the emblem of glory, holiness, and immortality.

Paris.

R. SAILLENS.

BAPTISM SYMBOLICAL OF DEATH AND LIFE.

8 “We are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory (or the glorious power) of the Father, even so we also should walk in newness of life.”—Romans vi. 5.

ALL our readers who are preachers have, doubtless, often made Christian baptism their theme, and shown from the New Testament that its *objects* are not infants, but believers in the Lord Jesus (Mark xvi. 16); and that its true and only name is the immersion of their whole persons in water “in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. xxxiii. 19).

These branches of this great subject have received full and faithful consideration from our ministers, but it may be questioned whether due attention has been paid to the spiritual significance of the ordinance, and its high and holy teachings.

Through the kindness of a friend, the following comments on the above verse have reached the writer.* He presents them as adapted to help those who would know the mind of God on a matter of peculiar interest to us as a denomination.

Baptism is here referred to as a symbol of the great change which to the child of God ends the old life and begins the new. In this respect it is a sort of funeral service in the religious experience of Christians, and the result of the death thus symbolised is the sharing of new life with the risen Lord, which is made possible to us “by the glory” (or, as we might render it, “by the glorious power”) “of the Father.” According to this teaching, the great events in the human life of Christ are reproduced in His followers on earth, as well as vitally connected with them. Not only are we “freed (or justified) from sin” because Christ died for us, but we are freed from the power of evil, as He was freed from it, when He died on the cross.

The *meaning* of this is plain enough, though its realisation is sadly infrequent and imperfect. Death is the most complete separa-

* From the magazine issued by the Congregational Church, Park Chapel, Crouch End, London, of which the author of the above suggestive remarks, Dr. A. Rowland, is the minister. The sermon of which an extract is given is upon Rom. vi. 4, and is entitled “Newness of Life.”

tion we can think of from the world in which the dead once lived. For example, so long as a prisoner is living, his chains are a terrible reality to him, but directly he dies he is utterly and for ever freed from them.

Thus it was with our Lord in His human experience. On the Thursday He was assailable by His spiritual enemies in the Garden of Gethsemane. On that night and on the Friday morning He was at the mercy of foes like Caiaphas, Herod, and Pilate, and He was exposed to both conflicts as our representative and because of our sins; but by His death He escaped for ever from all contact with the sin for which His body was nailed to the cross. And this death Paul says is shared by us, so that we being dead unto sin cannot live any longer therein. His death, both by its merits and by its lasting results, is our salvation from sin.

But if life had not re-entered our Lord's dead body, we could not exercise saving faith in Him; and a distinctly Christian life would then have been impossible.

Therefore the Divine mercy which brought Christ forth from the grave breathes into us a new life, similar to His own. Thus, like as Christ was raised from the dead, through the glorious power of the Father, so we also receive power to walk in newness of life. And it is this new life which is the pledge and earnest of our future resurrection, the beginning of the eternal life, over which sin and death can never more have power.

May these lucid remarks enable our readers to regard Christ's first Ordinance with new intelligence and interest, and induce many who "have passed from death unto life" to avow their allegiance to the Saviour "in His own appointed way."

THE SALVATION GLORY OF CHRIST.

A SERMON BY THE LATE CHARLES HILL, OF STOKE ASH.

Delivered at Meard's Court Chapel, London, Sunday, September 20th, 1863.

"His glory is great in Thy salvation."—Psa. xxi. 5.

THE prophet here speaks of Christ. To Him alone is the glory due. Not a saint in heaven would accept a particle of it; not a child of God on earth would dare to share it, if he were permitted. The burden of the song of sanctified spirits both in heaven and on earth is one—"To Thy name, O Lord, give glory." It sweetens the gifts of God to us to have them bestowed in the Saviour's name, to have them handed from heaven to earth by the Saviour's hand, and to have them made our property and enjoyment, by the Saviour's blessing being connected with them.

Christ is the theme of the Bible. The Old Testament abounds in predictions concerning Him, and the offices He should hold in future ages. "Behold, the desire of the nations shall come." This testifies of God's provision, hidden in the mighty recesses of the heavenly world, shrouded in the home of the Maker of the

universe, but waiting for the period when the hands of Deity should rend the skies, and bring upon the platform of Time, heaven's Wonder and the world's great Sacrifice, the glory of God, and the Object of everlasting praise.

•The New Testament is the story of this great and glorious Christ—the record of His birth, and of the buds of beauty that surrounded His cradle; the history of His life, of the thorns and briars in His pathway, which He trod beneath His feet; and of the foes He encountered as He proceeded from Bethlehem to Calvary. It records His sufferings by which He abolished death, made an end of sin, brought in an everlasting righteousness with which to clothe the ungodly, and thus to effect a salvation that in all its vast achievements should make the saved ones "God's displayed righteousness," when the world shall be freed from the bondage of guilt, and all creation behold the glory of God in the face of His beloved Son.

He has an interest in all that interests the great Father on the throne; and He has an equal interest in all that concerns the objects of that Father's love in heaven and on earth. There is nothing too great for Him to be concerned in; there is nothing too small to enlist His interest. He thus grasps with one and the same grip, the everlasting safety of ransomed millions, the sons of that God who has pre-ordained them to glory through the sanctification of the Spirit, the blood of sprinkling; and the everlasting love of Him who dwells within the veil, and "lives to die no more."

Nothing is of more importance to us than the subject of salvation. It grasps that which constitutes true happiness in this world, and all that can be desired in the world beyond. Give a man the honours and wealth of the globe, and leave him unsaved, and he is miserably poor—a wretch undone. Give a man the gratification of all the natural desires of his heart, and leave him without salvation, and so far from his being one to be envied, he is one for whom the knee should be bent at the Saviour's throne, and the earnest prayer sent up to heaven, "Lord, save him, or he will die."

Give us God's salvation. Make it the treasure of our bosom, the wealth of our soul, the crown of glory for which men leave all things else to hold this to their hearts, and then surround them with poverty, place them on the globe when dire misfortunes are transacted, when nature fails, when the crops wither, when the cattle die, when the herds and flocks perish; and yet amidst the ruins of a sinking world and amidst the crash of all thing terrestrial, this man will stand with uplifted hands and heart, and bless God that he has found in Him "the rock of his salvation."

Salvation is again not only the most important, but the most universally interesting thing of which we can conceive. It has a voice that speaks, and at one time or another all men must hear the questions that it puts. All must answer its interrogations. However disposed men may now be to evade replies to it, the time must come when evasion will be fruitless, when men must answer the solemn questions that will declare their character and decide their

destiny. Are they saved or not? It has been so in all ages—the man that has trifled with it in this life has trembled at it when dying. He that despised it when he was in health, has despaired of it when death put his hand upon his heart. He laughed at it when at a distance, but would give worlds of gold and diamonds, big as the blazing sun that gives the world its day, could he in the hour when he casts off the garment spotted with the flesh, but clasp this peerless treasure to his heart and depart with it out of this world into that kingdom where salvation lives and reigns.

And as it has been with others (let us not be deluded) it will be with us. The hour, my hearer, must come, when you must meet the question, and on that question and the answer which you give it, will depend your future, with all the vast mystery that lies beyond the mystic veil. A future of glory, of bliss and ecstasy, or of everlasting and unutterable woe and agony, awaits us all hereafter.

That in which God is so greatly concerned may well be to us a matter of deep interest; that which has ever employed His mind and engaged His operations, may well be the subject of thoughtful consideration to us. Happy shall we be if our hearts unite with His and our glory is mingled with His. While, therefore, we own salvation to be His, let our hands of appropriation claim all God's own property, and claim it for ourselves. How wonderful this is; yet not more wonderful than true. God's treasures are the treasures which save guilty souls from guilt. The wealth of God constitutes the riches of saved men; and all that God is, and all that He has, is mine if He is mine, for

"If He is mine, then present things, and things to come, are mine;
Yea, Christ, His word, and Spirit, too, and glory all divine."

We would now try to look at a few of the thoughts that stand connected with this passage. *First*, we would glance at the *salvation of God*; and, *Secondly*, at *Christ's glory in that salvation*.

I.—GOD'S SALVATION.

Our text evidently alludes to Christ, for to Him only can many of the statements which are found in this psalm be applied. And in this we rejoice. We join with heartiness in the psalmist's testimony, and gazing on the person of Christ, joyfully acknowledge that His garments of glory are great in the salvation of His Father.

God's salvation is worthy of the God to whom it belongs, for He can do nothing unworthy of Himself. "All Thy works shall praise Thee, and Thy saints shall bless Thee." Men may do things unworthy of them which disgrace and dishonour them. Great men sometimes do deeds which are morally very small and contemptible, but God does nothing which does not reflect His praise, and which is not worthy of the mind that conceives, the hand that executes, and the purpose to be accomplished in its consummation.

Gaze on the book of Nature. How beautiful has He made all

things in their seasons! Study the lessons which the distant heavens and the swelling sea, the prolific earth, the changing seasons, and the various objects of creation constantly teach. Consider this grand, great world in which God has placed us, and surrounded us with the innumerable productions of His gracious power. While we thus gaze, we find His name graven everywhere. It shines in the glittering star, it is whispered in the winds, uttered in the howling blast of the storm, and proclaimed in every passing event that transpires beneath the sun. All is worthy of Him. Gaze everywhere where God's hand has been at work. Some of God's works in Nature, burning bright with glory, stand before you; but all is dark and comparatively unimportant compared with that wondrous revelation of God—that crowning development of Jehovah's wisdom, in love, justice, and grace, which shine in all their commingled brightness in the glorious salvation that conquers a guilty sinner, breaks the bond that binds him to hell, takes and plunges him in a bath of blood, covers him with garments whiter than driven snow, raises him from the depths of evil to heaven, and gives him a right to, and a meetness for, the enjoyment of the sanctified around the Saviour's throne.

Here we behold His greatest deeds. There we see the labour of a God. There the out-breathings of eternal love are developed. There all that love could do is traced in acts of truest kindness. There we behold how great, how good, how gracious is the God who saves and sanctifies sinners.

God's salvation is not only worthy of Himself, but is in perfect character with the God that saves. The sun gives light—it is in character with him to do so. He could not make a night if he were to use all his powers; it would be foreign to his nature to create darkness; to spread the gloomy cloud through the heavens would be foreign and opposite to him; but to give light is natural to him—what is expected, and just the result that comes from him.

The fountain gives water. It is natural to do so; it is in character that it should give it; it bubbles up and says, "Drink, drink; I shall never be dry." It thus bids the thirsty drink, and retains its redundancy still. It is natural to it.

So it is natural to God to do that which is in harmony with His own character. He cannot damn. He cannot destroy men. Man's destruction is his own deed. The man that sinks into hell plunges his own soul into the fiery pit. God can never do wrong or sanction or connive at sin. He is holy, just, and pure. The ruin of immortal minds can never result from the operation of God. The fires of hell cannot be kindled by flames from heaven. Evil, and only evil, sin, and only sin, can ruin, everlastingly ruin, a soul.

(Specially revised for this Magazine from a copy presented to the Editor by the Preacher in 1879.—To be continued.)

IF YOUR LORD calls you to suffering, be not dismayed. There shall be a new allowance from the King for you when you come to circumstances of extremity.—*Rutherford.*

DEFEATED BUT NOT DISCOURAGED; OR, "THIS HONOUR HAVE ALL HIS SAINTS."

"Put not your trust in princes nor in the son of man, in whom there is no help." Thus, it is said, exclaimed the unhappy Earl of Strafford when he learned that his treacherous King, Charles the First, had succumbed to the too powerful influence of his enemies, and, in spite of promises the most solemn, had signed the warrant for his execution.

"Put not your trust" in any—however high their position, or sanguine our reliance on them may once have been, may well be the language of the Protestant Christians who appealed to their fellow-subjects to consider well before they advocated the alteration of the King's Protestant Declaration.

The way in which these protests have been received and treated is full of sad significance. Cogent arguments have been courteously advanced; history has been appealed to. The objections to changing a "form of sound words" have been shown to be most futile. It has been pointed out that one of "the Thirty-nine Articles of the Church of England"* contains one of the very words which in the Declaration have been represented as so offensive. Attention has been directed to the fact that it expresses nothing that is uncourteous to our Roman Catholic fellow-subjects, but simply declares what every Bible-reader must know to be true, about two false and dangerous dogmas. These it denounces in plain but not uncourteous or ungracious terms. The assumption that it is calculated to wound the feelings of those who conscientiously hold the sentiments which it condemns, has, moreover, been shown to be absurd, since their authorities cannot promulgate one of the Articles of their own faith without anathematising or damning everlastingly all who dissent from them.

These and other considerations have been urged by holy men and reliable theologians—to be treated how? Alas for Protestant England!—They have simply been ignored, and no words of really responsive reasoning have been written or spoken in reply by those in high places.

The Prime Minister, it is understood, has gratified men of almost all parties by his amended Declaration. The Pope commends it—in itself a suspicious fact. It is believed to please our young King, whose attitude and contemplated action differ greatly from those of the brave old King, George III. Grievously disappointing, too, have been the utterances of politicians of divergent views, from whom we hoped better things. Well may we lay to

* "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world both original and actual; and there is none other satisfaction for sin, but that alone.

"Wherefore the sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."—ARTICLES OF RELIGION of the Church of England, No. XXXI.

heart the inspired words with which this article is commenced, "Put not your trust in princes."

In whom, then, can we put our trust? Let Paul reply. "We both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (1 Tim. iv. 10). No word of comment is here required. The living God, whose special relation to "those that believe" ensures their eternal being and well-being, is "the Saviour of all men," and in Him must our trust for England's safety at this time of peril be reposed.

Read, dear brother Christian, Psalm cxlix—the last but one of the blessed series—and see how you and I should act in a crisis like this. "Take the two-edged sword"—the sadly neglected Book of God—and use this weapon now that others, for the time, have failed. Our fathers, the martyrs, the confessors, the Puritans, the men who made our country

"The home of the brave and free—the land of liberty"

—these died long ages since, but "we trust in the *living* God," and dare to urge these unpopular truths, let who will keep silence.

Defeat may seem to threaten the cause which is so dear to our heart, but let true patriotism and sincere religion sway our hearts. "This honour have all His saints." May our section of the true Church of Christ come to the front. May we, one and all, quit us like men, for the Master's own sake; and those who honour Him He will honour, both now and hereafter.

AN INFALLIBLE TEST.

By JOSEPH JARVIS, GREENWICH.

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."—JOHN vi. 53.

THESE words of the Lord Jesus furnish a solemn and infallible test of the genuineness of our claim to possess spiritual life. A man may profess to have been born again, and by faith to have passed from death unto life; he may talk much of a change of heart, he may be highly religious and generous, and may imagine that he is following the Saviour and walking "in His steps"; but if he does not live upon His great sacrifice and depend solely upon His great atonement, the Saviour swears by Himself that he "has no life in him." He has a name to live, but he is "dead in trespasses and in sins." This spurious professor, like the seven women of whom the prophet speaks, "eats his own bread and wears his own apparel," yet, while falsely appropriating the Christian name, he is but a wolf in sheep's clothing.

But perhaps someone inquires, "What is it to eat the flesh of the Son of Man and to drink His blood?" I answer, Christ is received spiritually and by faith only. When we, conscious that our guilty souls dwell in bodies of sin and death, come by repentance and faith to the Lord Jesus, believing that "He Himself bare

our sins in His own body on the tree," hoping to live eternally solely because He died—then we eat the flesh of the Son of Man, and we drink His blood when we realise that it was shed for the remission of our sins, that it was the redemption price paid for the emancipation of our souls, and that this alone could make atonement for us, justify us, bring us to God, purge our consciences from sins and dead works, and cleanse us from all unrighteousness. Thus, as John Stevens sweetly sang:—

"To live upon His precious death is Faith's divine repast;
The language of her dying breath; see, how she holds it fast."

REVIEWS, LITERARY NOTES, ETC.

The Fundamentals. A Testimony to the Truth, Volume II., 127 pages. Will be forwarded free of all cost to Pastors, Evangelists, Sunday School Superintendents, etc., etc. Price to Laymen, eight copies for one dollar. Testimony Publishing Company, 808, La Salle Avenue, Chicago, Illinois, U.S.A.

In a brief review of the first volume of this series (page 152), we stated that they were being issued at the sole expense of two Christian laymen, who believe that the time has come for an up-to-date restatement of the Fundamentals of Christianity. Accordingly the books are sent gratuitously to the Christian workers for whose perusal they are specially designed; and will on application be gladly forwarded by the Publishers to any who have been unintentionally overlooked.

The second volume is equal in interest and importance to the former one. It contains seven chapters respectively, "On the Testimony of the Long-buried Monuments in Bible Lands to the Truth of the Scriptures," by Dr. Wright, of Oberlin College; "The Recent Testimony of Archaeology to the Scriptures," by Dr. Kyle, the noted Professor of Egyptology; "The Fallacies of the Higher Criticism," by Dr. Franklin Johnson; "Christ and Criticism," by Sir Robert Anderson, whom so many of us know and esteem; "Modern Philosophy," by Counsellor Mauro, of New York; "Justification by Faith," by Dr. Moule, the Bishop of Durham; and "Tributes to Christ and the Bible by Intellectual (brainy) Men, who are not known as Active Christians."

All these, it is needless to say, are distinguished religious writers, whose spirituality, scholarship, and literary ability entitle them to the highest regard.

We would repeat our thanks to these

two gentlemen for their generosity, and express a hope that our ministerial brethren will avail themselves of the opportunity of becoming acquainted with subjects about which they might otherwise be able to acquire little or no knowledge.

Our personal estimate of the varied contents of these seven chapters would be of little value, and we refrain from expressing it. We may, however, point out that Dr. Johnson's "Fallacies of the Higher Critics" is an admirable appendage to Dr. Hagan's paper in the first volume, and that a careful perusal of both will enable an intelligent reader to obtain a fair idea of what Mr. D. K. Paton, fourteen years ago, so truly called "the greatest apostasy of the age"—and it may possibly save some from a terrible but very fascinating delusion. Sir Robert Anderson's "Christ and Criticism" may also tend to help others to avoid a form of disloyalty to Jesus which cannot fail to affect their spirituality of mind and their peace with God.

But where all is good, special commendation might seem invidious. We trust that these books as they appear will be "chewed and digested," and do much to save our own loved Denomination from the prevalent errors of these solemn days.

Preachers' Starting Points. Original Outlines for General and Special Sermons. 150 pages. By T. Breewood, Baptist Minister, Niton, Isle of Wight. Cloth gilt, price 2/6. Allensons, Ltd., Racquet-court, Fleet-street, London.

THE author of this attractive volume was at the Pastors' College in 1876, when the gracious and scholarly George Rogers was Principal, and the President's health permitted him to devote considerable time and energy to the duties of his office. Mr. Breewood was, therefore,

highly favoured, and evidently made good use of his opportunities. Evangelical in sentiment, direct in appeal, and ingenious in the composition of his fresh and unconventional discourses, he is a good example of the students of his day.

He here presents us with the skeletons of seventy-one sermons adapted to various occasions, sixteen being addresses to children. These, it is hoped, will prove useful, suggestive, and serviceable to the large number of Christian workers who have often to speak in the great Master's

name, and many such will find them admirable for this purpose.

They are practical rather than doctrinal, but what theology we find, is of a "yea-and-nay" character, the Arminian element predominating. Spurgeon himself, in his wildest moments, would hardly have committed himself to some of the utterances of this book.

Still it is an honest and earnest piece of work, and adapted to its purpose. Our brother in issuing it has our fraternal "God-speed," though we cannot endorse some of his sentiments.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SPAIN AND POPERY.

THE August number of the *Monthly Record*, the organ of the Protestant Evangelical Mission, is devoted chiefly to the movements in Spain and the alteration of the Accession Oath in England, joining with other Protestant journals in uttering a warning voice in regard to the latter. Copies of the *Record* can be obtained from the Secretary, 5, Racquet Court, E.C. The following extract given in the above number is, we venture to think, most opportune:—

"There are few countries which have suffered more from Popery than Spain has done; scarcely any that has fallen from a greater height or sunk into deeper degradation, and not one of which greater hope may even yet be entertained. A rapid glance along the history of Spain will be enough to give the reader some conception of what we mean.

"The earliest information that ancient history gives us regarding Spain enables us to see a bold, energetic, and free people maintaining a long and gallant struggle in defence of their liberty against the legions of ancient Rome. That most ancient Spanish people was of a Celtic race so far as can now be ascertained, but like all of that race, although personally brave and filled with the love of freedom, they were split into tribes and clans, could not maintain a steady and mutually supporting combination, and were conquered by the terrible Republic. They were, however, also civilised, acquired the Latin tongue, and began

to assume the appearance of a great and united people.

"But the same mighty march of nations, before which Rome itself fell prostrate, gave a new race to Spain. It was conquered by the great invasion of Vandals, Alans, and Visigoths, which swept over Europe and penetrated to the utmost limits of the Iberian Peninsula. The Vandal division passed over to Africa; the Alans sunk under the strength and influence of the Visigoths, and Spain assumed the aspect and character of a great Gothic kingdom about 409. This continued to be its condition for about three centuries till the Celtic race melted into the more powerful Gothic, assuming their manners and customs, their chivalrous ideas, and their determined energy and perseverance. There arose thus a brave and noble people, a mixed race, and with a new language, of which Latin was the main element, adapted to the ruder forms of these recent invaders.

"They had another terrible trial to endure. In the year 710 the Saracens invaded Spain, and the Gothic monarchy was overthrown in the great battle of Xeres. The free spirit of the Goths could not submit to the Moslem yoke. Numbers of them retired to the mountainous region of the Asturias, and in these mountain fastnesses maintained their independence, waging against the Arab conquerors with varying success a conflict which lasted for nearly eight centuries. The struggle ended by the conquest of Grenada

in 1492, when Ferdinand of Arragon and Isabella of Castile, by their marriage united these two kingdoms, and by their conquest of Grenada and the expulsion of the Moors, became King and Queen of all Spain. There seemed to be now a magnificent career before the Spanish nation. They had not only been trained to military skill and daring by their long conflict with the Arabs, but they had also acquired much of that love of science, literature, and art for which the Arabs at that time were so distinguished. They had preserved their hereditary love of liberty, so nobly characteristic of all the branches of the great Teutonic race. Each true Spaniard holds himself to be as free a man and as much a gentleman as the King. Arms were their employment, arts were their delight, and high chivalrous honour and generosity were their joy and pride. They were Christians of a nobler character than most of the Christian nations of that age, and while willingly remaining in a state of intercourse with Rome, they

REFUSED THAT ABJECT SUBMISSION
TO THE DECREES, THE THREATS, AND
THE EXCOMMUNICATIONS OF THE
POPE,

before which all other nations in Europe, *Scotland only excepted*, crouched and trembled. At a time when even England sunk prostrate beneath a Papal interdict, Spain dared to bid the Pope defiance, and to disregard the excommunication aimed against her kings.

"But the ambition of Ferdinand led him to cultivate a closer alliance with Rome. His still more ambitious successor, Charles V., pursued a similar course. Having begun to intrigue with Rome, they soon became the victims of these intrigues. The spell of Rome wrought in a twofold, or rather manifold, form. The Spanish monarchs soon became dark, designing, bigoted, and cruel tyrants.

"The genius of Spain became possessed with the demon of Antichrist. Ignatius Loyola invented the Jesuit system. Torquemada produced and wielded the horrors of the Inquisition. Within the course of one or two generations the Spanish character experienced almost a total revulsion. Its high spirit became

terrible and remorseless cruelty. Its bright genius became casuistical subtlety, fatal to every principle of morality and truth. There still remained courage and genius, but there was no Cid, no Cervantes, no Columbus. The hearts that would have leapt at the sound of the Moorish cymbal and their own clarion call to battle bounded with horrible exultation at the creaking engines of the Inquisition and

THE GASPING GROANS OF ITS MANGLED
VICTIMS.

The eyes that would have gazed with eager delight on some knightly tournament or splendid festival learned to gloat on the brutalities of a bull fight, or the fiery horrors of an *auto da fe*.

"The Celtiberian Spain of ancient Rome was a comparatively brave and polished country; Gothic Spain was a noble, free, and rapidly improving country—and not the less so on account of, and during its conflict with, the Arabs; the reunited Spain that expelled the Moslem race and religion was a mighty country, and seemed likely to become the foremost nation of the world. But the deadly venom of Popery was introduced into its very vitals, its heart became seared and its head perverted. It sunk into a horrible state of mingled maniac madness and benumbed lethargy, and became one of the most utterly degenerated and basest of kingdoms. Such has been the fatal effect of Popery in Spain.

"Yet Spain is not wholly dead—not even wholly paralysed. The Spanish people have still some elements of their ancient nobleness of character. They have still courage and genius, although the courage is undirected and wild, and the genius uninformed or misinformed. They have been plunging from tyranny to anarchy, and from anarchy to tyranny, in all the turmoil of distracted revolutions. But now some better omens begin to appear. The Bible can be circulated, and is being circulated, throughout the country. The priests are losing power, wealth, and influence, and the heart and mind of Spain seem to be beginning to awake, preparatory to shaking off the madness and the lethargy of ages."—*The Bulwark*, July, 1855—56.

CHELMSFORD.

WELCOME TO MR. JOSIAH MORLING.
ON Wednesday, August 17th, it was the privilege of the Church and people here to publicly welcome Mr. Josiah Morling as their Pastor.

In the afternoon a sermon was preached by Pastor R. Mutimer (of Brentford) from Psa. cxxxvii. 5, 6, "If I forget thee, O Jerusalem," &c., the four chief heads of the text being—(1) Jerusalem to be remembered, (2) Jerusalem dear to her children, (3) *never* to be forgotten, and (4) to be preferred above all—all of which were applied to the Church of God.

About ninety sat down to tea. The evening meeting was presided over by Mr. J. B. Collin, who read Psa. xlviii. and Ephes. iv. and was followed with prayer by Mr. G. Pizzey (senior deacon).

The Chairman spoke very suitably upon the gift by God of Pastors, as mentioned in Ephes. iv. 11—a gift bestowed as a token of His good pleasure, according to His own heart, to feed the needy.

Mr. H. Chilvers (Church secretary) made a brief statement of the Church's difficulties during the twenty months it had been pastorless, recognising the good hand of the Lord in many ways, especially in answering prayer for a Pastor. So pleasant and spiritual were the remembrances of Mr. Morling's visits between twenty and thirty years ago that the older members especially were pleased to have him invited as a supply last December, when younger members, who had not previously heard him, felt drawn to him; and after having been heard a few times, Mr. Morling was invited to the pastorate, and all were pleased to know the invitation was accepted, feeling it to be in answer to united prayer. Therefore, on behalf of the Church, Mr. Chilvers extended a hearty welcome to their new Pastor, with best wishes and sincere prayer for his and the Church's spiritual welfare.

The Pastor-elect then addressed the meeting, thanking Mr. Chilvers for the kind words spoken and wishes expressed concerning him, referring to the fact that twenty-seven years ago he received an invitation to the pastorate of this Church, which he could not then see his way clear to accept, although now it seemed that in accepting this recent invitation he was guided by God, as he believed the Church were in inviting him. Taking as his text the 15th and 16th verses of the 1st chapter of Romans, our brother expressed the hope that the Apostle Paul's readiness to preach the Gospel to the Romans was also his readiness to preach that same Gospel and for the same reason, saying:—"I thank God I am no stranger to the experience of this Gospel, but am a

debtor to free and sovereign grace, as I remember the great preservation of God from immorality and open sin in my younger days, although much sin was dwelling within. As a child I was sometimes seriously impressed, notably on one occasion, by singing in the Sunday-school—

'Almighty God, Thy piercing eye
Strikes thro' the shades of night,
And our most secret actions lie
All open to Thy sight.'

Also on another occasion by the text, 'Be sure your sin will find you out.' While still young I was so solemnized as to make it appear needful for me to truly reform myself. This I attempted to do. Knowing nothing of God's order of salvation, I vainly thought myself greatly improved after a time. I was, however, forcibly convinced of my great sinfulness before God, to Whom I was then compelled to cry earnestly, 'God be merciful to me a sinner.' In this state I continued until liberated by a sermon preached by the late Philip Arber. I was baptized with seventeen others in the river at Cottenham, soon after which I became exercised as to 'What is truth?' About this time a man named Dawson, of Cambridge, said to me one day, 'Have you read any of Wells' sermons?' After this I read one, in which predestination was explained. This greatly enlightened and helped me, suiting my experience so well that I read others, which established me greatly in the Gospel. I would advise young people to read such sermons. Because I have experienced these things I am desirous of preaching to you this Gospel. Another reason is the Divine commission, 'Go ye into all the world and preach the gospel.' I commenced service in the Sunday-school, where my labours were owned and blessed of God. A desire then sprung up to speak more publicly in the name of the Lord, a matter which greatly exercised me. Others I found were also exercised in this way about me, when the word, 'Set the trumpet to thy mouth,' seemed to convince me that the Lord would have me preach in His name. I began to do so at Rampton and Castle Camps. I also preached at Glemsford and Ipswich. My third reason is the inherent value of the Gospel and my firm belief in free and sovereign grace. I am a Strict and Particular Baptist because I believe the doctrines taught by them are those taught in the New Testament."

After singing a hymn, Mr. D. Morling spoke, saying he hardly had the courage to give a charge or counsel to his father on his new pastorate. He would therefore say a few words applicable to the Church and congregation, trusting that in their relation to the Pastor and before God they might be as true witnesses, a witness being one who

personally knows and sees something. "If you have so known true religion," said he, "then be witnesses. Being the child of godly parents did not make me so—it could not; but twenty years ago a text by my dear father impressed me, yet I felt afterwards determined not to have God reign over me, but I could not resist. His Holy Spirit is present still and needed constantly by each of us. We need by experience to be witnesses. Are you such? If so, you are commanded to bear witness. You may do so by example if in no other way, remembering Christ said, 'Whosoever shall confess Me before men, him will I confess also before My Father. Whosoever shall deny Me before men, him will I deny before My Father.' Seek then to be continual witnesses."

Mr. Blackman testified to Pastor Morling's steadfastness to the truth and emphasized the great need for decision among Church members, especially in their walk and talk before the world. Next to the outpouring of God's Spirit, the Churches need Pastors. He hoped that Pastor and Church alike here might find a sweetness in the words of the 7th verse of Psalm xxxix, "And now, Lord, what wait I for? My hope is in Thee." May the Pastor look for spiritual blessings because his hope is in God, and each member for the same reason look for true prosperity in the future—temporal and spiritual. He trusted that sin-burdened souls also might be brought to seek pardon and wait for it, because their hope was in God; and as the aged members met there when possible, although feeling the burden of age, may he or she—if asked, "What wait they for?"—be able to say, "For the Lord to take us home," and through His mercy to say, "My hope is in Him." The speaker congratulated the Church on the fact that such a man as Mr. Morling had become their Pastor, and especially would he congratulate the young on having such a friend as they would find him to be to them.

The singing of Hymn 54 preceded an address by Pastor O. S. Dolbey, who took for a text, "What manner of Man is this?" (Matt. viii. 27). Although he might refer to Pastor Morling, he did not wish to consider him, but the person referred to in the text, viz., Jesus Christ and His Manhood and Godhead. What manner of Man is Christ? Wonderful in birth. Not being conceived in sin or shapened in iniquity, He was a perfect Man and of blameless character. Although men had said they knew Him to be a sinner, and also said, "He hath a devil," they knew too much. He was a Man of mysterious union. His humanity being united to divinity made it possible for Him to redeem His Church. He was a Man of marvellous works; the winds and the waves obeyed Him. Some men in the present day attempted

to fly, but found that the wind would not obey them. Although all these things were subject to Christ when on earth, it is nothing compared to that marvellous work of making peace with God. Then, pointing to Mr. Morling, the speaker said:—"What manner of man is this? I believe him to be a man of the new birth—a man of good character by the grace of God within him as a mainspring. He is spiritually united to Christ as the Head of the Church and its spiritual members. He is a man of experience and contention, 'contending earnestly for the faith once delivered to the saints.'"

Pastor Mutimer spoke from the words in Exod. xv. 25, "There He proved them," showing it was very soon after their song of triumph and thanksgiving that the Israelites were proved by the bitter waters of Marah. How often the spiritual Israel are proved similarly!

The singing of the hymn, "All hail the power of Jesu's name," and the Benediction brought to a close these memorable services, which were largely attended, among those present being visitors from Halstead, Witham, and Braintree.

The collections, amounting to £11, were towards the expense of the removal of the Pastor from High Wycombe to Chelmsford. F. J. H.

WOODBURN GREEN.

THE anniversary was commemorated on June 7, two sermons being preached by Mr. Jarvis. A terrible storm prevented many friends from a distance being present in the afternoon; consequently the congregation was small, but the weather improving, many more friends arrived, so that the tables were well filled for tea, and the evening congregation greatly cheered the friends, being the largest for many years. During this service the heaviest storm known in this district for many years passed over Woodburn, the chapel being shaken. Doubtless those present will never forget this service. Mr. Jarvis was obliged to close the service somewhat earlier, as, owing to the constant heavy peals of thunder, only a few words could be heard. This solemn service was brought to a close by singing "All hail the power of Jesu's name!" The friends were much encouraged by these services, the Word being heard with joy and gladness.

On Lord's-day, July 17, the Sunday-school anniversary services were held, Mr. A. Blackman preaching morning and evening, and conducting the children's service in the afternoon. The children sang and recited very nicely. Good congregations gathered afternoon and evening, and much appreciated the services of Mr. Blackman. This service was also brought

to a close by singing "All hail the power of Jesu's name!" The teachers and friends thus again thank God and take courage.

On the following day the children, accompanied by a good number of friends, were taken to Burnham Beeches for their annual treat. A pleasant time was spent, and Wooburn Green reached in safety about 9 o'clock.

LESSNESS HEATH, BELVEDERE.

—Very successful services were held on Whit-Tuesday at this ancient place of worship. The services all day were attended by many friends from neighbouring Churches, and looking back over the twelve months it was felt there was much cause for encouragement. The Pastor had been greatly helped to break the bread of life to a poor and needy flock.

STAINES.

On Tuesday, July 19th, at Stroud Green Baptist Chapel, Pastor Wm. S. Baker, of the Staines Baptist Chapel, was married to Miss Eva Jane Elsey, eldest daughter of Mr. J. E. Elsey, of Cecile Park, Crouch End. The ceremony, which was largely attended, was conducted by Pastor E. Mitchell, of Mount Zion, Chadwell-street, E.C. They have been the recipients of many valuable and useful presents.

On Thursday evening, July 28th, the congregation of the Baptist Church held a meeting to welcome home the Pastor and Mrs. Baker. Mr. W. Whittington presided, and alluded in fitting terms to the object of the gathering, which was, as they all knew, to welcome home their Pastor and his newly-wedded bride. Short addresses of welcome were also made by Mr. Woollard on behalf of the Church, Mr. Sears on behalf of the congregation, Mr. Holden on behalf of the school, Mrs. Boorman on behalf of the Mothers' Meeting, and Miss Woollard on behalf of the Young People's Society. The speeches were interspersed by singing, music, and refreshments; and during the evening Mr. Boorman, on behalf of the Church and congregation, presented the Pastor and his wife with a purse containing £17 5s. (afterwards made up to £18). Mr. and Mrs. Baker suitably replied, thanking all the friends for the love which prompted the gift. A very successful and happy meeting was brought to a close by singing the hymn, "Blest be the tie that binds," and prayer by Mr. Elsey, father of the bride.

PORTSMOUTH (REHOBOTH). — On Monday, July 25th, the quarterly invitation tea-meeting of the above Church was held at 5 p.m. Though the attendance at tea was small, the conversa-

tion savoured of divine things and the Lord's presence was realised. At the subsequent meeting a short report was given by the Secretary of the way in which God had appeared in connection with the demand of the Bank to either clear the overdraft or seek a loan elsewhere. After great exercise of mind and much prayer, the Lord had graciously appeared, a friend and brother in the faith having advanced what was required at an exceptionally low rate of interest, with beneficial promises attached conditionally, at a later date. This inclined their hearts to the Lord. An unanimous feeling existed in the Church that, as the Lord had so far blest the Cause, He would enable them to fulfil the conditions of the agreement, and more, too, as a token of our gratitude. At 7 p.m., Mr. James Ayling, of Chiddingfold, preached from Matt. xvi. 18, "Upon this Rock I will build My Church, and the gates of hell shall not prevail against it." He dwelt sweetly on the antiquity of the Church in all its covenant relationship with her glorious Head, referring to Stephen's words in the Acts of the Apostles, "The Church in the wilderness," and how that the fathers drank of that spiritual Rock that followed them, and that Rock was Christ. Then he turned his attention to the personal security of the believer, viz., "Having loved His own which were in the world, He loved them unto the end." Very comforting assurances were brought forth for God's weaklings in the faith, and a happy meeting closed. The voluntary offering at the close was added to the Sunday's collection, which was for the Church Fund.—A LOVER OF ZION.

SUFFOLK. — On Sunday evening, August 7th, a united mission service was held at Thorndon in the open air. The speakers were Pastors Morling (Stoke Ash), Hawes (Occold), and Cooper (Rishangles). This is a continuance of an annual service commenced very many years ago by the late C. Hill, and always held on the first Lord's-day in August. A good congregation gathered, some from each of the Churches interested; but the most cheering feature of all was the many who (it is thought) will not enter a place of worship to hear the Gospel, but listened intently to the "old, old story" told in earnest, loving words by the speakers. We believe God is working by His Spirit in this part of the country. Baptismal services have been held in each of the Churches interested—two during the same day and at Stoke Ash during the month of July. We recommend this method to the country Churches as a means of spreading the Gospel in our villages,

CUBBERLEY.—The Sunday-school anniversary services were held on Sunday, August 14th, and were of an inspiring and helpful character. The little chapel was made to resound with the hearty singing of the children and those who comprise its membership, reinforced by friends from neighbouring villages. The morning service was conducted by Mr. A. Mitchell and the afternoon by Mr. Ireland. Both were well attended. Tea was provided for those coming from a distance, to which about forty sat down. At night the building was filled with an eager and attentive congregation, when earnest and impressive addresses were given by Mr. Ireland, Mr. Ryland, Mr. Baily, and Mr. C. Barrett. The concluding "Glory Song" seemed to voice the feeling that the day's services had left the Cubberley friends inspired and encouraged in their somewhat difficult labours.—*Local Paper.*

HOXNE.—Special services were conducted by Pastor Roe, of Fressingfield, on Lord's-day, July 31, who was graciously helped to preach two very impressive and practical sermons. It was likewise his joyful privilege to baptize two—Mr. and Mrs. Thurlow, from Denham. Both of them had been blessed under the ministry of Mr. A. Knell and by the prayers of Miss M. Theobald, of Hoxne. Unto God be all the glory.—A. K.

PRITTLEWELL.—The Church anniversary was celebrated on August 16th. In the afternoon a sermon, which was much appreciated by the friends present, was preached by Pastor James E. Flegg, the subject being the Prayer of Jabez. Mr. Elnaugh (one of the deacons) presided over the evening meeting, and spoke of the unity existing in the Church, and the realised blessings under the ministry of their esteemed Pastor, Mr. John Chandler. Pastor A. E. Brown was helped in speaking from the words, "Send now prosperity," and Pastor J. E. Flegg upon "Prayer." The Pastor, in a few closing words, thanked the visitors for their presence and help. Altogether the services proved seasons of refreshing.

CRICKET HILL, YATELEY (ZOAR).—Anniversary services were held at the above on August 1 (Bank Holiday), when two appropriate and encouraging sermons were preached by Mr. E. White (of Woolwich). The text for the afternoon was taken from Col. i. 27, 28; the evening discourse was based upon Isa. xii. 2, 3. Our brother, in his usual clear and lucid manner, brought forth many things which were helpful, encouraging and stimulating; and it was felt that the old, old Gospel had not lost its power. Between the services the usual tea took place, and although the numbers were not so large as generally,

yet we felt encouraged, the chapel being filled in the evening.—H. J. PARKER.

Aged Pilgrims' Corner.

SIXTEEN hundred and sixty-six pensioners in all parts of the kingdom are upon the books. Upwards of £12,000 per annum are expended in pensions and £2,000 per annum upon the maintenance of the Homer, where 180 pensioners dwell. New annual subscriptions will be thankfully received, especially sums of 7s., 10s. and 14s. per annum, the ordinary income being inadequate to meet the claims upon the Institution. A few cases follow which show some of the needs which have been met and are illustrations of hundreds upon the books.

E. A. M., aged 70, Gloucestershire:—"I am thankful for the pension. The Committee little know how the burden of the future has been lifted from my remaining days, for the pension pays my rent, and now I cannot see to earn much by my needle; it is a great boon, for it enables me to keep my home together."

M. E., aged 73, Middlesex, a Spanish woman:—"Yesterday, twenty-one years ago, the Lord sent Mr. G. to me; he wrote to the priest that I was no longer of the Romish Church, but of the Church of Christ—a blessed day for me; and how many benefits has God given to me since that time, especially the pension of the Society. That the Lord may continue to bless it is the prayer of your poor and thankful servant."

C. N., aged 72, Suffolk:—"I have received my pension. I felt better directly I saw the money. What a help! for I have no means and cannot work. God be praised for His mercies, which endure for ever. You cannot think how happy you have made me."

Here are two letters referring to the peaceful passing away of pensioners:—S. R., Cornwall:—"Our dear sister in Christ—the wan, frail, toilworn seamstress—is at rest. She was a tender, humble child and servant of God. We thank the Society for all the help and comfort the pension has been to her."

M. R., Isle of Wight:—"Fell asleep last Lord's-day morning in her 86th year. For more than five years she was bedridden, and used to say there was one thing she could do, and that was carry the other aged pilgrims and others constantly before the throne of grace. She could repeat nearly 200 of the good old Gospel hymns and had a wonderful memory for Holy Scripture. Her hope was based absolutely upon Christ and His finished work. 'O receive my soul at last,' she said, and soon after passed away."

Gone Home.

MRS. R. M. ROBBINS.

On Wednesday, July 27th, Rosa Marion Robbins was taken from all suffering and pain to be "for ever with the Lord."

She was baptized at the age of 12 years at Mount Zion Chapel, Hill-street, and continued a member of the Church (which now meets in Park-rd.) until her home-going. Although so young when brought to know the Lord, she had before this experienced conflict of soul and had been tempted to question the use of prayer. She said, "Seeing that God's will *must* be done, and that He will do all His pleasure, what is the good of trying to alter a will that must conquer after all?"

However, His Spirit led her in course of time to see that part of His purpose was that sinners should seek and find God's only way of salvation, and that *without* coming to Christ Jesus she would be lost for ever. She felt distressed indeed at the thought that, while her parents and sisters were on the road to eternal life, her own soul was in danger of perdition. So she came thirsting for righteousness, drank of the Water of Life and was satisfied, found a Friend in the One who died for her on Calvary, and proved to the end of her life that all His will for seeking sinners is *love*! Yes, even through all her long and painful illness, her faith in her covenant-keeping God was not suffered to waver, while her love for Him and desire for the spread of His kingdom abounded.

Her devoted husband, who during his earlier years was also baptized at Mount Zion Chapel, and their three young children mourn her loss, her fervent prayer having ever been not only that her three darlings might be early saved, but that, by God's grace, they might shine as lights in this dark world, to the praise and glory of her dearly-loved Lord.

She was buried on July 30th at Harmondsworth Cemetery, every token of loving respect being shown by the villagers of Sipeon. One of her favourite hymns, "The sands of time are sinking," often solaced her bereaved dear ones as they think of her happy spirit—

"Where glory, glory dwelleth
In Immanuel's land."

The following pieces were composed by the late Mrs. Robbins at an early age:—

HEAVEN.

I WANDERED in a day-dream towards the heavenly shore,
And I saw the gates of Paradise unfold my eyes before,
And I longed to fly to Jesus, to return to earth no more.

Deep crimson were the curtains that hung around it low,

For all who enter heaven by Jesus' life-blood go.

And through that precious blood alone I shall arrive, I know.

In peacefulness I noticed a lovely lake of blue,

And by its radiant surface fair trees of life there grew,

And its calm, unruffled waters flowed from the throne, I knew.

The blood-washed throng were roaming, with happiness unmarred,

Fearing not sin nor Satan, for Jesus is their guard;

Dreading no onward enemy, from pleasures unbarred.

For neither sin nor sorrow can tinge th' enjoyment there,

For all within the blissful place are under Jesus' care,

And all the Father's children are dressed in garments fair,

Where the streets of gold are blazing, like to a living fire,

And one theme alone is glowing through all th' enraptured choir,

With a thousand happy beings striking the golden lyre.

Where with delight unbounded they gaze upon His face

Who is the only glory of that all-glorious place,

And they make th' eternal hills resound with shouts of sov'reign grace.

And when the gates were closing I lingered still to see

If one of those blessed angels would fly from heaven to me,

To take me home to Paradise, for ever there to be.

But the glory quickly faded, and the skies were cold and grey;

It was not yet my time to go from night to endless day—

So, till my Father calls me, I in this world must stay.

SEQUEL TO "HEAVEN."

It was only a sudden rhapsody at the sight of a sunset bright;

It was only a passing vision of the mansions of endless light;

But my memory oft is floating back to the crimson glow,

And the thoughts that filled my bosom, at the skies that entranced me so.

And my spirit is often wandering through the land far off from here,

And my eye incessantly lingers on the form of One so dear;

I see Him in Kingly beauty—in tender, compassionate love,

And I feel very near my Master—the Light of that world above.

I can almost feel around me His gentle and sweet embrace,

And hear His words of mercy; but O to see His face!

'Tis veiled from these earthly eyes; my Jesus I fain would see

Not in a vision darkly—the visage once marred for me.

But oh! let me never be shirking the work Thou giv'st me to do

In the path of duty before me, or the trials I must pass through;

Give me strength to bear rejoicing—any cross that Thou knowest is best—

For in learning and doing Thy bidding is ever the sweetest rest.

MR. W. GILL

was called home on Sunday, August 11, after a short illness. He had been Pastor of the Churches at Farnboro', Rye, Willenhall, Tunstall, Willingham, Norwich, and Dover. His last service was at Morley, York, where he conducted the anniversary services. On his return home he was very weak, and the doctor pronounced his condition serious. Two doctors having subsequently conferred, it was reported that cancer on the liver had developed, and was attended with heart weakness. He passed away on the following Sunday.

NAOMI LOCKWOOD.

On July 29th, the beloved wife of our aged brother, Charles Lockwood, exchanged this world for a better, at the ripe age of 74 years. She had been in membership with the Church at Martyrs' Memorial, Beccles, for the long period of fifty-three years, her membership being of the longest duration, with one exception, of the remaining members. For thirty-seven years she was a most devoted and energetic worker on behalf of the Cause she loved so well. The last sixteen years of her life, however, were mysteriously beclouded by gradual failure of the mental powers. Up to that period she rendered great service in various ways both with hands and purse. She was one of the old-fashioned Christians, with a deep experience of divine things. The end was somewhat sudden, and was serenely peaceful. May our covenant God sustain our aged brother and deacon of long-standing under his great loss, and raise up others to fill the vacant ranks in the Church. Her remains were interred in Beccles Cemetery on Thursday, August 4th; and in the evening a funeral service was held, when the writer was led to speak from these words: "To be with Christ, which is far better." Many friends gathered together.—H. B. BERRY.

EDMUND SCOTT.

It is with heartfelt sorrow that we record the departure of our brother from our midst. He was called home to glory on Tuesday morning, August 9th, at ten minutes to three, after an illness of about six months. His sufferings were borne with a Christian patience and fortitude which touched the hearts of all who saw him. His medical attendant in particular, being struck by his resignation and submission to the will of God, declared he had never seen such a patient man.

Mr. Scott was born near Harwich on July 3rd, 1849, thus being in his 61st year. Being possessed of a cheerful disposition and an optimistic spirit he was greatly beloved by all. He had a kindly word and smile for all about him, and many are the acts of kindness

he has shown to others, which he never mentioned, but which were known to himself and his God alone. He was held in high esteem by those in his employ, and great was the grief felt at his loss among his men. A handsome floral tribute sent by them on the day of his funeral testified to the sincerity of their regard for him. In his early days our brother was possessed of a strong constitution and abundant energy, which carried him through difficulties and troubles which would have daunted and disheartened many men.

He was married in 1869 to a godly woman, who was a very real helpmeet to him, and to whose prayers one may say he owed his conversion.

His call by grace took place while living at Cliffe, and was through the instrumentality of the Wesleys. Naturally he joined that denomination, and became one of their most zealous and indefatigable supporters. In his religious life his energetic and fearless character was clearly revealed. He would hold open-air meetings and distribute tracts among the roughest and lowest classes, though frequently at no little risk to himself. On one occasion in particular he was warned by his friends not to go to a certain place to hold a meeting, as he would in all probability lose his life if he did. In spite of the warning he went to the spot and held the meeting, so strong was his faith and confidence in the protecting care of his heavenly Father. He has frequently been threatened with sticks and stones in carrying on his work for the Master he so much loved. These were the happiest days of his life, when he was in the full enjoyment of his first love, and no danger or difficulty could restrain his zeal or quench his ardent spirit.

In the providence of God he was brought to reside in Gravesend in the year 1889, and soon after he, with his wife and niece, applied for baptism and membership at Zoar. Until this time he had always felt the greatest aversion to the Strict Baptist faith, and could not endure the doctrine of election. The Lord, however, opened his eyes to the truth, and his heart to the acceptance of it, and from that time he continued a staunch Strict Baptist. Many a conversation has the writer held with him on his connection with the Wesleyan body, and also his acceptance of the doctrines of free and sovereign grace. His wife had always had a leaning towards the Baptists, but could never induce him to have anything to do with them until the Lord Himself opened up the way to him. The application for baptism was made on July 21st, 1889, when brethren Johnson and Taylor were appointed to visit these three friends. Their testimony proving satis-

factory they came before the Church, and were baptized by Mr. Shaw on Sunday evening, August 11th, 1889, being received into Church-fellowship on the first Lord's-day in September. In the following January, 1890, Mr. Scott was asked to become superintendent of the Sunday-school, as the former superintendent felt obliged to resign in consequence of failing health and old age. He agreed to take the office for six months, and at the end of that time he was requested to take it permanently. This he did, and continued to hold the office till the day of his death, a period of twenty years and seven months. He was greatly beloved by both children and teachers, and his place will not soon or easily be filled. He possessed a great gift for keeping order in the school, which is not common to all. Punctuality also was one of his strong points, which habit he tried to instil into those around him. He was ever ready to do an act of kindness and give pleasure to those with whom he was associated. He had a childlike spirit, and the annual Sunday-school treat was as eagerly anticipated by him as by any of the children, and his enjoyment equalled theirs.

Of late years his health had not been so good as formerly; though he never complained, his friends could mark a difference in him.

In the year 1894 he was again removed in the providence of God to reside at Greenhithe, though he, with his wife and niece, still attended Zoar, and retained their membership there, there being no Cause of the same faith and order established at Greenhithe. They could not attend quite so regularly as they did previous to their removal, owing to the fact that a railway journey had to be undertaken on each occasion. Mrs. Scott, who was always a great sufferer, felt this to be a very real trial to her, which, however, she bore patiently until the Lord called her to Himself on February 20th, 1904. Since that time the health of our brother has steadily declined, he having been subject to severe attacks of illness.

In 1908 he was asked to become a deacon of the Church at Zoar. This he consented to do, though feeling it to be a drawback to reside out of the town. He was unanimously elected to the office, which he has filled as opportunity enabled him. Since the beginning of the present year his attendances have fallen off through illness, and his last visit to the school was on the first Sunday in May. He seemed overjoyed to be once more amongst the children and teachers, and talked to them at some length. During the following week he was taken worse, and has never been able to be present again. The annual treat had to be undertaken without him, to the great disappoint-

ment of all connected with the school. The date had been postponed in the hope that he might recover sufficiently to go with them, but it was not the Lord's will that it should be so. Three weeks to the day later, he was called home to be with Christ, which is far better. He had many visitors during his illness, and his cheerful patience was marked by all. One of his men who was allowed to see him was delighted to be in his company again, and exclaimed, "Oh, it is good to see you again!" Towards the end he could not read much himself, but liked those who visited him to read and pray with him. He had no fear of death and two days before he was called home he remarked to a friend that he had many times been near death, and that the Lord had long since taken all fear away, adding that the Lord had done all things well, and he was ready and willing to go when it pleased Him to take him home. He then quoted the two lines:—

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

He was passionately fond of singing, and had many favourite hymns; one being,

"Oh, happy day that fixed my choice
On Thee, my Saviour and my God!"

and another, "Shall we meet beyond the river?" Two verses of the last-named were sung at his funeral over the open grave. The Psalms were greatly loved by him, the 103rd and 91st being special favourites. His Bible gave evidence of having been much used and was well marked. He had a great love for flowers, and during his illness had them constantly around him. It was not till the last hour of his life that he quite realised that he was going, as he had always thought he should recover. As his strength was fast declining, and his life ebbing away, a friend who was in the room holding his hand said, "You are going where there will be no more pain"; and he said, "Yes, yes." Then she asked him if all were well, and if he were going to be with Jesus? and again he said, "Yes, yes," and then said, "Look! look!" as though he saw the brightness of Jesus' face; and thus he passed peacefully away as one going to sleep.

"How blest the righteous when he dies!

When sinks a weary soul to rest,

How mildly beam the closing eyes,

How gently heaves the expiring breast."

May my last end be like his is the prayer of the writer.

The remains of our friend were interred in the quiet cemetery at Stone, the large company present testifying to the esteem in which he was held. The service was conducted by Pastor James E. Flegg, who spoke of the solemnity of the occasion and the blessedness of being prepared.

Mayfield, August 1st, 1910.

"The Man in the Iron Cage."

"Beware of Peter's words, nor confidently say,
'I never will deny my Lord,' but 'Grant I never may.'"

THE portrayals of lost and grace-forsaken men to be found in Heb. vi. and x. are explained and illustrated in the "Pilgrim's Progress" in the description of "the Man in the Iron Cage." This man, it will be remembered, was seen by Christian sitting in a dark room and looking very sad, and, on being questioned, thus replied:—

"I was once a flourishing professor, both in mine own eyes and in those of others. I was also, as I thought, fairly bound for the Celestial City, and even had joy at the thought that I should get thither (Luke viii. 13). But I left off to watch and be sober. I laid the reins upon the neck of my lusts, and I sinned against the light of the Word and the goodness of God (Rom. ii. 4); and *now* I am a man of despair, and am shut up in it as in this cage."

"I have grieved the Spirit, and He is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and He has left me. I have so hardened my heart that I cannot repent."

So affecting was this to Christian that it made him weep and tremble to see such misery. He therefore at the Interpreter's bidding enquired of the man whether there was not a hope that he would be liberated from that "iron cage of despair."

"No, none at all," was the reply.

"But," urged Christian, "the Son of the Blessed is very pitiful."

To this the man assented, but persisted that his unhappy state was irremediable. "I have crucified Him to myself afresh (Heb. vi. 6). I have despised His person (Luke xix. 14) and His righteousness. I have 'counted His blood an unholy thing' and have 'done despite unto the Spirit of grace' (Heb. x. 29, 30). Therefore have I shut myself out of all the promises, and there now remains to me nothing but dreadful threatenings of certain judgment and fiery indignation which shall devour me as an adversary" (Heb. x. 27).

"For what did you bring yourself into this condition?" enquired Christian.

"For the lusts, pleasures and profits of this world," was the reply. "In the enjoyment of these I promised myself much delight; but now every one of them doth bite and gnaw me like a 'burning worm.'"

"But," persisted Christian, "canst thou not now repent and turn?"

The man, however, persevered in his gloomy and awful answer, "God hath denied me repentance. His Word gives me no encouragement to believe. Yea, Himself hath shut me up in this

iron cage; nor can all the men in the world let me out. O Eternity, how shall I grapple with the misery that I must meet with in Eternity!"

"Well," said Christian, "this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery."

This is, of course, part of an Allegory, but we are sure that Bunyan did not intend us to regard it as a fancy picture which had no foundation in fact. He had in his mind an actual case to which he earnestly desired that all professors should attend. It is impossible to renew again to repentance those who fall away after being once enlightened (Heb. vi. 4). "'Woe unto them,' saith the Lord, 'when I depart from them'" (Hosea ix. 12); and no stoicism or philosophy can stand against His departure. No harm can befall those who have God for their Friend; but no real good can come to those whom He abandons. "When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him?" (Job xxxiv. 29).

Men who exemplified these truths are recorded to have lived at different periods of the world's history. Saul, on whom God had bestowed "another heart," and whose piety was once most effusive, perished a God-forsaken man by his own hand (1 Sam. x. 9). Ahithophel, once David's confidential counsellor and friend, hanged himself; and Judas, whose sin and shame he prefigured, betrayed his Lord with a kiss. Demas, Alexander the coppersmith, and others, were doubtless not the only men of their time whom the world ensnared to the destruction of their souls.

Besides these, modern instances afford striking confirmation of the truthfulness of Bunyan's picture.

Francis Spira—deemed on good grounds the prototype of his imaginary character—was a lawyer of great repute in the seventeenth century. He was originally a Protestant, but from unworthy motives became a Papist. For this he was visited with awful compunctions of conscience. His story, under the title of "A Relation of the Fearful Estate of Francis Spira," was well known to Bunyan, who refers to it in his book, "The Greatness of the Soul." Many of the utterances of the fictitious "Man in the Iron Cage" are said to be verbal quotations from recorded sayings of this wretched apostate.

We are told that when W. Jay, of Bath, as a very young man, visited London to preach for Rowland Hill, he was introduced to Romaine by a friend, who took him into the vestry of Blackfriars Church for this purpose. The great preacher, however, simply said "There *was* a Sir Harry Trelawny" and abruptly left the room. He referred to a well-known person who affords another notorious instance of a falling away from a profession of the truth of God.

He was a baronet of an ancient and honourable house in Cornwall.* While an undergraduate at Christ Church College, Oxford,

* Trelawny is a name still held almost in reverence by Cornishmen, as the universally popular verse—"And shall Trelawny die?"—witnesses.

and in the heyday of his youth he was converted. Dissatisfied with the Church of England, in which he had been brought up, he became a Nonconformist and commenced to preach. Being extremely fascinating in his person and manners, and filled with ardour for the salvation of men, he attracted large congregations, who heard the Word with gladness, and many professed to have been saved through his sermons.

His success became known to the Countess of Huntingdon, who granted him an interview, and appears to have regarded him highly. He did not, however, attach himself to her branch of the Church, but became a Congregationalist minister, and as such was ordained in 1777. His confession of faith was long remembered as a lucid and fearless declaration of evangelical truth.

He then resided at his family seat at Looe, in Cornwall, where he erected a meeting-house, in which he preached to a good congregation mainly gathered by his labours, though for some time he was assisted by John Clayton, sen., afterwards the distinguished Minister of the Weighhouse Chapel, London. He evidently at this time manifested no other desire than to live and die the Pastor of this little village gathering; and had his career terminated at this period, his biography would have been an instructive record of the life and labours of a devoted servant of Christ.

Sadly true, however, in his case are the well-known lines on human instability—

“Weak and irresolute is man, the purpose of to-day
Woven with pains into his plan to-morrow rends away.”

In 1778 a painful circumstance, for which he was not to blame, unsettled his mind and habits, and led to the strange tendency to changeableness which characterised his after-course to the end of his days.

His first departure was from the distinctive doctrines of the evangelical system—the existence of Jehovah in a Trinity of persons, the Deity of Christ, and the personality and Deity of the Holy Spirit. The spirit of latitudinarianism largely prevailed at that time in the Free Churches of England. The minister of Looe Chapel, being a man of wealth, education and wide social influence, was much flattered and caressed, till he was so ensnared as to adopt rationalistic principles and to deny much that had been the ground of his hope and the substance of his ministry.

Consistently with his new views, he next disbanded the little Church and ousted the congregation from their place of worship. He then revoked the gift which he was understood to have made, and leased the chapel to a maltster, with the proviso that it was never again to be used for the worship of God. As a preacher, he now associated solely with Dissenters whose views were Arian or Socinian.

In this profession he did not, however, continue long, for shortly it became known that—though he had been a cogent opponent of Episcopalianism, and had even written a pamphlet exposing its errors—he had *conformed* and had joined the Church of England.

What was stranger still, in 1780 he informed his once endeared friend and associate, John Clayton, in a letter, that "for fourteen years it had been his uninterrupted wish to be a clergyman."

This was then his third religious change, for he was first a Churchman, then an evangelical Dissenter, then a Unitarian, and now again he professedly returned to the doctrines and practices of the Book of Common Prayer. It is not recorded that he accepted the charge of a parish when he became "a clerk in holy orders," but it is known that he subsequently became a Prebendary or Canon of Exeter Cathedral.

Here surely, the reader will think, his vagaries must have ended! Not so; for his convictions underwent a fourth change, for he eventually joined the Church of Rome, within the pale of which he died in 1834.

Here, so far as this life is concerned, this "o'er true tale" terminates, and we leave it to point its own moral.* We would, however, enquire whether Romaine's observation is to be wondered at. Who will blame an old preacher if, when he beholds a young man ascend a pulpit with ill-concealed confidence and conceit, he murmurs to himself, "*There was a Sir Harry Trelawny*"?

(*To be continued.*)

NEVER TO BE RENEWED.

A GOOD WORD FOR THE FEARFUL.—*Second Part.*

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."—Hebrews x. 26.

APOSTACY seems to have been sadly frequent in the early years of Christianity, and none were so sorely tempted to commit this deadly sin as those who were Jews by birth. Many things contributed to render their adopted religion hard to maintain and to seduce them to abandon it when their early enthusiasm had abated.

None that were chosen and called of the Lord would indeed "draw back unto perdition" (Heb. x. 39). These "were kept by the power of God . . . unto salvation" (1 Pet. i. 5); for then as now the Saviour gave eternal life to His sheep, who could "never perish neither could any (creature) pluck them out of His hand" (John x. 28).

Their preservation was, however, effected neither by circumstantial restraint nor physical compulsion, but by the force of truth bearing "through faith" on their hearts. In their cases the truth thus divinely employed largely consisted of warnings and encouragements—monitions of the danger of renouncing the only Saviour, and exhortations based on the faithfulness of God and

* The story *in extenso* will be found in "The Life and Times of Selina, Countess of Huntingdon," Chapter L.; "Memorials of the Clayton Family," by T. W. Aveling, Chapter V.; and "The Autobiography of W. Jay, of Bath."

His ability to keep them steadfast to the end. Many of these are to be found, as we should have expected, in this epistle. Hebrews vi. 4—6 we have already examined. The somewhat parallel passage in chapter x. 26—31 now claims our attention.

"If we sin." The writer does not here, as before, speak in the third person, but in the first, as, like those whom he addressed, a professed follower of Christ. These had "received the knowledge of the truth." This does not necessarily imply that they had been savingly instructed by the Holy Ghost as Zion's true children are (Isa. liv. 13 ; John vi. 45), but that they had been led to admit the veracity of the letter of the Gospel, and to confess its authenticity. This, however, did not involve that knowledge of its power in their souls which proceeds from the inner working of the Spirit (Eph. iv. 21). Still, their defection from what they *knew* to be the truth was a transgression of tremendous culpability. To sin in ignorance is sad, but to sin against the light (Job. xxiv. 13 ; Matt. vi. 23) is far more terrible. In acting as they did, these sinned "wilfully" with the full purpose of a depraved will, and in spite of the convictions of their minds and the warnings of their upbraiding consciences.

In words of awful import the writer discloses in three particulars the true character of their guilt. He calls it treading "under foot the Son of God." A physical action expressing perfect contempt is here, as in Matthew v. 13 and vii. 6, used to describe the action of an utterly graceless soul towards the Saviour, who is here called by His greatest and most august title, "the Son of God." It, again, involved reckoning as "common" the blood of the covenant, which was so precious that it had set apart Him by whom it was shed to His exalted office as our great High Priest.* This must have been expressed orally by word of mouth in the presence of others, and involved a denial not only of the virtue of the blood of Jesus, but of the dignity and deity of the person of Him by whom it was shed. Lastly, their sin involved offering blasphemous insults to the Holy Ghost, of whose personality and power they had ample evidence. They are, therefore, said to have "done Him despite," or to have overtly despised "the Spirit of grace." These apostates, therefore, ranged themselves in open and determined opposition to the Father (chap. x. 5), to the Son (verse 29), and, as here, to the Holy Ghost.

No language could more fully portray the audacity of the guilt which their wilful wickedness had incurred.

For them "there remained no more sacrifice for sin," that is to say, "no oblation for sins was any longer left for them." There is but one sacrifice for human guilt. This they had repudiated. There is but "one name given under heaven among men whereby

* There are cogent reasons for believing that Hebrews x. 29 refers not to the sanctification of the Lord's people by His blood (as taught in chapter xiii. 12), but to His own sanctification or consecration to His present priesthood. Eminent Divines have, therefore, held that it should be read "wherewith He was sanctified ;" which not only harmonises with the context, but removes a serious difficulty in expounding the passage. See "A Manual of Faith and Practice," by the Editor, page 123.

we must be saved." This they had "blasphemed." The blood of Jesus is the only power which can sever sin from the consciences of sinners. For this they had avowed contempt as "a common thing" and devoid of sacrificial value. The gracious Spirit only can make men holy and fit them for heaven and for God. On Him, in their malice and hatred, they had heaped derisive insults.

For them accordingly the Gospel presented no hope. This they had shut out when they repudiated the Redeemer and His precious blood. Nothing would make their hearts soft and their consciences tender *now*. They had known the truth, but had rejected it, and the forgiveness which the cross secures would never be theirs—never, never, never.

Proportioned to their guilt so would be their punishment. Under no dispensation has God suffered Himself to be despised with impunity.

The Mosaic law pronounced inexorable doom on those who set it at nought, dim as must have been their apprehension of its majesty.

How much sorer, then, would the retribution be of those who lived in the light of the dispensation of mercy. No words are needed to enforce the declaration that "it is a fearful thing to fall into the hands of the living God."

Other Scriptures illustrate the one before us. In 2 Peter xi. 20 we read of those who had once "escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ," not through a heaven-born faith in Him. Subsequently, however, their outward reformation was abandoned, and they were "again entangled and overcome," and their latter end was worse than the beginning."

So the hearers of the Word referred to in Luke viii. 13. These for a time were impressed and even filled with spurious religious joy. Having no root they "believed for a while" only, and in time of temptation fell away to return no more.

Hymeneus, Demas, Alexander the coppersmith, and others mentioned in the Epistles to Timothy, once made a profession of faith which was deemed satisfactory by Paul himself, but this they had renounced and were again on terms of cordiality with the enemies of Christ.

That this view of Hebrews x. 26 was also Bunyan's is evident from his picture of the Man in the Iron Cage, well-known to have been Francis Spira, and whose sin and despair are so terribly depicted in his "Pilgrim's Progress," who had "shut himself out of all the promises and to whom there remained nothing but dreadful and fearful threatenings of judgment and fiery indignation which would devour him as an adversary of God."

There is no warrant for concluding that any of these were ever regenerated and truly saved by grace.

In closing, we repeat that it has been the main purpose of these papers to help believers to whom these two portions have caused spiritual anxiety. The characters depicted were never God's living children. Their defection was not identical with ordinary backsliding, and presents nothing which should deter any who have

"erred and strayed like lost sheep" (Psa. cxix. 176) from returning with tears to the Saviour.

None whom God has saved can ever cordially hate the dear Redeemer or abdicate their title to salvation by a deliberate repudiation of the Cross.

The solicitude which at times causes such terrors denotes that in spite of our faults and failings grace is maintaining its reign in our hearts. When Christians feel alarmed at such words as those before us, it proves that to them at least the word of warning is no empty sound. It is not those that tremble at the word who will commit the apostate's sin and share his eternal doom.

"Grace will complete what grace begins to save from sorrows and from sins ;
The work which wisdom undertakes, eternal mercy ne'er forsakes."

THE FINDING.

Translated from the German of Heinrich Suso, by Frances Bevan.

"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."—DEUTERONOMY xxxii. 10.

Now have I seen Thee and found Thee,
For Thou hast found Thy sheep;
I fled, but Thy love would follow—
I strayed, but Thy grace would keep.

Thou hast granted my heart's desire—
Most blest of the blessed is he
Who findeth no rest and no sweetness
Till he rests, O Lord, in Thee.

O Lord, Thou seest, Thou knowest,
That to none my heart can tell
The joy and the love and the sorrow,
The tale that my heart knows well.

But to Thee, O my God, I can tell it—
To Thee, and to Thee, Lord, alone;
For Thy heart my heart hath a
language;
For other hearts it hath none.

In the wide world, speechless and
lonely,
For me is no heart but Thine;
Lord, since I must love Thee only,
Oh reveal Thy heart to mine.

"Wouldst thou know My glory,
beloved?

Know Me, the great I AM?
First must Thine eyes behold Me,
The slain and the stricken Lamb.

My visage so marred more than any,
My form than the sons of men;
Yet to the heart I have won Me,
I am the fairest then.
Thou knowest the sun by his glory—
Thou knowest the rose by her breath,
Thou knowest the fire by its glowing,
Thou knowest My love by death.

Wouldst thou know in My great
creation

Where the rays of My glory meet?
Where to My awful righteousness
The kiss of My peace is sweet?
Where shine forth the wisdom and
wonder

Of God's everlasting plan?
Behold on the cross of dishonour
A ours'd and a dying Man."

—Forwarded by KATE STAINES.

CHRISTIAN faith is not an idle quality in the heart; but if it be true, consists of a sure trust and confidence in the Lord, and a firm consent, whereby Christ is apprehended, so that He is the object of faith, yea, rather, even in faith, Christ Himself is present.—*Luther*.

ALL honey would harm us, all wormwood would undo us; a composition of both is the best way in the world to keep our souls in a healthy condition.—*Brooks*.

THE SALVATION GLORY OF CHRIST.

A SERMON BY THE LATE CHARLES HILL, OF STOKE ASH.

(Continued from page 280).

"His glory is great in Thy salvation."—Psa. xxi. 5.

OUR present theme is the salvation of God (page 279), which we proceed to observe has its source in His sovereignty and *springs from His throne*. It is the "river whose streams make glad the city of God"; whose waters fill the wilderness and the dark places of the world with the flowers of pardon and peace, and with songs of gratitude and joy. This river finds its source in Heaven. Its waters gush out of the heart of Him who rules over all, and gliding through the temple-gate, fall upon the barren dwelling-places of men, making the "wilderness rejoice and the desert blossom as the rose."

God's salvation must, therefore, be like Himself, for He can do nothing that is contrary to Himself. It must embrace His will, for He cannot act against it. It thus becomes the great exposition of God. We have nothing in this world that so fully reveals Him, whereby we can so well fulfil the exhortation of the ancient prophet "to acquaint ourselves with God, and be at peace," as by knowing God through His own works. We see the sun in his own light, and we can read God rightly only by His own light. All other light is delusive and false, but as the rays that proceed from the sun lead the eye back to the sun from which they come, so the rays that come from God—those rays of revelation and intelligence—lead us to a right appreciation of God. In the light of God we learn God, and in His works we understand Him. But only in His own words, works, and ways can we rightly understand that God is our salvation.

The Salvation of God is God Himself. Not only is He its Author. He claims to be *that*, and we cheerfully yield obedience to His claim. But He Himself *is* that salvation. "Behold," says the prophet, "God is my salvation." *God Himself* is both the Saviour and the salvation.

It is important to recognise this fact, as it exceeds the general statements of religious writers; but it states a holy truth—a truth which should make the heart rejoice, and evoke songs of praise.

If God is the salvation of His people, what He is, this salvation is. What is God? We cannot comprehend Him. He is beyond our finite knowledge. We, however, understand a little concerning Him, but this little makes us long for more enlarged views, and a more comprehensive apprehension of His glory. The heart and soul thirst for a further and fuller knowledge of Him, that it may appreciate His character, and rejoice and be glad in Him.

The Scriptures tell us that God is *everlasting*. Men are the creatures of days—a few rolling suns at most land them on fair Canaan's coast. The language of inspiration tells us that men "are as grass, as a flower of the field; the grass withereth, the flower fadeth, and so these pass away." The history of the world

confirms this truth. Where are the patriarchs and the prophets; and our fathers, where are they? They are gone. Men with hundreds of years on their heads had at last their souls required of them and they died. They passed the mystic gate, and went to live in yon unknown country that lies beyond the confines of this world of Time. But where is God? He is independent of all His creatures. Eternal life is His. He cannot die. He must continue to live; and He lives, holding the life of all in His hand, and sustaining everything that exists—in every form and under every development—the great, self-sustaining, everlasting, eternal and unchanging I AM.

Will He die? We look for the time, brethren, when the heavens shall roll away as a scroll; we look for the time when the marvellous spectacle shall be seen of "a world in flames and a God in judgment." We look for a time when all things in their present organization shall be dissolved, to make way for the fulfilment of God's predictions, which decree the happiness of His ransomed ones, but we cannot conceive the time when *He* shall cease to be. We know that He will live on, and on, and on. The magnetic stream of life will continue when the great globe itself, with all upon it, shall have lost its existence, swallowed in eternity's vast ocean. But He will still live on, and our salvation with Him. For just as everlasting as Jehovah, just as everlasting as our God, so will our salvation be. Our hands may lose their grip upon earthly property. We may have to part with every object of earthly affection, and all that love us. Our eyes will glaze in death, the pulses of our system stand still, the red streams of blood no longer course through our veins. We may, we *must* fail. We may, we *must* pass away. Our feet must leave the soil of Time. On our last footstep will be written, "dust to dust"; but we shall go on in another world. We shall pass the gloomy vale, we shall climb life's living ladder, until we stand on the golden sands of the city of God to bear our salvation with us.

Here we shall have had it in its bloom and its beauty; in its development in the light of the Sun of Righteousness; but *there* we shall grasp it in all its glorious fulness, in all the mighty blessedness by which it will fill our hearts to the exclusion of every other feeling—our judgment with light, our mouths with songs, our lips with gladness and praise, and our souls with ability to celebrate the wonders of Him "who hath done all things well."

God is just and pure. His bitterest enemies can accuse Him of no wrong. No voice from yon dark pit of perdition can bring a truthful accusation against His holiness. Deeply mysterious as are some of His ways, none are blameworthy; inexplicable to man, imperfectly understood by him, but all are right. "Thou, most upright, dost weigh the path of the just."

All His ways are pure as sunbeams; whatever may be His mode, rectitude and righteousness are the stable pillars that sustain the throne on which the God of salvation, the Governor of the universe, abides. Faith believes this statement. Unbelief may question it. Fear and apprehension in the hearts of the godly sometimes, under

beclouding circumstances, question whether these things can be right, yet "let patience have her perfect work," let all the operations of the hand of God be seen, and it will appear that though He may have sent His letter to us in a black-edged envelope, containing, as it were, tidings of sorrow or pain, the message itself was a message of love from the Father's throne. All His operations finally conduce to His own glory and the salvation of His beloved people.

Yet, mark you, if God is pure, His salvation is also pure, and purifies all people that possess it. It clears the understanding from ignorance. It cleanses the heart from guilt and sin. It purges the faults of His people away. God's arms never enfolded a guilty sinner, nor ever will. The objects of everlasting love have always been pure in His sight, and always will be. He will never take sin to His heart in the persons of His people. He will cleanse them before He puts them there. The worshippers in His Temple will be cleansed from their guilt. They will have the inscription of "Holiness to God" legibly branded on their brows, and infused into their very nature. All the immaculate beauty of God must come over the soul ere that soul can rise with the sanction of Holy Writ to claim God's salvation as its joy, its song, and its delight. The filthy dreamers of the present day, in many instances, disgrace their profession, and libel the character of God's salvation, bearing in their own deeds the tokens of the justice of their future condemnation.

Yet 'tis true that wherever God's salvation comes it brings purity. No matter how vile the man may have been; how covered with guilt and crime the soul was. Though the labour of a life had been to pile mountains of sin upon the conscience, until they raised themselves almost to heaven, and reached higher than the clouds, they must be put away. The drops of the Saviour's blood must dissolve the guilty mass, and melt the heart out of which the guilt sprang, and make it soft and supple in the hand of God. He must cleanse it from its impurities, wash it, and make it whiter than the driven snow, or the heavens of holiness will never receive the soul of that man there.

"Those holy gates for ever bar pollution, sin, and shame;
None can obtain admittance there but followers of the Lamb."

The man who thinks he shall obtain heaven without being purified from his guilt is dreaming himself to hell. God's salvation secures the sanctity of the saints. He is pure, and all that come to Him must be purified by Him, that they may dwell with Him, and hold fellowship with and appreciate the God to whom their salvation leads.

God's salvation is like God—is God, inasmuch as it develops the mingled stream of His justice and mercy. Our God is a just God. It is said of the Saviour that justice and mercy are inscribed on the crown of salvation which adorns His brow. That He was just, the tale of Calvary proclaims. His love, exhibited in His life beyond the tomb, also gives open testimony to this fact. Unless He had

been just, He had never been the sinner's Friend. Unless He had been just, the angel wings of mercy had never been spread to enable Him to take His willing flight to a world of woe like ours, and bring the palm branch from the throne of Him who reigns on high.

But *He was not only just*. This He was bound to be. It is demanded that He should be just; but He is merciful also. The hands of both justice and mercy take the sinner and lead him, through the sacrifice and the heart of the Saviour, back into fellowship with the Father, and into possession of the eternal realities which He has provided in the wondrous world above. The Law, with all its tremendous claims, sanctions the salvation of every soul that enters the world of God. Christ has not abrogated the Law to admit men into that realm of light. He has irradiated it with a glory that the obedience of the world could never have given it. The Law demands it as well as the Gospel; justice requires it as well as mercy—claiming the entrance into heaven of every soul that tastes the salvation of God, and is purified by its sanctifying streams. Mercy, God was not bound to show.* Mercy He *has* shown, and His mercy God will never withhold from those that seek it humbly in the name of Christ. The ancient cry that was heard in heaven and answered on earth has been heard again and again, and will always be heard and answered. While there are sinners to be saved the cry, "God be merciful to me a sinner!" will break the silence of the night. Never will that cry ascend in earnest sincerity from the heart of mortal in the world, but God will roll the doors of heaven upon their hinges, and pour down upon him a stream that will wash his guilt away, and fill his soul with gladness and songs of joy.

"Hear, gracious God, a sinner's cry, for I have nowhere else to fly—
My hope, my only hope's in Thee: oh, God, be merciful to me!"

So sang a sweet poet: so may God teach you to sing, and as surely as you sing such songs in truth, you will sing them because the stream of sovereign salvation has reached your heart, and caused you to know the exceeding riches of His sovereign grace.

(*To be concluded in our next.*)

THE KNOWLEDGE of thyself is to bring thee to God; the knowledge of God is to lead thee to walk with Him. The one is to teach thee to renounce all trust in thyself; the other is to shew thee that thou mayest safely place the confidence of thy heart in thy Father, Saviour, and Guide.—*Romaine*.

* This great preacher did not speak—as many do—of the *attributes* and *perfections* of God as synonymous and interchangeable terms, but discriminated between them. A Divine *attribute* he regarded as an essential excellence which God must possess to be God. A Divine *perfection* he regarded as an excellence which the Most High displays or conceals according to His own sovereign pleasure. He must, for example, be *just*. His justice is accordingly one of His attributes. In showing mercy He, however, consults His own pleasure. Mercy, our dear friend therefore called a Divine perfection.

"A GOOD WARFARE."

BY A. E. REALFF.

"That thou mightest war a good warfare."—1 Tim. i. 18.

"Far from the world, O Lord, I flee, from strife and tumult far;
From scenes where Satan wages still his most successful war."

—COWPER.

"Now, we must fight if we would reign. Increase our courage, Lord;
We'll bear the toil, endure the pain, supported by Thy Word."

—WATTS.

HUMAN life may be likened to a conflict. All are engaged therein, both sinners and saints, the unconverted not less than those "who know the grace of God in truth." All are, more or less, thus engaged in warfare, though in different persons it differs most widely.

It may be inquired what the nature of the warfare of the unconverted really is. "I have always understood," a questioner might say, "that while a believer's life is described as a conflict, the case is altogether different with the unbeliever." It is, we concede, different as to its objects and motives, but not as to its essential facts. Let us, then, consider—

I.—THE WARFARE OF UNCONVERTED PERSONS.

These, as well as Christians, are ever in the attitude of conflict, the opponents being their own consciences on the one side, and the Lord God Almighty on the other. We read, it is true, of some who are "past feeling," whose consciences have been "seared with a hot iron," but also of others we are told that they manifest moral susceptibility, for they "show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts—or reasonings (Rom. ii. 15)—the meanwhile accusing, or else excusing, one another."

The ungodly, not merely the flagrantly wicked, are continually perturbed by the voice of conscience, and endeavour, with more or less success, to stifle its monitions. This is true, not only of the scandalously immoral, the openly vicious, and the degraded; it is equally true, alas! of the virtuous and respectable. This the Apostle clearly demonstrates in the second and third chapters of the Epistle to the Romans.

The unconverted are also universally found in a condition of opposition to no less a Person than the Almighty Himself. With the reputable and the cultured, the outwardly moral and virtuous of mankind, this hostility to Jehovah is more in their "thoughts" and "reasonings" than in their open conduct. It may not be manifested by audacious verbal expressions, though it goes on constantly and secretly within the citadel of the heart. There it struggles, and even rages furiously.

In many cases the conflict is against the sovereignty and providential arrangements of the Lord. "Why was I born and brought up under such and such disadvantages, while others had more desirable parents than mine were, and whose environment was far

more congenial and advantageous? Why am I so unfortunate as to be continually intercepted in my movements by adverse occurrences, whereas others mount at once to the apex of their ambition, and in all things prosper in this life?" So they hate God, and curse Him in their hearts. And this, though no words are spoken to be audible to any fellow-man.

In other instances the warfare is against the holy commandments of God. These, they will concede, were promulgated by the Almighty, but they are far too strict. "I can neither keep them, nor have I a desire so to do." Such is the determination of their hearts. "God's law and my conscience conjoined, cause me infinite discomfort and terror. His precepts spoil my pleasures and oppose my will. I wish that no such laws existed; that the eye of God was not continually upon me; that there were no death and no hereafter—no heaven or hell."

"The Almighty must be cognisant that His law is too strict and exacting for such creatures as we are, yet He declares that He will not relax it, and denounces as 'Cursed . . . everyone that continueth not in all things written in the book of the law to do them.' This, I can but feel, is manifestly unjust. Would that there were no judgment day in the future, and no God to call me to account. I could then indulge my desires without restraint, and have my own will and way."

Many who are not only moral and virtuous, but attendants at public worship, are nevertheless at warfare with the Bible. Of some of its contents they approve, but there are statements of doctrine and threatenings of doom which they regard with the utmost aversion. Such doctrines as election, universal depravity, or the fall of mankind in Adam, arouse their strenuous opposition. We have here and there met with some who have boldly declared that no such statements are to be found in the Bible. If it was proved to them that such truths are therein taught, they insisted that the words could not possibly mean what they said; or even if it were so, they would never, they insisted, believe them. How true is the testimony of Scripture concerning this matter—that "the carnal mind is enmity against God, and is not subject to the law of God, neither, indeed, can be." "The fool hath said in his heart, 'No God.'" Thrice is this statement recorded—Psa. xiv., Psa. liii., and Psa. x. 4—where we read that "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts," or, as in the margin, "All his thoughts are, 'There is no God.'" Thus in "the carnal mind" there is continual hostility to the rule, the law, the doctrines, the decrees, and the providential arrangements of the God of heaven and earth.

Dear readers, I hope this language does not describe any of you—I mean that this is not a description of the *whole tenor* of your thoughts, desires, and emotions. Every saved believer knows more or less of this rebellion of his fallen and corrupt nature against the Most High. But to such it is a grief, a terror; yea, and sometimes even an amazement, for these know well the plague of their heart. But they do not live in these things, and encourage

such thoughts, as the ungodly do. And these can often say with deep feeling what dear John Newton felt when he penned the lines—

“Thou didst once a wretch behold,
In rebellion blindly bold,
Scorn Thy grace, Thy power defy—
That poor rebel, Lord, was I.”

Let us now turn from this view of the subject to consider

II.—THE WARFARE OF THE TRUE BELIEVER.

In our text this is called “good,” and the Apostle exhorts Timothy to maintain this conflict by “holding faith and a good conscience.” Elsewhere he exhorts him to “endure hardness as a good soldier of Jesus Christ.” Respecting himself he avers, “I have fought a good fight.” Moreover, in Eph. vi. he enumerates the spiritual armour and weapons necessary for every Christian soldier, and in other places he assures all such of final victory. “In all these things we are more than conquerors through Him that loved us.”

From these and similar passages of holy writ, it will at once be seen how diverse are both object and motive in this case. The warfare is no longer against God, His law, or His decrees, but against sin, both internally and externally. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you” (margin, “Whereto ye were delivered”) (Rom. vi. 16, 17).

And whereas “the carnal mind is enmity against God,” the spiritual mind, the believer’s spiritual mind, is ever in a condition of warfare against sin, either in the devil, the world, or the flesh.

Satan is embodied sin whether he confronts us as “a roaring lion” to affright us from our steadfastness, or as “an angel of light” to seduce the mind or enslave the judgment.

The world is not wholly bad, and we should distinguish between the world of beauty and order as God created it (*kosmos*) and the world, or age, in which we live (*aion*), which Satan, working by his followers among men, has corrupted, and made a dangerous snare to the godly. The flesh, also, in itself, is not wholly bad, since God created it pure and holy. Its natural appetites, emotions, desires, and feelings were originally innocent and good. But, alas! the Fall has so corrupted humanity that all our appetites and emotions are now contaminated at their source, and even our thoughts are tainted with evil: so that the Christian has to carry on a perpetual warfare against sin in his members, and consequently continually to obey the exhortation to mortify the “deeds of the body.” We are to “crucify the flesh, with its affections and lusts,” and to “put off the old man with his deeds.”

Even our natural appetites require to be constantly watched, or they will betray us into wrong-doing and disloyalty to God.

Then, in addition to this inward warfare against indwelling sin,

we have to watch against temptation, both from the world and our treacherous foe, the devil. Nor shall we ever obtain a discharge from this war

"Till death, which puts an end to life, shall put an end to sin."

But all this warfare is much-needed discipline, or our gracious God would not permit it to continue. Hence Ralph Erskine sings—

"Sin for my good shall work, and win,
Though 'tis not good for me to sin."

The believer is thus kept vigilant, and the exercise is beneficial. It manifests the difference between "the old man" of mere nature and "the new man" of grace. It proves the reality of the change through which we have passed. How true are the words of Archbishop Trench—

"Till life is coming back our death we do not feel:
Light must be entering in, our darkness to reveal."

The Christian, as to his new nature, is never at war with God or His Word. His language is, "I esteem all Thy precepts concerning all things to be right, and I hate every false way."* Some things in the Bible and in Providence are too deep for his finite understanding, yet these the new man never opposes, but says, "Such knowledge is too wonderful for me; it is high; I cannot attain unto it." We read of some who "stumble at the Word, being disobedient," but the Redeemer says, "Blessed is he whosoever shall not be offended in Me." Thus every true believer is encouraged to

"Move upward, working out the beast, and let the ape and tiger die."

And a greater than Tennyson has said, under Divine inspiration, "It is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him" (1 John iii. 2, R.V.).

As things now are, good and evil exist together, virtue and vice, sin and grace, the "old man" and the "new creature"; perhaps (at least, in part) because, as a poet says, "Our virtues would be proud if our faults whipped them not." Every believer will therefore probably endorse another of Erskine's paradoxical couplets—

"To good and evil equal bent, I'm both a devil and a saint."

The realisation of these contrary natures within us prompts to much watchfulness and prayer.

This exercise and discipline, so essential now, will, however, soon be over, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God," and "even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body*." Therefore we are now "looking for that blessed hope and appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works" (Titus ii. 13, R.V.).

* Ruskin says that men love "glosses, veils, and decorative lies of every sort." Is not this a sad but real fact?"

THE ARK OF THE COVENANT AND THE MIRACLES ASSOCIATED WITH IT.

AN OLD TESTAMENT STUDY.—*Continued.*

BY PASTOR J. P. GOODENOUGH, OF KENTISH TOWN.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. xv. 4.

ANOTHER miraculous event in relation to the Ark of the Covenant is recorded in the First Book of Samuel (chap. v.). To punish Israel for their sinfulness, the Philistines had been permitted to gain possession of it. Ignorant of its majesty and mystery, and perhaps wishing to pour contempt on an object which a hostile nation had regarded with reverence, they removed it from Ebenezer to Ashdod, and deposited it in the temple of their idol, Dagon.

Note the result. When on the morrow they visited the temple of the false god, "behold, Dagon was fallen on his face before the ark of the Lord, and the head of Dagon and both the palms of his hands were cut off upon the threshold: only the stump of Dagon was left to him." Often previously had the Lord emphasised in the ears of the people that "The Jehovah is a jealous God," and now, even in the camp of the enemy, Israel's God was vindicated. The idol fell and was discovered *minus* its head and hands, the stump alone being left. What a vivid illustration does this furnish of the truth that "An idol is nothing (or utterly powerless) in the world, and that there is none other God but one" (1 Cor. viii. 4).

This incident, again, does not lack spiritual significance, for does it not teach us that

IDOLS MUST FALL WHERE MEN ARE INDWELT BY CHRIST?

When He claims the heart by His Spirit, He enters as *King*, to whom all other dwellers in Mansoul must be subject. God and mammon cannot abide together (Luke xvi. 13).

He therefore who bears the name of Jesus must be free from the "*love* of money, which is the root of all evil." Those "that are rich in this world should not "be high-minded," nor should they "trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Husband, wife and children, wealth, houses and lands, the pride of ancestry and an honoured name—all, all must be subordinated to the glory of the King.

This may involve sacrifice and self-abnegation, but what greater joy can the child of God experience than when regarding himself—his "whole spirit and soul and body" (1 Thess. v. 23)—as under loving constraint to accord pre-eminence to the Saviour in all things? We further learn that

GOD CANNOT BE DESPISED AND INSULTED WITH IMPUNITY.

In this chapter we also read that the Ark, when carried about by unsanctified hands, became the occasion of sore physical distress to the enemies of God. "The hand of the Lord was against the city," the inhabitants of which were visited by a painful,

degrading, and in many instances fatal disorder.* Its precise nature we must leave to men of learning to determine. Its lesson is, however, plain.

EVIL CONSCIENCES QUAIL AT TRUE GODLINESS.

The symbol of the Divine presence in that unholy place rendered existence well-nigh unbearable to wrong-doers; and when loyalty to Christ is apparent in the lives of His people, others who walk "according to the course of this world" are rendered uneasy and unhappy by the tacit remonstrance and rebuke of their conversation and conduct.

The Holy Spirit only can change the heart and the life. Nevertheless, the voice of conscience, however depraved, imperiously claims audience of all men. It may, it is true, become "seared as with a hot iron," but it cannot be silenced, and no circumstance is more calculated to excite its accusations than contact with those whose daily life exemplifies the truth they profess.

Let us continually seek grace to live "separated," though not "ascetic," lives. *In the world* we must necessarily be, till we receive the home-call. *Of the world* by grace we are not, and we are enjoined to walk as "children of light" (Ephes. v. 8).

A man of the world cannot come into contact with true Christians without feeling that their principles and practices are a constant reproof to his character and conversation.

Very wonderful is thus the influence of quiet but holy lives. May it be given us to lead them.

"So let our lips and lives express the holy Gospel we profess;
So let our works and virtues shine to prove the doctrine all divine.

Thus shall we best proclaim abroad the honours of our Saviour God
When the salvation reigns within and grace subdues the power of sin."

THE LORD'S RETURN.

A SERIES OF PAPERS.—No. II. THE PRESENT DISPENSATION.

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

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.—Matthew xxiv. 14.

A DISPENSATION—as the term is here employed—is a period in which God's method of dealing with men remains unchanged. It is obvious that while "He is of one mind," and that His principles and purposes must be unaffected by the proceedings of His creatures, His open conduct has differed at different epochs of the world's history. We thus speak of *five* of such periods as the antediluvian, the Noachian, the patriarchal, the Mosaic, and the Christian *dispensations*, each having characteristics which could not be affirmed of the rest. All claim thoughtful consideration,

* *Emerods* would now be spelt *hæmorrhoids*, for the meaning of which a good Dictionary should be consulted.

but foremost in importance are the *Mosaic*, which immediately preceded, and the *Christian*, which has followed, the life and death of our most holy Lord.*

To understand the features of "the present age" (Titus ii. 12) is highly important, though the subject, as an eminent and truthful modern teacher has observed, "is deliberately rejected by not a few. Unless, however, we understand the changes which the death of Christ has made in God's dealings with men, our apprehensions of the glory of His grace will necessarily be very feeble and imperfect."

We would therefore seek to present the testimony of the Scriptures on the point. Observe, firstly, that

I.—THE PRESENT DISPENSATION IS ONE OF GRACE.

This appears from the words with which our Lord began His public ministry at Nazareth (Luke iv. 17—19). Opening the book of the prophet Isaiah, which had been given Him by the minister, He read a portion of what we call the sixty-first chapter :

"The Spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the poor : He hath sent Me to heal the brokenhearted : to preach deliverance to the captives : and recovering of sight to the blind : to set at liberty them that are bruised : to preach the acceptable year of the Lord."

Here, most noticeably, He ceased to read, and closed the book. The prophet had added, "and the day of vengeance of our God," but *this* day was not in the immediate future, and the Saviour's present message solely concerned "the acceptable year of the Lord."† He therefore omitted these words, and commenced His discourse by observing, "This day is this scripture fulfilled in your ears."

The day of God's vengeance or retribution will surely dawn, but "the acceptable year of the Lord" still continues to run its course, though its close may be drawing very near. Grace still reigns. Nearly the last words of the inspired record are fragrant with the aroma of this truth. "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 the water of life freely."

* The word *dispensation* occurs four times in the New Testament —1 Cor. ix. 17, where it means "stewardship or administration"; Eph. i. 10, where it means "administration"; Eph. iii. 2, where it again means "stewardship or administration," as also in Col. i. 25. It is not used in our translation of the New Testament for a "period" as explained above, which is its theological sense. This is defined by Nuttall as "God's manner of dealing with man in grace at different stages of the work of redemption."

† The meaning appears to be "the year of acceptance by God"—the dispensation in which His grace will be illustrious in accepting and blessing poor and needy sinners. The reader should note that neither "the acceptable year of the Lord" here, nor "the day of salvation" in 2 Cor. vi. 2, indicate an actual "year" or "day," but a period, the duration of which is known only to God. Both stand for what we call "the present dispensation."

This characteristic of the present dispensation is also referred to in 2 Cor. vi. 2: "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is the accepted time: behold, now is the day of salvation."* Here "the *time*" and "the *day*" mentioned evidently stand for the period which has followed the acceptance of the Saviour in heaven as the result and reward of His obedience and death. It is an *accepted* or *acceptable* time or period, the meaning of which has already been explained. It is "the day of *salvation*" during the whole of which the Holy Spirit is fulfilling His covenant office, and bringing redeemed sheep to their Divine Shepherd. And it is the period or day which is *now* transpiring, for *now* is the prolonged day of salvation to the consideration of which this paper is devoted.

This—"the acceptable year of the Lord"—the dispensation which commenced with the "glorious resurrection and ascension" of the Lord Jesus, will continue, according to Luke xiii. 25, until the Saviour's return, for then

"When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, 'Lord, Lord, open unto us' . . . He shall answer and say unto you, I know you not whence ye are."

This makes the distinction between "the acceptable year of the Lord" and "the day of vengeance" solemnly plain. Jesus is now seated on His mediatorial throne in heaven, from which He dispenses grace, but the time will come when He will leave that throne and all will be changed. Thank God that mercy's door is still open, and entrance is accorded to all poor sinners, however feebly they knock.

"Mercy's door is open still, and Jesus cries, 'Whoever will

By Me may enter in.

I am the door, for I have died Salvation's door to open wide
To sinners dead in sin.'"

What encouragement and hope the nature of this dispensation affords to faithful preachers of the Gospel! What will occur during "the acceptable year of the Lord" we have read in Christ's own words. Through His death broken-hearted sinners will be healed; Satan's captives will be delivered; the blind will see;

* Few passages are so popularly perverted as the above. Misled by the incorrect translation of verse 1—"Workers together with God"—it has been supposed to teach that the salvation of sinners is effected by the co-operation of God with His faithful servants; whereas the right rendering is, "But working together"—that is, "as fellow-workers," "we beseech you." Paul and his associates were conjoined in the exhortation to the Corinthians not to receive "the grace of God in vain."

Again, "the well-accepted time" and "the day of salvation" are referred to as if they meant the time by the clock and the day of the week. Preachers have assured sinners that they may at this moment be saved if they choose. "If you close with Christ, He will save you, for *now* is the accepted time—*now* is the day of salvation. To-morrow may be too late." In referring the words to the characteristics of the Christian dispensation the above article evidently expresses the mind of God.—EDITOR.

and those that are bruised will be set at liberty. Such, through the Spirit's grace, are to be the results of our ministry if we are true to Him. The day of salvation is with us still, and the message of mercy should be delivered and the Gospel trumpet blown with all confidence and hope. Hail, then, brother workers, and may God prosper us all as we recall of the Saviour whom we preach that

"His ceaseless, unexhausted love, unmerited and free,
Delights our evil to remove and help our misery."

II.—THE PRESENT IS A DISPENSATION OF AN ELECTION OF GRACE.

It is popularly believed that, to quote an eloquent preacher of bygone days, "The Gospel will win its ever-widening way till the world, conquered by the Word, bows in loyal subjection at the Saviour's feet." This, however, is contrary to the Scriptures, which nowhere state that God designs to convert the world, but rather that it is His purpose to call out *from the world* a people whose salvation shall glorify His grace. Matt. xxiv. 14—our motto for this meditation—indeed, foretells that the Gospel will be preached in all the world—which is remarkably true in the present day—but it is to be preached "for a *witness* unto all nations," and not to effect the salvation of all men, for "When the Son of Man cometh shall He find faith in the earth?"—that is to say, that faith will *not be universal* when our Lord returns (Luke xviii. 8).

This, other passages corroborate. "Simeon" (Peter)—as James affirmed—"declared how God did visit the Gentiles to take out of them a people for His name" (Acts xv. 14), these composing the Church of God, the bride of the Lamb. When the purposes of God concerning these is accomplished the Lord will return to take them all to Himself (John xiv. 3).

Again, in 2 Peter iii. 9 we read that "the Lord is longsuffering to usward, not willing that any should perish," and in verse 15 we are bidden to "account that His longsuffering is salvation," for, as Augustine puts it, "He is longsuffering because He is eternal, and He that is from everlasting to everlasting can afford to wait."

To separate a people to Himself has always been the purpose of God. In Exod. xix. 5 He says, concerning Israel, "Ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine." Again, in Isaiah lxii. 12, those that fear God are assured that they "shall be called 'Sought out. A city not forsaken.'" Many other Scriptures—as 1 Peter ii. 9—confirm the position which we are here taking.

It is admitted that many earnest Christians profess to be seeking to convert the world, but to this they are no nearer than when I first heard this preached forty years ago.

Some may plead that the views here advocated will weaken our interest in evangelical efforts at home and mission work abroad. Not so. Surely our paramount desire should be to act in harmony with the will and purpose of God. What possible good can arise from labours on principles which differ from what is before His mind? Should not a servant, above all things, seek to do his master's will? Can he give satisfaction when acting diametrically

opposite to the instructions he has received? Surely "to obey is better than sacrifice." "Them that honour Me I will honour," saith the Lord.

(To be continued.)

LAUDABLE AMBITION.

BY SAMUEL HUTCHINSON.

"AMBITION" is a word which we rarely utter, but it can hardly be questioned that its influence is baneful in our hearts and in our lives. Its nature appears in its etymology, which is "a going about"—namely, of candidates for office at an election in Rome in former days. The time, thought, and energy of the ambitious man are thus devoted to seeking the suffrages of others in his own favour. Such ambition is of the world and the flesh. It is utterly condemned by the Word of God. In so far as we are subject to its influence we should resist it. Jeremiah's admonition to his amanuensis, Baruch, thus claims the heed of all, "Seekest thou great things for thyself? Seek them not" (Jer. xlv. 5), for the believer who is, to any degree, self-centred, is, to that extent, also self-circumscribed, and therefore enfeebled in his witness for God.

On the other hand, ambition, by its singleness of purpose, its concentration of energy, and its persistence in effort, has achieved much in the affairs of the world which otherwise would never have been attempted and accomplished. We have therefore wished that it was a legitimate motive in the spiritual life. Nor is our wish wrong or futile, for it has received the obvious approval of God.

There is thus a form of ambition which is as true and noble as the other is, spiritually considered, unworthy of God's children. This may be called *spiritual ambition*, to the consideration of which attention is solicited.

Its most memorable exemplification, next to that of our Lord, is seen in the history of Paul from the time that he exclaimed, "Lord, what wilt Thou have me to do?" This is thrice expressed in his writings, so that we may say that the man who was, consciously, "the least of saints," was, in a sense, the most ambitious of them all.*

He was ambitious to obtain the approval of his Master. "Wherefore we labour (*are ambitious*) that whether present or absent we may be accepted of (or be well-pleasing to) Him" (2 Cor. v. 9, R.V., margin). He was already accepted in Christ, but the longing of his soul was for an acceptableness of life which should be at once the outcome and the evidence of this acceptance. "Accepted," as he was, "*in the Beloved*" (Eph. i. 6), he desired his life to be acceptable to the "*Beloved*." This is an ambition which simplifies

* The verb in the original Greek of Rom. xv. 20, 2 Cor. v. 9, and 1 Thess. iv. 11, in which passages only it occurs, is "*philo-timeomai*," which, according to Bullinger, is "to be ambitious of doing any thing; to exert oneself from love of honour; to make it a point of honour to do any thing."

and solves many of the problems and difficulties of life. It keeps the soul at the Saviour's feet, and fills it with the holy energy of His constraining love. It unifies and directs all its powers. It lays the basis of true Christian character and service. It should therefore be allowed to hold possession of our hearts.

Paul, again, exhorts believers to ambition of spiritual conduct and character, beseeching them that they "study (*be ambitious*) to be quiet and to do their own business and to work with their own hands" (1 Thess. iv. 11). This is the manward aspect of the ambition to obtain Divine approval. Spiritual conduct consists in the things of earth being done in the spirit of heaven, and spiritual character is the sum of spiritual conduct. He thus exhorts us to be ambitious to manifest tranquility of spirit, and to concentrate our powers upon our allotted mission without meddling with what solely concerns others.

To be thus ambitious to be earnest and true for Christ's sake is so heavenly, so practical, and so far-reaching, that were this spirit paramount, the Church would shine in the world with a radiance hitherto little known (John xvii. 20—22). Each of us would take his proper place as the least of saints, and each would be pre-eminent, paradoxical though it sounds, in faith, humility, unselfishness, and earnestness; and, as in Pentecostal days, believers would "eat their meat with gladness and singleness of heart." This is the Divine preparation for true Christian work.

We have, lastly, the apostle's avowal of his ambition to excel in spiritual service—"Yea, so have I strived (*been ambitious*) to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. xv. 20). The joy of his life was to be "led in triumph in Christ." He longed to be used by Him in the diffusion of the sweet odour of His name in every place. His ambition made him willing—nay, anxious—to be the lonely, obscure, and suffering pioneer of the Gospel's triumphant progress.

All spiritual service may be summed up as being the exaltation of Christ, which should be the ambition of every saint, whether occupying an official position in the Church or not. To name the Saviour to those who do not know Him, to mention His dying love and saving power to perishing sinners in spite of opposition or ridicule, and to do this where and how and when He directs, is the climax of this ambition; for it exhibits a willingness to be as nothing in order that He may be "all in all." To such as are fired by this ambition to be owned in spiritual service, difficulties, as they arise, are solved by the principle which governed the saintly heart of John the Baptist—"He must increase, but I must decrease."

May this, dear reader, be also your ambition and mine !

IF YOU ARE in darkness of soul, first go to God with it, and then go to some experienced saint of your acquaintance. It is good sometimes to light your candle at a neighbour's fire.—*Toplady*.

“SWEET ARE THE USES OF ADVERSITY.”

BY THE LATE ROBERT CREASEY, OF SLEAFORD.

“For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.”—Hebrews vi. 6.

“Bastards may escape the rod, sunk in earthly, vain delight ;
But the true-born child of God must not, would not, if he might.”
—NEWTON.

How careful the Lord Jesus is of the true welfare of His beloved family ! He is not like foolish earthly parents, who spare the rod where it is needed, and permit their children the indulgence of pernicious sweets, and thus spoil or greatly injure them. The love of Immanuel is guided by infinite wisdom. He gives bitters where they are necessary, and He does the same by things sweet and pleasant.

Our froward hearts, especially whilst feeling the smart of painful dispensations, do not always so judge of His proceedings. They are apt to charge the Lord foolishly ; and it frequently appears to them that this and that trouble might have been dispensed with, or this or the other aggravation in it needed not to have been laid on. But, poor simple heart, thou knowest but little of what thou really needest. Therefore cease thy rebellious murmurings !

It is much safer for the believer to be in a trying path than in one that is smooth and flesh-pleasing. The one makes room, in the hands of the Spirit, for Christ ; but the other fills the heart with earthly things. “Thou hast enlarged my heart,” says the Psalmist in distress. Jesus and His fulness are needed, sensibly needed, and we experience their preciousness when we are burdened, opposed, and tempted. The enjoyment of them is therefore granted us at such times. Yet the full soul, that is, a soul full of carnal delights, as well as the one that is full of self-righteousness, loathes Christ, the heavenly manna or honeycomb. The real believer finds the truth of this, to his shame, even to a considerable extent, at many seasons.

Sanctified afflictions and crosses cut the ties that bind us to the earth, and set the soul at liberty for heavenly things ; while carnal delights strongly tend to bind us to the earth. When the latter has indisposed the heart for prayer, holy meditation, close searching of the Scriptures, spiritual conversation, and heavenly duties and enjoyments in general, how sensibly the Christian feels that the former set him at liberty for these things. He is now ready to welcome crosses, and justify God, and discern His kindness in sending them.

Trying times are thus often found useful for bringing our dross to view, and so purging it off, stirring up an earnest cry to the Lord, which makes way for the realisation of answers of peace. “I will bring the third part through the fire ; I will refine them as silver, and try them as gold ; they shall call upon Me, and I will hear them ; I will say it is My people, and they shall say, The Lord is my God.” They lead us, at seasons, to be more ready to lay down our bodies and enter into our heavenly rest, yea, and

to esteem this more highly than otherwise would be the case. But when we are fascinated with the creature, with the things we enjoy in this world, the flesh prevails against the spirit, we become more and more hardened, more and more insensible to the evil that is in sin, the beauty of holiness, the preciousness of communion with God, and the glories of Christ. How highly, then, it becomes us to be on our guard against things bewitching to our carnal affections. We should dash a cup of poison from our lips; so should we also endeavour to do by these. Yet how often we experience, through the deceit of our hearts, the strength of our corrupt affections, the seeming harmlessness of things that draw our hearts from the Lord, that we scarcely deem it necessary to spurn them away at all, and certainly not in a very speedy and peremptory manner. Yea, they will perhaps prevail to a considerable degree ere we are aware of what we are permitting and doing.

How merciful and kind ought we, then, to esteem the Lord Jesus, that He undertakes to call our hearts from all such dangerous scenes and objects. How desirous it becomes us to be to comply at once with the voice of His holy word in so doing. Especially how grateful should we be that He always, finally, at least, accompanies the call with the effectual light and power of His Spirit and grace. Therefore

“Trust Him, He will ne’er deceive us, though we of Him hardly deem;
He will never, never leave us, or will let us quite leave Him.”

REVIEW.

In Remembrance of His Mercy. The Autobiography of William Small, of Cheltenham; to which are added two Sermons. 62 pages, cloth gilt, 1s. 6d. Farncombe & Son, Imperial Buildings, London, E.C.

OUR good brother, the author of these pages, has been the minister of Providence Chapel, Cheltenham, since 1899, and after eleven years of faithful service, has felt constrained to publish the story of his life, together with his likeness, which is doubtless an excellent one. His career has been comparatively

uneventful, but his experience has occasionally been exceptional, and such as to warrant his relating it for the benefit of other tried and tempted members of the living family of God. The book is well got up. The type chosen is bold, and we have no doubt that some profitable hours will be spent in its perusal by those who join with Watts in singing:—

“Bless, O my soul, the God of grace;
His favours claim our highest praise;
Why should the wonders He hath wrought
Be lost in silence and forgot?”

AS THE SUMMER’S HEAT perfects the fruit, and gives it its rich flavour, so the greatest miseries and trials which the Christian endures in this life, ripen his soul for glory, and cause the graces of the Spirit to flow the richer and the stronger within him.—*Serle.*

WHEN A BELIEVER is in darkness, and endeavours to reason away his unbelief, he will find all his reasonings but lost labour. There is only one thing he can do to purpose, and that is simply to cast anchor on God’s naked promise.—*Martin Madan.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"STAND."

"Stand, therefore."—Ephes. vi. 14.

"STAND"! Is that all? Is the sum total of the Christian warfare comprised in that? Certainly not. Yet it is an important element in the preparation required for fighting the battles of the Lord. Throughout the whole of the connected passage there is not another direction concerning the attitude to be assumed. To stand is to assume the attitude of determined resistance; and although the Christian soldier is called to march to the assault, as well as to resist the attack made upon himself, he will not succeed in the former case until he has had many a conflict, and many a victory in the latter. The exhortation might have been supposed to have referred solely to the wrestler had not the immediate context described the armour which belongs only to the soldier. When, therefore, the apostle uses the word "wrestle" (verse 12), he employs it in the general sense of "struggle"—severe and protracted struggle. And as the wrestler has to maintain the contest hand to hand, and foot to foot, so the soldier has to defend himself from sword-thrusts close at hand, as well as from fiery darts hurled from a distance. In both cases he has to use the shield of faith, which he can do more effectively as he stands firmly on the ground he has taken.

When the Saviour told His disciples that He sent them forth "as sheep among wolves," He indicated the severity of the conflict they would have to endure. If a few wolves can make sad havoc among many sheep, how can a few sheep expect to escape among many wolves? They will forego, for a time, the thought of destroying the wolves, and be glad if, by divine strength, they are enabled to stand, in compact phalanx, and so escape the teeth of their enemies. In fact, "to stand," is, in many cases, as much as the most experienced and courageous of Christians can do. He finds all his spiritual strength and resolution put to the severest test in maintaining his ground. He celebrates a victory if, after a sharp conflict, he has not been driven from his position. Let no Christian soldier, then, think that the Captain of his salvation has abandoned him, although he be able to do no more than "stand," and withstand in the evil day. Rather let him admire and adore that grace which has kept him from falling.

I.—"STAND": *Take your position.* "Who is on the Lord's side? let him come unto me." Such was the proclamation of Moses in the wilderness on an occasion that called for decided action.

"And all the sons of Levi gathered themselves together unto him" (Numb. xxxii. 26). Terrible was the commission with which the sons of Levi were entrusted; but they accomplished it faithfully, and received tokens of the divine approbation. No such commission awaits the Christian warrior; yet a decision as prompt and as open is demanded of him. Take your side! There are many that halt between two opinions. Inwardly, and in the sight of God, they are on one side or the other; but apparently they oscillate between God and the world—now going in one direction, then in the other. "Ever learning, and never able to come to the knowledge of the truth." Unhappy souls! They do not enjoy either the pleasures of sin, or the joys of true religion. O may the powerful grace of God enable and constrain His people to take their side, and to "stand firm as the beaten anvil to the stroke."

II.—"STAND": *Examine your ground.* The house built upon the sand will fall when the flood cometh; and the Christian soldier can stand when the enemy cometh in as a flood only as he has firm footing. Take your stand upon the Bible as a divine revelation, and the sole authority in matters of religion; upon the free and sovereign grace of God as the moving cause of the purpose, plan, and operations, of which your salvation is the issue; on the sacrifice of Christ as the true and infallibly efficacious atonement for your sins; on the righteousness of Christ as the sole ground of your justification before God; on the irresistible operations of the Holy Ghost in your regeneration, and your absolute dependence on Him for the maintenance and perfection of your spiritual life; and on the unfrustrable purpose of the "everlasting covenant, ordered in all things and sure," as the foundation of a hope that aspires to immortality and eternal life. Having taken these things as the basis of your faith, examine the character of your faith in them. The faith of God's elect is that which worketh by love, which overcometh the world, and by which God purifieth the hearts of His people.

III.—"STAND": *Calmly survey the battle-field and the foe.* The battle-field is as wide as the world. What clime, what people, what station in life, is there but what, in relation to vital religion, presents the occasion and the call for spiritual conflict. The professing Church does not present the unsullied scene of a pleasant and peaceful plain. Enemies intrude therein; and with secret guile or open front bring in destructive heresies, institute superstitious practices, and foment con-

tentions. These demand the wisdom, courage, and zeal of the Christian warrior for their expulsion. Only, let him "strive lawfully." Not contending for contention's sake; not hurling at persons the shaft which should be aimed only at principles; "not rendering evil for evil," but "contrariwise blessing." But look still nearer home. Your own heart forms an arena wherein many a battle must be fought and won, would you stand approved as "a good soldier of Jesus Christ."

There is the arch-enemy of God and man, who, "as a roaring lion, walketh about, seeking whom he may devour." There is the flesh with its affections and inordinate desires, warring against the law of your mind, and bringing you into captivity to the law of sin which is in your members. And there are the tempting shadows of good, and the veritable evils of this "present evil world," which demand a firm, a constant and a prayerful resistance. "Who is sufficient for these things?" He only whom the Almighty Spirit arms, directs, and sustains! "Stand therefore, praying always, with all prayer, and supplication in the Spirit."

IV.—"STAND": *See that your armour is of the divine material, model, and make.* In the succeeding context you have a description of the several parts of "the whole armour of God." Let not your "hope of salvation" be grounded on your own strength to endure, to resist, or to attack, but on the divine strength, which is made perfect in your weakness; not on your faithfulness to God, but on His faithfulness to you as a gracious promiser, and a never-failing fulfiller; not on your graces as though they were inherently meritorious, but on the Spirit by whom those graces are formed within you; and subordinately on the graces themselves as evidences of a meeting for the inheritance of the saints in light. Let the impenetrable substance of your "breastplate" be the righteousness of Christ, which is unto and upon every one that believeth in Him. Let your "girdle" be the "truth" as it is in Jesus, apprehended in the mind, embraced in the heart, and embodied in the life; which will prove alike your adornment and your strength. Let "your feet be shod with the preparation of the gospel of peace" that the peace of the Gospel may enable you to stand firmly, advance boldly, and tread the rough and thorny way without halting and without fear. Let your shield be ever anointed with the holy oil which is richly perfumed with the name of Jesus, that through Him, who is the Author and Finisher of your faith, you may be able to quench the fiery darts of the enemy, and gain the victory through the blood of the Lamb. Think not to assail the enemy success-

fully with any weapon less powerful and penetrating than—"Thus saith the Lord."

V.—"STAND": *With your face to the foe.* You have no armour for the back. Be not ashamed of your Captain, His cause, or His people. Let this be your language:—

"Asham'd of Christ, my soul, disdain
The mean ungenerous thought:
Shall I disown the Friend whose blood
My soul's salvation bought?"

To bear His name, His cross to bear,
My highest honour this:
Who follow in the path He trod,
Shall reign with Him in bliss.

And, again:—

"Thy cause is dear to me,
Thy people are my choice:
With them I'll sorrow if they mourn,
And joy when they rejoice."

Be not afraid of your enemies with an anxious and depressing fear. It would indeed be unwise to underestimate their number and their power, as it might lead to overweening confidence; but to tremble and quail before them is to forget the presence, or distrust the power, of the Captain of your salvation. Satan is mighty, but Jesus is almighty. Trials may be numerous and painful, but your Leader says: "My grace is sufficient for thee." The world is an ensnaring and a bewitching enemy; but the Saviour said: "Be of good cheer, I have overcome the world." In your heart there nestle hordes of Canaanites—inbred sins; but the Lord says: "By little and by little, I will surely drive them out."

Be *wakeful and watchful*. Do not slumber at your post. Do not yield to sloth. Do not indulge the flesh, nor sink into carnal security.

"Arouse thee, Christian warrior,
Bid all thy powers awake:
For thy own weal, thy brother's help,
And for thy Captain's sake."

VI.—"STAND": "In your patience possess ye your souls." "Be not weary in well doing." Seek not a discharge from this war. It will come in due time. "This is not your rest." But "there remaineth a rest to the people of God." You think that the time is long; be reminded that it is short. Eternity is long! That is the period of your repose. Bitter trials, severe conflicts, and long-continued toils, will serve to fill the song, and enhance the bliss of your everlasting triumph.

"Tis conflict here below;
'Tis triumph there and peace;
On earth we wrestle with the foe,
In heaven our conflicts cease.

There rest shall follow toil,
And ease succeed to care;
The victors there divide the spoil,
'They sing and triumph there."

Jesus says: "To him that overcometh, will I grant to sit with Me in My throne, even as I also overcame, and

am set down with My Father in His throne" (Rev. iii. 21).

"Blest Jesus, introduced by Thee,
Have we the fight begun;
And crown'd with victory, at Thy feet
We'll lay our laurels down."

"REHOBOTH," HIGH STREET NORTH, MANOR PARK.

THE third anniversary of the opening of the above chapel was held on Lord's-day, August 28th, when the Pastor (J. Parnell) was greatly helped from the one text, morning and evening, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. cxxii. 1).

The following Thursday, Sept. 1st, Pastor O. S. Dolbey preached in the afternoon from Psa. cxlix. 2, showing first who were the children of Zion spoken of, and, secondly, the exhortation—"Let the children of Zion be joyful in their King." The children of Zion were such as are manifestly so; they are partakers of the new birth, they are taught by the Spirit, and they have no hope of salvation but in and through Jesus Christ. Christ is in them the Hope of glory, in their thoughts and in their prayers. The King in the text is set forth in the 2nd and the 45th Psalm; He is fairer than the children of men, and we have every cause to be joyful in Him, His lovely Person (Song v. 10-18), His finished work, His essential power as God, and in His given power, for as Mediator "all power is given unto Him in heaven and in earth." The Holy Spirit accompanied the message to many hearts and it was good to be there.

The evening meeting was opened by a hymn and very earnest prayer by brother A. B. Tektmar, when the chairman (Mr. J. M. Rundle, of the Surrey Tabernacle) read a few verses from Acts xi., and emphatically declared how God made His ministers then and now.

Our young brother Kelk was then asked to deliver his message—Ezekiel xlviii. 35, "The Lord is there" (Jehovah Shammah), as referring to Zion, the Church militant and triumphant.

Pastor W. Waite spoke from the words in Isa. xxxiii. 14-16, and in a clear manner showed the blessed safety of the righteous, whose abode is in the clefts of the Rock, Christ Jesus, and their abundant provision whose place of defence is the munitions of rocks, and who dwell on high in aspirations and contemplation.

Pastor H. D. Tooke's message from Habakkuk's prayer (chap. iii., ver. 2) was particularly enjoyed, as he was enabled to set forth the absolute security of the Church, the source of its revivifying, and, dwelling upon the two words "Thy work," denounced all "our" work as useless and all ser-

vice for the Master profitless save as it was from the Holy Spirit and was His work.

After another hymn, Pastor O. S. Dolbey spoke upon "the house of God" (Gen. xxviii. 17), and showed Zion to be God's abode, His people's resort, and the place of provision for the hungry and instruction to the spiritually illiterate. Special references were made to the Pastor's wife in her sore affliction, and her absence was very keenly felt.

After a few very acceptable and stirring words from the Pastor upon Psa. xx. and spiritual victories, the evening was brought to a close by a hearty vote of thanks to the Chairman and closing prayer by Mr. Lowrie. God is with us, the Holy Spirit is blessing the Word abundantly, the school is prosperous, several young people have just been added to the Church, and yet another is awaiting baptism. We are humbled before our wonder-working God and shall yet see greater things than these.

J. H. K.

"REHOBOTH," BEDFORD ROAD, CLAPHAM.

HARVEST thanksgiving services were held at this sanctuary on Tuesday, September 13th. Pastor John Bush (New Cross) preached in the afternoon from Psa. lxxxiv. 11, 12.

The public meeting in the evening was ably presided over by Mr. E. Vine in the unavoidable absence of Mr. W. Harris. After brother Watts had sought the Divine blessing, Mr. McNally drew attention to Mark iv. 26 as showing what a man *can* do and what he *cannot* do. He can "cast" seed into the ground, but he cannot "quicken" it. That is the work of God alone. As in the natural world, so in the spiritual—only God can "quicken" the seed of the Gospel sown by His servants.

Mr. J. P. Goodenough spoke of "harvest joy" as being made up of four ingredients—(1) Patience justified, (2) labour rewarded, (3) power developed, and (4) profit realised.

Mr. Waite (who for many years has ministered acceptably at this little hill of Zion in South-west London) in a few kindly words expressed his pleasure at the gathering that evening, and in a brief address on "Fruitfulness" mentioned several helpful truths.

Pastor Higgins (Clapham Junction) said he needed four words to express his thoughts concerning the harvest, and they were—quantity, variety, beauty, and utility. He made these the basis of an interesting and helpful message.

Pastor Sapey (Brixton Tabernacle) spoke from Psa. xl. 16, "The Lord be magnified: I am poor and needy." He

referred to the poverty of God's children as contrasted with the riches which belong to them through Jesus Christ. Notwithstanding their poverty, however, the Lord "thought" upon them. The ardent desire of the psalmist, "Make no tarrying, O my God," was the ardent desire of every godly man.

The Chairman said he would like to pass on, in the spirit of earnestness and affection, a word of warning with which we were all familiar: "Whoever a man soweth, that shall he also reap." That was the broad principle true of us all. Whatever a man sowed, he reaped—if to the flesh, he reaped corruption; if to the Spirit, he reaped life everlasting. It was also true in a certain sense even of the child of God. If he sowed to the flesh *after* his conversion (and, alas! it was possible to do this, because of the depravity of human nature), he reaped corruption. "May God help us each," said the speaker, "to daily sow to the Spirit by doing the Divine will and seeking God's glory alone."

The collection amounted to £5 4s. 5d.

The evening congregation we thought excellent, and amongst the audience we noticed friends from Wandsworth-road, Clapham Junction, Brixton Tabernacle, and the Surrey Tabernacle, who had come to show their gratitude to God for the harvest and their unity of spirit with the Lord's people at Bedford-road.

A happy little meeting was brought to a close by the singing of "All hail the power of Jesus' name" and the Benediction by the Chairman.

A VISITOR.

TOLLINGTON PARK (ZOAR).—On Sunday, 18th September, was celebrated the thirty-fourth anniversary, the chapel having been renovated. Mr. W. Church preached both morning and evening and was greatly helped of God, the Word of Life being opened up and many blessed. On Tuesday (the 20th) the services were continued, when Mr. J. E. Flegg in the afternoon opened the service by reading from Rom. vi. and vii., and, after engaging in prayer, preached from Exod. xvii. 8, "Then came Amalek and fought with Israel," dealing with conflict and conquest. After the friends had partaken of tea, the evening meeting was presided over by Mr. J. B. Collin, who read a Psalm, and, after a short prayer by Mr. Barker, Mr. Mitson (deacon) gave an outline of the Lord's goodness during the past year. Mr. Goodenough gave a most encouraging address on the balancing of the clouds, Mr. F. E. Cooler spoke many helpful words based on Mark vii. 37, and Mr. Flegg spoke of great expectations and great supplications. The collections on Sunday and Tuesday realised £7 17s. 6d., which, with £4

already subscribed by the members and congregation, meets the bill for the renovation of little Zoar, again proving "God will supply all our needs." After the Benediction, all had to confess that it had been indeed good to be there.—A. B.

KINGSTON-ON-THAMES.—Services to commemorate the sixty-fifth anniversary of the Church at "Providence" were held on Sunday, September 4th, and the following Wednesday. The Pastor (W. Welman) preached on the Sunday, and on Wednesday afternoon Pastor E. White discoursed on Psa. lxxv. 4 to a good congregation. The points were—(1) The favour, (2) the constraint, (3) the residence, and (4) the provision. The sermon was much enjoyed. Tea was laid in the schoolroom and partaken of by a good company. After tea, addresses were given by Pastor Elvey, of Union-street Chapel, Kingston, and Pastor Parker, of Blackwater. The public meeting at 6.30 was well attended. Mr. A. J. Robbins, of Hounslow, occupied the chair and, after the opening exercises, addressed a few well-chosen words of encouragement from the letter to the Church at Ephesus (Rev. ii. 1–6). Pastor Chisnall, of Guildford, was the next speaker, taking as his subject Heb. i. 1, 2, telling of the various ways God had spoken and the blessing of the present that God has spoken unto us by His Son. It is this voice that brings comfort, help and peace. Pastor W. H. Rose spoke on the seven-branched golden candlestick in its composition and construction, and drawing the analogy between it and the precious sons of Zion comparable to fine gold. Pastor Welman voiced the thanks of the Church to Chairman and speakers and all who had assisted to make the services a success.

BRENTFORD (NORTH ROAD).—Harvest thanksgiving services were held on Thursday, September 22nd, when two excellent sermons were preached by our brother J. T. Peters, of Whittlesea. In the afternoon he took for his text Psa. lxxv. 11, "Thy paths drop fatness," and he dealt with this text in the following manner—(1) These words are true in relation to the kingdom of nature and of Providence; (2) these words are true in relation to the Lord Jesus Christ; (3) these words are true in relation to the realm of grace. In the evening the text was Acts xx. 24, "To testify the gospel of the grace of God." The divisions were—(1) Paul's favourite subject—*grace*; (2) the method by which the knowledge of this subject was extended—the *Gospel*; (3) the nature of Paul's ministry—to tes-

tify or to witness. The attendance at both services was good, as was also the collection, which is to be given to the various societies connected with the Cause. We pray that this visit of our brother may be crowned with the Lord's blessing and that the seed sown may bring forth fruit to the praise and glory of His name and the comfort and edification of the Lord's people.—E. FROMOW, Chiswick.

WALTHAMSTOW (MAYNARD ROAD).

—On Wednesday, June 1st, the Young People's Missionary Society had the pleasure of listening to an excellent and concise lecture by Mrs. Silvester. She dealt with the status of the Hindu woman, both in religion and home life, and handled these questions so clearly and earnestly that we look forward to the outward manifestation of the influence the lecture must have had on her hearers.

CAMBRIDGE ("EDEN").—L. Z. A. BRANCH OF THE S.B.M.—We were greatly encouraged at our meeting last June by a visit from Mrs. Hutchinson, who gave us a most interesting address from her own experience when in India with her husband. She made an earnest appeal for individual fervent prayer for all our missionaries, and said that no sacrifice could be too great in view of God's great love to us, reminding us how little we obey His commands compared with the heathen when he realises God's great love to him. Our dear sister's loving words touched all hearts present, and we felt God's presence in our midst.

WHITTLESEY (ZION).—Sunday-school anniversary and harvest thanksgiving services of a very interesting and successful character were held at the above chapel on the 18th and 20th September. On Sunday, Pastor B. J. Northfield (of March) occupied the pulpit and preached two excellent sermons. In the afternoon a special service for teachers and children was held, pleasant features of which were the children's singing and the able and appropriate addresses delivered by Pastor Northfield. The children had been very efficiently trained for the musical part of the service by Mrs. Savage (organist) and reflected considerable credit. The address to the teachers was based upon the words, "Jesus only"—"Jesus only" as the model of conduct and "Jesus only" as the constant theme to be brought before the scholars. The address to the children was given in the form of an acrostic on the words, "A Friend," each letter suggesting an attribute of Jesus as the Friend. The services were continued on Tuesday, when the special preacher in the after-

noon was Pastor H. Newton, of Wellingborough, who delivered a very helpful and inspiring discourse from John xii. 27, 28: "Character: its great Exemplar." Later, a public tea was provided in the schoolroom, to which a good number sat down. The evening meeting was presided over by the Pastor (Mr. J. T. Peters), and addresses were given by Pastors Hazelton, Winch, Folkard, Northfield, Saunders and Newton upon the following subjects: "The Sower," "The Soil," "The Seed," "Ripening Influences," "The Harvest," and "The Labourers." All the services were well attended. The collections taken were in aid of school funds.—E. E. F.

WOOD GREEN (DOVECOTE HALL).—

Special services were held in connection with the above Church from July 10th to 23rd inclusive. A prayer-meeting was held each evening the first week, and many fervent prayers were offered. The last week was devoted to an open-air mission, meetings being held at the corner of Lymington-avenue. Large and successful meetings were enjoyed, conducted by our leader, Mr. E. H. Court, supported by our own brethren, and Messrs. Goodenough and Gridley. The speakers' messages were briefly Jesus, the Saviour of sinners, and we are constrained to believe the people will still listen to the "old, old story" when presented in simplicity and truth. Many hundreds of Gospel reprints and Protestant leaflets against altering the King's Declaration Oath were given away, and in most cases cheerfully received.

POTTON, BEDS.—Re-opening services. For many years the Gospel of God's grace has been preached in this little town, and here for twenty-five years the late W. Tite was Pastor of the Particular Baptist Cause. Of late years the chapel has been getting somewhat into a state of decay and discomfort; so, after much thought and prayer, the friends have had the place thoroughly renovated, the old seats and flooring, &c., being removed, and very comfortable ones substituted, which, with the new colouring and painting, gives the building a very neat and light appearance. On Thursday, September 15th, Pastor White, of Oakham, preached a very solid and solemn sermon from Heb. iii. 1; after which a public tea was held, which was well patronised, and at which a financial statement was read, from which it appears the total outlay is £270, and by promises and monies actually received £200 of this is realised; this amount does not include the proceeds of these services. The Doxology was now sung. In the evening, Pastor B. J. Northfield, of March, who is a grandson of the aforesaid W. Tite,

preached an excellent sermon from Psalm xcvi. 12: he also referred to the fact that here he was a scholar in the school. The services were right well attended, many friends from other Causes being present, and were very hearty throughout.

HOUNSLOW.—On September 14th Pastor W. Chisnall paid a visit, and preached here in connection with the harvest thanksgiving. The weather was unfavourable, but a fair number gathered in the afternoon, and much enjoyed the profitable discourses of Mr. Chisnall on "A Basket of Summer Fruit." Mr. J. B. Collin presided over the evening meeting, and having expressed his pleasure at being present, gave helpful and encouraging words. Mr. Chisnall and Mr. Matimer gave good addresses, bearing upon the harvest work, and putting before the friends some important lessons. The Pastor, in a few words, spoke of the happy relations existing between the Church and himself and the blessings which were being realised. The collection amounted to upwards of £8 10s.

AYLESBURY (WALTON STREET).—On September 15th the anniversary and harvest thanksgiving services were held. Pastor P. Reynolds preached afternoon and evening to good congregations—in the afternoon from Hosea x. 12, and evening from Rev. viii. 1. These discourses were listened to with rapt attention, and were made a great blessing to many. We were much encouraged in the Lord's work. A good number sat down to tea. A plentiful supply of flowers, fruit, and vegetables was sent by friends, and sold in the interval. Many friends came from other Churches in the town and neighbourhood. We are thankful to our covenant-keeping Lord for His mercy to us as a Church. The proceeds of the day were devoted to the Church Fund. "O to grace how great a debtor!"

TOTTENHAM.

On Wednesday, September 7th, the Young People's Society held their annual meeting, when Mr. G. Ridley ably presided. An excellent report was read by the secretary, Mr. Whomes. The object of this Society is for the study of God's Word. Protestantism and missionary enterprise is brought before our young people by the secretaries of various Protestant Societies and Strict Baptist Mission. Addresses were given by W. Gridley, W. T. Sayers, and the Pastor, A. E. Brown. This meeting proved to be a profitable and an encouraging one.

On Tuesday, September 13th, the 26th anniversary of the formation of the

Church was celebrated. In the afternoon a sermon was preached by Pastor B. J. Northfield, the text being Isa. xiv. 15, "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour." The sermon proved very helpful, and was much appreciated by a good company of friends.

Mr. Rundell presided over the evening meeting, which was well attended, and addresses were delivered by Pastors B. J. Northfield, H. D. Sandell, H. D. Tooke, and A. E. Brown. The meeting was of a truly spiritual character; the addresses were exceptionally good and encouraging. To God be the glory. Collections a little over £6.

A. E. B.

"MY SHEPHERD."

(Psa. xxiii. 1-3.)

Brief Notes of a Sermon by the late
MR. G. WRIGHT.

WE see Jesus here set forth under the character of a Shepherd and His people as a flock. How graciously, how tenderly, how perfectly does He sustain this character! The Psalmist well knew the office of a shepherd, the Lord having chosen him from the sheepfolds to feed Jacob, His people, and Israel, His inheritance. In this respect he was a type of Christ, whom the Father chose to be a Shepherd unto His elect people. What a price has He paid for the ransom of His flock—"The Church of God which He hath purchased with His own blood"! "The good Shepherd giveth His life for the sheep."

Let us notice a few particulars in this Psalm. "The Lord is my Shepherd," David speaks in the confidence of faith. He had the inward witness of the Spirit. He does not say I *hope* He is my Shepherd, as we hear some halting ones say; but He *is* mine.

"I shall not want." Our very wants are our meritories, as they fit us for the reception of His grace. "I shall not want." Oh no; there is infinite fulness in Jesus for every want of His blood-bought flock.

"He maketh me to lie down in green pastures." It is the Shepherd's own act, and the pastures into which Christ leads His flock not only afford rest from weariness, but food also. They are *green* pastures. Let us look at some of these pastures—the everlasting covenant in which all the sure meritories of David are secured to the flock is one of the blessed places of rest. The perfect work of Jesus—"God manifest in the flesh" is another. The blessed promises of God made known to us in His Word furnish soul-refreshing food and rest to the Lord's flock in their journey through the wilderness. And, again, we may notice His paternal providence. It is very sweet from time to time to trace a

Father's guiding hand in the varied events of this chequered life, causing all things to work together for good, and working all things after the counsel of His own will.

"He leadeth me beside the still waters"—those flowing streams which make glad the city of God. And when we reach the heavenly Canaan, He will still be our Shepherd. "The Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water."

"He restoreth my soul." This word implies a departure from the ways of the Lord. How graciously does the Shepherd go after His lost sheep into all places whither they are scattered in the cloudy and dark day of nature's blindness; He seeks them until He finds them, and then He brings them home on His mediatorial shoulders rejoicing. There is the open backsliding into which His children sometimes fall, but the Shepherd restores them again by His grace. "Though he fall, he shall not be utterly cast down, for the Lord up holdeth him with His hand." And oh, beloved, though we may have been kept from open backsliding, and so not have given occasion for the enemies of the Lord to blaspheme, who has not to complain of the secret backsliding, the continual heart-departure from the Lord? We do indeed daily experience the need of His restoring grace. He restoreth us from our faintings. How often does our love grow old and we faint in His ways; then does He revive us again and cause our souls to rejoice in His love. Sometimes He sees it needful that the cross should be long continued, and we faint under the chastisement; then does this gracious Shepherd come in with His restoring grace and makes us to know that all things work together for our good, giving us "the oil of joy for mourning, the garment of praise for the spirit of heaviness." And we go on our way rejoicing. A restored backslider is one of the brightest monuments of redeeming grace.

"He leadeth me in the paths of righteousness for His name's sake." "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice." This has reference to the Eastern custom of the shepherd going before the flock. Each sheep has a name. "He calleth His own sheep by name, and leadeth them out." They know the shepherd's voice, and a stranger will they not follow. Some think we are far too particular what doctrines we hear, and say, What does it matter? The sheep of Christ know not the voice of strangers, nor will they follow them; they have no ear but for the Shepherd's voice. Where does the Shepherd lead? In the paths

of righteousness—in the way of holiness; in the path of His own righteousness for justification, that divinely imputed righteousness in which they stand, and in which alone He can present them to the Father. Here they get a just view of their own vileness, nothingness, and hell-deservings, and only here can they bear the sight, clothed with the righteousness divine, which "is unto all and upon all them that believe."

"He does all" for His name's sake. He finds all the reasons in Himself—His name's sake, which is love, unchanging love. View Him under the different characters of Shepherd, Husband, Brother, Friend, Bridegroom, according to the varied needs of His flock.

Christ does not feed all His sheep alike. He knows the requirements of each sheep and lamb in His fold and ministers accordingly. Whall shall I say of His heart? It is perfect sympathy as "Immanuel, God with us"—"God manifest in the flesh." You all know the character of the sheep; it must not be left one moment to itself, or it will stray away into places of imminent danger. How blessed to know that "He that keepeth Israel will neither slumber nor sleep." His eye is ever upon them for good. "Jehovah is thy Keeper."

Aged Pilgrims' Corner.

MEETINGS have been held during the past month and collections made at South Norwood, Walton-on-Naze, Acton, and Haslemere. Others are being arranged for, and dates for the lantern lecture upon the Society's History are being booked.

The new number of the *Quarterly Record* will be gladly sent on application. It contains several illustrations, and completes the twenty-fifth year of its issue. This, with the new leaflets, will form a good means of enlisting new supporters. Small annual contributions are especially welcome.

On Friday, November 4th, the autumn meetings will be held at the Hornsey Rise Home. The lady visitors will conduct a sale of work at 3 o'clock. Tea will be provided at 6d. each, and in the evening Mr. W. Lush (of Stretton) will preach at 6.30.

The anniversary of the Brighton Home will take place in the Royal Pavilion on Tuesday, October 11th, at 3.30 o'clock, Mr. I. Hannington in the chair. A sale of work will be held throughout the day. The attendance of

all local friends and visitors is cordially invited.

Of all poor none may be neglected without sin; but our chiefest and most privileged duty is to serve the poor of His flock, the needy of His, of our own household. And of all these, the aged and infirm claim the tenderest care, the warmest sympathy. These, our long-travelled, way-worn, dim-sighted and enfeebled fellow-pilgrims to a better land, are surely our Lord's legacy of wise kindness, kindness not less to the helpers than to the helped, of whom He says, "Whosoever ye will, ye may do them good."

Gone Home.

The little Cause at Mendlesham Green, Suffolk, has lost two of its oldest members.

SARAH ANN COBBOLD

departed this life February 14th, 1910, having been a member for upwards of fifty years. She travelled much in the dark, and oft would seek the Lord for the "brightening of her evidences." Could she but be assured of her interest in His love, she said she would be glad to go, being

"Weary of herself and sin."

The verse—

"Prepare me, gracious God,
To stand before Thy throne"—

was often on her lips.

She was 87 years of age, very feeble and weak, and three days prior to her decease was paralyzed and unable to speak.

FRANCIS SYRETT

fell asleep in Jesus on July 2nd, aged 90. He was blessed with a good memory, which was well stored with Scripture, and he loved to rehearse the Lord's dealings with him and tell of the deliverances he experienced in his earlier days. Towards the end he longed to be gone, but desired submission.

The words of a hymn in Rippon's Selection were favourites with him—

"Ye objects of sense and enjoyments of time,

Which oft have delighted my heart,
I soon shall exchange you for joys more sublime—

For joys that shall never depart."

We miss these aged saints, with whom we have had sweet converse, and look up and pray that others may be brought to fill their places.

B. CLOVER.

WM. BUTCHER.

There passed away in obscurity during the early part of August all

that was mortal of Wm. Butcher, of Orford, Suffolk.

The deceased was a perfect model of humility, certainly as far as onlookers could ascertain.

For very many years he had been a member of the Sudbourne Baptist Church, and he had been backwards and forwards ever since the little sanctuary was opened in 1863.

In early life he had been an enthusiastic singer of the old order, and here and there in our village chapels there are still to be found old manuscript tunes that can only be rendered satisfactorily by the old brigade, of which our brother Butcher was a fair sample. To-day, in some few places, there is still the old prejudice against a modern organ, stringed instruments being still the order of the day.

Up to six months ago Mr. Butcher had his usual seat amongst the singers of Sudbourne, though it could be easily seen he had travelled thither under great difficulty, owing to his very nearly seventy years of pilgrimage. He has gone to sing a better song.

W. H. B.

MY GOD.

(Translated from the German of J.

TAULER by FRANCES BEVAN.)

"Whom have I in heaven but Thee?
and there is none upon earth that I
desire beside Thee."—Psalm lxxiii.
25.

As the bridegroom to his chosen,

As the king unto his realm,

As the keep unto the castle,

As the pilot to the helm,

So, O Lord, art Thou to me.

As the fountain in the garden,

As the candle in the dark,

As the treasure in the coffer,

As the manna in the ark,

So, O Lord, art Thou to me.

As the music at the banquet,

As the stamp unto the seal,

As the medicine to the fainting,

As the wine-cup at the meal,

So, O Lord, art Thou to me.

As the ruby to the setting,

As the honey in the comb,

As the light within the lantern,

As the father in the home,

So, O Lord, art Thou to me.

As the sunshine to the heavens,

As the image to the glass,

As the fruit unto the fig-tree,

As the dew unto the grass,

So, O Lord, art Thou to me.

Forwarded by KATE STAINES.

"The Righteousness of Saints."

(Rev. xix. 8).

BY PASTOR T. L. SAPEY, OF BRIXTON.

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

My address is, you will observe, based upon a phrase from Holy Writ, which embodies the substance of the fifth Article of this Association. This we desire to confirm in the minds of the saints, as imperfect views of this truth lead to legal bondage and impede the full apprehension of the high standing and absolute safety of the children of God.

RIGHTEOUSNESS AND LAW.

Righteousness has been defined as "the quality of being righteous" and as "blameless character established by right-doing." Failure in the smallest and least apparent particular mars the whole. "Whosoever, therefore, shall keep the whole Law, and yet offend in one point, he is guilty of all" (James ii. 10).

Under the Law—and righteousness by well-doing pre-supposes a law—he who broke one commandment, or who acted contrary thereto, was cursed (Deut. xxvii. 26), as it is written, "Cursed is he that confirmeth not (or establisheth) *all* the words of this Law to do them." Blessing, on the other hand, was promised to Israel for obedient hearing and doing (Deut. xxviii. 13, 14).

Some will, perhaps, say that the Law was given to the Jews. This is true; but I submit that the Law that was addressed to or orally delivered to them, was the same as that unwritten law that will be the standard by which the world will be judged (Rom. ii. 13—15).

The law is a revelation of the mind of God. He is good, and His Law is the expression of *Himself*. He is *holy*. "The Law is holy, and the commandment just and good" (Rom. vii. 12). "God is *love*." The Spirit of the Law is love, and the great Teacher interprets it as embodying love to God and to one's neighbour (Matt. xxii. 37—40).

Hence, when the Holy Spirit reveals that Law with power to the hearts and consciences of God's elect, they obtain a knowledge of two things—the perfections of Jehovah and their own imperfection; yea, that they have come short of the glory of God. "The Law entered that the offence might abound." Its application revived sin, and death ensued (Rom. xii. 9).

Now the saints, with all Adam's posterity, are "under sin," their state by nature being sin—their standing, condemnation. Thus they are declared to have been "dead in trespasses and sins" (Ephes. i. 1). Destined though they were by the covenant purpose of Jehovah to eternal glory, yet they had neither will nor power to qualify themselves for such a high destiny until quickened by the power of God.

They are "chosen to be holy," and yet are most vile; "predestinated to the adoption" of the sons of God, yet manifesting the characteristics of "children of wrath," as rebels against His authority, and transgressors of His Law.

THE RIGHTEOUSNESS OF SAINTS—A COVENANT BLESSING.

Let us now regard the covenant of a Triune Jehovah, which evidently contained stipulations that relate to the justifying of the saints and thereby involved the necessity of a Mediator. Now He, who "according to the determinate counsel of God" was delivered up to death, was the appointed Law-fulfiller for His people.

Christ became man that He might render to the Law of God an obedience so perfect that neither "jot nor tittle" was left unfulfilled, and thus "magnified the Law and made it honourable," and for His righteousness' sake the Lord is well pleased (Isa. xlii. 21). Consider also Matt. v. 17, 18, where He speaks not of His death for the transgressors, but of His mission to fulfil the law on His people's behalf. The Law was hidden in His heart, and He was thus the perfect embodiment of the divine mind.

In covenant He had undertaken the whole responsibility maintaining the purity of His Hephzibah, or Bride, as He received her from the Father's hand.

"Thus in the glass of His decrees, Christ and His Church appeared
as one;
Her sins by imputation His, while she in spotless splendour shone."

COVENANT UNION AND RIGHTEOUSNESS.

Let us further note the mystical yet real union existing between Christ and His Church. They and Christ are one; hence He is figuratively styled the Head of the body, and likewise the Vine, of which they are the branches. They were "chosen in Him"; "in Him they live."

This union is, further, not contingent upon a sinner's acceptance of Christ, nor does it pertain at all to the effort of those who believe. But, marvellous truth! they not only died with Him, but they live in Him, and His every act of obedience to His Father's Law was performed for those with whom He was in union and for whom He thus became the Law-fulfiller. His obedience is theirs; they are "saved by His life" from nakedness and shame. Theirs, therefore, are not wasted lives, but they live in His life and have in Him yielded obedience to every demand of the law of God.

He is thus to them "the end of the Law for righteousness," and His saints are counted a righteous nation in Him.

In this way is He the "Lord our Righteousness," and we, in virtue of our union with Him, are known by the same designation—"The Lord our Righteousness." Thus His name belongs to His Church, and she, as His Bride, bears her heavenly Husband's name, and is also called "the Lord our Righteousness." *

* Thrice in the Word of God we read of an interchange of names between the Saviour and His Church—the glorious Husband and His beloved Bride. In *Psa. xxiv. 6* He is addressed as "Jacob," the name so

THE RIGHTEOUSNESS OF FAITH.

This union faith does not make, but apprehends it as already established, not by a process of sanctifying effort, but as the inheritance—yea, rightful possession—of all His people.

In justice to His Son as the Law-fulfiller, God justifies every saint. They appear not empty, but in and through Christ present a life full of a God-honouring obedience. Christ thus gloriously maintains the honour of God and the integrity of His people.

As the atoning sacrifice He “made an end of sin”; as the Law-fulfiller He brought in an everlasting righteousness and constituted them the legal “heirs of heaven.” Then, as faith apprehends their possession, they “read their title clear,” and are “bold as a lion” in face of every foe (Prov. xxviii. 1).

The eternal purpose of Jehovah is thus effected, the breach is healed, and the lost are restored. What would be impossible to man is accomplished by the operation of God.

Therefore we bless His name for what He has made us—“the righteousness of God in Him” (2 Cor. v. 21).

These, O ye saints, are the works that merit the “crowns” of “life,” of “righteousness,” and of “glory.” At the judgment-day ye will “discern between the righteous and the wicked,” who will then be separated to unite no more.

This distinguishes us as a Denomination from self-righteous, non-experimental professors. We glory in the doctrine of imputed righteousness by which the ungodly are justified and the self-reliant sinner debased. This righteousness is “everlasting,” incorruptible, untarnishable, and “is upon all that believe” (Rom. iii. 22).

“Jesus, Thy blood and righteousness my beauty are—my glorious dress;
Midst flaming worlds in these arrayed, with joy shall I lift up my head.”

As TO THE CROOK in thy lot, God hath made it, and it must continue as long as He will have it so. Shouldst thou ply thine utmost force to make it straight, thine attempt will be vain. It will not alter, notwithstanding all thou canst do. He only who made it can mend it or make it straight.—*Boston.*

THE LIFE OF FAITH in the soul is never dormant and inoperative. As has been well said, it is

“A principle active and young that lives under pressure and load.”

—*John Stevens.*

often given to His people, collectively considered. In Jer. xxii. 6 and xxxiii. 16 His name is announced as “the Lord our Righteousness,” as is also that of His Church. “This is the name by which SHE shall be called,” etc. In 1 Cor. xii. 12 His many-membered body—His Church on earth—is, wonderful to relate, called “Christ,” or “the Christ,” as sharing His covenant anointing.

PERSEVERANCE: OR, KEPT THROUGH THE POWER OF GOD.

BY PASTOR EDWARD MITCHELL, OF CLERKENWELL.

"He which hath begun a good work in you, will perform it unto the day of Jesus Christ."—Philippians i. 6.

ONE might suppose that this truth would create nothing but joy in the breasts of professing Christians. It has, however, aroused fierce opposition in the hearts of many of them, who seem to regard it as a noxious error, subversive of all true godliness. These argue that to assure believers that they will certainly reach heaven will make them careless in their walk, if not open the sluice-gates to licentiousness.

We reply in the Master's rejoinder to the Sadducees: "Ye do greatly err, not knowing the Scriptures, or the power of God" (Matt. xxii. 29). It is true that this refers to a different point, yet it is, we believe, equally applicable here.

To clear the ground, and remove these aspersions on this most precious truth, let us plainly state what the Scriptural doctrine of "the Final Perseverance of the Saints" really is. It is not that a man once converted will assuredly be saved, however he lives, which is how some of its opponents regard it. Rather it is, as Paul expresses it, that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6). This refers to the work of grace in the heart. It owes its commencement to God, who began it of His own rich, sovereign grace; and who, having begun it, will conserve it from adverse influences, and finally bring it to perfection "in the day of Jesus Christ." This Hart expresses with much force and beauty:—

"His Spirit will cherish the life He first gave; you never shall perish while Jesus can save."

Now, what can there be in this to encourage a loose walk? It must be admitted that there is no spiritual good in us until the Lord implants it. Given, then, that He has begun to work that which is good in us, can it be that His gracious determination to continue this work will, by any possibility, lead to licentiousness? Obviously the exact reverse of this proposition must be true—that the subject of grace will persevere in holiness, because the great Author of the good which is in him will continue His gracious operations in his soul.

This we may regard as confirmed by the words of Job: "The righteous also shall hold on his way" (chap. xvii. 9). Here a way is indicated in which the righteous man walks—"the King's highway of holiness." Now the fact of his abiding in this way—which is "the final perseverance of the saints"—must ensure his continuance in all that is good and right.

This, again, Hannah's words corroborate: "He will keep the feet of His saints" (1 Sam. ii. 9). The Lord will keep His saints from fatally forsaking the way of holiness. Surely no tendency to evil can possibly be detected here.

We grant that men who are destitute of grace may misapply this, as indeed they do other truths, to the destruction of their own souls. But God's holy truth must not be charged with causing results which arise, not from it, but from their own wickedness, and the craft of the great adversary of souls. If we give up this because Satan has led to its abuse we may renounce every revealed doctrine, for in his subtlety he perverts, as far as in him lies, all the truth of God. Rather let us guard this with greater watchfulness, and cleave to it with renewed earnestness and love.

We have thus quoted these Scriptures which teach this with indubitable plainness. To these we would add a few others, taking first our Lord's own words: "My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of My hand" (John x. 27, 29). Here our Lord's veracity, conjoined with His power, are pledged to the full salvation of His sheep. Then, to make assurance doubly sure, He adds, "My Father, which gave them Me, is greater than all; and none is able to pluck them out of His hand." Can we have a fuller assurance or better security than these words afford?

Here is the testimony of the Baptist: "He that believeth on the Son hath everlasting life" (John iii. 36). Can everlasting life be lost? John, the beloved, it is true, writing of certain professors who had gone away, informs us that "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us" (1 John ii. 19). These he makes plain were never really true believers. They had cried, "Lord, Lord," but had possessed neither loyalty nor love to God as their Father (Matt. vii. 21).

We close this branch of our subject by adducing the testimony of Paul in his wonderful presentation of the chain of saving truths stretching from eternity past, through time, into the eternity to come. "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. viii. 29, 30). Here we have an epitome of salvation. Every link in this marvellous chain was forged by the Supreme Being Himself. The salvation of His people, from their eternal choice to their eternal glorification, is thus seen to be complete. This chain holds every elect vessel of mercy secure. Calling proves their interest. Glory assuredly follows. Scriptures almost innumerable might be advanced, but this last passage opens the whole plan of grace, traces the various steps by which our God works, and presents all the chosen safely landed in heaven.

Another objection to the final perseverance of the saints by the opponents of this truth is couched in language somewhat like this: "If the saints will infallibly persevere and be saved—then there is no need for warnings and exhortations to believers." This manifests deplorable ignorance of the Gospel. God's predestination

includes the process of their preservation as well as the end He has in view. Warnings and exhortations are among His appointed means, and are made effectual by His Spirit working through them in the hearts of His people.

In salvation there is nothing mechanical. It is an operation, or rather it is achieved by a series of spiritual operations in and upon the hearts and minds of the saved. "God works in us both to will and to do of His good pleasure," and we, under the impulses of His Spirit, "work out our own salvation" (Phil. ii. 12). Warnings indicate spots of danger, and grace working through the warnings enables us to avoid the peril. As the careful engine-driver observes the signals along the line, and, by marking these, brings his train in safety to its destination; so we, under the influence of the Spirit, give heed to the warnings of His Word, and reach home safely.

So with Divine precepts and exhortations. They compose part of the means which God has appointed for our salvation and welfare, and His grace makes them effectual to the end that He designed. Thus grace—we may say—keeps us alive to the Word, and enables us to attend thereto, and, walking by this rule, we shall eventually reach the goal of our hopes.

To weary pilgrims this doctrine is no small encouragement. The road not unfrequently is rough. Their strength often seems well-nigh exhausted. Then fears arise, and they are tempted to give up all, and our adversary insinuates—"You will never reach the celestial city." With what comfort at such seasons does this fact come to the soul, bringing new life into downcast spirits, and re-inspiring the old, old song:—

"Yes, I to the end shall endure, as sure as the earnest is given;
More happy, but not more secure, the glorified spirits in heaven."

This doctrine, so to speak, is the placing of the top-stone of the spiritual building "with shoutings of grace, grace unto it." It does not stand alone, but is connected in indissoluble bonds with all the other doctrines of grace—they stand or fall together. Without it salvation cannot be said to be wholly of grace. It places the crown on the brow of our Lord Jesus Christ, and unites with all the other truths of the Gospel in ascribing the whole of the glory of salvation to God. It strengthens the believer's faith, encourages his hope, fires his love, and gives him sweet anticipations of heavenly glory. To deny it is to traverse the truth of God, contradict many of the plainest passages of His Word, and plunge the souls of men into an abyss of uncertainty, fear, and apprehension, and at the same time set them on legal strivings. Apart from it there can be no real assurance of salvation, and were it not true no soul of man would ever be saved. Bless the Lord that He has secured for all who truly believe that they shall persevere to the end, and assuredly be saved, to the praise of the glory of His grace!

WE HAVE REASON to bless God for restraining grace, and for restraining providences.—*Matthew Henry.*

CALVINISM THE GREAT SAFEGUARD AGAINST ROMANISM.

BY ALFRED SECRETT, OF EALING.

IN spite of much that was ably said and written on the subject last year (1909), it is to be feared that the majority of professed Protestants forget, if indeed they ever knew, the debt of gratitude due to the great Reformer, John Calvin.

It is by no means unusual for persons who would have been unworthy to mend his pens, to sneer at his doctrine, and even to repudiate the Reformer himself.

THE SERVETUS SCANDAL REFUTED.

The charge of the Romanists that Calvin was responsible for the death of Servetus has been exploded again and again, yet certain well-known Protestant controversialists still repeat the false accusation and even "lay the flattering unction to their souls" that their own superior charity shines brightly against the dark background of his cruelty. This injustice has recently been again perpetrated in a work on the Romish controversy * which will probably be read by many Nonconformists. It may, therefore, not be out of place once more to vindicate this man of God, whose character is so foully assailed.

One indubitable fact for ever removes, for all candid persons, the stain from the memory of a most gentle and gracious saint of God. The year in which Servetus was burned by order of the Council of Geneva was 1553—eight years before Calvin became a naturalised Swiss citizen. When the twenty judges condemned the blasphemer to the flames Calvin was, therefore, a foreigner without political influence or power. He was indeed called at the trial to prove the identity of the prisoner as the author of certain books; when, greatly to his credit, he seized this opportunity of pleading for the prisoner's life. This is evidenced by the following passage from his "Treatise on the Secret Providence of God," which was published in refutation of calumnies which had been levelled at his head.

"For what particular act you accuse me of cruelty I am anxious to know. I myself know not that act, unless it be with reference to the death of your great master Servetus. But that I myself earnestly entreated that he might not be put to death his judges themselves are witnesses, in the number of whom, at that time, two were his staunch favourers and defenders."

Had the trial and execution of Servetus taken place in an unreformed state it would have excited little comment. Its record would simply have passed into the list of Rome's atrocities. The judges of Geneva had been recently freed from the tyranny of

* "Shall Rome Reconquer England?" By R. F. Horton, D.D., and J. Hocking. Published by the National Council of Evangelical Free Churches. There is much in this work for which the writer, and indeed all English Protestants, may well be thankful. But the views advocated on certain points will be deplored by all Protestants whose cry is "No compromise."

Rome ; but they had not yet fully received the spirit of the Gospel, and the intolerant ideals of Rome still clung to them. Calvin was far in advance of his contemporaries, for he had learnt to "love mercy" at the feet of his compassionate Saviour (Micah vi. 8).

CALVINISM—ITS MORAL AND SOCIAL INFLUENCE.

So much for the Reformer's character. It now remains for us to consider the effects of his teaching. His theology it is unnecessary to discuss here. It may be safely assumed that the readers of this Magazine are acquainted with the broad outlines of his great system of truth.

In his lecture on Calvinism, delivered at St. Andrew's University, J. A. Froude has stated that the practical effect of a belief is the real test of its soundness. He further shows how successfully Calvinistic divinity has stood this test, and how deeply we are indebted to the great theologian whose teaching has produced such magnificent moral results wherever it has obtained a place in the hearts of any people.

Calvin did not claim to have originated his system. He was no charlatan, pretending to have received a new revelation from on high. He merely revived and re-affirmed truths which had been buried in the corruption of the historic Church of Christendom. These very truths—as time has proved—are the most efficient weapons against the doctrines of that false and apostate system. As Calvin's theology has been first repudiated and then forgotten by the masses of our fellow-countrymen, so have Romish traditions thriven and gained ground.

It is not solely in the religious sphere that we deplore the progress of Roman Catholicism in England. Rome's political aggression is a menace to our national life. All the mighty efforts of the armies of the Pope to regain the power lost at the glorious Reformation would be unavailing if Calvinism held the place in the hearts and minds of the people which it held in the early years of the nineteenth century. The stern, vigorous faith of John Calvin and his followers has, however, been replaced by a mawkish sentimentality which will tolerate anything except the doctrines of free and sovereign grace. "Calvinists," again writes Froude, "have been called intolerant. Intolerance of an enemy who is trying to take your life seems to me a pardonable state of mind." This very reasonable "intolerance" has been superseded by the grotesque and deadly fallacy that whatever the known character of Rome may be, however treacherous, cruel, arrogant, and lustful of power she shows herself, still she must have absolute and unrestrained liberty to carry out her awful designs. There is no question of the liberty of the subject. That is a liberty which Protestants have always granted when in power ; but more is now required. Toleration is demanded for cruel and blasphemous doctrines. Calvinism would meet this demand with an emphatic "No," whereas the spirit of the age says "Yes." Thus the King's Protestant Declaration was abolished by the aid of the Nonconformist vote in the House of Commons, in spite of the vigorous protests organised by Calvinistic

members of the Church of England and by Calvinistic Nonconformists, who alone recognised the danger and wickedness of removing this great safeguard of our Protestant throne, and its emphatic testimony against idolatry.

TO-DAY'S APPEAL TO ALL WHO LOVE THE TRUTH.

If, therefore, Calvinism means so much to our nation, what a responsibility rests upon those who have hitherto been known as tenaciously clinging, through evil and through good report, to the doctrines of free and sovereign grace as restored to the Church by the great French Reformer three centuries ago.

Is there no danger of our forgetting our noblest traditions and losing our position of privilege? Israel desired to be as other nations, and this desire proved their ruin (1 Sam. viii. 5). Their corporate national testimony for Jehovah was thus lost.

A tendency is in some places evident to adopt the popular evangelistic methods of other sects. We need to "consider our ways." Changes of method too often indicate a change of doctrine. Calvin and the men of his day knew, and their worthy successors *must also know*, the awful solemnity of the Divine realities far too well to allow their ministry to be rendered attractive by performances—by whatever name they are called—of a flesh-pleasing or merely entertaining and sensational character.

The faithful preaching of the doctrines of grace will be followed by the Divine blessing. Under such a ministry only will an intelligent and spiritual race of Protestants be raised up to maintain and hand on to posterity the glorious heritage which was won at such cost by our gracious forefathers. May God grant that we Particular Baptists may be found faithful to our trust and loyal to those doctrines which were made so influential in days gone by.

PAPAL ASCENDENCY BRITAIN'S DIREST DANGER.

BY THE LATE W. MORLEY PUNSHON, LL.D.*

"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. xiv. 34.

THE nations of old successively flourished and faded. Babylon and Carthage, Macedon and Persia, Greece and Rome—all in their turn yielded to the law of decline.

Is this law of necessity a uniform one? Must every nation after a period of prosperity, like, for example, Rome, "decline and fall"? Must *we* shrivel into inanition, while "westward the

* It having been insinuated that recent protests against altering "the King's Protestant Declaration" emanated from a few extreme Calvinists only, we transcribe the above from Dr. Punshon's Lecture on "the Huguenots" delivered in 1860, as showing the opinions of this gracious Wesleyan Minister, many years since, on the subject which has recently engaged so much attention. Surely, in this matter, "he being dead, yet speaketh." As a specimen of pulpit eloquence, it is extremely beautiful.—EDITOR.

course of empire takes its way"? England, the dear old Land; rich in ancestral memories and radiant with ever buoyant hope; the Elim of palms and fountains in the exile's wilderness; whose soil the glad slave blesses as he leaps on her shores a free man; England, standing like a rock in mid-ocean, and when the tempest howls elsewhere, receiving only the spent spray of the revolutionary wave; or as the ark in the Deluge, the only mission of the frantic waters being to bear it safely to the Ararat of rest; England, great by her open Bible and Gospel heritage, free by her forefathers' martyrdoms—what of her?

I may be *sanguine*, this is an error of enthusiasm—I may be *proud* of my birthland, of all pride this is the least unholy—but both the patriot's impulse and the seer's inspiration prompt the answer, "No"—a thousand times "No!"—to the dark question of the possibility of her decadence and downfall. If only there be fidelity to principle, to truth, to God—I am filled with gladsome anticipation of her prosperity and progress in the days that are to come.

Will she prove, however, in the time of crisis, faithful, or traitorous? gifted with increasing prosperity, or shorn of her strength and hastening to decay and doom? Fidelity to principle, to truth and to God—in these, I repeat, put we our trust for the bright destiny of England. Not in our national characteristics of reverence and hope—reverence for the struggling past—hope in the beautiful future; not in our fine community of interest in all things sacred and free; not in the true practicalness of the British mind, doing not dreaming ever—not on any or on all of these, valuable and influential as they unquestionably are—do we base our confidence as to the continued stability of the Land of our birth. It is "righteousness" which "exalteth a nation."

Her history, however, has facts on record which we should do well to ponder. "*There has been*"—as Dr. Croly has accurately shown—"one uniform connection between Romish ascendancy and our National disaster—between Romish discountenance and National renown." To the question of Voltaire, then, "Why has England so long and successfully maintained her free institutions?" I would answer, "Because England is Protestant, with a glad Gospel, a pure altar, an unsealed, entire, wide open Bible."

Let her keep her fidelity and she will keep her position, and there need be no bounds to the sacred magnificence of her preservation. For nations, as for individuals, that which is right is safe. A godless expediency or an unworthy compromise are sure avenues to national decline.

Oh, if we would retain that influence which as a nation we hold in stewardship from God, there must be no adulterous alliances between Truth and Error, no conciliations at the expense of principle, and an utter abhorrence—alike by the Church, by the Cabinet, and by the Crown of that corrupt maxim of a corrupt creed that "it is lawful to do evil that good may come."

"Do ill that good may come," so Satan spake;
Woe to the Land deluded by that lie;

Woe to its Rulers, for whose evil sake
 The curse of God may now be hovering nigh !
 Up, England, and avert it ! boldly break
 The spells of sorceress Rome, and cast away
 Godless expedience ; say, Is it wise,
 Or right, or safe for some chance gains to-day,
 To dare the vengeance from to-morrow's skies ?
 Be wiser thou, dear Land, my native Home,
 Do always good—do good that good may come.
 The path of duty plain before thee lies,
 Break, break the spells of the enchantress, Rome."

THE SALVATION GLORY OF CHRIST.

A SERMON BY THE LATE CHARLES HILL, OF STOKE ASH.

(Continued from page 304.)

"His glory is great in Thy salvation."—Psalm xxi. 5.

SINCE God Himself is our salvation, it follows, as we have sought to show, that what He is that His salvation must also be. Pursuing this train of thought we further observe that

The Lord is a *God of joy*.* Never for a moment has He been unhappy. Nothing has ever occurred to mar His felicity. He shed no tear when the angels fell. He beheld the world ruined by the introduction of moral evil through the agency of the great fallen spirit, but it caused Him no grief. All the sins of this world of misery have never given His heart sorrow.

He is not affected by external revolutions or coerced into the performance of any of His actions. All His motives are from Himself. The source of all His actions is from within. He does what He does because it is His pleasure so to do. This is the only reason we can surmise for much that we fail to comprehend, and with this we are cheerful to be content.

He is thus supremely, infinitely, and unalterably happy.

Further, He is not only happy Himself, but He is the source of all true happiness in His creatures. All joy in them originates with Him. None can be happy *without* Him ; while to be *with* Him is abounding and full felicity. At His right hand there are pleasures for evermore.

Could we ask Gabriel why he is so happy, he would assign as his reason that he lives in the light of the Lord, who is his exceeding joy, for "in His presence is fulness of joy."

The response of "the spirits of just men made perfect" would be the same. They possess God, and in Him are enraptured beyond the power of words to describe.

* Some of the thoughts under this head may strike the reader as rather crude, but it was common for this great preacher at times to express himself in terms which seemed at first exaggerated or extravagant, though when duly considered they invariably proved to be authorised and correct. Readers should turn to Gill's "Body of Divinity," Part I., Book I., Chapter 19, "Of the Joy of God," in which they will find this great subject handled in a masterly manner.

Some, too, there have been, even in this dark world, who proved that

“ ‘Tis religion that can give sweetest pleasures while we live.”

Praise employed their powers, even though they were stretched on beds of languishing. Their souls were ready to take their flight, and they only waited for the cage to be broken that they might fly away. Thus

“ The men of grace have found glory begun below.”

They laid faith's hand on Jesus, and “with Christ in the vessel” they “smiled at” and weathered “the storm.”

And if the Lord is thus happy Himself, and the source and fountain of joy to His creatures, *joy must also characterise His salvation*. Some professors, it has been said, have only religion enough to make them morbid and miserable, but this is not the religion which emanates from God, in whom we are bidden to rejoice. O Christian friend, honour your God. Prove that the salvation you possess comes from Him by the happiness which it affords you.

I envy no man his wretched feelings—his, as he views it, exceedingly deep experience of the terrors of the law and of a guilty conscience. I envy no man who tells me that he was shaken over the burning pit in the apprehension that he should never be saved. I envy none the terrible gloom of which many make their boast. If I could envy any, it would be the man that lives day by day, hour by hour, with his arms twined around the Saviour, with his lips drawing joys from the breast of God, and delighting, though still in this world, as though his spirit had bidden farewell to its scenes, had trodden its matters beneath his feet, and brought down the elements of heaven's joy to earth. I would envy those who see heaven open, and its bright and glorious revelations bursting on their eyes, as those who live in close communion with God.

I would envy that man who bears in the world—and not only bears, but exemplifies—the spirit of purity and joy and peace with God—our own, our saving God! The end of the salvation of God is happiness—undisturbed, unmitigated, unbounded happiness. The confidence of it is happiness here. We drink of streams that are never dry, and when we reach the fountain, how greatly shall we rejoice in that salvation. Oh, Lord, in Thy salvation we will rejoice! And when it comes to the heart with the applying power of the Holy Ghost—when the witness of the Spirit is within a man—he rejoices to see his safety, his emancipation from evil, his freedom from condemnation, his eternal security, his eternal good. He must—He cannot but be glad. The righteous sing, their spirits rejoice, and they magnify the Lord God of their salvation.

II. We proceed to assume our second position—THE GLORY WHICH ACCRUES TO CHRIST IN THE SALVATION OF GOD.

Christ has a glory. We rejoice in the fact, and love the salvation better for the glory which it brings to Him. We gladly cry,

"Let such as love Thy salvation say continually, 'The Lord be magnified'" (Psa. xl. 16).

We are glad that He possesses this special and unique glory in connection with the work which He finished on earth. His highest honour stands connected with the mighty deeds by which the salvation of God is made known, and by which it becomes the property and possession—the satisfaction, the song, and the delight—of the millions of the saved of our fallen race.

1. In this connection the glory of Christ appears illustrious because to Him the Divine purpose and plan were *first* made known. It is evident that this disclosure must be made to one mind prior to all others—and to what mind could this revelation have been made save to the Christ of God? The vast expanse of the ocean is the only mirror which can reflect a rainbow, and His mind only had the unique capacity to receive "the hidden wisdom which God ordained before the world." No ocean bed could contain all the waters of creation. No creature intellect, however great its powers, could contain all the details of the covenant of grace.

So comprehensive and wondrous is the scheme of mercy that its lustre would dazzle an angel's gaze. The greatest of God's saints who have most admired its wonders and most fully tasted its joys have had to confess with awe that

"Deep in unfathomable mines of never-failing skill
He treasures up His bright designs and works His sovereign will."

Christ, who holds the life of Time in His hand and subordinates all events to His will—Christ, and Christ only, could receive and comprehend the revelation. Into His judgment God poured the knowledge of His purpose. To His hand its execution was entrusted. To Him was made the promise of the eternal life which is our hope in this dying world. And this, that He might have the honour of saving the chosen people on the terms of His Judah pledge, "I will be surety for (them): of My hand shalt thou require (them): if I bring (them) not unto thee, and set (them) before thee: then let Me bear the blame for ever" (Gen. xliii. 9). He had, then, the glory of being the *first* to whom salvation's plan was made known. He was created to receive the earliest revelation of the secret of Jehovah's love.

We have thus a clue to many of the mysterious proceedings of our God. He had, as we know, many secondary or subordinate purposes, but *one* was ever dominant in His mind, and to it all the others were subsidiary. It was to glorify His Son in the salvation of His eternally loved people. As a poet very beautifully sings—

"Jehovah in council resolved to fulfil
His scheme from eternity laid in His will—
A scheme too profound for a seraph to pry,
And all for the lifting of Jesus on high."

There was a time, if we may use the expression, though I know that it is not appropriate—in fact, no suitable words in human

language can be found to convey the idea—there was a time when the salvation of man lived alone in the heart of God Himself. It was His purpose, His design, His secret and undisclosed resolve.

And because of this He allowed all to transpire that has occurred since the foundation of the world and the introduction of man into it. But for this purpose we cannot conceive what He would have done. But, knowing this purpose, all is plain to us. We have a secret key to the conduct of Jehovah in His dealings with the successive generations of men. His master purpose—that with which all His proceedings were associated—was to “glorify His Son,” “to highly exalt Him,” to give Him a name that is above every name, that “at the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth, and that every tongue should confess that Christ is Lord, to the glory of God the Father.”

2. Christ has the glory of *accomplishing* the salvation of God. By His covenant-engagements it devolved on Him to serve and to suffer—to keep the law and endure its penalty; and both in His obedience and oblation, as the hymn beautifully says, “He hath done all things well.” Better done they could not have been, for they were capable of no improvement. God did not desire that they should be better. The heart of the holy Jehovah was satisfied with the doing and dying of His beloved Son. And that with which He, in His rectoral and judicial character, is satisfied, *must* bring eternal glory to the Saviour.

“Blessings for ever on the Lamb, who bore the curse for wretched men :
Let angels sound His sacred name, and every creature say, ‘Amen.’”

Accomplished—what did this require? The wonders of the life of Christ—His condescension, humiliation, sufferings, groans, labour, and death: and even this would not have sufficed. Had Christ done nothing more than die—had He ceased His toils upon Calvary’s Cross, when the last drop of blood had left His heart—had He done nothing more, you and I had ne’er been saved. Our debts might have been cancelled, our obligations might have been discharged; but we should have had no right, no power, to go to the world that lies beyond.

He sprang from the grave energised with immortal life, and lives to save with that life those whom He reconciled by His death—reconciled to God by His sufferings on the tree. He had to make manifest His right to bind upon His brow the double appellation that He alone truthfully wears—“the Son of God” and “the Son of Man.” Only as the Son of God, it would not have been effectual. Simply as the Son of Man it *could* not have availed. He would have perished in the fire that burnt the imputed sins from His shoulders, and left Him with the treasure of His chosen ones saved in His heart. Had He been but man the storms of wrath would have carried Him, with all His loving projects, away, and left Him, and those that hoped in Him, wrecked and ruined. But as the Son of God and the Son of Man, He grasps the foe with omnipotent might, and bears away the mighty load. He stands amid the

curses ; He repels the flood that would have carried a world to hell ; and bears all His saints in safety through the cloud and storm.

When the light shines after the storm is gone, He sings a triumphant song. He makes the universe re-echo with the victorious cry. Heaven catches the sound ; hell hears it and is dismayed. It goes through the world, and will till the last day shall come. "It is finished." I have done all things well. Salvation's work was done. Finished on the cross, His resurrection was the crowning proof of its complete execution. In Time He wore the work-day robes of humanity. In them He accomplished His work, and then carried them to the world of light and splendour to accomplish the great purposes connected with salvation by His intercession and His government on the throne above.

(To be concluded in our next.)

NEVER TO BE RENEWED.

A GOOD WORD FOR THE FEEBLE.—*Third Part.*

"It is impossible to renew them again unto repentance." . . . "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."—Heb. vi. 4—6, x. 26.

In two preceding papers we submitted—we trust in no dictatorial spirit—that these solemn passages refer to persons who, though they had professed the Christian religion, and been baptised and received into the fellowship of God's people, had never been regenerated and made partakers of the saving grace of God.*

To exemplify our exposition we referred to persons expressly mentioned in the New Testament, and to two individuals in more modern times—Francis Spira, the prototype of Bunyan's "Man in the Iron Cage," and the once notorious Sir Harry Trelawny,† the early friend and colleague of John Clayton, Senior, the holy and God-honoured minister of the Weighhouse Chapel, London (1754—1843). . . These instances might easily be multiplied.

Robert Robinson, the author of the two universally-loved hymns, "Come, 'Thou Fount of every blessing," and "Mighty God, while angels bless Thee," after other and brief pastorates, became the minister of the Baptist Chapel, Saint Andrew's Street, Cambridge, in 1759. Here his acknowledged ability, his singular and versatile

* The writer would gratefully confess his indebtedness to "A Handbook of Revealed Theology" by the late John Stock, LL.D., whose view of the above passages he was led to adopt in 1863. Some of the sentences on pages 272 and 298 were taken from Chapter XII. "On Preservation."

† A correspondent points out that the account of this man on page 294 does not correspond with the brief notice of him given in "Bunhill Memorials," by J. Andrews Jones, page 28. It is there stated that "he was a strange, versatile person of some notoriety in his day. He had been a warm advocate for the doctrine of the Trinity ; but his zeal had cooled. He first preached with great ardour among the Methodists ; then he joined the rational dissenters (his own words). At length he renounced the ministry, and perhaps religion, altogether."—Dyer's "Life of Robinson."

powers, and his deep and unremitting devotion to his vocation, secured him wide-spread popularity, and he not only crowded his own place of worship but was followed by large congregations whenever expected to preach. He was an extensive author, and at a time when Arianism and Socinianism were eating into the heart of English Dissent was an honoured and prominent advocate of the eternal Deity and the true, proper and everlasting Sonship of the dear and blessed Redeemer. A copy of the fourth original edition of his work on this subject lies before us.

After steadfastly adhering to the truth of God for many years, he formed the acquaintance of Dr. Priestly, of Birmingham, who, however commendable for his championship of the then down-trodden working classes, was a Unitarian and resolutely opposed to the fundamental doctrine of the Divinity of the Lord Jesus. The friendship between him and the Baptist minister, which originated in their sympathetically sharing social and political opinions, at length affected his religious convictions, and he was led to repudiate the positions of his early book in which he had most cogently contended that Christ, the King of glory, was the everlasting Son of the Father. It is said that once, in after years, when shown a copy of this, he burst into tears and expressed a keen sorrow and regret that he could not feel as happy then as he did when he wrote his "Plea for the Divinity of the Lord Jesus." In 1790 he visited Dr. Priestly, in whose pulpit he had promised to preach; but died suddenly on June 9th before he could fulfil his engagement. Are those to whom his story is known to be blamed if they speak of this unstable man as one "who was once enlightened," but fell away and could not be (and certainly was not) "renewed."

Another case is related by an esteemed and beloved brother minister whose name, with some reluctance, we withhold, as the story, if the individual were identified, might give pain.

"Many years ago," relates our friend, "when working at my trade, I undertook on my employers' behalf, to train a young man as an apprentice. He was quiet, well-behaved, and high principled, and a Primitive Methodist. Naturally, we discussed our religious convictions, and I sought to show what I deemed the errors of that Body and to open and commend our own views to him. I took him to chapel, and under my honoured Pastor's ministry he apparently became established in the truth and was baptised and received into the fellowship of the Church.

"He removed to London and married. He then attended — Street Chapel, and became so attached to Mr. —'s ministry that he named his firstborn child—a boy—after him, calling him — as his Christian name. After a time he returned to his native town, and became an itinerant preacher, and was regarded as a most acceptable supply. Then, after a few years he drifted right away from religion altogether, and became a complete apostate.

"I felt great affection for him, and used to think him a model in his walk and conversation, and I had many opportunities of observing him closely. He apparently had also a deep experience of his

own sin, and seemed to realise forgiveness. And now for many years he has lived altogether denying our Lord and Master.

"I have not been able to pray for him, for 'there is a sin unto death; I do not say that he shall pray for it,' has shut my mouth. I have felt deeply concerning him, and am distressed when I think of this once-valued friend and apparently promising Christian.

"Strange, solemnly strange, as these facts are, I feel that 'the Judge of the whole earth' will do 'that which is right,' and must there leave the matter."

These things have been related with a purpose. It has been supposed that the view of these two passages here given portrays a course of conduct so improbable as to be incredible. "We cannot believe," it has been said, "that any who had been 'once enlightened' and who had received the knowledge of the truth would so act towards the Saviour."

Readers of Huntington must, however, recall that this great man met with several such cases. C. H. Spurgeon was also wont to relate more than one similar instance in which light in the mind was conjoined with the most virulent hatred to the Son of God and His true followers. There is indeed a present and pressing need for the prayer:—

"From hardness of heart and contempt of Thy Word and commandment, GOOD LORD, DELIVER US."

(To be concluded.)

THE LORD'S RETURN.

A SERIES OF PAPERS.—No. II. THE PRESENT DISPENSATION.

Continued.

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

"So shall it be at the end of the world," or "the consummation of the age."
—Matthew xiii. 49.

IN discussing the features of the present dispensation we would further observe that—

III.—During this period there will always be in spiritual and divine things an INTERMIXTURE OF GOOD AND EVIL, of righteousness and unrighteousness, the latter of which will often be in the ascendency.

Bishop Ryle observed that he was not surprised when told that in any place the people of God were but few and far between, nor that, wherever undertaken, missionary work was not followed by many conversions to God. This we may expect from the recorded teachings of Christ Himself.

He speaks of "a broad road that leadeth to destruction," and of the "many which go in thereat," and of a "narrow way" which leadeth unto life, which few, alas, "find."

For this we are also prepared by His parabolic teaching. Three parts of the seed sown came to nothing. Satan sowed his tares

among the Lord's wheat. The fowls of the air lodged in the mustard tree, which constituted, as Philpot once said, a fine harbour for them. The net cast into the sea gathered of every kind of fish. When it was full they drew it to shore and sat down and gathered the good into vessels and cast the bad away. So shall it be, the Master averred, at "the end of this world, or the consummation of this age." The angels shall come forth and sever the wicked from among the just.

May the Lord the Spirit give us an intelligent as well as an experimental acceptance of this holy teaching, that we may answer "Yea, Lord," when He enquires, "Have ye understood all these things." . . . "Amen. Even so, come Lord Jesus."

"PLEASE TO REMEMBER THE FIFTH OF NOVEMBER."

THIS is not choice poetry. It, however, embodies what is of far higher importance than much that is found in other compositions of a sentimental character whose language is far more cultured and melodious.

The fifth of November is notable in English history. On this day in 1605 the infamous Popish plot to destroy our Houses of Parliament was discovered.

It is also the anniversary of the landing, in 1688, at Torbay, in Devonshire, of William III., that great, true-hearted man through whom the hope of Popish ascendancy in England was quashed and Protestantism and religious liberty were secured to our nation.

Our pious forefathers regarded it as a special time of thanksgiving. Some even kept it as a holy day. Matthew Henry, it is said, was wont to make it the occasion of an annual sermon in commemoration of the great events above narrated. Watts has a hymn on "the Church saved and her enemies disappointed" for use at these special services, and Doddridge's impassioned lyric, given as No. 533 in Rippon's selection, is admirable.

"I see no reason why gunpowder treason should ever be forgot." This every Protestant could say, but it is noticeable that Romanists and Ritualists do not share this opinion, and have successfully influenced the Nation greatly to overlook the important significance of what occurred on these memorable occasions.

We, therefore, entreat our Sunday School friends to regard the Sabbath nearest to it as a fitting time for an appeal to their charges on the importance of Protestant principles and on Britain's present danger of losing her priceless national privileges. The penny booklet on "Gunpowder Treason and Plot," issued as No. 6 of the "Young Helpers' Series,"* if effectively read, could not fail to interest our children, and might well take the place of the usual

* "The Young Helper's Gospel Protestant Booklets," fully illustrated and deeply interesting. Twelve numbers, one penny each, or the whole bound in cloth under the title "Gospel and Protestant Stories," 1s. 6d. D. Catt, 74, Strand, W.C.

Address. With this Dr. Whittemore's "We won't give up the Bible," No. 24 in "The Young People's Mission Hymn Book," might appropriately be sung. We are not presuming to dictate, but we do pray and beseech our brethren to make a loving and loyal effort to reach the hearts and minds of the young on the great questions to which this appeal has referred, at the season when bonfires and fireworks are much in their minds.

For God and the truth's sake, let us do *something* in this direction!

HOLINESS DESIRED.

[From "Original Hymns," by Charitie Lees Bancroft, née Smith, 1861—1863. It is also included in "Our Own Hymn Book," by C. H. Spurgeon, "The Clifton Selection," by Septimus Sears, and "Hymns of Light and Love." The authoress is stated, in Julian's "Dictionary of Hymnology," to have been born in 1841, and is believed to be still living. Two other of her hymns are well known—"O for the robes of whiteness," and "Before the throne of God above."]

"LORD, I desire to live as one
Who bears a blood-bought name,
As one who fears but grieving Thee,
And knows no other shame.
As one by whom Thy walk below
Should never be forgot;
As one who fain would keep apart
From all Thou lovest not.

I want to live as one who knows
Thy fellowship of love:
As one whose eyes can pierce beyond
The pearl-built gates above.
As one who daily speaks to Thee,
And hears Thy voice divine
With depths of tenderness declare,
'Beloved! Thou art mine.'

REVIEWS, LITERARY NOTES, ETC.

The Life of Joseph Hart, by Thomas Wright, of Olney, author of the *Lives of William Cowper*, *William Huntington*, etc., etc. 116 pages with 14 plates, cloth gilt, 2s. 6d. London: Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C.

Few literary productions are more interesting and edifying than the records of men and women whose lives and labours have largely affected others; especially when these not only possessed high ability but belonged to "the sacramental host of God's elect." Accordingly, among the books which have most touched our hearts, Christian biographies have a foremost place. We retrace the steps of the saints of whom they tell us with sacred delight, as

"They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death."

Hence writers who without fear or favour, partiality or partizanship, relate the truth respecting eminent saints of other days, lay us under lasting obligations. Such is the Author of this book who, by patience and painstaking,

conjoined with no ordinary ability for estimating and analysing character, has in his *Life of Hart* achieved another and a memorable success.

The career of this remarkable man is peculiarly difficult to recount; and though Mr. Wright has unquestionably, to use his own words, "taken affectionate pains to decipher his story," many facts have unfortunately eluded his research which would be of the greatest interest to his readers. He can, for example, tell us nothing about the family of the man of whom he writes. He has been unable to discover when and where he was born, what meeting-house he attended as a child with his parents, from whom he obtained his "sound education," and "where and to whom he was a teacher of the classics." In a word, in spite of his long and patient quest, our author perforce leaves us in ignorance of much which must have greatly affected Hart's peculiar character in his earlier years. We have to receive the somewhat general statement that as a lad he was "warm-hearted, self-reliant, highly strung and ambitious," and to content ourselves, to a large extent, with the

information with which the autobiographical Introduction to the Hymns supplies. We still also have to learn what was the "great domestic affliction" which befell him somewhere about his thirtieth year, in which he "was a moderate sufferer but a monstrous sinner." How he was led to preach we are not told, or who officiated at his ordination as a pastor in 1760—a service to which the dissenters of that day attached high importance. Again, it remains uncertain whether, like Dr. Samuel Chandler, he used the basement of his house in the Strand as an ordinary bookseller's shop which, were this the case, would account for his giving it "the sign of the Lamb" in which Mr. Wright is so interested (page 49).

Again, should the confessions of his sinfulness in his unregenerate days—so freely made—be accepted literally? Was he ever as openly and flagrantly wicked as his words might lead us to understand? Should they not rather be considered as Macaulay, in his celebrated Essay, regards the self-accusations of Bunyan—as the memories of a morbidly sensitive conscience, rather than as references to veritable acts of gross immorality and debauchery, which would have estranged him from all persons of decent repute, and wholly interfered with his vocation as a teacher?

In a word, were his sins actually those of "filthiness of the flesh," which Paul distinguishes from those of "filthiness of the spirit"? (2 Cor. vii. 1). This we consider an important question. Some have pretended to magnify the grace of God by pleading Hart's example as a precedent, and claimed to have gone to an abominable "excess of riot," the recital of which has caused disgust and distress to others. We should prize the opinion of so gracious and thoughtful a student of Hart on this matter.

If, however, our author has not elucidated points like these, he has thrown most important light on others.

Hart's scholarship, for example, he assures us is indubitable, as is proved by his version in metrical English of the "Noutheticon," a didactic poem attributed to the Greek philosopher, Phocylides, and also by his translation of "The History of His Own Time," by Herodian. Both of these, we are told, exhibit extensive and varied learning, and manifest his perfect competence to instruct others in the classics. Here Mr. Wright very noticeably exhibits his caution and moderation, even when eulogy engages his pen. Of Hart's rendering of Phocylides he tells us that

"though here and there we find a happy expression," this "translation is not literature. The notes are heavy as well as voluminous, and the majority are quite unnecessary to the elucidation of the text, which indeed scarcely requires annotation." So impartial a writer is surely to be greatly trusted when commendation is elsewhere his business.

Our author adverts to the seldom noticed fact that the hymns were printed, as Hart tells us in his "Preface to the First Edition," in the order in which they were written, which is important, since it enables us to determine approximately when each was composed. Very helpful is, therefore, the table of the dates of their composition (page 42). To us, at least, the idea is wholly new; and it suggests a clue to the careful and even critical study of these wonderful compositions. Mystic and recluse as he evidently was, Hart must have lived in closer touch with current events than most of his readers have imagined.

At fine writing no attempt is made in these pages, though at times we are delighted with a passage of true pathos and power. With one such we will for the present close. It describes the poet in his home in the Strand early in 1759, the year before his settlement as a pastor.

"Hymn 69—'As when a child secure of harms'—should have for those who love him a peculiar fascination, seeing that it carries us right to his fireside, and sets us down in the very midst of his family circle. We see him seated in pensive mood, with writing materials before him. It is a plain apartment, with uneven floor, and old and worm-eaten wainscoted walls, which are bare save for an old bookcase, whence look down upon him his old friends the classics, including his favourite Horace, and along with these the best English devotional books from John Flavel to Isaac Watts, each of which had tintured his mind.

"A girl about six and a boy of four—the latter, sad to relate, subject to epileptic fits—are playing at his side, and hard by, is his wife nursing a child of ten months or so. Something—the rattling of a window, perhaps—startles the sleeping infant, and 'he fondly strives to fling his little arms about her neck.' Thereupon, moved by the pretty sight, he hastily sets down the lines:

'As when a child secure of harms
Hangs on his mother's neck.'

To an estimate of Hart as a theologian and a poet, we purpose next month, with Mr. Wright's good help, devoting another column.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SURREY TABERNACLE.

SERVICES to celebrate the 80th anniversary were held at Wansey Street on October 19th. One of the speakers at the evening meeting aptly remarked of Moses, "the man of God," that his life was divided into three forties, and that the last was the brightest, and expressed the hope that the coming forty years might be the brightest in the history of the Church at the Surrey Tabernacle. Whether that may be so or not, all lovers of the Gospel will wish for her that it may be a further record of divine faithfulness and blessing, and that the great Head of the Church, the "Alpha" and "Omega," may hold her Pastor or Pastors as stars in His right hand, and that the Church itself may be as a "golden candlestick," from which the light of pure Gospel truth may shine forth, shedding a benign influence around, revealing to perishing sinners the way of salvation, through the justifying righteousness and atoning death of the great Redeemer.

The afternoon sermon was preached by Mr. McKee, of Southport. Mr. McKee is always a welcome preacher at the Tabernacle. His knowledge and evident love of the truths of the Gospel, the shrewd and practical observations with which he advances his points, the sympathy he manifests with his hearers in their varying experiences, hold the congregation and make him a minister beloved. His sermon was from the text, "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21), to which a large congregation listened with deep attention.

The evening meeting was very well attended, our Pastor, Mr. O. S. Dolbey, presiding. In looking back over the history of the Church he called to mind the words of the Lord to Moses, "Thou shalt remember all the way which the Lord thy God hath led thee" (Deut. viii. 2). The greatness of the goodness of the Lord during the eighty years was inexpressible. Calling and qualifying James Wells for the work of the ministry, the Church was formed through his instrumentality. Through him the Gospel went forth with mighty power, so that many were brought to the knowledge of the "truth." He called to mind the Lord's goodness during the long years of widowhood, also since he was called to occupy the position of Pastor, and if they asked "What hath God wrought?" he would say God has done all that is good in salvation matters, and in every way in which the people have been blessed.

Mr. Jarvis, of Greenwich, then gave a deeply interesting and spiritual dis-

course from the words in Rom. v. 11, "We have now received the atonement." Calling to mind the great number of sacrifices which were offered in Israel, but which did not put away sin, he contrasted it with the blood of Jesus Christ, His one offering perfecting for ever those He came to redeem.

Mr. Bools, taking for his text the words, "Come all ye that fear God, and I will tell you what He hath done for my soul," gave an account of his call by grace, and how in after years he was called to preach the Gospel.

Mr. Rundell, on behalf of the deacons, made a few remarks on the words found in 1 Sam. xii. 24, "Now consider what great things the Lord hath done for us."

Mr. Boulden, in a few earnest words, pleaded for a good collection.

Mr. Dadswell then spoke from Ps. iii. 3, "Thou, O Lord, art the lifter up of mine head"—a grateful tribute from the heart of the Psalmist. David had often found himself in low places, but as often had the Lord appeared for and delivered him; so had it been with all the Lord's people. Having no strength in themselves the Lord did and would lift up the heads of all His saints.

Mr. Thos. Carr being called upon to speak said that it was seventy years since he, as a child, was brought to the Tabernacle; fifty years he had been a member. He then spoke on the precious promises of God.

Mr. McKee then called attention to the pleasure-loving spirit of the present time from the words in 2 Tim. iii. 4, "Lovers of pleasures rather than lovers of God," urging those present to earnestly consider the matter.

A few closing words from the Chairman and the Benediction brought the happy meeting to a close.

ZION, NEW CROSS ROAD.

THE sixty-first anniversary services of the Sunday-school were, as in former years, of a highly successful character.

Special prayer-meetings were held on Saturday evening and Lord's-day morning, October 16th, presided over by Pastor J. Bush, who also preached two excellent sermons, morning and evening. Mr. W. Stanley Martin was again present and addressed over 600 children (including those from Baildon-street Mission) and teachers and friends. Special hymns and anthems were sung at all the services under the direction of Mr. A. H. Riddle.

On Tuesday afternoon, Oct. 18th, Pastor H. T. Chilvers (Ipswich)

preached to a fairly large congregation from Gen. iv. 2 and gave a very graphic description of the names and characters of the first two born into the world, the first mother pressing to her bosom the first babe—curiosity, pleasure, wonder, all depicted on her face—and the expectation that he would be the fulfiller of the promise and take away the curse of their sin. "I have gotten a man from the Lord." God claims the thanks of His creatures for the gift of life. Why was the second named Abel—vanity or wrath? It may have been that, as the character of Cain became more manifest, they saw in him the traits of their own sinful nature and felt disappointed in their development; so that when Abel was born hope had fled.

About 200 friends sat down to tea in the upper schoolroom, and between the services a sale of work by teachers and friends took place in the lower schoolroom, realising over £12.

The annual meeting was held in the evening, when the chapel was again well filled. Sir Francis Belsey, J.P. (chairman of the Sunday School Union), presided. Prayer was offered by Mr. Bird, West Ham, after which Mr. W. H. Boorne, hon. secretary, presented the Annual Report, which was of a most interesting character, giving a lively description of the diamond jubilee celebrations of last year and the old scholars' and teachers' reunion which followed. The school now numbers 507 scholars (showing an increase of 87 over the previous year), teachers and officers 40, in addition to which the branch at Baildon-street Mission consists of 200 scholars, with 20 workers. Four scholars have joined the Church and one is awaiting baptism. The Cradle rolls number 140, from which children are being drafted into the infant school, which is now a separate organisation, conducted by Miss Riddle, assisted by Miss C. Loosley and Miss G. Spooner. The I.B.R.A. consists of 386 members, the Band of Hope 135, and the Young People's Mission carries on a very successful open-air work in the summer months.

During the year contributions to the South Indian Strict Baptist Mission Society amounted to

£25 2s. 5½d., Guild of Help for the Clacton Homes £4 4s., Robin Society £2 18s., British and Foreign Bible Society £1 2s., Indian Sunday School Mission £1 1s., King Edward Hospital Fund £1 1s., and £3 15s. 9d. to the Church funds, making a total of £39 4s. 2½d. The Young Women's Bible-class had raised the sum of £5 on behalf of the school funds, and the second senior girls' class had also shown a similar spirit in contributing to the funds.

Mr. A. H. Riddle (treasurer) gave the details of the school's finances, showing that £60 3s. 11½d. had been collected and £59 3s. 6½d. expended during the year, leaving a balance in hand of £1 0s. 5½d.

Sir F. Belsey congratulated the Church on the possession of a school on the upgrade. It was the richest and most fruitful acre in Church life. The best way for a Church to expend its energy, its money and its prayers, was in connection with the Sunday-school. Eighty per cent. of Church members come from the School, but an equal percentage of scholars were lost to the Church. Forty thousand young people come up to London from the country every year, and how many are lost to Christian influence!

Pastor W. H. Rose, in moving the adoption of the Report, addressed his remarks to the young men and women, taking for a topic "The Ideal Life."

Pastor H. J. Galley (West Ham) seconded the adoption of the Report, and urged very strongly the necessity of a personal saving acquaintance with the Lord Jesus on the part of the teacher before he could introduce his scholars to Him, illustrating it with incidents in the life of Count Zinzendorf and H. W. Beecher.

Pastor H. T. Chilvers took for a text David's words to Joab, "Deal gently, for my sake, with the young man." The difference between a Sunday-school and weekday-school teacher was well defined by a lad—the one wants to get the lesson into our heads, the other into our hearts.

Pastor J. Bush briefly expressed the thanks due to all who had made the anniversary services so successful, and moved a vote of thanks to the Chairman, which was seconded by Mr. T. G. C. Armstrong (senior supt.) and heartily agreed to.

The total collections (including the proceeds of the sale of work) amounted to £35 12s. 9d.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE half-yearly meetings were held at Chadwell-street on Tuesday, the 4th October. The afternoon meeting, which is devoted to business matters, was opened at 2.30, the esteemed president, Pastor E. Mitchell, being in the chair. A portion of Scripture having been read and prayer offered, the Chairman, in a few words of kindly welcome, emphasized the importance of the gathering and trusted that all might be under the guidance of the Holy Spirit.

It was agreed to send a message of congratulation to Mr. and Mrs. R. E. Sears on the attaining of their golden wedding, and in doing so the Pastors and delegates recognised the many services rendered and deep interest taken by Mr. Sears in the work of the Association. A suggestion was also made that Rules and Articles of Faith should be prepared by the Committee, so that any Church requiring the same might be supplied. It was agreed that this matter should have the consideration of the Committee. The voting for Vice-President resulted in Pastor R. Mutimer being chosen.

A good number of friends partook of the hospitality provided by the officers of Chadwell-street and their helpers.

The evening meeting, under the presidency of Mr. Mitchell, proved a profitable season. A brief appropriate address was given by the Chairman, several friends offered prayer, and addresser, which were well received, were given by Pastor James E. Flegg on "Particular Redemption" and Pastor T. L. Sapey on "The Righteousness of the Saints," the latter of which will be found on another page of this month's "E.V."

MAIDSTONE (PROVIDENCE, MOTE ROAD).—The harvest thanksgiving (with which were associated special services in commemoration of the liquidation of the Chapel Renovation debt) were held on Wednesday, Oct. 5th. Pastor J. Bush, of New Cross, in the afternoon preached an excellent sermon, which was appreciated by a goodly gathering. After tea, a public meeting was held; Mr. F. O. Brooker, of Marden, occupying the chair. After reading and prayer, the Secretary was called upon to give his report respecting the renovation of the chapel, which he then read, stating that the friends, a few years ago, found it absolutely necessary to restore the chapel, which, after much consideration, was done, the cost of which, in all, amounted to £416.

He was thankful to say that they had received help from many quarters (even from friends as far distant as South Africa and Canada). Those at home had done their best. The Sunday-school had rendered assistance; Miss Corke and Miss Walter (two lady friends) had started collecting-books for one penny a week, which had yielded the very considerable sum of £53 17s. 9d.; so that we now had the unbounded pleasure of seeing the whole amount paid for. During the time this collection was taking place the Church Funds had been kept up, and, through our treasurer's kindness, all bills had been met. Altogether, as a little Church, we have experienced more help than we could have expected. Truly God had been very good to us, and with Paul we could say we "thank God and take courage." Pastor Bush then addressed the meeting, saying how glad he was to be with us, assuring us that, for a little Church, we had undertaken a large task, and success had attended our efforts. He particularly noticed the power of a penny a week towards the reduction of such a debt, and his words of counsel and kindness to us were very welcome. The Chairman then stated he was with us before the task was commenced, when the first step was taken, during the gradual extinction of the debt, and now at its clearance. He was glad to rejoice with us on this occasion. Mr. Goldsmith, of Gravesend, in a very cheery and happy manner, contemplated God's good gifts in providence and in grace. Our Pastor then spoke, thanking friends for their kindness, and the Secretary for his labour. His remarks on God's daily help to believers in all their troubles were listened to with pleasure. A happy and long-to-be-remembered meeting then closed with the Doxology.—ONE WHO WAS THERE.

"PROVIDENCE," CLAPHAM JUNCTION.

HAPPY and successful meetings were held in connection with the first anniversary of the Pastor, Mr. G. H. R. Higgins. Good congregations gathered on Sunday, September 25th, when two sermons were preached by Mr. Higgins. The Sunday evening's meeting was especially interesting, owing to the fact that two sisters were baptized at the close of the service.

A beautiful day enabled a good number to meet at 4 o'clock on the following Tuesday, when a sermon was preached by Pastor H. T. Chilvers, of Ipswich, from John i. 42, "Thou art . . . Thou shalt be," illustrating the words by three turns on three hinges. The hinges were—

- (1) The redemption in Jesus Christ.
- (2) The operation of God's Spirit.

(3) The testimony of Divine truth. The three turns were—

- (1) Conversion.
- (2) Conformity.
- (3) Consummation.

A good company partook of tea, after which a public meeting was held, presided over by Mr. Thomas Dean, of West Hill, Wandsworth. Mr. Abbott, of West Hill, sought the Divine blessing.

A short statement was then made, showing that God had been blessing our Pastor's labours during the year, ten having been added to the Church, seven of whom had been baptized by him.

A few well-chosen words by our Chairman was followed by an address by Mr. R. Robinson from Neh. viii. 10, "The joy of the Lord is thy strength." Pastor J. E. Flegg referred to several aspects of the cross of Christ. Pastor J. Bush led us again to consider the words, "I will never leave thee, nor forsake thee." Pastor H. Dadswell addressed us from the words, "That I may know Him." Our Pastor closed with a few remarks respecting God's favour in saving and calling him to the ministry and His goodness in sustaining him through the year.

The addresses of all speakers were greatly enjoyed, and with the Chairman, who passed on to us some beautiful truths, were thanked by all.

The collections towards Church funds amounted to £6 10s. S. G. G.

"PROVIDENCE," HALSTEAD.

HARVEST thanksgiving services were held on September 25th, when three sermons were delivered by Pastor G. Smith, of Grays. The attendance was good at each service, several coming from a distance. The morning text was Eccles. xi. 6. The subject was skilfully handled as we were led to consider—

(1) The sowing, comparing the natural with the spiritual. The first important matter was the seed. If we are to have a spiritual harvest the seed, which is the Word of God, must be sown pure and unmixed. (2) The sower, who is dependent upon his Master for the provision of the seed, and the power by which it may be sown—the Spirit of God. "The sower" does not apply to ministers alone, but to each member of Christ's Church. There are the seeds of kindness, love and helpfulness to be sown at all times. Sow in faith, and He will make it grow; sow in hope, and leave the issue with God. The subject was resumed in the afternoon, the text being Mark iv. 28. (1) The growing. The Divine Husbandman breaks up the ground, the seed grows silently, and as it is hid in the ground for a time, so darkness as well as light is necessary in spiritual things; and as the grain is

dependent upon sunshine and showers to make it grow, so do we need the power of faith in the promises given in times of trial. The growth is gradual; first the blade—the desire after God; then the ear—hope in God; then the full corn in the ear—the realisation in one's self of the hope, which is enjoyed here, when each can say that "He died for me."

In the evening the subject was continued in taking the words of Mark iv. 29. The preacher spoke (1) of the "harvest, or ingathering of the soul"—the time to gather up that which He has given; the joy of realising the promises. (2) The harvest of the Church—the prayer and desire that others may be ingathered. (3) "The last great harvest"—the ripening, the home-coming of the Christian, the end of all our troubles, the blessed consummation of faith, hope, and all but love, which will remain for ever.

Thus ended a most happy day of praise, and I believe that all the "household of faith" felt it indeed good to be there, as they were favoured to feast upon the rich and heavenly viands of love—"the portion of God's people." Oh that souls may be added to the Church militant, who shall by-and-bye join the chorus of heaven's triumphal conquerors in singing "Worthy is the Lamb" at the great harvest home is the heart's desire of A MEMBER.

ILFORD ("EBENEZER," CLEVELAND ROAD).—Harvest thanksgiving services were held on Sunday, October 9th, when Mr. Cornelius preached morning and evening, and Mr. W. H. Rose (of High-bury) on the following Tuesday afternoon. Both brethren were heard with pleasure and profit. The evening meeting was presided over by Mr. Edgley, whose kindness in acting for us in an emergency we desire to acknowledge. Acceptable addresses were delivered by Messrs. P. Reynolds, W. H. Rose, E. Rose, and G. Smith. All the services were fairly attended by appreciative congregations. The collections were liberal, and we desire to be grateful to God for these and many other mercies. —GEO. S. FAUNCH, *Secretary*.

WALTHAM ABBEY.

ON September 8th the Pastor's anniversary was observed, when a goodly number of friends gathered, some from other Churches, the friends at Tottenham closing their chapel that evening, and quite a number coming with their beloved Pastor, Mr. Brown.

In the afternoon Pastor J. Bush preached from Luke v. 6 and was listened to with perhaps more than ordinary interest, affording much encouragement to both Pastor and people. After noticing the word

"nevertheless" as occurring many times in different parts of the Word—such as, "Nevertheless, we made our prayer unto God," by Nehemiah, and the nevertheless of the Psalmist as the nevertheless of assurance, "Nevertheless, Thou heardest my voice," and several other portions—he directed attention to the text as setting forth the nevertheless of obedience, "Nevertheless, at Thy word," which he termed the marching order of the Church, encouraging the friends never to give up while they had the Word of God. The discourse was most appropriate to the circumstances of the Church, for matters have transpired which gave the Church here some anxiety.

A number of friends stayed to tea. The evening meeting was presided over by an old and valued friend of the Pastor, Mr. W. Baldock, who, after reading and prayer, recalled seasons of fellowship and service with the Pastor years ago, and in the most genial and kindly manner expressed his good wishes for the Church's prosperity.

Pastor Brown gave a right good address from 2 Cor. iv. 5 as presenting a word of caution and instruction as to what was to be preached—also an exalted privilege. He was followed by the Pastor's two sons, Pastor H. D. Tooke speaking from the words in Heb. i., "Prosper Thy servant this day," setting forth what he believed to be real prosperity. Mr. W. A. Tooke spoke from 1 Cor. ix. 20—23, emphasizing the need of adaptation of methods to present surroundings and circumstances. The Pastor concluded the meeting with the words, "Having therefore obtained help of God, I continue unto this day."

Altogether the day was most helpful and encouraging. Another year is started with the words, "Nevertheless, at Thy word I will let down the net," trusting and praying that joy may be occasioned by the enclosing of a great multitude of fishes.

W. T.

"HOPE," NORTON STREET, BETHNAL GREEN.

THE fifty-sixth anniversary of this Cause was held on Tuesday, Sept. 27th, when, in the afternoon, Pastor R. Mutimer delivered God's message to His people as found in Psa. xcii. 13—15, the friends gathered realising the preciousness and the sweetness of the words.

The evening meeting was ably presided over by Mr. W. R. Johns (in the unavoidable absence of Mr. J. E. Elsey). Mr. Franks asked the Divine blessing on the meeting. The Chairman read the 126th Psalm and afterwards made a few choice remarks on the words, "The Lord hath done great things for us," showing that, notwithstanding the

difficulties we pass through, God is always as good as His promise.

Mr. Guy addressed the meeting from the words, "While I was musing the fire burned" (Psa. xxxix. 3), remarking that in the literature of to-day, and in preaching, brilliance and brevity are sought for rather than weight of matter, and that the weighty sermons and writings of the past seem not to be enjoyed as formerly they were, and that the art of meditation seems to be lost. The child of God, however, to grow must muse upon His truth. Some of the fuel suggested by the speaker to cause the fire to burn was God's unalterable love, Christ's dying love, and the inheritance of the saints.

Pastor A. E. Brown spoke from Rev. iii. 2, urging upon the Church the strengthening of the things which remain. His remarks were received with much joy.

Mr. G. W. Clark opened up the words, "Where two or three are gathered together in My name," asking the question why we gather, and answering, Because of spiritual hunger, that can only be satisfied with and in His name; the motive power of service is His name. Obscure though we may be, if we pray in His name He will honour that people who gather in that name.

A vote of thanks to Mr. Johns for so kindly occupying the chair at almost a moment's notice brought a most enjoyable and spiritual meeting to a close. The collection also was fairly good, nearly £10 being received.

H. FRANKS, Sec.

BETHESDA, IPSWICH.

THE Pastor's seventh anniversary was celebrated on Sunday, September 11th, in conjunction with the harvest thanksgiving services. Good congregations attended morning and evening, when Pastor H. Tydeman Chilvers delivered two appropriate sermons. In the afternoon he devoted his attention mostly to the scholars in the Sunday-school and Bible-classes, and delivered to them a very profitable address. At the close of the evening service, the choir, under its capable leader (Mr. Herbert W. Garrod), rendered in excellent style the anthem, "While the earth remaineth, seedtime and harvest."

The services were continued on the following Wednesday, when a sermon was preached in the afternoon by Pastor J. T. Peters, of Whittlesea. A public tea followed, and there was a meeting in the evening, over which Mr. F. T. Newman (of London) presided. Addresses were given by Pastors H. T. Chilvers, J. T. Peters, R. Hewett, and A. A. Dowsett. The Church secretary (Mr. A. E. Garrard) gave an interesting account of their work during the past

twelve months. During the evening appropriate hymns were sung, and at the close the choir again rendered the splendid anthem they had given on the Sunday. Collections were taken in aid of the Church Funds.

GEO. E. DALDY.

WHITTON, IPSWICH.

HARVEST thanksgiving services were celebrated in the Mission Hall on Tuesday and Sunday, October 4th and 9th.

At the service on the 4th there was a large congregation, the building being filled to overflowing. Pastor H. Tydeman Chilvers, of Ipswich, conducted the service. Special thanksgiving hymns were heartily sung, assisted by the choir from Bethesda. Pastor Chilvers delivered a most forcible address from the words, "Whoso offereth praise glorifieth Me" (Psa. l. 23). God, he said, exhorted His people to praise His name. Unthankfulness was a crime and a sin. There were some men and women who got up in the morning without really and definitely bowing their heads before God in thanksgiving. Those present that night had looked upon the fields quite recently, and had seen them waving with the beautiful corn before the sickle was put to it, and one asked, Who made the ears of corn? and the answer came, God made the corn by the sun, by the dew, by the rain, and by the cold as well as the heat. By the blessing of the Lord had the earth brought forth abundantly. In conclusion, he solemnly reminded his hearers that there was a great harvest coming, not an ingathering of the fruits of the earth, but a great harvest of souls, and entreated all to be ready.

The choir at the close, under Mr. Herbert Garrod's leadership, gave a beautiful rendering of Maunder's sweet anthem, "While the earth remaineth, seedtime and harvest."

At the Sunday service Mr. G. W. Gardner, of Ipswich, delivered an appropriate address to a good congregation.

GEO. E. DALDY.

GREAT BLAKENHAM, SUFFOLK.

—Harvest thanksgiving services were held on Lord's-day, September 25th and following day. Mr. Wall, of Bardwell, was the preacher for the occasion, and his discourses were very much enjoyed, being helpful and stimulating. It was felt that there was great cause to "thank God and take courage." Pastor H. Lock has removed to Great Blakenham, and is preaching with a view to the pastorate; his ministry is most acceptable to both old and young. There are indications pointing to the fact that it is of the Lord's doing that Mr. Lock has come to reside in our

midst, and it is hoped the time is not far distant when he will settle down as the Pastor.

"SALEM," WILTON SQUARE, NEW NORTH ROAD, N.

THE 53rd Church anniversary and harvest services were held on September 25th and 27th.

Mr. W. K. Puttnam conducted those of the Sunday, which included a children's gathering in the afternoon.

On the Tuesday a tea preceded a public meeting. It was regretted that Mr. W. H. Baker (Homerton Row) was unable to fulfil his promise to preside at the latter. The substitute he kindly sent, in the person of Mr. House, was warmly received. Addresses were given by Pastor E. Rose (Walthamstow), Mr. W. F. Waller, and Mr. W. K. Puttnam. The last-named spoke appreciative words of the earnest activity of the young people at "Salem." They had worked hard in cleaning the chapel, &c. Letters had been written and distributed to every house in the immediate vicinity, inviting to the special services, and expressive of the interest of the Church in the neighbours generally.

It was also reported that a brother had recently professed his love and loyalty to Christ in baptism, and a sister from another Church had been received.

A great work is going on among the children, whom two or three of our young friends assiduously call for, and bring to the services. On Sunday evening especially, at times the children form the greater part of the congregation—a truly hopeful side of the work, amid the removal and home-going of old friends and other things calculated to discourage. It may be remarked that these children, in many cases, come from poor homes, with parents who have no care for their own or their children's spiritual well-being. Perchance we may be used to the parents' salvation through the children. Will the reader pray that it may be so!

IPSWICH (ZOAR).—Harvest thanksgiving services were held on Sept. 21st, when sermons were preached (afternoon and evening) by Mr. John Bush, the services proving spiritually refreshing. At the close of the afternoon sermon Mr. G. Banks stated that a sister had purchased and sent to the chapel (entirely at her own cost) a new organ, which was greatly needed. In a few happily chosen words he expressed the pleasure he felt in formally presenting it to the Church and congregation on behalf of the donor. Mr. S. Garrard, a deacon and leader of the choir, in accepting the gift, expressed the hearty thanks of all to the kind and generous giver. He mentioned that the old organ

had been in use for twenty-nine years and would still be of service in the vestry. He also stated that a friend in the congregation had promised to pay the entire cost of having the table pew improved and a new baptistery constructed, and another friend has promised to provide for the pew a new carpet. At the wish of the giver, the first hymn sang to the accompaniment of the new organ, "O God, our help in ages past," was then announced by Mr. Bush, and glad hearts and the many voices swelled the volume of praise to the familiar tune "St. Ann." This happy day will not soon be forgotten. The chapel was well filled, amongst the congregation being the Pastor and many friends from Bethesda.—H. B.

HIGH WYCOMBE (ZION).—The anniversary services were held on Monday, September 26th, when two sermons were preached by Mr. R. E. Sears to good congregations—afternoon from Isa. xlix. 13–16, speaking very encouragingly to the Church of God at large and to Zion in particular, and in the evening from Judges i. 14, 15, showing the blessings we receive temporally and spiritually in the words of the "upper and nether springs." Tea was provided in the schoolroom by willing hands, to which nearly 100 sat down. Friends from neighbouring Churches added to the enjoyment of the meeting. The Church feels very thankful to God for all His goodness to them, and are hoping and praying that He will make Himself manifest in the salvation of precious souls. "Our eyes are up unto Him, our hope is in Him, from whence cometh all our help."—W. S.

"SALEM," RICHMOND.

SERVICES in connection with the first anniversary of Pastor J. Hughes were held on the 11th October. In the afternoon a good company listened to Pastor E. Mitchell, who took as his text Psalm xlii. 8. He explained that through the absence of the Pastor he could not deliver the message he had intended, but he hoped that the one substituted would prove a blessing to someone. The discourse was certainly enjoyed by many, and it is believed that the message was of God. Mr. Mitchell mentioned some of the reasons which cause the believer to be cast down, viz., sin, providential circumstances, advance of Popery, opening of places of amusement on the Lord's-day, and then referred to the believers' hope, stating that they ought never to be cast down, in view of what Jesus had done for them.

The evening meeting, presided over by Pastor E. Mitchell, was opened by singing "Come, Thou Fount of every blessing," and, after the reading of the

Scriptures, Mr. H. T. Newman sought the Divine blessing.

The Chairman addressed congratulatory remarks to the Church and the Pastor, stating that the first year of married life was often a difficult one, in consequence of the necessity of getting used to one another, and, in addition to much other sound advice, he urged the Pastor to be like the apostle who had not "shunned to declare all the counsel of God."

Pastor W. S. Baker gave an address on "Apollon," drawing helpful lessons from his character, and, in connection with the limitations of this eloquent man, the kindly manner in which Aquilla and Priscilla gave him the necessary instruction was clearly set forth.

Pastor Wellman spoke upon the difficulties of the pastoral work, and referred to the criticism which "kills the good the hearer gets and grips the heart of the Pastor with an icy hand." But this he did not think the Pastor at "Salem" had suffered, as he looked far too happy for that.

God's word to Jonah, "Arise, go unto Nineveh," was the theme of Pastor E. White's address, and he spoke of the method, the matter, and the Master.

The Pastor of the Church was next called upon, and, after thanking the friends for their presence, made reference to the progress during the year. Amongst other things, he stated that there was contentment, consolidation, co-operation, consistency, that socialism was a foreign term, and whilst there might be conflicts in the future in connection with which he was glad that "God held the key of all unknown," yet in the end there will be conquests, as we shall be "more than conquerors through Him that hath loved us."

Pastor J. E. Flegg, to the regret of all, was unable to be present owing to indisposition. The collections were for the Building Fund, which is at present in great need, but they were only fairly satisfactory.

GRAY'S (EBENEZER).—Harvest thanksgiving services were held on Wednesday, October 12th. In the afternoon a sermon was preached by Pastor F. C. Holden (of Limehouse) from Psa. lxxv. 9, the points dwelt upon being (1) Divine visitation—God's visits in mercy, providence, nature and grace; (2) these visits prove God's condescension; (3) the results or effects, viz., refreshment, confirmation, and confirmation of the saints. Our brother was enabled to set forth the goodness of God in such a manner that many present realised a blessing. Tea was served at the close of this service and the evening meeting commenced at 6.15. Owing to indisposition Mr. J. B. Collin was

unable to be present and preside, that position being occupied therefore by our Pastor. Opening with the hymn, "Great things for us the Lord hath done," the Chairman read Psalms xcv. and xcvi. and Mr. Wiseman sought the Lord's blessing. The Chairman, having expressed sorrow at Mr. Collin's absence and sympathy with him in his affliction, made a few remarks upon the words, "Sing unto the Lord a new song," showing the goodness of God and the praise it inspired, and declaring that this new song could only be sung by renewed or regenerated hearts, conscious of new mercies, praying that many present might be enabled to sing the same. Mr. Blackman, on rising to address the meeting, first read a letter from brother Collin, who, expressing sorrow at his enforced absence, remembered the Cause in a practical manner, and then delivered a very savoury and encouraging address from Isa. liv. 10. He spoke of the eternity of this kindness, the revelation of it in creation, the manifestation of it to His people, and the enduring character of it; also that it is unconditional and personal; noting lastly that, being the outcome of love, it becomes lovingkindness. Mr. F. C. Holden spoke from Psa. lxxviii. 20, directing attention to a great God, a great privilege, and a great blessing. Mr. S. J. Taylor delivered an address from Gen. viii. 22. He spoke of God's promise, God's provision, God's order of progress, and the permanence of the promise, and pointed out that as these changes were necessary for the coming harvest, so in spiritual experience and Church life these seasons of light and darkness were necessary in order to the great spiritual harvest. The presence of God was realised and spiritual blessings enjoyed.

BASSETT STREET, KENTISH TOWN, N.W.

THE 116th anniversary of the Keppel-street Memorial Church was celebrated on Lord's-day, October 16th, and Tuesday, the 18th. On the Sunday the Pastor (Mr. J. P. Goodenough) preached morning and evening, closing with baptismal service.

On Tuesday, the 18th, at 3.45, Mr. W. J. Styles (a former Pastor of Keppel-street) delivered a discourse from the text Isa. i. 10. A good congregation listened with evident appreciation to the preacher, who brought out the spiritual teaching of the verse under the headings—(1) The character—"Whoso feareth the Lord and obeyeth the voice of His servant"; (2) the circumstance—"and walketh in darkness"; (3) the counsel—"Let him trust in the name of the Lord and stay himself upon his God." It was, we think, felt by all present that the unction of the Holy One rested upon both speaker and hearer.

After tea the evening meeting was presided over by Mr. John Green (a deacon of the Surrey Tabernacle). Mr. Simpson (of Soho) asked God's blessing on Pastor and people.

The Church secretary (Mr. A. Pickering) presented the Report for the year. This showed 124 members on the roll, one having joined during the year. The various activities of the Church had been maintained and the happiest relations existed between Pastor and people, though the progress made had been visibly small.

Mr. D. R. Daw submitted a financial Report, showing a deficit of £16 16s. 10 1/2 on the General Fund of the Church. He asked for help in clearing off this deficit, so that the deacons might be unhampered in their work.

Mr. Dadswell gave a comforting and stimulating message on Psa. xxvii. 14, "Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

Mr. J. N. Throssell (Croydon) drew the attention of those present to John iii. 14, 15. Interesting and profitable observations were made on this familiar text.

Mr. E. White (Woolwich) delivered an affectionate address on "Husbands, love your wives, even as Christ also loved the Church and gave Himself for it" (Eph. v. 27). Speaking of the special and personal love of Christ to each of His disciples, our hearts were drawn out with increasing affection to the truths advanced by this veteran in the ranks of the Christian army.

Our beloved Pastor H. D. Tooke again favoured us with a visit and gladdened our hearts as he expounded the verse in 1 Cor. xiv., "God is in you of a truth."

Mr. Dinham fittingly expressed the thanks of Pastor, deacons and Church to the Chairman and speakers and all who had aided in the services.

Our Pastor said he had been reminded of Samuel erecting an Eben-ezer stone with the inscription, "Hitherto hath the Lord helped us." In the progress of the Church there were revealed three sorts of stones—stumbling stones, stepping stones, and stones of help. That night they, as a Church, erected one more "stone of help" to the praise of God.

A happy meeting concluded with a verse or two of "Abide with me" and the Benediction by the Pastor.

A PICKERING, Church Secretary.

EAST HAM (HOPE, STAFFORD ROAD, KATHERINE ROAD).—The coming of age anniversary services were celebrated on Tuesday, September 27, the occasion being specially marked by the Lord's blessing in respect to numbers, but most important of all by the apparent

liberty enjoyed in preaching and speaking the Word. A sermon, which was very profitable, was preached by Mr. J. M. Rundell on Psa. xxxvii. 28. A goodly number sat down to tea. The public meeting in the evening was ably presided over by Mr. Rundell. After reading Isa. liii., Mr. D. J. Andrews sought the divine blessing. A report was then read, which showed that though the Church had not been without its discouragements, yet, through the Lord's goodness, they had been sustained and brought through. The report also contained a brief history of the Church, a summary of which is as follows:—The Church was first formed in 1889 by the late Mr. J. Box (Soho) and Mr. F. C. Holden (Limehouse), consisting of seven persons, who met in Ferndale-road. Desiring to move into a more public thoroughfare they eventually shifted to Katherine-road. Here they passed through many changes, getting into such a low condition that in the beginning of 1902 it was determined to close the doors. A meeting took place for that purpose, when a friend stepped in and offered to help them. In the year 1905 a Sunday-school was commenced. Under the blessing of God it rapidly grew, so that the need of more room to carry on the work was felt. About the same time the Lord put it into the heart of a kind friend to build a new chapel and school. The work was begun in the spring of 1906, and the opening services took place in the December of the same year. The chapel is put in trust, the Church being bound by agreement to remain a Strict and Particular Baptist Church. The sum of £70, which had been collected, was accepted as part payment, and the remaining sum of £730 is left on mortgage free of interest, and at present is being paid off in annual sums. The report also stated that the school was in a healthy condition, and that the prayer-meetings were well attended. The following brethren addressed the meeting:—Mr. G. W. Clark (Matt. xviii. 20), Mr. F. C. Holden (2 Cor. ii. 14), Mr. G. Smith (Isa. xliii. 21), and Mr. J. Cornelius (Acts xx. 24). The addresses were greatly enjoyed, and collections were good. A happy meeting was brought to a close by singing, and prayer, which was offered by Mr. Lowrie.

WOOD GREEN (PARK RIDINGS).—Services were held in connection with the eighteenth anniversary of the above school. On Sunday, September 25th, Mr. W. F. Waller preached morning and evening, and Pastor A. E. Brown, of Tottenham, gave an address to the scholars in the afternoon. On the following Tuesday, September 27th, these services were continued. After tea a

public meeting was held, presided over by Mr. H. Rose, Woolwich. The chairman read Proverbs iv., after which Mr. Crowhurst (deacon) sought the Divine blessing. The secretary read a report of the work done during the year; one very encouraging feature of the report being five young friends from the Bible-classes, after passing through the waters of baptism were added to the Church. The chairman based his remarks on Proverbs iv. 23: "Keep thy heart with all diligence; for out of it are the issues of life." Mr. A. Vine, of Courland Grove, spoke very encouraging words both to scholars and teachers. In the course of his remarks he said the Sunday-school teacher has an honourable position; he would never regret taking up Sunday-school work; the love of Christ constraineth us. Pastor W. H. Rose, of Highbury, said what our teachers want is a restful opportunity; there should be some measure of knowledge of what we teach; happy the Sunday-school to have grace-taught teachers. Pastor H. J. Galley gave some interesting remarks to the scholars on throwing stones. The services throughout were of a very spiritual and encouraging nature; so thought—**ONE WHO WAS THERE.**

CHELMSFORD.—On Tuesday, Sept. 6th, at a Bible-class meeting, Mr. G. Jackson was presented with a tea service and table lamp from the members of the Sunday afternoon and Tuesday evening Bible-classes and the Young Men's Christian Union on the occasion of his marriage, of which classes he is the treasurer. On Wednesday, Oct. 5th, the annual Bible-class tea and public meeting were held. The Pastor, Josiah Morling, presided at the evening meeting. After reading a portion of Acts ii., and prayer by the Pastor, a paper was read by Mr. F. J. Hazelton on "Pentecost," upon which the chairman also spoke. Presentations of illuminated and framed addresses were then made by him to Mr. Chilvers, who had been leader of the Tuesday evening Bible-class and Young Men's Christian Union during the twenty months the Church was pastorless, and to Mr. D. Monk by the members of the Sunday afternoon Bible-class, of which he has been secretary for several years and also leader almost continuously for six or seven years. Both presentations were acknowledged by the recipients in brief addresses. They have each resigned the leadership of the respective classes, to be succeeded by our new Pastor.—F. J. H.

NORWICH (ORFORD HILL).—Harvest thanksgiving services were held on Oct. 9th and 10th. On the Sunday Mr. C. A. Guy drew some profitable lessons from the gleanings of Ruth, and in the evening discoursed on John xii. 24. A good number partook of tea on the Monday, and Mr. Guy again occupied the pulpit and preached from Micah vii. 1. The services were found to be spiritual and profitable.

Aged Pilgrims' Corner.

At the Clifton Conference, Bristol, the Society's work has been described at an afternoon meeting, at the close of which several contributions were handed to the Secretary from friends from Yorkshire and the West of England, where the Committee are endeavouring to make the Institution still better known amongst God's people.

At Acton, Haslemere, Colnbrook, and Chadwell Street, collections have been made, and to all the friends at these places the Committee would express their hearty thanks, for the pressure upon the Society's funds, through the increasing number of pensioners, was never greater than at the present time.

A public meeting will be held in the Mint Walk Hall, Croydon, on Thursday, November 10th, in aid of the local Auxiliary, preceded by an afternoon sermon and tea. Miss Loosley, the local hon. secretary, will be happy to supply all particulars from Fairlight, Clyde-road, Croydon.

On Friday, November 4th, the autumn sale of work at the Hornsey Rise Home will commence at 3 o'clock. Tea in the Hall at 5 o'clock, sixpence each. Sermon in the evening in the Chapel by Mr. W. Lush. The attendance of all friends is heartily invited.

1,675 pensioners, in all parts of the United Kingdom, are receiving upwards of £12,100 per annum, with a Special Gift in addition. Many are in the Society's Homes. The total expenditure is at the rate of £43 daily. To meet this amount new annual subscriptions will be thankfully received.

Life's long day is nearly over with not a few of the recipients. What cares, sorrows, and hardships have been theirs! Many have outlived every relation and friend. God has perhaps surrounded you with comfort. Spare them a little; you will never miss it. It will lighten the last stages of the journey of those who are waiting for the daybreak, when "the shadows flee away."

Gone Home.

ALICE LAWRENCE.

After four months of suffering, our sister, the devoted and beloved wife of our Church secretary, Mr. W. Lawrence, has been called, at the age of 46 years, to enter that blessed land where the inhabitants shall no more say, "I am sick."

Mrs. Lawrence's association with "Providence" began in childhood. She was brought up in our Sunday-school at the old chapel in Upper-street, and early became the subject of the Holy Spirit's quickening grace. She was baptized with her now sorrowing husband by their esteemed Pastor, Mr. Philip Reynolds, shortly after he had united them in the covenant of wedded love. The writer, whose closer acquaintance with our friend commenced three years ago, often observed traits of character which identified her with those of whom Hart says:—

"Humble walkers, not great talkers,
These are dear in Jesu's eyes."

Her general reticence on the subject of her spiritual life only brought into fuller relief her sincerity of feeling when she did express herself on this supreme matter. When her final illness came her appreciation of the Word and prayer was very marked. Entirely devoted to the interests of her loved ones she at first was troubled with many anxious fears, but the Lord graciously enabled her after a while to "rest in Him, and wait patiently for Him." When, on the representations of a specialist, it was deemed imperative that she should be removed to the Soho Square Hospital for Diseases of the Heart, it became very evident that her comparative loneliness led her to seek earnestly fuller manifestations of His presence, who often allures us into the wilderness that there He may speak comfortably to us. Her face would sometimes glow with more than usual brightness when the love and grace of Jesus Christ formed the theme of our conversation. This was specially the case when, referring to a booklet on the Good Shepherd seeking and finding the lost sheep, she remarked how simply and sweetly it unfolded the way of salvation, and how truly it described her own feelings. Her husband's letters on spiritual themes also proved a source of much satisfaction and help.

Most gratefully does our bereaved brother testify to our sister's unselfish love as a wife and mother. To use his own words: "She lived in the Spirit of Him who said He came not to be ministered unto, but to minister." Some of us happily know that, under God, our public service is largely aided by our domestic comfort and comradeship, and in the case of our friend

wisely tact and self-denial contributed greatly to secure leisure for his duties as deacon and secretary. As her children turn to her portrait they must instinctively feel as Cowper did when he gazed on his mother's picture:—

"O that those lips had language!

Those lips are thine; thine own sweet smile I see,

The same that oft in childhood solaced me."

It is a sacred memory to her elder daughter Gertrude—baptized by Mr. Fells—that for several years she sat by her mother's side at the Lord's Supper. May the Saviour's grace enrich the lives of her brother and sister too.

Her father (Mr. Wm. Peacock) saw our sister the evening before her departure. Scarcely able to speak, she quietly assented to his remark—"Soon you will be with Jesus, my dear."

At an early hour in the morning of Saturday, August 20th, her husband was summoned to the ward to witness a scene of agony recalling that of Robert Hall. But our hearts are comforted by similar reflections to those with which the biographer of that great preacher and heroic sufferer closes his account:—"O how inconceivably blessed is the change, when, at the moment of utmost agony, the soul enters the regions of endless joy; passes from the land of the dying to the land of the living; from the society of saints to the blissful presence of the King of saints; where knowledge, illumination, purity, and love flow for ever and ever from the inexhaustible Fountain."

On Saturday, August 27th, the "worn frame" was laid to rest in Abney Park Cemetery after a service at "Providence."

At the Lord's-day evening service the Pastor addressed a sympathetic congregation from Psalm cvii. 30: "Then are they glad because they be quiet: so He bringeth them unto their desired haven." W. H. R.

The following lines, written not many hours after the painful hospital vigil, exhibit the sufficiency of the grace of Christ in the time of deepest grief.

IN MEMORIAM.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"The Lord hath taken"—Father, let me know

In this sad hour all that these words convey,

As once I knew 'twas Thou who didst bestow

Love's priceless gift, to cheer life's lone-some way.

She whom Thou gavest yet remained Thine own:

We called Thee *ours*, together breathed Thy name;

So let me see Thy smile and not Thy frown, In that Thou puttest forth Thy rightful claim.

No act of ruthless violence from the hand Destined at last to wipe the fearful eye;

But Love's own summons to a better land, The Father's welcome to His home on high.

Oh, blessed truth! and e'en more blessed still—

He who has taken shall one day restore: And we together on His holy hill,

Shall bless Him for His mercy evermore. August, 1910. W. L.

WILLIAM PEACOCK.

For the third time within two months the Heavenly Gardener has visited His garden at "Providence," Highbury, and transplanted one of His flowers to a fairer and sweeter clime.

It is peculiarly pathetic that only five weeks before his departure our friend, Mr. William Peacock, had purchased a family grave in Abney Park Cemetery, and had witnessed the interment therein of his beloved daughter, Mrs. Wm. Lawrence. Additional pathos is imparted to the event by the circumstance of the recent fiftieth anniversary of his happy union with our now widowed sister. The "willow and the palm" were blended in the booths at the Feast of Tabernacles—fit symbol of the mingling of weeping and rejoicing in our pilgrim life.

Like Obadiah, our brother was able to avow, "I, Thy servant, fear the Lord from my youth." He was taken in infancy to Australia, where his father laboured, as a Baptist missionary, among the aborigines with tokens of the divine blessing. (He subsequently went, in the same capacity, to the West Cameroons). Returning to England when about 16 years of age, our brother became acquainted with Mr. and Mrs. Ford and their family. He was induced by these friends to attend the services in connection with the Strict Baptists in Islington, afterwards transferred to Providence Chapel, Upper Street. Here he was brought to a saving knowledge of Jesus Christ under the ministry of Mr. Glaskin. Together with his friend, Miss Bella Ford, he shortly after followed the Lord in believers' baptism. Mr. Giles, who married the elder Miss Ford, became superintendent of the Sunday-school, and enlisted the services of his friend, Wm. Peacock, as a teacher. (The present esteemed superintendent, Mr. H. Adams, served as secretary with Mr. Giles.) Testimony was borne at a recent re-union of old teachers and scholars to blessing received in our brother's class.

He was appointed an elder to visit the sick, under the pastorate of Mr. Reynolds. About ten years ago he was elected to the diaconate. He became endeared to the aged members by the sympathetic spirit in which he discharged the duties of almoner of the Lord's Table.

Mr. Jas. Peacock writes that his father "invariably spent some time

each morning with the Word, and sought fellowship with God at the throne of grace." He had the joy of witnessing the baptism of four daughters and one son, and also a son-in-law, to whom God had made him useful in finding the way to the Cross.

On Lord's-day, September 11th, our friend attended both the services; we little thought it would prove the last time. Towards the end of the week an attack of pleurisy prostrated him, and slight pneumonia followed. When too weak for conversation he made an effort to assure his Pastor that all was well. "God has been so good to me all these years, I'm sure He will not leave me at last in trouble to sink." At 4.30 on Saturday morning, September 24th, apparently in sleep, he heard the glad message: "The Master is come, and calleth for thee. And when (he) heard that (he) arose quickly, and went unto Him" (John xi. 28, 29).

Our brother was the principal of the firm of Peacock & Sons, educational toy manufacturers. The whole of the staff sent a beautiful floral tribute, and several members were present at the funeral service in the chapel. It was deeply regretted that, through illness, Mr. H. White could not unite with his colleagues, Messrs. Adams and Lawrance, in this public expression of regard for their brother deacon and sympathy with his widow and family.

At the memorial service on the Lord's-day, the Pastor spoke upon the blessedness of the glorified by Rev. xxii. 3-5: "His servants shall see, serve, and reign." W. H. R.

MARTHA MARY ROGERS.

Brought to know the Lord in early life, and then called home at the ripe age of 79 years, our sister was privileged to furnish an illustration of Psa. xcii. 12, 13: "Such as are *planted* in the house of the Lord . . . shall bring forth more fruit in their age . . . that they may shew how true the Lord My strength is" (Coverdale's Version).

Mrs. Rogers was baptized at the old Spencer Place Chapel; but in 1880 she joined the Strict Baptist Church then worshipping at "Providence," Islington. During the period of thirty years' membership with us she was enabled by grace to adorn her profession with the ornament of a meek and quiet spirit. Her attachment to God's house, and the ministry of His Word, was attested by constant attendance and generous support. For over twenty years our friend was the secretary of the Dorcas Society, the interests of which she delighted to serve in every possible way. When, through failing health, it became necessary for her to resign, her colleagues marked their appreciation of her devoted service by a suitable presentation.

Since the present ministry began Mrs. Rogers was but seldom able to attend the public services owing to increasing paralytic feebleness. But she was often refreshed by visits from Pastor Evan Williams (of Dalston) and Mr. H. White (of Highbury). Fellowship with her in the home revealed to her Pastor some of the characteristics of Bunyan's Mr. Fearing, with whom even Christiana and Mercy avowed some points of resemblance. "When we went down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last." Her closing experiences, however, attended as they were with physical helplessness and occasional mental lapses, confirmed the beautiful testimony of Greatheart as to the gracious treatment his pilgrim received. "And I will say that for my Lord, He carried it wonderfully lovingly to him." Towards the end her mind seemed almost entirely withdrawn from her earthly surroundings. She would listen to the reading of favourite hymns by her companion, Miss Shammers, and express her enjoyment of them. The Psalms were especially endeared to her. One day, when her mind had been wandering considerably, the writer read to her, "Trust in Him at all times: ye people, pour out your heart before Him: God is a refuge for us." She smiled, and observed: "Ah, that is the 63rd Psalm, isn't it?" At another time, when the necessity for a good foundation was emphasised, she responded: "Other foundation can no man lay than that is laid, which is Jesus Christ." On her friend Mrs. Adams remarking to her, "Jesus is precious to you," it was touching to notice the mingling of mental debility and the clearness of spiritual memory as she answered, "Jesus, I used to know that name." The same friend quoted "Underneath are the everlasting arms," and the departing saint whispered, "Yes, they're *always* there."

Coma supervened for a few days, and in this condition our sister received her welcome dismission, on August 7, 1910, from the vale of tears to "that land where sorrow is unknown." May the bereavement be so sanctified to the widower as to draw him into closer fellowship with that dear Friend who never says "Good-bye."

At the memorial service the Pastor spoke from Job v. 26: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season."

A quiet, secluded spot in Highgate Cemetery will, at the Lord's coming, be the scene of the transformation of our sister's "body of humiliation" to the "body of His glory." W. H. R.

"Tempus Fugit"—A Review of 1910.

BY PASTOR JAMES E. FLEGG, HOUNSLOW.

"Time what an empty vapour 'tis, and days how swift they are!
Swift as an Indian arrow flies, or like a shooting star.
The present moments just appear, then slide away in haste,
That we can never say 'They're here'; but only say 'They're past.'"

IN penning a few words anent the record of the year now almost gone, one's mind is impressed with the thought of the rapidity of the flight of Time.

It seems but yesterday that we noted the events of 1909, and now another twelve months have nearly passed away.

It is impossible to review this period without mingled feelings. As the weeks have sped their course, we have been called upon to "rejoice with those that rejoiced and to weep with them that wept." Sunshine and shadow fill up the brief span of human life.

The Causes in which we are more closely interested appear to have been somewhat more settled during the past year than in some which preceded them. The Church at Ramsey, which at its commencement was under the pastoral care of our brother J. W. Saunders, is again without a Pastor. Our brother H. G. Dann, after a few years of hard and successful work at Reading, has retired from that sphere. H. M. Morling has resigned the charge of the Cause at Friston. Other of our Churches are still without stated ministers. Recognising as we do that the Pastoral Office is of Divine appointment, and that a settled ministry is more conducive to prosperity than the services of supplies, we hope that ere long, men of God will be sent to these Causes who will take the oversight and with loving zeal "feed the flock of God." The Church at Chelmsford, to which for many years our friend H. S. Boulton, now of Brighton, laboured happily and successfully, has welcomed Josiah Morling to its Pastorate. At Waldringfield our friend Reynolds has also settled. Our brother H. Ackland, well known to most of our Churches, has gone to Warboys, where we hope that he will enjoy as long and happy a pastorate as did his predecessor, the late veteran J. Lambourne. Once more the cause at Eltham is served with happy auspices, by its former Pastor, S. Banks. R. Robinson is steadily preaching "with a view" at Fulham, where his ministry is much appreciated, and the friends at Blakenham are hoping that H. Lock, formerly of Hoxne and in his youth one of Charles Hill's boys, will become their Pastor.

It is gratifying to recall that some months since, at Colchester, two Churches of the same faith and order united and invited H. G. Polley, formerly of Halstead, to become their Pastor. A recent visit strongly impressed the writer that this was a real *union*, and not simply a case of two congregations for convenience and ex-

pediency's sake meeting in one building. It was also our privilege early in the year to unveil a stone in the beautiful sanctuary at West Ham to commemorate the goodness of God in response to the appeals of His people. Feeling the burden of a heavy debt, the Church gave itself to special prayer, and in three months the sum of £500 was raised.

At Halstead a chapel has been built and opened. This is the only case of the erection of a new building that we have to record. Under the auspices of "The Strict and Particular Baptist Society," services were inaugurated in the summer at Newquay. The result proved sufficiently encouraging to warrant the continuation of the effort for some months, and there is now the prospect of a chapel being opened for the accommodation of a Church of our own "faith and order." We hail the progress of our distinguishing doctrines in this western town with peculiar pleasure.

Early in the year the Church at Hilperton had to mourn the loss of their Pastor, John Andrews, by death. F. S. Reynolds, for many years Pastor at Wattisham and at Over, has also been called home, as also has W. Gill, late of Dover. H. Johnson, whom many Churches welcomed as an acceptable "Supply," has been called to higher service.

Other brethren who, though not ministers, served their generation well, have "fallen on sleep." Enon, Chatham, has lost a deacon in the person of Jas. S. Frost. The Church at Chatteris is the poorer by the home-going of Jas. S. Smith, who was not only a member of an honoured family but whose personal interest in the cause at the chapel was unremitting. W. S. Millwood, well known and as highly esteemed, has been taken from the Church at Mount Zion, St. John's Wood; T. Parsons, of Brighton, and W. Peacock, of Highbury; and after a protracted illness our brother E. Scott, deacon at Gravesend, have been summoned home. Our brethren, H. Clark, of Wandsworth Common, and W. Frith, of Soho, who, though for some years they had retired from active service, proved in past years valued helpers to their Churches, are now here with us no more.

The esteemed minister at Whittlesea, J. T. Peters, has also passed through the great sorrow of the removal of his loved companion after a life of devoted usefulness.

It has been our privilege to tender congratulations to three of our friends who have attained their "golden weddings"—E. Beecher, W. Waite, and R. E. Sears—while a deacon at the Surrey Tabernacle, Mr. S. Crowhurst, has attained his diamond wedding.

"The Surrey Tabernacle Benefit Society" has for many years worked prosperously under the secretaryship of our Christian friend Thomas Knott. He has, however, been removed by death. The office thus vacated is now filled by the minister of Bassett Street Chapel—J. P. Goodenough—whose efficient services will, we believe, tend greatly to the Society's future prosperity.

We are glad to note that there appears to have been no flagging of missionary interest, but the generosity of friends has enabled the good work to be successfully carried on. The reports tell of the

blessing of the Lord upon the labours of the friends in foreign fields. The welcome accorded Missionary Morling on his home-coming after $6\frac{1}{2}$ years' service has been most hearty and the tale he has to tell most inspiring.

The Associations in their Reports, while showing that there is cause for praise, also point out the urgent need for prayer. This necessity we would again emphasise, as well as the importance of all our members recognising their own obligations to the Churches of which they are members.

It is pleasing to note that the great question, "Shall Rome reconquer England," is engaging the earnest attention of our section of the Baptist Denomination. The appeals of a young but most able writer in the pages of the *EARTHEN VESSEL* can hardly fail to awaken interest in thoughtful minds, while one at least of our ministers has both preached and lectured on the danger of treating "with a blind, fond trust, the lie that burned our fathers' bones to dust."

What the future holds God only knows. Meanwhile let us "praise Him for all that is past and trust Him for all that's to come."

GOD'S STRANGE CHOICE.

An Appeal on behalf of the Lord's Poor Fund.

BY EDWARD MITCHELL.

"Hath not God chosen the poor of this world?"—James ii. 5.

In many things which most concern him *man* has no choice. The land in which he is born, his earthly parents, and the surroundings of his early days are all determined for him apart from any appeal to him to decide these matters. "Parents, native place, and time, all appointed were by Him" who is the "Sovereign Ruler of the skies." In many things some liberty is granted, yet usually a man's choice is limited in various ways. He often cannot be what he would, or associate with whom he would prefer as friends. But He Who is absolutely free and wholly unrestricted has "chosen the poor of this world" to be His children, and the recipients of His near and endearing fellowship. The despised of men are often the chosen and beloved of God.

"God hath chosen the poor"—that is to say, He has determined that His people, while they sojourn here, should largely consist of those who move in the lower circles of life, not a few of whom should be poor, and not unfrequently even lacking the common necessities of life. *We* should not act thus. But, although His dealings are to us mysterious, and at times beyond our wondering comprehensions, we are sure that what He does is ever right, and that infinite wisdom and love direct all His actions.

We learn from His Word that God chooses the foolish things, and the weak things, and the base things, and the things that are despised, to humble the proud hearts of men, so "that no flesh

should glory in His sight" (1 Cor. i. 28). And we believe that He chooses the poor of this world to discipline both them and their wealthier brethren, and prepare them for the position assigned them in the heavenly temple which He is raising. Of this Solomon's temple was typical. It is built of living stones. Those with which the material building was erected were all prepared in the quarry, "so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings vi. 7). So likewise God's people are prepared on earth for the temple in heaven.

Poverty is made subservient to the will of God in many ways. The poor are taught to live in dependence on God for daily supplies. Their hearts are weaned from earthly things, and the thought of their heavenly home becomes increasingly precious. They watch their heavenly Father's hand, and learn to wait upon Him in humble prayer. They prove His faithfulness as He supplies their need, and appreciate and are thankful for His mercies. Humility and patience are often most readily learned in poverty's school, though usually slowly and painfully acquired.

The needs of the poor likewise promote the interests of those who live above the line of poverty. Godly emotions and graces are called into action which otherwise might lie dormant. Divine sympathy and heavenly charity are awakened. Self-denial, that we may have wherewith to give to the poor, is brought into exercise, and the generous giver proves that "it is more blessed to give than to receive." To suffer poverty patiently is Christ-like. To relieve the poor with generous hearts is equally so. The poor are blessed in their patience; the rich are blessed in their beneficence.

The season has arrived when we are again privileged to plead the cause of "The Lord's Poor Fund."

On the death of our late friend John W. Banks in May, 1899, this work came into our hands. The readers of our Magazine have continued to maintain it. Aged ministers and the widows of those who have died, deacons and their widows, with many others, have been relieved from time to time.

The loving gifts of Christian friends are our only source of income, but to the glory of our God, and the honour of His dear saints, we are able to say that there has always been "a little meal in the barrel and a few drops of oil in the cruse" (1 Kings xvii. 14), and we have never been compelled to deny an authenticated application.

Month after month, the Lord inclines friends to send us their help. About half of our resources, however, come to us as Christmas gifts.

The winter is upon us, and the cold intensifies the sufferings of the poor. Many will look to us as the channel through which they hope to receive some assistance. We are persuaded that our subscribers will not allow them to look in vain. During the years that the management of the Fund has been in our hands not a few of our helpers have been called to their reward. We long for others to take their places. All that is sent will reach those for

whom it is intended. There are no expenses to deduct. That the distribution involves considerable labour we admit, but this is cheerfully rendered. The blessing of the Lord rests upon them that consider those who are in need. May it rest upon you, courteous reader.

All donations and communications concerning the Fund should be addressed to E. MITCHELL, 25, Calabria Road, Highbury, London, N.; and need we say that we are grateful for all help thus accorded in our Lord's name.

SALVATION: A CONTRAST AND A QUESTION.

BY GEORGE BANKS, OF IPSWICH, FORMERLY OF WILLENHALL.

"We are bound to give thanks, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation."—2 Thess. ii. 13.

A RIGHT estimation of objects of importance is often most readily obtained by regarding them in connection with others which present the most vivid contrasts to them. Snow, for instance, is by its nature white; but this is more apparent when it falls on something that is dark coloured. Accordingly, when we desire to call earnest attention to some truth or fact, we seek to show how it differs from one of an opposite character.

Paul therefore, in this place, *contrasts* the safety and felicity of those whom he is addressing with the sad condition of those to whom he had previously referred. These would be damned, or judged (2 Thess. ii. 12, R.V.), while God's beloved saints had been "called by the gospel to the obtaining of the glory of the Lord Jesus Christ."

His reference to their happiness led him to dwell on the subject of salvation, to which we would now direct attention.

Salvation is a *comprehensive term*, describing the condition of those who are favoured to possess the grace of God and all the benedictions which it confers.

No philosophical or theological definition can exhaust its meaning or fully express what it implies and involves. Some information respecting it can, however, hardly fail to be welcome to many. This we now desire to furnish.

I.—In salvation there is deliverance from the *penalty* of sin. 'This is death. "The soul that sinneth it shall die"; but "there is now no condemnation to them which are in Christ Jesus" (Rom. viii. 1). "Christ hath redeemed them from the curse of the law, being made a curse in their stead" (Gal. iii. 13). Hence we sing, with thankful hearts:—

"Bold shall I stand in that great day, for who aught to my charge shall lay?
Fully by Thee absolved I am from sin's tremendous curse and shame."

Substitution has been styled "one of the pivot-words of the Gospel." The Lord Jesus—as was predicted—"was stricken" for the "transgression" of God's people. He bore the punishment due to us, and no judgment can ever be pronounced on them for whom

He died. Hence, a poor trembling believer may sing with Paul Gerhardt :—

“ There is no condemnation, there is no hell for me ;
The torment and the fire my eyes shall never see.
For me there is no sentence—for me death has no sting,
Because the Lord who loves me shall shield me with His wing.”

II.—In salvation there is also deliverance from *the guilt of sin* considered as an offence against God. Guilt is the condition which follows wrong-doing. It consists in the culpability which renders men liable to punishment. When sin has been committed, guilt remains, and, under ordinary circumstances, it cannot be removed. An accused man must be either innocent or guilty. In the gracious government of God, however, guilt can be removed—and the guilt of God’s people *has been* done away by Jesus Christ. Their guilt was transferred to Him by imputation, and thus became His, not in a *moral* but in a *legal* sense. In this way “ He who knew no sin, was made by God to be sin for us ” (2 Cor. v. 21).

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

III.—Salvation also secures our deliverance from *sin as a vice*, it being an injury which man has wrought against himself. Man has inflicted his own wound, but God has graciously provided a balm by which it will be healed.

IV.—There is also deliverance from the *uncleanness and corruption* of sin. “ The blood of Jesus Christ, His Son, cleanseth us from all sin.” As Naaman, after bathing in the Jordan, was cleansed of his leprosy, so the believing soul is enabled by precious faith to wash in “ the fountain opened for sin and uncleanness,” and thus to be purified and made white in God’s sight.

V.—Salvation also saves from *the dominion of sin*. In the believer sin no longer reigns as an imperious tyrant. It is, indeed, present as an opposing force, but it is in the minority, like the Canaanites who were suffered to remain in the Promised Land after the Hebrews had taken possession. So the poor hoping children of God may be tormented by indwelling sin, but it “ shall not have final dominion over them,” for “ they are not under the law, but under grace.”

This salvation, lastly, includes *our being finally preserved unto the glory of Jesus Christ* (2 Thess. ii. 14)—“ the glory which He had with the Father before the world was.” This will be a state of perfect harmony, fellowship, and enjoyment with God. He makes slaves the partners of His throne. So shall we be saved out of the world’s wreck, as those in Noah’s ark were delivered from the Deluge ; and released from the toils, sufferings, and sorrows of this mortal life, as Elijah was taken to heaven in a “ chariot of fire.”

How marvellous is the contrast presented by this cluster of blessings, and the unspeakable evils and woes so surely associated with those who “ have no fear of God before their eyes.” These “ receive not the love of the truth that they might be saved,” and as they hate the light, God sends them “ strong delusion that they

may believe a lie." Hence, they "receive not the truth, and have pleasure in unrighteousness." These Satan will delude "with all deceivableness of unrighteousness," and they will certainly "perish" to the full extent of that solemn and awful word.

Here, then, is the alternative—to be lost, or to obtain the glory of our Lord Jesus Christ; to be judged, or saved; to die pardoned, or to die unforgiven of God. "Let us ask the important question; brethren, be not too secure!"—What will our future be? What evidential tests have we that we are safe for time and for eternity?

THE MINISTRY OF LOVE.

"By love serve one another."—Galatians v. 13.

"Little deeds of kindness, little words of love,
Help to make earth happy, like the heaven above."

—JULIA A. CARNEY.

THE dignity of life does not lie secluded among the lonely mountains of worldly honour, nor in the paths by which ambition climbs, but in the lowly ways of tender ministries. Its most beautiful possibilities are furnished by the opportunities for kindly actions, which shine like stars in life's sky and illuminate its pathway like sunbeams.

Grief finds its outlet in tears. Joy expresses itself in songs of gladness; and love spends its energy in untiring service. *Ich Dien** should be the motto of every follower of Him who "came not to be ministered unto but to minister."

Our sphere of service may be circumstantially limited, but kind and sympathetic hearts will always discover how to cause joy to the hearts of others. Gentle words and winsome smiles work wonders by helping and gladdening the lives of those with whom we are daily brought into contact.

A traveller who crossed the great lava-fields which extend for miles around the craters of a volcano described the utter desolation of those lonely regions. No trees, vegetation or signs of life were anywhere visible, save that here and there in the crevices of these lava-beds there grew some little flowers. Never before had flowers so pleased him as did these amid the bleakness of their surroundings.

Fully as desolate as these lava-fields are the environments of many in this world, with their hard toil, bitter sorrow and heavy burden-bearing. Like the lovely flowers that so cheered the traveller are also the unpretentious acts of kindness which, alas, all too rarely, blossom into beauty and fragrance to cheer weary hearts.

For such service, brilliant gifts and abundant wealth are not needed. The poorest and lowliest may engage in this ministry of

* *Ich Dien*, the Norman French for *I serve*—the motto of the Prince of Wales. It was first assumed after the battle of Cressy (1346) by Edward the Black Prince, after John, King of Bohemia, whom he had slain. It was adopted out of modesty to indicate that he served under the king, his father.

love, but its influence is incalculable. No nobler mission can be found than to be employed in inspiring hope in others as to the possibility of happiness yet to come.

Wordsworth, with as much beauty as truth, wrote in the album of a young friend:—

“Small service is true service while it lasts;
Of friends, however humble, spurn not one.
The daisy by the shadow that it casts
Protects the ling’ring dewdrop from the sun.”

We often overrate what is done in the way of ostentatious benevolence, and too lightly estimate the “little, unremembered acts of kindness and of love,” the comparative value of which so far transcends that of the others.

In social circles, geniality of disposition, heartiness in greetings, and socialability of manner, tend to create an atmosphere of brightness and good feeling most cheering to those who feel lonely and despondent and depressed.

Some hard and callous natures seem wholly to lack ability to exercise this ministry of love, by which both they and others are assuredly great losers. Edom made it immeasurably more difficult for Israel to proceed on their journey, not by overt opposition but simply by being disobliging. Too often, also, among ourselves the way is made more wearisome for others, when by courtesy and kindness and a measure of helpfulness it might be made much easier.

The teaching and example of Christ illustrate and exemplify that nothing in itself is small. A cup of cold water, the little lad’s loaves, the widow’s two mites, were all taken into account by Him, and still the smallest service rendered from love to Him obtains His notice, as it will hereafter His gracious commendation.

The story is told of a poor woman who was observed to pick up something in a street where some poorly clad and barefooted children were at play. A policeman, noticing her, suspiciously asked to see what it was. She showed him some pieces of broken glass with the gentle remark, “I thought I would take them out of the way of the bairns’ feet.” Was not this a beautiful and Christ-like act, and one of which He will surely say, “Inasmuch as ye did it, ye did it unto Me”?

Thus some seem to be born to comfort others. They may not be beautiful nor clever, but their every act has the charm of a benediction. Instinctively they understand the troubles of others. Their interest and attention are never obtrusive. The silence of the reticent and shy they ever respect, while appeals to their sympathy are never sought in vain.

The unselfish ministry of love is a test and token of a fine character. Unconscious of its own beauty it pursues its quiet way, not seeking the notice or the praise of men, but emulates the great Master Himself in His willingness to wash the feet of the lowliest of His disciples.

Such service, though humble, has its reward. “For God is not unrighteous to forget your work and labour of love, which ye have

showed toward His name, in that ye have ministered to the saints and do minister."

"O brother man; fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

Whittlesea.

CLARISSA.

"NOW AND THEN," OR "SEEN IN A MIRROR DARKLY."

Thoughts for the Dying Year.

BY PASTOR JAMES EASTER, OVER, CAMBS.

"For now we see through a glass darkly, but then face to face."

"For now we see in a mirror obscurely: but then face to face."--
1 Corinthians xiii. 12.

MUCH that has been spoken and written concerning the charity or love which is the theme of this chapter is mere puerile sentimentality. That God is the "Judge of all," sustaining a rectoral relation to all men, has been regarded as contradictory to His delight in mercy. He is, we are told, the loving and tender "Father of all," and therefore cannot act penally to sustain the rights of His throne.

This view, though largely on the increase in the professing Church, finds no support in the inspired writings of Paul, who was the reverse of a sentimentalist, and too manly, real and devoted to the truth to promulgate any such notions of the character of God.

He was an all-round preacher, who shunned not to declare the whole counsel of God. To him Divine love was consistent with Divine justice, and the two were so related and intertwined that they could not be separated, nor could the one exist apart from the other. God is just because He is love, and He is love because He is just.

From the thought of Divine love, Paul turns to our present limitations and our future perfections, suggesting a train of thought most appropriate to the present season.

Ere many days have passed, thousands of bells will announce that 1910 has left us for ever. We have marked current events as they transpired, and tried to understand their significance. We have given heed to what has befallen our nation, our friends, and ourselves as we journeyed homeward. Our review of the past months will surely invest our text with solemnity and interest. Standing on our solitary watch-towers, has it not been ours to say, "Now we see through a glass darkly"?

I.—CONSIDER OUR PRESENT OBSCURED VISION.

"Now we see in a mirror darkly," or obscurely (R.V.)—that is

to say, *dimly*—by the aid of instrumentalities, which afford only a limited view of the truth. Literally it reads, “in an enigma,” or riddle, as when we learn by some parable or type, which presents an accurate but imperfect view of its subject.

Ancient mirrors were made not of glass, but of polished metal. Hence Elihu asks Job, “Hast thou with Him spread out the sky, which is strong, and as a molten looking-glass?”

Little is really known to us. Much that passes for knowledge is conjecture only. Compared with heaven, our knowledge here much resembles the obscure intimations in an enigma, in contrast with the clear and full revelations of the whole truth with which we are to be hereafter favoured.

1. *We see Christ, but only obscurely.* He is viewed in the Word, but not fully; in the Ordinances, but thinly veiled. Yet, obscure as it is, the vision is enough to comfort and stimulate believing hearts, and, though seeing dimly, the entranced worshipper adoringly cries, “My Lord and my God.”

2. *Through Christ we catch glimpses of the Father.* “He that hath seen Me hath seen the Father” were His words, and we have by precious faith seen the Godhead veiled in flesh. Would you view the Father, gaze steadfastly on Christ, for He is “the brightness of the Father’s glory, and the express image of His person.” The longer you reverently behold this, the more clearly will you see it. “The Face Divine” will grow upon you. The spiritually-minded and divinely-taught enquirers do really “behold the light of the knowledge of the glory of God in the face of Jesus Christ.”

3. “We see through a glass darkly” when seeking to discern *the hand of God in history and providence.* A poet has said, adopting the figure of our text—

“With gaze devout, still be it mine to see
How all is filled and vivified by Thee;
Upon Thy mirror earth’s majestic view
To paint Thy presence and to feel it too.”

This is our aspiration, and much of God is apparent to those “who are wise and will observe these things.” Much, however, we see but obscurely. “Nor Gabriel asks the reason why—nor God the reason gives.” The Divine hand is at work; its operations are obvious. From it “horns” or rays of glory proceed; but still “there is the hiding of His power” (Hab. iii. 4).

4. The text is true of *all students of the truth.* If asked whether they see “aught,” “Yes” must be their grateful reply; but how circumscribed is their knowledge of the revealed mind of God. Sir Isaac Newton, before his death, is related to have said: “I do not know what I may appear to the world; but to myself I seem to have been like a child playing by the sea shore, and diverting myself by now and then finding a smoother pebble or a prettier shell, while the great ocean of truth stretches all undiscovered before me.”

Here, too, we are like children playing on the shore. Soon we shall plunge into the ocean of revelation. Truths that *now* we

discern in outline only will be seen in their full lustre and grandeur.

5. *We now see heaven, but in dim outline only.* The Book of Inspiration gives us word-pictures of it, and, as we read its glowing descriptions, we seem to see it, and at times of ecstatic joy and spiritual anticipation, we almost enter its gates. Yet even those who see most, see but little compared with the great and glorious reality.

Thank God that it is so! and that this little but intensifies desire, so that the seeing ones long to see more.

II.—In contrast to our present and imperfect vision of heavenly and divine objects, we are assured that our sight and apprehension of these will hereafter be

CLEAR, UNINTERRUPTED, AND UNINTERCEPTED.

"Then face to face." These days of obscurity will not last for ever.

"Now" stands for this limited life—"then" for the limitless life to come. As when one looks upon an object openly, and not through an obscure and darkened medium, so will be the fuller revelation of heaven.

1. *"We shall see Jesus clearly, face to face."* Like the Greeks who appealed to Philip, our cry has often been, "We would see Jesus." That cry will soon be answered, for "we shall see Him as He is," and, seeing Him, "we shall be like Him."

How cheering is the promise that "His servants shall serve Him," and that "they shall see His face." What memories the vision of that dear, once-marred face will awaken!

"Face to face, oh blissful moment! Face to face, to see and know;
Face to face with my Redeemer, Jesus Christ, who loves me so.
Face to face shall I behold Him, far beyond the starry sky;
Face to face in all His glory I shall see Him by-and-bye."

2. *We shall see God.* Then will the beatitude of Christ be gloriously fulfilled—"Blessed are the pure in heart, for they shall see God." As Olivers sang:—

"I shall behold His face, I shall His power adore,
And sing the wonders of His grace for evermore."

We shall see our Father! Whether separate from Christ, or in Christ, I care not, for Christ is God; and if I see Christ, "face to face," I shall certainly see God in Christ in a like manner.

3. *We shall see heaven in fulness of splendour and minuteness of detail.* When we see Jesus, "face to face," we shall have eyes capable of contemplating glory. Heaven is too vast for conception—too extended for bodily vision, but "then" we shall have superior spiritual faculties in keeping with our superior abode and service. "What must it be to be there!" Yet a little while and faith will be changed to sight and hope be lost in glad fruition.

To the reader the departing year may have been replete with unanswered questions and unsolved problems. We may have

sought in vain to know wherefore the Lord has "contended with us" (Job x. 2), and why we have gone mourning all our days. Patience, dear brother; anticipate the day when we shall no longer "see through a glass darkly," but "face to face," and when in perfect light we shall realise that "marvellous" have been "the works" and "just and true the ways" of the "King of saints," and join in the song of "Moses, the servant of God, and the song of the Lamb," for ever and ever.

THE CHRISTIAN ENCOURAGED.

[The following, which form hymns Nos. 673 and 674 in the "Collection for the Use of the People called Methodists," is by Paul Gerhardt (1659), translated by John Wesley, 1739.*]

FIRST PART.

COMMIT thou all thy griefs
And ways into His hands:
To His sure truth and tender care,
Who earth and heaven commands.
Who points the clouds their course,
Whom winds and seas obey;
He shall direct thy wand'ring feet,
He shall prepare thy way.
Thou on the Lord rely,
So, safe shalt thou go on;
Fix on His work thy stedfast eye,
So shalt thy work be done.
No profit canst thou gain
By self-consuming care;

To Him commend thy cause, His ear
Attends thy softest prayer.
Thy everlasting truth,
Father, Thy ceaseless love,
Sees all thy children's wants and knows
What best for each will prove.
Thou everywhere hast sway
And all things serve Thy might;
Thy every act pure blessing is,
Thy path unsullied light.
When Thou arisest, Lord,
What shall Thy work withstand?
Whate'er Thy children want, Thou
And who shall stay Thy hand? [giv'st

SECOND PART.

Give to the winds thy fears;
Hope and be undismay'd; [tears;
Ged hears thy sighs and counts thy
God shall lift up thy head.
Through waves and clouds and storms,
He gently clears thy way;
Wait thou His time, so shall this night
Soon end in joyous day.
Still heavy is thy heart?
Still sink thy spirits down?
Cast off the weight, let fear depart,
Bid every care be gone.
What though *thou* rulest not?
Yet heaven and earth and hell
Proclaim, "God sitteth on His throne
And ruleth all things well!"

Leave to His sovereign sway
To choose and to command;
So shalt thou, wond'ring, own His way
How wise, how strong His hand!
Far, far above thy thought
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.
Thou seest our weakness, Lord,
Our hearts are known to Thee;
O lift Thou up the sinking hand,
Confirm the feeble knee!
Let us in life, in death
Thy stedfast truth declare,
And publish with our latest breath
Thy love and guardian care.

* This composition was not included in the original edition published by the brothers Wesley in 1779, and it would probably have been rendered more suitable for the purpose of public worship had it been comprised in the collection issued in their life-time. The Editor, having occasion to look it up for the correct insertion of some of its verses on page 269, felt such uncton and power in its perusal that he is induced to present it *intact* to his beloved readers. The emendations of the compilers of the different hymnals in which portions of it appear were in many cases necessary, and are decided improvements.—
EDITOR.

THE SALVATION GLORY OF CHRIST.

A SERMON BY THE LATE CHARLES HILL, OF STOKE ASH.

*Delivered at Meard's Court Chapel, London, Sunday, September 20th. 1868.**(Concluded from page 339.)*

"His glory is great in Thy salvation."—Psalm xxi. 5.

THE Person and the work of the dear Redeemer are thus supremely glorious, and we have now further to observe that—

He has the glory of the *bestowal* of the salvation of God. Believer, where did you get salvation? How came you to possess it; from whose hand did you receive it? By whose agency were you made acquainted with it? You know the Father; you rejoice and triumph in that knowledge. Who revealed it to you? You say, the Spirit. In what way did the Spirit make salvation known to you? Have you forgotten what the Saviour saith, "No man knoweth the Father but the Son"?

The Father was never revealed in any day in the history of our world, but through the Person and words of Christ. When He stood in awful holiness on the mount that smoked with lightnings and terror, and His tremendous curses filled the world with awe, He was, indeed, seen, but not as a Father. If you gaze on Him as a Father it must be through His beloved Son, through Christ, the Saviour.

He *dispenses salvation*. Every ray of light that lightens your darkness comes from Him. Every drop of grace that has affected your heart and saved it, came through Him as waters from a fountain, or as the stream which gushed from the smitten rock; and all the joy, and all the hope, and all the peace, and all the pleasures, and all the satisfaction you ever possessed, and every holy anticipation you now have, you can have nowhere else. You must have them through and in Him who hung on the cross, but now lives in glory at His Father's side. Every hope will perish that flies not through Christ to heaven. Every way of salvation is false that centres not in Christ, and every expectation is doomed to disappointment that expects heaven otherwise than by what Christ has done.

It is His hand that *distributes* the blessings of all new covenant blessings. He has "led captivity captive," and He is appointed by His God and our God to receive salvation-gifts "for men, that the Lord God might dwell among them, even with the rebellious also."

His hand, furthermore, *distributes* the blessings of salvation. He puts glory in the heart, knowledge of God in the mind, and God's salvation in the soul. He makes the guilty sinner to have joy, because his guilt is gone. Through Him the lost triumph, because they are found; the distant come near to God to bathe His feet with tears of affection, and perfume His throne with songs of gladness.

Lastly, the *ascribed* glory of salvation shall be His. All the saved shall glorify Christ. I know not but that the devils will have to do the same. I am certain they will have to accord to Him the

failure of all their broken projects for man's destruction, and to confess that through Him, and Him only, the victims of their enmity were rescued from their terrible doom. The world shall behold it. The wicked shall see it, though they may not possess it, and they shall attribute unto Christ all the glory of that salvation which they will never know.

The saved shall do it. It shall be your employ, my brother, weak as you may be; indeed, the weakest saint shall one day do it as none can now. You may regret here that you cannot praise Him as you would. You may long for the time of emancipation, when your tongue shall be employed to bless Him. Wait for it. The moment will arrive that shall give birth to the fulfilment of your desires, and gratify your wildest expectations. Then with your heart and soul, and all your powers vastly enlarged, you shall enter that blessed presence, and join the throng around the throne in raising the song—Unto Him, unto Him only, be honour, praise, and glory for salvation, world without end.

Heaven, with its eternal age, shall ascribe to Him the glory of salvation. How great that glory will be we know not; but it will be so great that it will ever abide, so great that it will ever remain with Him, ever wake the melody of angelic harps, and fill the hearts of all that live there with blessing, gratitude, and glory. God grant in His mercy that we may be among them!

ON BEING KIND.

FOURTEEN years ago we held our last conversation on earth with the dear wife of our youth. She knew full well that she was dying, and that after twenty-four years of happy union, our parting was very near. We spoke, among other things, of the days that were gone, and of the mercies we had proved. I told her how sweet her love had been to me—

“Ne’er roughened by those cataracts and breaks
That humour interposed too often makes”—

and how it had inspired and ennobled my life. I held her fast, as if my arm could keep her living presence to my heart. Presently, after disclaiming any merit of her own, and speaking O, so lovingly, of the preciousness of Jesus, she informed me that someone—I imagine it was Miss Lucas, of High Wycombe—had told her just before her baptism in 1864 that the essence of true religion was helping other people to be happy, and exhorted her to pray that she might

DO SOMETHING DISTINCTLY KIND, FOR CHRIST’S SAKE, EVERY
DAY OF HER LIFE.

This, as God knows, just exemplified her character, and when it came to my heart to pen a few gentle and gracious words to my beloved readers at the close of the year, my dear one’s dying words came back again as the basis of a brief address.

Make an effort, and seek for grace to perform a *distinctly* kind action every day.

Yes, every day. Some act thus spasmodically. Habitually they manifest little affection, and their gentle words and actions are few and far between—like transient gleams of sunshine on an April day. There is no continuity in their pleasantness. John Foster demurred to sparkling in fragments—like the glass lustres on a chandelier. "I prefer," said he, "to shine whole, like a mirror."

"He *can* be very nice if he chooses," said someone of an acquaintance of ours. The admission implied much that was sad to reflect upon. Yes, try to do something distinctly kind every day.

If this counsel is good should we not also seek to help those whose special mission it is to promote the happiness of others? Such, thank God, are many, of whom some are personally known and dear to us.

What good is effected by our brother John T. Doggett and his work as honorary Secretary of the Society for the Relief of Necessitous Protestant Ministers, their Widows and Orphans, known also as the "Ministers' Relief Society."

Our dear friend and brother, J. E. Hazelton—"no common son of no common father," as he was once styled—and "The Aged Pilgrims' Friend Society," which is so indebted to his loving labours, also claims an appreciative word.

Specially do our brother E. Mitchell and "the Lord's Poor Fund" demand our notice. His annual appeal—on another page—is surely very tender and touching. Will our readers help him to make others happy for the Lord's sake?

With affectionate greetings, the Editor, in his retirement and much weakness and pain, subscribes himself their loving servant in Christ,

W. JEYES STYLES.

"HIDDEN IN CHRIST WITH GOD."—AN ILLUSTRATION.

COMMUNICATED BY J. A. GEE.

THE works of the Lord are all worthy of His great and glorious Self, though some elicit more admiration than others. We thus speak of Mount Blanc as "the *Monarch* of Mountains." We call the rose "the *queen* of flowers," and by universal consent describe the diamond as "the *king* of gems," on account of its rarity and beauty.

Some diamonds are of priceless value. All of these are named; and it is known who their owners are and where they are to be found. "One of the best-known of these is 'The Fly-stone,' which was discovered in South Africa. To the naked eye it presents nothing special, but under a powerful microscope, one sees in it a tiny insect, perfect in all its proportions, even to the minute framework of its gauze-like wings and its beautiful little eyes. It is a riddle of Nature's great and wonderful book. How it got there no one

can tell, nor could anyone remove it from its resting-place. In order to do so, the wall of adamant round it must first be broken. It is diamond-enclosed and diamond-protected, hidden in the very bosom of the costly jewel.

"Here the figure fails to set forth the blessed reality which I seek to illustrate by it. The insect is dead, and the gem within which it lies is dead also, but I want to show that it illustrates the security of the living man, made alive unto God and hidden by grace with Christ in God (Col. iii. 3). When He saves a sinner, He saves him for ever. He puts him into His dear Son and henceforward sees him only in Him. Like the diamond-enclosed and diamond-protected insect, he is a Christ-enclosed and Christ-protected man. Before you can injure him you must destroy Christ. And as the living Lord touches him all around, His life and energy fill him."

SERMONS BY A. C. PRICE.

THE POWER OF FAITH, ITS SOURCE AND OPERATIONS.

"I will love Thee, O Lord, my Strength."—Psa. xviii. 1.

MAN, though the feeblest creature of his size of all the inhabitants of the earth, is king of all. The secret of this supremacy is, that he only can ally himself with forces outside himself. He can utilise the wind; ride on the ocean; make fire his servant; enlist the earth to grow its produce for his benefit; bid the sunlight paint his pictures; and even hold the subtle electric fluid within his control, and compel it to take his messages and illuminate his roads and houses by night.

Thus while the brute creation—whose intelligence is mere *instinct* and who can do none of these things—remain at the mercy of imperious nature, man finds on every hand, potent vassals who submit to his will and subserve his interests. He is thus Creation's monarch and master, because these exterior forces are at his disposal.

A similar but immeasurably higher power belongs to Christians, who have been invested with the heaven-born faculty of allying themselves with supernatural and Divine forces. Faith's prerogative is thus to claim and utilise the co-operation of God Himself. He whom grace has taught to pray, may therefore reckon on the resources of Omnipotence and say "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psa. xxvii. 1). Thus the promise is realised that "he that is feeble among the inhabitants of Jerusalem shall be as David, and David as the angel of the Lord" (Zech. xii. 8); "Out of weakness" these are still "made strong."

Thus, when reviewing his services and successes, the great Apostle exclaimed, "I laboured more abundantly than they all, yet not I, but the grace of God which was with me" (1 Cor. xv. 10). I—yet not I—but God's Almighty grace. *He* made the effort, but it

was the effort of one who was in alliance with the resources and forces of Infinity.

Again, He elsewhere claims that he "can do all things"; or, as some scholars render it, that he has "strength for all things"—"in Him who giveth him strength" (Phil. iv. 13). How wonderful is the spiritual audacity which these words manifest! Yet they are amply warranted—if, with the poet, we can sing:—

"Then will I say, 'My God, Thy power shall be my fortress and my tower;
I that am formed of feeble dust make Thine Almighty arm my trust.'"

Here is comfort for Christian workers. How hard our labour for God often seems! How few and feeble our resources! How small our ability! How remote our prospect of success!

Yet, let us not overlook Him with whom we are associated, and the power with which it is our privilege to be allied. The question is not what we can do, but what God can effect by us. Till we can estimate the might of Omnipotence, we cannot tell what will be the results of our efforts. If God be *for* us and *with* us we may

"laugh at impossibilities
And cry, 'It shall be done.'"

"Concerning the work of My hands, command ye Me" are His gracious words (Isa. lxxv. 11). May faith's confident response ever be—"All my springs are in Thee" (Psa. lxxxvii. 7).

BASIL ARNOLD.

REVIEWS, LITERARY NOTES, ETC.

The Life of Joseph Hart, by Thomas Wright, of Olney, author of the *Lives of William Cowper*, *William Huntington*, etc., etc. 116 pages with 14 plates, cloth gilt, 2s. 6d. London: Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C. (Second notice).

SOME good friends have censured our last month's notice of this book. We ought, they judge, to have spoken more plainly of its obvious defects. More diligent investigation would, they think, have obtained fuller information respecting the first forty-five years of Hart's life. Whether, for instance, he was the grossly immoral person which his account of himself implies. How it was that he attended an Independent meeting in the city and yet frequently went to the chapel in Fetter Lane, which belonged to the Moravians. When, where, and how he was induced to preach—on these topics nothing is said. In fact, one thoughtful reader complains that no fact is advanced which he did not

previously know. This paucity of information, he submits, should have been stated in a fair and honest review of a book which is offered for sale to the Christian public.

We admit that we shared this disappointment; but we were unwilling to injure the circulation of a volume which has many merits and must do good. Of its publishers we know nothing, save that they are an enterprising and courteous firm. Its author we never saw. He does not belong to our Section of the Church, nor could it in the least affect our interests whether his pages found favour and acceptance or not.

That he "took affectionate pains to decipher" this "life story" we do not question; and still unhesitatingly commend his labours as interesting and instructive. We concede that he does not possess the biographical ability of Edwin Paxton Hood or the faculty of research of Dr. A. B. Grosart. He probably has not at command a William Winters—once the Editor of this maga-

zine—to whose assistance the latter was so much indebted. We will therefore cry “peccavi” if our sin demands the admission that we have erred. We do not, however, think that what we before advanced is very censurable and inaccurate.

But Hart himself is our immediate subject, of whom we have something to say, considered as a poet and a theologian.

Dr. Johnson, in his life of Waller, advances the strange opinion that spiritual topics are not appropriate themes for poetry; and some who would be thought scholars, appear to think that the hymns we love cannot be considered as poetry at all, but must be looked upon as mere religious doggerel. The best reply to this is to be gained from a close and candid examination of the compositions which are generally favoured by God's people as expressing their doctrinal convictions and their spiritual aspirations. Some of these, it must be admitted, are neither rhyme nor reason; but not a few will bear comparison with poetical effusions of the highest order.

Among the most harmonious lines in classical English poetry are those in Pope's “Essay on Criticism,” in which he apostrophises the poets of former ages.

“Hail, Bards, triumphant, born in happier days,
Immortal heirs of universal praise;
Oh, may some spark of your celestial fire
The last, the meanest of your sons inspire!”

Fine as these are, almost any verse taken at random from the hymns of Watts or Doddridge equals them in melody and majesty. For instance—

“Wide as His vast dominion lies
Let the Creator's name be known;
Loud as His thunder shout His praise,
And sound it lofty as His throne.”

—Watts.

“By day, by night, at home, abroad,
Still we are guarded by our God;
By His incessant bounty fed,
By His unerring counsel led.”

—Doddridge.

If these and numerous others are not poetry, we know not what is entitled to the appellation.

Judged from a purely literary standpoint, Hart's hymns have not perhaps the ring and resonance which characterise those of these masters of sacred song. Yet fine verses are to be found in his hymn-book. “Come, ye sinners, poor and wretched,” is, of course, unparalleled. The following, too, is very sweet:—

“How wondrous are the works of God
Display'd through all the world abroad;

Immensely great, immensely small;
Yet one strange work exceeds them all.”

“He form'd the sun, fair fount of light,
The moon and stars to rule the night;
But night, and stars, and moon, and sun,
Are little works compar'd with one.”

Equally admirable is his hymn of adoration of the Lord Jesus:—

“We sing Thy praise, exalted Lamb;
Who sitt'st upon the throne,
Ten thousand blessings on Thy name,
Who worthy art alone.

Thy bruised, broken body bore
Our sins upon the tree;
And now Thou liv'st for evermore,
And now we live thro' Thee.”

Hart has his peculiarities, one being that he almost wholly eschews similes and metaphors which form the distinguishing beauties of so many other hymnologists.

We are also indebted to Mr. Wright for telling us with what reluctance he altered his compositions. We should have difficulty in believing in the genius of a writer who, like Robert Montgomery, was always tinkering what he had printed.

On the whole, therefore, our estimate of Hart as a poet is high, though we cannot, as some have done, accord him a foremost place among the singers of the sanctuary. Injudicious commendation is the worst form of depreciation. We honestly express what we believe is the truth.

Mr. Wright furnishes us, by the way, with no portrait of Hart, apparently sharing the common idea that none is in existence. Yet in years gone by *The Gospel Standard* constantly advertised that one was for sale, together with those of other gracious men.

Hart's theology also claims a passing notice. His hymns are generally described as “High Calvinistic and as being marked by much spiritual fervour.” This is true, but his Calvinism is far from extreme, and in fervour he is equalled by many others who have versified the praise of God. Of this, Anne Steele, Joseph Swaine and John Kent are examples. He is, however, most noticeable for the experimental character of many of his compositions. Few, if any, other writers have laid bare their hearts so frankly and fully. If conscious of sinful thoughts he does not shrink from letting us know them; nor does he refrain from informing us how high he has been favoured to soar during seasons of holy ecstasy and delight.

We read of Cowper, that in one of the few lucid hours of his religious life, such was the realization of God's presence which he enjoyed in prayer, that, as he

tells us, he thought he should have died with joy if special strength had not been imparted to him to bear the disclosure.

Of William Tennent, we are also told that on one occasion, when he was engaged in secret devotion, so overpowering was the revelation of God which opened upon his soul, and with augmenting intensity of effulgence as he prayed, that at length he recoiled from the intolerable joy as from a pain, and besought God to withhold from him further manifestations of His glory. He said, "Shall Thy servant see Thee and live?"

Thus, while Hart tells us of his darkness and depression, almost as ravishing are the confidences of his joyous frames into which he sometimes takes us. Witness the hymns commencing "Lord, what a riddle is my soul"; "Lord, when I hear Thy children talk"; and "Zeal extinguished to a spark."

Who else would—we might say *could*—have described himself as:—

"Needy and naked and unclean,
Empty of good and full of ill
A lifeless lump of loathsome sin,
Without the power to act or will."

Yet how often God's living children feel the sad propriety of these words to themselves.

His own soul trouble in bygone years also invested him with peculiar power to present the Gospel to anxious sinners. How gloriously simple and encouraging are his hymns, "Oh, the pangs by Christians felt" and "Christ is the Friend of sinners."

At times it must be admitted that his words lack doctrinal precision, as when he speaks of the Holy Spirit as the Author of sanctification, Whose it is

"To pour fresh life in every part
And new create the whole."

In his Christmas hymn he exhorts "drunkards, swearers and muckworms of earth" to

"Repent and be sharers
In this blessed birth."

Yet he could not have meant that faith was the cause of regeneration, as Arminians insist, for he elsewhere says—

"The Law was never meant to give
New strength to man's lost race;
We cannot act before we live;
And life proceeds from grace."

It has also been thought that many of Hart's expressions respecting the death of Christ incorrectly imply that this concerned His Deity, as in hymn 35—

"That day when Christ was crucified
The MIGHTY GOD, Jehovah, died."

So objectionable has this been deemed that an edition of his hymns was issued with these phrases altered to accord with what the Editor deemed the truth.

We wonder too what Mr. Wright really thinks of Hart's conception of God as

"Just and jealous in His ire,
Burning with vindictive fire."

—Hymn 40.

And that when the Saviour suffered on the cross

"The vindictive wrath of God
Flamed FURIOUS on His head."

—Hymn 34.

We ourselves decidedly object to such phraseology.

The reader will now perceive that though admirers, we are not worshippers of this saintly man. We hail his hymns as on the whole a choice gift by the Spirit to the Church. We trust that they will be more widely appreciated and valued, and again offer our congratulations to Mr. Wright for his readable and suggestive book.

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With Christ in Russia. By Rev. R. Sloan Latimer, author of "The Life of Dr. Baedeker," "Under Three Czars," etc. Pages 239, cloth gilt, 2s. 6d. net. London: Hodder and Stoughton.

SOME months since it was our privilege to introduce Mr. Latimer as having been educated at the Stockwell Orphanage, as a former student of our own College, as a Baptist Pastor whose career had been most creditable, and as a Christian brother whom we regarded with sincere respect and affection. It then devolved upon us to review his "Under Three Czars"—a narrative of God's work in Russia during the reign of the present Emperor and his two predecessors. In this volume we have a series of striking descriptions of evangelical religion and its prominent workers as they appear at the present day.

It reminds us of one of the dioramas which were the delight of our younger days, which consisted of a number of vivid pictures exhibited and explained in a popular and attractive manner. Our friend sets before us scenes and circumstances which he has himself witnessed, and enables us to see with his eyes and to hear with his ears much that God is doing in His grace in that wonderful country. The book did not reach us till it was too late for us to give it a longer notice. We would, however, say that if any of our readers are thinking of giving an interesting and inspiring volume as a Christmas present they will find in this just what they desire. It is a holy and earnest book which must prove a blessing.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HOME MISSION.

MEETINGS were held in connection with the above at Soho Chapel on the 15th November. Pastor H. J. Galley preached an excellent sermon in the afternoon, and it is to be regretted that the attendance was not larger. At the evening meeting Pastor R. Mutimer presided and made some profitable remarks on Matt. xviii. 19, 20. Mr. W. F. Waller offered prayer. The secretary (Pastor E. White) presented a Report in which he pointed out that the mission work at Dorking had ceased, as a Church had been *formed* and a building opened for worship, the friends expressing their appreciation of the services of the students for the past five years. The work at Farnborough was still carried on. He also invited friends living in localities where no Strict Baptist Cause existed, but where a room could be obtained, to communicate with him, with a view to services being carried on by the young men who attended the classes. He further extended an invitation to young men who might wish to avail themselves of the instruction provided in the classes. Pastor A. E. Brown gave a thoughtful address from 2 Tim. iv. 5, urging diligence and faithfulness in preaching the Word. Mr. A. E. Barritt uttered some solemn thoughts on the imperishable Word and the fleeting things of time. Mr. R. Thomson spoke on the lives of men as a book written—some were chaotic, others clear; some had no definite aim, others were noble and inspiring; some lives were soon forgotten, others made history. Mr. Bulman spoke with ardour and courage from the Lord's words to Paul at Corinth. Pastor J. P. Goodenough showed how the Lord formed His people for Himself by different dispensations of His hand. Mr. Blackman thanked the Home Mission and students for help they had rendered the Strict and Particular Baptist Society, of which he is secretary. The meeting was closed with prayer by Mr. J. B. Collin.

BETHESDA, IPSWICH.

THE parents' tea was held in the school-room on Wednesday evening, Nov. 2nd. Invited by the officers and teachers of the Sunday-school, several parents responded, and, as a happy consequence, the room was well filled.

There was a meeting held afterwards, over which the president (pastor H. Tydeman Chilvers) presided. "Stand up, stand up for Jesus," as the opening hymn, made a good start. Psalm xxiii.

was read; after which Mr. John Broom sought the Divine blessing.

The Chairman spoke words of welcome and gave a brief but helpful address to the parents. He was followed by Mr. Alfred G. Groves, the secretary of the school, who gave a concise report on its work. He said there were 26 classes of boys and girls, with four Bible-classes. The total numbers in those classes were: Bible-classes 44, infants 50, girls 181, and boys 147, making a total of 422. Then they had the two senior Bible-classes, namely, Mrs. Chilvers' (women) 84, and the President's (men) 60, or a grand total of 566. They had 40 workers. Since last January they had had the pleasure of welcoming some 56 new scholars into the school. He was sure this would appeal to all, and he entreated an interest in their prayers. They carried on this work because they loved it and because they loved God and His Word. They had also had the joy of seeing some of their number come out on the Lord's side and had been received into the Church by baptism. He prayed that there might be many more to follow, realizing Christ as their only Friend and their Saviour, for "There was not a friend like the lowly Jesus—no, not one."

The superintendent (Mr. E. Chilvers) then spoke in somewhat similar terms after endorsing the remarks of the Chairman, welcoming all.

Mrs. L. Elnaugh gave an earnest address to the parents from the incident as recorded in Matt. xiv., particularly from ver. 18, "Bring them hither to Me," in the course of which she emphasized the recent utterance of Sir Francis Belsey—that four-fifths of the scholars passed beyond all Christian influence and knowledge when they left our schools. "Where did the reason lie?" she asked. "Was it not to a great extent with the parents? Surely, if they had taken them to and taught them of Jesus, four-fifths would not go away into the wide world and be entirely lost sight of."

Pastor Thos. Reynolds (Waldringfield), a parent and late teacher in the Sunday-school, followed in a few bright words to all. The work of the Sunday-school (he said) was a noble work. The outside world knew but little of it. The teachers, Sunday by Sunday, taught the children of the love of Jesus and were thus the greatest help the Church had. He concluded by urging them all to go to the throne of grace, where there was ever ready help for those in time of need.

Amongst the parents who spoke was Mr. John Broom, who gave a very witty

anecdote full of thought and truth. He said there were two men riding along a country road one day, and as they went along they came across a man who had a spade in one hand and in the other another smaller instrument, and with the two he was making rather a monotonous dirge as he banged them both against one another. On asking why it was that he was making this strange and not very musical melody, they were told that he did this to get the bees together; without it they would not swarm. Mr. Broom thought that this could be likened unto the teaching in the school. If the right message was delivered, the children would swarm to listen to it.

The meeting closed by the singing of "Who is on the Lord's side?" and the Chairman pronouncing the Benediction.
GEORGE E. DALDY.

LIMEHOUSE (ELIM).—Services in commemoration of the thirty-third anniversary of the Pastor and twenty-seventh of the opening of the chapel were held on Lord's-day, October 23rd, when the Pastor (F. C. Holden) preached in the morning from Isaiah xxv. 2 and in the evening from Acts xiv. 27. On the following Thursday Mr. Dolbey was graciously helped to deliver a very sweet and precious discourse from Psa. lxii. 5 and 6, after which a pleasant interval for tea and converse with friends was enjoyed until 6.15, when a public meeting was presided over by our much-esteemed and valued friend, Mr. A. Boulden, a brother beloved by all who know him. After singing and reading the Scriptures, Mr. B. J. Nash offered prayer. The Chairman then gave a kind and suitable opening address and was followed by brethren Rundell on Psalm cxlv. 7, G. Smith on Isa. lviii. 11, H. D. Tooke on 1 Peter i. 25. Brother Dolbey and the Pastor also spoke a few words, and the meeting, which was a spiritually profitable one, was closed in good time. Mr. E. W. Flegg was too unwell to be with us, but sent a very kind and brotherly letter. The attendance in the evening was cheering, many friends from other Churches being present. The collections for the Pastor amounted to £10—an improvement upon the last two or three years. Thanks be unto our gracious God for all His favours and blessings.

CHELMSFORD.

YOUNG MEN'S CHRISTIAN UNION.

A SPECIAL meeting, held under the auspices of the above Union, was held on Wednesday evening, November 16th, 1910.

The Pastor (Josiah Morling), who presided, in alluding to the Union, said its one object was for Bible study—

to get a fuller knowledge of the fundamentals of God's Word; and in the past discussions upon the Old and New Testament characters there had been real blessing and stimulus to the members.

Pastor H. T. Chilvers (of Ipswich) then gave an address upon "Prayer"—its principle, purpose, and practice in the Christian's life. True prayer was, he said, that which was wrought in the heart by the Holy Ghost. Access to God was only through the mediation of Christ. The purpose of prayer was threefold: Godward—for His glory; upward—for our relief, benefit and possession; Satanward—for his defeat. Remarking upon the practice of prayer, he dwelt very forcibly upon secret prayer, social prayer, and public prayer.

ARTHUR H. THOMPSON.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

YET again a year's mercies and favours were commemorated in Zion, New Cross, on Tuesday, November 15, when friends of the work of the above Society gathered at the annual meetings.

In the afternoon Pastor J. W. Wren (of Bedford) delivered a superlatively Scriptural discourse from Psa. li. 12, 13. God's salvation must be known in order for one to make the way of God known. The joy of God's salvation makes telling of God's method of delivering men from sin a pleasure. In an average congregation very few are in the full enjoyment of salvation. Such joy prompts the missionary to seek the conversion of the transgressor in the wilds of idolatry.

In the evening Pastor John Bush was chairman and delivered an earnest presidential address. An abstract of the Annual Report was read by the secretary, Pastor S. Gray, which abstract echoed tidings of a recent Pentecostal blessing in the Tinnevely, with its appropriate results in evidence; narrated the approaching opening of a new Leper Home at Paniadipati, and the progress of the Leper Home at Bapatla, including the erection of a suitable place of worship for lepers; mentioned the boarding-schools for girls and boys, and, of first and last moment, gave the number of baptisms as 33.

Following the Report, Mr. F. J. Catchpole presented the financial statement, which disclosed the fact that the entire income of the Society for the year had been £1,997 16s. 1d., irrespective of the balances in England and India at the beginning of the year, viz., £1,809 19s. 9½d.

Pastor Philip Reynolds moved a resolution respecting officers and committee for the coming year, and emphasizing the title of the Society to denominational support. Mr. Reynolds used the old

enquiry, "Are there few that be saved?" to good purpose, turning it about in various directions, and then reminding the meeting of the innumerable multitude of the glorified seen by John in apocalyptic vision.

Pastor W. H. Potter (of Cottenham) seconded the resolution, and in a very happy and intense vein insisted upon no going back. We had twenty minutes of inspiring talk from the speaker.

The resolution having been passed unanimously, Mr. R. C. Strickson indulged in reminiscences of field-of-operation experience, telling of many of the hindrances to Gospel progress in India, illustrating his points with illuminative incidents.

Mr. J. D. Thomas, another of the Society's missionaries, at present on furlough, followed the senior missionary. Mr. Thomas gave the bright side of missionary enterprise, dwelling upon the magnificent strides taken by the kingdom of grace. Mr. Thomas baptized a converted Mahomedan a few years ago; not long since he fell asleep in Christ, "faithful unto death." Mr. Thomas anticipated returning to India at the turn of the year.

During the evening the choir, led by Mr. Riddle, rendered very enjoyable service in anthem singing and in making the psalmody uplifting and animating.

Between tea and the evening meeting a sale of useful articles was conducted by lady friends for the benefit of the Society.

The Society was benefited by the day's proceedings to the sum of £21 8s. 3½d.

Definitely taking the Lord with them, the committee would go forward, ever attempting much, ever expecting much; such were the closing words of the Report, and such the sentiment of all concerned.

S. GRAY.

WALSHAM-LE-WILLOWS.—The Baptist Church, Walsham-le-Willows, held their harvest festival on Thursday, October 20th, when the chapel was tastefully decorated, the preacher in the afternoon being Pastor P. Reynolds, of London. A well-attended meeting was held in the evening, presided over by Mr. W. C. Hitchcock, of Pakenham. Appropriate addresses were delivered by the chairman, Mr. Kuell, Pastor Morling, and Pastor P. Reynolds.

BETHESDA (NOTTING HILL GATE).

—The forty-third anniversary of the opening of this Cause of Truth was held on November 6th and 8th. The Pastor was much helped in preaching on the Sunday—in the morning from Isa. xlix. 16 and in the evening from Deut. xxxiii. 26, many testifying to the

power of the Word felt, especially from the latter text. On Tuesday, the 8th, Mr. J. E. Hazelton was greatly helped in preaching from Psal. cv. 17–19. The opening up of this precious portion of God's Word by His servant was a spiritual treat as he led our minds to see in the character of Joseph a blessed type of our Lord Jesus Christ. It was felt to be a confirming, comforting Word to all God's people. The evening meeting was presided over by Mr. J. M. Rundell, who read Gal. v. and gave a short address from verse 1, which was delivered with much boldness and power. Earnest prayer for God's blessing to rest upon the meeting was offered by Mr. H. Dann and powerful addresses were delivered by Messrs. Gibbens from Psal. cxix. 117, Abrahams (in the absence of brother E. White, who was unable to be present through illness) from Isa. xxxii. 8, G. Smith from Isa. lx. 7, and the Pastor from Psal. xxxvi. 8. It is hoped that the testimony borne was blessed to the goodly number present. Many friends from sister Churches were present, who kindly assisted by their liberal offerings towards the support of God's house.

CHATHAM ROAD, WANDSWORTH COMMON.

ANNIVERSARY services were held in connection with the Sunday-school on Sunday and Wednesday, October 16th and 19th. In the unavoidable absence of Mr. W. J. Styles, Mr. S. H. Brown filled the vacancy, and in the morning preached from Luke xviii. 15, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God"; his chief points were (1) encouragement for teachers, (2) need for Sunday-school teaching; and in the evening from Psal. lxxv. 4, when he noticed that man is at a distance from God, but God causeth him to approach unto Him; the blessings of approach through the person and work of our Lord Jesus Christ; the choice of God in Jesus from before the foundation of the world; the preservation of the child of God while in our sins and at enmity with Him; and God's choice in time employing His own methods to show unto His chosen ones His work of redemption.

On Wednesday, 19th, Mr. Moule occupied the chair. Messrs. Silver, Abrahams, Licence, and Goodenough all delivered addresses, which were much appreciated by old and young; so that we were able to say with truth that our anniversary was a distinct success.

The hymns sung by the scholars were of a martial variety, being entitled "The Boys' Life Brigade," and were rendered very heartily and well, thanks to the leadership of our superintendent, Mr. W. C. Baxter.

The Report given by our secretary,

Mr. L. Gingell, was very encouraging, and we desire to express our thanks to our covenant God for an increase in scholars.

H. R. M.

**"REHOBOTH," HIGH ST. NORTH,
MANOR PARK.**

THE Church was favoured to celebrate its seventieth anniversary on November 6th and 8th, with good congregations on each occasion. The Pastor (J. Parnell) preaching Lord's-day, morning from Psa. cxv. 12, first clause, and evening from Psa. cxviii. 13, was enabled to raise grateful "Ebenezers," and the Gospel of Christ was accompanied with the power and unctio[n] of God the Holy Ghost.

Tuesday afternoon, Pastor J. Bush was blessedly enabled to unfold the unsearchable riches of Christ. Preaching from Heb. xiii. 8 the saints had a feeding time in the evergreen pastures of their Lord's unchangeable character. Christ never loved His own more than at this moment, and will never love them less. It is the same love which chides which dandles them upon His knee, the same Christ in our deepest waters as upon our mount of communion. His banner over us is ever love (Song ii. 4). Christ's purpose is unchangeable; He will by all means conform the Bride to His own image. His teaching is to-day as of old. His voice still rings in the heart of a weary saint: "Come unto Me, come to Me; you cannot get rest; I will give you rest." The precious blood of Christ is ever the same, and we feel to need its application more and more. As Husband to the Church, our Lord changes not; some husbands vary a little, but Christ loves us to the end. The salvation of Christ, the effects and eternal results of Christ's redemptive work, change not; faithful men are gone, but Christ remains. Hug the text to your breast—"Jesus Christ the same yesterday, to-day, and for ever."

Mr. J. B. Collin very suitably occupied the chair at the evening meeting, and after a hymn and prayer to the God of all grace, the Chairman read 2 Thess. v., and spoke upon verse 6. God's children are outposts in an enemy's country, and need to "Watch and be sober." Mr. Throssell brought a very helpful message from Rev. iv. 3, "There was a rainbow round about the throne." Our covenant God upon the throne cannot view His people save through the bow of the covenant, for it surrounds the throne, and likewise His people in every dispensation look up to their Father through the bow. The clouds of the saints best reveal the bow, and the covenant which is ordered in all things and sure. Mr. J. Bush gave us a few sweet thoughts upon Psa. lxxiii. 7. All were delighted to greet Mr. H. Dadswell for the first time in the new

chapel, and his exhortation from Jer. vi. 16 directed us to the old ways—the old-fashioned, tried and well-beaten paths of the Gospel of Christ, which were ordained paths and provided the best company—God's saints. Brother A. G. Blackman's message was one of the greatest simplicity and sweetness—"The Gospel of Christ." Having recently been bereaved of a little girl, a dear lamb of Christ, and having been eye and ear witness at the child's death-bed of the blessed fruits of the simple "Gospel of Christ" the heartfelt message came with peculiar unctio[n]. The Gospel of Christ is a Gospel of comfort. The Pastor closed a most happy day, after "stirring us up by way of remembrance" of Lord's-day mornings with a word upon "Hope thou in God" (Psa. xlii. 5). "The depth of sorrow calls to the depth of mercy." One cause for the utmost joy and thankfulness was the partial recovery and presence of the Pastor's wife. The Church is praying for £100, and hopes the Lord will send it along. "He that is our God is the God of salvation."

J. H. K.

HOMERTON ROW.

SERVICES were held on Tuesday, Sept. 13th, to commemorate the Pastor's fifth anniversary. A sermon was preached in the afternoon by Pastor O. S. Dolbey (of the Surrey Tabernacle) from Heb. xiii. 5, "He hath said, I will never leave thee, nor forsake thee." Directing his remarks to "the heirs of the promise," the preacher spoke in a very comforting and encouraging manner, portraying God's "Jacobbs," God's "Israels," God's "Joshuas," &c. The attendance was very good, and the sermon much enjoyed by those who were favoured to be present. The evening meeting was very ably presided over by Mr. F. T. Newman who, after the singing of the hymn, "Now to the Lord a noble song," read Isa. xxxv., and called upon Mr. Turnpenny to ask the Divine blessing upon the meeting. Pastor T. L. Sapey spoke from Rom. xii. 13 of how Christ dispensed by His ministers *definite teaching* to those who should be the heirs of salvation; although they might feel their own inability to preach the Gospel, yet Christ works in and through them. Mr. Dolbey based some good and sound remarks on Isa. xxvi. 8, "The desire of our soul is to Thy name," &c. Those who are dead in sin, he said, have no desire towards the Lord Jesus Christ, but the desire of the *living soul* is to be with those who remember God, who remember Him as their great All-in-all. Mr. J. E. Flagg spoke on "The end of the ministry the glory of God," and in a very calm and telling manner set forth the *Divine purpose* in sending forth ministers to proclaim the everlasting Gospel. Mr. F. C. Holden, though much advanced in

years, is as fresh and clear in the things of the Gospel as we ever knew him, and it did our hearts good to listen to his discourse on Psa. lxxviii. 18. Our beloved Pastor concluded with a few timely remarks on the atoning work of the Lord Jesus Christ in the cementing of the Church together. The singing of the Doxology brought to a close a very happy and profitable meeting.

ONE WHO WAS THERE.

The 90th anniversary of the formation of the Church was celebrated on Oct. 16th and 18th. Mr. J. McKee (in the unavoidable absence of the Pastor through illness) preached morning and evening on Lord's-day, and was helped to proclaim faithfully the true Gospel.

On the following Tuesday, Pastor J. Jarvis (of Greenwich) delivered a very powerful sermon from Mark vii. 37, "He hath done all things well. He maketh both the deaf to hear and the dumb to speak." This was a time in the Lord's house not soon to be forgotten, as expressed by those who were there. The evening meeting was also a time of great soul-refreshing. Mr. R. S. W. Sears very kindly presided, and after the reading of the Scriptures and prayer by Mr. Turnpenny, he gave a very nice address from the words "Look up." The Church Secretary made a few remarks upon the various institutions connected with the Church, which were all working well. Prayer-meetings were felt to be times of real earnestness and help one to another. The Church funds were in a better state than they had been for some years. A Renovation Fund had also been formed, which proved a great boon when repairs, &c., were needed. Altogether there was great cause for gratitude to God for His goodness. Mr. R. Robinson (of Tottenham) then addressed the meeting from 1 Cor. iii. 9, "Ye are God's building"—a complete Church. Though there may be apparently a great falling away, yet those who constitute the true Church of God stand as the light of the world, and it is with those God says, "I will dwell and make My habitation." Mr. Jarvis spoke very forcibly from "I, if I be lifted up, will draw all men unto Me." The speaker remarked that in certain sections of the Christian Church there was a great deal said about the malady of sin, but little of the remedy—the precious Saviour who had been lifted up. The characters who would look up to Him were those who were conscious of the malady within. Mr. Putnam spoke on the power of the Saviour, as shewn forth in the narrative of the storm on the sea. He was very earnest and faithful, as were all the speakers. The only matter of regret was that our beloved Pastor could not be with us owing to illness. The Chairman proposed, on behalf of

himself and those present, that a vote of sympathy should be forwarded to him, which was accordingly done.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

A CONFERENCE of Sunday-school workers and friends was held in the schoolroom, West Hill, Wandsworth, on Saturday, November 12th, and though the gathering was not a large one, owing to rainy weather, we believe those present felt it really good to be there. The President, Pastor H. Dadswell, occupied the chair, and Mr. Abbott implored the Divine blessing. An able and very helpful paper was read by the Vice-president, Mr. F. W. Kevan, entitled "How can we best Present our Doctrines to the Young?" This important subject was lucidly dealt with and provoked animated discussion. We hope it will be published shortly in the "E. V. & G. H.," when those unable to be present will, to some extent, be enabled to appreciate a specially instructive paper on a highly-interesting topic to all *Strict Baptist* teachers. This was followed by a bright and exhaustive retrospect of practical work as an Association in the form of an address by Mr. M. W. Keeble, a valued member of the Committee. The late hour prevented further discussion.

F. T. WALLER, Sec.

BOW (BOTOLPH ROAD).—Special services were held on November 13th in connection with the renovation of the chapel, when Mr. Cornelius preached morning and evening from Isa. xlii. 11. On the following Tuesday Mr. Faunch presided over a public meeting. In opening, he read 2 Chron. xxix., and Mr. Rayner offered prayer. The Chairman addressed the friends from the chapter he had read, and expressed his pleasure at the improved condition of the sanctuary. Spiritual and profitable addresses were delivered by Mr. S. Smith, who spoke with much freedom from Psa. cxxx. 5; Mr. Cornelius was heard well on Col. iii. 5; Mr. Fountain, in his usual hearty and savoury manner, opened up Isa. lv. 11; Mr. Franks said some good things upon Josh. iv. 6, 7; and Mr. Pardoe spoke well upon the words, "All things are yours." The Church was grateful for the presence and help of friends from other Churches. The collections, including gifts from absent friends, amounted to £5.—W. M.

SNODLAND.

THURSDAY, November 3rd, will long be remembered with pleasure by the Church and congregation worshipping here owing to the very enjoyable special services which were held on that day. Although the weather was so very unfavourable, there was a good

attendance both at the afternoon service and the evening meeting, and it was felt that the presence of the Lord was manifest on both occasions.

In the afternoon Mr. J. E. Flegg, of Hounslow, was helped to preach a weighty and encouraging sermon from 1 Chron. iv. 9, 10, the subject being Jabez's prayer.

At the evening meeting the chair was occupied by Mr. J. B. Collin, who read Psa. cxv., after which Mr. E. Parris besought the Lord's presence.

The Chairman, having made a few choice remarks upon the last verse of the Psalm he had read, called upon Mr. H. Bull, of Boro' Green, to address the meeting, which he did in a very thoughtful and practical manner from the words, "How much owest thou unto my Lord?" (Luke xvi. 5). He stated the question was a personal, significant, and an urgent one. He dealt with it first in the temporal and then in the spiritual aspect, reminding his hearers of the great benefits which the Lord had bestowed upon His people both in providence and grace, and how they should endeavour to show their gratitude and love at all times.

Mr. J. E. Flegg followed with a thoughtful and comforting address from Isa. xlix. 14, "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me," showing by reference to the following verse what a mistake was made, and bringing before his hearers the precious promise of the Lord in regard to His Church—that He would never forsake them.

Mr. A. Andrews, of Maidstone, addressed the meeting from Psa. cxxii. 6, "Pray for the peace of Jerusalem; they shall prosper that love thee," dealing most forcibly with the exhortation and promise of prosperity to those who are enabled to do so.

Mr. A. G. Blackman then spoke from the words, "He shall live," dividing the subject into three portions—(1) The Person—the Lord Jesus Christ; (2) the great fact that He shall live; and (3) the consolation to be derived from such fact.

The collections, including the amount collected by one of the deacons and supplemented by a grant from the Strict and Particular Baptist Society, enabled the friends to clear off the debt for the repairs to the building and left a surplus of about £4 towards current expenses. On this being announced the friends rose and sung heartily, "Praise God from Whom all blessings flow."

TOTTENHAM.

SPECIAL services of an encouraging nature were held on Tuesday, Oct. 18th, in connection with Pastor A. E. Brown's third anniversary.

In the afternoon a good company

gathered to hear Pastor E. Mitchell, who preached an excellent sermon from 1 Kings xvii. 7-10. Those who listened felt the Word was with power, and in the demonstration of the Holy Ghost and with much assurance.

In the evening an increased company gathered, presided over by Mr. T. M. Morgan, whose loving words of counsel were highly appreciated and gave a keynote to the meeting. After reading and prayer, Mr. C. Easty (deacon) read a brief statement of the Lord's dealings with us as a Church. A brief summary of the Report is as follows:—The Pastor has been sustained through another year, which gives much cause for praise and thanksgiving. We have also to record that we dwell together in love, peace and unity, and the Lord has been pleased to own and bless His Word with signs following. Our additions during the year have been seven by baptism and four by experience. To God be all the praise.

This was followed by four earnest and encouraging addresses from Pastor T. L. Sapey, G. Smith, W. Tooke, and E. Rose.

This happy meeting closed with a few words from the Pastor, expressing his gratitude to God for help received and thanks to the Chairman and friends.

The meeting throughout was deeply spiritual, yet bright and inspiring.

PARK RIDINGS, WOOD GREEN.

THE annual tea and social gathering in connection with the Open-air Mission was held at the chapel on Saturday, October 22nd. About fifty sat down to tea, and a very hearty and spiritual meeting followed. Mr. P. J. Chambers presided. After a hearty welcome had been given to all present, a short prayer was offered and the Scriptures read.

The leader and secretary (Mr. H. G. Bunyan) read his Report of the past session's work. From May to September the Word of God had been read, Gospel hymns sung, and the glad news of salvation through free and sovereign grace sounded forth. Only once were the friends prevented from holding a service through the weather. Tracts had been regularly distributed to passers-by. Although there were no known results to announce, yet faith held firmly to the promise that the Word of God shall not return unto Him void. Three good reports were read by Master Percy Hill, written by lady friends. These were greatly appreciated.

The Chairman's remarks were based upon the two words in Luke ix. 52—"sent messengers":—

- (1) A sent messenger had a "standing."
- (2) " " " had a "saying."
- (3) " " " had a "secret."
- (4) " " " had success.

Mr. C. E. Waller pointed to 1 Cor. iv. 9, "For we are made a spectacle unto the world, and to angels, and to men." These most applicable words our brother feelingly illustrated from the Word and experience.

Mr. Vestey encouraged us by dwelling upon the words of the apostle recorded in Gal. vi. 9, "Let us not be weary in well doing; for in due season we shall reap, if we faint not." Sincerity and soundness characterised our brother's statements, and we hope many a worker's heart was encouraged thereby.

Mr. W. J. Bunyan's theme was "the Gospel" (Rom. i. 16). He said the Gospel is seen throughout the whole of the Word of God. Our brother spoke in such a manner as to convince us that the Gospel was powerful and precious to him, and he wanted it to be to others.

Mr. Bourne, in prayer, earnestly sought that we all as Christ's followers might go repeatedly back to our "Centre," viz., Jesus, and craved the blessing of the Lord on each servant of God during the winter months.

Thus another opportunity was granted to a few humble workers in the Master's vineyard to record God's goodness and grace and to expect great blessing in the days to come.

The hymn, "Blest be the tie that binds," closed a meeting when the Spirit's influence was felt by many.

P. J. C.

WALTON STREET, AYLESBURY.
On Thursday, November 3rd, the anniversary services of Pastor D. Witton were held.

In the afternoon Pastor W. Burnett, of Harston, Cambs, preached a powerful sermon from Psa. i. 3 to a fairly large congregation. Pastor H. R. Cross, of Wendover, closed the service with prayer. Tea followed, all the provisions being given by friends. Pastor Barton, of Wingrave, spoke a few words of encouragement and help at the tea-table.

A public meeting was held in the evening; chairman, G. T. Hunt, Esq., supported by Pastors W. W. Foulston, B.A., B.D., W. Bennett, and D. Witton. The Chairman said they were met together to thank God for His having spared their Pastor in particular, and for having continued His blessing to that Church during another year. In these days of progress and evil it was more than ever necessary that those who cared for the Master should unitedly stand for all things that went to make a good minister of Jesus Christ. He wished to congratulate the Pastor on having served His Church for another year, and the Church on having had the benefit of his ministrations.

Addressees followed by Pastors W. W. Foulston and W. Burnett and Messrs.

H. J. Lester and J. E. Beechey, one of the deacons.

The Pastor thanked all who had contributed to the service, and for the expressions of love and goodwill offered to him. He had passed through varied changes and had had many manifestations of God's lovingkindness. The work he was doing was not his, but God's work. Blessing had followed the work, and there were signs of God's working among the people.

Aged Pilgrims' Corner.

THE autumn sale and service at the Hornsey Rise Home was well attended, and the financial result very satisfactory. The inmates were invited to tea with the visitors in the Hall, and enjoyed the opportunity for social intercourse which was thus provided. The evening sermon was preached by the Rev. W. Lush, a valued friend of the Society for many years past. The text, Jer. xxxviii. 38, 39, led up to a most helpful discourse. Many friends availed themselves of the interval to visit the old folk in their comfortable rooms.

The Society's claims have been advocated at Croydon, Hastings, Richmond, and other places, and it is hoped that the present season will be marked by an increasing number of new collections and annual subscriptions to meet the growing expenditure in pensions. Contributions will be thankfully received.

To the young the passing of time means little; but to the aged, and especially to those whose failing powers make the burden of life seem heavier, it means more of sorrow, more of struggle, and more prospect of defeat. Happily for these storm-beaten voyagers on the sea of life there has shone forth for a century a beacon light of comfort, a welcoming invitation to rest, and a haven of security. This beacon is set up by the Aged Pilgrims' Friend Society, established 103 years ago, and now bringing light into the lives of 1,645 old people, involving an annual expenditure of £12,189.

Could the story be told in full of the brightness, the spiritual comfort, and the happiness that have been brought to many who have fared but ill in this toiling world, and have suffered keenly the departure one by one of every friend and relative, such a story would move the least charitable heart to pity. But for many such the shadows have been made to flee; and the Society cherishes sheaves of letters written from the fulness of the heart of many a beneficiary.

One such letter follows:—"I beg most gratefully to thank you for the great

joy and quiet happiness I am now enjoying in this my dear little room, with its charming outlook of trees and shrubs, and the sound of the songs of birds. I trust that it may be the will of our Heavenly Father to spare me yet a few added years on to my 73 in which to enjoy this peaceful haven, until in His loving mercy He calls me to the eternal rest. May His blessing follow the efforts of those who have the oversight and those who have the means to give of what has been lent to them by the Lord. Hearing there is to be a sale of work, I ask your acceptance of this text which I have made; it is very faulty, but I fear I should not have time to do another."

Gone Home.

SOPHIA BEACH,

widow of the late Wm. Beach, passed peacefully away on Sunday, Nov. 6th, at the ripe age of 72. She was out on the previous Sunday at God's house, but was seized with an apoplectic fit on Monday, and although she regained consciousness and seemed inclined to rally, she gradually sank, until the summons came on the following Sunday; thus barely a week elapsed between her being in full health and her home-call. She was baptized at Boro' Green at the age of 18, and joined the Surrey Tabernacle forty-one years ago. Her path was one of tribulation, but she was wont to sing:—

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

F. R. S.

JAMES BEER

was born of godly parents at Barnstaple in November, 1828. In course of time he was removed to Brentford and was baptized by the late Pastor, Mr. Parsons. For fifty years he remained in honourable membership, during twenty of which he filled the office of deacon. His experience he often said was summed up in John Newton's hymn, "In evil long I took delight." The doctrines of distinguishing grace he delighted to hear expounded, and his place at the sanctuary was regularly occupied both Lord's-days and at the prayer-meetings.

In the providence of God he removed some time since to Godmanchester, where he profited under the ministry of Mr. Oldfield.

Shortly before his death, and evidently realising the end could not be far off, he expressed a wish that the words, "He is precious," might be the basis of any remarks made on the occasion of his home-going.

On December 7th, 1909, he fell asleep, his last words being—

"Here we suffer grief and pain;
Here we meet to part again;
In heaven we part no more."

MR. J. S. JORDAN.

The Church at Rehoboth, Portsmouth, have suffered a solemn and heavy loss in the death of Mr. J. S. Jordan, at the age of 45, who was deeply beloved by the Church, congregation, and Sabbath-school. He was secretary of the Church from the formation, which was on September 18th, 1895. He was a hard worker for the Cause of God, and would often say, "I am willing to spend and be spent in the work," which he did most faithfully up till the day previously to his death. In addition to this he was a deacon and superintendent of the Sunday-school for several years—in fact, up till the time of his decease. In these positions his unrelenting zeal for the Lord's cause and truth was so great that it was felt to have been partly the cause of hastening the dissolution of his weak and afflicted tabernacle.

He was exercised about eternal things from 10 years of age, whilst in the Sabbath-school and attending Salem Chapel, Salem-street, Portsmouth, and was there brought into Gospel liberty, baptized, and joined the Church on May 6th, 1890.

His death, which was sudden at the end, although he had been in failing health throughout the year, was due to gastric ulcers. It may be indeed said that his happy spirit fell asleep in Jesus. Nearly the last words he spoke were the first three verses of the hymn, "How firm a foundation, ye saints of the Lord," with especial emphasis as he repeated the third verse, "In every condition, in sickness, in health," etc. His dying words were addressed to one of his sisters: "Annie, He hath graven me in the palms of His hands. 'Thy walls are continually before me;' a few minutes after which he breathed his last, becoming unconscious and apparently without pain. He died on September 19th, 1910, and was interred at Kingston Cemetery in the presence of a large gathering of friends and scholars of the Sabbath-school. To human reason our loss seems irreparable. We desire to be resigned, and in the words of the last hymn he gave out in the chapel to say:

"It is the Lord enthroned in light,
Whose claims are all divine," etc.

In our sorrow, brethren, pray for us.

At the grave was sung the last hymn he gave out (261, Gadsby's).

The day before his death he sent to his aged mother by his sister, Mrs. Spratt (who was with him much during his last hours), the following message: "Tell her I am in the Lord's hands, and I wish her to leave me there." Not long

before he died he said, "He has said, 'I will never leave thee, and never forsake thee.'" A fortnight before his death, being in great trouble from various causes of exercise, he was greatly helped at the chapel from his brother-deacon, Mr. Spratt, speaking from the words, "Then said the Jews, Behold how He loved him" (John xi. 36). On the words being read, he felt the burden of his trouble taken away and everything changed, and as he remarked afterwards, that, had it not been unseemly, he could have said to the people audibly, "Yes, and behold how He loved me." His life was one of great trial, and his affliction (internal) of body was at times most painful; but in the midst of it all his labours for the cause of God and truth and devotion to the work of the Sunday-school (which lay very near his heart) were unremitting. He was one who in trial and affliction knew much of communion with the Lord and of visits to the throne of heavenly grace, and often was found in his experience saying in his soul with the Psalmist, "I will lift up my eyes to the hills from whence cometh my help." He was one who walked much with the Lord, and his chief desire was to be kept in his daily walk near to him. He has now, through rich grace and mercy, gone into the presence of Him with Whom he sought so much to hold communion here below and has proved the blessedness of the truth couched in the poet's words—

"The souls that long to see Him now
Shall surely see His face;"

and in our bereavement, so much felt amongst us as a Church and people, it may be truly said, By his walk, by his example, by his long years of loving work amongst us, "he being dead, yet speaketh."
E. L.

MARIA GRAVES.

It was the writer's sad duty on October 8th to commit to the tomb the mortal remains of Maria Graves, who departed this life on the morning of the 4th of that month, aged 53 years. Her loss will be mourned by a large number of those who will read this notice, as she was known and esteemed by many. She had been in Church-membership at Chelmsford, Ebenezer (Kilburn), and Mount Zion (Hill-street), and for the past nine or ten years had been connected with Acton Lane Tabernacle, where she had just been accepted for membership, but had not actually been received into Church-fellowship.

Our dear friend had been in delicate health for some years, and had had a trying pathway, especially since the decease of her late husband some five years before, when she was left with her two young children. The Lord, however, wonderfully appeared for her,

and though much cast down at times by reason of the way, her desire was often expressed to the writer in the words of one of her favourite hymns:—

"My favoured soul shall meekly learn,
To lay her reason at Thy throne;
Too weak Thy secrets to discern,
I'll trust Thee for my Guide alone."

She had a fervent love for the Lord's house and for the Lord's people, and nothing but the most exceptional circumstances would detain her whenever the doors were open. Her last appearance was on Wednesday, Sept. 21st. On that occasion she was taken home during the service, when the illness terminating in her death set in.

She was brought into an experimental acquaintance with Divine realities when a young woman; her life was truly a saintly one, and whoever came in contact with her could not fail to see that eternal things were present and precious to her—that her treasure and her heart were in heaven.

During the comparatively short time of her last illness she was enabled again and again to give very clear evidence as to her standing and hope. Near the last she was asked for a message for a relative at a distance, and her reply was, "Tell him, as I have lived, so I die." A few days before her departure she expressed herself to the writer in these precious words:—

"Other Refuge have I none.
Hangs my helpless soul on Thee";

and on the Sunday afternoon before her home-call she said, "Read the 116th Psalm at this evening's service as expressing my own position, and as my message to the friends at Acton." Her final words to the writer, uttered with difficulty, but quite distinctly, were to the effect that she had lost all hope in the creature, her only hope being in the blood of Christ. To other friends she quoted the words of another of her favourite hymns:—

"Give me a calm and thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And make me live to Thee."

On the morning of her departure she looked up and said to those around her, "Beautiful morning!" How soon earth's shadows now were all to flee away, and the morning without clouds, for her, to dawn! About 10 a.m. she passed quietly to her eternal rest, almost her last audible words being, "Safe—safe in the arms of Jesus." Truly of her it may be said she lived the life and died the death of the righteous.

She leaves two children to deeply mourn her loss, a sorrowing circle of relatives and friends, and a saddened Church and Pastor. Yet we rejoice that for her to be absent from the body is to be present with the Lord.

F. T. W. BARTLETT.